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Śrī Rāmacaritamānasa

or

[The Mānasa lake brimming over with the exploits of Śrī Rāma]
With Hindi Text and English Translation
(A Romanized Edition)

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Publisher's Note

Śrī Rāmacaritamānasa of Gosvāmī Tulasīdāsa 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 Tulasīdāsa 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 śrīrāmāyaṇajī 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.
kalimāla 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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208. Nārada's visit and return to Brahmā's abode after hymning the Lord's praises	1005	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
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	215. Delineation of Gnosis and Devotion; a description of the Lamp of wisdom and the surpassing glory of Devotion	1076
210. Kākabhuṣuṇḍi narrates the story of his previous lives and tells Garuḍa the glory of the Kali age	1050	216. Seven questions of Garuḍa and Kākabhuṣuṇḍi's replies to them	1086
		217. Glory of adoration	1089
		218. Greatness of the Rāmāyaṇa; Tulasīdāsa's prayer and reward of reciting this poem	1091



Procedure of Reciting the Rāmacaritamānasa

Those who undertake to read the Rāmacaritamānasa according to the correct procedure should before commencing the reading invoke and worship the author. Gosvāmī Tulasīdāsa, the sage Vālmiki, Lord Śiva and Śrī Hanumān, and then invoke the Divine Couple, Sītā and Rāma, alongwith Śrī Rāma's three divine brothers (Bharata, Lakṣmaṇa and Śatrughna), offer them the sixteenfold worship and meditate on them. The reading should be commenced after that.

INVOCATION

तुलसीक नमस्तुभ्यमिहागच्छ शुचिव्रत । नैर्ऋत्य उपविश्येदं पूजनं प्रतिगृह्यताम् ॥ १ ॥
ॐ तुलसीदासाय नमः ।

“Obeisance to you, O Tulasīdāsa! Please come here, O saint of holy vows. Taking your seat in the south-west, accept this adoration. Obeisance to Tulasīdāsa.”

श्रीवाल्मीक नमस्तुभ्यमिहागच्छ शुभप्रद । उत्तरपूर्वयोर्मध्ये तिष्ठ गृहीष्व मेऽर्चनम् ॥ २ ॥
ॐ वाल्मीकाय नमः ।

“Obeisance to you, O Vālmiki ! Pray come here, O bestower of blessings ! Take your seat in the north-east and accept my homage. Obeisance to Vālmiki.”

गौरीपते नमस्तुभ्यमिहागच्छ महेश्वर । पूर्वदक्षिणयोर्मध्ये तिष्ठ पूजां गृहाण मे ॥ ३ ॥
ॐ गौरीपतये नमः ।

“Obeisance to You, O Spouse of Gaurī (Pārvatī) ! Pray come here, O mighty Lord. Kindly take Your seat in the south-east and accept my homage. Obeisance to the Spouse of Gaurī.”

श्रीलक्ष्मण नमस्तुभ्यमिहागच्छ सहप्रियः । याम्यभागे समातिष्ठ पूजनं संगृहाण मे ॥ ४ ॥
ॐ श्रीसपत्नीकाय लक्ष्मणाय नमः ।

“Obeisance to you, O Lakṣmaṇa; please come here with your beloved consort (Urmilā). Kindly occupy the southern quarter of the altar, and accept my homage. Obeisance to Lakṣmaṇa with his consort.”

श्रीशत्रुघ्न नमस्तुभ्यमिहागच्छ सहप्रियः । पीठस्य पश्चिमे भागे पूजनं स्वीकुरुष्व मे ॥ ५ ॥
ॐ श्रीसपत्नीकाय शत्रुघ्नाय नमः ।

“Obeisance to you, O Śatrughna ! Please come here with your beloved consort (Śrutakīrti). Seating yourself in the western quarter of this altar pray accept my homage. Obeisance to Śatrughna with his consort.”

श्रीभरत नमस्तुभ्यमिहागच्छ सहप्रियः । पीठकस्योत्तरे भागे तिष्ठ पूजां गृहाण मे ॥ ६ ॥
ॐ श्रीसपत्नीकाय भरताय नमः ।

“Obeisance to you, O Bharata! Pray come here with your beloved consort (Māṇḍavī), Please sit down in the northern quarter of the altar and accept my homage. Obeisance to Bharata and his wife.”

श्रीहनुमन्नमस्तुभ्यमिहागच्छ कृपानिधे । पूर्वभागं समातिष्ठ पूजनं स्वीकुरु प्रभो ॥ ७ ॥
ॐ हनुमते नमः ।

[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 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 Kākabhūṣuṇḍī and Yājñavalkya and Gosvāmī Tulasīdāsa 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. Pādya (water for washing the feet with); 2. Arghya (water for washing the hands with); 3. Ācamaniya (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. Nāivedya (food); 12. Ācamaniya (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 Aṅganyāsa the Mantras are treated as possessing a living form and it is these personified forms of the Mantras that the 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 the 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 the 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 the thumbs.

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

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

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

ĀṄGANYĀSA

In Āṅganyāsa 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 गोसाई ॥

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 brateater 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 of 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.



चित्र चायेगा

ॐ

Śrī Rāmacaritamānasa

(The Mānasa lake containing the exploits of Śrī Rāma)

Descent One

(Bāla-Kāṇḍa)

श्लोक

वर्णानामर्थसंघानां रसानां छन्दसामपि ।
मङ्गलानां च कर्तारौ वन्दे वाणीविनायकौ ॥ १ ॥

Śloka

varṇānāmarthasaṁghānāṁ rasānāṁ chandasāmapi,
maṅgalānāṁ ca karttārau vande vāṇīvināyakau.1.

I reverence Vāṇī (the goddess of speech) and Vināyaka (Lord Gaṇeśa), the originators of sounds represented by the alphabet, of the multitudes of objects denoted by those sounds, of poetic sentiments as well as of metres, and the begetters of all auspiciainess. (1)

भवानीशङ्करौ वन्दे श्रद्धाविश्वासरूपिणौ ।
याभ्यां विना न पश्यन्ति सिद्धाः स्वान्तःस्थमीश्वरम् ॥ २ ॥

bhavānīśaṅkarau vande śraddhāviśvāsarūpiṇau,
yābhyāṁ vinā na paśyanti siddhāḥ svāntaḥsthamīśvaram.2.

I greet Goddess Pārvatī and Her consort, Bhagavān Śaṅkara, embodiments of reverence and faith respectively, without which even the adept cannot perceive God enshrined in their very heart. (2)

वन्दे बोधमयं नित्यं गुरुं शङ्कररूपिणम् ।
यमाश्रितो हि वक्रोऽपि चन्द्रः सर्वत्र वन्द्यते ॥ ३ ॥

vande bodhamayaṁ nityaṁ guruṁ śaṅkararūpiṇam,
yamāśrito hi vakro’pi candraḥ sarvatra vandyate.3.

I make obeisance to the eternal preceptor in the form of Lord Śaṅkara, who is all wisdom, and resting on whose brow the crescent moon, though crooked in shape, is universally adored. (3)

सीतारामगुणग्रामपुण्यारण्यविहारिणौ ।
वन्दे विशुद्धविज्ञानौ कवीश्वरकपीश्वरौ ॥ ४ ॥

sītārāmaguṇagrāmapuṇyāraṇyavihāriṇau
vande viśuddhavijñānau kavīśvarakapīśvarau.4.

I pay homage to the king of poets (Vālmiki) and the chief of monkeys (Hanumān), of pure intelligence, both of whom sport in the holy woods in the shape of glories of Sītā and Rāma. (4)

उद्भवस्थितिसंहारकारिणीं क्लेशहारिणीम् ।
सर्वश्रेयस्करिणीं सीतां नतोऽहं रामवल्लभाम् ॥ ५ ॥

udbhavasthitisamhārakāriṇīm kleśahāriṇīm,
sarvaśreyaskarīm sītām nato'ham rāmavallabhām.5.

I bow to Sītā the beloved consort of Śrī Rāma, who is responsible for the creation, sustenance and dissolution (of the universe), removes afflictions and begets all bleness. (5)

यन्मायावशवर्त्ति विश्वमखिलं ब्रह्मादिदेवासुरा
यत्सत्त्वादमृषैव भाति सकलं रज्जौ यथाहेर्भ्रमः ।
यत्पादप्लवमेकमेव हि भवाम्भोधेस्तितीर्षावतां
वन्देऽहं तमशेषकारणपरं रामाख्यमीशं हरिम् ॥ ६ ॥

yanmāyāvaśavartti viśvamakhilam brahmādidēvāsura
yatsattvādamṛṣaiva bhāti sakalam rajjau yathāherbhramah,
yatpādaplavamekameva hi bhavāmbhodhestitīrṣāvatām
vande'ham tamaśeṣakāraṇaparam rāmākhyamīśam harim.6.

I adore Lord Hari, known by the name of Śrī Rāma, who is superior to and lies beyond all causes, whose Māyā (illusive power) holds sway over the entire universe including gods from Brahmā (the Creator) downwards and demons, whose presence lends positive reality to the world of appearances—even as the false notion of a serpent is entertained with reference to a rope—and whose feet are the only bark for those who are eager to cross the ocean of mundane existence. (6)

नानापुराणनिगमागमसम्मतं यद् रामायणे निगदितं क्वचिदन्यतोऽपि ।
स्वान्तःसुखाय तुलसी रघुनाथगाथाभाषानिबन्धमतिमञ्जुलमातनोति ॥ ७ ॥

nānāpurāṇanigamāgamasammataṁ yad rāmāyaṇe nigaditaṁ kvacidanyato'pi,
svāntaḥsukhāya tulasī raghunāthagāthābhāṣānibandhamatimañjulamātanoti.7.

For the gratification of his own self Tulasīdāsa brings forth this very elegant composition relating in common parlance the story of the Lord of Raghus, which is in accord with the various Purāṇas, Vedas and the Āgamas (Tantras), and incorporates what has been recorded in the Rāmāyaṇa (of Vālmiki) and culled from some other sources. (7)

सो— जो सुमिरत सिधि होइ गन नायक करिबर बदन ।
करउ अनुग्रह सोइ बुद्धि रासि सुभ गुन सदन ॥ १ ॥

So.: jo sumirata sidhi hoi gana nāyaka karibara badana,
karau anugraha soi buddhi rāsi subha guna sadana.1.

May Lord Gaṇeśa, the leader of Śiva's retinue, whose very thought ensures success, who carries on his shoulders the head of a beautiful elephant, who is a repository of wisdom and an abode of blessed qualities, shower his grace. (1)

मूक होइ बाचाल पंगु चढ़इ गिरिबर गहन।
जासु कृपाँ सो दयाल द्रवउ सकल कलि मल दहन॥ २ ॥

mūka hoi bācāla paṅgu caRhai giribara gahana,
jāsu kṛpā so dayāla dravau sakala kali mala dahana.2.

May that merciful Lord, whose grace enables the dumb to wax eloquent and a cripple to ascend an inaccessible mountain, and who burns all the impurities of the Kali age, be moved to pity. (2)

नील सरोरुह स्याम तरुन अरुन बारिज नयन।
करउ सो मम उर धाम सदा छीरसागर सयन॥ ३ ॥

nīla saroruha syāma taruna aruna bārija nayana,
karau so mama ura dhāma sadā chīrasāgara sayana.3.

May the Lord who ever sleeps on the ocean of milk, and who is swarthy as a blue lotus and has eyes resembling a pair of full-blown red lotuses, take up His abode in my bosom. (3)

कुंद इंदु सम देह उमा रमन करुना अयन।
जाहि दीन पर नेह करउ कृपा मर्दन मयन॥ ४ ॥

kumda imdu sama deha umā ramana karunā ayana,
jāhi dīna para neha karau kṛpā mardana mayana.4.

May the crusher of Cupid, Bhagavān Śiva, whose form resembles in colour the jasmine flower and the moon, who is the consort of Goddess Pārvatī and an abode of compassion and who is fond of the afflicted, be gracious. (4)

बंदउँ गुरु पद कंज कृपा सिंधु नररूप हरि।
महामोह तम पुंज जासु बचन रबि कर निकर॥ ५ ॥

baṁdaū guru pada kaṁja kṛpā simḍhu nara rūpa hari,
mahāmoha tama puñja jāsu bacana rabi kara nikara.5.

I bow to the lotus feet of my Guru, who is an ocean of mercy and is no other than Śrī Hari Himself in human form, and whose words are sunbeams as it were for dispersing the mass of darkness in the form of gross ignorance. (5)

चौ०— बंदउँ गुरु पद पदुम परागा। सुरुचि सुबास सरस अनुरागा॥
अमिअ मूरिमय चूरन चारू। समन सकल भव रुज परिवारू॥ १ ॥
सुकृति संभु तन बिमल बिभूती। मंजुल मंगल मोद प्रसूती॥
जन मन मंजु मुकुर मल हरनी। किँ तिलक गुन गन बस करनी॥ २ ॥
श्रीगुरु पद नख मनि गन जोती। सुमिरत दिव्य दृष्टि हियँ होती॥
दलन मोह तम सो सप्रकासू। बड़े भाग उर आवइ जासू॥ ३ ॥
उघरहिं बिमल बिलोचन ही के। मिटहिं दोष दुख भव रजनी के॥
सूझहिं राम चरित मनि मानिक। गुपुत प्रगट जहँ जो जेहि खानिक॥ ४ ॥

Cau.: **baṁḍaṁ guru pada paduma parāgā, suruci subāsa sarasa anurāgā.
amia mūrimaya cūrana cārū, samana sakala bhava ruja parivārū.1.
sukṛti sambhu tana bimala bibhūti, maṁjula maṁgala moda prasūti.
jana mana maṁju mukura mala haranī, kiē tilaka guna gana basa karanī.2.
śrīgura pada nakha mani gana jotī, sumirata dibya dṛṣṭi hiyā hotī.
dalana moha tama so saprakāsū, baRe bhāga ura āvai jāsū.3.
ugharahī bimala bilocana hī ke, miṭahī doṣa dukha bhava rajanī ke.
sūjhahī rāma carita mani mānika, guputa pragaṭa jahā jo jehi khānika.4.**

I greet the pollen-like dust of the lotus feet of my preceptor, refulgent, fragrant and flavoured with love. It is a lovely powder of the life-giving herb, which allays the host of all the attendant ills of mundane existence. It adorns the body of a lucky person even as white ashes beautify the person of Lord Śiva, and brings forth sweet blessings and joys. It rubs the dirt off the beautiful mirror in the shape of the devotee's heart; when applied to the forehead in the form of a Tilaka (a religious mark), it attracts a host of virtues. The splendour of gems in the form of nails on the feet of the blessed Guru unfolds divine vision in the heart by its very thought. The lustre disperses the shades of infatuation, highly blessed is he in whose bosom it shines. With its very appearance the bright eyes of the mind get opened; the attendant evils and sufferings of the night of mundane existence disappear; and gems and rubies in the shape of stories of Śrī Rāma, both patent and hidden, wherever and in whatever mine they may be, come to light— (1—4)

दो०— **जथा सुअंजन अंजि दृग साधक सिद्ध सुजान ।
कौतुक देखत सैल बन भूतल भूरि निधान ॥ १ ॥**

Do.: **jathā suamjana amji dṛga sādha siddha sujāna,
kautuka dekhata saila bana bhūtala bhūri nidhāna.1.**

—as for instance, by applying to the eyes the miraculous salve known by the name of Siddhāñjana (the eye-salve of perfection) strivers, adepts as well as men of wisdom easily discover a host of mines on hill-tops, in the midst of forests and in the bowels of the earth. (1)

चौ०— **गुरु पद रज मृदु मंजुल अंजन । नयन अमिअ दृग दोष बिभंजन ॥
तेहिं करि बिमल बिबेक बिलोचन । बरनउँ राम चरित भव मोचन ॥ १ ॥
बंदउँ प्रथम महीसुर चरना । मोह जनित संसय सब हरना ॥
सुजन समाज सकल गुन खानी । करउँ प्रनाम सप्रेम सुबानी ॥ २ ॥
साधु चरित सुभ चरित कपासू । निरस बिसद गुनमय फल जासू ॥
जो सहि दुख परछिद्र दुरावा । बंदनीय जेहिं जग जस पावा ॥ ३ ॥
मुद मंगलमय संत समाजू । जो जग जंगम तीरथराजू ॥
राम भक्ति जहँ सुरसरि धारा । सरसइ ब्रह्म बिचार प्रचारा ॥ ४ ॥
बिधि निषेधमय कलि मल हरनी । करम कथा रबिनंदनि बरनी ॥
हरि हर कथा बिराजति बेनी । सुनत सकल मुद मंगल देनी ॥ ५ ॥
बटु बिस्वास अचल निज धरमा । तीरथराज समाज सुकरमा ॥
सबहि सुलभ सब दिन सब देसा । सेवत सादर समन कलेसा ॥ ६ ॥
अकथ अलौकिक तीरथराऊ । देइ सद्य फल प्रगट प्रभाऊ ॥ ७ ॥**

Cau.: **guru pada raja mṛdu maṁjula aṁjana, nayana amia dṛga doṣa bibhaṁjana.**
tehī kari bimala bibeka bilocana, baranaū rāma carita bhava mocana.1.
baṁdaū prathama mahīsura caranā, moha janita saṁsaya saba haranā.
sujana samāja sakala guna khānī, karaū pranāma saprema subānī.2.
sādhū carita subha carita kapāsū, nirasa bisada gunamaya phala jāsū.
jo sahi dukha parachidra durāvā, baṁdanīya jehī jaga jasa pāvā.3.
muda maṁgalamaya saṁta samājū, jo jaga jaṁgama tīratharājū.
rāma bhakti jahā surasaridhārā, sarasai brahma bicāra pracārā.4.
bidhi niṣedhamaya kali mala haranī, karama kathā rabināṁdani baranī.
hari hara kathā birājati benī, sunata sakala muda maṁgala denī.5.
baṭu bisvāsa acala nija dharamā, tīratharāja samāja sukaramā.
sabahi sulabha saba dina saba desā, sevata sādara samana kalesā.6.
akatha alaukika tīratharāū, dei sadya phala pragata prabhāū.7.

The dust of the Guru's feet is a soft and agreeable, salve, which is ambrosia as it were for the eyes and remedies the defects of vision. Having brightened my eyes of discernment thereby I proceed to relate the story of Śrī Rāma, which secures freedom from the bondage of mundane existence. First I reverence the feet of Brāhmaṇas, the very gods on earth, who are able to dispel all doubts born of ignorance. Then I make loving obeisance, in a polite language, to the whole body of pious souls, the mines of all virtues. The conduct of holy men is noble as the career of the cotton plant, the fruit whereof is tasteless, white and fibrous (even as the doings of saints yield results which are free from attachment, stainless and full of goodness).^{*} Even by suffering hardships (in the form of ginning, spinning and weaving) the cotton covers others' faults and has thereby earned in the world a renown which is worthy of adoration. The assemblage of saints, which is all joy and felicity, is a moving Prayāga (the king of all holy places) as it were. Devotion to Śrī Rāma represents, in this moving Prayāga, the stream of the holy Gaṅgā, the river of the celestials; while the proceeding of an enquiry into the nature of Brahma (the Absolute) constitutes the Sarasvatī (a subterranean stream which is traditionally believed to join the Gaṅgā and the Yamunā at Prayāga, thus accounting for the name 'Trivenī', which signifies a meeting-place of three rivers). Discourses on Karma or Action, consisting of injunctions and interdictions, have been spoken of as the sacred Yamunā—a daughter of the sun-god in her angelic form—washing the impurities of the Kali age; while the anecdotes of Viṣṇu and Śiva stand out as the triple stream known as Trivenī, bringing joy and blessings to those who listen to them. Unwavering faith in their own creed constitutes the immortal banyan tree and noble actions represent the royal court of that king of holy places. Easy of access to all on anyday and at every place, this moving Prayāga assuages the afflictions of those who resort to it with reverence. This king of holy places is beyond all description and supra-mundane in character; it bestows the reward immediately and its glory is manifest. (1—7)

दे०— सुनि समुझहिं जन मुदित मन मज्जहिं अति अनुराग ।

लहहिं चारि फल अछत तनु साधु समाज प्रयाग ॥ २ ॥

Do.: **suni samujhahī jana mudita mana majjahī ati anurāga,**
lahahī cāri phala achata tanu sādhu samāja prayāga.2.

^{*} The fruit of the cotton plant has been characterized in the original as 'Nirasa', 'Visada' and 'Gunamaya', which words can be interpreted both ways as in the rendering given above.

Men who having heard the glory of this moving Prayāga in the form of the assemblage of holy men, appreciate it with an enraptured mind and then take a plunge into it with extreme devotion obtain the four rewards* of human existence during their very lifetime. (2)

चौ०— मज्जन फल पेखिअ ततकाला । काक होहिं पिक बकउ मराला ॥
 सुनि आचरज करै जनि कोई । सतसंगति महिमा नहिं गोई ॥ १ ॥
 बालमीक नारद घटजोनी । निज निज मुखनि कही निज होनी ॥
 जलचर थलचर नभचर नाना । जे जड़ चेतन जीव जहाना ॥ २ ॥
 मति कीरति गति भूति भलाई । जब जेहिं जतन जहाँ जेहिं पाई ॥
 सो जानब सतसंग प्रभाऊ । लोकहुँ बेद न आन उपाऊ ॥ ३ ॥
 बिनु सतसंग बिबेक न होई । राम कृपा बिनु सुलभ न सोई ॥
 सतसंगत मुद मंगल मूला । सोइ फल सिधि सब साधन फूला ॥ ४ ॥
 सठ सुधरहिं सतसंगति पाई । पारस परस कुधात सुहाई ॥
 बिधि बस सुजन कुसंगत परहीं । फनि मनि सम निज गुन अनुसरहीं ॥ ५ ॥
 बिधि हरि हर कबि कोबिद बानी । कहत साधु महिमा सकुचानी ॥
 सो मो सन कहि जात न कैसें । साक बनिक मनि गुन गन जैसें ॥ ६ ॥

Cau.: majjana phala pekhia tatakālā, kāka hohi pika bakau marālā.
 suni ācaraja karai jani koī, satasaṅgati mahimā nahī goī.1.
 bālamīka nārada ghaṭajonī, nija nija mukhani kahī nija honī.
 jalacara thalacara nabhacara nānā, je jaRa cetana jīva jahānā.2.
 mati kīrati gati bhūti bhalāī, jaba jehī jatana jahā jehī pāī.
 so jānaba satasaṅga prabhāū, lokahū beda na āna upāū.3.
 binu satasaṅga bibeka na hoī, rāma kṛpā binu sulabha na soī.
 satasaṅgata muda maṅgala mūlā, soi phala sidhi saba sādhana phūlā.4.
 saṭha sudharahī satasaṅgati pāī, pārāsa parāsa kudhāta suhāī.
 bidhi basa sujana kusaṅgata parahī, phani mani sama nija guna anusarahī.5.
 bidhi hari hara kabi kobida bānī, kahata sādhu mahimā sakucānī.
 so mo sana kahi jāta na kaisē, sāka banika mani guna gana jaisē.6.

The result of dipping into the sacred waters of this king of holy places is instantly perceived: crows turn into cuckoos and herons into swans. Let no one marvel to hear this; the glory of contact with saints is no secret. Vālmiki†, Nārada‡ and Agastya§, who was born of a pitcher, have related the story of their birth and transformation with their own lips. Of the various creatures, both animate and inanimate, living in this world, whether in water or on land or in the air, whoever has ever attained wisdom, glory, salvation, material prosperity or welfare anywhere and by any means whatsoever, know

* The four rewards of human existence are: (1) Dharma or religious merit (2) Artha or material riches (3) Kāma or sensuous enjoyment and (4) Mokṣa or release from the bondage of worldly existence.

† Vālmiki had been a hunter and a highway robber in his early life. He was reclaimed by the seven seers and eventually turned out a great seer and poet.

‡ We read in the Bhāgavata that Nārada was the son of a maid-servant in his previous incarnation and even as a child came in touch with holy men, who imparted him the highest wisdom and made him a real devotee by their very contact. In his next birth he appeared as a mind-born son of Brahmā.

§ Agastya was begotten of god Varuṇa through a pitcher. Another great sage, Vasiṣṭha, was also born of the same pitcher. The association thus obtained in his embryonic state with a great sage made him equally great.

it to be the result of association with holy men; there is no other means either in the world or in the Vedas. Wisdom dawns not without association with saints and such association cannot be easily had without the grace of Śrī Rāma. Contact with noble souls is the root of joy and blessings; it constitutes the very fruit and fulfilment of all endeavours, whereas all other practices are blossoms as it were. Through contact with the virtuous even the wicked get reformed, just as a base metal is transmuted by the touch of the philosopher's stone. On the other hand, if by mischance good men fall into evil company, they maintain their noble character like the gem on the hood of a serpent. Even the speech of deities like Brahmā, Viṣṇu and Śiva, poets and men of wisdom falters in depicting the glory of pious souls. Much less can it be described by me, even as a dealer in vegetables finds himself incapable of expatiating on the qualities of gems. (1—6)

दो०— बंदउँ संत समान चित हित अनहित नहिं कोइ ।

अंजलि गत सुभ सुमन जिमि सम सुगंध कर दोइ ॥ ३ (क) ॥

संत सरल चित जगत हित जानि सुभाउ सनेहु ।

बालबिनय सुनि करि कृपा रामचरन रति देहु ॥ ३ (ख) ॥

Do.: **barṇdaũ saṁta samāna cita hita anahita nahī koi,**
aṁjali gata subha sumana jimi sama sugaṁdha kara doi.3(A).
saṁta sarala cita jagata hita jāni subhāu sanehu,
bālabinaya suni kari kṛpā rāmacarana rati dehu.3(B).

I bow to the saints, who are even-minded towards all and have no friend or foe, just as a flower of good quality placed in the palm of one's hands communicates its fragrance alike to both the hands (the one which plucked it and that which held and preserved it). Realizing thus the noble disposition and loving nature of saints, who are innocent at heart and catholic in spirit, I make this humble submission to them. Listening to my childlike prayer and taking compassion on me, O noble souls, bless me with devotion to the feet of Śrī Rāma. (3 A-B)

चौ०— बहुरि बंदि खल गन सतिभाएँ । जे बिनु काज दाहिनेहु बाएँ ॥

पर हित हानि लाभ जिन्ह केरें । उजरेँ हरष बिषाद बसेरें ॥ १ ॥

हरि हर जस राकेस राहु से । पर अकाज भट सहसबाहु से ॥

जे पर दोष लखहिं सहसाखी । पर हित घृत जिन्ह के मन माखी ॥ २ ॥

तेज कृसानु रोष महिषेसा । अघ अवगुन धन धनी धनेसा ॥

उदय केत सम हित सब ही के । कुंभकरन सम सोवत नीके ॥ ३ ॥

पर अकाजु लागि तनु परिहरहीं । जिमि हिम उपल कृषी दलि गरहीं ॥

बंदउँ खल जस सेष सरोषा । सहस बदन बरनइ पर दोषा ॥ ४ ॥

पुनि प्रनवउँ पृथुराज समाना । पर अघ सुनइ सहस दस काना ॥

बहुरि सक्र सम बिनवउँ तेही । संतत सुरानीक हित जेही ॥ ५ ॥

बचन बज्र जेहि सदा पिआरा । सहस नयन पर दोष निहारा ॥ ६ ॥

Cau.: bahuri baṁdi khala gana satibhāē, je binu kāja dāhinehu bāē.
 para hita hāni lābha jinha kerē, ujarē haraṣa biṣāda baserē.1.
 hari hara jasa rākesa rāhu se, para akāja bhaṭa sahasabāhu se.
 je para doṣa lakhahī sahasākhi, para hita ghṛta jinha ke mana mākhī.2.
 teja kṛsānu roṣa mahiṣeṣā, agha avaguna dhana dhanī dhanesā.
 udaya keta sama hita saba hī ke, kumbhakarana sama sovata nīke.3.
 para akāju lagi tanu pariharahī, jimi hima upala kṛṣī dali garahī.
 baṁdaū khala jasa seṣa saroṣā, sahasa badana baranai para doṣā.4.
 puni pranavaū pṛthurāja samānā, para agha sunai sahasa dasa kānā.
 bahuri sakra sama binavaū tehi, saṁtata surānīka hita jehī.5.
 bacana bajra jehi sadā piārā, sahasa nayana para doṣa nihārā.6.

Again, I greet with a sincere heart the malevolent class, who are hostile without purpose even to the friendly, to whom others' loss is their own gain, and who delight in others' desolation and wail over their prosperity. They try to eclipse the glory of Viṣṇu and Śiva even as the demon Rāhu intercepts the light of the full moon (during what is known as the lunar eclipse); and they are valiant like the reputed king Sahasrabāhu* (so-called because of his possessing a thousand arms) in working others' woe. They detect others' faults as if with a thousand eyes and their (designing) mind mars others' interests even as a fly spoils clarified butter. In splendour they emulate the god of fire and in anger they vie with the god of death, who rides a buffalo. They are rich in crime and vice as Kubera, the god of riches, is in gold. Like the rise of a comet their advancement augurs ill for others' interests; like the slumber of Kumbhakarṇa† their decline alone is propitious for the world. They lay down their very life in order to be able to harm others, even as hail-stones dissolve after destroying the crop. I reverence a wicked soul as the fiery (thousand-tongued) serpent-god Śeṣa, in so far as he eagerly expatiates on others' faults with a thousand tongues as it were. Again, I bow to him as the celebrated king Pṛthu (who prayed for ten thousand ears in order to be able to hear the glories of the Lord to his heart's content) inasmuch as he hears of others' faults with ten thousand ears as it were. Once more do I supplicate to him as Indra (the lord of celestials) in so far as wine appears charming and beneficial to him (even as the army of gods is beneficent to Indra).‡ Harsh language is dear to him even as the thunderbolt is fondly cherished by Indra; and he detects others' faults with one thousand eyes as it were. (1—6)

दे०— उदासीन अरि मीत हित सुनत जरहिं खल रीति ।

जानि पानि जुग जोरि जन बिनती करइ सप्रीति ॥ ४ ॥

* Sahasrabāhu was a mighty warrior and a contemporary of Rāvaṇa, who was once captured and held captive by him. He was slain by Paraśurāma.

† Kumbhakarṇa was a younger brother to Rāvaṇa, the demon-king of Laṅkā. He was a voracious eater and consumed a large number of goats and buffaloes everyday. He kept awake for six months and slept during the other half-year. Living beings thus obtained a fresh lease of life during the period of his slumber.

‡ There is a pun on the expression 'Surānīka' in the original 'Surānīka' (Sura+Anīka) is a compound word in Saṁskṛta, meaning the army of the gods. In Hindi it can as well be treated as two separate words 'Surā' (wine) and 'Nīka' (charming). Hence it has been interpreted both ways in the above rendering.

Do.: udāsīna ari mīta hita sunata jarahī khala rīti,
jāni pāni juga jori jana binatī karai saprīti.4.

The wicked burn with jealousy as they hear of others' welfare, be they his friends, foes or neutrals: such is their wont. Knowing thus, this humble soul makes loving entreaties to them with joined palms. (4)

चौ०— मैं अपनी दिसि कीन्ह निहोरा । तिन्ह निज ओर न लाउब भोरा ॥
बायस पलिअहिं अति अनुरागा । होहिं निरामिष कबहुँ कि कागा ॥ १ ॥
बंदउँ संत असज्जन चरना । दुखप्रद उभय बीच कछु बरना ॥
बिछुरत एक प्रान हरि लेहीं । मिलत एक दुख दारुन देहीं ॥ २ ॥
उपजहिं एक संग जग माहीं । जलज जोंक जिमि गुन बिलगाहीं ॥
सुधा सुरा सम साधु असाधू । जनक एक जग जलधि अगाधू ॥ ३ ॥
भल अनभल निज निज करतूती । लहत सुजस अपलोक बिभूती ॥
सुधा सुधाकर सुरसरि साधू । गरल अनल कलिमल सरि ब्याधू ॥ ४ ॥
गुन अवगुन जानत सब कोई । जो जेहि भाव नीक तेहि सोई ॥ ५ ॥

Cau.: maī apanī disi kīnha nihorā, tinha nija ora na lāuba bhorā.
bāyasa paliahī ati anurāgā, hohī nirāmiṣa kabahū ki kāgā.1.
baṁdaū samta asajjana caranā, dukhaprada ubhaya bīca kachu baranā.
bichurata eka prāna hari lehī, milata eka dukha dārūna dehī.2.
upajahī eka samga jaga māhī, jalaja jōka jimi guna bilagāhī.
sudhā surā sama sādhu asādhū, janaka eka jaga jaladhi agādhū.3.
bhala anabhala nija nija karatūtī, lahata sujasa apaloka bibhūtī.
sudhā sudhākara surasari sādhu, garala anala kalimala sari byādhū.4.
guna avaguna jānata saba koī, jo jehi bhāva nīka tehi soī.5.

I for my part have made entreaties to them; they too must not fail to do their part. However fondly you may nurture a brood of crows, can you ever expect ravens to turn non carvivoaus I adore the feet of saint and wicked soul both of whom give pain, though some difference is said to exist between them. Whereas the former class cause mortal pain while parting, the latter give agonizing torment during their meeting. Though born together in the world, they differ in their traits even as the lotus and the leech (both of which spring from water). The good and the wicked resemble nectar and wine respectively; the unfathomable ocean in the form of this world is their common parent.* The good and the wicked gather a rich harvest of good reputation and infamy by their respective doings. Although the merits of nectar, the moon—the seat of nectar—the Gaṅgā—the river of the celestials—and a pious soul, on the one hand, and the demerits of venom, fire, the unholy river Karmanāśā—which is said to be full of the impurities of the Kali age—and the hunter, on the other, are known to all, only that which is to a man's taste appears good to him. (1—5)

दो०— भलो भलाइहि पै लहइ लहइ निचाइहि नीचु ।
सुधा सराहिअ अमरताँ गरल सराहिअ मीचु ॥ ५ ॥

* In the Purāṇas we read how both nectar and wine were churned out of the ocean of milk, by the joint efforts of the gods and the demons.

Do.: **bhalo bhalāihi pai lahai lahai nicāihi nīcu,**
sudhā sarāhia amaratā garala sarāhia mīcu.5.

Of course, a good man has a bias for goodness alone, while a vile person is prone to vileness. While nectar is praised for its immortalizing virtue, poison is extolled for its deadly effects. (5)

चौ०—खल अघ अगुन साधु गुन गाहा । उभय अपार उदधि अवगाहा ॥
 तेहि तें कछु गुन दोष बखाने । संग्रह त्याग न बिनु पहिचाने ॥ १ ॥
 भलेउ पोच सब बिधि उपजाए । गनि गुन दोष बेद बिलगाए ॥
 कहहिं बेद इतिहास पुराना । बिधि प्रपंचु गुन अवगुन साना ॥ २ ॥
 दुख सुख पाप पुन्य दिन राती । साधु असाधु सुजाति कुजाती ॥
 दानव देव ऊँच अरु नीचू । अमिअ सुजीवनु माहुरु मीचू ॥ ३ ॥
 माया ब्रह्म जीव जगदीसा । लच्छि अलच्छि रंक अवनीसा ॥
 कासी मग सुरसरि क्रमनासा । मरु मारव महिदेव गवासा ॥ ४ ॥
 सरग नरक अनुराग बिरागा । निगमागम गुन दोष बिभागा ॥ ५ ॥

Cau.: **khala agha aguna sādhu guna gāhā, ubhaya apāra udadhi avagāhā.**
tehi tē kachu guna doṣa bakhāne, saṁgraha tyāga na binu pahicāne.1.
bhaleu poca saba bidhi upajāe, gani guna doṣa beda bilagāe.
kahahī beda itihāsa purānā, bidhi prapañcu guna avaguna sānā.2.
dukha sukha pāpa punya dina rātī, sādhu asādhu sujāti kujātī.
dānava deva ūca aru nīcū, amia sujīvanu māhuru mīcū.3.
māyā brahma jīva jagadīsā, lacchi alacchi raṁka avanīsā.
kāsī maga surasari kramanāsā, maru mārava mahideva gavāsā.4.
saraga naraka anurāga birāgā, nigamāgama guna doṣa bibhāgā.5.

The tales of sins and vices of the wicked, on the one hand, and of the virtues of the virtuous, on the other, are like boundless and unfathomable oceans. That is why I have enumerated only a few virtues and vices; for they cannot be acquired or discarded without being duly distinguished. The good as well as the vile, all have been brought into being by the Creator; it is the Vedas that have differentiated them by reckoning the merits of the former class and the demerits of the other. The Vedas, the Itihāsas (such as the Rāmāyaṇa and the Mahābhārata) and the Purāṇas unanimously declare that the creation of Brahmā (the Creator) is an intermixture of good and evil. It is characterized by pairs of opposites such as pain and pleasure, sin and merit, day and night, the good and the wicked, good birth and vile birth, demons and gods, the high and the low, nectar and poison, a happy life and death, Māyā and Brahma, i.e., Matter and Spirit, the soul and God (the Lord of the universe), plenty and poverty, the pauper and the king, the sacred Kāśī or Vārāṇasī and Magadha or North Bihar (the accursed land), the holy Gaṅgā the river of the celestials—and the unholy Karmanāsā* (in Bihar), the desert land of Māravāra (Western Rājapūtānā and Sindha) and the rich soil of Mālavā, the Brāhmaṇa—who is a veritable god on earth—and the barbarian who feeds on the cow, heaven and hell, attachment and dispassion. The Vedas and other sacred books have sifted good from evil. (1—5)

* A river of sinful origin in Bihar, a plunge in whose waters is said to destroy one's religious merits. Hence it is called Karmanāsā (that which neutralizes one's meritorious acts).

दो०— जड़ चेतन गुन दोषमय बिस्व कीन्ह करतार।
संत हंस गुन गहहिं पय परिहरि बारि बिकार॥ ६ ॥

Do.: jaRa cetana guna doṣamaya bisva kīnha karatāra,
saṁta haṁsa guna gahahī paya parihari bāri bikāra.6.

God has created the universe consisting of animate and inanimate beings as partaking of both good and evil; swans* in the form of saints imbibe the milk of goodness rejecting water in the form of evil. (6)

चौ०— अस बिबेक जब देइ बिधाता। तब तजि दोष गुनहिं मनु राता॥
काल सुभाउ करम बरिआई। भलेउ प्रकृति बस चुकइ भलाई॥ १ ॥
सो सुधारि हरिजन जिमि लेहीं। दलि दुख दोष बिमल जसु देहीं॥
खलउ करहिं भल पाइ सुसंगू। मिटइ न मलिन सुभाउ अभंगू॥ २ ॥
लखि सुबेष जग बंचक जेऊ। बेष प्रताप पूजिअहिं तेऊ॥
उघरहिं अंत न होइ निबाहू। कालनेमि जिमि रावन राहू॥ ३ ॥
किणहुं कुबेषु साधु सनमानू। जिमि जग जामवंत हनुमानू॥
हानि कुसंग सुसंगति लाहू। लोकहुं बेद बिदित सब काहू॥ ४ ॥
गगन चढ़इ रज पवन प्रसंगा। कीचहिं मिलइ नीच जल संग्गा॥
साधु असाधु सदन सुक सारीं। सुमिरहिं राम देहिं गनि गारीं॥ ५ ॥
धूम कुसंगति कारिख होई। लिखिअ पुरान मंजु मसि सोई॥
सोइ जल अनल अनिल संघाता। होइ जलद जग जीवन दाता॥ ६ ॥

Cau.: asa bibeka jaba dei bidhātā, taba taji doṣa gunahī manu rātā.
kāla subhāu karama bariāī, bhaleu prakṛti basa cukai bhalāī.1.
so sudhāri harijana jimi lehī, dali dukha doṣa bimala jasū dehī.
khalau karahī bhala pāi saṁgū, mītai na malina subhāu abhaṁgū.2.
lakhi subeṣa jaga baṁcaka jeū, beṣa pratāpa pūjiahī teū.
ugharahī aṁta na hoi nibāhū, kālanemi jimi rāvana rāhū.3.
kiehū kubeṣu sādhu sanamānū, jimi jaga jāmavaṁta hanumānū.
hāni kusaṁga saṁgati lāhū, lokahū beda bidita saba kāhū.4.
gagana caRhai raja pavana prasāṁgā, kīcahī milai nīca jala saṁgā.
sādhu asādhu sadana suka sārī, sumirahī rāma dehī gani gārī.5.
dhūma kusaṁgati kārikha hoī, likhia purāna maṁju masi soī.
soi jala anala anila saṁghātā, hoi jalada jaga jīvana dātā.6.

When Providence blesses one with such discrimination (as is possessed by the swan), then alone does the mind abandon evil and gets enamoured of goodness. By force of the spirit of the times, old habits and past Karma even the good deviate from goodness under the influence of Māyā. But just as servants of Śrī Hari rectify that error and, eradicating sorrow and weakness, bring untarnished glory to them, even so the

* The swan is traditionally believed to feed on pearls and credited with the natural gift of separating milk from water.

wicked occasionally perform a noble deed due to their good association, although their evil nature, which is unchangeable, cannot be obliterated. Even those who are impostors are respected on account of their garb, as the world is taken in by their attractive appearance. But they are eventually exposed, and cannot keep up their false appearance till the end, as was the case with Kālanemi*, Rāvaṇa† and Rāhu.‡ The good are honoured notwithstanding their unbecoming appearance, even as Jāmbavān (a general of Sugrīva's army, who was endowed with the form of a bear and possessed miraculous strength) and Hanumān (the monkey-god) won honour in this world. Bad association is harmful, while good company is an asset in itself: this is true in the world as well as in the eyes of the Vedas, and is known to all. Through contact with the wind dust ascends to the sky, while it is assimilated with mud when united with low-lying waters. Parrots and Mainās nurtured in the house of the virtuous and the wicked repeat the name of Rāma and pour a volley of abuses respectively. Smoke coming in contact with an evil (earthy)§ substance turns into soot; the same is used as a material for copying the Purāṇas with when converted into beautiful ink. Again, in conjunction with water, fire and air it is transformed into a cloud and brings life to the world. (1—6)

दो०— ग्रह भेषज जल पवन पट पाइ कुजोग सुजोग ।

होहिं कुबस्तु सुबस्तु जग लखहिं सुलच्छन लोग ॥ ७ (क) ॥

सम प्रकास तम पाख दुहुँ नाम भेद बिधि कीन्ह ।

ससि सोषक पोषक समुझि जग जस अपजस दीन्ह ॥ ७ (ख) ॥

जड़ चेतन जग जीव जत सकल राममय जानि ।

बंदउँ सब के पद कमल सदा जोरि जुग पानि ॥ ७ (ग) ॥

देव दनुज नर नाग खग प्रेत पितर गंधर्ब ।

बंदउँ किंनर रजनिचर कृपा करहु अब सर्व ॥ ७ (घ) ॥

Do.: **graha bheṣaja jala pavana paṭa pāi kujoga sujoga,**
hohiṁ kubastu subastu jaga lakhahiṁ sulacchana loga.7(A).

* Kālanemi was a demon chief, who was a contemporary of Rāvaṇa, the mighty king of Laṅkā. In the Laṅkā-Kāṇḍa (Book VI. 56—58) of this very work we are told how he assumed the false appearance of an ascetic and tried to deceive Hanumān, the devoted servant of the divine Śrī Rāma, but was ultimately detected and killed by Hanumān.

† We read in the Aranyakāṇḍa (Book III. 27. 4—7) how Rāvaṇa appeared before Sītā in the garb of a mendicant but could not keep up his false appearance for long and had to throw off his mask at last.

‡ In the Purāṇas we are told how at the beginning of creation nectar was churned out of the ocean of milk conjointly by the gods and the demons. When the same was being served to the gods by God Viṣṇu Himself (who had assumed the form of a charming damsel in order to put the demons off the scent), the demon Rāhu disguised himself as a god and took his seat in the celestial row to participate in the feast. He was, however, soon detected by the sun-god and the moon-god, who exposed his real character.

§ There is a pun on the compound word 'Kusaṅgati' in the original. 'Ku' is both a noun and an indeclinable prefixed to nouns. As an indeclinable it means bad or evil, while as a noun it is a synonym for the earth. Here it is used in both the senses and has been translated accordingly.

**sama prakāsa tama pākha duhñāma bheda bidhi kīnha,
 sasi soṣaka poṣaka samujhi jaga jasa apajasa dīnha.7(B).
 jaRa cetana jaga jīva jata sakala rāmamaya jāni,
 baṁdaū saba ke pada kamala sadā jori juga pāni.7(C).
 deva danuja nara nāga khaga preta pitara gaṁdharba,
 baṁdaū kiṁnara rajanicara kṛpā karahu aba sarba.7(D).**

The planets, medicines, water, air and cloth prove good or bad in the world according to their good or evil associations; only men endowed with a keen insight are able to know this. The proportion of moonlight and darkness is the same in the bright as well as in the dark fortnight; only the two have been named differently by the Creator. Knowing the one as the nourisher and the other as the emaciator of the moon, the world has given it a good name and a bad one. Whatever beings, animate or inanimate, there are in the universe, recognizing them, one and all, as consisting of Śrī Rāma, I ever adore the lotus feet of all with joined palms. I reverence gods, demons, human beings, Nāgas, birds, evil spirits, manes (the souls of departed ancestors) and Gandharvas, Kinnaras and Rākṣasas (giants).^{*} Pray, be gracious to me all on this occasion. (7 A—D)

चौ०— आकर चारि लाख चौरासी । जाति जीव जल थल नभ बासी ॥
 सीय राममय सब जग जानी । करउँ प्रनाम जोरि जुग पानी ॥ १ ॥
 जानि कृपाकर किंकर मोहू । सब मिलि करहु छाड़ि छल छोहू ॥
 निज बुधि बल भरोस मोहि नाहीं । तातें बिनय करउँ सब पाहीं ॥ २ ॥
 करन चहउँ रघुपति गुन गाहा । लघु मति मोरि चरित अवगाहा ॥
 सूझ न एकउ अंग उपाऊ । मन मति रंक मनोरथ राऊ ॥ ३ ॥
 मति अति नीच ऊँचि रुचि आछी । चहिअ अमिअ जग जुड़ न छाछी ॥
 छमिहहिं सज्जन मोरि ढिठाई । सुनिहहिं बालबचन मन लाई ॥ ४ ॥
 जौं बालक कह तोतरि बाता । सुनिहिं मुदित मन पितु अरु माता ॥
 हँसिहहिं कूर कुटिल कुबिचारी । जे पर दूषन भूषनधारी ॥ ५ ॥
 निज कबित्त केहि लाग न नीका । सरस होउ अथवा अति फीका ॥
 जे पर भनिति सुनत हरषाहीं । ते बर पुरुष बहुत जग नाहीं ॥ ६ ॥
 जग बहु नर सर सरि सम भाई । जे निज बाढ़ि बढहिं जल पाई ॥
 सज्जन सकृत सिंधु सम कोई । देखि पूर बिधु बाढ़इ जोई ॥ ७ ॥

Cau.: ākara cāri lākha caurāsī, jāti jīva jala thala nabha bāsī.
 sīya rāmamaya saba jaga jānī, karaū pranāma jori juga pānī.1.
 jāni kṛpākara kiṁkara mohū, saba mili karahu chāRi chala chohū.
 nija budhi bala bharosa mohi nāhī, tāṭē binaya karaū saba pāhī.2.

^{*}Gandharvas, Kinnaras and Rākṣasas are different species of superhuman beings. Of these the Gandharvas are celestial songsters and are specially noted for their handsome appearance, while the kinnaras are credited with the head of a horse. The Rākṣasas are monstrous in appearance and are said to roam at night and feed on the human flesh. The Nāgas are another class of semi-divine beings, who, though resembling serpents in shape, can take the human form at will.

karana cahaũ raghupati guna gāhā, laghu mati mori carita avagāhā.
 sūjha na ekau aṁga upāũ, mana mati raṁka manoratha rāũ.3.
 mati ati nīca ũci ruci āchī, cahia amia jaga jurai na chāchī.
 chamihahī sajjana mori ḍhiṭhāī, sunihahī bālabacana mana lāī.4.
 jaũ bālaka kaha totari bātā, sunahī mudita mana pitu aru mātā.
 hāsīhahī kūra kuṭila kubicārī, je para dūṣana bhūṣanadhārī.5.
 nija kabitta kehi lāga na nīkā, sarasa hou athavā ati phīkā.
 je para bhaniti sunata haraṣāhī, te bara puruṣa bahuta jaga nāhī.6.
 jaga bahu nara sara sari samabhāī, je nija bāRhi baRhahī jala pāī.
 sajjana sakṛta simḍhu sama koī, dekhi pūra bidhu bāRhai joī.7.

Eight million and four hundred thousand* species of living beings, classified under four broad divisions, inhabit land, water and the air. Recognizing the entire creation as full of Sītā and Rāma, I make obeisance to them with joined palms. Knowing me as your servant, bestav gritin affeeter upan me all of you, O mines of compassion. I have no confidence in my intellectual power, hence I supplicate you all. I would recount the virtues of the Lord of Raghus,† Śrī Rāma; but my wits are poor, whereas the exploits of Śrī Rāma are unfathomable. For this I find not the least resources, while I am dull of mind and intellect, my ambition is right royal. Even though my intellect is exceedingly mean, my aspiration is pitched too high; while I crave for nectar, I have no means in this world to procure even butter-milk. The virtuous will forgive my presumption and listen to my childish babbling with interest. When a child prattles in lisping accents, the parents hear it with a mind full of delight. Those, however, who are hard-hearted, mischievous and perverse and cherish others' faults as an ornament, will feel amused. Who does not like one's own poetry, be it delightful or exceedingly insipid? Such good people as delight to hear others' composition are rare in this world. The world abounds in men who resemble lakes and rivers, that get swollen with their own rise when waters are added to them. There is some rare good soul like the ocean, which swells at the sight of the full moon. (1—7)

दो०— भाग छोट अभिलाषु बड़ करउँ एक बिस्वास।

पैहहिं सुख सुनि सुजन सब खल करिहहिं उपहास ॥ ८ ॥

Do.: bhāga choṭa abhilāṣu baRa karaũ eka bisvāsa,
 paihahī sukha suni sujana saba khala karihahī upahāsa.8.

Humble is my lot and my ambition high; my only hope is that all good men will be gratified to hear what I say, while the evil-minded will ridicule. (8)

चौ०— खल परिहास होइ हित मोरा। काक कहहिं कलकंठ कठोरा ॥

हंसहि बक दादुर चातकही। हँसहि मलिन खल बिमल बतकही ॥ १ ॥

* The number of species of living beings has been categorically fixed in Hindu scriptures as eighty-four lakhs. The four broad divisions are: (1) Jarāyuja (viviparous, such as men and beasts), (2) Aṇḍaja (oviparous), (3) Svedaja (born of sweat, such as lice, bugs etc.,) and (4) Udbhijja (sprouting from the soil, viz., plants).

† King Raghu was a forbear of Śrī Rāma. His descendants bore the name of Raghus. Having been the head of the clan after His father, Daśaratha, He is aptly called the Lord of the Raghus.

कबित रसिक न राम पद नेहू । तिन्ह कहँ सुखद हास रस एहू ॥
 भाषा भनिति भोरि मति मोरी । हँसिबे जोग हँसैं नहिं खोरी ॥ २ ॥
 प्रभु पद प्रीति न सामुझि नीकी । तिन्हहि कथा सुनि लागिहि फीकी ॥
 हरि हर पद रति मति न कुतरकी । तिन्ह कहँ मधुर कथा रघुबर की ॥ ३ ॥
 राम भगति भूषित जियँ जानी । सुनिहहिं सुजन सराहि सुबानी ॥
 कबि न होउँ नहिं बचन प्रवीनू । सकल कला सब बिद्या हीनू ॥ ४ ॥
 आखर अरथ अलंकृति नाना । छंद प्रबंध अनेक बिधाना ॥
 भाव भेद रस भेद अपारा । कबित दोष गुन बिबिध प्रकारा ॥ ५ ॥
 कबित बिबेक एक नहिं मोरें । सत्य कहउँ लिखि कागद कोरें ॥ ६ ॥

Cau.: khala parihāsa hoi hita morā, kāka kahahī kalakamṭha kaṭhorā.
 haṁsahi baka dādura cātakahī, hāsahi malina khala bimala batakahī.1.
 kabita rasika na rāma pada nehū, tinha kahā sukhada hāsa rasa ehū.
 bhāṣā bhaniti bhoṛi mati morī, hāsibe joga hāsē nahī khorī.2.
 prabhu pada prīti na sāmujhi nīkī, tinhahi kathā suni lāgihi phīkī.
 hari hara pada rati mati na kutarakī, tinha kahū madhura kathā raghubara kī.3.
 rāma bhagati bhūṣita jiyā jānī, sunihahī sujana sarāhi subānī.
 kabi na hoū nahī bacana prabīnū, sakala kalā saba bidyā hīnū.4.
 ākhara aratha alamkṛti nānā, chaṁda prabamḍha aneka bidhānā.
 bhāva bheda rasa bheda apārā, kabita doṣa guna bibidha prakārā.5.
 kabita bibeka eka nahī morē, satya kahaū likhi kāgada korē.6.

The Vidicule of the evil-minded will benefit me; crows call the cuckoo hoarse. Herons ridicule the swan, frogs make fun of the Cātaka bird and malicious rogues deride refined speech. To those who have no taste for poetry nor devotion to the feet of Śrī Rāma, this undertaking of mine will serve as a subject for delightful mirth. My composition is couched in the popular dialect and my intellect is feeble; hence it is a fit subject for ridicule, and those who laugh shall not incur any blame. To those who cherish no love for the feet of the Lord and have no sound reason either, this story will sound unattractive to the ears. To those, however, who possess devotion to the feet of God Viṣṇu and Śiva and whose mind is not perverse, the tale of the Chief of the Raghus will taste as sweet. Knowing it in their heart as adorned with devotion to Śrī Rāma, the virtuous will listen to it with bland words of praise. I am no poet nor an adept in the art of speech and am a cipher in all arts and sciences. There are elegant devices of letters, subtleties of meaning, various figures of speech, metrical compositions of different kinds, infinite varieties of emotions and sentiments and multifarious flaws and excellences of poetic composition. Of these details of poesy, I possess critical knowledge of none. I vouch for it in writing on a blank sheet. (1—6)

दे०— भनिति मोरि सब गुन रहित बिस्व बिदित गुन एक ।
 सो बिचारि सुनिहहिं सुमति जिन्ह कें बिमल बिबेक ॥ ९ ॥

Do.: bhaniti mori saba guna rahita bisva bidita guna eka,
 so bicāri sunihahī sumati jinha kē bimala bibeka.9.

My composition is devoid of all charm; it has only one merit, which is known throughout the world. Recognizing this merit, men of sound reason, who are gifted with unbiased judgment, will surely hear it. (9)

चौ०— एहि महँ रघुपति नाम उदारा । अति पावन पुरान श्रुति सारा ॥
 मंगल भवन अमंगल हारी । उमा सहित जेहि जपत पुरारी ॥ १ ॥
 भनिति बिचित्र सुकबि कृत जोऊ । राम नाम बिनु सोह न सोऊ ॥
 बिधुबदनी सब भाँति सँवारी । सोह न बसन बिना बर नारी ॥ २ ॥
 सब गुन रहित कुकबि कृत बानी । राम नाम जस अंकित जानी ॥
 सादर कहहिं सुनहिं बुध ताही । मधुकर सरिस संत गुनग्राही ॥ ३ ॥
 जदपि कबित रस एकउ नाहीं । राम प्रताप प्रगट एहि माहीं ॥
 सोइ भरोस मोरें मन आवा । केहिं न सुसंग बड़प्पनु पावा ॥ ४ ॥
 धूमउ तजइ सहज करुआई । अगरु प्रसंग सुगंध बसाई ॥
 भनिति भदेस बस्तु भलि बरनी । राम कथा जग मंगल करनी ॥ ५ ॥

Cau.: ehi mahā raghupati nāma udārā, ati pāvana purāna śruti sārā.
 maṅgala bhavana amaṅgala hārī, umā sahita jehi japata purārī.1.
 bhaniti bicitra sukabi kṛta joū, rāma nāma binu soha na soū.
 bidhubadanī saba bhāti sāvārī, soha na basana binā bara nārī.2.
 saba guna rahita kukabi kṛta bānī, rāma nāma jasa aṅkita jānī.
 sādara kahahī sunahī budha tāhī, madhukara sarisa saṁta gunagrāhī.3.
 jadapi kabita rasa ekau nāhī, rāma pratāpa pragaṭa ehi māhī.
 soi bharosa morē mana āvā, kehī na susaṅga baRappanu pāvā.4.
 dhūmau tajai sahaja karuāī, agaru prasaṅga sugaṁdha basāī.
 bhaniti bhadesa bastu bhali baranī, rāma kathā jaga maṅgala karanī.5.

It contains the gracious name of the Lord of Raghus, which is exceedingly holy and the very cream of the Purāṇas and the Vedas. It is the abode of blessings and the remover of evils, and is muttered by Lord Śiva, the enemy of the demon Tripura, along-with his consort, Umā. Even a composition of marvellous beauty and written by a gifted poet does not commend itself without the name of Śrī Rāma. A pretty woman with a charming countenance and fully adorned, does not look attractive when undressed. On the other hand, the wise recite and hear with admiration even the composition of a worthless poet, which is devoid of all merit, knowing it as adorned with the name and glory of Śrī Rāma; for, like the bee, saints have a bias for goodness. Although it has no poetic charm whatsoever, the glory of Śrī Rāma is manifest in it. This is the only hope which flashes on my mind; who has not been exalted by noble company? Even smoke rising from burning aloe wood is impregnated with the latter's fragrance and gives up its natural pungency. Although my composition is clumsy, it treats of a commendable theme, viz., the story of Śrī Rāma, which brings felicity to the world. (1—5)

छं०— मंगल करनि कलिमलहरनि तुलसी कथा रघुनाथ की ।
 गति कूर कबिता सरित की ज्यों सरित पावन पाथ की ॥

प्रभु सुजस संगति भनिति भलि होइहि सुजन मन भावनी ।
भव अंग भूति मसान की सुमिरत सुहावनि पावनी ॥

Cham.: maṅgala karani kalimalaharani tulasī kathā raghunātha kī,
gati kūra kabitā sarita kī jyō sarita pāvana pātha kī.
prabhu sujasa saṅgati bhaniti bhali hoihi sujana mana bhāvanī,
bhava aṅga bhūti masāna kī sumirata suhāvani pāvanī.

The tale of the Lord of Raghus, O Tulasīdāsa, brings forth blessings and wipes away the impurities of the Kali age. The course of this stream of my poetry is tortuous like that of the holy Gaṅgā. By its association with the auspicious glory of the Lord my composition will be blessed and will captivate the mind of the virtuous. On the person of Lord Śiva, even the ashes of the cremation-ground appear charming and purify by their very thought.

दे०— प्रिय लागिहि अति सबहि मम भनिति राम जस संग ।

दारु बिचारु कि करइ कोउ बंदिअ मलय प्रसंग ॥ १० (क) ॥

स्याम सुरभि पय बिसद अति गुनद करहि सब पान ।

गिरा ग्राम्य सिय राम जस गावहिं सुनहिं सुजान ॥ १० (ख) ॥

Do.: priya lāgihi ati sabahi mama bhaniti rāma jasa saṅga,
dāru bicāru ki karai kou baṁdia malaya prasaṅga.10(A).
syāma surabhi paya bisada ati gunada karahī saba pāna,
girā grāmya siya rāma jasa gāvahī sunahī sujāna.10(B).

My composition will appear extremely delightful to all by its association with the glory of Śrī Rāma, even as timber of every description is transformed into sandal and becomes worthy of adoration by contact with the Malaya mountain (in South India), and nobody takes into account the quality of wood in that region. The milk of even a dark cow is white and possesses a great medicinal value and is drunk by all. So do the wise chant and hear the glory of Sītā and Rāma even though couched in the vulgar tongue. (10 A-B)

चौ०— मनि मानिक मुकुता छबि जैसी । अहि गिरि गज सिर सोह न तैसी ॥

नृप किरीट तरुनी तनु पाई । लहहिं सकल सोभा अधिकाई ॥ १ ॥

तैसेहिं सुकवि कबित बुध कहहीं । उपजहिं अनत अनत छबि लहहीं ॥

भगति हेतु बिधि भवन बिहाई । सुमिरत सारद आवति धाई ॥ २ ॥

राम चरित सर बिनु अन्हवाएँ । सो श्रम जाइ न कोटि उपाएँ ॥

कवि कोबिद अस हृदयँ बिचारी । गावहिं हरि जस कलि मल हारी ॥ ३ ॥

कीन्हें प्राकृत जन गुन गाना । सिर धुनि गिरा लगत पछिताना ॥

हृदय सिंधु मति सीप समाना । स्वाति सारदा कहहिं सुजाना ॥ ४ ॥

जौं बरसइ बर बारि बिचारू । होहिं कबित मुकुतामनि चारू ॥ ५ ॥

Cau.: **mani mānika mukutā chabi jaisī, ahi giri gaja sira soha na taisī.
 nṛpa kirīṭa tarunī tanu pāi, lahaḥ sakala sobhā adhikāi.1.
 taiseḥ sukabi kabita budha kahaḥ, upajahḥ anata anata chabi lahaḥ.
 bhagati hetu bidhi bhavana bihāi, sumirata sārada āvati dhāi.2.
 rāma carita sara binu anhavāē, so śrama jāi na koṭi upāē.
 kabi kobida asa hṛdayā bicārī, gāvahḥ hari jasa kali mala hārī.3.
 kīnhē prākṛta jana guna gānā, sira dhuni girā lagata pachitānā.
 hṛdaya sīmdhu matī sīpa samānā, svāti sārada kahaḥ sujānā.4.
 jaṁ barasai bara bāri bicārū, hohḥ kabita mukutāmani cārū.5.**

The beauty of a gem, a ruby and a pearl does not catch the eye as it should so long as they are borne on the head of a serpent, the top of a mountain and the crown of an elephant respectively. The charm of them all is enhanced when they adorn the diadem of a king or the person of a young lady. Even so, the wise say, the outpourings of a good poet originate at one place (in the poet's own mind) and exercise their charm elsewhere (on the mind of the admirer). Attracted by his devotion, Sarasvatī (the goddess of poetry) comes with all speed from the abode of Brahmā (the topmost heaven) at his very invocation. The fatigue occasioned by this long journey cannot be relieved by millions of devices unless she takes a dip in the lake of Śrī Rāma's exploits. Realizing this in their heart, poets and wise men chant the glory of Śrī Hari alone, which wipes away the impurities of the Kali age. Finding the bard singing the glories of worldly men the goddess of speech begins to beat her brow and repent. The wise liken the heart of a poet to the sea, his intellect to the shell containing pearls and goddess Sarasvatī to the star called Svāti (the modern Arcturus, the fifteenth lunar asterism considered as favourable to the formation of pearls). If there is a shower in the form of beautiful ideas, lovely pearls make their appearance in the form of poetic effusions. (1—5)

दे०— जुगुति बेधि पुनि पोहिअहिं रामचरित बर ताग।

पहिरहिं सज्जन बिमल उर सोभा अति अनुराग॥ ११ ॥

Do.: **juguti bedhi puni pohiahḥ rāmacarita bara tāga,
 pahirahḥ sajjana bimala ura sobhā ati anurāga.11.**

If those pearls are pierced with skill and strung together on the beautiful thread of Śrī Rāma's exploits, and if noble souls wear them in their innocent heart, grace in the form of excessive fondness is the result. (11)

चौ०— जे जनमे कलिकाल कराला। करतब बायस बेष मराला॥

चलत कुपंथ बेद मग छाँड़े। कपट कलेवर कलि मल भाँड़े॥ १ ॥

बंचक भगत कहाइ राम के। किंकर कंचन कोह काम के॥

तिन्ह महुँ प्रथम रेख जग मोरी। धींग धरमध्वज धंधक धोरी॥ २ ॥

जौं अपने अवगुन सब कहऊँ। बाढ़इ कथा पार नहिं लहऊँ॥

ताते मैं अति अल्प बखाने। थोरे महुँ जानिहहिं सयाने॥ ३ ॥

समुझि बिबिधि बिधि बिनती मोरी। कोउ न कथा सुनि देइहि खोरी॥

एतेहु पर करिहहिं जे असंका। मोहि ते अधिक ते जड़ मति रंका॥ ४ ॥

कबि न होउँ नहिं चतुर कहावउँ । मति अनुरूप राम गुन गावउँ ॥
 कहँ रघुपति के चरित अपारा । कहँ मति मोरि निरत संसारा ॥ ५ ॥
 जेहि मारुत गिरि मेरु उड़ाहीं । कहहु तूल केहि लेखे माहीं ॥
 समुझत अमित राम प्रभुताई । करत कथा मन अति कदराई ॥ ६ ॥

Cau.: je janame kalikāla karālā, karataba bāyasa beṣa marālā.
 calata kupam̐tha beda maga chāRe, kapaṭa kalevara kali mala bhāRe.1.
 baṁcaka bhagata kahāi rāma ke, kiṁkara kaṁcana koha kāma ke.
 tinha mahā prathama rekha jaga morī, dhīm̐ga dharamadhvaṇa dham̐dhaka dhorī.2.
 jaū apane avaguna saba kahaū, bāRhai kathā pāra nahī lahaū.
 tāte maī ati alapa bakhāne, thore mahū jānihahī sayāne.3.
 samujhi bibidhi bidhi binatī morī, kou na kathā suni deihi khorī.
 etehu para karihahī je asam̐kā, mohi te adhika te jaRa mati ram̐kā.4.
 kabi na hoū nahī catura kahāvaū, mati anurūpa rāma guna gāvaū.
 kahā raghupati ke carita apārā, kahā mati mori nirata saṁsārā.5.
 jehī māruta giri meru uRāhī, kahahu tūla kehi lekhe māhī.
 samujhata amita rāma prabhutāi, karata kathā mana ati kadarāi.6.

Those who are born in this terrible age of Kali, who though akin to the crow in their doings have put on the garb of a swan, who tread the evil path, abandoning the track of the Vedas, who are embodiments of falsehood and repositories of sins of the Kali age, who are impostors claiming to be devotees of Śrī Rāma, though slaves of mammon, anger and passion, and who are unscrupulous, hypocritical and foremost among intriguers—I occupy the first place among them. Were I to recount all my vices, their tale will assume large dimensions, and yet I shall not be able to exhaust them. Hence I have mentioned very few. A word should suffice for the wise. Entering into the spirit of my manifold prayers, none should blame me on hearing this story. Those who will raise objections even then are more stupid and deficient in intellect than myself. I am no poet and have no pretensions to ingenuity; I sing the glories of Śrī Rāma according to my own lights. My intellect, which wallows in the world, is a poor match for the unlimited exploits of the Lord of Raghus. Tell me, of what account is cotton in the face of the strong wind before which even mountains like Meru are blown away? Realizing the infinite glory of Śrī Rāma, my mind feels very diffident in proceeding with this story. (1—6)

दो०— सारद सेस महेस बिधि आगम निगम पुरान ।

नेति नेति कहि जासु गुन करहिं निरंतर गान ॥ १२ ॥

Do.: sārada sesa mahesa bidhi āgama nigama purāna,
 neti neti kahi jāsu guna karahī niraṁtara gāna.12.

Goddess Sarasvatī Śeṣa (the thousand-headed serpent-god), the great Lord Śiva, Brahmā (the Creator), the Āgamas (Tantras), the Vedas and the Purāṇas unceasingly sing His virtues, saying 'not that', 'not that'.*

* This shows that the gods and scriptures mentioned above, though ever engaged in singing the virtues of Śrī Rāma, are able only to touch the fringe of His glory and find themselves unable to describe it in full. That is why they make only a negative assertion 'Na iti' (not that), meaning thereby that whatever is predicated of God falls much too short of His real glory and is at best only a faint indication of it.

चौ०— सब जानत प्रभु प्रभुता सोई । तदपि कहें बिनु रहा न कोई ॥
 तहाँ बेद अस कारन राखा । भजन प्रभाउ भाँति बहु भाषा ॥ १ ॥
 एक अनीह अरूप अनामा । अज सच्चिदानंद पर धामा ॥
 व्यापक बिस्वरूप भगवाना । तेहिं धरि देह चरित कृत नाना ॥ २ ॥
 सो केवल भगतन हित लागी । परम कृपाल प्रनत अनुरागी ॥
 जेहि जन पर ममता अति छोहू । जेहिं करुना करि कीन्ह न कोहू ॥ ३ ॥
 गई बहोर गरीब नेवाजू । सरल सबल साहिब रघुराजू ॥
 बुध बरनहिं हरि जस अस जानी । करहिं पुनीत सुफल निज बानी ॥ ४ ॥
 तेहिं बल मैं रघुपति गुन गाथा । कहिहउँ नाइ राम पद माथा ॥
 मुनिन्ह प्रथम हरि कीरति गाई । तेहिं मग चलत सुगम मोहि भाई ॥ ५ ॥

Cau.: saba jānata prabhu prabhutā soī, tadapi kahē binu rahā na koī.
 tahā beda asa kārana rākhā, bhajana prabhāu bhāti bahu bhāṣā.1.
 eka anīha arūpa anāmā, aja saccidānanda para dhāmā.
 byāpaka bisvarūpa bhagavānā, tehi dhari deha carita kṛta nānā.2.
 so kevala bhagatana hita lāgī, parama kṛpāla pranata anurāgī.
 jehi jana para mamatā ati chohū, jehi karunā kari kīnha na kohū.3.
 gāi bahora garība nevājū, sarala sabala sāhiba raghurājū.
 budha baranahi hari jasa asa jānī, karahi punīta suphala nija bānī.4.
 tehi bala mai raghupati gunagāthā, kahihaū nāi rāma pada māthā.
 muninha prathama hari kīrati gāi, tehi maga calata sugama mohi bhāi.5.

Though all know the Lord's greatness as such, yet none has refrained from describing it. The Vedas have justified it thus; they have variously sung the glory of remembering the Lord, God, who is one, desireless, formless, nameless and unborn, who is Truth, Consciousness and Bliss, who is supreme effulgence, all-pervading and all-formed—it is He who has performed many deeds assuming a suitable form. That He has done only for the good of His devotees; for He is supremely gracious and loving to the suppliant. He is excessively fond of His devotees and treats them as His own; He has never frowned at him to whom He has once shown His favour. The restorer of what has been lost, the protector of the poor, the Lord of Raghus is a straightforward and powerful master. Knowing thus, the wise sing the glory of Śrī Hari and thereby hallow and bring supreme reward to their speech. It is on this strength (the supreme efficacy of remembering the Lord and the potency of His grace) that I shall sing the virtues of the Lord of Raghus, bowing my head to the feet of Śrī Rāma. Sages have sung the glory of Śrī Hari in the past; it will be easy for me to follow that very path. (1—5)

दो०— अति अपार जे सरित बर जौं नृप सेतु कराहिं ।

चढ़ि पिपीलिकउ परम लघु बिनु श्रम पारहि जाहिं ॥ १३ ॥

Do.: ati apāra je sarita bara jāñ nṛpa setu karāhi,
 caRhi pipīlikau parama laghu binu śrama pārahi jāhi.13.

If kings get bridges constructed over big rivers, which are too broad, even the tiniest ants cross them without exertion. (13)

चौ०— एहि प्रकार बल मनहि देखाई । करिहउँ रघुपति कथा सुहाई ॥
 व्यास आदि कबि पुंगव नाना । जिन्ह सादर हरि सुजस बखाना ॥ १ ॥
 चरन कमल बंदउँ तिन्ह केरे । पुरवहुँ सकल मनोरथ मेरे ॥
 कलि के कबिन्ह करउँ परनामा । जिन्ह बरने रघुपति गुन ग्रामा ॥ २ ॥
 जे प्राकृत कबि परम सयाने । भाषाँ जिन्ह हरि चरित बखाने ॥
 भए जे अहहिं जे होइहहिं आगें । प्रनवउँ सबहि कपट सब त्यागें ॥ ३ ॥
 होहु प्रसन्न देहु बरदानू । साधु समाज भनिति सनमानू ॥
 जो प्रबंध बुध नहिं आदरहीं । सो श्रम बादि बाल कबि करहीं ॥ ४ ॥
 कीरति भनिति भूति भलि सोई । सुरसरि सम सब कहँ हित होई ॥
 राम सुकीरति भनिति भदेसा । असमंजस अस मोहि अँदेसा ॥ ५ ॥
 तुम्हरी कृपाँ सुलभ सोउ मोरे । सिअनि सुहावनि टाट पटोरे ॥ ६ ॥

Cau.: ehi prakāra bala manahi dekhāi, karihaũ raghupati kathā suhāi.
 byāsa ādi kabi puṅgava nānā, jinha sādara hari sujasa bakhānā.1.
 carana kamala baṁdaũ tinha kere, puravahũ sakala manoratha mere.
 kali ke kabinha karaũ paranāmā, jinha barane raghupati guna grāmā.2.
 je prākṛta kabi parama sayāne, bhāṣā jinha hari carita bakhāne.
 bhae je ahahĩ je hoihahĩ āgẽ, pranavaũ sabahi kapaṭa saba tyāgẽ.3.
 hohu prasanna dehu baradānũ, sādhu samāja bhaniti sanamānũ.
 jo prabaṁdha budha nahĩ ādarahĩ, so śrama bādi bāla kabi karahĩ.4.
 kīrati bhaniti bhūti bhali soĩ, surasari sama saba kahā hita hoĩ.
 rāma sukīrati bhaniti bhadesā, asamamjasa asa mohi ādesā.5.
 tumharĩ kṛpā sulabha sou more, siani suhāvani ṭāṭa paṭore.6.

Reassuring the mind in this way, I shall narrate the charming story of the Lord of Raghus. Vyāsa and various other top-ranking poets, who have reverently recounted the blessed glory of Śrī Hari, I bow to the lotus feet of them all; let them fulfil all my desires. I make obeisance to the poets of the Kali age, who have sung the multitudinous virtues of the Lord of Raghus. Even those poets of supreme wisdom who belong to the Prākṛta or popular class (as opposed to the Saṁskṛta or the cultured class), who have narrated the exploits of Śrī Hari in the spoken language, including those who have flourished in the past, those who are still living and those who are yet to come, I reverence them, one and all, renouncing all false appearance. Be propitious and grant this boon that my song may be honoured in the assemblage of pious souls. A composition which the wise refuse to honour is fruitless labour which only silly poets undertake. Of glory, poetry and affluence that alone is blessed which, like the celestial river (Gaṅgā), is conducive to the good of all. The glory of Śrī Rāma is charming indeed, while my speech is rough. This is something incongruous, I am afraid. By your grace, even this incongruity will turn out well for me; embroidery of silk looks charming even on coarse cloth. (1—6)

दो०— सरल कबित कीरति बिमल सोइ आदरहिं सुजान ।

सहज बयर बिसराइ रिपु जो सुनि करहिं बखान ॥ १४ (क) ॥

सो न होइ बिनु बिमल मति मोहि मति बल अति थोर ।
 करहु कृपा हरि जस कहउँ पुनि पुनि करउँ निहोर ॥ १४ (ख) ॥
 कबि कोबिद रघुबर चरित मानस मंजु मराल ।
 बाल बिनय सुनि सुरुचि लखि मो पर होहु कृपाल ॥ १४ (ग) ॥

Do.: sarala kabita kīrati bimala soi ādaraḥṣṭ sujāna,
 sahaja bayara bisarāi ripu jo suni karahṣṭ bakhāna.14(A).
 so na hoi binu bimala mati mohi mati bala ati thora,
 karahu kṛpā hari jasa kahaṁ puni puni karaṁ nihora.14(B).
 kabi kobida raghubara carita mānasa maṁju marāla,
 bāla binaya suni suruci lakhi mo para hohu kṛpāla.14(C).

The wise admire only that poetry which is lucid and portrays a spotless character and which even opponents hear with applause forgetting natural animosity. Such poetry is not possible without a refined intellect, and of intellectual power I have very little. Be gracious, therefore so that I may depict the glory of Śrī Hari; I solicit again and again. Poets and wise men, lovely swans sporting in the Mānasarovara lake of Śrī Rāma's exploits! Hearing my childlike prayer and recognizing my refined taste, be kindly disposed towards me. (14 A—C)

सो०—बंदउँ मुनि पद कंजु रामायन जेहिं निरमयउ ।
 सखर सुकोमल मंजु दोष रहित दूषन सहित ॥ १४ (घ) ॥
 बंदउँ चारिउ बेद भव बारिधि बोहित सरिस ।
 जिन्हहि न सपनेहुँ खेद बरनत रघुबर बिसद जसु ॥ १४ (ङ) ॥
 बंदउँ बिधि पद रेनु भव सागर जेहिं कीन्ह जहँ ।
 संत सुधा ससि धेनु प्रगटे खल बिष बारुनी ॥ १४ (च) ॥

दे०—बिबुध बिप्र बुध ग्रह चरन बंदि कहउँ कर जोरि ।
 होइ प्रसन्न पुरवहु सकल मंजु मनोरथ मोरि ॥ १४ (छ) ॥

So.: baṁdaṁ muni pada kaṁju rāmāyana jehṣṭ niramayau,
 sakhara sukomala maṁju doṣa rahita dūṣana sahita.14(D).
 baṁdaṁ cāriu beda bhava bāridhi bohita sarisa,
 jinahi na sapanehṁ kheda baranata raghubara bisada jasu.14(E).
 baṁdaṁ bidhi pada renu bhava sāgara jehṣṭ kīnha jahā,
 saṁta sudhā sasi dhenu pragate khala biṣa bārunī.14(F).

Do.: bibudha bipra budha graha carana baṁdi kahaṁ kara jori,
 hoi prasanna puravahu sakala maṁju manoratha mori.14(G).

I bow to the lotus feet of the sage (Vālmīki) who composed the Rāmāyaṇa, which though containing an account of the demon Khara (a cousin of Rāvaṇa), is yet very soft and charming, and though faultless, is yet full of references to Dūṣaṇa (another cousin of the demon-king Rāvaṇa).^{*} I reverence, all the four Vedas, barks as it were on the ocean of mundane existence, which never dream of weariness in singing the untarnished glory of Śrī Rāma, the Chief of Raghus. I greet the dust on the feet of Brahmā (the Creator), who has evolved the ocean of worldly existence, the birth-place of nectar, the moon and the cow of plenty in the form of saints, on the one hand, and of poison and wine in the form of the wicked, on the other.[†] Making obeisance to the feet of gods, the Brāhmaṇas, wise men and the deities presiding over the nine planets, I pray to them with joined palms! Be pleased to accomplish all my fair desires. (14 D—G)

चौ०— पुनि बंदउँ सारद सुरसरिता । जुगल पुनीत मनोहर चरिता ॥
 मज्जन पान पाप हर एका । कहत सुनत एक हर अबिबेका ॥ १ ॥
 गुर पितु मातु महेस भवानी । प्रनवउँ दीनबंधु दिन दानी ॥
 सेवक स्वामि सखा सिय पी के । हित निरुपधि सब बिधि तुलसी के ॥ २ ॥
 कलि बिलोकि जग हित हर गिरिजा । साबर मंत्र जाल जिन्ह सिरिजा ॥
 अनमिल आखर अरथ न जापू । प्रगट प्रभाउ महेस प्रतापू ॥ ३ ॥
 सो उमेस मोहि पर अनुकूला । करिहि कथा मुद मंगल मूला ॥
 सुमिरि सिवा सिव पाइ पसाऊ । बरनउँ रामचरित चित चाऊ ॥ ४ ॥
 भनिति मोरि सिव कृपाँ बिभाती । ससि समाज मिलि मनहुँ सुराती ॥
 जे एहि कथहि सनेह समेता । कहिहहि सुनिहहि समुझि सचेता ॥ ५ ॥
 होइहहि राम चरन अनुरागी । कलि मल रहित सुमंगल भागी ॥ ६ ॥

Cau.: puni baṁḍauṁ sārada surasaritā, jugala punīta manohara caritā.
 majjana pāna pāpa hara ekā, kahata sunata eka hara abibekā.1.
 gura pitu mātu mahesa bhavānī, pranavaū dīnabaṁdhu dina dānī.
 sevaka svāmi sakhā siya pī ke, hita nirupadhi saba bidhi tulasī ke.2.
 kali biloki jaga hita hara girijā, sābara maṁtra jāla jinha sirijā.
 anamila ākhara aratha na jāpū, pragaṭa prabhāu mahesa pratāpū.3.
 so umesa mohi para anukūlā, karihī kathā muda maṁgala mūlā.
 sumiri sivā siva pāi pasāū, baranaū rāmacarita cita cāū.4.
 bhaniti mori siva kṛpā bibhātī, sasi samāja mili manahū surātī.
 je ehi kathahi saneha sametā, kahihahī sunihahī samujhi sacetā.5.
 hoihahī rāma carana anurāgī, kali mala rahita sumaṁgala bhāgī.6.

^{*} There is a pun on the words 'Sakhara' and Dūṣaṇa sahita' in the original, which are capable of a twofold interpretation 'Khara' and 'Dūṣaṇa' as proper nouns denote two of Rāvaṇa's cousins, whose figure in the Aranyakāṇḍa of the great epic poem of Vālmīki and lead a military expedition against Śrī Rāma in order to avenge themselves of the insult offered to their sister, Śūrpaṇakhā, by Lakṣmaṇa, Śrī Rāma's younger brother. They are eventually killed by Śrī Rāma, who proves too strong for the redoubtable demon chiefs. 'Khara' also means sharp-edged or hard and is thus contrasted with 'Sukomala' (soft). Similarly, 'Dūṣaṇa' also means a fault and thus the poet express himself to a contradiction in terms when he calls the Rāmāyaṇa both 'Doṣarahita' (faultless) and Dūṣaṇasahita' (full of faults). The contradiction, however, is only verbal in both cases and constitutes a figure of speech known by the name 'Virodha' or 'Virodhābhāsa'.

[†] This has an indirect reference to the churning of the ocean of milk as described in the Purāṇas, by the joint labours of gods and demons at the beginning of creation, which yielded beneficent objects like nectar, the moon and the cow of plenty, on the one hand, and pernicious substances like poison and wine on the other.

Again, I bow to goddess Sarasvatī and the celestial river Gaṅgā, both of whom are holy and perform agreeable roles. The one (Gaṅgā) wipes away sin through immersion and draught; the other (Sarasvatī) dispels ignorance through the recital and hearing of her glory. I adore the great Lord Śiva and His consort Goddess Bhavānī (Pārvatī), my preceptors and parents, friends of the forlorn and ever given to charity, servants, masters and friends of Sītā's Lord, and true benefactors of Tulasīdāsa in everyway. Seeing the prevalence of the Kali age Hara and Girijā (Śiva and Pārvatī) evolved a string of spells in the tongue of savages, incoherent syllables which yield no interpretation and require no repetition, but whose efficacy is patent, revealing Śiva's glory. That Lord of Umā (Pārvatī), favourable as He is to me, shall make this story of mine a source of blessings and joy. Thus invoking Lord Śiva and His Consort, Śivā (Pārvatī), and obtaining Their favour, I relate the exploits of Śrī Rāma with a heart full of ardour. By Śiva's grace my composition will shed its lustre even as a night shines in conjunction with the moon and the stars. Those who will fondly and intelligently recite or hear this story with attention will develop devotion to the feet of Śrī Rāma and, purged of the impurities of Kali, will obtain choice blessings. (1—6)

दे०— सपनेहुँ साचेहुँ मोहि पर जौं हर गौरि पसाउ ।
तौ फुर होउ जो कहेउँ सब भाषा भनिति प्रभाउ ॥ १५ ॥

Do.: **sapanehū sācehū mohi para jaū hara gauri pasāu,**
tau phura hou jo kaheū saba bhāṣā bhaniti prabhāu.15.

If Hara and Gaurī (Lord Śiva and Pārvatī) are really propitious to me, even in dream, let all that I have said in glorification of this poetry of mine, written in a popular dialect, come out true. (15)

चौ०— बंदउँ अवध पुरी अति पावनि । सरजू सरि कलि कलुष नसावनि ॥
प्रनवउँ पुर नर नारि बहोरी । ममता जिन्ह पर प्रभुहि न थोरी ॥ १ ॥
सिय निंदक अघ ओघ नसाए । लोक बिसोक बनाइ बसाए ॥
बंदउँ कौसल्या दिसि प्राची । कीरति जासु सकल जग माची ॥ २ ॥
प्रगटेउ जहँ रघुपति ससि चारू । बिस्व सुखद खल कमल तुसारू ॥
दसरथ राउ सहित सब रानी । सुकृत सुमंगल मूरति मानी ॥ ३ ॥
करउँ प्रनाम करम मन बानी । करहु कृपा सुत सेवक जानी ॥
जिन्हहि बिरचि बड़ भयउ बिधाता । महिमा अवधि राम पितु माता ॥ ४ ॥

Cau.: **baṁdaū avadha purī ati pāvani, sarajū sari kali kaluṣa nasāvani.**
pranavaū pura nara nāri bahorī, mamatā jinha para prabhuhi na thorī.1.
siya niṁdaka agha ogha nasāe, loka bisoka banāi basāe.
baṁdaū kausalyā disi prācī, kīrati jāsu sakala jaga mācī.2.
pragaṭeu jahā raghupati sasi cārū, bisva sukhada khala kamala tusārū.
dasaratha rāu sahita saba rānī, sukrta sumāṅgala mūrati mānī.3.
karaū pranāma karama mana bānī, karahu kṛpā suta sevaka jānī.
jinhahi biraci baRa bhayau bidhātā, mahimā avadhi rāma pitu mātā.4.

I reverence the exceedingly holy city of Ayodhyā (Śrī Rāma's birth-place) and the river Sarayū (flowing beside it), which wipes out the sins of the Kali age. Again, I bow

to the men and women of the city, who enjoy the affection of the Lord in no small degree. Even though they were damned as a result of the heap of sins incurred by the calumniators of Sītā (who were instrumental in bringing about Her lifelong exile), they were lodged in a heavenly abode, having been divested of sorrow. I greet Kausalyā (the eldest queen of king Daśaratha) whose glory stands diffused throughout the world. She is the eastern horizon whence arose the lovely moon in the shape of the Lord of Raghus, who affords delight to the entire universe and is blighting as frost to lotuses in the form of the wicked. Recognizing king Daśaratha together with all his consorts as incarnations of merit and fair blessings, I make obeisance to them in thought, word and deed. Knowing me as a servant of your son, be gracious to me. The father and mothers of Śrī Rāma are the very perfection of glory, by creating whom even Brahmā (the Creator) has exalted himself. (1—4)

सो०— बंदउँ अवध भुआल सत्य प्रेम जेहि राम पद।

बिछुरत दीनदयाल प्रिय तनु तृन इव परिहरेउ ॥ १६ ॥

So.: **baṁdaũ avadha bhuāla satya prema jehi rāma pada,**
bichurata dīnadayāla priya tanu tṛna iva parihareu.16.

I adore the king of Ayodhyā, who cherished such true love for the feet of Śrī Rāma that he gave up his dear life as a mere straw the moment the Lord, who is compassionate to the poor, parted from him. (16)

चौ०— प्रनवउँ परिजन सहित बिदेहू। जाहि राम पद गूढ़ सनेहू ॥
जोग भोग महँ राखेउ गोई। राम बिलोकत प्रगटेउ सोई ॥ १ ॥
प्रनवउँ प्रथम भरत के चरना। जासु नेम ब्रत जाइ न बरना ॥
राम चरन पंकज मन जासू। लुबुध मधुप इव तजइ न पासू ॥ २ ॥
बंदउँ लछिमन पद जलजाता। सीतल सुभग भगत सुखदाता ॥
रघुपति कीरति बिमल पताका। दंड समान भयउ जस जाका ॥ ३ ॥
सेष सहस्रसीस जग कारन। जो अवतरेउ भूमि भय टारन ॥
सदा सो सानुकूल रह मो पर। कृपासिंधु सौमित्रि गुनाकर ॥ ४ ॥
रिपुसूदन पद कमल नमामी। सूर सुसील भरत अनुगामी ॥
महाबीर बिनवउँ हनुमाना। राम जासु जस आप बखाना ॥ ५ ॥

Cau.: **pranavaũ parijana sahita bidehū, jāhi rāma pada gūRha sanehū.**
joga bhoga mahā rākheu goī, rāma bilokata pragateu soī.1.
pranavaũ prathama bharata ke caranā, jāsū nema brata jāi na baranā.
rāma carana paṁkaja mana jāsū, lubudha madhupa iva tajai na pāsū.2.
baṁdaũ lachimana pada jalajātā, sītala subhaga bhagata sukhadātā.
raghupati kīrati bimala patākā, daṁḍa samāna bhayau jasa jākā.3.
seṣa sahasrasīsa jaga kārana, jo avatareu bhūmi bhaya ṭārana.
sadā so sānukūla raha mo para, kṛpāsīndhu saumitri gunākara.4.
ripusūdana pada kamala namāmī, sūra susīla bharata anugāmī.
mahābīra binavaũ hanumānā, rāma jāsū jasa āpa bakhānā.5.

I make obeisance to king Janaka, alongwith his family, who bore secret affection

for the feet of Śrī Rāma. Even though he had veiled it under the cloak of asceticism and luxury, it broke out the moment he saw Śrī Rāma. Of Śrī Rāma's brothers, I bow, first of all, to the feet of Bharata, whose self-discipline and religious austerity beggar description and whose mind thirsts for the lotus feet of Śrī Rāma like a bee and never leaves their side. I reverence the lotus feet of Lakṣmaṇa—cool and charming and a source of delight to the devotee—whose renown served as a staff for the spotless flag of Śrī Rāma's glory. He is no other than the thousand-headed serpent-god, Śeṣa, the cause (support) of the universe, who came down to dispel the fear of the earth. May that son of Sumitrā, an ocean of benevolence and a mine of virtues, be ever propitious to me. I adore the lotus feet of Śatrughna (lit., the slayer of his foes), who is valiant yet amiable in disposition, and a constant companion of Bharata. I supplicate Hanumān, the great hero, whose glory has been extolled by Śrī Rāma Himself. (1—5)

सो०— प्रनवउँ पवनकुमार खल बन पावक ग्यानघन ।

जासु हृदय आगार बसहिं राम सर चाप धर ॥ १७ ॥

So.: **pranavaṁ pavanakumāra khala bana pāvaka gyānaghana,**
jāsu hr̥daya āgāra basahī rāma sara cāpa dhara.17.

I greet Hanumān, the son of the wind-god, an embodiment of wisdom, who is fire as it were for the forest of the wicked, and in the abode of whose heart resides Śrī Rāma, equipped with a bow and arrows. (17)

चौ०— कपिपति रीछ निसाचर राजा । अंगदादि जे कीस समाजा ॥
बंदउँ सब के चरन सुहाए । अधम सरीर राम जिन्ह पाए ॥ १ ॥
रघुपति चरन उपासक जेते । खग मृग सुर नर असुर समेते ॥
बंदउँ पद सरोज सब केरे । जे बिनु काम राम के चरे ॥ २ ॥
सुक सनकादि भगत मुनि नारद । जे मुनिबर बिग्यान बिसारद ॥
प्रनवउँ सबहि धरनि धरि सीसा । करहु कृपा जन जानि मुनीसा ॥ ३ ॥
जनकसुता जग जननि जानकी । अतिसय प्रिय करुना निधान की ॥
ताके जुग पद कमल मनावउँ । जासु कृपाँ निरमल मति पावउँ ॥ ४ ॥
पुनि मन बचन कर्म रघुनायक । चरन कमल बंदउँ सब लायक ॥
राजिवनयन धरें धनु सायक । भगत बिपति भंजन सुख दायक ॥ ५ ॥

Cau.: **kapipati rīcha nisācara rājā, aṅgadādi je kīsa samājā.**
baṁdaṁ saba ke carana suhāe, adhama sarīra rāma jinha pāe.1.
raghupati carana upāsaka jete, khaga mṛga sura nara asura samete.
baṁdaṁ pada saroja saba kere, je binu kāma rāma ke cere.2.
suka sanakādi bhagata muni nārada, je munibara bigyāna bisārada.
pranavaṁ sabahi dharani dhari sīsā, karahu kṛpā jana jāni munīsā.3.
janakasutā jaga janani jānakī, atisaya priya karunā nidhāna kī.
tāke juga pada kamala manāvaṁ, jāsu kṛpā niramala mati pāvaṁ.4.
puni mana bacana karma raghunāyaka, carana kamala baṁdaṁ saba lāyaka.
rājivanayana dharē dhanu sāyaka, bhagata bipati bhaṁjana sukha dāyaka.5.

The lord of monkeys (Sugrīva), the chief of bears (Jāmbavān), the king of demons

(Vibhīṣaṇa) and the host of monkeys beginning with Aṅgada, I reverence the charming feet of all, who attained Śrī Rāma even though born in the lowest species. As many worshippers there are of the feet of Raghupati (the Lord of Raghus), including birds, beasts, gods, human beings and demons, I adore the lotus feet of them all, who are disinterested servants of Śrī Rāma. Śuka, Sanaka and others (viz., Sanandana, Sanātana and Sanatkumāra), sage Nārada and all other eminent sages who are devotees of God and proficient in the spiritual lore, I make obeisance to all, placing my head on the ground; be gracious to me, O Lords of ascetics knowing me as your servant. Jānakī, daughter of Janaka and mother of the universe and the most beloved consort of Śrī Rāma, the Fountain of Mercy, I seek to propitiate the pair of Her lotus feet, so that by Her grace I may be blessed with a refined intellect. Again, I adore, in thought, word and deed, the lotus feet of the all-worthy Lord of Raghus, who has lotus-like eyes and wields a bow and arrows, and who relieves the distress of His devotees and affords delight to them. (1—5)

दे०— गिरा अरथ जल बीचि सम कहिअत भिन्न न भिन्न ।

बंदउँ सीता राम पद जिन्हहि परम प्रिय खिन्न ॥ १८ ॥

Do.: girā aratha jala bīci sama kahiata bhinna na bhinna,
baṁdaũ sītā rāma pada jinhahi parama priya khinna.18.

I reverence the feet of Sītā and Rāma, who though stated to be different are yet identical just like a word and its meaning or like water and the waves on its surface, and to whom the afflicted are most dear. (18)

चौ०— बंदउँ नाम राम रघुबर को । हेतु कृसानु भानु हिमकर को ॥
बिधि हरि हरमय बेद प्रान सो । अगुन अनूपम गुन निधान सो ॥ १ ॥
महामंत्र जोड़ जपत महेसू । कासीं मुकुति हेतु उपदेसू ॥
महिमा जासु जान गनराऊ । प्रथम पूजिअत नाम प्रभाऊ ॥ २ ॥
जान आदिकबि नाम प्रतापू । भयउ सुद्ध करि उलटा जापू ॥
सहस नाम सम सुनि सिव बानी । जपि जेई पिय संग भवानी ॥ ३ ॥
हरषे हेतु हेरि हर ही को । किय भूषन तिय भूषन ती को ॥
नाम प्रभाउ जान सिव नीको । कालकूट फलु दीन्ह अमी को ॥ ४ ॥

Cau.: baṁdaũ nāma rāma raghubara ko, hetu kṛsānu bhānu himakara ko.
bidhi hari haramaya beda prāna so, aguna anūpama guna nidhāna so.1.
mahāmaṁtra joi japata mahesū, kāśī mukuti hetu upadesū.
mahimā jāsu jāna ganarāū, prathama pūjiata nāma prabhāū.2.
jāna ādikabi nāma pratāpū, bhayau suddha kari ulaṭā jāpū.
sahasa nāma sama suni siva bānī, japi jeī piya saṁga bhavānī.3.
haraṣe hetu heri hara hī ko, kiya bhūṣana tiya bhūṣana tī ko.
nāma prabhāu jāna siva nīko, kālakūṭa phalu dīnha amī ko.4.

I greet the name 'Rāma' of the chief of Raghus,* which is composed of

* This distinguishes the Name from the two other names bearing the same sound but denoting two other personalities, viz., Paraśurāma and Balarāma (the elder brother of Śrī Kṛṣṇa).

seed-letters* representing the fire-god, the sun-god and the moon-god (viz., Ra, Ā and Ma respectively). It is the same as Brahmā (the creative aspect of God), Viṣṇu (His preservative aspect) and Śiva (His disintegrating aspect), and the vital breath of the Vedas; It is attributeless, peerless and a mine of virtues. It is the great spell which Lord Maheśvara mutters and which, when imparted by Him at Kāśī (the modern Vārāṇasī) leads to emancipation†. Its glory is known to Lord Gaṇeśa, who is worshipped before all others as a glary of the Name‡. The oldest poet (Vālmiki) is acquainted with the glory of the Name, inasmuch as he attained to purity by repeating It in the reverse order§. Hearing the verdict of Lord Śiva that the name is as good as a thousand other names of God, Goddess Bhavānī (Pārvatī) dined with Her consort after uttering It only once#. Noticing such partiality of Her heart for the Name, Hara (Lord Śiva) made that lady, who was the ornament of Her sex, the ornament of His own person (i.e., made Her a part of His own being by assigning to Her the left half of His body). Śiva knows full well the power of the Name, due to which deadly poison served the purpose of nectar to Him. (1—4)

दो०— बरषा रितु रघुपति भगति तुलसी सालि सुदास ।

राम नाम बर बरन जुग सावन भादव मास ॥ १९ ॥

Do.: **baraṣā ritu raghupati bhagati tulasī sāli sudāsa,**
rāma nāma bara barana juga sāvana bhādv māsa.19.

Devotion to the Lord of Raghus is, as it were, the rainy season and the noble devotees, says Tulasidāsa, represent the paddy crop; while the two charming syllables of the name 'Rāma' stand for the two months of Śrāvaṇa and Bhādrapada (corresponding roughly to July and August). (19)

* Each letter-sound of the Saṁskṛta Alphabet represents one or more gods of the Hindu pantheon and the Tantras claim that these letters (which are technically known by the name of Bija-Mantras or seed-letters), if joined with other spells sacred to that particular deity and repeated with due ceremony a fixed number of times possess the efficacy of revealing the deity in person before the worshipper and propitiating him or her.

† The scriptures maintain that Lord Śiva, the deity presiding over the holy city of Kāśī, whispers into the right ear of every creature, dying within its boundaries, the name 'Rāma' and thereby brings emancipation to the dying soul.

‡ We read in the Purāṇas how there was a scramble for precedence among the gods, each of whom claimed the first position for himself. They approached Brahmā for a ruling. He told them that they should race round the world and that whoever finished the round quickest of all would be accounted the highest. Gaṇeśa, who rode on no better animal than a rat, naturally lagged behind. He met on the way the celestial sage Nārada, who advised him to scratch the word 'Rāma' on the ground and pace round It, as the word comprised in Itself the entire creation. Gaṇeśa did accordingly and was naturally the first to finish the round of the universe. Brahmā appreciated this act of Gaṇeśa and conceded his title to precedence over all the other gods. Since then Gaṇeśa has uninterruptedly enjoyed the right of being worshipped first of all.

§ Vālmiki was a highway robber in his earlier life and was known by the name of Ratnākara. Seven seers, who once fell a victim to his depredation, awakened him to the reprehensible nature of his conduct and instructed him in the holy name of Rāma. Completely immersed in sin he was, however, unable to utter the word. The seers, therefore, asked him to repeat the name in the reverse order. In this way he was eventually able to utter the name correctly and in course of time became so fond of repeating It that he ultimately turned out to be a pious sage and seer and related the story of Śrī Rāma in fine verse even before His advent.

We are told in the Padmapurāṇa how Bhagavān Śaṅkara once invited His consort to join Him in His dinner. Goddess Pārvatī, however, declined on the ground that She had not yet recited the Viṣṇu-Sahasranāma, which She must before Her breakfast. Bhagavān Śaṅkara asked Her to repeat the name of Rāma instead, as a single utterance of the Name was as good as reciting a thousand other names of the Lord. Pārvatī did accordingly and forthwith joined Her lord in dinner.

चौ०— आखर मधुर मनोहर दोऊ । बरन बिलोचन जन जिय जोऊ ॥
 सुमिरत सुलभ सुखद सब काहू । लोक लाहु परलोक निबाहू ॥ १ ॥
 कहत सुनत सुमिरत सुठि नीके । राम लखन सम प्रिय तुलसी के ॥
 बरनत बरन प्रीति बिलगाती । ब्रह्म जीव सम सहज सँघाती ॥ २ ॥
 नर नारायन सरिस सुभ्राता । जग पालक बिसेषि जन त्राता ॥
 भगति सुतिय कल करन बिभूषन । जग हित हेतु बिमल बिधु पूषन ॥ ३ ॥
 स्वाद तोष सम सुगति सुधा के । कमठ सेष सम धर बसुधा के ॥
 जन मन मंजु कंज मधुकर से । जीह जसोमति हरि हलधर से ॥ ४ ॥

Cau.: ākhara madhura manohara doū, barana bilocana jana jiya joū.
 sumirata sulabha sukhada saba kāhū, loka lāhu paraloka nibāhū.1.
 kahata sunata sumirata suṭhi nīke, rāma lakhana sama priya tulasī ke.
 baranata barana prīti bilagātī, brahma jīva sama sahaja sāṅghātī.2.
 nara nārāyana sarisa subhrātā, jaga pālaka biseṣi jana trātā.
 bhagati sutiya kala karana bibhūṣana, jaga hita hetu bimala bidhu pūṣana.3.
 svāda toṣa sama sugati sudhā ke, kamaṭha seṣa sama dhara basudhā ke.
 jana mana maṅju kaṅja madhukara se, jīha jasomati hari haladhara se.4.

Both the letter-sounds are sweet and attractive; they are the two eyes, as it were, of the Alphabet and the very life of the devotee. Easy to remember and delightful to one and all, they bring gain here and provide sustenance hereafter. They are most delightful to utter, hear and remember and are dear as Rāma and Lakṣmaṇa to Tulasidāsa. When treated separately, the two letters lose their harmony (i.e., are differently pronounced, bear diverse meaning in the form of seed-letters and as such yield different results); whereas they are naturally allied even as Brahma (the Cosmic Spirit) and Jīva (the individual soul) Good brothers like the divine sages Nara and Nārāyaṇa, they are sustainers of the universe and redeemers of the devotee in particular. They are beautiful ornaments for the ears of the fair damsel in the form of Bhakti (Devotion) and stand as the spotless sun and moon for the good of the world. They are like the taste and the gratifying quality of nectar in the form of emancipation, and are supporters of the globe like the divine Tortoise* and the serpent-god Śeṣa. Again, they are like bees for the beautiful lotus in the shape of the devotee's mind and are the very like of Hari (Śrī Kṛṣṇa) and Haladhara (Balarāma, who wielded a plough as a weapon) for Yaśodā (Their foster-mother, the wife of Nanda) in the shape of the tongue. (1—4)

दो०— एकु छत्रु एकु मुकुटमनि सब बरननि पर जोउ ।
 तुलसी रघुबर नाम के बरन बिराजत दोउ ॥ २० ॥

Do.: eku chatru eku mukuṭamani saba baranani para jou,
 tulasī raghubara nāma ke barana birājata dou.20.

Lo! the two letters (र and ण) forming part of the name of Raghuvara (the Chief of the Raghu) crown all the letters of the Alphabet, the one spreading like an umbrella and the other resting as a crest-jewel, O Tulasidāsa.† (20)

* We are told in the Bhāgavata and other Purāṇas how God Viṣṇu assumed the form of a gigantic tortoise in order to support Mount Mandara and prevent it from sinking while it was being rotated by gods and demons in their attempt to churn the ocean of milk and obtain nectar out of it.

† The letter 'र' of the Saṁskṛta alphabet, when immediately preceding another consonant or the

चौ०— समुझत सरिस नाम अरु नामी । प्रीति परसपर प्रभु अनुगामी ॥
 नाम रूप दुइ ईस उपाधी । अकथ अनादि सुसामुझि साधी ॥ १ ॥
 को बड़ छोट कहत अपराधू । सुनि गुन भेदु समुझिहहिं साधू ॥
 देखिअहिं रूप नाम आधीना । रूप ग्यान नहिं नाम बिहीना ॥ २ ॥
 रूप बिसेष नाम बिनु जानें । करतल गत न परहिं पहिचानें ॥
 सुमिरिअ नाम रूप बिनु देखें । आवत हृदयँ सनेह बिसेषें ॥ ३ ॥
 नाम रूप गति अकथ कहानी । समुझत सुखद न परति बखानी ॥
 अगुन सगुन बिच नाम सुसाखी । उभय प्रबोधक चतुर दुभाषी ॥ ४ ॥

Cau.: samujhata sarisa nāma aru nāmī, prīti parasapara prabhu anugāmī.
 nāma rūpa dui īsa upādhi, akatha anādi susāmujhi sādhi.1.
 ko baRa choṭa kahata aparādhū, suni guna bhedu samujhihahī sādhi.2.
 dekhihī rūpa nāma ādhinā, rūpa gyāna nahī nāma bihīna.2.
 rūpa biseṣa nāma binu jānē, karatala gata na parahī pahicānē.
 sumiria nāma rūpa binu dekhe, āvata hṛdayā saneha biseṣē.3.
 nāma rūpa gati akatha kahānī, samujhata sukhada na parati bakhānī.
 aguna saguna bica nāma susākhi, ubhaya prabodhaka catura dubhāṣī.4.

The name and the object named, though similar in significance, are allied as master and servant one to the other. (That is to say, even though there is complete identity between God and His name, the former closely follows the latter even as a servant follows his master. The Lord appears in person at the very mention of His Name). Name and form are the two attributes of God; both of them are ineffable and beginningless and can be rightly understood only by means of good intelligence. It is presumptuous on one's part to declare as to which is superior or inferior. Hearing the distinctive merits of both, pious souls will judge for themselves. Forms are found to be subordinate to the name; without the name you cannot come to the knowledge of a form. Typical forms cannot be identified, even if they be in your hand, without knowing their name. And if the name is remembered even without seeing the form, the latter flashes on the mind with a special liking for it. The mystery of name and form is a tale which cannot be told; though delightful to comprehend, it cannot be described in words. Between the unqualified Absolute and qualified Divinity, the Name is a good intermediary; it is a clever interpreter revealing the truth of both. (1—4)

दे०— राम नाम मनिदीप धरु जीह देहरीं द्वार ।
 तुलसी भीतर बाहेरहुँ जौं चाहसि उजिआर ॥ २१ ॥

Do.: rāma nāma manidīpa dharu jīha deharī dvāra,
 tulasī bhītara bāherahū jāu cāhasi ujīāra.21.

Instal the luminous gem in the shape of the divine name 'Rāma' on the threshold

vowel 'ऋ' is placed above that letter in the shape of a curved line (e.g. in 'क' and 'ऋ'); while the nasal consonant 'म्' when preceded by any other letter, is changed into a dot (technically known by the name of 'Anusvāra') when placed on the top of that letter (e.g., in 'हं'). The curved line standing for the letter 'ऋ' has been poetically compared in the above Dohā to an umbrella and the dot substituted for 'म्' likened to a crest-jewel, both of which enjoy an exalted position and are emblems of the royal state. In this way they are recognized as superior to all other letters of the Alphabet.

of the tongue at the doorway of your mouth, if you will have light both inside and outside,
O Tulasidāsa. (21)

चौ०— नाम जीहँ जपि जागहिं जोगी । बिरति बिरंचि प्रपंच बियोगी ॥
ब्रह्मसुखहि अनुभवहिं अनूपा । अकथ अनामय नाम न रूपा ॥ १ ॥
जाना चहहिं गूढ़ गति जेऊ । नाम जीहँ जपि जानहिं तेऊ ॥
साधक नाम जपहिं लय लाँ । होहिं सिद्ध अनिमादिक पाँ ॥ २ ॥
जपहिं नामु जन आरत भारी । मिटहिं कुसंकट होहिं सुखारी ॥
राम भगत जग चारि प्रकारा । सुकृती चारिउ अनघ उदारा ॥ ३ ॥
चहू चतुर कहूँ नाम अधारा । ग्यानी प्रभुहि बिसेषि पिआरा ॥
चहूँ जुग चहूँ श्रुति नाम प्रभाऊ । कलि बिसेषि नहिं आन उपाऊ ॥ ४ ॥

Cau.: nāma jīhā japi jāgahī jogī, birati birañci prapañca biyogī.
brahmasukhahi anubhavahī anūpā, akatha anāmaya nāma na rūpā.1.
jānā cahahī gūṛha gati jeū, nāma jīhā japi jānahī teū.
sādhaka nāma japahī laya lāē, hohī siddha animādika pāē.2.
japahī namu jana ārata bhārī, miṭahī kusamkaṭa hohī sukhārī.
rāma bhagata jaga cāri prakārā, sukṛtī cāriu anagha udārā.3.
cahū catura kahū nāma adhārā, gyānī prabhuhi biseṣi piārā.
cahū jug cahū śruti nāma prabhāū, kali biseṣi nahī āna upāū.4.

Yogīs (mystics) who are full of dispassion and are wholly detached from God's creation keep awake (in the daylight of wisdom) muttering the Name with their tongue, and enjoy the felicity of Brahma (the Absolute), which is incomparable, unspeakable, unmixed with sorrow and devoid of name and form. Even those (seekers of Truth) who aspire to know the mysterious ways of Providence are able to comprehend them by muttering the Name. Strivers (hankering after worldly achievements) repeat the Name, absorbed in contemplation, and become accomplished, acquiring superhuman powers such as that of becoming infinitely small in size.* If devotees in distress mutter the Name, their worst calamities of the gravest type disappear and they become happy. In this world there are four kinds of devotees† of Śrī Rāma; all the four of them are virtuous, sinless and noble. All the four, clever as they are, rely upon the Name. Of these the enlightened devotee is specially dear to the Lord. The glory of the Name is supreme in all the four Yugas and all the four Vedas, particularly in the Kali age, in which there is no other means of salvation. (1—4)

दे०— सकल कामना हीन जे राम भगति रस लीन ।
नाम सुप्रेम पियूष हृद तिन्हहूँ किए मन मीन ॥ २२ ॥

* Works on Yoga enumerate the following eight kinds of miraculous powers acquired by Yogīs:—

(i) Añimā (the faculty of reducing one's body to the size of an atom), (ii) Mahimā (the power of expanding one's body to an infinitely large size), (iii) Garimā (the power of becoming infinitely heavy), (iv) Laghimā (the power of becoming infinitely light in body), (v) Prāpti (unrestricted access to all places), (vi) Prākāmya (realizing whatever one desires), (vii) Īśitva (absolute lordship) and (viii) Vaśitva (subjugating all).

† Śrīmad bhagavadgītā mentions four kinds of devotees, viz., (i) Ārta (the afflicted), (ii) Jijñāsu (the seeker of Truth), (iii) Arthārthī (the seeker of worldly riches) and (iv) Jñānī (the enlightened), and speaks of them all as virtuous and benevolent. Of course, the enlightened devotee, it is pointed out, is the most beloved of the Lord and constitutes His very self (vide VII 16—18).

**Do.: sakala kāmanā hīna je rāma bhagati rasa līna,
nāma suprema piyūṣa hrada tinhahū kie mana mīna.22.**

Even those who are free from all desires and absorbed in the joy of devotion to Śrī Rāma have thrown their heart as fish into the nectarine lake of supreme affection for the Name. (22)

चौ०— अगुन सगुन दुइ ब्रह्म सरूपा । अकथ अगाध अनादि अनूपा ॥
मोरें मत बड़ नामु दुहू तें । किए जेहि जुग निज बस निज बूतें ॥ १ ॥
प्रौढ़ि सुजन जनि जानहिं जन की । कहउँ प्रतीति प्रीति रुचि मन की ॥
एकु दारुगत देखिअ एकू । पावक सम जुग ब्रह्म बिबेकू ॥ २ ॥
उभय अगम जुग सुगम नाम तें । कहेउँ नामु बड़ ब्रह्म राम तें ॥
व्यापकु एकु ब्रह्म अबिनासी । सत चेतन घन आनंद रासी ॥ ३ ॥
अस प्रभु हृदयँ अछत अबिकारी । सकल जीव जग दीन दुखारी ॥
नाम निरूपन नाम जतन तें । सोउ प्रगटत जिमि मोल रतन तें ॥ ४ ॥

**Cau.: aguna saguna dui brahma sarūpā, akatha agādha anādi anūpā.
morē mata baRa nāmu duhū tē, kie jehī juga nija basa nija būtē.1.
prauRhi sujana jani jānahī jana kī, kahaū pratīti prīti ruci mana kī.
eku dārugata dekhia ekū, pāvaka sama juga brahma bibekū.2.
ubhaya agama juga sugama nāma tē, kaheū nāmu baRa brahma rāma tē.
byāpaku eku brahma abināsī, sata cetana ghana ānāda rāsī.3.
asa prabhu hṛdayā achata abikārī, sakala jīva jaga dīna dukhārī.
nāma nirūpana nāma jatana tē, sou pragaṭata jimi mola ratana tē.4.**

There are two aspects of God—the one unqualified and the other qualified. Both these aspects are unspeakable, unfathomable, without beginning and without parallel. To my mind, greater than both is the Name, that has established Its rule over both by Its might. Friends should not take this as a bold assertion on the part of this servant; I record my mind's own conviction, love and liking. The two aspects of Brahma (God) should be recognized as akin to fire: the one (viz., the Absolute) represents fire which is latent in wood; while the other (qualified Divinity) corresponds to that which is externally visible. Though both are inaccessible by themselves, they are easily attainable through the Name; therefore I have called the Name greater than Brahma and Śrī Rāma both. Brahma (God) is one, all-pervading and imperishable; He is all truth, consciousness and a compact mass of joy. Even though such immutable Lord is present in every heart, all beings in this world are nonetheless miserable and unhappy. Through the practice of the Name preceded by Its true appraisal, however, the same Brahma reveals Itself even as the value of a jewel is revealed by its correct knowledge. (1—4)

दे०— निरगुन तें एहि भाँति बड़ नाम प्रभाउ अपार ।
कहउँ नामु बड़ राम तें निज बिचार अनुसार ॥ २३ ॥

**Do.: niraguna tē ehi bhāti baRa nāma prabhāu apāra,
kahaū nāmu baRa rāma tē nija bicāra anusāra.23.**

The glory of the Name is thus infinitely greater than that of the Absolute; I shall show below how in my judgment the Name is superior even to Śrī Rāma. (23)

चौ०— राम भगत हित नर तनु धारी । सहि संकट किए साधु सुखारी ॥
 नामु सप्रेम जपत अनयासा । भगत होहिं मुद मंगल बासा ॥ १ ॥
 राम एक तापस तिय तारी । नाम कोटि खल कुमति सुधारी ॥
 रिषि हित राम सुकेतुसुता की । सहित सेन सुत कीन्हि बिबाकी ॥ २ ॥
 सहित दोष दुख दास दुरासा । दलइ नामु जिमि रबि निसि नासा ॥
 भंजेउ राम आपु भव चापू । भव भय भंजन नाम प्रतापू ॥ ३ ॥
 दंडक बनु प्रभु कीन्ह सुहावन । जन मन अमित नाम किए पावन ॥
 निसिचर निकर दले रघुनंदन । नामु सकल कलि कलुष निकंदन ॥ ४ ॥

Cau.: rāma bhagata hita nara tanu dhārī, sahi saṁkaṭa kie sādhu sukhārī.
 nāmu saprema japata anayāsā, bhagata hohī muda maṅgala bāsā.1.
 rāma eka tāpasa tiya tāri, nāma koṭi khala kumati sudhārī.
 riṣi hita rāma suketusutā kī, sahita sena suta kīnhi bibākī.2.
 sahita doṣa dukha dāsa durāsā, dalai nāmu jimi rabi nisi nāsā.
 bhaṁjeu rāma āpu bhava cāpū, bhava bhaya bhaṁjana nāma pratāpū.3.
 daṁḍaka banu prabhu kīnha suhāvana, jana mana amita nāma kie pāvana.
 nisicara nikara dale raghunāndana, nāmu sakala kali kaluṣa nikāṁdana.4.

For the sake of His devotees Śrī Rāma assumed the form of a human being and, suffering calamities Himself, brought relief to the pious. By fondly repeating His Name, on the other hand, devotees easily become abodes of joy and blessings. Śrī Rāma Himself redeemed a single woman (Ahalyā),¹ the wife of an ascetic; while His Name corrected the error of crores of wicked souls. For the sake of the sage (Viśvāmitra) Śrī Rāma wrought the destruction of Suketu's daughter² (Tāḍakā) with her army and son (Subāhu); while His Name puts an end to the devotee's vain hopes alongwith his errors and sorrows even as the sun terminates night. In His own person Śrī Rāma broke the bow of Śiva³, while the very glory of His Name dispels the fear of rebirth⁴. The Lord restored the charm of the Daṇḍaka forest⁵ alone, while His Name purified the mind of countless devotees. The Delighter of Raghus (Śrī Rāma) crushed only a host of demons, while His Name uproots all the impurities of the Kali age. (1—4)

दो०— सबरी गीध सुसेवकनि सुगति दीन्हि रघुनाथ ।
 नाम उधारे अमित खल बेद बिदित गुन गाथ ॥ २४ ॥

1. See Bālakāṇḍa (209. 6 to 211)

2. Ibid., 203. 3 and 209. 3.

3. Ibid., 260. 4.

4. Here there is a pun on the word 'Bhava' which has been used as a synonym of Lord Śiva in the first instance and again in the sense of rebirth. The comparison has been drawn between Śrī Rāma Himself, on the one hand, and the glory of His Name (not the Name Itself) on the other. The latter, it is pointed out, excels the former in that while Śrī Rāma broke a concrete object like the bow, the glory of His Name dispels an abstract thing like the fear of rebirth.

5. The forest of Daṇḍaka had been rendered unfit for life in any form whatsoever under a curse from the sage Śukrācārya. The divine presence of Śrī Rāma, however, removed the curse and restored the forest to its original charm.

**Do.: sabarī gīdha susevakani sugati dīnhi raghunātha,
nāma udhāre amita khala beda bidita guna gātha.24.**

The Lord of Raghus conferred immortality only on faithful servants like Śabarī (the celebrated Bhīla woman) and the vulture (Jaṭāyu)*, while His Name has delivered innumerable wretches; the tale of Its virtues is well-known in the Vedas. (24)

चौ०— राम सुकंठ बिभीषन दोऊ । राखे सरन जान सबु कोऊ ॥
नाम गरीब अनेक नेवाजे । लोक बेद बर बिरिद बिराजे ॥ १ ॥
राम भालु कपि कटकु बटोरा । सेतु हेतु श्रमु कीन्ह न थोरा ॥
नामु लेत भवसिंधु सुखाहीं । करहु बिचारु सुजन मन माहीं ॥ २ ॥
राम सकुल रन रावनु मारा । सीय सहित निज पुर पगु धारा ॥
राजा रामु अवध रजधानी । गावत गुन सुर मुनि बर बानी ॥ ३ ॥
सेवक सुमिरत नामु सप्रीती । बिनु श्रम प्रबल मोह दलु जीती ॥
फिरत सनेहँ मगन सुख अपने । नाम प्रसाद सोच नहिं सपनें ॥ ४ ॥

Cau.: rāma sukaṁṭha bibhīṣana doū, rākhe sarana jāna sabu koū.
nāma garība aneka nevāje, loka beda bara birida birāje.1.
rāma bhālu kapi kaṭaku baṭorā, setu hetu śramu kīnha na thorā.
nāmu leta bhavasim̐dhu sukhāhī, karahu bicāru sujana mana māhī.2.
rāma sakula rana rāvanu mārā, siya sahita nija pura pagu dhārā.
rājā rāmu avadha rajadhānī, gāvata guna sura muni bara bānī.3.
sevaka sumirata nāmu saprītī, binu śrama prabala moha dalu jītī.
phirata sanehā magana sukha apanē, nāma prasāda soca nahī sapanē.4.

As is well-known to all, Śrī Rāma extended His protection to two devotees only, viz., Sugrīva and Vibhīṣaṇa; His Name, on the other hand, has showered Its grace on numerous humble souls. This superb glory of the Name shines forth in the world as well as in the Vedas. Śrī Rāma collected an army of bears and monkeys and took no little pains over the construction of a bridge (to connect the mainland with the island of Laṅkā). Through the repetition of His Name, however, the ocean of mundane existence itself gets dried up: let the wise bear this in mind. Śrī Rāma killed in battle Rāvaṇa with all his family and returned to His own city with Sītā. He was then crowned king in the capital of Ayodhyā, while gods and sages sang His glories in choicest phrases. His servants are, however, able to conquer the formidable army of error by fondly remembering His Name and, absorbed in devotion, move about in joy which is peculiarly their own; by the grace of the Name they know not sorrow even in dream. (1—4)

दे०— ब्रह्म राम तेँ नामु बड़ बर दायक बर दानि ।
रामचरित सत कोटि महँ लिय महेस जियँ जानि ॥ २५ ॥

**Do.: brahma rāma tē nāmu baRa bara dāyaka bara dāni,
rāmacarita sata koṭi mahā liya mahesa jiyā jāni.25.**

The Name is thus greater than Brahma and Śrī Rāma both and confers blessings

* For the accounts of Śabarī and Jaṭāyu see Aranyakāṇḍa 33.3 to 36 and 28.4 to 32 respectively.

even on the bestowers of boons. Knowing this in His heart, the great Lord Śiva chose this word (Rāma) for Himself out of Śrī Rāma's story comprising 100 crore verses.* (25)

[PAUSE I FOR A THIRTY-DAY RECITATION]

चौ०— नाम प्रसाद संभु अबिनासी । साजु अमंगल मंगल रासी ॥
 सुक सनकादि सिद्ध मुनि जोगी । नाम प्रसाद ब्रह्मसुख भोगी ॥ १ ॥
 नारद जानेउ नाम प्रतापू । जग प्रिय हरि हरि हर प्रिय आपू ॥
 नामु जपत प्रभु कीन्ह प्रसादू । भगत सिरोमनि भे प्रह्लादू ॥ २ ॥
 ध्रुव सगलानि जपेउ हरि नाऊँ । पायउ अचल अनूपम ठाऊँ ॥
 सुमिरि पवनसुत पावन नामू । अपने बस करि राखे रामू ॥ ३ ॥
 अपतु अजामिलु गजु गनिकाऊ । भए मुकुत हरि नाम प्रभाऊ ॥
 कहौँ कहाँ लगि नाम बड़ाई । रामु न सकहिं नाम गुन गाई ॥ ४ ॥

Cau.: nāma prasāda sambhu abināsī, sāju amāṅgala māṅgala rāsī.
 suka sanakādi siddha muni jogī, nāma prasāda brahmasukha bhogī.1.
 nārada jāneu nāma pratāpū, jaga priya hari hari hara priya āpū.
 nāmu japata prabhu kīnha prasādū, bhagata siromani bhe prahalādū.2.
 dhruvā sagalāni japeu hari nāū, pāyau acala anūpama ṭhāū.
 sumiri pavanāsuta pāvana nāmū, apane basa kari rākhe rāmū.3.
 apatu ajāmīlu gaju ganikāū, bhae mukuta hari nāma prabhāū.
 kahaū kahaū lagi nāma baRāī, rāmu na sakahī nāma guna gāī.4.

By the grace of the Name alone Lord Śambhu (Śiva) is immortal and, though endowed with inauspicious paraphernalia (such as a wreath of skulls), is yet a storehouse of blessings. Again, it is by the grace of the Name alone that Siddhas (adepts), sages and Yogīs like Śuka, Sanaka and others enjoy divine raptures, Nārada realized the glory of the Name; that is why, while Śrī Hari is beloved of the world (and Hara is dear to Śrī Hari), he (Nārada) is dear to Hari and Hara (Viṣṇu and Śiva) both. It was because of his repeating the Name that the Lord showered His grace on Prahlāda, who thereby became the crest-jewel of devotees. Dhruva repeated the name of Śrī Hari with a feeling of indignation (at the harsh treatment received from his step-mother) and thereby attained a fixed and incomparable station in the heavens. It is by remembering the holy Name that Hanumān (son of the wind-god) holds Śrī Rāma under His thumb. The vile Ajāmīla and even the celebrated elephant and the harlot of the legend were liberated by the power of Śrī Hari's name. I have no words to depict the glory of the Name: not even Rāma can adequately glorify it. (1—4)

दो०— नामु राम को कलपतरु कलि कल्यान निवासु ।
 जो सुमिरत भयो भाँग तें तुलसी तुलसीदासु ॥ २६ ॥

Do.: nāmu rāma ko kalapataru kali kalyāna nivāsu,
 jo sumirata bhayo bhāṅga tē tulasī tulasīdāsu.26.

The name of Rāma is a wish-yielding tree, the very home of beatitude in this age of Kali, by remembering which Tulasīdāsa (the poet himself) was transformed from an intoxicating drug like the hemp-plant into the holy basil. (26)

* The Rāmāyaṇa as originally composed by Brahmā himself and delivered to Lord Śiva through Nārada is believed to have contained as many as a 100 crore verses.

चौ०— चहुँ जुग तीनि काल तिहुँ लोका । भए नाम जपि जीव बिसोका ॥
 बेद पुरान संत मत एहू । सकल सुकृत फल राम सनेहू ॥ १ ॥
 ध्यानु प्रथम जुग मखबिधि दूजें । द्वापर परितोषत प्रभु पूजें ॥
 कलि केवल मल मूल मलीना । पाप पयोनिधि जन मन मीना ॥ २ ॥
 नाम कामतरु काल कराला । सुमिरत समन सकल जग जाला ॥
 राम नाम कलि अभिमत दाता । हित परलोक लोक पितु माता ॥ ३ ॥
 नहिं कलि करम न भगति बिबेकू । राम नाम अवलंबन एकू ॥
 कालनेमि कलि कपट निधानू । नाम सुमति समरथ हनुमानू ॥ ४ ॥

Cau.: cahũ juga tīni kāla tihũ lokā, bhae nāma japi jīva bisokā.
 beda purāna saṁta mata ehũ, sakala sukṛta phala rāma sanehũ.1.
 dhyānu prathama juga makhabidhidūjē, dvāpara paritoṣata prabhu pūjē.
 kali kevala mala mūla malīnā, pāpa payonidhi jana mana mīnā.2.
 nāma kāmataru kāla karālā, sumirata samana sakala jaga jālā.
 rāma nāma kali abhimata dātā, hita paraloka loka pitu mātā.3.
 nahī kali karama na bhagati bibekū, rāma nāma avalāmbana ekū.
 kālanemi kali kapaṭa nidhānū, nāma sumati samaratha hanumānū.4.

(Not only in this Kali age, but) in all the four ages*, at all times (past, present and future) and in all the three spheres (viz., heaven, earth and the subterranean region) creatures have been rid of grief by repeating the Name. The verdict of the Vedas and the Purāṇas as well as of saints is just this; that love of Rāma (or the name 'Rāma') is the reward of all virtuous acts. In the first age, through meditation; in the second age, through sacrifice; and in the Dvāpara age the Lord is propitiated through worship. This age of Kali, however, is simply corrupt and the root of all impurities, where the mind of man wallows like a fish in the ocean of sin. In this terrible age the Name alone is the wish-yielding tree, the very thought of which puts an end to all the illusions of the world. The Name of Rāma is the bestower of one's desired object in this age of Kali; It is beneficent in the other world and one's father and mother in this world. In Kaliyuga neither Karma (action) nor Bhakti (devotion) nor again Jñāna (knowledge) avails; the name of Rāma is the only resort. The age of Kali is as it were the demon Kālanemi, the repository of all wiles; whereas the Name is the wise and mighty Hanumān.† (1—4)

दो०— राम नाम नरकेसरी कनककसिपु कलिकाल ।

जापक जन प्रह्लाद जिमि पालिहि दलि सुरसाल ॥ २७ ॥

* The span of life of the universe, which is known by the name of Kalpa and consists of 4,32,00,00,000 human years, has been divided into 1,000 epochs or Caturyugas. Each Caturyuga is made up of four Yugas or ages, viz., Satyayuga, Tretā, Dvāpara and Kaliyuga. Their duration is given below:

Satyayuga.....17,28,000 years
 Tretā.....12,96,000 "
 Dvāpara.....8,64,000 "
 Kaliyuga.....4,32,000 "

Thus it will, be seen that the duration of Dvāpara is twice that of Kaliyuga, that of Tretā thrice that of Kaliyuga and that of Satyayuga four times that of Kaliyuga. In this way the duration of a Caturyuga is ten times that of Kaliyuga.

† The story of Kālanemi and his death at the hands of Hanumān has been briefly told in the foot-note under 6.3 in this very Kāṇḍa.

**Do.: rāma nāma narakesarī kanakakasipu kalikāla,
jāpaka jana prahalāda jimi pālihi dali surasāla.27.**

(To use another metaphor) the Name of Rāma is, as it were, the Lord manifested as a man-lion and the age of Kali; the demon Hiraṇyakaśipu. Crushing this enemy of gods, the Name will protect the devotees repeating It, even as the Man-lion protected Prahlāda. (27)

चौ०— भायँ कुभायँ अनख आलसहूँ । नाम जपत मंगल दिसि दसहूँ ॥
 सुमिरि सो नाम राम गुन गाथा । करउँ नाइ रघुनाथहि माथा ॥ १ ॥
 मोरि सुधारिहि सो सब भाँती । जासु कृपा नहिं कृपाँ अघाती ॥
 राम सुस्वामि कुसेवकु मोसो । निज दिसि देखि दयानिधि पोसो ॥ २ ॥
 लोकहुँ बेद सुसाहिब रीती । बिनय सुनत पहिचानत प्रीती ॥
 गनी गरीब ग्रामनर नागर । पंडित मूढ़ मलीन उजागर ॥ ३ ॥
 सुकबि कुकबि निज मति अनुहारी । नृपहि सराहत सब नर नारी ॥
 साधु सुजान सुसील नृपाला । ईस अंस भव परम कृपाला ॥ ४ ॥
 सुनि सनमानहिं सबहि सुबानी । भनिति भगति नति गति पहिचानी ॥
 यह प्राकृत महिपाल सुभाऊ । जान सिरोमनि कोसलराऊ ॥ ५ ॥
 रीझत राम सनेह निसोतेँ । को जग मंद मलिनमति मोतेँ ॥ ६ ॥

Cau.: bhāyā kubhāyā anakha ālasahū, nāma japata maṅgala disi dasahū.
 sumiri so nāma rāma guna gāthā, karaū nāi raghunāthahi māthā.1.
 mori sudhārihi so saba bhāṭī, jāsu kṛpā nahī kṛpā aghāṭī.
 rāma susvāmi kusevaku moso, nija disi dekhi dayānidhi poso.2.
 lokahū beda susāhiba rīṭī, binaya sunata pahicānata prīṭī.
 ganī garība grāmanara nāgara, paṇḍita mūrha malīna ujāgara.3.
 sukabi kukabi nija mati anuhārī, nṛpahi sarāhata saba nara nārī.
 sādhu sujāna susīla nṛpālā, īsa aṁsa bhava parama kṛpālā.4.
 suni sanamānahī sabahi subānī, bhaniti bhagati nati gati pahicānī.
 yaha prākṛta mahipāla subhāū, jāna siromani kosalarāū.5.
 rījhata rāma saneha nisotē, ko jaga maṇḍa malinamati motē.6.

The Name repeated either with good or evil intentions, in an angry mood or even while yawning, diffuses joy in all the ten directions. Remembering that Name and bowing my head to the Lord of Raghus, I proceed to recount the virtues of Śrī Rāma. He whose grace is never tired of showing its good-will to others will mend my errors in everyway. Rāma a noble Lord, and a poor servant like myself! Yet, true to His own disposition, that storehouse of compassion has fostered me. In the world as well as in the Vedas we observe the following characteristic in a good master, viz., that he comes to recognize one's devotion to him as soon as he hears one's prayer. Rich or poor, rustic or urban, learned or unlettered, of good repute or bad, a good poet or a bad one, all men and women extol the king according to his or her light. And the pious, sensible, amiable and supremely compassionate ruler, who takes his descent from a fragrant of God, greets all with sweet words hearing their compliments and appraising their composition, devotion, supplication and conduct. Such is the way of earthly monarchs, to say nothing of the Lord of Kosala (Śrī Rāma), who is the crest-jewel

of wise men. Śrī Rāma gets pleased with unalloyed love; but who is duller and more impure of mind in this world than I? (1—6)

दो०— सठ सेवक की प्रीति रुचि रखिहहिं राम कृपालु ।
उपल किए जलजान जेहिं सचिव सुमति कपि भालु ॥ २८ (क) ॥
हौंहु कहावत सबु कहत राम सहत उपहास ।
साहिब सीतानाथ सो सेवक तुलसीदास ॥ २८ (ख) ॥

Do.: saṭha sevaka kī prīti ruci rakhihahī rāma kṛpālu,
upala kie jalajāna jehī saciva sumati kapi bhālu.28(A).
haūhu kahāvata sabu kahata rāma sahata upahāsa,
sāhiba sītānātha so sevaka tulasīdāsa.28(B).

The benevolent Rāma will nonetheless respect the devotion and pleasure of this wicked servant—Śrī Rāma, who made barks out of rocks and wise counsellors out of monkeys and bears. Everybody calls me a servant of the Lord and I myself claim to be one; and Śrī Rāma puts up with the scoffing remark that a master like Sitā's Lord has a servant like Tulasidāsa. (28 A-B)

चौ०— अति बड़ि मोरि ढिठाई खोरी । सुनि अघ नरकहुँ नाक सकोरी ॥
समुझि सहम मोहि अपडर अपनें । सो सुधि राम कीन्हि नहिं सपनें ॥ १ ॥
सुनि अवलोकि सुचित चख चाही । भगति मोरि मति स्वामि सराही ॥
कहत नसाइ होइ हियँ नीकी । रीझत राम जानि जन जी की ॥ २ ॥
रहति न प्रभु चित चूक किए की । करत सुरति सय बार हिए की ॥
जेहिं अघ बधेउ ब्याध जिमि बाली । फिरि सुकंठ सोइ कीन्हि कुचाली ॥ ३ ॥
सोइ करतूति बिभीषन केरी । सपनेहुँ सो न राम हियँ हेरी ॥
ते भरतहि भेंटत सनमाने । राजसभाँ रघुबीर बखाने ॥ ४ ॥

Cau.: ati baRi mori ḍhiṭhāi khorī, suni agha narakahū nāka sakorī.
samujhi sahama mohi apaḍara apanē, so sudhi rāma kīnhi nahī sapanē.1.
suni avaloki sucita cakha cāhī, bhagati mori mati svāmi sarāhī.
kahata nasāi hoi hiyā nīkī, rījhata rāma jāni jana jī kī.2.
rahatī na prabhu cita cūka kie kī, karata surati saya bāra hie kī.
jehī agha badheu byādha jimi bālī, phiri sukaṁṭha soi kīnhi kucālī.3.
soi karatūti bibhīṣana kerī, sapanehū so na rāma hiyā herī.
te bharatahi bhēṭata sanamāne, rājasabhā raghubīra bakhāne.4.

My presumption and error are indeed very great and, hearing the tale of my sins, even hell has scarlet at them. I shudder to think of it due to my assumed fears; while Śrī Rāma took no notice of them even in a dream. The Lord, on the other hand, applauded my devotion and spirit on hearing of, perceiving and scanning them with the mind's eye. If there is anything good in one's heart, it is marred by the telling; for Śrī Rāma is pleased to note what is there in the devotee's mind. The Lord never cherishes in His mind the lapse, if any, on part of a devotee; while He remembers the latter's spirit a hundred times. For instance, the very crime of which He had killed Vālī (the monkey-king of Kiṣkindhā) even as a huntsman, was repeated in the misdemeanour perpetrated

by Sugrīva* Vibhīṣaṇa too was guilty of the same offence; but Śrī Rāma took no cognizance of it even in a dream. The Hero of Raghu's clan, on the other hand, honoured them both at His meeting with Bharata (on His return from Laṅkā) and commended them in open court. (1—4)

दो०— प्रभु तरु तर कपि डार पर ते किए आपु समान ।
 तुलसी कहूँ न राम से साहिब सीलनिधान ॥ २९ (क) ॥
 राम निकाई रावरी है सबही को नीक ।
 जौ यह साँची है सदा तौ नीको तुलसीक ॥ २९ (ख) ॥
 एहि बिधि निज गुन दोष कहि सबहि बहुरि सिरु नाइ ।
 बरनउँ रघुबर बिसद जसु सुनि कलि कलुष नसाइ ॥ २९ (ग) ॥

Do.: prabhu taru tara kapi dāra para te kie āpu samāna,
 tulasī kahū̃ na rāma se sāhiba sīlanidhāna.29(A).
 rāma nikāī rāvarī hai sabahī ko nīka,
 jāū̃ yaha sācī hai sadā tau nīko tulasīka.29(B).
 ehi bidhi nija guna doṣa kahi sabahi bahuri siru nāi,
 baranaū̃ raghubara bisada jasu suni kali kaluṣa nasāi.29(C).

While the Lord sat at the foot of trees, the monkeys perched themselves high on the boughs; such insolent creatures He exalted to His own position! There is no lord so generous as Śrī Rāma, O Tulasīdāsa! Your goodness, O Rāma, is beneficent to all; if this is a fact, Tulasīdāsa too will be blessed by the same. Thus revealing my merits and demerits and bowing my head once more to all, I proceed to sing the immaculate glory of the Chief of Raghus, by hearing which the impurities of the Kali age are wiped away. (29 A—C)

चौ०— जागबलिक जो कथा सुहाई । भरद्वाज मुनिबरहि सुनाई ॥
 कहिहउँ सोइ संबाद बखानी । सुनहुँ सकल सज्जन सुखु मानी ॥ १ ॥
 संभु कीन्ह यह चरित सुहावा । बहुरि कृपा करि उमहि सुनावा ॥
 सोइ सिव कागभुसुंडिहि दीन्हा । राम भगत अधिकारी चीन्हा ॥ २ ॥
 तेहि सन जागबलिक पुनि पावा । तिन्ह पुनि भरद्वाज प्रति गावा ॥
 ते श्रोता बक्ता समसीला । सर्वंदरसी जानहिं हरिलीला ॥ ३ ॥
 जानहिं तीनि काल निज ग्याना । करतल गत आमलक समाना ॥
 औरउ जे हरिभगत सुजाना । कहहिं सुनहिं समुझहिं बिधि नाना ॥ ४ ॥

* Vālī was killed by Śrī Rāma on the plea that the former had usurped his younger brother's wife. Sugrīva and Vibhīṣaṇa too are stated to have taken Tārā (Vālī's wife) and Mandodarī (Rāvaṇa's wife) respectively as their consort after the death of their husbands. In this way even though Sugrīva and Vibhīṣaṇa too were practically guilty of the same offence which brought the Lord's wrath on Vālī, their guilt was extenuated by the fact that they took those ladies as wife after their brother's death and with the consent of the other party, and by the further fact that their conduct was in keeping with the practice in vogue among the monkey and demon chiefs. That is why, while the poet characterizes Vālī's conduct as a crime (Agha), he dismisses Sugrīva's act as a mere misdemeanour (कुचाली).

Cau.: jāgabalika jo kathā suhāī, bharadvāja munibarahi sunāī.
 kahihauṁ soi sambāda bakhānī, sunahū sakala sajjana sukhu mānī.1.
 sambhu kīnha yaha carita suhāvā, bahurī kṛpā kari umahi sunāvā.
 soi siva kāgabhusuṁḍīhi dīnhā, rāma bhagata adhikārī cīnhā.2.
 tehi sana jāgabalika puni pāvā, tinha puni bharadvāja prati gāvā.
 te śrotā bakatā samasīlā, savādarasī jānahī harilīlā.3.
 jānahī tīni kāla nija gyānā, karatala gata āmalaka samānā.
 aurau je haribhagata sujānā, kahahī sunahī samujhahī bidhi nānā.4.

The charming story which Yājñavalkya related to the good sage Bharadvāja, I shall repeat the same dialogue at length; let all good souls hear it with a feeling of delight. This ravishing tale was conceived by Śambhu (Lord Śiva), who graciously communicated it to His Consort Umā (Pārvatī). Śiva imparted it once more to Kākabhuṁḍī (a sage in the form of crow), knowing him to be a devotee of Śrī Rāma and one qualified to hear it. And it was Yājñavalkya who received it from the latter (Kākabhuṁḍī) and narrated it to Bharadvāja. Both these, the listener (Bharadvāja) and the reciter (Yājñavalkya), are equally virtuous; they view all alike and are acquainted with the pastimes of Śrī Hari. Like aremblic myrobalan fruit placed on one's palm, they hold the past, present and future within their knowledge. Besides these, other enlightened devotees of Śrī Hari too recite, hear and understand this story in diverse ways. (1—4)

दो०— मैं पुनि निज गुर सन सुनी कथा सो सूकरखेत ।
 समुझी नहिं तसि बालपन तब अति रहेउँ अचेत ॥ ३० (क) ॥
 श्रोता बकता ग्याननिधि कथा राम कै गूढ़ ।
 किमि समुझौं मैं जीव जड़ कलि मल ग्रसित बिमूढ़ ॥ ३० (ख) ॥

Do.: maṁ puni nija gura sana sunī kathā so sūkarakheta,
 samujhī nahī tasi bālapana taba ati raheū aceta.30(A).
 śrotā bakatā gyānanidhi kathā rāma kai gūRha,
 kimi samujhaū maṁ jīva jaRa kali mala grasita bimūRha.30(B).

Then I heard the same story in the holy Śukarakṣetra* (the modern Soron in the western United Provinces) from my preceptor; but as I had no sense in those days of my childhood, I could not follow it full well. Both the listener and the reciter of the mysterious story of Śrī Rāma must be repositories of wisdom. How, then could I, a dull and stupid creature steeped in the impurities of the Kali age, expect to follow it ? (30 A-B)

चौ०— तदपि कही गुर बारहिं बारा । समुझि परी कछु मति अनुसार ॥
 भाषाबद्ध करबि मैं सोई । मोरें मन प्रबोध जेहिं होई ॥ १ ॥
 जस कछु बुधि बिबेक बल में । तस कहिहउँ हियँ हरि के प्रेरें ॥
 निज संदेह मोह भ्रम हरनी । करउँ कथा भव सरिता तरनी ॥ २ ॥

* The name is associated with the descent of Śrī Hari as a Boar (Śūkara) who killed Hiranyākṣa, the elder brother of Hiranyakaśipu, and lifted up the earth from the depths of the ocean, to which it had been consigned by the said demon.

बुध बिश्राम सकल जन रंजनि । रामकथा कलि कलुष बिभंजनि ॥
 रामकथा कलि पंनग भरनी । पुनि बिबेक पावक कहूँ अरनी ॥ ३ ॥
 रामकथा कलि कामद गाई । सुजन सजीवनि मूरि सुहाई ॥
 सोइ बसुधातल सुधा तरंगिनि । भय भंजनि भ्रम भेक भुअंगिनि ॥ ४ ॥
 असुर सेन सम नरक निकंदिनि । साधु बिबुध कुल हित गिरिनंदिनि ॥
 संत समाज पयोधि रमा सी । बिस्व भार भर अचल छमा सी ॥ ५ ॥
 जम गन मुहँ मसि जग जमुना सी । जीवन मुकुति हेतु जनु कासी ॥
 रामहि प्रिय पावनि तुलसी सी । तुलसिदास हित हियँ हुलसी सी ॥ ६ ॥
 सिवप्रिय मेकल सैल सुता सी । सकल सिद्धि सुख संपति रासी ॥
 सदगुन सुरगन अंब अदिति सी । रघुबर भगति प्रेम परमिति सी ॥ ७ ॥

Cau.: tadapi kahī gura bārahī bārā, samujhi parī kachu mati anusārā.
 bhāṣābaddha karabi maī soī, morē mana prabodha jehī hoī.1.
 jasa kachu budhi bibeka balamerē, tasa kahihaū hiyā hari ke prerē.
 nija saṁdeha moha bhrama haranī, karaū kathā bhava saritā taranī.2.
 budha biśrāma sakala jana raṁjani, rāmakathā kali kaluṣa bibhaṁjani.
 rāmakathā kali paṁnaga bharanī, puni bibeka pāvaka kahū arānī.3.
 rāmakathā kali kāmada gāī, sujana sajivani mūri suhāī.
 soi basudhātala sudhā taramgini, bhaya bhaṁjani bhrama bheka bhuaṁgini.4.
 asura sena sama naraka nikaṁdini, sādhu bibudha kula hita girinaṁdini.
 saṁta samāja payodhi ramā sī, bisva bhāra bhara acala chamā sī.5.
 jama gana muhā masi jaga jamunā sī, jīvana mukuti hetu janu kāsī.
 rāmaḥi priya pāvani tulasī sī, tulasidāsa hita hiyā hulasī sī.6.
 sivapriya mekala saila sūtā sī, sakala siddhi sukha saṁpati rāsī.
 sadaguna suragana āmba aditi sī, raghubara bhagati prema paramiti sī.7.

Nevertheless, when the preceptor repeated the story time after time, I followed it to a certain extent according to my poor lights. I shall versify the same in the popular tongue, so that my mind may derive satisfaction from it. Equipped with what little intellectual and critical power I possess, I shall write with a heart inspired by Śrī Hari. The story I am going to tell is such as will dispel my own doubts, errors and delusion and will serve as a boat for crossing the stream of mundane existence. The story of Rāma is a solace to the learned and a source of delight to all men and wipes out the impurities of the Kali age. Śrī Rāma's story is a pea-hen for the serpent in the form of the Kali age; again, it is a wooden stick* for kindling the sacred fire of wisdom. The tale of Rāma is the cow of plenty in this age of Kali; it is a beautiful life-giving herb for the virtuous. It is a veritable river of nectar on the surface of this globe; it shatters the fear of birth and death and is a virtual snake for the frog of delusion. It is beneficent to pious souls-even as Goddess Pārvatī (the daughter of Himavān) is friendly to gods; again, it puts an end to hell even as Pārvatī exterminated the army of demons. It flows from the assemblage of saints, even as Lakṣmī (the goddess of wealth) sprang from the ocean; and like the immovable earth it bears the burden of the entire creation. Like the sacred river Yamunā in this world it scares away the messengers of Yama (the god of death). It is holy Kāśī

* The fire used in sacrifices in India is produced by revolving a wooden stick against a wooden block.

as it were for the liberation of souls. It is dear to Rāma as the sacred basil plant and is truly beneficent to Tulasīdāsa as his own mother, Hulasī. It is beloved of Lord Śiva as the river Narmadā (which has its source in Mount Mekala, a peak of the Amaraṇṭaka hills); it is a mine of all attainments as well as of happiness and prosperity. It is to noble qualities what mother Aditi is to gods; it is the culmination as it were of devotion to and love for Śrī Rāma. (1—7)

दे०— रामकथा मंदाकिनी चित्रकूट चित चारु ।

तुलसी सुभग सनेह बन सिय रघुबीर बिहारु ॥ ३१ ॥

Do.: rāmakathā maṁdākinī citrakūṭa cita cāru,
tulasī subhaga saneha bana siya raghubīra bihāru.31.

The story of Śrī Rāma is the river Mandākinī (which washes the foot of Citrakūṭa); a guileless heart is Mount Citrakūṭa (one of the happy resorts of Śrī Rāma during his wanderings in the forest); while pure love, says Tulasīdāsa, is the woodland in which Sītā and Rāma carry on Their divine pastimes. (31)

चौ०— रामचरित चिंतामनि चारु । संत सुमति तिय सुभग सिंगारु ॥

जग मंगल गुनग्राम राम के । दानि मुकुति धन धरम धाम के ॥ १ ॥
सदगुर ग्यान बिराग जोग के । बिबुध बैद भव भीम रोग के ॥
जननि जनक सिय राम प्रेम के । बीज सकल ब्रत धरम नेम के ॥ २ ॥
समन पाप संताप सोक के । प्रिय पालक परलोक लोक के ॥
सचिव सुभट भूपति बिचार के । कुंभज लोभ उदधि अपार के ॥ ३ ॥
काम कोह कलिमल करिगन के । केहरि सावक जन मन बन के ॥
अतिथि पूज्य प्रियतम पुरारि के । कामद घन दारिद दवारि के ॥ ४ ॥
मंत्र महामनि बिषय ब्याल के । मेढत कठिन कुअंक भाल के ॥
हरन मोह तम दिनकर कर से । सेवक सालि पाल जलधर से ॥ ५ ॥
अभिमत दानि देवतरु बर से । सेवत सुलभ सुखद हरि हर से ॥
सुकबि सरद नभ मन उडगन से । रामभगत जन जीवन धन से ॥ ६ ॥
सकल सुकृत फल भूरि भोग से । जग हित निरुपधि साधु लोग से ॥
सेवक मन मानस मराल से । पावन गंग तरंग माल से ॥ ७ ॥

Cau.: rāmacarita ciṁtāmani cārū, saṁta sumati tiya subhaga siṅgārū.
jaga maṁgala guṇagrāma rāma ke, dāni mukuti dhana dharama dhāma ke.1.
sadagura gyāna birāga joga ke, bibudha baida bhava bhīma roga ke.
janani janaka siya rāma prema ke, bīja sakala brata dharama nema ke.2.
samana pāpa saṁtāpa soka ke, priya pālaka paraloka loka ke.
saciva subhaṭa bhūpati bicāra ke, kuṁbhaja lobha udadhi apāra ke.3.
kāma koha kalimāla karigana ke, kehari sāvaka jana mana bana ke.
atithi pūjya priyatama purāri ke, kāmada ghana dārīda davāri ke.4.
maṁtra mahāmani biṣaya byāla ke, meṭata kaṭhina kuamka bhāla ke.
harana moha tama dinakara kara se, sevaka sāli pāla jaladhara se.5.

**abhimata dāni devataru bara se, sevata sulabha sukhada hari hara se.
sukabi sarada nabha mana uḍaganase, rāmabhagata jana jīvana dhana se.6.
sakala sukr̥ta phala bhūri bhogase, jaga hita nirupadhi sādhu loga se.
sevaka mana mānasa marāla se, pāvana gaṁga taramga māla se.7.**

The narrative of Rāma is a lovely wish-yielding gem, and a graceful adornment for saintly wisdom. The hosts of virtues possessed by Śrī Rāma are a blessing to the world and the bestowers of liberation, riches, religious merit and the divine abode. They are true teachers of wisdom, dispassion and Yoga (contemplative union with God) and celestial physicians (Aśvinikumāras) for the fell disease of metempsychosis; parents of devotion to Sītā and Rāma and the seed of all holy vows, practices and observances; antidotes for sins, agonies and griefs and beloved guardians in this as well as in the next world; valiant ministers to King Reason, and a veritable Agastya* drinking up the illimitable ocean of greed; young lions residing in the forest of the devotee's mind to kill the herd of elephants in the shape of lust, anger and impurities of the Kali age; dear to Lord Śiva (the Slayer of the demon Tripura) as a highly respectable and most beloved guest, and wish-yielding clouds quenching the wild fire of indigence. They are spells and valuable gems as it were for counteracting the venom of serpents in the form of sensuous enjoyments, and efface the deep marks of evil destiny contained on the forehead. They are sunbeams, as it were, dispelling the darkness of ignorance, and clouds nourishing the paddy crop in the form of devotees; trees of paradise, as it were, yielding the object of one's desire; easily available for service and gratifying like Viṣṇu and Śiva; stars as it were adorning the autumnal sky in the shape of the poet's mind, and the very life's treasure for the devotees of Śrī Rāma; a rich harvest of enjoyments as it; were yielded by the totality of one's meritorious deeds and sincerely devoted to the good of the world like holy men; sporting in the mind of the devotees as swans in the Mānasarovara lake and purifying as the waves of the holy Gaṅgā. (1—7)

दो०— कुपथ कुतरक कुचालि कलि कपट दंभ पाषंड ।

दहन राम गुन ग्राम जिमि इंधन अनल प्रचंड ॥ ३२ (क) ॥

रामचरित राकेस कर सरिस सुखद सब काहु ।

सज्जन कुमुद चकोर चित हित बिसेषि बड़ लाहु ॥ ३२ (ख) ॥

**Do.: kupatha kutaraka kucāli kali kapaṭa daṁbha pāṣaṁḍa,
dahana rāma guna grāma jimi imdhana anala pracamḍa.32(A).
rāmacarita rākesa kara sarisa sukhada saba kāhu,
sajjana kumuda cakora cita hita biseṣi baRa lāhu.32(B).**

The hosts of virtues possessed by Śrī Rāma are like a blazing fire to consume the dry wood of evil ways, fallacious reasoning, mischievous practices, deceit, hypocrisy and heresy prevailing in Kali. The exploits of Śrī Rāma are delightful to one and all even as the rays of the full moon; they are particularly agreeable and highly beneficial to the mind of the virtuous, who can be compared to the white water-lily and the Cakora† bird. (32 A-B)

* Sage Agastya is said to have drunk up the ocean in three draughts. He was born of a jar; this earn him the title of 'Kumbhaja'.

† The white water-lily is proverbially noted for its attachment to the moon and is supposed to open its

चौ०— कीन्हि प्रस्न जेहि भाँति भवानी । जेहि बिधि संकर कहा बखानी ॥
 सो सब हेतु कहब मैं गाई । कथाप्रबंध बिचित्र बनाई ॥ १ ॥
 जेहि यह कथा सुनी नहिं होई । जनि आचरजु करै सुनि सोई ॥
 कथा अलौकिक सुनहिं जे ग्यानी । नहिं आचरजु करहिं अस जानी ॥ २ ॥
 रामकथा कै मिति जग नाही । असि प्रतीति तिन्ह के मन माहीं ॥
 नाना भाँति राम अवतारा । रामायन सत कोटि अपारा ॥ ३ ॥
 कलपभेद हरिचरित सुहाए । भाँति अनेक मुनीसन्ह गाए ॥
 करिअ न संसय अस उर आनी । सुनिअ कथा सादर रति मानी ॥ ४ ॥

Cau.: kīnhi prasna jehi bhāṭi bhavānī, jehi bidhi saṁkara kahā bakhānī.
 so saba hetu kahaba maṁ gāī, kathāprabandha bicitra banāī.1.
 jehī yaha kathā sunī nahī hoī, jani ācaraju karai suni soī.
 kathā alaukika sunahī je gyānī, nahī ācaraju karahī asa jānī.2.
 rāmakathā kai miti jaga nāhī, asi pratīti tinha ke mana māhī.
 nānā bhāṭi rāma avatārā, rāmāyana sata koṭi apārā.3.
 kalapabheda haricarita suhāe, bhāṭi aneka munīsanha gāe.
 karia na saṁsaya asa ura ānī, sunia kathā sādara rati mānī.4.

I shall now relate at some length the seed of the story—viz., how Goddess Bhavānī (Pārvatī) questioned Lord Śaṅkara and how the latter answered Her questions— weaving a strange narrative round this episode. Let no one who should happen not to have heard this anecdote before, be surprised to hear it. Wise men who hear this uncommon, legend marvel not; for they know there is no limit to the stories of Śrī Rāma in this world. They are convinced in their heart that Śrī Rāma has bodied Himself forth in diverse ways and that the Rāmāyaṇa, though consisting of a thousand million verses, is yet infinite. Great sages have diversely sung the charming stories of Śrī Hari, relating as they do to different Kalpas or cycles. Bearing this in mind the reader should not entertain any doubt and should hear this narrative reverently and with devotion. (1—4)

दो०— राम अनंत अनंत गुन अमित कथा बिस्तार ।
 सुनि आचरजु न मानिहहिं जिन्ह कें बिमल बिचार ॥ ३३ ॥

Do.: rāma ananta ananta guna amita kathā bistāra,
 suni ācaraju na mānihahī jinha kē bimala bicāra.33.

Rāma is infinite, infinite are His virtues and the dimensions of His story are also immeasurable. Those whose thoughts are pure will, therefore, feel no surprise when they hear it. (33)

चौ०— एहि बिधि सब संसय करि दूरी । सिर धरि गुर पद पंकज धूरी ॥
 पुनि सबही बिनवउँ कर जोरी । करत कथा जेहिं लाग न खोरी ॥ १ ॥
 सादर सिवहि नाइ अब माथा । बरनउँ बिसद राम गुन गाथा ॥
 संबत सोरह सै एकतीसा । करउँ कथा हरि पद धरि सीसा ॥ २ ॥

petals in moonlight alone. Similarly the Cakora is said to feed on moonbeams and supposed to be particularly enamoured of the moon.

नौमी भौम बार मधु मासा । अवधपुरी यह चरित प्रकासा ॥
 जेहि दिन राम जनम श्रुति गावहिं । तीरथ सकल तहाँ चलि आवहिं ॥ ३ ॥
 असुर नाग खग नर मुनि देवा । आइ करहिं रघुनायक सेवा ॥
 जन्म महोत्सव रचहिं सुजाना । करहिं राम कल कीरति गाना ॥ ४ ॥

Cau.: ehi bidhi saba saṁsaya kari dūrī, sira dhari gura pada paṁkaja dhūrī.
 puni sabahī binavaū kara jorī, karata kathā jehī lāga na khorī.1.
 sādara sivahi nāi aba māthā, baranaū bisada rāma guna gāthā.
 sambata soraha sai ekatīsā, karaū kathā hari pada dhari sīsā.2.
 naumī bhauma bāra madhu māsā, avadhapurī yaha carita prakāsā.
 jehi dina rāma janama śrutigāvahī, tīratha sakala tahā cali āvahī.3.
 asura nāga khaga nara muni devā, āi karahī raghunāyaka sevā.
 janma mahotsava racahī sujānā, karahī rāma kala kīrati gānā.4.

Putting away all doubts in this way and placing on my head the dust from the lotus feet of my preceptor, I supplicate all with joined palms once more, so that no blame may attach to the telling of the story. Reverently bowing my head to Lord Śiva, I now proceed to recount the fair virtues of Śrī Rāma. placing my head on the feet of Śrī Hari I commence this story in the Saṁvat year 1631. On Tuesday, the ninth of the lunar month of Caitra, this story shed its lustre at Ayodhyā. On the day of Śrī Rāma's birth the presiding spirits of all holy places flock there—so declare the Vedas—and demons, Nāgas, birds, human beings, sages and gods come and pay their homage to the Lord of Raghus. Wise men celebrate the great birthday festival and sing the sweet glory of Śrī Rāma. (1—4)

दो०— मज्जहिं सज्जन बृंद बहु पावन सरजू नीर ।
 जपहिं राम धरि ध्यान उर सुंदर स्याम सरीर ॥ ३४ ॥

Do.: majjahī sajjana bṛṁda bahu pāvana sarajū nīra,
 japahī rāma dhari dhyāna ura suṁdara syāma sarīra.34.

Numerous groups of pious men take dip in the holy water of the Sarayū river and, visualizing in their heart the beautiful swarthy form of Śrī Rāma, mutter His name. (34)

चौ०— दरस परस मज्जन अरु पाना । हरइ पाप कह बेद पुराना ॥
 नदी पुनीत अमित महिमा अति । कहि न सकइ सारदा बिमलमति ॥ १ ॥
 राम धामदा पुरी सुहावनि । लोक समस्त बिदित अति पावनि ॥
 चारि खानि जग जीव अपारा । अवध तजें तनु नहिं संसारा ॥ २ ॥
 सब बिधि पुरी मनोहर जानी । सकल सिद्धिप्रद मंगल खानी ॥
 बिमल कथा कर कीन्ह अरंभा । सुनत नसाहिं काम मद दंभा ॥ ३ ॥
 रामचरितमानस एहि नामा । सुनत श्रवन पाइअ विश्रामा ॥
 मन करि बिषय अनल बन जरई । होइ सुखी जाँ एहिं सर परई ॥ ४ ॥
 रामचरितमानस मुनि भावन । बिरचेउ संभु सुहावन पावन ॥
 त्रिविध दोष दुख दारिद दावन । कलि कुचालि कुलि कलुष नसावन ॥ ५ ॥

रचि महेस निज मानस राखा । पाइ सुसमउ सिवा सन भाषा ॥
 तातें रामचरितमानस बर । धरेउ नाम हियँ हेरि हरषि हर ॥ ६ ॥
 कहउँ कथा सोइ सुखद सुहाई । सादर सुनहु सुजन मन लाई ॥ ७ ॥

Cau.: darasa parasa majjana aru pānā, harai pāpa kaha beda purānā.
 nadī punīta amita mahimā ati, kahi na sakai sārādā bimalamati.1.
 rāma dhāmadā purī suhāvani, loka samasta bidita ati pāvani.
 cāri khāni jaga jīva apārā, avadha tajē tanu nahī saṁsārā.2.
 saba bidhi purī manohara jānī, sakala siddhiprada maṅgala khānī.
 bimala kathā kara kīnha arambhā, sunata nasāhī kāma mada darabhā.3.
 rāmacaritamānasa ehi nāmā, sunata śravana pāia biśrāmā.
 mana kari biṣaya anala bana jaraī, hoi sukhī jaū ehī sara paraī.4.
 rāmacaritamānasa muni bhāvana, biraceu saṁbhu suhāvana pāvana.
 tribidha doṣa dukha dārida dāvana, kali kucālī kuli kaluṣa nasāvana.5.
 raci mahesa nija mānasa rākhā, pāi susamau sivā sana bhāṣā.
 tāṭē rāmacaritamānasa bara, dhareu nāma hiyā heri haraṣi hara.6.
 kahaū kathā soi sukhada suhāi, sādara sunahu sujana mana lāi.7.

The very sight and touch of the Sarayū, a dip into its waters or a draught from it cleanses one's sins—so declare the Vedas and Purāṇas. Even Śārādā, the goddess of learning, with Her pure intelligence cannot describe the infinite glory of this most sacred river. The beautiful town of Ayodhyā grants an abode in Śrī Rāma's heaven; it is celebrated through all the worlds and is the holiest of the holy. There are countless living beings in this world belonging to the four species (viz., viviparous, oviparous, sweat-born and those shooting from the earth); whoever of these shed their mortal coil in Ayodhyā are never born again. Knowing the town to be charming in everyway, a bestower of all forms of success and a storehouse of blessings, I commenced writing this sacred story there. The impulses of lust, arrogance and hypocrisy positively disappear from the mind of those who hear it. One derives solace by hearing its very name, Rāmacaritamānasa (the Mānasa lake of Śrī Rāma's exploits). The elephant of our mind, which is being scorched by the wild fire of sensuous enjoyments, is sure to get relief, should it drop into this lake. The holy and beautiful Rāmacaritamānasa is the delight of sages; it was conceived by Śambhu (Lord Śiva). It puts down the three kinds of error, sorrow and indigence* and uproots all evil practices and impurities of the Kali age. Having conceived it, the great Lord Śiva treasured it in His mind till, when a favourable opportunity presented itself, He communicated it to His consort, Śivā (Pārvatī). Therefore, after due consideration Lord Hara joyously gave it the excellent title of Rāmacaritamānasa†. I repeat the same delightful and charming story; hear it reverently and attentively, O noble souls. (1—7)

* The three kinds of error are those relating to thought, word and deed; birth, death and old age constitute the three kinds of sorrow and the three kinds of indigence referred to her are: (1) poverty of body (2) poverty in men and (3) poverty of means.

† The word 'Mānasa' also denotes the mind and Lord Śiva gave this story the title of 'Rāmacaritamānasa' firstly because it contains a life-account of Śrī Rāma and secondly because He treasured it in His mind before communicating it to Pārvatī.

दो०— जस मानस जेहि बिधि भयउ जग प्रचार जेहि हेतु ।

अब सोइ कहउँ प्रसंग सब सुमिरि उमा बृषकेतु ॥ ३५ ॥

Do.: **jasa mānasa jehi bidhi bhayau jaga pracāra jehi hetu,
aba soi kahañ prasaṅga saba sumiri umā bṛṣaketu.35.**

Invoking Umā (Goddess Pārvatī) and Lord Śiva (who has a bull emblazoned on His standard), I now proceed to give a full account as to what this Rāmacaritamānasa is like, how it came to be and what led to its popularity in the world. (35)

चौ०— संभु प्रसाद सुमति हियँ हुलसी । रामचरितमानस कबि तुलसी ॥

करइ मनोहर मति अनुहारी । सुजन सुचित सुनि लेहु सुधारी ॥ १ ॥

सुमति भूमि थल हृदय अगाधू । बेद पुरान उदधि घन साधू ॥

बरषहिं राम सुजस बर बारी । मधुर मनोहर मंगलकारी ॥ २ ॥

लीला सगुन जो कहहिं बखानी । सोइ स्वच्छता करइ मल हानी ॥

प्रेम भगति जो बरनि न जाई । सोइ मधुरता सुसीतलताई ॥ ३ ॥

सो जल सुकृत सालि हित होई । राम भगत जन जीवन सोई ॥

मेधा महि गत सो जल पावन । सकलि श्रवन मग चलेउ सुहावन ॥ ४ ॥

भरेउ सुमानस सुथल थिराना । सुखद सीत रुचि चारु चिराना ॥ ५ ॥

Cau.: **sambhu prasāda sumati hiyā hulasī, rāmacaritamānasa kabi tulasī.
karai manohara mati anuhārī, sujana sucita suni lehu sudhārī.1.
sumati bhūmi thala hṛdaya agādhū, beda purāna udadhi ghana sādū.
baraṣahī rāma sujasa bara bārī, madhura manohara maṅgalakārī.2.
līlā saguna jo kahahī bakhānī, soi svacchatā karai mala hānī.
prema bhagati jo barani na jāī, soi madhuratā susītalatāī.3.
so jala sukṛta sāli hita hoī, rāma bhagata jana jīvana soī.
medhā mahi gata so jala pāvana, sakili śravana maga caleu suhāvana.4.
bhareu sumānasa suthala thirānā, sukhada sīta ruci cāru cirānā.5.**

By the grace of Śambhu (Lord Śiva) a blessed idea inspired the mind of Tulasīdāsa, which made him the author of Rāmacaritamānasa. The author has polished his composition to the best of his intellect; yet listen to it with a sympathetic mind, O noble souls, and correct it. A refined (Sāttvika) intellect is the catchment area, heart is the fathomless cavity, the Vedas and Purāṇas constitute the ocean; while holy men represent the clouds which rain down pure, sweet, agreeable and blessed water in the form of Śrī Rāma's excellent glory. Pastimes of a personal God that such holy men narrate in extenso are the transparency of this water, which cleanses all impurity; while loving Devotion, which defies all description, represents its sweetness and coolness. This water is beneficial for the paddy crop in the form of virtuous deeds, it is life itself to the devotees of Śrī Rāma. The same holy water, when it dropped on the soil of the intellect, flowed in a volume through the beautiful channel of the ears and, collecting in the lovely spot called the heart, came to be stationary. Having remained there for a long time, it became clear, agreeable, cool and refreshing. (1—5)

दो०— सुठि सुंदर संबाद बर बिरचे बुद्धि बिचारि।

तेइ एहि पावन सुभग सर घाट मनोहर चारि॥ ३६ ॥

Do.: **sūthi suṁdara saṁbāda bara birace buddhi bicāri,**
tei ehi pāvana subhaga sara ghāṭa manohara cāri.36.

The four most beautiful and excellent dialogues (viz., those between (i) Bhuṣuṇḍi and Garuḍa, (ii) Śiva and Pārvaṭī (iii) Yājñavalkya and Bharadvāja and (iv) between Tulasīdāsa and other saints) that have been cleverly woven into this narrative are the four lovely Ghāṭas of this holy and charming lake. (36)

चौ०— सप्त प्रबंध सुभग सोपाना। ग्यान नयन निरखत मन माना॥

रघुपति महिमा अगुन अबधा। बरनब सोइ बर बारि अगाधा॥ १ ॥

राम सीय जस सलिल सुधासम। उपमा बीचि बिलास मनोरम॥

पुरइनि सघन चारु चौपाई। जुगुति मंजु मनि सीप सुहाई॥ २ ॥

छंद सोरठा सुंदर दोहा। सोइ बहुरंग कमल कुल सोहा॥

अरथ अनूप सुभाव सुभासा। सोइ पराग मकरंद सुबासा॥ ३ ॥

सुकृत पुंज मंजुल अलि माला। ग्यान बिराग बिचार मराला॥

धुनि अवरेब कबित गुन जाती। मीन मनोहर ते बहुभाँती॥ ४ ॥

अरथ धरम कामादिक चारी। कहब ग्यान बिग्यान बिचारी॥

नव रस जप तप जोग बिरागा। ते सब जलचर चारु तड़ागा॥ ५ ॥

सुकृती साधु नाम गुन गाना। ते बिचित्र जल बिहग समाना॥

संतसभा चहुँ दिसि अवँराई। श्रद्धा रितु बसंत सम गाई॥ ६ ॥

भगति निरूपन बिबिध बिधाना। छमा दया दम लता बिताना॥

सम जम नियम फूल फल ग्याना। हरि पद रति रस बेद बखाना॥ ७ ॥

औरउ कथा अनेक प्रसंगा। तेइ सुक पिक बहुबरन बिहंगा॥ ८ ॥

Cau.: **sapta prabandha subhaga sopānā, gyāna nayana nirakhata mana mānā.**
raghupati mahimā aguna abādhā, baranaba soi bara bāri agādhā.1.
rāma sīya jasa salila sudhāsama, upamā bīci bilāsa manorama.
puraini saghana cāru caupāi, juguti maṁju mani sīpa suhāi.2.
chanda soraṭhā suṁdara dohā, soi bahuraṅga kamala kula sohā.
aratha anūpa subhāva subhāsā, soi parāga makaraṁda subāsā.3.
sukṛta puṁja maṁjula ali mālā, gyāna birāga bicāra marālā.
dhuni avareba kabita guna jāti, mīna manohara te bahubhāti.4.
aratha dharama kāmādika cāri, kahaba gyāna bigyāna bicāri.
nava rasa japa tapa joga birāgā, te saba jalacara cāru taRāgā.5.
sukṛti sādhu nāma guna gānā, te bicitra jala bihaga samānā.
saṁtasabhā cahū disi avārāi, śraddhā ritu basanta sama gāi.6.
bhagati nirūpana bibidha bidhānā, chamā dayā dama latā bitānā.
sama jama niyama phūla phala gyānā, hari pada rati rasa beda bakhānā.7.
aurau kathā aneka prasāṅgā, tei suka pika bahubarana bihaṅgā.8.

The seven Books are the seven beautiful flights of steps, which the soul delights to look upon with the eyes of wisdom; the unqualified and unbounded greatness of Śrī Rāma, which will be presently discussed, represents the unfathomable, depth of this holy water. The glory of Śrī Rāma and Sītā constitutes the nectarean water; the similes represent the soul-ravishing sport of its wavelets. The beautiful Caupāis represent the thick growth of lotus-plants; the various poetic devices constitute the lovely shells that yield beautiful pearls. The other metres, viz., Chandas, Sorāṭhās and Dohās, are the cluster of charming many-coloured lotuses. The incomparable sense, the beautiful ideas and the elegant expression represent the pollen, honey and fragrance of those flowers respectively. The virtuous acts mentioned therein are the charming swarms of bees; the references to spiritual enlightenment, dispassion and reason represent the swan. The implications and involutions and the various excellences and styles of poetry are the lovely fishes of various kinds. The four ends of human existence, viz., worldly riches religious merit, enjoyment and liberation, the reasoned exposition of Jñāna (Knowledge of God in His absolute formless aspect) and vijñāna (Knowledge of qualified Divinity both with and without form), the nine sentiments of poetry,* and the references to Japa (the muttering of mystic formulae), austerity, Yoga (contemplative union with God) and detachment from the world—all these represent the charming aquatic creatures of this lake. Eulogies on virtuous men, pious souls and the Name of God—these correspond to water-birds of various kinds. The assemblages of saints referred to herein are the mango groves hemming the lake on all sides and piety has been likened to the vernal season. The exposition of the various types of Devotion and the references to forbearance, compassion and sense-control represent the canopies of creepers. Even so mind-control, the five Yamas or forms of self-restraint (viz., non-violence, truthfulness, non-thieving, continence and non-acquisition of property), the five Niyamas or religious vows (viz., those of external and internal purity, contentment, austerity, study of sacred books or repetition of the Divine Name and self-surrender to God) are the blossoms of these creepers; spiritual enlightenment is their fruit and loving devotion to the feet of Śrī Hari constitutes the sap of this fruit of spiritual enlightenment: so declare the Vedas. The various other episodes forming part of this narrative are the birds of different colours such as the parrot and the cuckoo. (1—8)

दो०— पुलक बाटिका बाग बन सुख सुबिहंग बिहारु ।

माली सुमन सनेह जल सींचत लोचन चारु ॥ ३७ ॥

Do.: **pulaka bāṭikā bāga bana sukha subihāṅga bihāru,**
mālī sumana saneha jala sīcata locana cāru.37.

The thrill of joy that one experiences while listening to this narrative represents the flower gardens, orchards and groves; and the delight one feels is the sporting of birds; while a noble mind is the gardener, who waters the garden etc., with the moisture of love through the charming jars of eyes. (37)

चौ०— जे गावहिं यह चरित सँभारे । तेइ एहि ताल चतुर रखवारे ॥

सदा सुनहिं सादर नर नारी । तेइ सुखर मानस अधिकारी ॥ १ ॥

* The nine sentiments of poetry are: (1) Śṛṅgāra (the erotic sentiment or the sentiment of love) (2) Hāsyā (the humorous sentiment) (3) Karuṇa (the pathetic sentiment) (4) Vīra (the heroic sentiment) (5) Raudra (the sentiment of wrath or fury) (6) Bhayānaka (the sentiment of terror) (7) Bibhatsa (the sentiment of disgust) (8) Śānta (the sentiment of quietism) and (9) Adbhuta (the marvellous sentiment).

अति खल जे बिषई बग कागा । एहि सर निकट न जाहिं अभागा ॥
 संबुक भेक सेवार समाना । इहाँ न बिषय कथा रस नाना ॥ २ ॥
 तेहि कारन आवत हियँ हारे । कामी काक बलाक बिचारे ॥
 आवत एहिं सर अति कठिनाई । राम कृपा बिनु आइ न जाई ॥ ३ ॥
 कठिन कुसंग कुपंथ कराला । तिन्ह के बचन बाघ हरि ब्याला ॥
 गृह कारज नाना जंजाला । ते अति दुर्गम सैल बिसाला ॥ ४ ॥
 बन बहु बिषम मोह मद माना । नदीं कुतर्क भयंकर नाना ॥ ५ ॥

Cau.: je gāvahī yaha carita sābhāre, tei ehi tāla catura rakhavāre.
 sadā sunahī sādara nara nārī, tei surabara mānasa adhikārī.1.
 ati khala je biṣaiṭ бага kīgā, ehī sara nikaṭa na jāhī abhāgā.
 sambuka bheka sevāra samānā, ihā na biṣaya kathā rasa nānā.2.
 tehi kārana āvata hiyā hāre, kāmī kāka balāka bicāre.
 āvata ehī sara ati kaṭhināī, rāma kṛpā binu āi na jāi.3.
 kaṭhina kusaṅga kupanṭha karālā, tinha ke bacana bāgha hari byālā.
 grha kāraja nānā jamjālā, te ati durgama saila bisālā.4.
 bana bahu biṣama moha mada mānā, nadī kutarka bhayaṅkara nānā.5.

Those who carefully recite this poem, they alone are the vigilant guardians of this lake. And those men and women who reverently hear it everyday are the great gods exercising jurisdiction over this Mānasarovara lake. Sensual wretches are the accursed herons and crows who never approach the lake. For here there are no varied talks of the pleasures of sense, corresponding to snails, frogs and moss. That is why poor crows and herons in the form of lustful men lack the heart to visit this place. For there is much difficulty in getting to this place and it is not possible to reach it without the grace of Śrī Rāma. Bad company, which is so obdurate, constitutes a terribly rough road; and the words of such companions are so many tigers, lions and serpents. The various occupations and entanglements of domestic life are huge mountains which are so difficult to approach. Infatuation, arrogance and pride are so many inaccessible woods; and sophisms of various kinds are frightful streams. (1—5)

दे०— जे श्रद्धा संबल रहित नहिं संतन्ह कर साथ ।

तिन्ह कहँ मानस अगम अति जिन्हहि न प्रिय रघुनाथ ॥ ३८ ॥

Do.: je śraddhā sambala rahita nahī samtanha kara sātha,
 tinha kahū mānasa agama ati jinhahi na priya raghunātha.38.

The Mānasa is most inaccessible to those who lack provisions for the journey in the shape of piety, who do not enjoy the company of saints and who have no love for the Lord of Raghus (Śrī Rāma). (38)

चौ०— जौं करि कष्ट जाइ पुनि कोई । जातहिं नीद जुड़ाई होई ॥
 जड़ता जाइ बिषम उर लागा । गएहुँ न मज्जन पाव अभागा ॥ १ ॥
 करि न जाइ सर मज्जन पाना । फिरि आवइ समेत अभिमाना ॥
 जौं बहोरि कोउ पूछन आवा । सर निंदा करि ताहि बुझावा ॥ २ ॥
 सकल बिघ्न ब्यापहिं नहिं तेही । राम सुकृपाँ बिलोकहिं जेही ॥
 सोइ सादर सर मज्जनु करई । महा घोर त्रयताप न जरई ॥ ३ ॥

ते नर यह सर तजहिं न काऊ । जिन्ह कें राम चरन भल भाऊ ॥
 जो नहाइ चह एहिं सर भाई । सो सतसंग करउ मन लाई ॥ ४ ॥
 अस मानस मानस चख चाही । भइ कबि बुद्धि बिमल अवगाही ॥
 भयउ हृदयँ आनंद उछाहू । उमगेउ प्रेम प्रमोद प्रबाहू ॥ ५ ॥
 चली सुभग कबिता सरिता सो । राम बिमल जस जल भरिता सो ॥
 सरजू नाम सुमंगल मूला । लोक बेद मत मंजुल कूला ॥ ६ ॥
 नदी पुनीत सुमानस नंदिनि । कलिमल तृन तरु मूल निकंदिनि ॥ ७ ॥

Cau.: jaũ kari kaṣṭa jāi puni koī, jātaḥ nīda juRāi hoī.
 jaRatā jāRa biṣama ura lāgā, gaehu na majjana pāva abhāgā.1.
 kari na jāi sara majjana pānā, phiri āvai sameta abhimānā.
 jaũ bahori kou pūchana āvā, sara nīmdā kari tāhi bujhāvā.2.
 sakala bighna byāpahī nahī tehi, rāma sukrpā bilokahī jehī.
 soi sādara sara majjanu karaī, mahā ghora trayatāpa na jaraī.3.
 te nara yaha sara tajaḥ na kāū, jinha kē rāma carana bhala bhāū.
 jo nahāi caha ehī sara bhāi, so satasaṅga karau mana lāi.4.
 asa mānasa mānasa cakha cāhī, bhai kabi buddhi bimala avagāhī.
 bhayau hṛdayā ānaṁda uchāhū, umageu prema pramoda prabāhū.5.
 calī subhaga kabitā saritā so, rāma bimala jasa jala bharitā so.
 sarajū nāma sumaṅgala mūlā, loka beda mata maṁjula kūlā.6.
 nadī punīta sumānasa naṁdini, kalimala tṛna taru mūla nikaṁdini.7.

Even if anyone makes his way to it undergoing so much hardship, he is forthwith attacked by ague in the shape of drowsiness. Benumbing cold in the shape of stupor overtakes his heart, so that the unhappy soul is deprived of a dip even after reaching there. Finding himself unable to take a plunge into the lake or to drink from it, he returns with a feeling of pride. And if anyone comes to inquire about the lake, he tries to satisfy him by vilifying it. All these obstacles do not, however, deter him whom Śrī Rāma regards with overwhelming kindness. He alone reverently bathes in the lake and thus escapes the threefold agony* of the fiercest kind. Those men who cherish ideal devotion to the feet of Śrī Rāma never quit this lake. Let him who would bathe in this lake, brother, diligently practise Satsaṅga (association with saints). Having seen the said Mānasa lake with the mind's eye and taken a dip into it, the poet's intellect got purged of all its dross. The heart was flooded with joy and alacrity and a torrent of love and rapture welled from it. Thence flowed a stream of beautiful poetry, carrying the water of Śrī Rāma's fair renown. Sarayū is the name of this river, which is the very fountain of pure bliss. The secular view-point and the view-point of the Vedas—these represent its two charming banks. This holy stream, issuing as it does from the beautiful Mānasa lake, uproots in its course all the impurities of the Kali age, whether in the form of tiny blades of grass or of mighty trees. (1—7)

दे०— श्रोता त्रिविध समाज पुर ग्राम नगर दुहुँ कूल ।

संतसभा अनुपम अवध सकल सुमंगल मूल ॥ ३९ ॥

* The three kinds of agony referred to above are:

(i) that inflicted by other living beings (ii) that proceeding from natural causes and (iii) that caused by bodily or mental distemper.

**Do.: śrotā tribidha samāja pura grāma nagara duhū kūla,
saṁtasabhā anupama avadha sakala sumāṅgala mūla.39.**

The three* types of audience are the towns, villages and cities on both the banks; and the congregation of saints is the incomparable Ayodhyā, which is the fountain of all auspicious blessings. (39)

चौ०— रामभगति सुरसरितहि जाई । मिली सुकीरति सरजु सुहाई ॥
सानुज राम समर जसु पावन । मिलेउ महानदु सोन सुहावन ॥ १ ॥
जुग बिच भगति देवधुनि धारा । सोहति सहित सुबिरति बिचारा ॥
त्रिबिध ताप त्रासक तिमुहानी । राम सरूप सिंधु समुहानी ॥ २ ॥
मानस मूल मिली सुरसरिही । सुनत सुजन मन पावन करिही ॥
बिच बिच कथा बिचित्र बिभागा । जनु सरि तीर तीर बन बागा ॥ ३ ॥
उमा महेस बिबाह बराती । ते जलचर अगनित बहुभाँती ॥
रघुबर जनम अनंद बधाई । भवँर तरंग मनोहरताई ॥ ४ ॥

Cau.: rāmabhogati surasaritahi jāī, milī sukīrati saraju suhāī.
sānuja rāma samara jasu pāvana, mileu mahānadu sona suhāvana.1.
juga bica bhagati devadhuni dhārā, sohati sahita subirati bicārā.
tribidha tāpa trāsaka timuhānī, rāma sarūpa siṁdhu samuhānī.2.
mānasa mūla milī surasarihi, sunata sujana mana pāvana karihi.
bica bica kathā bicitra bibhāgā, janu sari tīra tīra bana bāgā.3.
umā mahesa bibāha barātī, te jalacara aganita bahubhātī.
raghubara janama ananda badhāī, bhavāra taraṅga manoharatāī.4.

The beautiful Sarayū in the form of Śrī Rāma's fair renown joined the heavenly stream (Gaṅgā) of devotion to Rāma. The latter was joined again by the charming stream of the mighty Sona in the form of the martial glory of Rāma with His younger brother Lakṣmaṇa. Intervening the two streams of Sarayū and Sona shines the celestial stream of Devotion blended with noble dispassion and knowledge. This triple stream, which scares away the threefold agony referred to above, headed towards the ocean of Śrī Rāma's divine personality. With its source in the Mānasa lake and united with the celestial river (Gaṅgā), the Sarayū of Śrī Rāma's fame will purify the mind of the pious souls who listen to it; while the strange episodes interspersed here and there are the groves and gardens as it were adjoining the river banks. The bridegroom's party in the wedding of Goddess Umā (Pārvatī) and the great Lord Śiva are the numberless aquatic creatures of various kinds. The rejoicings and felicitations that attended the advent of Śrī Rāma, the Chief of Raghus represent the charm of the eddies and waves. (1—4)

दो०— बालचरित चहु बंधु के बनज बिपुल बहुरंग ।
नृप रानी परिजन सुकृत मधुकर बारिबिहंग ॥ ४० ॥

**Do.: bālacarita cahu baṁdhu ke banaja bipula bahuraṅga,
nṛpa rānī parijana sukṛta madhukara bāribihaṅga.40.**

* The three types of listeners referred to here may be understood to mean (i) liberated souls (ii) seekers of liberation and (iii) sensually-minded men.

The childlike sports of the four divine brothers are the, numerous lotus flowers of varied colours; while the stock of merits of king Daśaratha and his consorts and court represent the bees and water-birds. (40)

चौ०— सीय स्वयंवर कथा सुहाई । सरित सुहावनि सो छबि छाई ॥
 नदी नाव पटु प्रस्न अनेका । केवट कुसल उतर सबिबेका ॥ १ ॥
 सुनि अनुकथन परस्पर होई । पथिक समाज सोह सरि सोई ॥
 घोर धार भृगुनाथ रिसानी । घाट सुबद्ध राम बर बानी ॥ २ ॥
 सानुज राम बिबाह उछाहू । सो सुभ उमग सुखद सब काहू ॥
 कहत सुनत हरषहिं पुलकाहीं । ते सुकृती मन मुदित नहाहीं ॥ ३ ॥
 राम तिलक हित मंगल साजा । परब जोग जनु जुरे समाजा ॥
 काई कुमति केकई केरी । परी जासु फल बिपति घनेरी ॥ ४ ॥

Cau.: *sīya svayambara kathā suhāi, sarita suhāvani so chabi chāi.*
nadī nāva paṭu prasna anekā, kevaṭa kusala utara sabibekā.1.
sunī anukathana paraspara hoī, pathika samāja soha sari soī.
ghora dhāra bhṛgunātha risānī, ghāṭa subaddha rāma bara bānī.2.
sānuja rāma bibāha uchāhū, so subha umaga sukhada saba kāhū.
kahata sunata haraṣahī pulakāhī, te sukṛtī mana mudita nahāhī.3.
rāma tilaka hita maṅgala sājā, paraba joga janū jure samājā.
kāi kumati kekai kerī, parī jāsu phala bipati ghanerī.4.

The fascinating story of Sītā's choice—marriage is the delightful charm surrounding the river. The numerous pertinent questions are the boats on the river, while the judicious replies to the same are the skilled boatmen. The conversation that follows the narration of the story is the crowd of travellers moving along the river banks. The wrath of Paraśurāma (the Lord of Bhṛgu) represents the furious current of this river; while Śrī Rāma's soft words are the strongly built Ghāṭas on the banks. The festivities connected with the wedding of Śrī Rāma and His younger brothers represent the graceful swell in the river, which is a source of delight to all. Those who rejoice and experience a thrill of joy in narrating or hearing the story are the lucky souls who take an exhilarating dip in the river. The auspicious preparations that were gone through in connections with the installation of Śrī Rāma as the Yuvarāja (Prince-regent) represent as it were, the crowds of bathers assembled at the river bank on a sacred occasion. Kaikeyī's evil counsel represents the moss on the bank, which brought a serious calamity in its wake. (1—4)

दो०— समन अमित उत्पात सब भरतचरित जपजाग ।

कलि अघ खल अवगुन कथन ते जलमल बग काग ॥ ४१ ॥

Do.: *samana amita utapāta saba bharatacarita japajāga,*
kali agha khala avaguna kathana te jalamala бага kāga.41.

The story of Bharata, which wards off all calamities, is a congregational muttering of sacred formulae carried on at the river bank; while the references to the corruptions of the Kali age and to the evil propensities of wicked souls represent the scum on the water as well as the herons and crows living by the riverside. (41)

चौ०— कीरति सरित छहूँ रितु रूरी । समय सुहावनि पावनि भूरी ॥
 हिम हिमसैलसुता सिव ब्याहू । सिसिर सुखद प्रभु जनम उछाहू ॥ १ ॥
 बरनब राम बिबाह समाजू । सो मुद मंगलमय रितुराजू ॥
 ग्रीषम दुसह राम बनगवनू । पंथकथा खर आतप पवनू ॥ २ ॥
 बरषा घोर निसाचर रारी । सुरकुल सालि सुमंगलकारी ॥
 राम राज सुख बिनय बड़ाई । बिसद सुखद सोइ सरद सुहाई ॥ ३ ॥
 सती सिरोमनि सिय गुनगाथा । सोइ गुन अमल अनूपम पाथा ॥
 भरत सुभाउ सुसीतलताई । सदा एकरस बरनि न जाई ॥ ४ ॥

Cau.: kīrati sarita chahūṁ ritu rūrī, samaya suhāvani pāvani bhūrī.
 hima himasailasutā siva byāhū, sisira sukhada prabhu janama
 u c h ā h - u . 1 .
 baranaba rāma bibāha samājū, so muda maṅgalamaya riturājū.
 grīṣama dusaha rāma banagavanū, paṁthakathā khara ātapa pavanū.2.
 baraṣā ghora nisācara rārī, surakula sāli sumaṅgalakārī.
 rāma rāja sukha binaya baRāī, bisada sukhada soi sarada suhāī.3.
 satī siromani siya gunagāthā, soi guna amala anūpama pāthā.
 bharata subhāu susītalatāī, sadā ekarasa barani na jāī.4.

The river of Śrī Rāma's glory is delightful during all the six seasons; it is exceedingly charming and holy at all times. The wedding of Goddess Pārvatī (the daughter of Himavān) with Lord Śiva represents Hemanta or the cold season while the festival connected with the Lord's advent represents the delightful Śīsira or chilly season. The story of the preparations for Śrī Rāma's wedding constitutes the vernal season* (the king of all seasons), which abounds in joy and felicity; while Śrī Rāma's departure for the forest constitutes the oppressive hot season and the tale of His wanderings represents the blazing sun and hot winds. The terrible conflict with the demons represents the rainy season, which constituted a veritable blessing to the paddy crop in the form of gods; while the prosperity attending Śrī Rāma's reign, His politeness and glory represent the cloudless, delightful and charming autumn. The recital of the virtues of Sitā, the crest-jewel of faithful wives, constitutes the excellence of the transparent and incomparable water. And Bharata's amiability represents its coolness, which is uniform at all times and beyond description. (1—4)

दो०— अवलोकनि बोलनि मिलनि प्रीति परसपर हास ।

भायप भलि चहु बंधु की जल माधुरी सुबास ॥ ४२ ॥

Do.: avalokani bolani milani prīti parasapara hāsa,
 bhāyapa bhali cahu baṁdhu kī jala mādhurī subāsa.42.

The way the four brothers look at one another, talk with one another meet and love one another, their mirth and their ideal brotherliness—these constitute the sweetness and fragrance of the water. (42)

The months of Mārgaśīrṣa and Pauṣa (corresponding roughly to November and December) constitute the cold season; Māgha and Phālguna (corresponding roughly to January and February) constitute the chilly season; the months of Caitra and Vaiśākha (corresponding roughly to March and April) constitute the vernal season; Jyēṣṭha and Āṣāḍha (corresponding roughly to May and June) constitute the hot weather; Śrāvana and Bhādrapada (corresponding roughly to July and August) constitute the rainy season and Āśvina Kārtika (corresponding roughly to September and October) constitute the autumnal season.

चौ०— आरति बिनय दीनता मोरी । लघुता ललित सुबारि न थोरी ॥
 अदभुत सलिल सुनत गुनकारी । आस पिआस मनोमल हारी ॥ १ ॥
 राम सुप्रेमहि पोषत पानी । हरत सकल कलि कलुष गलानी ॥
 भव श्रम सोषक तोषक तोषा । समन दुरित दुख दारिद दोषा ॥ २ ॥
 काम कोह मद मोह नसावन । बिमल बिबेक बिराग बढ़ावन ॥
 सादर मज्जन पान किए तें । मिटहिं पाप परिताप हिए तें ॥ ३ ॥
 जिन्ह एहिं बारि न मानस धोए । ते कायर कलिकाल बिगोए ॥
 तृषित निरखि रबि कर भव बारी । फिरिहहिं मृग जिमि जीव दुखारी ॥ ४ ॥

Cau.: āraṭi binaya dīnatā morī, laghutā lalita subāri na thorī.
 adabhuta salila sunata gunakārī, āsa piāsa manomala hārī.1.
 rāma supremahi poṣata pānī, harata sakala kali kaluṣa galānī.
 bhava śrama soṣaka toṣaka toṣā, samana durita dukha dārida doṣā.2.
 kāma koha mada moha nasāvana, bimala bibeka birāga baRhāvana.
 sādara majjana pāna kie tē, miṭahī pāpa paritāpa hie tē.3.
 jinha ehī bāri na mānasa dhoe, te kāyara kalikāla bigoe.
 tṛṣita nirakhi rabi kara bhava bārī, phirihahī mrga jimi jīva dukhārī.4.

My intense longing, supplication and humility represent the not inconsiderable lightness of this pure and holy water. This marvellous water heals by the mere hearing, quenches the thirst of desire and washes the dirt of the mind. This water nourishes true love for Śrī Rāma and drives away all the sins of the Kali age as well as the feeling of self-depreciation resulting therefrom. It relieves the fatigue of transmigration, gratifies gratification itself and puts an end to sin, sorrow, indigence and error. It wipes out lust, anger, pride and infatuation and enhances pure wisdom and dispassion. By reverently bathing in it and drinking from it all traces of sin and remorse are obliterated from the heart. Those who have not washed their heart with this water are wretches that have been duped by the age of Kali. These creatures, wandering in pursuit of sensuous pleasures, will come to grief even as a thirsty deer runs after a mirage mistaking it for real water and returns disappointed. (1—4)

दो०— मति अनुहारि सुबारि गुन गन गनि मन अन्हवाइ ।
 सुमिरि भवानी संकरहि कह कबि कथा सुहाइ ॥ ४३ (क) ॥
 अब रघुपति पद पंकरुह हियँ धरि पाइ प्रसाद ।
 कहउँ जुगल मुनिबर्ज कर मिलन सुभग संबाद ॥ ४३ (ख) ॥

Do.: mati anuhāri subāri guna gana gani mana anhavāi,
 sumiri bhavānī saṁkarahi kaha kabi kathā suhāi.43(A).
 aba raghupati pada paṁkaruha hiyaṁ dhari pāi prasāda,
 kahaṁ jugala munibarja kara milana subhaga saṁbāda.43(B).

Having enumerated the virtues of this excellent water to the best of his intellectual capacity and bathed his mind in it, and remembering Goddess Bhavānī (Pārvatī) and Lord Śaṅkara, the poet (Tulasīdāsa) narrates the beautiful story. Installing in my heart

the lotus feet of the Lord of Raghus and thus securing His grace, I now proceed to relate the charming story of the meeting of the two great sages (Yājñavalkya and Bharadvāja). (43 A-B)

चौ०— भरद्वाज मुनि बसहिं प्रयागा । तिन्हहि राम पद अति अनुरागा ॥
 तापस सम दम दया निधाना । परमारथ पथ परम सुजाना ॥ १ ॥
 माघ मकरगत रबि जब होई । तीरथपतिहिं आव सब कोई ॥
 देव दनुज किंनर नर श्रेनीं । सादर मज्जहिं सकल त्रिबेनीं ॥ २ ॥
 पूजहिं माधव पद जलजाता । परसि अखय बटु हरषहिं गाता ॥
 भरद्वाज आश्रम अति पावन । परम रम्य मुनिबर मन भावन ॥ ३ ॥
 तहाँ होइ मुनि रिषय समाजा । जाहिं जे मज्जन तीरथराजा ॥
 मज्जहिं प्रात समेत उछाहा । कहहिं परसपर हरि गुन गाहा ॥ ४ ॥

Cau.: bharadvāja muni basahī prayāgā, tinhahi rāma pada ati anurāgā.
 tāpasa sama dama dayā nidhānā, paramāratha patha parama sujānā.1.
 māgha makaragata rabi jaba hoī, tīrathapatihī āva saba koī.
 deva danuja kiṁnara nara śrenī, sādara majjahī sakala tribenī.2.
 pūjahī mādharma pada jalajāta, parasi akhaya baṭu haraṣahī gātā.
 bharadvāja āśrama ati pāvana, parama ramya munibara mana bhāvana.3.
 tahā hoi muni riṣaya samājā, jāhī je majjana tīratharājā.
 majjahī prāta sameta uchāhā, kahahī parasapara hari guna gāhā.4.

The sage Bharadvāja lives in Prayāga; he is extremely devoted to the feet of Śrī Rāma. A great ascetic and an embodiment of self-restraint, composure of mind and compassion, he is highly advanced on the spiritual path. In the month of Māgha, when the sun enters the sign of Capricorn, everyone visits the chief of holy places, Prayāga. Troops of gods and demons, Kinnaras (demigods) and men, all devoutly bathe in the confluence of the Gaṅgā, Yamunā and Sarasvatī. They worship the lotus feet of God Vindumādhava (the presiding deity of Prayāga); and the touch of the immortal banyan tree sends a thrill into their limbs. The hermitage of Bharadvāja is a most sacred spot, exceedingly charming and attractive even to great hermits and the haunt of sages and seers who go to bathe at that holiest of holy places. At daybreak they all perform their ablutions with religious fervour and then converse together on the virtues of Śrī Hari. (1—4)

दो०— ब्रह्म निरूपन धरम बिधि बरनहिं तत्त्व बिभाग ।
 कहहिं भगति भगवंत कै संजुत ग्यान बिराग ॥ ४४ ॥

Do.: brahma nirūpana dharama bidhi baranahī tattva bibhāga,
 kahahī bhagati bhagavanta kai saṁjuta gyāna birāga.44.

They discuss the nature of Brahma (the Supreme Eternal), the precepts of religion and the classification of fundamental entities and expatiate on Devotion to the Lord coupled with spiritual enlightenment and dispassion. (44)

चौ०— एहि प्रकार भरि माघ नहानीं । पुनि सब निज निज आश्रम जाहीं ॥
 प्रति संबत अति होइ अनंदा । मकर मज्जि गवनहिं मुनिबृंदा ॥ १ ॥

एक बार भरि मकर नहाए। सब मुनीस आश्रमन्ह सिधाए॥
जागबलिक मुनि परम बिबेकी। भरद्वाज राखे पद टेकी॥ २॥
सादर चरन सरोज पखारे। अति पुनीत आसन बैठारे॥
करि पूजा मुनि सुजसु बखानी। बोले अति पुनीत मृदु बानी॥ ३॥
नाथ एक संसउ बड़ मोरें। करगत बेदतत्त्व सबु तोरें॥
कहत सो मोहि लागत भय लाजा। जौं न कहउँ बड़ होइ अकाजा॥ ४॥

Cau.: ehi prakāra bhari māgha nahāhī, puni saba nija nija āśrama jāhī.
prati sambata ati hoi anāmdā, makara majji gavanahī munibṛndā.1.
eka bāra bhari makara nahāe, saba munīsa āśramanha sidhāe.
jāgaballika muni parama bibekī, bharadvāja rākhe pada ṭekī.2.
sādara carana saroja pakhāre, ati punīta āsana baiṭhāre.
kari pūjā muni sujasu bakhānī, bole ati punīta mṛdu bānī.3.
nātha eka saṁsau baRa morē, karagata bedatattva sabu torē.
kahata so mohi lāgata bhaya lājā, jāu na kahaū baRa hoi akājā.4.

In this way they bathe for the whole month of Māgha and then return each to his hermitage. There is a great rejoicing every year and having performed their ablutions while the sun stays in Capricorn the hosts of sages disperse. Having bathed on one occasion for the whole period of the sun's stay in Capricorn when all the great sages had left for their hermitages, Bharadvāja clasped by the feet and detained the supremely wise saint Yājñavalkya. He reverently washed the latter's lotus feet and installed him on a most sacred seat. And extolling his fair renown with religious ceremony, Bharadvāja spoke in mild and reverential tones, "A grave doubt haunts my mind, holy sir! and the whole mystery of the Vedas stands revealed to you. I am afraid and ashamed to utter the doubt; and I lose a great opportunity if I keep it back. (1—4)

दो०— संत कहहिं असि नीति प्रभु श्रुति पुरान मुनि गाव।

होइ न बिमल बिबेक उर गुर सन किएँ दुराव॥ ४५॥

Do.: saṁta kahahī asi nīti prabhu śruti purāna muni gāva,
hoi na bimala bibeka ura gura sana kiē durāva.45.

"The saints lay down the rule, and the Vedas as well as the Purāṇas and sages too loudly proclaim, that pure wisdom cannot dawn in the heart, should one keep anything concealed from one's spiritual preceptor." (45)

चौ०— अस बिचारि प्रगटउँ निज मोहू। हरहु नाथ करि जन पर छोहू॥

राम नाम कर अमित प्रभावा। संत पुरान उपनिषद गावा॥ १॥
संतत जपत संभु अबिनासी। सिव भगवान ग्यान गुन रासी॥
आकर चारि जीव जग अहहीं। कासीं मरत परम पद लहहीं॥ २॥
सोपि राम महिमा मुनिराया। सिव उपदेसु करत करि दाया॥
रामु कवन प्रभु पूछउँ तोही। कहिअ बुझाइ कृपानिधि मोही॥ ३॥
एक राम अवधेस कुमार। तिन्ह कर चरित बिदित संसारा॥
नारि बिरहँ दुखु लहेउ अपारा। भयउ रोषु रन रावनु मारा॥ ४॥

Cau.: asa bicāri pragaṭau nija mohū, harahu nātha kari jana para chohū.
rāma nāma kara amita prabhāvā, saṁta purāna upaniṣada gāvā.1.

saṁtata japata saṁbhu abināsī, siva bhagavāna gyāna guna rāsī.
 ākara cāri jīva jaga ahahī, kāśī marata parama pada lahañ.2.
 sopi rāma mahimā munirāyā, siva upadesu karata kari dāyā.
 rāmu kavana prabhu pūchañ tohī, kahia bujhāi kṛpānidhi mohī.3.
 eka rāma avadhesa kumārā, tinha kara carita bidita saṁsārā.
 nāri birahā dukhu laheu apārā, bhayau roṣu rana rāvanu mārā.4.

“Remembering this I disclose my folly; dispel it, taking pity on this servant, my lord! The saints as well as the Purāṇas and the Upaniṣads too declare that the potency of the name ‘Rāma’ is unlimited. The immortal Lord Śiva, who is the fountain of joy and a storehouse of wisdom and goodness, incessantly repeats It. There are four broad divisions of living beings in the world; such of them as die in the holy city of Kāśī (Vārāṇasī) attain to the highest state. This too marks the glory of Śrī Rāma’s Name, O chief of sages; for it is this very Name that Lord Śiva mercifully imparts to the dying soul in Kāśī. I ask you, my lord, who that Rāma is; pray explain to me, O storehouse of compassion. One such Rāma is the prince of Ayodhyā whose exploits are known throughout the world. Infinite was his sorrow due to the loss of his wife; and flying into a rage he slew Rāvaṇa in battle.” (1—4)

दे०— प्रभु सोइ राम कि अपर कोउ जाहि जपत त्रिपुरारि ।

सत्यधाम सर्वग्य तुम्ह कहहु बिबेकु बिचारि ॥ ४६ ॥

Do.: prabhu soi rāma ki apara kou jāhi japata tripurāri,
 satyadhāma sarbagya tumha kahahu bibeku bicāri.46.

“Is it this very, Rāma, my lord, or some one else whose name the Slayer of the demon Tripura, Śiva, ever repeats? You are an abute of truth and omniscient; so ponder well and give me your considered reply.” (46)

चौ०— जैसे मिटे मोर भ्रम भारी । कहहु सो कथा नाथ बिस्तारी ॥
 जागबलिक बोले मुसुकाई । तुम्हहि बिदित रघुपति प्रभुताई ॥ १ ॥
 रामभगत तुम्ह मन क्रम बानी । चतुराई तुम्हारि मैं जानी ॥
 चाहहु सुनै राम गुन गूढ़ । कीन्हिहु प्रस्न मनहुँ अति मूढ़ ॥ २ ॥
 तात सुनहु सादर मनु लाई । कहउँ राम कै कथा सुहाई ॥
 महामोहु महिषेसु बिसाला । रामकथा कालिका कराला ॥ ३ ॥
 रामकथा ससि किरन समाना । संत चकोर करहिं जेहि पाना ॥
 ऐसेइ संसय कीन्ह भवानी । महादेव तब कहा बखानी ॥ ४ ॥

Cau.: jaisē miṭai mora bhrama bhārī, kahahu so kathā nātha bistārī.
 jāgabalika bole musukāi, tumhahi bidita raghupati prabhutāi.1.
 rāma bhagata tumha mana krama bānī, caturāi tumhāri mai jānī.
 cāhahu sunai rāma guna gūRhā, kīnhihu prasna manahū ati mūRhā.2.
 tāta sunahu sādara manu lāi, kahañ rāma kai kathā suhāi.
 mahāmohu mahiṣesu bisālā, rāmakathā kālīkā karālā.3.
 rāmakathā sasi kirana samānā, saṁta cakora karahī jehi pānā.
 aisei saṁsaya kīnha bhavānī, mahādeva taba kahā bakhānī.4.

“Tell me in detail, my master, the story whereby my overwhelming perplexity may be overcome.” Yājñavalkya smilingly said, “The glory of the Lord of Raghus is already

known to you. You are a devotee of Rāma in thought, word and deed; I have come to know your ingenuity. You wish to hear an account of the hidden virtues of Rāma; that is why you have questioned me as if you were quite ignorant. Listen, then, with devout attention, my child, while I narrate the beautiful story of Rāma. Appalling ignorance is the gigantic demon Maṣiṣāsura (so-called because he was endowed with the form of a buffalo); while the narrative of Rāma is the dread Kālikā* (who made short work of the demon). The story of Rāma is like the moonbeams that are drunk in by Cakora bird in the form of saints. A similar doubt was expressed by no less a personage than Bhavānī (Goddess Pārvaṭi), and the great God Śiva then expounded the matter in detail". (1—4)

दो०— कहउँ सो मति अनुहारि अब उमा संभु संबाद ।

भयउ समय जेहि हेतु जेहि सुनु मुनि मिटिहि बिषाद ॥ ४७ ॥

Do.: kahaū so mati anuhāri aba umā saṁbhu saṁbāda,
bhayau samaya jehi hetu jehi sunu muni miṭihi biṣāda.47.

I shall repeat now to the best of my lights, the dialogue between Umā (Goddess Pārvaṭi) and Śambhu (Lord Śiva). Hear, O sage, the time and the occasion of this dialogue; your gloom will be lifted. (47)

चौ०— एक बार त्रेता जुग माहीं । संभु गए कुंभज रिषि पाहीं ॥
संग सती जगजननि भवानी । पूजे रिषि अखिलेस्वर जानी ॥ १ ॥
रामकथा मुनिबर्ज बखानी । सुनी महेस परम सुखु मानी ॥
रिषि पूछी हरिभगति सुहाई । कही संभु अधिकारी पाई ॥ २ ॥
कहत सुनत रघुपति गुन गाथा । कछु दिन तहाँ रहे गिरिनाथा ॥
मुनि सन बिदा मागि त्रिपुरारी । चले भवन संग दच्छकुमारी ॥ ३ ॥
तेहि अवसर भंजन महिभारा । हरि रघुबंस लीन्ह अवतारा ॥
पिता बचन तजि राजु उदासी । दंडक बन बिचरत अबिनासी ॥ ४ ॥

Cau.: eka bāra tretā juga māhī, saṁbhu gae kuṁbhaja riṣi pāhī.
saṁga satī jagajanani bhavānī, pūje riṣi akhilesvara jānī.1.
rāmakathā munibarja bakhānī, sunī mahesa parama sukhu mānī.
riṣi pūchī haribhagati suhāī, kahī saṁbhu adhikārī pāī.2.
kahata sunata raghupati guna gāthā, kachu dina tahā rahe girināthā.
muni sana bidā māgi tripurārī, cale bhavana sāga dacchakumārī.3.
tehi avasara bhamjana mahibhārā, hari raghubarṁsa līnha avatārā.
pitā bacana taji rāju udāsī, daṁḍaka bana bicarata abināsī.4.

Once upon a time, in the age of Tretā, Lord Śiva called on the jar-born sage Agastya. His consort, Goddess Satī, Mother of the universe, accompanied Him. The sage worshipped Him knowing Him to be the universal lord. The great sage narrated at length the story of Rāma and Lord Maheśa listened to it with extreme delight. The sage then inquired about Devotion to Hari and Śambhu discoursed on it finding in the sage a fit recipient. Thus narrating and hearing the tale of Śrī Rāma's virtues, the Lord of Kailāsa (Śiva) spent some days there. Finally, asking leave of the sage, the Slayer of the demon Tripura, Śaṅkara, proceeded to His home (Mount Kailāsa) with Dakṣa's

* The story is told in Durgā-Saptaśatī or the Caṇḍī a work most popular with the Hindus and forming part of the Mārkaṇḍeya-Purāṇa.

daughter (Sati). During those very days, with a view to relieving the burden of the earth, Śrī Hari had descended in the line of king Raghu. Renouncing His right to the Throne at the word of His father (Daśaratha), the immortal Lord was wandering in the Daṇḍaka forest in the garb of an ascetic. (1—4)

दो०— हृदयँ बिचारत जात हर केहि बिधि दरसन होइ ।

गुप्त रूप अवतरेउ प्रभु गएँ जान सबु कोइ ॥ ४८ (क) ॥

सो०— संकर उर अति छोभु सती न जानहिं मरमु सोइ ।

तुलसी दरसन लोभु मन डरु लोचन लालची ॥ ४८ (ख) ॥

Do.: hṛdayā bicārata jāta hara kehi bidhi darasanu hoi,
gupta rūpa avatareu prabhu gaẽ jāna sabu koi.48(A).

So.: saṅkara ura ati chobhu satī na jānahī maramu soi,
tulasī darasana lobhu mana ḍaru locana lālaci.48(B).

Lord Hara (Śiva) kept pondering as He went, "How can I obtain a sight of Him? The Lord has bodied Himself forth secretly; and if I visit Him, everyone will know who He is." In Śaṅkara's heart there was a great tumult; Sati, however, had no inkling of this secret. His mind, says Tulasīdāsa, apprehended lest the secret might be disclosed while the temptation of obtaining a sight of the Lord made His eyes wistful. (48 A-B)

चौ०— रावन मरन मनुज कर जाचा । प्रभु बिधि बचनु कीन्ह चह साचा ॥

जौं नहिं जाउँ रहइ पछितावा । करत बिचारु न बनत बनावा ॥ १ ॥

एहि बिधि भए सोचबस ईसा । तेही समय जाइ दससीसा ॥

लीन्ह नीच मारीचहि संगी । भयउ तुरत सोइ कपट कुरंगी ॥ २ ॥

करि छलु मूढ़ हरी बैदेही । प्रभु प्रभाउ तस बिदित न तेही ॥

मृग बधि बंधु सहित हरि आए । आश्रमु देखि नयन जल छाए ॥ ३ ॥

बिरह बिकल नर इव रघुराई । खोजत बिपिन फिरत दोउ भाई ॥

कबहूँ जोग बियोग न जाकें । देखा प्रगट बिरह दुखु ताकें ॥ ४ ॥

Cau.: rāvana marana manuja kara jācā, prabhu bidhi bacanu kīnha caha sēcā.

jaũ nahī jāũ rahai pachitāvā, karata bicāru na banata banāvā.1.

ehi bidhi bhae socabasa īsā, tehī samaya jāi dasāsīsā.

līnha nīca mārīcahi saṅgā, bhayau turata soi kapaṭa kuraṅgā.2.

kari chalu mūrha harī baidehī, prabhu prabhāu tasa bidita na tehī.

mṛga badhi baṁdhu sahita hari āe, āśramu dekhi nayana jala chāe.3.

biraha bikala nara iva raghurāi, khojata bipina phirata dou bhāi.

kabahū joga biyoga na jākē, dekhā pragaṭa biraha dukhu tākē.4.

"Rāvaṇa (the demon king of Laṅkā) had sought from Brahmā the boon of death at the hands of a human foe; and the Lord would have the words of Brahmā come true. If I do not go to meet Him, I shall ever regret it." Śiva pondered, but found no solution to the puzzle. The Lord was thus lost in a reverie. Meanwhile the vile Rāvaṇa (who had no less than ten heads) took with him the demon Mārīca, who forthwith assumed the

illusory form of a deer. The fool (Rāvaṇa) carried off king Videha's daughter (Sītā) by fraud; the Lord's real might was not known to him. Having killed the antelope Śrī Hari returned with His brother (Lakṣmaṇa) ; and His eyes were filled with tears when He saw the empty hermitage. The Lord of Raghus felt distressed at the loss like a mortal man, and the two brothers roamed about in the woods in search of Her. He who knows neither union nor separation showed unmistakable signs of grief born of separation. (1—4)

दो०— अति बिचित्र रघुपति चरित जानहिं परम सुजान ।

जे मतिमंद बिमोह बस हृदयँ धरहिं कछु आन ॥ ४९ ॥

Do.: **ati bicitra raghupati carita jānahī parama sujāna,
je matimaṁda bimoha basa hṛdayā dharahī kachu āna.49.**

Exceedingly mysterious are the ways of the Lord of Raghus; the supremely wise alone can comprehend them. The dull-witted in their height of folly imagine something quite different. (49)

चौ०— संभु समय तेहि रामहि देखा । उपजा हियँ अति हरषु बिसेषा ॥
भरि लोचन छबिसिंधु निहारी । कुसमय जानि न कीन्ह चिन्हारी ॥ १ ॥
जय सच्चिदानंद जग पावन । अस कहि चलेउ मनोज नसावन ॥
चले जात सिव सती समेता । पुनि पुनि पुलकत कृपानिकेता ॥ २ ॥
सतीं सो दसा संभु कै देखी । उर उपजा संदेहु बिसेषी ॥
संकरु जगतबंद्य जगदीसा । सुर नर मुनि सब नावत सीसा ॥ ३ ॥
तिन्ह नृपसुतहि कीन्ह परनामा । कहि सच्चिदानंद परधामा ॥
भाए मगन छबि तासु बिलोकी । अजहुँ प्रीति उर रहति न रोकी ॥ ४ ॥

Cau.: **sambhu samaya tehi rāmaḥi dekhā, upajā hiyā ati haraṣu biseṣā.
bhari locana chabisindhū nihārī, kusamaya jāni na kīnhi cinhārī.1.
jaya saccidānaṁda jaga pāvana, asa kahi caleu manoja nasāvana.
cale jāta siva satī sametā, puni puni pulakata kṛpāniketā.2.
satī so dasā sambhu kai dekhī, ura upajā saṁdehu biseṣī.
saṁkaru jagatabaṁdya jagadīsā, sura nara muni saba nāvata sīsā.3.
tinha nṛpasutahi kīnha paranāmā, kahi saccidānaṁda paradhāmā.
bhae magana chabi tāsu bilokī, ajahū prīti ura rahati na rokī.4.**

On that very occasion Śambhu saw Śrī Rāma and excessive joy of an extraordinary type welled up in His heart. He feasted His eyes on that Ocean of Beauty; but He did not disclose His identity as He knew it was no appropriate occasion for the same. The Destroyer of Cupid, Śiva, passed on exclaiming "Glory to the Redeemer of the universe, who is all Truth, Consciousness and Bliss!" As Śiva went on His way with Satī, the all-merciful Lord was repeatedly thrilled with joy. When Satī beheld Śambhu in this state, a grave doubt arose in Her mind: "Śaṅkara is a Lord of the universe Himself, and deserves universal adoration; gods, men and sages all bow their head to Him. Yet He made obeisance to this prince, referring to him as the Supreme Being who is all Truth, Consciousness and Bliss. He was enraptured to behold his beauty and felt an upsurge of emotion in His heart, which He was unable to control even to this moment!" (1—4)

दो०— ब्रह्म जो व्यापक बिरज अज अकल अनीह अभेद ।

सो कि देह धरि होइ नर जाहि न जानत बेद ॥ ५० ॥

Do.: brahma jo byāpaka biraja aja akala anīha abheda,
so ki deha dhari hoi nara jāhi na jānata beda.50.

“The Supreme Eternal, which is all-pervading, unbegotten, without parts, free from desire, beyond Māyā and beyond all distinction and which not even the Vedas can comprehend—can It assume the shape of a man?” (50)

चौ०— बिष्णु जो सुर हित नरतनु धारी । सोउ सर्वग्य जथा त्रिपुरारी ॥
खोजइ सो कि अग्य इव नारी । ग्यानधाम श्रीपति असुरारी ॥ १ ॥
संभुगिरा पुनि मृषा न होई । सिव सर्वग्य जान सबु कोई ॥
अस संसय मन भयउ अपारा । होइ न हृदयँ प्रबोध प्रचारा ॥ २ ॥
जद्यपि प्रगट न कहेउ भवानी । हर अंतरजामी सब जानी ॥
सुनहि सती तव नारि सुभाऊ । संसय अस न धरिअ उर काऊ ॥ ३ ॥
जासु कथा कुंभज रिषि गाई । भगति जासु मैं मुनिहि सुनाई ॥
सोइ मम इष्टदेव रघुबीरा । सेवत जाहि सदा मुनि धीरा ॥ ४ ॥

Cau.: biṣṇu jo sura hita naratanu dhārī, sou sarbagya jathā tripurārī.
khojai so ki agya iva nārī, gyānadhāma śrīpati asurārī.1.
saṁbhugirā puni mṛṣā na hoī, siva sarbagya jāna sabu koī.
asa saṁsaya mana bhayau apārā, hoi na hṛdayā prabodha pracārā.2.
jadyapi pragaṭa na kaheu bhavānī, hara aṁtarajāmī saba jānī.
sunahi satī tava nārī subhāū, saṁsaya asa na dharia ura kāū.3.
jāsu kathā kuṁbhaja riṣi gāī, bhagati jāsu maī munihi sunāī.
soī mama iṣṭadeva raghubīrā, sevata jāhi sadā muni dhīrā.4.

“Even Viṣṇu Who takes a human form for the sake of gods, is omniscient like the Slayer of Tripura, Śiva. Can He wander in search of His Consort like an ignorant man—He who is a repository of knowledge, the Lord of Śrī (the goddess of prosperity) and the slayer of demons? The words of Śambhu too cannot be false. Everyone knows that He is all-wise.” Thus Her mind was filled with an interminable series of doubts; Her heart could not be pacified by any means. Although Bhavānī (Goddess Pārvatī) did not open Her lips, Lord Hara, Who is the inner controller of all, came to know everything. “Look here, Satī, the woman is foremost in you; you should never harbour such a doubt in your mind. He is no other than Rāma, the Hero of Raghu’s race, My beloved Deity, whose story was sung by the jar-born sage Agastya, faith in whom was the subject of the talk I gave to him and whom illumined sages ever wait upon.” (1—4)

छं०— मुनि धीर जोगी सिद्ध संतत बिमल मन जेहि ध्यावहीं ।
कहि नेति निगम पुरान आगम जासु कीरति गावहीं ॥
सोइ रामु व्यापक ब्रह्म भुवन निकाय पति माया धनी ।
अवतरेउ अपने भगत हित निजतंत्र नित रघुकुलमनी ॥

Cham.: **muni dhīra jogī siddha saṁtata bimala mana jehi dhyāvahi,
kahi neti nigama purāna āgama jāsu kīrati gāvahi.
soi rāmu byāpaka brahma bhuvana nikāya pati māyā dhanī,
avatareu apane bhagata hita nijatamtra nita raghukulamanī.**

“He who has bodied Himself forth as the Jewel of Raghu’s race for the sake of His devotees, is no other than the Supreme Eternal, who is all-pervading and ever free, who is the Ruler of all the worlds and the Lord of Māyā, whom illumined sages, Yogis (mystics) and Siddhas (adepts) constantly meditate upon with their sinless mind and whose glory is sung by the Vedas as well as the Purāṇas and other scriptures in negative terms as ‘not this’.”

सो०— **लाग न उर उपदेसु जदपि कहेउ सिवँ बार बहु ।
बोले बिहसि महेसु हरिमाया बलु जानि जियँ ॥ ५१ ॥**

So.: **lāga na ura upadesu jadapi kaheu sivā bāra bahu,
bole bihasi mahesu harimāyā balu jāni jiyā.51.**

Although Lord Śiva repeated this time after time, His exhortation made no impression on the heart of Satī. Then the great Lord Śiva smilingly said, realizing in His heart the potency of Śrī Hari’s Māyā:— (51)

चौ०— **जौं तुम्हरें मन अति संदेहू । तौ किन जाइ परीछा लेहू ॥
तब लगि बैठ अहउँ बटछाहीं । जब लगि तुम्ह ऐहहु मोहि पाहीं ॥ १ ॥
जैसें जाइ मोह भ्रम भारी । करेहु सो जतनु बिबेक बिचारी ॥
चलीं सती सिव आयसु पाई । करहिं बिचारु करौं का भाई ॥ २ ॥
इहाँ संभु अस मन अनुमाना । दच्छसुता कहँ नहिं कल्याना ॥
मोरेहु कहें न संसय जाहीं । बिधि बिपरीत भलाई नाहीं ॥ ३ ॥
होइहि सोइ जो राम रचि राखा । को करि तर्क बढ़ावै साखा ॥
अस कहि लगे जपन हरिनामा । गई सती जहँ प्रभु सुखधामा ॥ ४ ॥**

Cau.: **jaũ tumharẽ mana ati saṁdehũ, tau kina jāi parīchā lehũ.
taba lagi baiṭha ahaũ baṭachāhĩ, jaba lagi tumha aihahu mohi pāhĩ.1.
jaisẽ jāi moha bhrama bhārī, karehu so jatanu bibeka bicārī.
calī satī siva āyasu pāi, karahĩ bicāru karaũ kā bhāi.2.
ihā saṁbhu asa mana anumānā, dacchasutā kahũ nahĩ kalyānā.
morehu kahẽ na saṁsaya jāhĩ, bidhi biparīta bhalāi nāhĩ.3.
hoihi soi jo rāma raci rākhā, ko kari tarka baRhāvai sākha.
asa kahi lage japana harināmā, gai satī jahā prabhu sukhadhāmā.4.**

“If you have a grave doubt in your mind, why not go and verify the thing? I shall be waiting in the shade of this banyan tree till you come back to Me. Using your critical judgment you should resort to some device whereby the stupendous error born of your ignorance may be rectified.” Thus obtaining leave of Śiva, Satī proceeded on Her mission. She racked Her brains to find out what step She should take (in order to test the divinity of Rāma). On this side Śiva came to the conclusion that providence is unfavourable that is seems there is no good for Dakṣa’s daughter (Satī). “When her doubt

did not yield even to My assurances,” He said to Himself, “it seems the stars are unpropitious to her and no good-will come out of it. After all, whatever Śrī Rāma has willed must come to pass; why should one add to the complication by indulging in further speculation?” So saying, Lord Śiva began to mutter the name of Śrī Hari; while Satī proceeded to the spot where the all-blissful Lord (Śrī Rāma) was. (1—4)

दो०— पुनि पुनि हृदयँ बिचारु करि धरि सीता कर रूप।
आगें होइ चलि पंथ तेहिं जेहिं आवत नरभूप॥ ५२ ॥

Do.: puni puni hṛdayā bicāru kari dhari sītā kara rūpa,
āgē hoi cali paṁtha tehĩ jehĩ āvata narabhūpa.52.

After many an anxious thought Satī assumed the form of Sītā and moved ahead on the same route along which the Ruler of men (Śrī Rāma) was passing. (52)

चौ०— लछिमन दीख उमाकृत बेषा। चकित भए भ्रम हृदयँ बिसेषा॥
कहि न सकत कछु अति गंभीरा। प्रभु प्रभाउ जानत मतिधीरा॥ १ ॥
सती कपटु जानेउ सुरस्वामी। सबदरसी सब अंतरजामी॥
सुमिरत जाहि मिटइ अग्याना। सोइ सरबग्य रामु भगवाना॥ २ ॥
सती कीन्ह चह तहँहुँ दुराऊ। देखहु नारि सुभाव प्रभाऊ॥
निज माया बलु हृदयँ बखानी। बोले बिहसि रामु मृदु बानी॥ ३ ॥
जोरि पानि प्रभु कीन्ह प्रनामू। पिता समेत लीन्ह निज नामू॥
कहेउ बहोरि कहाँ बृषकेतू। बिपिन अकेलि फिरहु केहि हेतू॥ ४ ॥

Cau.: lachimana dīkha umākṛta beṣā, cakita bhae bhrama hṛdayā biseṣā.
kahi na sakata kachu ati gaṁbhīrā, prabhu prabhāu jānata matidhīrā.1.
satī kapaṭu jāneu surasvāmī, sabadarasī saba aṁtarajāmī.
sumirata jāhi miṭai agyānā, soi sarabagya rāmu bhagavānā.2.
satī kīnha caha tahāhū dūrāū, dekham nāri subhāva prabhāū.
nija māyā balu hṛdayā bakhānī, bole bihasi rāmu mṛdu bānī.3.
jori pāni prabhu kīnha pranāmū, pitā sameta līnha nija nāmū.
kaheu bahori kahā bṛṣaketū, bipina akeli phirahu kehi hetū.4.

When Lakṣmaṇa saw Umā (Satī) in Her disguise, he was astonished and much puzzled. He was tongue-tied and looked very grave; the sagacious brother was acquainted with the Lord's glory. All-perceiving and the inner controller of all, the lord of gods, Śrī Rāma, took no time in detecting the false appearance of Satī, Rāma was the same omniscient Lord whose very thought wipes out ignorance. Satī sought to practise deception even on Him: see the impact of the nature of a woman is! Extolling in His heart the potency of His Māyā (delusive power), Śrī Rāma smilingly accosted Her in a mild tone. Joining the palms of His hands, He first made obeisance to Her mentioning His name alongwith His father's. He then asked Her the whereabouts of Lord Śiva (who has a bull emblazoned on His standard) and wondered what made Her roam about all alone in the forest. (1—4)

दो०— राम बचन मृदु गूढ़ सुनि उपजा अति संकोचु।
सती सभीत महेस पहिं चलीं हृदयँ बड़ सोचु॥ ५३ ॥

Do.: **rāma bacana mṛdu gūRha suni upajā ati saṁkocu,
satī sabhīta mahesa pahī calī hṛdayā baRa socu.53.**

Satī felt very uncomfortable when She heard these soft yet suggestive words of Rāma. She turned towards the great Lord Śiva with a feeling of awe and much dejected at heart. (53)

चौ०— मैं संकर कर कहा न माना । निज अग्यानु राम पर आना ॥
जाइ उतरु अब देहउं काहा । उर उपजा अति दारुन दाहा ॥ १ ॥
जाना राम सतीं दुखु पावा । निज प्रभाउ कछु प्रगटि जनावा ॥
सतीं दीख कौतुकु मग जाता । आगे रामु सहित श्री भ्राता ॥ २ ॥
फिरि चितवा पाछें प्रभु देखा । सहित बंधु सिय सुंदर बेषा ॥
जहँ चितवहिं तहँ प्रभु आसीना । सेवहिं सिद्ध मुनीस प्रबीना ॥ ३ ॥
देखे सिव बिधि बिष्णु अनेका । अमित प्रभाउ एक तें एका ॥
बंदत चरन करत प्रभु सेवा । बिबिध बेष देखे सब देवा ॥ ४ ॥

Cau.: **maī saṁkara kara kahā na mānā, nija agyānu rāma para ānā.
jāī utaru aba dehaū kāhā, ura upajā ati dārūna dāhā.1.
jānā rāma satī dukhu pāvā, nija prabhāu kachu pragaṭi janāvā.
satī dīkha kautuku maga jātā, āgē rāmu sahita śrī bhrātā.2.
phiri citavā pāchē prabhu dekhā, sahita baṁdhu siya suṁdara beṣā.
jahā citavahī tahā prabhu āsīnā, sevahī siddha munīsa prabīnā.3.
dekhe siva bidhi biṣṇu anekā, amita prabhāu eka tē ekā.
baṁdata carana karata prabhu sevā, bibidha beṣa dekhe saba devā.4.**

"I heeded not the word of Śaṅkara and imposed My own ignorance on Rāma. What reply shall I give to my lord now?" The agony of Her heart was most terrible. Śrī Rāma perceived that Satī had got vexed; He, therefore, revealed to Her a part of His glory. As She went on Her way Satī beheld a strange phenomenon. Rāma was going ahead of Her alongwith His Consort, Sītā, and His younger brother, Lakṣmaṇa. She looked back and there too She saw the Lord with His brother and Sītā in an attractive garb. Whichever way She turned Her eyes, there was the Lord enthroned and the Siddhas (adepts) and illumined sages ministering to Him. Satī saw many sets of Śiva, Brahmā and Viṣṇu, each set possessing a glory infinitely greater than that of the others. She also beheld a whole host of gods bowing at the Lord's feet and waiting upon Him in their different garbs. (1—4)

दो०— सती बिधात्री इंदिरा देखीं अमित अनूप ।
जेहिं जेहिं बेष अजादि सुर तेहि तेहि तन अनुरूप ॥ ५४ ॥

Do.: **satī bidhātrī imdirā dekhiṁ amita anūpa,
jehī jehī beṣa ajādi sura tehi tehi tana anurūpa.54.**

She further perceived innumerable Satis (consorts of Śiva), consorts of Brahmā and Lakṣmīs (consorts of Viṣṇu), all peerless in beauty. They conformed in their appearance to the garb in which Brahmā and the other gods appeared. (54)

चौ०— देखे जहँ तहँ रघुपति जेते । सक्तिन्ह सहित सकल सुर तेते ॥
जीव चराचर जो संसारा । देखे सकल अनेक प्रकारा ॥ १ ॥

पूजहिं प्रभुहि देव बहु बेषा । राम रूप दूसर नहिं देखा ॥
 अवलोके रघुपति बहुतेरे । सीता सहित न बेष घनेरे ॥ २ ॥
 सोइ रघुबर सोइ लछिमनु सीता । देखि सती अति भई सभिता ॥
 हृदय कंप तन सुधि कछु नाही । नयन मूदि बैठी मग माहीं ॥ ३ ॥
 बहुरि बिलोकेउ नयन उधारी । कछु न दीख तहँ दच्छकुमारी ॥
 पुनि पुनि नाइ राम पद सीसा । चलीं तहाँ जहँ रहे गिरीसा ॥ ४ ॥

Cau.: **dekhe jahā tahā raghupati jete, saktinha sahita sakala sura tete.**
jīva carācara jo saṁsārā, dekhe sakala aneka prakārā.1.
pūjahī prabhuhi deva bahu beṣā, rāma rūpa dūsara nahī dekhā.
avaloke raghupati bahutere, sītā sahita na beṣa ghanere.2.
soī raghubara soi lachimanu sītā, dekhi satī ati bhaī sabhītā.
hṛdaya kampa tana sudhi kachu nāhī, nayana mūdi baiṭhī maga māhī.3.
bahuri bilokeu nayana ughārī, kachu na dīkha tahā dacchakumārī.
puni puni nāi rāma pada sīsā, calī tahā jahā rahe girīsā.4.

Each separate vision of Rāma was attended by a whole host of gods with their feminine counterparts, as well as by the whole animate and inanimate creation with its multitudinous species. But while the gods who adored the Lord appeared in diverse garbs, the appearance of Śrī Rāma was the same in every case. Although She saw many Rāmas with as many Sītās, their garb did not vary. Seeing the same Rāma, the same Lakṣmaṇa and the same Sītā, Satī was struck with great awe. Her heart quivered, and She lost all consciousness of Her body. Closing Her eyes she sat down on the wayside. When She opened Her eyes and gazed once more, the daughter of Dakṣa saw nothing there. Repeatedly bowing Her head at the feet of Śrī Rāma, She proceeded to the spot where the Lord of Kailāsa was. (1—4)

दो०— गई समीप महेस तब हंसि पूछी कुसलात ।

लीन्हि परीछा कवन बिधि कहहु सत्य सब बात ॥ ५५ ॥

Do.: **gaī samīpa mahesa taba hāsi pūchī kusalāta,**
līnhi parīchā kavana bidhi kahahu satya saba bāta.55.

When She came near, Lord Śiva smilingly inquired if all was well with Her and then said, "Tell me now the whole truth, how did you test Śrī Rāma?" (55)

[PAUSE 2 FOR A THIRTY-DAY RECITATION]

चौ०— सतीं समुझि रघुबीर प्रभाऊ । भय बस सिव सन कीन्ह दुराऊ ॥
 कछु न परीछा लीन्हि गोसाई । कीन्ह प्रनामु तुम्हारिहि नाई ॥ १ ॥
 जो तुम्ह कहा सो मृषा न होई । मोरें मन प्रतीति अति सोई ॥
 तब संकर देखेउ धरि ध्याना । सतीं जो कीन्ह चरित सबु जाना ॥ २ ॥
 बहुरि राममायहि सिरु नावा । प्रेरि सतिहि जेहिं झूठ कहावा ॥
 हरि इच्छा भावी बलवाना । हृदयँ बिचारत संभु सुजाना ॥ ३ ॥
 सतीं कीन्ह सीता कर बेषा । सिव उर भयउ बिषाद बिसेषा ॥
 जौं अब करउँ सती सन प्रीती । मिटइ भगति पथु होइ अनीती ॥ ४ ॥

Cau.: **satī samujhi raghubīra prabhāū, bhaya basa siva sana kīnha durāū.**
kachu na parīchā līnhi gosāī, kīnha pranāmu tumhārihi nāī.1.
jo tumha kahā so mṛṣā na hoī, morē mana pratīti ati soī.
taba saṁkara dekheu dhari dhyānā, satī jo kīnha carita sabu jānā.2.
bahuri rāmamāyahi siru nāvā, preri satīhi jehī jhūṭha kahāvā.
hari icchā bhāvī balavānā, hṛdayā bicārata saṁbhu sujānā.3.
satī kīnha sītā kara beṣā, siva ura bhayau biṣāda biseṣā.
jaū aba karaū satī sana prītī, miṭai bhagati pathu hoi anītī.4.

Having realized the greatness of the Hero of Raghu's race, Satī in Her awe concealed the truth from Śiva. "I made no test my Lord; I made obeisance just like You. What You said cannot be untrue; I am fully convinced in my heart." Lord Śaṅkara then looked within by contemplation and came to know all that Satī had done. Again, He bowed His head to the delusive power of Śrī Rāma, that had prompted Satī to tell a lie. What has been preordained by the will of Śrī Hari must have its way, the all-wise Śambhu thought within Himself. Satī had assumed the disguise of Sītā: this made Śiva much disconsolate at heart. "If I continue to love Satī as heretofore, the cult of Devotion will disappear and it will be indecorous to do so." (1—4)

दो०— परम पुनीत न जाइ तजि किएँ प्रेम बड़ पापु।
 प्रगटि न कहत महेसु कछु हृदयँ अधिक संतापु ॥ ५६ ॥

Do.: **parama punīta na jāi taji kiē prema baRa pāpu,**
pragaṭi na kahata mahesu kachu hṛdayā adhika saṁtāpu.56.

"Satī is too chaste to be abandoned, and it is a great sin to love her any more as a wife." The great Lord Śiva uttered not a word aloud, although there was great agony in His heart. (56)

चौ०— तब संकर प्रभु पद सिरु नावा । सुमिरत रामु हृदयँ अस आवा ॥
 एहिं तन सतिहि भेट मोहि नाही । सिव संकल्पु कीन्ह मन माहीं ॥ १ ॥
 अस बिचारि संकरु मतिधीरा । चले भवन सुमिरत रघुबीरा ॥
 चलत गगन भै गिरा सुहाई । जय महेस भलि भगति दृढ़ाई ॥ २ ॥
 अस पन तुम्ह बिनु करइ को आना । रामभगत समरथ भगवाना ॥
 सुनि नभगिरा सती उर सोचा । पूछा सिवहि समेत सकोचा ॥ ३ ॥
 कीन्ह कवन पन कहहु कृपाला । सत्यधाम प्रभु दीनदयाला ॥
 जदपि सतीं पूछा बहु भाँती । तदपि न कहेउ त्रिपुर आराती ॥ ४ ॥

Cau.: **taba saṁkara prabhu pada siru nāvā, sumirata rāmu hṛdayā asa āvā.**
ehī tana satīhi bheṭa mohi nāhī, siva saṁkalpu kīnha mana māhī.1.
asa bicāri saṁkaru matidhīrā, cale bhavana sumirata raghubīrā.
calata gagana bhai girā suhāī, jaya mahesa bhali bhagati dṛRhāī.2.
asa pana tumha binu karai ko ānā, rāmabhagata samaratha bhagavānā.
suni nabhagīrā satī ura socā, pūchā sivahi sameta sakocā.3.
kīnha kavana pana kahahu kṛpālā, satyadhāma prabhu dīnadayālā.
jadapi satī pūchā bahu bhāṭī, tadapi na kaheu tripura ārātī.4.

Then Śaṅkara bowed His head at the feet of the Lord; and as soon as He invoked Śrī Rāma the idea came to His mind that He should have no connection with Satī so long as she continued to remain in that body. Śiva resolved accordingly and having so resolved the stable-minded Lord Śaṅkara proceeded towards His home (Mount Kailāsa) with His mind fixed on the Hero of Raghu's race. Even as He stepped forward a charming voice from heaven thundered forth. "Glory to the great Lord Śiva, who has so staunchly upheld the cause of Devotion. Who else than You can take such a vow? You are a devotee of Śrī Rāma and the all-powerful Lord at the same time." Satī felt troubled at heart when She heard the heavenly voice. She addressed Śiva in a faltering voice, "Tell me, O merciful Lord! what vow You have taken. You are an embodiment of Truth and compassionate to the poor." Even though Satī inquired in ways more than one, the Slayer of the demon Tripura, Śaṅkara spoke not a word. (1—4)

दो०— सतीं हृदयं अनुमान किय सबु जानेउ सर्वग्य ।

कीन्ह कपटु मैं संभु सन नारि सहज जड़ अग्य ॥ ५७ (क) ॥

Do.: **satī hṛdayā anumāna kiya sabu jāneu sarbagya,**
kīnha kapaṭu maī saṁbhu sana nāri sahaja jaRa agya.57(A).

Satī concluded that the omniscient Lord had come to know everything and felt sorry that She had tried to deceive Śambhu. The woman is silly and stupid by nature, She realized. (57A)

सो०— जलुपय सरिस बिकाइ देखहु प्रीति कि रीति भलि ।

बिलग होइ रसु जाइ कपट खटाई परत पुनि ॥ ५७ (ख) ॥

So.: **jalu paya sarisa bikāi dekhahu prīti ki rīti bhali,**
bilaga hoi rasu jāi kapaṭa khaṭāi parata puni.57(B).

Even water (when mixed with milk) sells as milk; look at the unifying process of love. The water, however, is separated from the milk and the taste also disappears the moment a drop of acid is introduced into it in the form of a dees. (57B)

चौ०— हृदयं सोचु समुझत निज करनी । चिंता अमित जाइ नहिं बरनी ॥

कृपासिंधु सिव परम अगाधा । प्रगट न कहेउ मोर अपराधा ॥ १ ॥

संकर रुख अवलोकि भवानी । प्रभु मोहि तजेउ हृदयं अकुलानी ॥

निज अघ समुझि न कछु कहि जाई । तपइ अवाँ इव उर अधिकाई ॥ २ ॥

सतिहि ससोच जानि बृषकेतू । कहीं कथा सुंदर सुखहेतू ॥

बरनत पंथ बिबिध इतिहासा । बिस्वनाथ पहुँचे कैलासा ॥ ३ ॥

तहँ पुनि संभु समुझि पन आपन । बैठे बटतर करि कमलासन ॥

संकर सहज सरूपु सम्हारा । लागि समाधि अखंड अपारा ॥ ४ ॥

Cau.: **hṛdayā socu samujhata nija karanī, ciṁtā amita jāi nahī baranī.**
kṛpāsīndhu siva parama agādhā, pragata na kaheu mora aparādhā.1.
saṁkara rukha avaloki bhavānī, prabhu mohi tajeu hṛdayā akulānī.
nija agha samujhi na kachu kahi jāi, tapai avā iva ura adhikāi.2.

satihi sasoca jāni bṛṣaketū, kaḥī kathā suṁdara sukhahetū.
 baranata paṁtha bibidha itihāsā, bisvanātha pahūce kailāsā.3.
 taḥā puni saṁbhu samujhi pana āpana, baiṭhe baṭatara kari kamalāsana.
 saṁkara sahaja sarūpu saṁhārā, lāgi samādhi akhaṁḍa apārā.4.

Satī felt perturbed in Her heart at the thought of what She had done; and the extent of Her anxiety could neither be gauged nor described. She realized that Lord Śiva is a supremely unfathomable ocean of mercy, hence He did not openly declare Her fault. From the attitude of Śaṅkara, however, She judged that the Lord had abandoned Her, and felt disturbed in Her heart. Conscious of Her guilt She could not utter a word of protest; but all the while Her heart smouldered like a furnace. Perceiving the sad look of Satī, Śiva (who has a bull emblazoned on His standard) narrated beautiful stories in order to divert Her mind. Relating various legends while on His way, the Lord of the universe, Śiva, reached Kailāsa. Then, recalling His vow, Śaṁbhu sat down there under a banyan tree in the Yogic pose known as Padmāsana (the pose of a lotus). Śaṅkara communed with His own Self and passed into an unbroken and indefinitely long Samādhi (trance). (1—4)

दो०— सती बसहिं कैलास तब अधिक सोचु मन माहिं ।

मरमु न कोऊ जान कछु जुग सम दिवस सिराहिं ॥ ५८ ॥

Do.: satī basahī kailāsa taba adhika socu mana māhī,
 maramu na koū jāna kachu juga sama divasa sirāhī.58.

Then Satī dwelt in Kailāsa, Her mind grievously sorrowing. Nobody knew anything about what was going on in Her mind; but the days hung heavy on Her like so many Yugas or ages. (58)

चौ०— नित नव सोचु सती उर भारा । कब जैहउँ दुख सागर पारा ॥
 मैं जो कीन्ह रघुपति अपमाना । पुनि पतिबचनु मृषा करि जाना ॥ १ ॥
 सो फलु मोहि बिधाता दीन्हा । जो कछु उचित रहा सोइ कीन्हा ॥
 अब बिधि अस बूझिअ नहिं तोही । संकर बिमुख जिआवसि मोही ॥ २ ॥
 कहि न जाइ कछु हृदय गलानी । मन महुँ रामहि सुमिर सयानी ॥
 जौं प्रभु दीनदयालु कहावा । आरति हरन बेद जसु गावा ॥ ३ ॥
 तौ मैं बिनय करउँ कर जोरी । छूटउ बेगि देह यह मोरी ॥
 जौं मोरें सिव चरन सनेहू । मन क्रम बचन सत्य ब्रतु एहू ॥ ४ ॥

Cau.: nita nava socu satī ura bhārā, kaba jaihaū dukha sāgara pārā.
 maī jo kīnha raghupati apamānā, puni patibacanu mṛṣā kari jānā.1.
 so phalu mohi bidhātā dīnhā, jo kachu ucita rahā soi kīnhā.
 aba bidhi asa būjhia nahī tohī, saṁkara bimukha jiāvasi mohī.2.
 kahi na jāi kachu hṛdaya galānī, mana mahū rāmahi sumira sayānī.
 jāū prabhu dīnadayālu kahāvā, ārati harana beda jasū gāvā.3.
 tau maī binaya karaū kara jorī, chūṭau begi deha yaha morī.
 jāū morē siva carana sanehū, mana krama bacana satya bratu ehū.4.

The grief that preyed on Satī's mind was ever new; for She did not know when She would be able to cross the ocean of sorrow. "I slighted the Lord of Raghus and again took

my husband's words to be untrue; Providence has repaid me for my sins and has done only that which I deserved. Now, O God, it does not behove you that you should make me survive even after alienating me from Śaṅkara." The anguish of Her heart was beyond words. The sane lady invoked the presence of Rāma in Her heart and addressed Him thus; "If they refer to You as compassionate to the poor and if the Vedas have glorified You as the dispeller of sorrow, I beseech with joined palms. O Lord, that I may be speedily rid of this body of mine. If I have any devotion to the feet of Śiva and if I am true to my vow in thought, word and deed— (1—4)

दो०— तौ सबदरसी सुनिअ प्रभु करउ सो बेगि उपाइ ।

होइ मरनु जेहिं बिनहिं श्रम दुसह बिपत्ति बिहाइ ॥ ५९ ॥

Do.: tau sabadarasī sunia prabhu karau so begi upāi,
hoi maranu jehī binahī śrama dusaha bipatti bihāi.59.

"Then, O all-perceiving Lord, listen to me and speedily devise some plan whereby I may die and be thus rid of this unbearable calamity without much exertion." (59)

चौ०— एहि बिधि दुखित प्रजेसकुमारी । अकथनीय दारुन दुखु भारी ॥
बीतें संबत सहस सतासी । तजी समाधि संभु अबिनासी ॥ १ ॥
राम नाम सिव सुमिरन लागे । जानेउ सतीं जगतपति जागे ॥
जाइ संभु पद बंदनु कीन्हा । सनमुख संकर आसनु दीन्हा ॥ २ ॥
लगे कहन हरिकथा रसाला । दच्छ प्रजेस भए तेहि काला ॥
देखा बिधि बिचारि सब लायक । दच्छहि कीन्ह प्रजापति नायक ॥ ३ ॥
बड़ अधिकार दच्छ जब पावा । अति अभिमानु हृदयँ तब आवा ॥
नहिं कोउ अस जनमा जग माहीं । प्रभुता पाइ जाहि मद नाहीं ॥ ४ ॥

Cau.: ehi bidhi dukhita prajesakumārī, akathaniya dārūna dukhu bhārī.
bītē sambata sahasa satāsī, tajī samādhi sambhu abināsī.1.
rāma nāma siva sumirana lāge, jāneu satī jagatapati jāge.
jāi sambhu pada bāṇdanu kīnhā, sanamukha saṅkara āsanu dīnhā.2.
lage kahana harikathā rasālā, daccha prajesa bhae tehi kālā.
dekhā bidhi bicāri saba lāyaka, dacchahi kīnha prajāpati nāyaka.3.
baRa adhikāra daccha jaba pāvā, ati abhimānu hṛdayā taba āvā.
nahī kou asa janamā jaga māhī, prabhutā pāi jāhi mada nāhī.4.

The daughter of Dakṣa, Satī, thus felt very miserable. Her deep agony was terrible beyond words. When eighty-seven thousand years elapsed, the immortal Śambhu emerged from His trance. Śiva started repeating the name of Rāma; then Satī came to know that the Lord of the universe had come to the waking state. She went and bowed at the feet of Śambhu, Śaṅkara gave Her a seat opposite Himself. He began to narrate the delightful stories of Śrī Hari. Meanwhile Dakṣa (Satī's father) had come to be the lord of created beings. On careful consideration the Creator (Brahmā) found Dakṣa qualified in everyway and appointed him as the supreme lord of created beings. When Dakṣa attained this high position, the pride of his heart knew no bounds. Never was a creature born in this world, whom power did not intoxicate. (1—4)

दो०— दच्छ लिए मुनि बोलि सब करन लगे बड़ जाग।

नेवते सादर सकल सुर जे पावत मख भाग॥ ६० ॥

Do.: **daccha lie muni boli saba karana lage baRa jāga, nevate sādara sakala sura je pāvata makha bhāga.60.**

Dakṣa got together all the sages and he began to perform a big sacrifice. All the gods who obtain a share of the oblations offered at a sacrifice were cordially invited to attend. (60)

चौ०— किन्नर नाग सिद्ध गंधर्वा। बधुन्ह समेत चले सुर सर्बा॥
 बिष्नु बिरंचि महेसु बिहाई। चले सकल सुर जान बनाई॥ १॥
 सतीं बिलोके व्योम बिमाना। जात चले सुंदर बिधि नाना॥
 सुर सुंदरी करहिं कल गाना। सुनत श्रवन छूटहिं मुनि ध्याना॥ २॥
 पूछेउ तब सिवँ कहेउ बखानी। पिता जग्य सुनि कछु हरषानी॥
 जौं महेसु मोहि आयसु देहीं। कछु दिन जाइ रहौं मिस एहीं॥ ३॥
 पति परित्याग हृदयँ दुखु भारी। कहइ न निज अपराध बिचारी॥
 बोली सती मनोहर बानी। भय संकोच प्रेम रस सानी॥ ४॥

Cau.: **kiṁnara nāga siddha gaṁdharbā, badhunha sameta cale sura sarbā. biṣṇu biraṁci mahesu bihāī, cale sakala sura jāna banāī.1. satī biloke byoma bimānā, jāta cale suṁdara bidhi nānā. sura suṁdarī karahī kala gānā, sunata śravana chūṭahī muni dhyānā.2. pūcheu taba sivā kaheu bakhānī, pitā jagya suni kachu haraṣānī. jaū mahesu mohi āyasu dehī, kachu dina jāi rahaū misa ehī.3. pati parityāga hṛdayā dukhu bhārī, kahai na nija aparādha bicārī. bolī satī manohara bānī, bhaya saṁkoca prema rasa sānī.4.**

Kinnaras (a species of demigods), Nāgas, Siddhas (a class of celestial beings) and Gandharvas (celestial songsters) and the whole host of gods proceeded to the sacrifice alongwith their wives. All the gods with the exception of Viṣṇu, Virañci (the Creator) and the great Lord Śiva, set out in their aerial cars. Satī beheld beautiful aerial cars of various patterns coursing through the air. Celestial damsels were singing melodious strains, which intruded upon the ears of ascetics and broke their meditation. When Satī inquired about the stir in the air, Śiva explained the whole thing. She was somewhat delighted to hear of the sacrifice, commenced by Her father and thought of making it an excuse for staying a few days with Her father in case the great Lord Śiva granted Her leave. Repudiation by Her lord tormented Her heart not a little; but conscious of Her guilt She would not utter a word. At last Satī spoke in a charming voice tinged with awe, misgiving and affection— (1—4)

दो०— पिता भवन उत्सव परम जौं प्रभु आयसु होइ।

तौ मैं जाउँ कृपायतन सादर देखन सोइ॥ ६१ ॥

Do.: **pitā bhavana utsava parama jaū prabhu āyasu hoi, tau maī jāū kṛpāyatana sādara dekhana soi.61.**

“There is great rejoicing at my father’s house, O Lord. If You grant me leave, I would fain go and see it, O storehouse of compassion.” (61)

चौ०— कहेहु नीक मोरेहुँ मन भावा । यह अनुचित नहिं नेवत पठावा ॥
 दच्छ सकल निज सुता बोलाई । हमरें बयर तुम्हउ बिसराई ॥ १ ॥
 ब्रह्मसभाँ हम सन दुखु माना । तेहि तें अजहुँ करहिं अपमाना ॥
 जौं बिनु बोलें जाहु भवानी । रहइ न सीलु सनेहु न कानी ॥ २ ॥
 जदपि मित्र प्रभु पितु गुर गेहा । जाइअ बिनु बोलेहुँ न सँदेहा ॥
 तदपि बिरोध मान जहँ कोई । तहाँ गएँ कल्यानु न होई ॥ ३ ॥
 भाँति अनेक संभु समुझावा । भावी बस न ग्यानु उर आवा ॥
 कह प्रभु जाहु जो बिनहिं बोलाएँ । नहिं भलि बात हमारे भाएँ ॥ ४ ॥

Cau.: kahehu nika morehũ mana bhāvā, yaha anucita nahĩ nevata paṭhāvā.
 daccha sakala nija sutā bolāĩ, hamarẽ bayara tumhau bisarāĩ.1.
 brahmasabhā hama sana dukhu mānā, tehi tẽ ajahũ karahĩ apamānā.
 jaũ binu bolẽ jāhu bhavānī, rahai na sīlu sanehu na kānī.2.
 jadapi mitra prabhu pitu gura gehā, jāia binu bolehu na sãdehā.
 tadapi birodha māna jahā koĩ, tahā gaẽ kalyānu na hoĩ.3.
 bhāti aneka sambhu samujhāvā, bhāvi basa na gyānu ura āvā.
 kaha prabhu jāhu jo binahĩ bolāẽ, nahĩ bhali bāta hamāre bhāẽ.4.

Lord Śiva replied, “Your suggestion is good and has commended itself to Me as well. But the anomaly is that Your father has sent no invitation to us. Dakṣa has invited all his other daughters; but because of the grudge he bears to us you too have been ignored. In the court of Brahmā he once took offence at my behaviour; that is why he insults us even now. If you go there uninvited, Bhavānī, all decorum, affection and honour will be cast to the winds. It is no doubt true one should call on one’s friend, master, father or teacher without waiting for a formal invitation; yet where someone nurses a grudge against you, you reap no good by going there.” Sambhu expostulated with Satī in so many ways; but as fate had willed it, wisdom would not dawn on Her. The Lord repeated once more that if She went to Her father’s place uninvited. He anticipated no good results from it. (1—4)

दो०— कहि देखा हर जतन बहु रहइ न दच्छकुमारि ।
 दिए मुख्य गन संग तब बिदा कीन्ह त्रिपुरारि ॥ ६२ ॥

Do.: kahi dekhā hara jatana bahu rahai na dacchakumāri,
 die mukhya gana saṅga taba bidā kīnha tripurāri.62.

Having reasoned with Her in ways more than one when Hara at last perceived that the daughter of Dakṣa was not going to stay, the Slayer of Tripura detailed a few of His principal attendants as Her escort and sent Her away. (62)

चौ०— पिता भवन जब गई भवानी । दच्छ त्रास काहुँ न सनमानी ॥
 सादर भलेहि मिली एक माता । भगिनीं मिलीं बहुत मुसुकाता ॥ १ ॥
 दच्छ न कछु पूछी कुसलाता । सतिहि बिलोकि जरे सब गाता ॥
 सतीं जाइ देखेउ तब जागा । कतहुँ न दीख संभु कर भागा ॥ २ ॥

तब चित चढ़ेउ जो संकर कहेऊ । प्रभु अपमानु समुझि उर दहेऊ ॥
 पाछिल दुखु न हृदयँ अस ब्यापा । जस यह भयउ महा परितापा ॥ ३ ॥
 जद्यपि जग दारुन दुख नाना । सब तें कठिन जाति अवमाना ॥
 समुझि सो सतिहि भयउ अति क्रोधा । बहु बिधि जननीं कीन्ह प्रबोधा ॥ ४ ॥

Cau.: pitā bhavana jaba gaṁ bhavānī, daccha trāsa kāhū na sanamānī.
 sādara bhalehī milī eka mātā, bhaginī milī bahuta musukātā.1.
 daccha na kachu pūchī kusalātā, satihi biloki jare saba gātā.
 satī jāi dekheu taba jāgā, katahū na dīkha sambhu kara bhāgā.2.
 taba cita caRheu jo samkara kaheū, prabhu apamānu samujhi ura daheū.
 pāchila dukhu na hṛdayā asa byāpā, jasa yaha bhayau mahā paritāpā.3.
 jadyapi jaga dārūna dukha nānā, saba tē kaṭhina jāti avamānā.
 samujhi so satihi bhayau ati krodhā, bahu bidhi janani kīnha prabodhā.4.

When Bhavānī (etymologically, the Consort of Bhava, an epithet of Śiva) reached Her father's house, no one greeted Her for fear of incurring Dakṣa's displeasure. Her mother was the solitary figure who met Her kindly. Her sisters received Her with profuse smiles. Dakṣa would not even inquire about Her health; he burnt all over with rage at the very sight of Satī. Satī then went to have a look at the sacrifice; but nowhere did She find any share of oblations set apart for Śambhu. Then did She realize the force of Śaṅkara's warning; Her heart burnt within Her at the thought of the insult offered to Her lord. The former grief (that of repudiation by Her lord) did not torment Her heart so much as the great agony She now felt (as a result of the insult offered to Her husband). Although there are terrible agonies of various kinds in this world, the insult offered to one's own people is the most painful of them all. The thought of the same made Satī furious. Her mother tried to pacify Her in many ways. (1—4)

दो०— सिव अपमानु न जाइ सहि हृदयँ न होइ प्रबोध ।

सकल सभहि हठि हटकि तब बोलीं बचन सक्रोध ॥ ६३ ॥

Do.: siva apamānu na jāi sahi hṛdayā na hoi prabodha,
 sakala sabhahi haṭhi haṭaki taba bolī bacana sakrodha.63.

The insult to Śiva was something unbearable; Her heart could not, therefore, be pacified. Then, sharply reproaching the whole assembly, She spoke in angry accents:— (63)

चौ०— सुनहु सभासद सकल मुनिंदा । कही सुनी जिन्ह संकर निंदा ॥
 सो फलु तुरत लहब सब काहूँ । भली भाँति पछिताब पिताहूँ ॥ १ ॥
 संत संभु श्रीपति अपबादा । सुनिअ जहाँ तहँ असि मरजादा ॥
 काटिअ तासु जीभ जो बसाई । श्रवन मूदि न त चलिअ पराई ॥ २ ॥
 जगदातमा महेसु पुरारी । जगत जनक सब के हितकारी ॥
 पिता मंदमति निंदत तेही । दच्छ सुक्र संभव यह देही ॥ ३ ॥
 तजिहउँ तुरत देह तेहि हेतू । उर धरि चंद्रमौलि बृषकेतू ॥
 अस कहि जोग अग्नि तनु जारा । भयउ सकल मख हाहाकारा ॥ ४ ॥

Cau.: **sunahu sabhāsada sakala muniṁdā, kahī sunī jinha saṁkara niṁdā.**
so phalu turata lahaba saba kāhū, bhalī bhāṭī pachitāba pitāhū.1.
saṁta saṁbhu śrīpati apabādā, sunia jahā tahā asi marajādā.
kāṭia tāsu jībha jo basāī, śravana mūdi na ta calia parāī.2.
jagadātamā mahesu purārī, jagata janaka saba ke hitakārī.
pitā maṁdamati niṁdata tehi, daccha sukra saṁbhava yaha dehī.3.
tajihaū turata deha tehi hetū, ura dhari caṁdramauli bṛṣaketū.
asa kahi joga agini tanu jārā, bhayau sakala makha hāhākārā.4.

“Hear ye elders of the assembly and all great sages! All of you who have reviled Śaṅkara or heard Him reviled must forthwith reap the fruit of your sin and My father too shall fully repent. Wherever you hear a saint, Śaṁbhu or Viṣṇu (the Lord of Lakṣmī) vilified, the rule is that if it lies within your power you should tear out the tongue of the reviler or you should run away closing your ears. The Slayer of Tripura, the great Lord Śiva, is the universal Spirit; He is the father of the universe and is beneficent to all. It is Him that my stupid father vilifies; and this body of Mine has sprung from the loins of Dakṣa. Therefore, installing in My heart Lord Śiva, who bears the moon on His forehead and a bull as His emblem, I shall immediately quit this body.” As She spoke thus She burnt Her body with the fire of Yoga.* A plaintive cry rose from the whole assembly. (1—4)

दे०— सती मरनु सुनि संभु गन लगे करन मख खीस ।
जग्य बिधंस बिलोकि भृगु रच्छा कीन्हि मुनीस ॥ ६४ ॥

Do.: **satī maranu suni saṁbhu gana lage karana makha khīsa,**
jagya bidhaṁsa biloki bhṛgu racchā kīnhi munīsa.64.

Hearing of Satī's death, the attendants of Śaṁbhu began to destroy the sacrifice. Seeing the sacrifice being destroyed, the great sage Bhṛgu protected it. (64)

चौ०— समाचार सब संकर पाए । बीरभद्रु करि कोप पठाए ॥
जग्य बिधंस जाइ तिन्ह कीन्हा । सकल सुरन्ह बिधिवत फलु दीन्हा ॥ १ ॥
भै जगबिदित दच्छ गति सोई । जसि कछु संभु बिमुख कै होई ॥
यह इतिहास सकल जग जानी । ताते मैं संछेप बखानी ॥ २ ॥
सतीं मरत हरि सन बरु मागा । जनम जनम सिव पद अनुरागा ॥
तेहि कारन हिमगिरि गृह जाई । जनमीं पारबती तनु पाई ॥ ३ ॥
जब तें उमा सैल गृह जाई । सकल सिद्धि संपति तहँ छाई ॥
जहँ तहँ मुनिन्ह सुआश्रम कीन्हे । उचित बास हिम भूधर दीन्हे ॥ ४ ॥

Cau.: **samācāra saba saṁkara pāe, bīrabhadru kari kopa paṭhāe.**
jagya bidhaṁsa jāi tinha kīnhā, sakala suranha bidhivata phalu dīnhā.1.
bhai jagabidita daccha gati soī, jasi kachu saṁbhu bimukha kai hoī.
yaha itihāsa sakala jaga jānī, tāte maī saṁchepa bakhānī.2.
satī marata hari sana baru māgā, janama janama siva pada anurāgā.
tehi kārana himagiri grha jāi, janamī pārabatī tanu pāi.3.
jaba tē umā saila grha jāi, sakala siddhi sampati tahā chāi.
jahā tahā muninha suāśramakīnhe, ucita bāsa hima bhūdhara dīnhe.4.

* Fire produced by Yogīs through the friction of the vital airs within the body.

Śaṅkara got all the news and in His wrath He sent Virabhadra. Going there the latter made havoc of the sacrifice and requited all the gods according to their deserts. As is well-known to the world, Dakṣa met the same fate which an opponent of Śambhu generally meets. The story is known throughout the world; that is why I have told it in brief. While dying, Satī asked a boon of Śrī Hari that She might remain devoted to the feet of Śiva in all successive births. That is why She was reborn as Pārvatī (lit., daughter of a mountain) in the house of Himācala (the deity presiding over the Himālaya mountain). Ever since Umā was born in the house of Himālaya the mountain became an abode of all blessings and prosperity. Sages built beautiful hermitages here and there and Himālaya assigned them suitable abodes (in the form of caves etc.). (1—4)

दो०— सदा सुमन फल सहित सब द्रुम नव नाना जाति ।

प्रगटीं सुंदर सैल पर मनि आकर बहु भाँति ॥ ६५ ॥

Do.: **sadā sumana phala sahita saba druma nava nānā jāti,**
pragaṭī suṁdara saila para mani ākara bahu bhāṭi.65.

Young trees of different varieties were endowed with never failing blossoms and fruits, and mines of jewels of various kinds appeared on the beautiful mountain. (65)

चौ०— सरिता सब पुनीत जलु बहहीं । खग मृग मधुप सुखी सब रहहीं ॥
सहज बयरु सब जीवन्ह त्यागा । गिरि पर सकल करहिं अनुरागा ॥ १ ॥
सोह सैल गिरिजा गृह आएँ । जिमि जनु रामभगति के पाएँ ॥
नित नूतन मंगल गृह तासू । ब्रह्मादिक गावहिं जसु जासू ॥ २ ॥
नारद समाचार सब पाए । कौतुकहीं गिरि गेह सिधाए ॥
सैलराज बड़ आदर कीन्हा । पद पखारि बर आसनु दीन्हा ॥ ३ ॥
नारि सहित मुनि पद सिरु नावा । चरन सलिल सबु भवनु सिंचावा ॥
निज सौभाग्य बहुत गिरि बरना । सुता बोलि मेली मुनि चरना ॥ ४ ॥

Cau.: **saritā saba punīta jalu bahahī, khaga mṛga madhupa sukhī saba rahahī.**
sahaja bayaru saba jīvanha tyāgā, giri para sakala karahī anurāgā.1.
soha saila girijā grha āē, jimi janu rāmbhagati ke pāē.
nita nūtana maṅgala grha tāsū, brahmādika gāvahī jasu jāsū.2.
nārada samācāra saba pāe, kautukahī giri geha sidhāe.
sailarāja baRa ādara kīnhā, pada pakhāri bara āsanu dīnhā.3.
nāri sahita muni pada siru nāvā, carana salila sabu bhavanu sīcāvā.
nija saubhāgya bahuta giri baranā, sūtā boli melī muni caranā.4.

All the rivers bore holy waters; birds, beasts and bees, all rejoiced. All animals gave up their natural antipathies and all those who dwelt on the mountain loved one another. With the advent of Girijā (a synonym of Pārvatī) the mountain (Himālaya) wore a cheerful look even as devotion to Śrī Rāma lights up the face of a devotee. Everyday brought a new delight to the house of Himācala, whose glory was sung even by great gods like Brahmā (the Creator). Receiving all the news Nārada eagerly went to the house of Himācala. The king of mountains (the presiding deity of the Himālayas), received him with great honour; washing the sage's feet he led him to a beautiful seat. He bowed his head at the sage's feet alongwith his wife and had his whole mansion

sprinkled with the water hallowed by his feet. Himācala extolled his own good luck and, summoning his daughter, placed her at the sage's feet. (1—4)

दो०— त्रिकालग्य सर्वग्य तुम्ह गति सर्वत्र तुम्हारि।

कहहु सुता के दोष गुन मुनिबर हृदयँ बिचारि॥ ६६ ॥

Do.: trikālagya sarbagya tumha gati sarbatra tumhāri,
kahahu sutā ke doṣa guṇa munibara hṛdayā bicāri.66.

“You know everything, including the past, present and future, and have access everywhere. Therefore, O good sage, tell me what is good and what is bad about my daughter after a mature consideration.” (66)

चौ०— कह मुनि बिहसि गूढ़ मृदु बानी। सुता तुम्हारि सकल गुन खानी॥
सुंदर सहज सुसील सयानी। नाम उमा अंबिका भवानी॥ १ ॥
सब लच्छन संपन्न कुमारी। होइहि संतत पियहि पिआरी॥
सदा अचल एहि कर अहिवाता। एहि तें जसु पैहहिं पितु माता॥ २ ॥
होइहि पूज्य सकल जग माहीं। एहि सेवत कछु दुर्लभ नाहीं॥
एहि कर नामु सुमिरि संसारा। त्रिय चढ़िहहिं पतिव्रत असिधारा॥ ३ ॥
सैल सुलच्छन सुता तुम्हारी। सुनहु जे अब अवगुन दुइ चारी॥
अगुन अमान मातु पितु हीना। उदासीन सब संसय छीना॥ ४ ॥

Cau.: kaha muni bihasi gūRha mṛdu bānī, sutā tumhāri sakala guṇa khānī.
suṁdara sahaja susīla sayānī, nāma umā āmbikā bhavānī.1.
saba lacchana saṁpanna kumārī, hoihi saṁtata piyahi piārī.
sadā acala ehi kara ahivātā, ehi tē jasu paihahī pitu mātā.2.
hoihi pūjya sakala jaga māhī, ehi sevata kachu durlabha nāhī.
ehi kara nāmu sumiri saṁsārā, triya caRhihahī patibrata asidhārā.3.
saila sulacchana sutā tumhārī, sunahu je aba avaguna dui cārī.
aguna amāna mātu pitu hīnā, udāsīna saba saṁsaya chīnā.4.

The sage smilingly replied in the following soft yet significant words: “Your daughter is a mine of all virtues—pretty, amiable and intelligent by nature. She will be called Umā, Ambikā (lit., mother) and Bhavānī. Adorned with all good traits, the girl shall win the unfailing love of her husband. She shall remain ever united with her lord and bring glory to her parents. She shall command the respect of the whole universe; he who waits upon her shall lack nothing. By the mere thought of her name women in this world shall be enabled to tread the path of fidelity to their lord, which is sharp as the edge of a sword. Your daughter, O Himālaya, is endowed with auspicious marks. Hear now the few drawbacks she possesses. Devoid of merits, free from pride, without father or mother, unconcerned and free from doubts— (1—4)

दो०— जोगी जटिल अकाम मन नगन अमंगल बेष।

अस स्वामी एहि कहँ मिलिहि परी हस्त असि रेख ॥ ६७ ॥

Do.: jogī jaṭila akāma mana nagana amaṁgala beṣa,
asa svāmī ehi kahā milihi parī hasta asi rekha.67.

“An ascetic with matted hair and a heart devoid of longing, stark naked and with hideous accoutrements—such a one shall be her lord, as I can read from the lines on her palm.” (67)

चौ०— सुनि मुनि गिरा सत्य जियँ जानी । दुख दंपतिहि उमा हरषानी ॥
 नारदहूँ यह भेदु न जाना । दसा एक समुझब बिलगाना ॥ १ ॥
 सकल सखीं गिरिजा गिरि मैना । पुलक सरीर भरे जल नैना ॥
 होइ न मृषा देवरिषि भाषा । उमा सो बचनु हृदयँ धरि राखा ॥ २ ॥
 उपजेउ सिव पद कमल सनेहू । मिलन कठिन मन भा संदेहू ॥
 जानि कुअवसरु प्रीति दुराई । सखी उछँग बैठी पुनि जाई ॥ ३ ॥
 झूठि न होइ देवरिषि बानी । सोचहिं दंपति सखीं सयानी ॥
 उर धरि धीर कहइ गिरिराऊ । कहहु नाथ का करिअ उपाऊ ॥ ४ ॥

Cau.: suni muni girā satya jiyā jānī, dukha dāmpatihi umā haraṣānī.
 nāradahū yaha bhedu na jānā, dasā eka samujhaba bilagānā.1.
 sakala sakhiṁ girijā giri mainā, pulaka sarīra bhare jala nainā.
 hoi na mṛṣā devariṣi bhāṣā, umā so bacanu hṛdayā dhari rākḥā.2.
 upajeu siva pada kamala sanehū, milana kaṭhina mana bhā saṁdehū.
 jāni kuavasaru prīti durāi, sakhi uchāga baiṭhī puni jāi.3.
 jhūṭhi na hoi devariṣi bānī, socahi dāmpati sakhiṁ sayānī.
 ura dhari dhīra kahai girirāū, kahahu nātha kā karia upāū.4.

Hearing the words of the sage and believing them to be true, Himālaya and his wife became disconsolate; while Umā felt delighted. Even Nārada could not perceive this difference. Even though their outer expression was the same, their feeling was different, Girijā and all her playmates, Himālaya and his wife, Menā, all had their hair standing on their end and their eyes were full of tears. The words of the celestial sage Nārada could not be untrue: Umā cherished them in her heart. Love for the lotus feet of Śiva sprouted in her heart. She however, felt diffident in her mind; union with Śiva appeared so difficult to her. Finding the time inopportune for its disclosure, she concealed her emotion and then sat down in the lap of one of her playmates. The prediction of the sage could not be false: the thought made Himavān and his wife as well as the senior playmates anxious. Collecting himself, the lord of mountains said, “Tell me, holy sir, what remedy should now be employed?” (1—4)

दो०— कह मुनीस हिमवंत सुनु जो बिधि लिखा लिलार ।
 देव दनुज नर नाग मुनि कोउ न मेटनिहार ॥ ६८ ॥

Do.: kaha munīsa himavaṁta sunu jo bidhi likhā lilāra,
 deva danuja nara nāga muni kou na meṭanihāra.68.

The chief of sages, Nārada, replied: “Hear, O Himavān; whatever has been decreed by Fate no one can undo—not even gods, demons, human beings, Nāgas or sages.” (68)

चौ०— तदपि एक मैं कहउँ उपाई । होइ करै जौं दैउ सहाई ॥
 जस बरु मैं बरनेउँ तुम्ह पाहीं । मिलिहि उमहि तस संसय नाहीं ॥ १ ॥

जे जे बर के दोष बखाने । ते सब सिव पहिं मैं अनुमाने ॥
 जौं बिबाहु संकर सन होई । दोषउ गुन सम कह सबु कोई ॥ २ ॥
 जौं अहि सेज सयन हरि करहीं । बुध कछु तिन्ह कर दोषु न धरहीं ॥
 भानु कृसानु सर्ब रस खाहीं । तिन्ह कहँ मंद कहत कोउ नाहीं ॥ ३ ॥
 सुभ अरु असुभ सलिल सब बहई । सुरसरि कोउ अपुनीत न कहई ॥
 समरथ कहँ नहिं दोषु गोसाई । रबि पावक सुरसरि की नाई ॥ ४ ॥

Cau.: tadapi eka mañ kahañ upāi, hoi karai jañ daiu sahāi.
 jasa baru mañ baraneñ tumha pāhī, milihi umahi tasa saṁsaya nāhī.1.
 je je bara ke doṣa bakhāne, te saba siva pahī mañ anumāne.
 jañ bibāhu saṁkara sana hoī, doṣau guna sama kaha sabu koī.2.
 jañ ahi seja sayana hari karahī, budha kachu tinha kara doṣu na dharahī.
 bhānu kṛsānu sarba rasa khāhī, tinha kahā maṁda kahata kou nāhī.3.
 subha aru asubha salila saba bahaī, surasari kou apunīta na kahaī.
 samaratha kahū nahī doṣu gosāi, rabi pāvaka surasari kī nāi.4.

“Nevertheless I tell you one remedy: this may avail if Heaven helps you. Umā will undoubtedly get such a husband as I have described to you. But whatever demerits I have shown in her bridegroom exist in Śiva so far as I can guess. If her marriage takes place with Śaṅkara, everyone will call the demerits as good as virtues. Even though Śrī Hari uses the serpent-god Śeṣa as His couch and sleeps thereon, the wise do not blame Him for the same. Even so the sun and fire absorb moisture in all forms, but no one calls them names. Again, water of every description, pure as well as impure, flows into the Gaṅgā; yet no one calls the heavenly stream impure. Even like the sun, fire and the Gaṅgā, the mighty incur no blame.” (1—4)

दो०— जौं अस हिसिषा करहिं नर जड़ बिबेक अभिमान ।

परहिं कलप भरि नरक महुं जीव कि ईस समान ॥ ६९ ॥

Do.: jañ asa hisiṣā karahī nara jaRa bibeka abhimāna,
 parahī kalapa bhari naraka mahū jīva ki īsa samāna.69.

“If in their pride of wisdom foolish men emulate the great, they are cast into hell for a whole Kalpa or life-time of the universe. Can an embodied soul vie with God?” (69)

चौ०— सुरसरि जल कृत बारुनि जाना । कबहुं न संत करहिं तेहि पाना ॥

सुरसरि मिलें सो पावन जैसें । ईस अनीसहि अंतरु तैसें ॥ १ ॥
 संभु सहज समरथ भगवाना । एहि बिबाहँ सब बिधि कल्याना ॥
 दुराराध्य पै अहहिं महेसू । आसुतोष पुनि किएँ कलेसू ॥ २ ॥
 जौं तपु करै कुमारी तुम्हारी । भाविउ मेटि सकहिं त्रिपुरारी ॥
 जद्यपि बर अनेक जग माहीं । एहि कहँ सिव तजि दूसर नाहीं ॥ ३ ॥
 बर दायक प्रनतारति भंजन । कृपासिंधु सेवक मन रंजन ॥
 इच्छित फल बिनु सिव अवराधें । लहिअ न कोटि जोग जप साधें ॥ ४ ॥

Cau.: surasari jala kṛta bārūni jānā, kabahū na saṁta karahī tehi pānā.
 surasari milē so pāvana jaisē, īsa anīsahi aṁtaru taisē.1.
 saṁbhu sahaja samarathabhagavānā, ehi bibāhā saba bidhi kalyānā.
 durārādhyā pai ahahī mahesū, āsutoṣa puni kiē kalesū.2.
 jāṁ tapu karai kumārī tumhārī, bhāviu meṭi sakahī tripurārī.
 jadyapi bara aneka jaga māhī, ehi kahā siva taji dūsara nāhī.3.
 bara dāyaka pranatārati bhāṁjana, kṛpāsimdhu sevaka mana raṁjana.
 icchita phala binu siva avarādhē, lahia na koṭi joga japa sādhe.4.

“Holy men would never drink wine even if they came to know that it had been made of water from the Gaṅgā; but the same wine becomes pure when it is poured into the Gaṅgā. The difference between an individual soul and God should be similarly explained. Śambhu is all-powerful by nature; for He is no other than God Himself. Hence matrimony with Him will prove auspicious in everyway. The great Lord Śiva is certainly difficult to propitiate; but He is quickly pleased when penance is undergone. If your daughter practises austerity, the Slayer of the demon Tripura, Śiva, can even erase the lines of Fate. Even though there may be many potential groom in the world, there is no match for her except Śiva. He is the bestower of boons, the dispeller of the agony of the suppliant, an ocean of benevolence and the delight of His devotee. Without propitiating Śiva the object of one’s desire cannot be attained through millions of Yogic practices and Japa (repetitions of a mystic formula).” (1—4)

दो०— अस कहि नारद सुमिरि हरि गिरिजहि दीन्हि असीस ।

होइहि यह कल्यान अब संसय तजहु गिरीस ॥ ७० ॥

Do.: asa kahi nārada sumiri hari girijahi dīnhi asīsa,
 hoihi yaha kalyāna aba saṁsaya tajahu girīsa.70.

So saying and with his thoughts fixed on Śrī Hari, Nārada gave his blessings to Girijā and said, “Shed all fear, O lord of mountains; all will now turn out well.” (70)

चौ०— कहि अस ब्रह्मभवन मुनि गयऊ । आगिल चरित सुनहु जस भयऊ ॥
 पतिहि एकांत पाइ कह मैना । नाथ न मैं समुझे मुनि बैना ॥ १ ॥
 जौं घरु बरु कुलु होइ अनूपा । करिअ बिबाहु सुता अनुरूपा ॥
 न त कन्या बरु रहउ कुआरी । कंत उमा मम प्रानपिआरी ॥ २ ॥
 जौं न मिलिहि बरु गिरिजहि जोगू । गिरि जड़ सहज कहिहि सबु लोगू ॥
 सोइ बिचारि पति करेहु बिबाहू । जेहि न बहोरि होइ उर दाहू ॥ ३ ॥
 अस कहि परी चरन धरि सीसा । बोले सहित सनेह गिरीसा ॥
 बरु पावक प्रगटै ससि माहीं । नारद बचनु अन्यथा नाहीं ॥ ४ ॥

Cau.: kahi asa brahmabhavana muni gayaū, āgila carita sunahu jasa bhayaū.
 patihi ekānta pāi kaha mainā, nātha na maī samujhe muni bainā.1.
 jāṁ gharu baru kulu hoi anūpā, karia bibāhu sutā anurūpā.
 na ta kanyā baru rahau kuārī, kaṁta umā mama prānapiārī.2.
 jāṁ na milihi baru girijahi jogū, giri jaRa sahaja kahihi sabu logū.
 soi bicari pati karehu bibāhū, jehī na bahori hoi ura dāhū.3.
 asa kahi parī carana dhari sīsā, bole sahita saneha girīsā.
 baru pāvaka pragaṭai sasi māhī, nārada bacanu anyathā nāhī.4.

Having spoken thus, the sage returned to the abode of Brahmā (the Creator). Now hear the end of the story how it came about. Finding her husband alone, Mainā (Himālaya's wife) said to him, "My lord, I could not follow the words of the sage. If the match, his house and his pedigree are without parallel and worthy of our daughter, the marriage may be concluded. If not, the girl had better remain unmarried; for, my lord, Umā is dear to me as my own life. If we fail to secure a match worthy of Girijā, everyone will say Himālaya is dull by nature. Keep this in mind, my lord, while concluding an alliance, so that there may be no cause for repentance." Having spoken these words Mainā laid herself prostrate with her head at the feet of her lord. The lord of mountains, Himālaya, replied in endearing terms, "Sooner shall the moon way emit flames of fire but the prophecy of Nārada should prove untrue." (1—4)

दो०— प्रिया सोचु परिहरहु सबु सुमिरहु श्रीभगवान ।

पारबतिहि निरमयउ जेहिं सोइ करिहि कल्याण ॥ ७१ ॥

Do.: priyā socu pariharahu sabu sumirahu śrībhagavāna,
pārabatihi niramayau jehī soi karihi kalyāna.71.

"Put away all anxiety, my dear, and fix your thoughts on the Lord. He alone who has created Pārvatī, will bring her happiness." (71)

चौ०— अब जौं तुम्हहि सुता पर नेहू । तौ अस जाइ सिखावनु देहू ॥
करै सो तपु जेहिं मिलहिं महेसू । आन उपायँ न मिटिहि कलेसू ॥ १ ॥
नारद बचन सगर्भ सहेतू । सुंदर सब गुन निधि बृषकेतू ॥
अस बिचारि तुम्ह तजहु असंका । सबहि भाँति संकरु अकलंका ॥ २ ॥
सुनि पति बचन हरषि मन माहीं । गई तुरत उठि गिरिजा पाहीं ॥
उमहि बिलोकि नयन भरे बारी । सहित सनेह गोद बैठारी ॥ ३ ॥
बारहिं बार लेति उर लाई । गदगद कंठ न कछु कहि जाई ॥
जगत मातु सर्बग्य भवानी । मातु सुखद बोली मृदु बानी ॥ ४ ॥

Cau.: aba jāũ tumhahi sutā para nehū, tau asa jāi sikhāvanu dehū.
karai so tapu jehī milahī mahesū, āna upāyā na miṭihi kalesū.1.
nārada bacana sagarbha sahetū, suṁdara saba guna nidhi bṛṣaketū.
asa bicāri tumha tajahu asaṁkā, sabahi bhāti saṁkaru akalaṁkā.2.
suni pati bacana haraṣi mana māhī, gaī turata uṭhi girijā pāhī.
umahi biloki nayana bhare bārī, sahita saneha goda baiṭhārī.3.
bārahī bāra leti ura lāi, gadagada kaṁṭha na kachu kahi jāi.
jagata mātu sarbagya bhavānī, mātu sukhada bolī mṛdu bānī.4.

"Now if you cherish any love for your child, then go and admonish her that she should practise austerity which may bring about her union with Śiva: there is no other way of overcoming sorrow. The words of Nārada are pregnant and full of reason. Śiva (who bears a bull for His emblem) is handsome and a mine of all virtues: recognizing this truth do not entertain any misgiving. Śaṅkara is irreproachable in everyway." Hearing the above words of her husband Mainā felt delighted at heart; she at once rose and went where Girijā was. At the sight of Umā tears rushed to her eyes and she affectionately took the girl in her lap. Again and again she hugged the child; her voice

was choked with emotion and she found herself tongue-tied. The Mother of the universe, the all-knowing Bhavānī, then spoke the following soft words, which brought delight to her mother:— (1—4)

दो०— सुनहि मातु मैं दीख अस सपन सुनावउँ तोहि ।
सुंदर गौर सुबिप्रबर अस उपदेसेउ मोहि ॥ ७२ ॥

Do.: **sunahi mātu mañ dīkha asa sapana sunāvaũ tohi,**
suṁdara gaura subiprabara asa upadeseu mohi.72.

“Listen, mother: I relate to you a vision which I saw. A handsome and fair-complexioned noble Brāhmaṇa gave me the following exhortation.” (72)

चौ०— करहि जाइ तपु सैलकुमारी । नारद कहा सो सत्य बिचारी ॥
मातु पितहि पुनि यह मत भावा । तपु सुखप्रद दुख दोष नसावा ॥ १ ॥
तपबल रचइ प्रपंचु बिधाता । तपबल बिष्नु सकल जग त्राता ॥
तपबल संभु करहि संघारा । तपबल सेषु धरइ महिभारा ॥ २ ॥
तप अधार सब सृष्टि भवानी । करहि जाइ तपु अस जियँ जानी ॥
सुनत बचन बिसमित महतारी । सपन सुनायउ गिरिहि हँकारी ॥ ३ ॥
मातु पितहि बहुबिधि समुझाई । चलीं उमा तप हित हरषाई ॥
प्रिय परिवार पिता अरु माता । भए बिकल मुख आव न बाता ॥ ४ ॥

Cau.: **karahi jāi tapu sailakumārī, nārada kahā so satya bicārī.**
mātu pitahi puni yaha mata bhāvā, tapu sukhaprada dukha doṣa nasāvā.1.
tapabala racai prapaṁcu bidhātā, tapabala biṣṇu sakala jaga trātā.
tapabala saṁbhu karahī saṁghārā, tapabala seṣu dharai mahibhārā.2.
tapa adhāra saba sṛṣṭi bhavānī, karahi jāi tapu asa jiyā jānī.
sunata bacana bisamita mahatārī, sapana sunāyau girihi hākarī.3.
mātu pitahi bahubidhi samujhāi, calī umā tapa hita haraṣāi.
priya parivāra pitā aru mātā, bhae bikala mukha āva na bātā.4.

“Recognizing the truth of Nārada’s words go and practise austerity, O mountain-maid; the idea has commended itself to your father and mother as well. Austerity is conducive to joy and puts an end to sorrow and evils. By virtue of penance the Creator creates the universe. By virtue of penance Viṣṇu protects the whole world. By virtue of penance Śambhu brings about dissolution. By virtue of penance, again, Śeṣa (the serpent-god) bears the burden of the earth on his head. In fact, the entire creation rests on penance, Bhavānī. Bearing this in mind, go and practise austerity.” Hearing these words the mother was filled with wonder. She sent for Himālaya and communicated the vision to him. Consoling her parents in many ways Umā set out for penance in a joyous mood. Her loving household and parents felt miserable and none could speak a word. (1—4)

दो०— बेदसिरा मुनि आइ तब सबहि कहा समुझाइ ।
पारबती महिमा सुनत रहे प्रबोधहि पाइ ॥ ७३ ॥

Do.: **bedasirā muni āi taba sabahi kahā samujhāi,**
pārabatī mahimā sunata rahe prabodhahi pāi.73.

The sage Vedaśirā then came and consoled them all. They were comforted when they heard of the glory of Pārvatī. (73)

चौ०— उर धरि उमा प्रानपति चरना । जाइ बिपिन लागीं तपु करना ॥
 अति सुकुमार न तनु तप जोगू । पति पद सुमिरि तजेउ सबु भोगू ॥ १ ॥
 नित नव चरन उपज अनुरागा । बिसरी देह तपहिं मनु लागा ॥
 संबत सहस मूल फल खाए । सागु खाइ सत बरष गवाँए ॥ २ ॥
 कछु दिन भोजनु बारि बतासा । किए कठिन कछु दिन उपबासा ॥
 बेल पाती महि परइ सुखाई । तीनि सहस संबत सोइ खाई ॥ ३ ॥
 पुनि परिहरे सुखानेउ परना । उमहि नामु तब भयउ अपरना ॥
 देखि उमहि तप खीन सरीरा । ब्रह्मगिरा भै गगन गभीरा ॥ ४ ॥

Cau.: *ura dhari umā prānapati caranā, jāi bipina lāgiṁ tapu karanā.*
ati sukumāra na tanu tapa jogū, pati pada sumiri tajeu sabu bhogū.1.
nita nava carana upaja anurāgā, bisarī deha tapahī manu lāgā.
sambata sahasa mūla phala khāe, sāgu khāi sata baraṣa gavāe.2.
kachu dina bhojanu bāri batāsā, kie kaṭhina kachu dina upabāsā.
bela pātī mahi parai sukhāi, tīni sahasa sambata soi khāi.3.
puni parihare sukhāneu paranā, umahi nāmu taba bhayau aparānā.
dekhi umahi tapa khīna sarīrā, brahmagirā bhai gagana gabhīrā.4.

Cherishing in her heart the feet of her dear lord, Umā went to the forest and began her penance. Her delicate frame was little fit for austerities; yet she renounced all luxuries fixing her mind on the feet of her lord. Her devotion to the feet of her lord presented a new phase everyday; and she got so absorbed in penance that she lost all consciousness of her body. For a thousand years she lived on roots and fruits alone; while for another hundred years she subsisted on vegetables. For some days her only sustenance was water and air; while for a few days she observed a rigorous fast. For three thousand years she maintained herself on the withered leaves of the Bela* tree that dropped on the ground. Finally she gave up even dry leaves; Umā then came to be known by the name of Aparṇā (living without leaves). Seeing her body emaciated through self-mortification the deep voice of Brahmā (the Creator) resounded through the heavens:— (1—4)

दौ०— भयउ मनोरथ सुफल तव सुनु गिरिराजकुमारि ।
 परिहरु दुसह कलेस सब अब मिलिहहिं त्रिपुरारि ॥ ७४ ॥

Do.: *bhayau manoratha suphala tava sunu girirājakumāri,*
pariharu dusaha kalesa saba aba milihahī tripurāri.74.

“Listen, O daughter of the mountain-king; your desire is accomplished. Cease all your rigorous penance; the Slayer of Tripura will soon be yours.” (74)

चौ०— अस तपु काहुँ न कीन्ह भवानी । भए अनेक धीर मुनि ग्यानी ॥
 अब उर धरहु ब्रह्म बर बानी । सत्य सदा संतत सुचि जानी ॥ १ ॥

* The Bela tree (Aegle marmelos) is specially sacred to Śiva.

आवै पिता बोलावन जबहीं । हठ परिहरि घर जाएहु तबहीं ॥
 मिलहिं तुम्हहि जब सप्त रिषीसा । जानेहु तब प्रमान बागीसा ॥ २ ॥
 सुनत गिरा बिधि गगन बखानी । पुलक गात गिरिजा हरषानी ॥
 उमा चरित सुंदर मैं गावा । सुनहु संभु कर चरित सुहावा ॥ ३ ॥
 जब तें सतीं जाइ तनु त्यागा । तब तें सिव मन भयउ बिरागा ॥
 जपहिं सदा रघुनायक नामा । जहँ तहँ सुनहिं राम गुन ग्रामा ॥ ४ ॥

Cau.: asa tapu kâhũ na kīnha bhavānī, bhae aneka dhīra muni gyānī.
 aba ura dharahu brahma bara bānī, satya sadā samtata suci jānī.1.
 āvai pitā bolāvana jabahī, haṭha parihari ghara jāehu tabahī.
 milahī tumhahi jaba sapta riṣīsā, jānehu taba pramāna bāgisā.2.
 sunata girā bidhi gagana bakhānī, pulaka gāta girijā haraṣānī.
 umā carita suṁdara maī gāvā, sunahu saṁbhu kara carita suhāvā.3.
 jaba tē satī jāi tanu tyāgā, taba tē siva mana bhayau birāgā.
 japahī sadā raghunāyaka nāmā, jahā tahā sunahī rāma guna grāmā.4.

“There have been many self-possessed and illumined sages; but not one of them, Bhavānī, performed such penance as this. Now cherish in your heart this supreme utterance from heaven, knowing it to be invariably true and ever sacred. When your father comes to call you, give up all resistance and return home at once. Again, when the seven sages meet you, be assured of the veracity of this oracle.” Girijā (the daughter of Himavān) rejoiced to hear this utterance of Brahmā echoed by heaven and a thrill ran through her limbs. [Yājñavalkya says to Bharadvāja] I have thus sung the beautiful story of Umā; now hear the charming account of Śambhu. Ever since Satī went and quitted her body, Śiva’s mind recoiled from everything. He ever repeated the name of the Lord of Raghus and heard the recitation of Śrī Rāma’s glories here and there. (1—4)

दो०— चिदानंद सुखधाम सिव बिगत मोह मद काम ।

बिचरहिं महि धरि हृदयँ हरि सकल लोक अभिराम ॥ ७५ ॥

Do.: cidānānda sukhadhāma siva bigata moha mada kāma,
 bicarahī mahi dhari hṛdayā hari sakala loka abhirāma.75.

The embodiment of intelligence and bliss, the abode of happiness, Śiva, who is ever free from error, arrogance and desire, roamed about on earth with His heart fixed on Śrī Hari, the delight of the whole world. (75)

चौ०— कतहुँ मुनिन्ह उपदेसहिं ग्याना । कतहुँ राम गुन करहिं बखाना ॥
 जदपि अकाम तदपि भगवाना । भगत बिरह दुख दुखित सुजाना ॥ १ ॥
 एहि बिधि गयउ कालु बहु बीती । नित नै होइ राम पद प्रीती ॥
 नेमु प्रेमु संकर कर देखा । अबिचल हृदयँ भगति कै रेखा ॥ २ ॥
 प्रगटे राम कृतग्य कृपाला । रूप सील निधि तेज बिसाला ॥
 बहु प्रकार संकरहि सराहा । तुम्ह बिनु अस ब्रतु को निरबाहा ॥ ३ ॥
 बहुबिधि राम सिवहि समुझावा । पारबती कर जन्मु सुनावा ॥
 अति पुनीत गिरिजा कै करनी । बिस्तर सहित कृपानिधि बरनी ॥ ४ ॥

Cau.: **katahū muninha upadesahī gyānā, katahū rāma guna karahī bakhānā.**
jadapi akāma tadapi bhagavānā, bhagata biraha dukha dukhita sujānā.1.
ehi bidhi gayau kālu bahu bitī, nita nai hoi rāma pada prītī.
nemu premu saṁkara kara dekhā, abicala hṛdayā bhagati kai rekhā.2.
pragaṭe rāmu kṛtagya kṛpālā, rūpa sīla nidhi teja bisālā.
bahu prakāra saṁkarahi sarāhā, tumha binu asa bratu ko nirabāhā.3.
bahubidhi rāma sivahi samujhāvā, pārabatī kara janmu sunāvā.
ati punīta girijā kai karanī, bistara sahita kṛpānidhi baranī.4.

Here He instructed the sages in wisdom and there He extolled the virtues of Śrī Rāma. Though passionless and all-wise, the Lord was smitten with the pangs of separation from His devotee (Sati). In this way a considerable time elapsed. Devotion to the feet of Śrī Rāma was ever budding in His heart. When Śrī Rāma saw the self-discipline and affection of Śaṅkara and the indelible stamp of devotion on His heart, the merciful Lord, who fully recognizesservices rendered to Him, and is a mine of beauty and amiability and an embodiment of great splendour, appeared before Śaṅkara and extolled Him in ways more than one. "Who else than You can accomplish such a vow?" He said, Śrī Rāma admonished Him in many ways and told Him of the birth of Pārvatī. The Lord in His infinite compassion narrated at full length the most pious doings of Girijā. (1—4)

दो०— अब बिनती मम सुनहु सिव जौं मो पर निज नेहु ।

जाइ बिबाहहु सैलजहि यह मोहि मार्गें देहु ॥ ७६ ॥

Do.: **aba binatī mama sunahu siva jaū mo para nija nehu,**
jāi bibāhahu sailajahi yaha mohi māgē dehu.76.

"Now, Śiva, if You have any affection for Me, listen to My appeal. Go and marry Sailajā (the daughter of Himācala): grant this boon to Me." (76)

चौ०— कह सिव जदपि उचित अस नाहीं । नाथ बचन पुनि मेटि न जाहीं ॥
 सिर धरि आयसु करिअ तुम्हारा । परम धरमु यह नाथ हमारा ॥ १ ॥
 मातु पिता गुरु प्रभु कै बानी । बिनहिं बिचार करिअ सुभ जानी ॥
 तुम्ह सब भाँति परम हितकारी । अग्या सिर पर नाथ तुम्हारी ॥ २ ॥
 प्रभु तोषेउ सुनि संकर बचना । भक्ति बिबेक धर्म जुत रचना ॥
 कह प्रभु हर तुम्हार पन रहेऊ । अब उर राखेहु जो हम कहेऊ ॥ ३ ॥
 अंतरधान भए अस भाषी । संकर सोइ मूरति उर राखी ॥
 तबहिं सप्तर्षि सिव पहिं आए । बोले प्रभु अति बचन सुहाए ॥ ४ ॥

Cau.: **kaha siva jadapi ucita asa nāhī, nātha bacana puni meṭi na jāhī.**
sira dhari āyasu karia tumhārā, parama dharamu yaha nātha hamārā.1.
mātu pitā gura prabhu kai bānī, binahī bicāra karia subha jānī.
tumha saba bhāti parama hitakārī, agyā sira para nātha tumhārī.2.
prabhu toṣeu suni saṁkara bacanā, bhakti bibeka dharma juta racanā.
kaha prabhu hara tumhāra pana raheū, aba ura rākhehu jo hama kaheū.3.
aṁtaradhāna bhae asa bhāṣī, saṁkara soi mūrati ura rākhi.
tabahī saptariṣi siva pahī āe, bole prabhu ati bacana suhāe.4.

Śiva replied, "Although this is hardly justifiable, the words of a master cannot be set aside at the same time. My lord, your command must be respectfully carried out: this is my paramount duty. The words of one's parents, teacher and master must be unquestionably obeyed as conducive to bliss. You are my supreme benefactor in everyway; therefore, my lord, I bow to Your commands." The Lord, was pleased to hear the well-chosen words of Śaṅkara; which were inspired with devotion, wisdom and piety. The Lord said, "Your vow has been kept; now bear in mind what I have told You." Saying so He went out of sight. Śaṅkara cherished the impression of the vision in His heart. That very moment the seven sages called on Śiva. The Lord spoke to them in most charming accents:—

(1—4)

दो०— पारबती पहिं जाइ तुम्ह प्रेम परिच्छा लेहु।
गिरिहि प्रेरि पठएहु भवन दूरि करेहु संदेहु ॥ ७७ ॥

Do.: pārabatī pahī jāi tumha prema paricchā lehu,
girihi preri paṭhaehu bhavana dūri karehu saṁdehu.77.

"Going to Pārvatī, you put her love to the test. Then directing her father, Himālaya, to her, send her back to her home and dispel her doubts." (77)

चौ०— रिषिन्ह गौरि देखी तहँ कैसी। मूरतिमंत तपस्या जैसी ॥
बोले मुनि सुनु सैलकुमारी। करहु कवन कारन तपु भारी ॥ १ ॥
केहि अवराधहु का तुम्ह चहहू। हम सन सत्य मरमु किन कहहू ॥
कहत बचन मनु अति सकुचाई। हँसिहहु सुनि हमारि जड़ताई ॥ २ ॥
मनु हठ परा न सुनइ सिखावा। चहत बारि पर भीति उठावा ॥
नारद कहा सत्य सोइ जाना। बिनु पंखन्ह हम चहहिं उड़ाना ॥ ३ ॥
देखहु मुनि अबिबेकु हमारा। चाहिअ सदा सिवहि भरतारा ॥ ४ ॥

Cau.: riṣinha gauri dekhī tahā kaisī, mūratimarṁta tapasyā jaisī.
bole muni sunu sailakumārī, karahu kavana kārana tapu bhārī.1.
kehi avarādhahu kā tumha cahahū, hama sana satya maramu kina kahahū.
kahata bacana manu ati sakucāi, hāsihahu suni hamārī jaRatāi.2.
manu haṭha parā na sunai sikhāvā, cahata bāri para bhīti uṭhāvā.
nārada kahā satya soi jānā, binu paṁkhanha hama cahahī uRānā.3.
dekshahu muni abibeku hamārā, cāhia sadā sivahi bharatārā.4.

There the seers saw Gaurī (a name of Pārvatī; lit., fair-complexioned) as if she were penance itself personified. The sages said, "Hear, O daughter of Himācala: why are you practising such rigorous penance? Whom do you worship and what do you seek? Why not confide to us the real secret?" "I feel very shy in making my submission. You will be amused to hear of my folly. Yet my mind has taken a rigid attitude and heeds no advice; it would raise a wall on water. Relying on the truth of Nārada's prophecy, I long to fly even without wings. Look at my madness; I always covet Śiva as my husband." (1—4)

दो०— सुनत बचन बिहसे रिषय गिरिसंभव तव देह।
नारद कर उपदेसु सुनि कहहु बसेउ किसु गेह ॥ ७८ ॥

**Do.: sunata bacana bihase riṣaya girisaṁbhava tava deha,
nārada kara upadesu suni kahahu baseu kisu geha.78.**

Hearing the above reply the sages laughed and said, “After all your body owes its existence to a mountain (Himālaya); tell us who could live in his home whoever listened ti Nārada’s advice.” (78)

चौ०— दच्छसुतन्ह उपदेसेन्हि जाई । तिन्ह फिरि भवनु न देखा आई ॥
चित्रकेतु कर घरु उन घाला । कनककसिपु कर पुनि अस हाला ॥ १ ॥
नारद सिख जे सुनहिं नर नारी । अवसि होहिं तजि भवनु भिखारी ॥
मन कपटी तन सज्जन चीन्हा । आपु सरिस सबही चह कीन्हा ॥ २ ॥
तेहि कें बचन मानि बिस्वासा । तुम्ह चाहहु पति सहज उदासा ॥
निर्गुन निलज कुबेष कपाली । अकुल अगेह दिगंबर ब्याली ॥ ३ ॥
कहहु कवन सुखु अस बरु पाएँ । भल भूलिहु ठग के बौराएँ ॥
पंच कहें सिवँ सती बिबाही । पुनि अवडेरि मराएन्हि ताही ॥ ४ ॥

Cau.: dacchasutanha upadesenhi jāi, tinha phiri bhavanu na dekhā āi.
citraketu kara gharu una ghālā, kanakakasipu kara puni asa hālā.1.
nārada sikha je sunahi nara nārī, avasi hohi taji bhavanu bhikhārī.
mana kapaṭi tana sajjana cīnhā, āpu sarisa sabahī caha kīnhā.2.
tehi kē bacana māni bisvāsā, tumha cāhahu pati sahaja udāsā.
nirguna nilaja kubeṣa kapālī, akula ageha digambara byālī.3.
kahahu kavana sukhu asa baru pāē, bhala bhūlihu ṭhaga ke baurāē.
pañca kahē sivā satī bibāhī, puni avaḍeri marāenhi tāhī.4.

“He called on and admonished the sons of Dakṣa and they never saw their home again. It was he who ruined the home of Citraketu; and again Hiraṇyakaśipu (the father of Prahlāda) met a similar fate. Men and women who listen to Nārada’s advice are sure to leave their home and become mendicants. Guileful at heart, he bears on his person the marks of a pious man; he would make everyone just like himself. Relying on his words you crave for a husband who is apathetic by nature, devoid of attributes, shameless, homeless and naked, who has an inauspicious look about him, wears a string of skulls around his neck, is without a family and has serpents for his ornaments. Tell us, what happiness do you expect by obtaining such a husband? You have fallen an easy prey to the machinations of that imposter! Śiva married Satī at the intercession of some friends; but later on he abandoned her and left her to die.” (1—4)

दौ०— अब सुख सोवत सोचु नहिं भीख मागि भव खाहिं ।
सहज एकाकिन्ह के भवन कबहुँ कि नारि खटाहिं ॥ ७९ ॥

**Do.: aba sukha sovata socu nahī bhīkha māgi bhava khāhī,
sahaja ekākinha ke bhavana kabahū ki nārī khaṭāhī.79.**

“Śiva is care-free now; he lives on alms and enjoys a sound sleep. Can women ever stay in the house of habitual recluses?” (79)

चौ०— अजहूँ मानहु कहा हमारा । हम तुम्ह कहूँ बरु नीक बिचारा ॥
अति सुंदर सुचि सुखद सुसीला । गावहिं बेद जासु जस लीला ॥ १ ॥

दूषण रहित सकल गुण रासी । श्रीपति पुर बैकुंठ निवासी ॥
 अस बरु तुम्हहि मिलाउब आनी । सुनत बिहसि कह बचन भवानी ॥ २ ॥
 सत्य कहेहु गिरिभव तनु एहा । हठ न छूट छूटै बरु देहा ॥
 कनकउ पुनि पषान तें होई । जारेहुँ सहजु न परिहर सोई ॥ ३ ॥
 नारद बचन न मैं परिहरऊँ । बसउ भवनु उजरउ नहिं डरऊँ ॥
 गुर केँ बचन प्रतीति न जेही । सपनेहुँ सुगम न सुख सिधि तेही ॥ ४ ॥

Cau.: ajahū mānahu kahā hamārā, hama tumha kahū baru nika bicārā.
 atī suṁdara suci sukhada susilā, gāvahī beda jāsu jasa līlā.1.
 dūṣana rahita sakala guṇa rāsī, śrīpati pura baikumṭha nivāsī.
 asa baru tumhahi milāuba ānī, sunata bihasi kaha bacana bhavānī.2.
 satya kahehu giribhava tanu ehā, haṭha na chūṭa chūṭai baru dehā.
 kanakau puni paṣāna tē hoi, jārehū sahaju na parihara soi.3.
 nārada bacana na maṛ pariharaū, basau bhavanu ujarau nahī ḍaraū.
 gura kē bacana pratīti na jehī, sapanehū sugama na sukha sidhi tehī.4.

“Even now accept our advice; we have thought of an excellent match for you—exceptionally good-looking, pious, agreeable and amiable, whose glory and exploits are sung by the Vedas. He is free from blemish, is a mine of all virtues and the lord of Lakṣmī (the goddess of prosperity) and has His abode in Vaikuṇṭha. Such a suitor we shall unite with you.” Hearing this, Bhavānī laughed and said, “You have rightly observed that this body of mine is begotten of a rock: I would sooner die than give up my tenacity. Gold is another product of rock which does not abandon its character even on being consigned to fire. I may not ignore Nārada’s advice; whether my house is full or desolate, I fear not. He who has no faith in the words of his preceptor, cannot easily attain either happiness or success even in a dream.” (1—4)

दो०— महादेव अवगुण भवन बिष्णु सकल गुण धाम ।

जेहि कर मनु रम जाहि सन तेहि तेही सन काम ॥ ८० ॥

Do.: mahādeva avaguna bhavana biṣṇu sakala guṇa dhāma,
 jehi kara manu rama jāhi sana tehi tehī sana kāma.80.

“The great God Śiva may be full of demerits and Viṣṇu may be a repository of all virtues. One is, however, concerned with him alone who gladdens one’s heart.” (80)

चौ०— जौं तुम्ह मिलतेहु प्रथम मुनीसा । सुनतिउँ सिख तुम्हारि धरि सीसा ॥

अब मैं जन्मु संभु हित हारा । को गुण दूषण करै बिचारा ॥ १ ॥
 जौं तुम्हरे हठ हृदयँ बिसेषी । रहि न जाइ बिनु किएँ बरेषी ॥
 तौ कौतुकिअन्ह आलसु नाहीं । बर कन्या अनेक जग माहीं ॥ २ ॥
 जन्म कोटि लागि रगर हमारी । बरउँ संभु न त रहउँ कुआरी ॥
 तजउँ न नारद कर उपदेसू । आपु कहहिं सत बार महेसू ॥ ३ ॥
 मैं पा परउँ कहइ जगदंबा । तुम्ह गृह गवनहु भयउ बिलंबा ॥
 देखि प्रेमु बोले मुनि ग्यानी । जय जय जगदंबिके भवानी ॥ ४ ॥

Cau.: jaũ tumha milatehu prathamamunīsā, sunatiũ sikhā tumhāri dhari sīsā.
 aba maĩ janmu sambhu hita hārā, ko guna dūṣana karai bicārā.1.
 jaũ tumhare haṭha hṛdayā biseṣī, rahi na jāi binu kiẽ bareṣī.
 tau kautukianha ālasu nāhī, bara kanyā aneka jaga māhī.2.
 janma koṭi lagi ragara hamārī, barau sambhu na ta rahaũ kuārī.
 tajaũ na nārada kara upadesū, āpu kahahī sata bāra mahesū.3.
 maĩ pā paraũ kahai jagadāmbā, tumha gr̥ha gavanahu bhayau bilāmbā.
 dekhi premu bole muni gyānī, jaya jaya jagadāmbike bhavānī.4.

“Had you met me earlier, O great sages! I would have listened to your advice with reverence. But now that I have staked my life for Śambhu, who will weigh His merits and demerits? If you are specially bent upon uniting a pair and cannot help negotiating a match, there is no dearth of suitors and maidens; and those who take delight in such games know no weariness. As for myself I must wed Śambhu or remain a virgin, no matter if I have to continue the struggle for ten million lives. I will not disregard Nārada’s admonition even if Śambhu Himself tells me a hundred times to do so.” “I fall at your feet,” continued Pārvatī, the Mother of the universe, “Please return to your home. It is already late.” Seeing Pārvatī’s devotion the enlightened sages exclaimed, “Glory, all glory to You, O Bhavānī, Mother of the universe!” (1—4)

दो०— तुम्ह माया भगवान सिव सकल जगत पितु मातु ।
 नाइ चरन सिर मुनि चले पुनि पुनि हरषत गातु ॥ ८१ ॥

Do.: tumha mājā bhagavāna siva sakala jagata pitu mātū,
 nāi carana sira muni cale puni puni haraṣata gātu.81.

“You are Mājā, while Śiva is God Himself; You are the parents of the whole universe.” Bowing their head at the feet of Pārvatī, they departed. A thrill ran through their frame again and again. (81)

चौ०— जाइ मुनिन्ह हिमवंतु पठाए । करि बिनती गिरजहिं गृह ल्याए ॥
 बहुरि सप्तरिषि सिव पहिं जाई । कथा उमा कै सकल सुनाई ॥ १ ॥
 भए मगन सिव सुनत सनेहा । हरषि सप्तरिषि गवने गेहा ॥
 मनु थिर करि तब संभु सुजाना । लगे करन रघुनायक ध्याना ॥ २ ॥
 तारकु असुर भयउ तेहि काला । भुज प्रताप बल तेज बिसाला ॥
 तेहिं सब लोक लोकपति जीते । भए देव सुख संपति रीते ॥ ३ ॥
 अजर अमर सो जीति न जाई । हारे सुर करि बिबिध लराई ॥
 तब बिरंचि सन जाइ पुकारे । देखे बिधि सब देव दुखारे ॥ ४ ॥

Cau.: jāi muninha himavaṃtu paṭhāe, kari binatī girajahī gr̥ha lyāe.
 bahuri saptariṣi siva pahī jāi, kathā umā kai sakala sunāi.1.
 bhae magana siva sunata sanehā, haraṣi saptariṣi gavane gehā.
 manu thira kari taba sambhu sujānā, lage karana raghunāyaka dhyānā.2.
 tāraku asura bhayau tehi kālā, bhuja pratāpa bala teja bisālā.
 tehi saba loka lokapati jīte, bhae deva sukha saṃpati rīte.3.
 ajara amara so jīti na jāi, hāre sura kari bibidha larāi.
 taba birānci sana jāi pukāre, dekhe bidhi saba deva dukhāre.4.

The sages went and despatched Himavān to Girijā and he with many entreaties brought her home. The seven seers then called on Śiva and told Him the whole history of Umā. Śiva was enraptured to hear of her love; and the Saptarṣis gladly went home. The all-wise Śambhu then concentrated His mind and began to meditate on the Lord of Raghus. A demon, Tāraka by name, flourished in those days; his strength of arm, glory and majesty were great indeed. He conquered all the spheres as well as the guardians of those spheres; all the gods were robbed of their happiness and prosperity. Knowing neither age nor death, he was invincible. The gods fought many a battle with him and lost them. They then went to Virañci (Brahmā) and told him their grievances. The Creator found all the gods miserable. (1—4)

दो०— सब सन कहा बुझाइ बिधि दनुज निधन तब होइ ।

संभु सुक्र संभूत सुत एहि जीतइ रन सोइ ॥ ८२ ॥

Do.: **saba sana kahā bujhāi bidhi danuja nidhana taba hoi,**
sāmbhu sukra sāmbhūta suta ehi jītai rana soi.82.

Brahmā reassured them all saying, “The demon shall die only when there is a son sprung from the loins of Śambhu; for he alone can subdue the demon in battle.” (82)

चौ०— मोर कहा सुनि करहु उपाई । होइहि ईस्वर करहि सहाई ॥

सतीं जो तजी दच्छ मख देहा । जनमी जाइ हिमाचल गेहा ॥ १ ॥

तेहिं तपु कीन्ह संभु पति लागी । सिव समाधि बैठे सबु त्यागी ॥

जदपि अहइ असमंजस भारी । तदपि बात एक सुनहु हमारी ॥ २ ॥

पठवहु कामु जाइ सिव पाहीं । करै छोभु संकर मन माहीं ॥

तब हम जाइ सिवहि सिर नाई । करवाउब बिबाहु बरिआई ॥ ३ ॥

एहि बिधि भलेहिं देवहित होई । मत अति नीक कहइ सबु कोई ॥

अस्तुति सुरन्ह कीन्हि अति हेतू । प्रगटेउ बिषमबान झषकेतू ॥ ४ ॥

Cau.: **mora kahā suni karahu upāi, hoihi īsvara karihi sahāi.**
satī jo tajī daccha makha dehā, janamī jāi himācala gehā.1.
tehi tapu kīnha sāmbhu pati lāgi, siva samādhi baiṭhe sabu tyāgi.
jadapi ahai asamamjasa bhārī, tadapi bāta eka sunahu hamārī.2.
paṭhavahu kāmu jāi siva pāhi, karai chobhu saṁkara mana māhi.
taba hama jāi sivahi sira nāi, karavāuba bibāhu bariāi.3.
ehi bidhi bhalehi devahita hoī, mata ati nīka kahai sabu koī.
astuti suranha kīnhi ati hetū, pragaṭeu biṣamabāna jhaṣaketū.4.

“Hearing what I say, act accordingly; God will help you and the plan will succeed. Satī, who left her body at the sacrifice performed by Dakṣa, has been born again in the house of Himācala. She has undergone penance for winning the hand of Śambhu; while Śiva has renounced everything and sits absorbed in contemplation. Although it is most unseemly, yet hear one proposal of mine. Approaching Cupid (the god of love), send him to Śiva; and let him disturb the serenity of Śaṅkara’s mind. Then we shall go and bow our head at Śiva’s feet and prevail on Him to marry even against His will. In this way alone may the interests of the gods be served.” “The idea is excellent,” everyone said. The gods

then prayed with great devotion and the god of love, armed with five* arrows and having a fish emblazoned on his standard, appeared on the scene. (1—4)

दो०— सुरन्ह कही निज बिपति सब सुनि मन कीन्ह बिचार ।

संभु बिरोध न कुसल मोहि बिहसि कहेउ अस मार ॥ ८३ ॥

Do.: **suranha kahī nija bipati saba suni mana kīnha bicāra,**
sāmbhu birodha na kusala mohi bihasi kaheu asa māra.83.

The gods told him all their distress; hearing their tale, the god of love pondered and spoke thus with a smile, “I expect no good results for myself from hostility to Śambhu.” (83)

चौ०— तदपि करब मैं काजु तुम्हारा । श्रुति कह परम धरम उपकारा ॥

पर हित लागि तजइ जो देही । संतत संत प्रसंसहिं तेही ॥ १ ॥

अस कहि चलेउ सबहि सिरु नाई । सुमन धनुष कर सहित सहाई ॥

चलत मार अस हृदयँ बिचारा । सिव बिरोध ध्रुव मरनु हमारा ॥ २ ॥

तब आपन प्रभाउ बिस्तारा । निज बस कीन्ह सकल संसारा ॥

कोपेउ जबहिं बारिचरकेतू । छन महुँ मिटे सकल श्रुति सेतू ॥ ३ ॥

ब्रह्मचर्ज ब्रत संजम नाना । धीरज धरम ग्यान बिग्याना ॥

सदाचार जप जोग बिरागा । सभय बिबेक कटकु सबु भागा ॥ ४ ॥

Cau.: **tadapi karaba mañ kāju tumhārā, śruti kaha parama dharama upakārā.**
para hita lāgi tajai jo dehī, saṁtata saṁta prasamsahī tehī.1.
asa kahi caleu sabahi siru nāī, sumana dhanuṣa kara sahita sahāī.
calata māra asa hṛdayā bicārā, siva birodha dhruva maranu hamārā.2.
taba āpana prabhāu bistārā, nija basa kīnha sakala saṁsārā.
kopeu jabahī bāricaraketū, chana mahū miṭe sakala śruti setū.3.
brahmacarja brata saṁjama nānā, dhīraja dharama gyāna bigyānā.
sadācāra japa joga birāgā, sabhaya bibeka kaṭaku sabu bhāgā.4.

“However, I shall do your work; for the Vedas say benevolence is the highest virtue. The saints ever praise him who lays down his life in the service of others.” So saying, the god of love bowed his head to all and departed with his associates, the bow of flowers in hand. While leaving, Love thought within himself that hostility to Śiva would mean sure death to him. He then exhibited his power and brought the whole world under his sway. When the god of love (who bears a fish for his emblem) betrayed his anger, all the barriers imposed by the Vedas were swept away in a moment. The whole army of Viveka (discriminating knowledge)—continence, religious vows, self-restraint of many kinds, fortitude, piety, spiritual wisdom and the knowledge of qualified divinity both with form and without form, morality, muttering of prayers, Yoga (contemplative union with God), dispassion and so on, fled in panic. (1—4)

छं०— भागेउ बिबेकु सहाय सहित सो सुभट संजुग महि मुरे ।

सदग्रंथ पर्वत कंदरन्हि महुँ जाइ तेहि अवसर दुरे ॥

* The white lotus, the Aśoka flower, the mango blossom, the jasmine and the blue lotus—these are the five kinds of arrows with which the god of love is believed to be armed.

होनिहार का करतार को रखवार जग खरभरु परा ।
दुइ माथ केहि रतिनाथ जेहि कहूँ कोपि कर धनु सरु धरा ॥

Cham.: **bhāgeu bibeku sahāya sahita so subhaṭa saṁjuga mahi mure,
sadagramtha parbata kaṁdaranhi mahū jāi tehi avasara dure.
honihāra kā karatāra ko rakhavāra jaga kharabharu parā,
dui mātha kehi ratinātha jehi kahū kopi kara dhanu saru dharā.**

Viveka took to flight with his associates; his great warriors turned their back on the field of battle. They all went and hid themselves in mountain-caves in the form of sacred books at that time. There was commotion in the world and everybody said, "My goodness, what is going to happen? What power will save us? Who is that superhuman being with two heads to conquer whom the lord of Rati,* Love, has lifted his bow and arrows in rage?"

दो०— जे सजीव जग अचर चर नारि पुरुष अस नाम ।
ते निज निज मरजाद तजि भए सकल बस काम ॥ ८४ ॥

Do.: **je sajīva jaga acara cara nāri puruṣa asa nāma,
te nija nija marajāda taji bhae sakala basa kāma.84.**

Whatever creatures existed in the world, whether animate or inanimate and bearing masculine or feminine appellations transgressed their natural bounds and were completely possessed by lust. (84)

चौ०— सब के हृदयँ मदन अभिलाषा । लता निहारि नवहिं तरु साखा ॥
नदीं उमगि अंबुधि कहूँ धाई । संगम करहिं तलाव तलाई ॥ १ ॥
जहँ असि दसा जड़न्ह कै बरनी । को कहि सकइ सचेतन करनी ॥
पसु पच्छी नभ जल थलचारी । भए कामबस समय बिसारी ॥ २ ॥
मदन अंध ब्याकुल सब लोका । निसि दिनु नहिं अवलोकहिं कोका ॥
देव दनुज नर किंनर ब्याला । प्रेत पिसाच भूत बेताला ॥ ३ ॥
इन्ह कै दसा न कहेउँ बखानी । सदा काम के चरे जानी ॥
सिद्ध बिरक्त महामुनि जोगी । तेपि कामबस भए बियोगी ॥ ४ ॥

Cau.: **saba ke hṛdayā madana abhilāṣā, latā nihāri navahī taru sākhā.
nadī umagi āmbudhi kahū dhāī, saṁgama karahī talāva talāī.1.
jahā asi dasā jaRanha kai baranī, ko kahi sakai sacetana karanī.
pasu pacchī nabha jala thalacārī, bhae kāmabasa samaya bisārī.2.
madana aṁdha byākula saba lokā, nisi dinu nahī avalokahī kokā.
deva danuja nara kiṁnara byālā, preta pisāca bhūta betālā.3.
inha kai dasā na kaheū bakhānī, sadā kāma ke cere jānī.
siddha birakta mahāmuni jogī, tepi kāmabasa bhae biyogī.4.**

The minds of all were seized with lust; the boughs of trees bent low at the sight of creepers. Rivers in spate rushed to meet the ocean; lakes and ponds united in love with one another. Where such was reported to be the case with the inanimate creation,

* The name of Love's wife.

who can relate the doings of sentient beings? Beasts that walk on land and birds traversing the air, and water lost all sense of time and became victims of lust. The whole world was blinded with passion and agitated. The Cakravāka birds (ruddy geese)* regarded neither day nor night. Gods, demons, human beings, Kinnaras (a class of demi-gods), serpents, evil spirits, fiends, ghosts and vampires—I have refrained from dwelling on the condition of these, knowing them to be eternal slaves of passion. Even Siddhas (spiritual adepts), great sages who had no attraction for the world and Yogīs (mystics) gave up their Yoga (contemplative union with God) under the influence of lust. (1—4)

छं०— भए कामबस जोगीस तापस पावँरन्हि की को कहै ।
देखहिं चराचर नारिमय जे ब्रह्ममय देखत रहे ॥
अबला बिलोकहिं पुरुषमय जगु पुरुष सब अबलामयं ।
दुइ दंड भरि ब्रह्मांड भीतर कामकृत कौतुक अयं ॥

Charṇ.: bhae kāmabasa jogīsa tāpasa pāvāranhi kī ko kahai,
dekhaḥī carācara nārimaya je brahmamaya dekhata rahe.
abalā bilokaḥī puruṣamaya jagu puruṣa saba abalāmayam,
dui daṇḍa bhari brahmāṇḍa bhītara kāmakṛta kautuka ayaṁ.

Even great Yogīs and ascetics were completely possessed by lust, to say nothing of low-minded people? Those who till lately looked upon the animate and inanimate creation as full of Brahma (God) now saw it as full of the fair sex. Women perceived the whole world as full of men; while the latter beheld it as full of women. For nearly an hour this wonderful game of Love lasted in the universe.

सो०— धरी न काहूँ धीर सब के मन मनसिज हरे ।
जे राखे रघुबीर ते उबरे तेहि काल महूँ ॥ ८५ ॥

So.: dharī na kāhūṁ dhīra saba ke mana manasija hare,
je rākhe raghubīra te ubare tehi kāla mahūṁ. 85.

Nobody could remain self-possessed; the hearts of all were stolen by the god of love. They alone could hold their own against him, to whom the Hero of Raghu's race extended His protection. (85)

चौ०— उभय घरी अस कौतुक भयऊ । जौ लगि कामु संभु पहिं गयऊ ॥
सिवहि बिलोकि ससंकेउ मारू । भयउ जथाथिति सबु संसारू ॥ १ ॥
भए तुरत सब जीव सुखारे । जिमि मद उतरि गएँ मतवारे ॥
रुद्रहि देखि मदन भय माना । दुराधरष दुर्गम भगवाना ॥ २ ॥
फिरत लाज कछु करि नहिं जाई । मरनु ठानि मन रचेसि उपाई ॥
प्रगटेसि तुरत रुचिर रितुराजा । कुसुमित नव तरु राजि बिराजा ॥ ३ ॥
बन उपवन बापिका तड़ागा । परम सुभग सब दिसा बिभागा ॥
जहँ तहँ जनु उमगत अनुरागा । देखि मुएहूँ मन मनसिज जागा ॥ ४ ॥

* The red gander and goose are said to unite only during the daytime. They cannot meet at night even if there is no physical barrier between them. During the brief span of time referred to above they ignored this natural bar and met even during the night.

Cau.: ubhaya gharī asa kautuka bhayaū, jau lagi kāmū saṁbhu pahi gayaū.
 sivahi biloki sasamkeu mārū, bhayau jathāthiti sabu saṁsārū.1.
 bhae turata saba jīva sukhāre, jimi mada utari gaē matavāre.
 rudrahi dekhi madana bhaya mānā, durādharaṣa durgama bhagavānā.2.
 phirata lāja kachu kari nahī jāī, maranu ṭhāni mana racesi upāī.
 pragaṭesi turata rucira riturājā, kusumita nava taru rāji birājā.3.
 bana upabana bāpikā taRāgā, parama subhaga saba disā bibhāgā.
 jahā tahā janū umagata anurāgā, dekhi muehū mana manasija jāgā.4.

The wonder, lasted for an hour or so till the god of love reached Śaṁbhu. Cupid trembled at the sight of Śiva; the whole world returned to itself. All living beings regained their peace of mind at once, even as the intoxicated feel relieved when their spell of drunkenness is over. The god of love was struck with terror at the sight of Bhagavān Rudra (Śiva), who is so difficult to conquer and so hard to comprehend. He felt shy in retreating and was incapable of doing anything; ultimately he resolved upon death and devised a plan. He forthwith manifested the lovely spring, the king of all seasons; rows of young trees laden with flowers appeared so charming. Woods and groves, wells and ponds and all the quarters of heaven assumed a most delightful aspect. Everywhere nature overflowed with love as it were; the sight aroused passion even in dead souls. (1—4)

छं०— जागड़ मनोभव मुएहुँ मन बन सुभगता न परै कही ।
 सीतल सुगंध सुमंद मारुत मदन अनल सखा सही ॥
 बिकसे सरन्हि बहु कंज गुंजत पुंज मंजुल मधुकरा ।
 कलहंस पिक सुक सरस रव करि गान नाचहिं अपछरा ॥

Cham. : jāgai manobhava muehū mana bana subhagatā na parai kahī,
 sītala sugaṁdha sumamda māruta madana anala sakhā sahī.
 bikase saranhi bahu kaṁja guṁjata puṁja maṁjula madhukarā,
 kalahaṁsa pika suka sarasa rava kari gāna nācahī apacharā.

Passion was aroused even in dead souls and the beauty of the forest beggared description. A cool, gentle and fragrant breeze fanned the fire of passion as a faithful companion. Rows of lotuses blossomed in lakes and swarms of charming bees hummed on them. Swans, cuckoos and parrots uttered their sweet notes; while celestial damsels sang and danced.

दो०— सकल कला करि कोटि बिधि हारेउ सेन समेत ।
 चली न अचल समाधि सिव कोपेउ हृदयनिकेत ॥ ८६ ॥

Do.: sakala kalā kari koṭi bidhi hāreu sena sameta,
 calī na acala samādhi siva kopeu hṛdayaniketa.86.

The god of love with his army of followers exhausted all his numberless stratagems; Śiva's unbroken trance, however, could not be disturbed. This made Cupid angry. (86)

चौ०— देखि रसाल बिटप बर साखा । तेहि पर चढ़ेउ मदनु मन माखा ॥
 सुमन चाप निज सर संधाने । अति रिस ताकि श्रवन लगि ताने ॥ १ ॥

छाड़े बिषम बिसिख उर लागे । छूटि समाधि संभु तब जागे ॥
 भयउ ईस मन छोभु बिसेषी । नयन उघारि सकल दिसि देखी ॥ २ ॥
 सौरभ पल्लव मदनु बिलोका । भयउ कोपु कंपेउ त्रैलोका ॥
 तब सिवैं तीसर नयन उघारा । चितवत कामु भयउ जरि छारा ॥ ३ ॥
 हाहाकार भयउ जग भारी । डरपे सुर भए असुर सुखारी ॥
 समुझि कामसुखु सोचहिं भोगी । भए अकंटक साधक जोगी ॥ ४ ॥

Cau.: dekhi rasāla biṭapa bara sākḥā, tehi para caRheu madanu mana mākhā.
 sumana cāpa nija sara saṁdhāne, ati risa tāki śravana lagi tāne.1.
 chāRe biṣama bisikha ura lāge, chūṭi samādhi saṁbhu taba jāge.
 bhayau īsa mana chobhu biseṣī, nayana ughāri sakala disi dekhī.2.
 saurabha pallava madanu bilokā, bhayau kopu kaṁpeu trailokā.
 taba sivā tīsara nayana ughārā, citavata kāmu bhayau jari chārā.3.
 hāhākāra bhayau jaga bhārī, ḍarape sura bhae asura sukhārī.
 samujhi kāmasukhu socahī bhogī, bhae akamṭaka sādḥaka jogī.4.

Seeing a beautiful bough of a mango tree, the god of love climbed up to it in a mood of frustration. He joined his five arrows to his bow of flowers, and casting an angry look drew the string home to his very ears. He discharged the five sharp arrows, which smote the breast of Śiva. The trance was now broken and Śambhu awoke. The Lord's mind was much agitated. Opening His eyes He looked all round. When He saw Cupid hiding behind mango leaves, He flew into a rage, which made all the three spheres tremble. Śiva then uncovered His third eye; the moment He looked at the god of love the latter was reduced to ashes. A loud wail went up through the universe. The gods were alarmed, while the domons were gratified. The thought of (loss of) sense-delights made the voluptuary sad; while the striving Yogīs were relieved of a thorn as it were. (1—4)

छं०— जोगी अकंटक भए पति गति सुनत रति मुरुछित भई ।
 रोदति बदति बहु भाँति करुना करति संकर पहिं गई ॥
 अति प्रेम करि बिनती बिबिध बिधि जोरि कर सन्मुख रही ।
 प्रभु आसुतोष कृपाल सिव अबला निरखि बोले सही ॥

Charṇ. : jogī akamṭaka bhae pati gati sunata rati muruchita bhāī,
 rodati badati bahu bhāṭi karunā karati saṁkara pahī gāī.
 ati prema kari binatī bibidha bidhi jori kara sanmukha rahī,
 prabhu āsutoṣa kṛpāla siva abalā nirakhi bole sahī.

The Yogīs were freed from torment; while Rati (wife of the god of love) fainted as soon as she heard of the fate of her lord. Weeping and wailing and mourning in various ways she approached Śaṅkara; and making loving entreaties in divergent ways she stood before the Lord with clasped hands. Seeing the helpless woman, the benevolent Lord Śiva, who is so easy to placate, prophesied as follows:—

दो०— अब तें रति तव नाथ कर होइहि नामु अनंगु ।
 बिनु बपु ब्यापिहि सबहि पुनि सुनु निज मिलन प्रसंगु ॥ ८७ ॥

**Do.: aba tē rati tava nātha kara hoihi nāmu anaṅgu,
binu bapu byāpihi sabahi puni sunu nija milana prasaṅgu.87.**

“Henceforth, O Rati, your husband shall be called by the name of Anaṅga (bodiless); he shall dominate all even without a body. Now hear how you will meet him again. (87)

चौ०— जब जदुबंस कृष्ण अवतारा । होइहि हरन महा महिभारा ॥
कृष्ण तनय होइहि पति तोरा । बचनु अन्यथा होइ न मोरा ॥ १ ॥
रति गवनी सुनि संकर बानी । कथा अपर अब कहउँ बखानी ॥
देवन्ह समाचार सब पाए । ब्रह्मादिक बैकुंठ सिधाए ॥ २ ॥
सब सुर बिष्णु बिरंचि समेता । गए जहाँ सिव कृपानिकेता ॥
पृथक पृथक तिन्ह कीन्हि प्रसंसा । भए प्रसन्न चंद्र अवतंसा ॥ ३ ॥
बोले कृपासिंधु बृषकेतू । कहहु अमर आए केहि हेतू ॥
कह बिधि तुम्ह प्रभु अंतरजामी । तदपि भगति बस बिनवउँ स्वामी ॥ ४ ॥

Cau.: jaba jadubaṁsa kṛṣṇa avatārā, hoihi harana mahā mahibhārā.
kṛṣṇa tanaya hoihi pati torā, bacanu anyathā hoi na morā.1.
rati gavanī suni saṁkara bānī, kathā apara aba kahaū bakhānī.
devanha samācāra saba pāe, brahmādika baikumṭha sidhāe.2.
saba sura biṣṇu biraṁci sametā, gae jahā siva kṛpāniketā.
pṛthaka pṛthaka tinha kīnhi prasaṁsā, bhae prasanna caṁdra avataṁsā.3.
bole kṛpāsīndhu bṛṣaketū, kahahu amara āe kehi hetū.
kaha bidhi tumha prabhu aṁtarajāmī, tadapi bhagati basa binavaū svāmī.4.

“When Śrī Kṛṣṇa will descend in the line of Yadu to relieve the earth of its heavy burden, your lord will be born again as His son (Pradyumna); this prediction of Mine can never be untrue.” Hearing the words of Śaṅkara, Rati went away. I now proceed to relate the subsequent part of the story. When Brahmā (the Creator) and the other gods received all the tidings, they repaired to Vaikuṇṭha (the abode of God Viṣṇu). Thence all the gods, including Viṣṇu and Virañci (Brahmā), went where the all-merciful Śiva was. They severally extolled and won the pleasure of the Lord whose crest is adorned by the crescent. Śiva, who is an ocean of compassion and has a bull emblazoned on His standard, said, “Tell me, immortals, what has brought you here?” To this Brahmā replied, “Lord, You are the inner controller of all; even then, my master, my devotion to You urges me to make the following submission— (1—4)

दौ०— सकल सुरन्ह के हृदयँ अस संकर परम उछाहु ।
निज नयनन्हि देखा चहहिं नाथ तुम्हार बिबाहु ॥ ८८ ॥

**Do.: sakala suranha ke hṛdayā asa saṁkara parama uchāhu,
nija nayanānhi dekhā cahahī nātha tumhāra bibāhu.88.**

“The heart of all the immortals is seized with a dominating impulse. They long to witness Your wedding with their own eyes, my lord. (88)

चौ०— यह उत्सव देखिअ भरि लोचन । सोइ कछु करहु मदन मद मोचन ॥
कामु जारि रति कहँ बरु दीन्हा । कृपासिंधु यह अति भल कीन्हा ॥ १ ॥

सासति करि पुनि करहिं पसाऊ । नाथ प्रभुन्ह कर सहज सुभाऊ ॥
 पारबतीं तपु कीन्ह अपारा । करहु तासु अब अंगीकारा ॥ २ ॥
 सुनि बिधि बिनय समुझि प्रभु बानी । ऐसेइ होउ कहा सुखु मानी ॥
 तब देवन्ह दुंदुभीं बजाई । बरषि सुमन जय जय सुर साई ॥ ३ ॥
 अवसरु जानि सप्तरीषि आए । तुरतहिं बिधि गिरिभवन पठाए ॥
 प्रथम गए जहँ रहीं भवानी । बोले मधुर बचन छल सानी ॥ ४ ॥

Cau.: yaha utsava dekhia bhari locana, soi kachu karahu madana mada mocana.
 kāmu jāri rati kahū baru dīnhā, kṛpāsīmdhu yaha ati bhala kīnhā.1.
 sāsati kari puni karahī pasāū, nātha prabhunha kara sahaja subhāū.
 pārabatī tapu kīnha apārā, karahu tāsu aba aṁgikārā.2.
 suni bidhi binaya samujhi prabhu bānī, aisei hou kahā sukhu mānī.
 taba devanha dumdubhī bajāī, baraṣi sumana jaya jaya sura sāī.3.
 avasaru jāni saptariṣi āe, turatahī bidhi giribhavana paṭhāe.
 prathama gae jahā rahī bhavānī, bole madhura bacana chala sānī.4.

“O humbler of the pride of Love! Devise some means whereby we may be enabled to feast our eyes on this glad event. Having burnt the god of love You have done well in granting a boon to Rati, O ocean of compassion. Having meted out punishment, good masters shower their grace as a matter of course: such is their natural habit. Pārvatī has practised penance the magnitude of which cannot be estimated; kindly accept her now.” Hearing the entreaty of Brahmā and remembering the words of the Lord (Śrī Rāma), Śiva gladly said, “Amen!” The gods thereupon sounded their kettledrums; and raining down flowers they exclaimed, “Victory, victory to the Lord of celestials!” Considering it to be an opportune moment, the seven seers arrived on the scene. Brahmā immediately sent them to the abode of Himavān. They approached Bhavānī in the first instance and addressed the following sweet yet deceptive words to her:— (1—4)

दो०— कहा हमार न सुनेहु तब नारद केँ उपदेस ।

अब भा झूठ तुम्हार पन जारेउ कामु महेस ॥ ८९ ॥

Do.: kahā hamāra na sunehu taba nārada keṁ upadesa,
 aba bhā jhūṭha tumhāra pana jāreu kāmu mahesa.89.

“Relying on the advice of Nārada you would not heed our remonstrances then. Your vow has failed now; for the great Lord Śiva has burnt the god of love!” (89)

[PAUSE 3 FOR A THIRTY-DAY RECITATION]

चौ०— सुनि बोलीं मुसुकाइ भवानी । उचित कहेहु मुनिबर बिग्यानी ॥
 तुम्हें जान कामु अब जारा । अब लगि संभु रहे सबिकारा ॥ १ ॥
 हमरें जान सदा सिव जोगी । अज अनवद्य अकाम अभोगी ॥
 जौं मैं सिव सेये अस जानी । प्रीति समेत कर्म मन बानी ॥ २ ॥
 तौ हमार पन सुनहु मुनीसा । करिहहिं सत्य कृपानिधि ईसा ॥
 तुम्ह जो कहा हर जारेउ मारा । सोइ अति बड़ अबिबेकु तुम्हारा ॥ ३ ॥
 तात अनल कर सहज सुभाऊ । हिम तेहि निकट जाइ नहिं काऊ ॥
 गएँ समीप सो अवसि नसाई । असि मन्मथ महेस की नाई ॥ ४ ॥

Cau.: suni bolī musukāi bhavānī, ucita kahehu munibara bigyānī.
 tumharē jāna kāmū aba jārā, aba lagi sambhu rahe sabikārā.1.
 hamarē jāna sadā siva jogī, aja anavadya akāma abhogī.
 jāū maī siva seye asa jānī, prīti sameta karma mana bānī.2.
 tau hamāra pana sunahu munīsā, karihahī satya kṛpānidhi īsā.
 tumha jo kahā hara jāreu mārā, soi ati baRa abibeku tumhārā.3.
 tāta anala kara sahaja subhāū, hima tehi nikaṭa jāi nahī kāū.
 gaē samīpa so avasi nasāi, asi manmatha mahesa kī nāi.4.

Hearing this, Bhavānī smiled and said, "O great and illumined sages, you have spoken aright. According to your belief it is only now that Śambhu has burnt the god of love and that till now He was smitten with love. To my mind, however, Śiva is eternally in rapport with the Infinite, unbegotten, irreproachable, passionless and given to sensual in . Knowing Him as such, if I have served Him lovingly in thought, word and deed, then hear, O great sages: the gracious Lord will accomplish my vow. Your statement that Hara has burnt the god of love betrays woeful lack of thought in you. my dear Fire, possesses this inherent property that frost can never approach it: in case it does it must inevitably perish. Similar is the case with the god of love and the great Lord Śiva. (1—4)

दो०— हियँ हरषे मुनि बचन सुनि देखि प्रीति बिस्वास ।

चले भवानिहि नाइ सिर गए हिमाचल पास ॥ ९० ॥

Do.: hiyā haraṣe muni bacana suni dekhi prīti bisvāsa,
 cale bhavānihi nāi sira gae himācala pāsa.90.

Hearing the words of Bhavānī and perceiving her devotion and faith, the sages were gladdened at heart. Bowing their head to Her, they went to Himavān. (90)

चौ०— सबु प्रसंगु गिरिपतिहि सुनावा । मदन दहन सुनि अति दुखु पावा ॥
 बहुरि कहेउ रति कर बरदाना । सुनि हिमवंत बहुत सुखु माना ॥ १ ॥
 हृदयँ बिचारि संभु प्रभुताई । सादर मुनिबर लिए बोलाई ॥
 सुदिनु सुनखतु सुघरी सोचाई । बेगि बेदबिधि लगन धराई ॥ २ ॥
 पत्री सप्तरीषिन्ह सोइ दीन्ही । गहि पद बिनय हिमाचल कीन्ही ॥
 जाइ बिधिहि तिन्ह दीन्ही सो पाती । बाचत प्रीति न हृदयँ समाती ॥ ३ ॥
 लगन बाचि अज सबहि सुनाई । हरषे मुनि सब सुर समुदाई ॥
 सुमन बृष्टि नभ बाजन बाजे । मंगल कलस दसहुँ दिसि साजे ॥ ४ ॥

Cau.: sabu prasāṅgu giripatihi sunāvā, madana dahana suni ati dukhu pāvā.
 bahuri kaheu rati kara baradānā, suni himavaranta bahuta sukhu mānā.1.
 hṛdayā bicāri sambhu prabhutāi, sādara munibara lie bolāi.
 sudinu sunakhatu sugharī socāi, begi bedabidhi lagana dharāi.2.
 patrī saptariṣinha soi dīnhī, gahi pada binaya himācala kīnhī.
 jāi bidhihi tinha dīnhī so pātī, bācata prīti na hṛdayā samātī.3.
 lagana bāci aja sabahi sunāi, haraṣe muni saba sura samudāi.
 sumana bṛṣṭi nabha bājana bāje, maṅgala kalasa dasahū disī sāje.4.

They related the whole episode to him and he was much grieved to hear how Śiva had burnt Love. The sages then told him of the boon granted to Rati and Himavān was much relieved to learn this. Recalling to his mind the glory of Śambhu Himācala respectfully summoned great sages. He had an auspicious date, asterism and hour ascertained and without delay got the exact time of wedding fixed and noted down according to the Vedic precepts. Himācala handed over the note recording the exact time of wedding to the seven seers, and clasping their feet made entreaties to them. Calling on Brahmā they delivered the note to him; and as he went through it his heart overflowed with joy. Brahmā read the note aloud to all; the sages as well as the whole concourse of gods was delighted to hear it. Flowers were showered from the air, music flowed from various instruments and auspicious jars were placed in all directions. (1—4)

दो०— लगे सँवारन सकल सुर बाहन बिबिध बिमान।

होहिं सगुन मंगल सुभद करहिं अपछरा गान॥ ९१ ॥

Do.: lage sāvāraṇa sakala sura bāhana bibidha bimāna,
hohi saguna maṅgala subhada karahi apacharā gāna.91.

All the gods began to adorn their vehicles and aerial cars of various kinds; happy and auspicious omens were visible and celestial damsels sang for joy. (91)

चौ०— सिवहि संभु गन करहिं सिंगारा। जटा मुकुट अहि मौरु सँवारा॥

कुंडल कंकन पहिरे ब्याला। तन बिभूति पट केहरि छाला॥ १ ॥

ससि ललाट सुंदर सिर गंगा। नयन तीनि उपबीत भुजंगा॥

गरल कंठ उर नर सिर माला। असिव बेष सिवधाम कृपाला॥ २ ॥

कर त्रिसूल अरु डमरु बिराजा। चले बसहुँ चढ़ि बाजहिं बाजा॥

देखि सिवहि सुरत्रिय मुसुकाहीं। बर लायक दुलहिनि जग नाहीं॥ ३ ॥

बिष्णु बिरंचि आदि सुरब्राता। चढ़ि चढ़ि बाहन चले बराता॥

सुर समाज सब भाँति अनूपा। नहिं बरात दूलह अनुरूपा॥ ४ ॥

Cau.: sivahi sambhu gana karahi sīgārā, jaṭā mukuṭa ahi mauru sāvārā.
kuṇḍala kaṅkana pahire byālā, tana bibhūti paṭa kehari chālā.1.
sasi lalāṭa suṇḍara sira gaṅgā, nayana tīni upabīta bhujaṅgā.
garala kaṁṭha ura nara sira mālā, asiva beṣa sivadhāma kṛpālā.2.
kara trisūla aru damaru birājā, cale basahā caRhi bājahī bājā.
dekhi sivahi suratriya musukāhī, bara lāyaka dulahini jaga nāhī.3.
biṣṇu biraṁci ādi surabrātā, caRhi caRhi bāhana cale barātā.
sura samāja saba bhāti anūpā, nahī barāta dūlaha anurūpā.4.

The attendants of Śambhu began to adorn their lord. His matted locks were formed into a crown and decked with a crest of serpents. He had serpents for His ear-rings and bracelets, smeared His person with ashes and wrapped a lion's skin round His loins. He bore the crescent on His charming aest and the river Gaṅgā on the crown of His head and had three eyes and a serpent for the sacred thread. His throat was black with the poison swallowed by him at the beginning of creation and had a wreath of human skulls about His neck. Thus clad in a ghastly attire, He was nonetheless an embodiment of

blessings and merciful to the core. A trident and a Ḍamarū (a shall drum shaped like an hour-glass) adorned His hands. Śiva rode on a bull while musical instruments played. Female divinities smiled to see Him. "The world has no bride worthy of the bridegroom," They said to one another. Viṣṇu, Brahmā and hosts of other gods joined the bridegroom's procession and rode on their respective vehicles. The gathering of the immortals was incomparable in every respect; the procession, however, was hardly worthy of the bridegroom. (1—4)

दो०— बिष्णु कहा अस बिहसि तब बोलि सकल दिसिराज ।

बिलग बिलग होइ चलहु सब निज निज सहित समाज ॥ ९२ ॥

Do.: **biṣṇu kahā asa bihasi taba boli sakala disirāja,
bilaga bilaga hoi calahu saba nija nija sahita samāja.92.**

God Viṣṇu then called all the guardians of the different quarters and smilingly said, "Everyone of you should march separately, each with his own retinue. (92)

चौ०— बर अनुहारि बरात न भाई । हँसी करैहु पर पुर जाई ॥

बिष्णु बचन सुनि सुर मुसुकाने । निज निज सेन सहित बिलगाने ॥ १ ॥

मनहीं मन महेसु मुसुकाहीं । हरि के बिंग्य बचन नहिं जाहीं ॥

अति प्रिय बचन सुनत प्रिय केरे । भृंगिहि प्रेरि सकल गन टेरे ॥ २ ॥

सिव अनुसासन सुनि सब आए । प्रभु पद जलज सीस तिन्ह नाए ॥

नाना बाहन नाना बेषा । बिहसे सिव समाज निज देखा ॥ ३ ॥

कोउ मुखहीन बिपुल मुख काहू । बिनु पद कर कोउ बहु पद बाहू ॥

बिपुल नयन कोउ नयन बिहीना । रिष्टपुष्ट कोउ अति तनखीना ॥ ४ ॥

Cau.: **bara anuhāri barāta na bhāi, hāsī karaihahu para pura jāi.
biṣṇu bacana suni sura musukāne, nija nija sena sahita bilagāne.1.
manahī mana mahesu musukāhī, hari ke biṅgya bacana nahī jāhī.
ati priya bacana sunata priya kere, bhṛṅgihi preri sakala gana ṭere.2.
siva anusāsana suni saba āe, prabhu pada jalaja sīsa tinha nāe.
nānā bāhana nānā beṣā, bihase siva samāja nija dekhā.3.
kou mukhahīna bipula mukha kāhū, binu pada kara kou bahu pada bāhū.
bipula nayana kou nayana bihīnā, riṣṭapuṣṭa kou ati tanakhīnā.4.**

"The procession, brothers, is no way worthy of the bridegroom; you will make yourself a butt of ridicule in a strange city!" Hearing the words of Viṣṇu, the gods smiled and parted, each with his own group. The great Lord Śiva laughed in His sleeves and noticed that Śrī Hari's humour never failed. As soon as He heard these most pleasing remarks of His beloved friend, He sent Bhṛṅgī to call all His attendants. And they all came when they heard Śiva's command and bowed their head at the lotus feet of their lord. Śiva laughed to see His host in their motley attire riding every kind of vehicle. Some were headless, while others were hydra-headed monsters; some were without hands and feet, while others had numerous hands and feet. Some had numerous eyes, while others had no eyes at all; some were stout and well-built, while others had very slim bodies. (1—4)

छं०— तन खीन कोउ अति पीन पावन कोउ अपावन गति धरें ।
 भूषन कराल कपाल कर सब सद्य सोनित तन भरें ॥
 खर स्वान सुअर सृकाल मुख गन बेष अगनित को गनै ।
 बहु जिनस प्रेत पिसाच जोगि जमात बरनत नहिं बनै ॥

Cham.: tana khīna kou ati pīna pāvana kou apāvana gati dharē,
 bhūṣana karāla kapāla kara saba sadya sonita tana bharē.
 khara svāna suara sṛkāla mukha gana beṣa aganita ko ganai,
 bahu jinasa preta pisāca jogi jamāta baranata nahī banai.

Some had lean and thin bodies, while others were very stout; some were tidy, while others had dirty habits. They had frightful ornaments, carried skulls in their hands and were all smeared with fresh blood. They bore heads of donkeys, dogs, swine and jackals and the varieties of their appearance as could not be counted. The troops of spirits, goblins and fairies of various kinds beggared description.

सो०— नाचहिं गावहिं गीत परम तरंगी भूत सब ।
 देखत अति बिपरीत बोलहिं बचन बिचित्र बिधि ॥ ९३ ॥

So.: nācahī gāvahī gīta parama taraṅgī bhūta saba,
 dekhhata ati biparīta bolahī bacana bicitra bidhi.93.

The ghosts danced and sang; they were all extremely fantastic. They looked most absurd and spoke words in a peculiar style. (93)

चौ०— जस दूलहु तसि बनी बराता । कौतुक बिबिध होहिं मग जाता ॥
 इहाँ हिमाचल रचेउ बिताना । अति बिचित्र नहिं जाइ बखाना ॥ १ ॥
 सैल सकल जहँ लगि जग माहीं । लघु बिसाल नहिं बरनि सिराहीं ॥
 बन सागर सब नदीं तलावा । हिमगिरि सब कहँ नेवत पठावा ॥ २ ॥
 कामरूप सुंदर तन धारी । सहित समाज सहित बर नारी ॥
 गए सकल तुहिनाचल गेहा । गावहिं मंगल सहित सनेहा ॥ ३ ॥
 प्रथमहिं गिरि बहु गृह सँवराए । जथाजोगु तहँ तहँ सब छाए ॥
 पुर सोभा अवलोकि सुहाई । लागइ लघु बिरंचि निपुनाई ॥ ४ ॥

Cau. : jasa dūlahu tasi banī barātā, kautuka bibidha hohī maga jātā.
 ihā himācala raceu bitānā, ati bicitra nahī jāi bakhānā.1.
 saila sakala jahā lagi jaga māhī, laghu bisāla nahī barani sirāhī.
 bana sāgara saba nadī talāvā, himagiri saba kahū nevata paṭhāvā.2.
 kāmārūpa suṁdara tana dhārī, sahita samāja sahita bara nārī.
 gae sakala tuhinācala gehā, gāvahī maṅgala sahita sanehā.3.
 prathamahī giri bahu gr̥ha sāvarāe, jathājogu tahā tahā saba chāe.
 pura sobhā avaloki suhāī, lāgai laghu birānci nipunāī.4.

The procession was now quite worthy of the bridegroom; the processionists indulged in gaieties of various kinds as they went along. On the other side Himācala

erected a most wonderful pavilion which beggared description. As many mountains as existed in the world, small or big, more than man can count, and the whole host of woods, seas, rivers and ponds* were all invited by Himācala. Capable of taking any form they liked, they assumed handsome figures and repaired to the house of Himālaya alongwith their retinues and fair consorts. They all sang festive songs out of affection. The mountain-king had already caused a number of houses to be tastefully decorated; all the guests were lodged therein, each occupying a house befitting one's status. The splendour of the city was so captivating that after a glance at it the creative skill of Brahmā himself looked very insignificant. (1—4)

छं०— लघु लाग बिधि की निपुनता अवलोकि पुर सोभा सही ।
 बन बाग कूप तड़ाग सरिता सुभग सब सक को कही ॥
 मंगल बिपुल तोरन पताका केतु गृह गृह सोहहीं ।
 बनिता पुरुष सुंदर चतुर छबि देखि मुनि मन मोहहीं ॥

Cham.: laghu lāga bidhi kī nipunatā avaloki pura sobhā sahī,
 bana bāga kūpa taRāga saritā subhaga saba saka ko kahī.
 maṅgala bipula torana patākā ketu gr̥ha gr̥ha sohaḥī,
 banitā puruṣa suṁdara catura chabi dekhi muni mana mohahī.

A glance at the beautiful city made the creative art of Brahmā himself pale into insignificance. Groves and gardens, wells and ponds and rivers, all looked charming beyond words. Every house was decorated with a number of triumphal arches, flags and buntings. Men and women of the city were so lovely and ingenious that they enraptured the hearts even of sages.

दो०— जगदंबा जहँ अवतरी सो पुरु बरनि कि जाइ ।
 रिद्धि सिद्धि संपत्ति सुख नित नूतन अधिकाइ ॥ ९४ ॥

Do.: jagadambā jahā avatarī so puru barani ki jāi,
 riddhi siddhi saṁpatti sukha nita nūтана adhikāi.94.

The city in which the Mother of the universe had bodied Herself forth baffled all description. Prosperity and success, wealth and happiness were always on the increase there and presented a new aspect. (94)

चौ०— नगर निकट बरात सुनि आई । पुर खरभरु सोभा अधिकाई ॥
 करि बनाव सजि बाहन नाना । चले लेन सादर अगवाना ॥ १ ॥
 हियँ हरषे सुर सेन निहारी । हरिहि देखि अति भए सुखारी ॥
 सिव समाज जब देखन लागे । बिडरि चले बाहन सब भागे ॥ २ ॥
 धरि धीरजु तहँ रहे सयाने । बालक सब लै जीव पराने ॥
 गएँ भवन पूछहिं पितु माता । कहहिं बचन भय कंपित गाता ॥ ३ ॥

* According to the Hindu scriptures every natural object is believed to be presided over by a spirit; it is these spirits that are referred to here.

कहिअ काह कहि जाइ न बाता । जम कर धार किधौं बरिआता ॥
बरु बौराह बसहँ असवारा । ब्याल कपाल बिभूषन छारा ॥ ४ ॥

Cau.: nagara nikaṭa barāta suni āi, pura kharabharu sobhā adhikāi.
kari banāva saji bāhana nānā, cale lena sādara agavānā.1.
hiyā haraṣe sura sena nihārī, harihi dekhi ati bhae sukhārī.
siva samāja jaba dekhana lāge, biḍari cale bāhana saba bhāge.2.
dhari dhīraju tahā rahe sayāne, bālaka saba lai jīva parāne.
gaḛ bhavana pūchahī pitu mātā, kahahī bacana bhaya kāmṭa gātā.3.
kahia kāha kahi jāi na bātā, jama kara dhāra kidhaū bariātā.
baru baurāha basahā asavārā, byāla kapāla bibhūṣana chārā.4.

When it was heard that the bridegroom's procession was close at hand, there was commotion in the city, which added to its charm. Adorning themselves and decorating their vehicles of various kinds, a party proceeded in advance to receive the procession with due honour. They were gladdened at heart to see the gathering of the immortals. And they were all the more happy to behold Śrī Hari (Viṣṇu). But when they started looking at Śiva's retinue, every animal they rode started back and fled in panic. The adults recovered themselves and remained where they were, while every child that came ran for its life. On their reaching home when their parents questioned them, they spoke as follows, their limbs still shaking with fear, "What shall we say? The sight was such as could not be described. We wonder whether it was a bridegroom's procession or the army of Death. The bridegroom is a maniac, riding on a bull; serpents, skulls and ashes are his ornaments." (1—4)

छं०— तन छार ब्याल कपाल भूषन नगन जटिल भयंकरा ।
सँग भूत प्रेत पिसाच जोगिनि बिकट मुख रजनीचरा ॥
जो जिअत रहिहि बरात देखत पुन्य बड़ तेहि कर सही ।
देखिहि सो उमा बिबाहु घर घर बात असि लरिकन्ह कही ॥

Cham.: tana chāra byāla kapāla bhūṣana nagana jaṭila bhayaṁkarā,
saṅga bhūta preta pisāca jogini bikaṭa mukha rajanīcarā.
jo jiata rahihi barāta dekhata punya baRa tehi kara sahī,
dekhihi so umā bibāhu ghara ghara bāta asi larikanha kahī.

"His body is smeared with ashes and adorned with serpents and skulls. He is naked, has matted hair on his head and is dreadful to look at. He is accompanied by ghosts and evil spirits, goblins and fairies and demons with a frightful countenance. He who survives on seeing the marriage procession is a man of great luck indeed and he alone will witness the wedding of Umā." These were the words uttered by the children from house to house.

दो०— समुझि महेस समाज सब जननि जनक मुसुकाहिं ।
बाल बुझाए बिबिध बिधि निडर होहु डरु नाहिं ॥ ९५ ॥

**Do.: samujhi mahesa samāja saba janani janaka musukāhī,
bāla bujhāe bibidha bidhi niḍara hohu daru nāhī.95.**

The parents smiled; for they knew that the children were talking of Śiva's retinue. They reassured the children in many ways and said, "Be not afraid, there is no cause for fear." (95)

चौ०— लै अगवान बरातहि आए। दिए सबहि जनवास सुहाए॥
मैनाँ सुभ आरती सँवारी। संग सुमंगल गावहिं नारी॥ १॥
कंचन थार सोह बर पानी। परिछन चली हरहि हरषानी॥
बिकट बेष रुद्रहि जब देखा। अबलन्ह उर भय भयउ बिसेषा॥ २॥
भागि भवन पैठीं अति त्रासा। गए महेसु जहाँ जनवासा॥
मैना हृदयँ भयउ दुखु भारी। लीन्ही बोलि गिरीसकुमारी॥ ३॥
अधिक सनेहँ गोद बैठारी। स्याम सरोज नयन भरे बारी॥
जेहिं बिधि तुम्हहि रूपु अस दीन्हा। तेहिं जड़ बरु बाउर कस कीन्हा॥ ४॥

Cau.: lai agavāna barātaḥi āe, diē sabahi janavāsa suhāe.
mainā subha āratī sāṁvārī, saṁga sumāṁgala gāvahī nārī.1.
kaṁcana thāra soha bara pānī, parichana calī harahi haraṣānī.
bikaṭa beṣa rudrahi jaba dekhā, abalanha ura bhaya bhayau biseṣā.2.
bhāgi bhavana paīṭhī atī trāsā, gae mahesu jahā janavāsā.
mainā hṛdayā bhayau dukhu bhārī, līnhī boli girīsakumārī.3.
adhika sanehā goda baiṭhārī, syāma saroja nayana bhare bārī.
jehī bidhi tumhahi rūpu asa dīnhā, tehī jaRa baru bāura kasa kīnhā.4.

The party which had gone ahead to receive the marriage procession returned with the procession and assigned beautiful lodgings to all the guests. Mainā (Pārvatī's mother) kindled auspicious lights for waving round the bridegroom and the women accompanying her sang melodious songs of rejoicing. A salver of gold adorned Menā's fair hands and she proceeded to welcome Lord Hara with great delight. The women were seized with excessive fear when they saw Rudra (Śiva) in frightful accoutrements. They fled in great panic and entered the house; while the great Lord Śiva repaired to the lodgings of the bridegroom's party. Mainā was sore distressed at heart and sent for Pārvatī. With great affection she seated her in her lap; and tears rushed to her eyes; which resembled a pair of blue lotuses. "How the Creator, who has made you so beautiful, has become so stupid to create such a raving madman for your bridegroom!" (1—4)

छ०— कस कीन्ह बरु बौराह बिधि जेहिं तुम्हहि सुंदरता दई।
जो फलु चहिअ सुरतरुहिं सो बरबस बबूरहिं लागई॥
तुम्ह सहित गिरि तें गिरौं पावक जरौं जलनिधि महुँ परौं।
घरु जाउ अपजसु होउ जग जीवत बिबाहु न हौं करौं॥

Cham.: kasa kīnhā baru baurāha bidhi jehī tumhahi suṁdaratā daī,
jo phalu cahia surataruhī so barabasa babūrahī lāgaī.

**tumha sahita giri tẽ giraũ pāvaka jaraũ jalanidhi mahũ paraũ,
gharu jāu apajasu hou jaga jīvata bibāhu na haũ karaũ.**

“How strange that the Creator, who has made you so lovely, should have given you a crazy fellow for a bridegroom ! A fruit which should have adorned the wish-yielding tree is helplessly appearing on a thorny Babūla. Taking you in my arms I would sooner fall from a mountain-top, cast myself into the flames or drown myself into the sea. Let my home be ruined and let me earn a bad reputation throughout the world; but in no case would I marry you with this maniac so long as there is life in me.”

दो०— भई बिकल अबला सकल दुखित देखि गिरिनारि ।

करि बिलापु रोदति बदति सुता सनेहु सँभारि ॥ ९६ ॥

Do.: **bhaĩ bikala abalā sakala dukhita dekhi girināri,
kari bilāpu rodati badati sūtā sanehu s̃bhāri.96.**

All the ladies assembled there were distressed when they saw the consort of Himācala sad. Recalling the affection of her daughter she wailed, wept and exclaimed as below:— (96)

चौ०— नारद कर मैं काह बिगारा । भवनु मोर जिन्ह बसत उजारा ॥
अस उपदेसु उमहि जिन्ह दीन्हा । बौरै बरहि लागि तपु कीन्हा ॥ १ ॥
साचेहुँ उन्ह कें मोह न माया । उदासीन धनु धामु न जाया ॥
पर घर घालक लाज न भीरा । बाँझ कि जान प्रसव कै पीरा ॥ २ ॥
जननिहि बिकल बिलोकि भवानी । बोली जुत बिबेक मृदु बानी ॥
अस बिचारि सोचहि मति माता । सो न टरइ जो रचइ बिधाता ॥ ३ ॥
करम लिखा जाँ बाउर नाहू । तौ कत दोसु लगाइअ काहू ॥
तुम्ह सन मिटहिं कि बिधि के अंका । मातु ब्यर्थ जनि लेहु कलंका ॥ ४ ॥

Cau.: **nārada kara maĩ kāha bigārā, bhavanu mora jinha basata ujārā.
asa upadesu umahi jinha dīnhā, baure barahi lāgi tapu kīnhā.1.
sācehũ unha kẽ moha na māyā, udāsīna dhanu dhāmu na jāyā.
para ghara ghālaka lāja na bhīrā, bājha ki jāna prasava kai pīrā.2.
jananihi bikala biloki bhavānī, bolī juta bibeka mṛdu bānī.
asa bicāri socahi mati mātā, so na ṭarai jo racai bidhātā.3.
karama likhā jāũ bāura nāhū, tau kata dosu lagāia kāhū.
tumha sana miṭahī ki bidhi ke aṁkā, mātu byartha jani lehu kalaṁkā.4.**

“What harm have I done to Nārada that he should have ruined my home and tendered such advice to Umā as made her undergo penance for securing a crazy husband? In good sooth the sage is passionless and without affection; he has no wealth, no dwelling and no wife and is indifferent to all. That is why he destroys others’ homes. He has neither shame nor fear. What does a barren woman know of the pains of childbirth?” Seeing Her mother distressed, Bhavānī addressed the following soft yet prudent words to her. “Whatever is ordained by Providence cannot be altered. Realizing this be not worried, mother. If I am destined to have a crazy husband, why should anyone be blamed for it? Can you alter the decree of Providence? Therefore, take no reproach on you unnecessarily.” (1—4)

छं०— जनि लेहु मातु कलंकु करुना परिहरहु अवसर नहीं।
 दुखु सुखु जो लिखा लिलार हमरें जाब जहँ पाउब तहीं ॥
 सुनि उमा बचन बिनीत कोमल सकल अबला सोचहीं।
 बहु भाँति बिधिहि लगाइ दूषन नयन बारि बिमोचहीं ॥

Cham.: jani lehu mātu kalaṁku karunā pariharahu avasara nahī,
 dukhu sukhu jo likhā līlāra hamarē jāba jahā pāuba tahī.
 suni umā bacana binīta komala sakala abalā socahī,
 bahu bhāti bidhihi lagāi dūṣana nayana bāri bimocahī.

“Take no reproach on you; cease lamenting; this is no occasion for it. The amount of joy and sorrow that has fallen to my lot I must reap wherever I go.” Hearing the soft and polite words of Umā all the ladies became sad. They blamed the Creator in many ways and tears flowed from their eyes.

दो०— तेहि अवसर नारद सहित अरु रिषि सप्त समेत।
 समाचार सुनि तुहिनगिरि गवने तुरत निकेत ॥ ९७ ॥

Do.: tehi avasara nārada sahita aru riṣi sapta sameta,
 samācāra suni tuhinagiri gavane turata niketa.97.

On hearing the news that very moment Himācala came to his house alongwith Nārada and the seven seers. (97)

चौ०— तब नारद सबही समुझावा। पूरुब कथाप्रसंगु सुनावा ॥
 मयना सत्य सुनहु मम बानी। जगदंबा तव सुता भवानी ॥ १ ॥
 अजा अनादि सक्ति अबिनासिनि। सदा संभु अरधंग निवासिनि ॥
 जग संभव पालन लय कारिनि। निज इच्छा लीला बपु धारिनि ॥ २ ॥
 जनमीं प्रथम दच्छ गृह जाई। नामु सती सुंदर तनु पाई ॥
 तहँहुँ सती संकरहि बिबाहीं। कथा प्रसिद्ध सकल जग माहीं ॥ ३ ॥
 एक बार आवत सिव संग। देखेउ रघुकुल कमल पतंगा ॥
 भयउ मोहु सिव कहा न कीन्हा। भ्रम बस बेषु सीय कर लीन्हा ॥ ४ ॥

Cau.: taba nārada sabahī samujhāvā, pūruba kathāprasāṅgu sunāvā.
 mayanā satya sunahu mama bānī, jagadāmbā tava sūtā bhavānī.1.
 ajā anādi sakti abināsini, sadā saṁbhu aradhaṅga nivāsini.
 jaga saṁbhava pālana laya kārini, nija icchā līlā bapu dhārini.2.
 janamī prathama daccha gr̥ha jāi, nāmu sati suṁdara tanu pāi.
 tahāṁhū sati saṁkarahi bibāhī, kathā prasiddha sakala jaga māhī.3.
 eka bāra āvata siva saṅgā, dekheu raghukula kamala patāṅgā.
 bhayau mohu siva kahā na kīnhā, bhrama basa beṣu sīya kara līnhā.4.

Then Nārada reassured them all, narrating to them the past history of Umā. He said, “Mainā, hear my true words: your daughter is none else than Bhavānī (the eternal Consort of Śiva), Mother of the universe. She is the unborn and imperishable divine

energy, who has no beginning; She is Śambhu's inseparable half. She creates, maintains and then dissolves the universe and assumes the semblance of a human form of Her own will. First she was born in the house of Dakṣa. Sati was Her name and charming was Her form. Even in that incarnation Sati was married with Śaṅkara. The story is well-known throughout the world. One day, while She was returning home with Śiva, She beheld Śrī Rāma, who is a sun as it were to the lotus-like race of Raghu. Bewildered by His sight, She did not listen to Śiva's advice and was beguiled into assuming the disguise of Sitā. (1—4)

छं०— सिय बेषु सतीं जो कीन्ह तेहिं अपराध संकर परिहरीं।
हर बिरहँ जाइ बहोरि पितु कें जग्य जोगानल जरीं॥
अब जनमि तुम्हरे भवन निज पति लागि दारुन तपु किया।
अस जानि संसय तजहु गिरिजा सर्वदा संकर प्रिया॥

Cham.: **siya beṣu satī jo kīnha tehī aparādha saṅkara pariharī,**
hara birahā jāi bahori pitu kē jagya jogānala jarī.
aba janami tumhare bhavana nija pati lāgi dārūna tapu kiya,
asa jāni saṁsaya tajahu girijā sarbadā saṅkara priyā.

“Śaṅkara repudiated Her because She had offended Him by assuming the disguise of Sitā. Separated from Hara, She then visited the sacrifice undertaken by Her father and burnt Herself in the fire of Yoga (meditation) there. Now, reborn in your house, She has undergone terrible penance for the sake of Her lord. Knowing this, give up all doubt; Girijā (your daughter) is ever beloved of Śaṅkara.”

दो०— सुनि नारद के बचन तब सब कर मिटा बिषाद।
छन महुँ ब्यापेउ सकल पुर घर घर यह संबाद॥ ९८ ॥

Do.: **sunī nārada ke bacana taba saba kara miṭā biṣāda,**
chana mahū byāpeu sakala pura ghara ghara yaha saṁbāda.98.

When they heard Nārada's explanation, the sadness of all was dispersed. In a trice the news spread from house to house throughout the city. (98)

चौ०— तब मयना हिमवंतु अनंदे। पुनि पुनि पारबती पद बंदे॥
नारि पुरुष सिसु जुबा सयाने। नगर लोग सब अति हरषाने॥ १ ॥
लगे होन पुर मंगलगाना। सजे सबहिं हाटक घट नाना॥
भाँति अनेक भई जेवनारा। सूपसास्त्र जस कछु ब्यवहारा॥ २ ॥
सो जेवनार कि जाइ बखानी। बसहिं भवन जेहिं मातु भवानी॥
सादर बोले सकल बराती। बिष्नु बिरंचि देव सब जाती॥ ३ ॥
बिबिध पाँति बैठी जेवनारा। लागे परुसन निपुन सुआरा॥
नारिबुंद सुर जेवँत जानी। लगीं देन गारीं मृदु बानी॥ ४ ॥

Cau.: **taba mayanā himavarāntu anarānde, puni puni pārabatī pada barānde.**
nāri puruṣa sisu jubā sayāne, nagara loga saba ati haraṣāne.1.

lage hona pura maṅgalagānā, saje sabahī hāṭaka ghaṭa nānā.
 bhāṭi aneka bhaī jevanārā, sūpasāstra jasa kachu byavahārā.2.
 so jevanāra ki jāi bakhānī, basahī bhavana jehī mātu bhavānī.
 sādara bole sakala barātī, biṣnu birañci deva saba jāti.3.
 bibidhi pāṭi baiṭhī jevanārā, lāge parusana nipuna suārā.
 nāribṛmḍa sura jevāta jānī, laḡī dena gārī mṛḍu bānī.4.

Then Mainā and her consort Himavān rejoiced and bowed at Pārvatī's feet again and again. All the citizens, including men, women and children, youngmen as well as elderly people, were immensely delighted. Festive songs began to be sung in the city; vases of gold of every pattern were displayed by all. Dishes of various kinds were prepared in accordance with the processes given in gastrological works. Is it ever possible to describe the varieties of dishes prepared in the house where lived Mother Bhavānī? Himācala respectfully summoned all the members of the bridegroom's party, including Viṣṇu, Brahmā and other gods of all classes. The dinner guests sat in many rows; and expert cooks began to serve. Finding the gods dining, batches of women began to banter and rail at them in pleasant strains. (1—4)

छं०— गारीं मधुर स्वर देहिं सुंदरि बिंग्य बचन सुनावहीं।
 भोजनु करहिं सुर अति बिलंबु बिनोदु सुनि सचु पावहीं॥
 जेवँत जो बढ्यो अनंदु सो मुख कोटिहूँ न परै कह्यो।
 अचवाँइ दीन्हे पान गवने बास जहँ जाको रह्यो॥

Cham.: gārī madhura svara dehī suṁdari biṁgya bacana sunāvahī,
 bhojanu karahī sura ati bilambu binodu suni sacu pāvahī.
 jevāta jo baRhyo anamdu so mukha koṭihūṁ na parai kahyo,
 acavāi dīnhe pāna gavane bāsa jahā jāko rahyo.

Charming women railed in sweet strains and poured innuendoes. The gods felt much amused to hear them and dined for an unusually long time. The joy that swelled at the dinner cannot be described even with millions of tongues. Having been served with water for rinsing their mouths at the end of the dinner, they were given betel-leaves; and then they returned to their respective lodgings.

दो०— बहुरि मुनिन्ह हिमवंत कहूँ लगन सुनाई आइ।
 समय बिलोकि बिबाह कर पठए देव बोलाइ॥ ९९॥
 Do.: bahuri muninha himavaṁta kahūṁ lagana sunāi āi,
 samaya biloki bibāha kara paṭhae deva bolāi.99.

The seven sages called once more and read out to Himavān the note recording the time fixed for the wedding; and perceiving that the hour had arrived, the latter sent for the gods. (99)

चौ०— बोलि सकल सुर सादर लीन्हे। सबहि जथोचित आसन दीन्हे॥
 बेदी बेद बिधान सँवारी। सुभग सुमंगल गावहिं नारी॥ १॥
 सिंघासनु अति दिव्य सुहावा। जाइ न बरनि बिरंचि बनावा॥
 बैठे सिव बिप्रन्ह सिरु नाई। हृदयँ सुमिरि निज प्रभु रघुराई॥ २॥

बहुरि मुनीसन्ह उमा बोलाई । करि सिंगारु सखीं लै आई ॥
 देखत रूपु सकल सुर मोहे । बरनै छबि अस जग कबि को है ॥ ३ ॥
 जगदंबिका जानि भव भामा । सुरन्ह मनहिं मन कीन्ह प्रनामा ॥
 सुंदरता मरजाद भवानी । जाइ न कोटिहुँ बदन बखानी ॥ ४ ॥

Cau.: boli sakala sura sādara līnhe, sabahi jathocita āsana dīnhe.
 bedī beda bidhāna sāvārī, subhaga sumāṅgala gāvahī nārī.1.
 siṁghāsanu ati dibya suhāvā, jāi na barani biramci banāvā.
 baiṭhe siva bipranha siru nāī, hrdayā sumiri nija prabhu raghurāī.2.
 bahuri munīsanha umā bolāī, kari siṅgāru sakhī lai āī.
 dekhatā rūpu sakala sura mohe, baranai chabi asa jaga kabi ko hai.3.
 jagadāmbikā jāni bhava bhāmā, suranha manahī mana kīnha pranāmā.
 suṁdaratā marajāda bhavānī, jāi na koṭihū badana bakhānī.4.

Himavān politely sent for all the gods and assigned an appropriate seat to each of them. An altar was prepared in accordance with the Vedic ritual and women chanted charming festal strains. A divinely beautiful throne with the images of a pair of lions for its arms was placed on the altar; being a handiwork of the Creator himself, it begged description. Bowing His head to the Brāhmaṇas and calling to His mind His own Master, the Lord of Raghus, Śiva took His seat on the throne. The great sages then sent for Umā, who was brought in by Her girl companions richly adorned. All the gods were enraptured at Her beauty. What poet in the world could describe such loveliness? Recognizing in Her the Mother of the universe and Spouse of Śiva, the divinities mentally bowed to Her. The perfection of beauty that Bhavānī was, could not be adequately praised even with millions of tongues. (1—4)

छं— कोटिहुँ बदन नहिं बनै बरनत जग जननि सोभा महा ।
 सकुचहिं कहत श्रुति सेष सारद मंदमति तुलसी कहा ॥
 छबिखानि मातु भवानि गवनीं मध्य मंडप सिव जहाँ ।
 अवलोकि सकहिं न सकुच पति पद कमल मनु मधुकरु तहाँ ॥

Cham.: koṭihū badana nahī banai baranata jaga janani sobhā mahā,
 sakucahī kahata śruti seṣa sārada maṁdamati tulasī kahā.
 chabikhāni mātu bhavāni gavanī madhya maṁḍapa siva jahā,
 avaloki sakahī na sakuca pati pada kamala manu madhukaru tahā.

The superb beauty of the Mother of the universe could not be described even with millions of tongues. When even the Vedas, Śeṣa (the serpent-god) and Śāradā (the goddess of learning) shrink abashed, of what account is the dull-witted Tulasidāsa? Mother Bhavānī, the mine of beauty, walked to the middle of the pavilion, where Śiva was. Out of shyness She could not gaze on Her lord's lotus feet, although Her heart was fixed thereon like a bee.

दो०— मुनि अनुसासन गनपतिहि पूजेउ संभु भवानि ।
 कोउ सुनि संसय करै जनि सुर अनादि जियँ जानि ॥ १०० ॥

**Do.: muni anusāsana ganapatihi pūjeu saṁbhu bhavāni,
kou suni saṁsaya karai jani sura anādi jiyā jāni.100.**

At the direction of the sages Śambhu and Bhavāni paid divine honours to Lord Gaṇapati. Let no one be puzzled to hear this; for one should bear in mind that gods have existed from time without beginning.* (100)

चौ०— जसि बिबाह कै बिधि श्रुति गाई । महामुनिन्ह सो सब करवाई ॥
गहि गिरीस कुस कन्या पानी । भवहि समरपीं जानि भवानी ॥ १ ॥
पानिग्रहन जब कीन्ह महेसा । हियँ हरषे तब सकल सुरेसा ॥
बेदमंत्र मुनिबर उच्चरहीं । जय जय जय संकर सुर करहीं ॥ २ ॥
बाजहिं बाजन बिबिध बिधाना । सुमनबृष्टि नभ भै बिधि नाना ॥
हर गिरिजा कर भयउ बिबाहू । सकल भुवन भरि रहा उछाहू ॥ ३ ॥
दासीं दास तुरग रथ नागा । धेनु बसन मनि बस्तु बिभागा ॥
अन्न कनकभाजन भरि जाना । दाइज दीन्ह न जाइ बखाना ॥ ४ ॥

Cau.: jasi bibāha kai bidhi śruti gāi, mahāmuninha so saba karavāi.
gahi girīsa kusa kanyā pānī, bhavahi samarapī jāni bhavāni.1.
pānigrahana jaba kīnha mahesā, hiyā haraṣe taba sakala suresā.
bedamaṁtra munibara uccarahī, jaya jaya jaya saṁkara sura karahī.2.
bājahī bājana bibidha bidhānā, sumanabrṣṭi nabha bhai bidhi nānā.
hara girijā kara bhayau bibāhū, sakala bhuvana bhari rahā uchāhū.3.
dāsī dāsa turaga ratha nāgā, dhenu basana mani bastu bibhāgā.
anna kanakabhājana bhari jānā, dāija dīnha na jāi bakhānā.4.

The great sages had the nuptial ceremony performed in all its details as laid down in the Vedas. Taking sacred Kuśa grass in his hand and holding the bride by Her hand, the mountain-king Himālaya made Her over to Bhava (Śiva) knowing Her to be His eternal consort. When the great Lord Śiva took the hand of the bride, all the great gods were glad at heart. The principal sages chanted the Vedic formulas, while the gods exclaimed, "Hail, Hail, all Hail to Śaṅkara !" Musical instruments of various kinds were sounded and flowers of different varieties were rained down from the heavens. The wedding of Hara and Girijā was thus concluded. A spirit of rejoicing pervaded the whole universe. Men-servants and maid-servants, horses and chariots, elephants and cows, raiment, jewels and various other articles and even so cart-loads of foodgrains and gold utensils were given as dowry, which was more than one could describe. (1—4)

छं०— दाइज दियो बहु भाँति पुनि कर जोरि हिमभूधर कह्यो ।
का देउँ पूरनकाम संकर चरन पंकज गहि रह्यो ॥
सिवँ कृपासागर ससुर कर संतोषु सब भाँतिहिं कियो ।
पुनि गहे पद पाथोज मयनाँ प्रेम परिपूरन हियो ॥

* Lord Gaṇapati is reputed to be an offspring of Śiva and Pārvatī. It may, therefore, be asked how He came to be worshipped by the divine pair even at the time of their wedding. The poet meets this question by stating that Gaṇeśa and the other gods are eternal and unbegotten and that they only appear to be born.

Cham.: **dāija diyo bahu bhāti puni kara jori himabhūdhara kahyo,
kā deṁ pūranakāma saṁkara carana paṁkaja gahi rahyo.
sivā kṛpāsāgara sasura kara saṁtoṣu saba bhātiḥ kiyo,
puni gahe pada pāthoja mayanā prema paripūrana hiyo.**

Himācala gave presents of various kinds as dowry; then, joining his palms, he said, "I have nothing to give you, Śaṅkara; You have all Yours desires sated!" He could say no more and remained clasping the latter's feet. The ocean of mercy that Śiva is reassured His father-in-law in every possible way. Then Menā, with her heart overflowing with love, clasped His lotus-feet and said:—

दो०— नाथ उमा मम प्रान सम गृहकिंकरी करेहु ।

छमेहु सकल अपराध अब होइ प्रसन्न बरु देहु ॥ १०१ ॥

Do.: **nātha umā mama prāna sama gr̥hakiṁkarī karehu,
chamehu sakala aparādha aba hoi prasanna baru dehu.101.**

"Lord, Umā is dear to me as life; take her as a maid-servant of Your house and forgive all her faults. Be pleased to grant this boon to me." (101)

चौ०— बहु बिधि संभु सासु समुझाई । गवनी भवन चरन सिरु नाई ॥
जननीं उमा बोलि तब लीन्ही । लै उछंग सुंदर सिख दीन्ही ॥ १ ॥
करेहु सदा संकर पद पूजा । नारिधरमु पति देउ न दूजा ॥
बचन कहत भरे लोचन बारी । बहुरि लाइ उर लीन्ही कुमारी ॥ २ ॥
कत बिधि सृजिं नारि जग माहीं । पराधीन सपनेहुं सुखु नाहीं ॥
भै अति प्रेम बिकल महतारी । धीरजु कीन्ह कुसमय बिचारी ॥ ३ ॥
पुनि पुनि मिलति परति गहि चरना । परम प्रेमु कछु जाइ न बरना ॥
सब नारिन्ह मिलि भेटि भवानी । जाइ जननि उर पुनि लपटानी ॥ ४ ॥

Cau.: **bahu bidhi saṁbhu sāsu samujhāi, gavanī bhavana carana siru nāi.
jananiṁ umā boli taba līnhī, lai uchaṅga suṁdara sikha dīnhī.1.
karehu sadā saṁkara pada pūjā, nāridharamu pati deu na dūjā.
bacana kahata bhare locana bārī, bahuri lāi ura līnhi kumārī.2.
kata bidhi sṛjī nāri jaga māhī, parādhīna sapaneḥḥ sukhu nāhī.
bhai ati prema bikala mahatārī, dhīraju kīnha kusamaya bicārī.3.
puni puni milati parati gahi caranā, parama premu kachu jāi na baranā.
saba nārinha mili bheṭi bhavānī, jāi janani ura puni lapaṭānī.4.**

Śambhu comforted His mother-in-law in ways more than one; and she returned home bowing her head at his feet. The mother then sent for Umā, and taking Her into her lap gave Her the following excellent advice. "Ever adore the feet of Śaṅkara this sums up the duty of a wife. Her husband is her deity; there is no other god for her." As she spoke these words, her eyes filled with tears and she pressed the girl to her bosom. "Why has god created woman in this world? One who is subordinate on others can never dream of happiness." The mother was overwhelmed with emotion; but knowing as she did that it was not an opportune moment for betraying one's weakness, she recovered herself. Mainā met Pārvatī again and again and fell down clasping the girl's feet; her

supreme love was beyond all words. Bidding adieu to all the ladies Bhavānī ran and clung to her mother's breast once more. (1—4)

छं०— जननिहि बहुरि मिलि चली उचित असीस सब काहूँ दर्ई ।
फिर फिरि बिलोकति मातु तन तब सखीं लै सिव पहिं गई ॥
जाचक सकल संतोषि संकरु उमा सहित भवन चले ।
सब अमर हरषे सुमन बरषि निसान नभ बाजे भले ॥

Cham.: jananihi bahuri mili calī ucita asīsa saba kāhūṁ dai,
phiri phiri bilokati mātu tana taba sakhiṁ lai siva pahīṁ gai.
jācaka sakala saṁtoṣi saṁkaru umā sahita bhavana cale,
saba amara haraṣe sumana baraṣi nisāna nabha bāje bhale.

Taking leave of Her mother once more, Bhavānī departed; everyone uttered appropriate blessings to Her. She often turned back to have a look at Her mother; Her girl companions then took Her to Śiva. Having gratified all beggars. Śaṅkara proceeded to His home (Mount Kailāsa) with Umā. All the divinities delightfully rained down flowers and kettledrums produced a charming sound in the heavens.

दो०— चले संग हिमवंतु तब पहुँचावन अति हेतु ।
बिबिध भाँति परितोषु करि बिदा कीन्ह बृषकेतु ॥ १०२ ॥

Do.: cale saṁga himavaṁtu taba pahūcāvana ati hetu,
bibidha bhāti paritoṣu kari bidā kīnha bṛṣaketu.102.

Himavān then accompanied Śiva in order to see Him off with great affection. Śiva, however, sent him back, consoling him in various ways. (102)

चौ०— तुरत भवन आए गिरिराई । सकल सैल सर लिए बोलाई ॥
आदर दान बिनय बहुमाना । सब कर बिदा कीन्ह हिमवानी ॥ १ ॥
जबहिं संभु कैलासहिं आए । सुर सब निज निज लोक सिधाए ॥
जगत मातु पितु संभु भवानी । तेहिं सिंगारु न कहउँ बखानी ॥ २ ॥
करहिं बिबिध बिधि भोग बिलासा । गनन्ह समेत बसहिं कैलासा ॥
हर गिरिजा बिहार नित नयऊ । एहि बिधि बिपुल काल चलि गयऊ ॥ ३ ॥
तब जनमेउ षटबदन कुमारा । तारकु असुरु समर जेहिं मारा ॥
आगम निगम प्रसिद्ध पुराना । षन्मुख जन्मु सकल जग जाना ॥ ४ ॥

Cau.: turata bhavana āe girirāi, sakala saila sara lie bolāi.
ādara dāna binaya bahumānā, saba kara bidā kīnha himavānā.1.
jabahī saṁbhu kailāsahī āe, sura saba nija nija loka sidhāe.
jagata mātu pitu saṁbhu bhavānī, tehī siṁgāru na kahaū bakhānī.2.
karahī bibidha bidhi bhoga bilāsā, gananha sameta basahī kailāsā.
hara girijā bihāra nita nayaū, ehi bidhi bipula kāla cali gayaū.3.
taba janameu ṣaṭabadana kumārā, tāraṁ asuru samara jehī mārā.
āgama nigama prasiddha purānā, ṣanmukha janmu sakala jaga jānā.4.

The mountain-king returned home at once and summoned all other mountains and lakes. Himavān greeted them with due attention, gifts, polite words and great honour and allowed them all to depart. No sooner had Śambhu reached Mount Kailāsa than all the gods returned to their respective realms. Śambhu and Bhavānī are the parents of the universe; hence I refrain from portraying their amorous sports. Indulging in luxuries and enjoyments of various kinds the divine pair lived on Mount Kailāsa alongwith Their attendants. Hara and Girijā enjoyed some new delight everyday. In this way a considerable time elapsed. Thereafter was born to them a boy with six heads, who (later on) killed the demon Tāraka in battle. The story of Ṣaṇmukha (the six-headed deity) is well-known in the Vedas, Tantras and Purāṇas, and the entire world knows it. (1—4)

छं०— जगु जान षन्मुख जन्मु कर्मु प्रतापु पुरुषारथु महा ।
तेहि हेतु मै बृषकेतु सुत कर चरित संछेपहिं कहा ॥
यह उमा संभु बिबाहु जे नर नारि कहहिं जे गावहीं ।
कल्याण काज बिबाह मंगल सर्वदा सुखु पावहीं ॥

Cham.: jagu jāna ṣaṇmukha janmu karmu pratāpu puruṣārathu mahā,
tehi hetu maī bṛṣaketu suta kara carita saṁchepahī kahā,
yaha umā saṁbhu bibāhu je nara nāri kahahī je gāvahī,
kalyāṇa kāja bibāha maṅgala sarbadā sukhu pāvahī.

The tale of the birth, exploits, glory and surpassing strength of Ṣaṇmukha is known to the whole world. That is why I have briefly touched the narrative of Śiva's son. Men and women who narrate or sing this story of the wedding of Umā and Śambhu shall ever rejoice in their auspicious undertaking as well as during festive occasions such as wedding etc.

दो०— चरित सिंधु गिरिजा रमन बेद न पावहिं पारु ।
बरनै तुलसीदासु किमि अति मतिमंद गवाँरु ॥ १०३ ॥

Do.: carita siṁdhu girijā ramana beda na pāvahī pārū,
baranai tulasīdāsu kimi ati matimaṁda gavāru. 103.

The exploits of Girijā's lord are illimitable like the ocean; even the Vedas cannot reach their end. How, then, can Tulasīdāsa, a most dull-witted clown, succeed in describing them? (103)

चौ०— संभु चरित सुनि सरस सुहावा । भरद्वाज मुनि अति सुखु पावा ॥
बहु लालसा कथा पर बाढ़ी । नयनन्हि नीरु रोमावलि ठाढ़ी ॥ १ ॥
प्रेम बिबस मुख आव न बानी । दसा देखि हरषे मुनि ग्यानी ॥
अहो धन्य तव जन्मु मुनीसा । तुम्हहि प्रान सम प्रिय गौरीसा ॥ २ ॥
सिव पद कमल जिन्हहि रति नाहीं । रामहि ते सपनेहुँ न सोहाहीं ॥
बिनु छल बिस्वनाथ पद नेहू । राम भगत कर लच्छन एहू ॥ ३ ॥
सिव सम को रघुपति ब्रतधारी । बिनु अघ तजी सती असि नारी ॥
पनु करि रघुपति भगति देखाई । को सिव सम रामहि प्रिय भाई ॥ ४ ॥

Cau.: sambhu carita suni sarasa suhāvā, bharadvāja muni ati sukhu pāvā.
 bahu lālasā kathā para bāRhī, nayanānhi nīru romāvali ṭhāRhī.1.
 prema bibasa mukha āva na bānī, dasā dekhi haraṣe muni gyānī.
 aho dhanya tava janmu munīsā, tumhahi prāna sama priya gaurīsā.2.
 siva pada kamala jinhahi rati nāhī, rāmahi te sapanehū na sohāhī.
 binu chala bisvanātha pada nehū, rāma bhagata kara lacchana ehū.3.
 siva sama ko raghupati bratadhārī, binu agha tajī satī asi nārī.
 panu kari raghupati bhagati dekhāī, ko siva sama rāmahi priya bhāī.4.

Bharadvāja was much delighted to hear the sweet and charming story of Śambhu's deeds. His passion for hearing the story grew to be inordinate; tears rushed to his eyes and the hair on his body bristled with joy. Overpowered with emotion he could not utter a word. The enlightened sage Yājñavalkya was delighted to see his condition. "Blessed indeed is your birth. O great sage," he said, "to you the Lord of Gaurī is dear as life. Those who love not Śiva's lotus feet cannot even dream of pleasing Rāma. A guileless love for Śiva's feet is the surest sign of a devotee of Rāma. Who is so faithful to the Lord of Raghus as Śiva, who renounced a sinless wife like Satī, and demonstrated ideal devotion to Rāma by His pledge of unswerving fidelity? Brother, whom does Rāma hold so dear as Śiva?" (1—4)

दो०— प्रथमहिं मैं कहि सिव चरित बूझा मरमु तुम्हार ।

सुचि सेवक तुम्ह राम के रहित समस्त बिकार ॥ १०४ ॥

Do.: prathamahī maī kahi siva carita būjhā maramu tumhāra,
 suci sevaka tumha rāma ke rahita samasta bikāra.104.

"Having begun by recounting the deeds of Śiva I have come to know your secret. You are indeed a faithful servant of Rāma, free from all impurities." (104)

चौ०— मैं जाना तुम्हार गुन सीला । कहउँ सुनुहु अब रघुपति लीला ॥
 सुनु मुनि आजु समागम तोरें । कहि न जाइ जस सुखु मन मोरें ॥ १ ॥
 राम चरित अति अमित मुनीसा । कहि न सकहिं सत कोटि अहीसा ॥
 तदपि जथाश्रुत कहउँ बखानी । सुमिरि गिरापति प्रभु धनुपानी ॥ २ ॥
 सारद दारुनारि सम स्वामी । रामु सूत्रधर अंतरजामी ॥
 जेहि पर कृपा करहिं जनु जानी । कबि उर अजिर नचावहिं बानी ॥ ३ ॥
 प्रनवउँ सोइ कृपाल रघुनाथा । बरनउँ बिसद तासु गुन गाथा ॥
 परम रम्य गिरिबरु कैलासू । सदा जहाँ सिव उमा निवासू ॥ ४ ॥

Cau.: maī jānā tumhāra guna silā, kahaū sunahu aba raghupati līlā.
 sunu muni āju samāgama torē, kahi na jāi jasa sukhu mana morē.1.
 rāma carita ati amita munīsā, kahi na sakahī sata koṭi ahīsā.
 tadapi jathāśruta kahaū bakhānī, sumiri girāpati prabhu dhanupānī.2.
 sārada dārunāri sama svāmī, rāmu sūtradhara amtarajāmī.
 jehi para kṛpā karahī janu jānī, kabi ura ajira nacāvahī bānī.3.
 pranavaū soi kṛpāla raghunāthā, baranaū bisada tāsu guna gāthā.
 parama ramya giribaru kailāsū, sadā jahā siva umā nivāsū.4.

I have come to know your virtues and disposition. Listen, therefore, while I narrate the story of the Lord of Raghus. O sage, I cannot say how glad I am at this meeting with you today. O lord of sages, the exploits of Śrī Rāma are much beyond measure; even a thousand million Śeṣas (serpent-kings) cannot recount them. Nevertheless, fixing my thoughts on the Lord who wields a bow in His hand and is the lord of speech, I repeat the tale as I have heard it. Śārādā (the goddess of speech) is like a puppet; while Śrī Rāma, the inner controller of all, is the master of the puppet show, who holds the strings in his hands. When He blesses a poet knowing him to be a devotee, He causes the goddess to dance in the courtyard of his heart. To Him, the benevolent Lord of Raghus, I bow and commence the recital of His fair virtues. Of all mountains the most charming and the best is Kailāsa, where Śiva and Umā eternally dwell. (1—4)

दो०— सिद्ध तपोधन जोगिजन सुर किंनर मुनिबृंद ।

बसहिं तहाँ सुकृती सकल सेवहिं सिव सुखकंद ॥ १०५ ॥

Do.: **siddha tapodhana jogijana sura kiṁnara munibṛṁda,**
basahī taḥā sukṛtī sakala sevahī siva sukhakaṁda.105.

Hosts of Siddhas (adepts) ascetics and Yogīs (mystics), as well as gods, Kinnaras and sages, all lucky souls, reside there and adore Śiva, the root of all joy. (105)

चौ०— हरि हर बिमुख धर्म रति नाहीं । ते नर तहँ सपनेहुँ नहिं जाहीं ॥

तेहि गिरि पर बट बिटप बिसाला । नित नूतन सुंदर सब काला ॥ १ ॥

त्रिबिध समीर सुसीतलि छाया । सिव बिश्राम बिटप श्रुति गाया ॥

एक बार तेहि तर प्रभु गयऊ । तरु बिलोकि उर अति सुखु भयऊ ॥ २ ॥

निज कर डसि नागरिपु छाला । बैठे सहजहिं संभु कृपाला ॥

कुंद इंदु दर गौर सरीरा । भुज प्रलंब परिधन मुनिचीरा ॥ ३ ॥

तरुन अरुन अंबुज सम चरना । नख दुति भगत हृदय तम हरना ॥

भुजग भूति भूषन त्रिपुरारी । आननु सरद चंद छबि हारी ॥ ४ ॥

Cau.: **hari hara bimukha dharma rati nāhī, te nara taḥā sapanehū nahī jāhī.**
tehi giri para baṭa biṭapa bisālā, nita nūtana suṁdara saba kālā.1.
tribidha samīra susīтали chāyā, siva biśrāma biṭapa śruti gāyā.
eka bāra tehi tara prabhu gayaū, taru biloki ura ati sukhu bhayaū.2.
nija kara ḍāsi nāgaripu chālā, baiṭhe sahajahī sambhu kṛpālā.
kuṁda imḍu dara gaura sarīrā, bhuja pralamba paridhana municīrā.3.
taruna aruna ambuja sama caranā, nakha duti bhagata hṛdaya tama haranā.
bhujaga bhūti bhūṣana tripurārī, ānanu sarada caṁda chabi hārī.4.

Those who have their faces turned away from Hari and Hara and have no love for righteousness cannot even dream of going there. On the summit of that mountain exists a huge banyan tree, which is ever young and is charming during all seasons. Fanned by cool, soft and fragrant breezes, its shade is very refreshing. It is the favourite resort of Śiva, extolled by the Vedas. Once upon a time the Lord betook Himself beneath the tree and was much gladdened at heart to see it. Spreading His tigerskin on the ground with His own hands, the all-merciful Śiva sat down casually. His body fair in hue as the jasmine, the

moon and the conch-shell; long arms of inordinate length; a hermit's covering, consisting of the bark of trees, wrapped round His loins; His feet resembling a pair of full-blown red lotuses and their toe-nails shedding a lustre which dispelled the darkness of the devotee's heart; serpents and the ashes serving as ornaments of the Slayer of Tripura and His countenance eclipsing the splendour even of the autumnal full moon. (1—4)

दो०— जटा मुकुट सुरसरित सिर लोचन नलिन बिसाल ।

नीलकंठ लावन्यनिधि सोह बालबिधु भाल ॥ १०६ ॥

Do.: *jaṭā mukuṭa surasarita sira locana nalina bisāla,*
nīlakamṭha lāvanyanidhi soha bālabidhu bhāla.106.

With His twisted coils of hair for a crown and the celestial stream (the Gaṅgā) adorning His head, eyes as big as a pair of lotuses, throat dark with poison and with the crescent shining on His brow, the Lord looked like a veritable mine of beauty. (106)

चौ०— बैठे सोह कामरिपु कैसें । धरें सरीरु सांतरसु जैसें ॥
पारबती भल अवसरु जानी । गई संभु पहिं मातु भवानी ॥ १ ॥
जानि प्रिया आदरु अति कीन्हा । बाम भाग आसनु हर दीन्हा ॥
बैठीं सिव समीप हरषाई । पूरुब जन्म कथा चित आई ॥ २ ॥
पति हियँ हेतु अधिक अनुमानी । बिहसि उमा बोलीं प्रिय बानी ॥
कथा जो सकल लोक हितकारी । सोइ पूछन चह सैलकुमारी ॥ ३ ॥
बिस्वनाथ मम नाथ पुरारी । त्रिभुवन महिमा बिदित तुम्हारी ॥
चर अरु अचर नाग नर देवा । सकल करहिं पद पंकज सेवा ॥ ४ ॥

Cau.: *baiṭhe soha kāmariṣu kaisē, dharē sarīru sāmtarasu jaisē.*
pārabatī bhala avasaru jānī, gaī saṁbhu pahī mātu bhavānī.1.
jāni priyā ādaru ati kīnhā, bāma bhāga āsanu hara dīnhā.
baiṭhī siva samīpa haraṣāī, pūruba janma kathā cita āī.2.
pati hiyā hetu adhika anumānī, bihasi umā bolī priya bānī.
kathā jo sakala loka hitakārī, soi pūchana caha sailakumārī.3.
bisvanātha mama nātha purārī, tribhuvana mahimā bidita tumhārī.
cara aru acara nāga nara devā, sakala karahī pada paṁkaja sevā.4.

Seated there, the Destroyer of Cupid looked like an incarnation of the sentiment of Quietism. Finding it a good opportunity, Mother Bhavānī called on Śambhu. In recognition of Her wifely love Lord Hara showed Her great courtesy and assigned Her a seat on His left side. Pārvatī gladly sat down beside Śiva and recalled the history of Her past life. Presuming that Her lord cherished in His heart greater love for Her than before, Umā smilingly spoke the following sweet words to Him: the Daughter of Himālaya sought to elicit from Her lord the story which is profitable to the whole world. “O Lord of the universe, O my Master, O slayer of the demon Tripura! Your glory is known to all the three spheres. Animate as well as inanimate beings, Nāgas, men and gods, all do homage to Your lotus-feet. (1—4)

दो०— प्रभु समरथ सर्वग्य सिव सकल कला गुन धाम ।

जोग ग्यान बैराग्य निधि प्रनत कलपतरु नाम ॥ १०७ ॥

**Do.: prabhu samaratha sarbagya siva sakala kalā guna dhāma,
joga gyāna bairāgya nidhi pranata kalapataru nāma.107.**

“My Lord, You are all-powerful, all-wise and all-blissful; You are a repository of all arts and virtues and a storehouse of Yoga (askesis), wisdom and dispassion. Your Name is a wish-yielding tree as it were to the suppliant. (107)

चौ०— जौं मो पर प्रसन्न सुखरासी । जानिअ सत्य मोहि निज दासी ॥
तौ प्रभु हरहु मोर अग्याना । कहि रघुनाथ कथा बिधि नाना ॥ १ ॥
जासु भवनु सुरतरु तर होई । सहि कि दरिद्र जनित दुखु सोई ॥
ससिभूषन अस हृदयँ बिचारी । हरहु नाथ मम मति भ्रम भारी ॥ २ ॥
प्रभु जे मुनि परमाथबादी । कहहिं राम कहँ ब्रह्म अनादी ॥
सेस सारदा बेद पुराना । सकल करहिं रघुपति गुन गाना ॥ ३ ॥
तुम्ह पुनि राम राम दिन राती । सादर जपहु अनंग आराती ॥
रामु सो अवध नृपति सुत सोई । की अज अगुन अलखगति कोई ॥ ४ ॥

Cau.: jaũ mo para prasanna sukharāsī, jānia satya mohi nija dāsī.
tau prabhu harahu mora agyānā, kahi raghunātha kathā bidhi nānā.1.
jāsu bhavanu surataru tara hoī, sahi ki daridra janita dukhu soī.
sasibhūṣana asa hṛdayā bicārī, harahu nātha mama mati bhrama bhārī.2.
prabhu je muni paramārabhādī, kahahī rāma kahū brahma anādī.
sesa sārādā beda purānā, sakala karahī raghupati guna gānā.3.
tumha puni rāma rāma dina rātī, sādara japahu anāga ārātī.
rāmu so avadha nrpati suta soī, kī aja aguna alakhagati koī.4.

“O blissful Lord, if You are pleased with me and know me to be Your faithful servant, then, my Master, disperse my ignorance by repeating to me the various stories of the Lord of Raghus. Why should he who has his abode beneath a wish-yielding tree undergo the suffering born of want? Bearing this in mind, O Lord with the crescent on the forehead, dispel the great confusion of my mind. O Lord, the sages who discourse on the supreme Reality speak of Rāma as the Brahma who has no beginning; Śeṣa and Śārādā, as well as the Vedas and the Purāṇas, all sing praises of the Lord of Raghus. You too, O Subduer of Love, reverently repeat the word ‘Rāma’ night and day. Is this Rāma the same as the son of the King of Ayodhyā or some other unborn, unqualified and imperceptible Being?” (1—4)

दो०— जौं नृप तनय त ब्रह्म किमि नारि बिरहँ मति भोरि ।
देखि चरित महिमा सुनत भ्रमति बुद्धि अति मोरि ॥ १०८ ॥

**Do.: jaũnrpa tanaya ta brahma kimi nāri birahā mati bhorī,
dekhi carita mahimā sunata bhramati buddhi ati morī.108.**

“If a king’s son, how could he be Brahma (the Infinite)? And if he were Brahma, how could his mind get unhinged by the loss of his wife? When I see his acts on the one hand, and hear of his glory on the other, my mind gets utterly confused.” (108)

चौ०— जौं अनीह ब्यापक बिभु कोऊ । कहहु बुझाइ नाथ मोहि सोऊ ॥
 अग्य जानि रिस उर जनि धरहू । जेहि बिधि मोह मिटै सोइ करहू ॥ १ ॥
 मैं बन दीखि राम प्रभुताई । अति भय बिकल न तुम्हहि सुनाई ॥
 तदपि मलिन मन बोधु न आवा । सो फलु भली भाँति हम पावा ॥ २ ॥
 अजहूँ कछु संसउ मन मोरें । करहु कृपा बिनवउँ कर जोरें ॥
 प्रभु तब मोहि बहु भाँति प्रबोधा । नाथ सो समुझि करहु जनि क्रोधा ॥ ३ ॥
 तब कर अस बिमोह अब नाहीं । रामकथा पर रुचि मन माहीं ॥
 कहहु पुनीत राम गुन गाथा । भुजगराज भूषन सुरनाथा ॥ ४ ॥

Cau.: jaũ anīha byāpaka bibhu koũ, kahahu bujhāi nātha mohi soũ.
 agya jāni risa ura jani dharahū, jehi bidhi moha miṭai soi karahū.1.
 mai bana dīkhi rāma prabhutāi, ati bhaya bikala na tumhahi sunāi.
 tadapi malina mana bodhu na āvā, so phalu bhalī bhāti hama pāvā.2.
 ajahū kachu saṁsau mana morē, karahu kṛpā binavaũ kara jorē.
 prabhu taba mohi bahu bhāti prabodhā, nātha so samujhi karahu jani krodhā.3.
 taba kara asa bimoha aba nāhī, rāmakathā para ruci mana māhī.
 kahahu punīta rāma guna gāthā, bhujagarāja bhūṣana suranāthā.4.

“If, my lord, there is any other desireless, all-pervading and all-powerful Brahma, instruct me about the same. Be not angry at my folly, but take steps to wipe out my ignorance. In the wood (in my previous birth) I witnessed Śrī Rāma’s glory, although I was too awe-stricken to tell You. Yet, my mind was so impure that I did not understand, and I reaped a good return for my folly. Some doubt still lingers in my mind. Be gracious to me, I implore You with joined palms. Lord, You instructed me then in ways more than one; yet I did not understand. Do not allow this thought to anger You. I have no such delusion now; I find developed in me a taste for hearing the story of Rāma. Recount the sacred virtues of Śrī Rāma, O Lord of immortals, having the serpent-king (Śeṣa) for an ornament.” (1—4)

दो०— बंदउँ पद धरि धरनि सिरु बिनय करउँ कर जोरि ।

बरनहु रघुबर बिसद जसु श्रुति सिद्धांत निचोरि ॥ १०९ ॥

Do.: baṁdaũ pada dhari dharani siru binaya karaũ kara jori,
 baranahu raghubara bisada jasu śruti siddhānta nicori.109.

“Placing my head on the ground, I adore Your feet and entreat You with joined palms to recount the unsullied glory of the Chief of Raghus, giving in substance the conclusion of the revealed texts (the Vedas) on the subject. (109)

चौ०— जदपि जोषिता नहिं अधिकारी । दासी मन क्रम बचन तुम्हारी ॥
 गूढ़उ तत्त्व न साधु दुरावहिं । आरत अधिकारी जहँ पावहिं ॥ १ ॥
 अति आरति पूछउँ सुराया । रघुपति कथा कहहु करि दाया ॥
 प्रथम सो कारन कहहु बिचारी । निर्गुन ब्रह्म सगुन बपु धारी ॥ २ ॥
 पुनि प्रभु कहहु राम अवतारा । बालचरित पुनि कहहु उदारा ॥
 कहहु जथा जानकी बिबाहीं । राज तजा सो दूषन काहीं ॥ ३ ॥
 बन बसि कीन्हे चरित अपारा । कहहु नाथ जिमि रावन मारा ॥
 राज बैठि कीन्हीं बहु लीला । सकल कहहु संकर सुखसीला ॥ ४ ॥

Cau.: jadapi joṣitā nahī adhikārī, dāsī mana krama bacana tumhārī.
 gūRhau tattva na sādhu durāvahī, ārata adhikārī jahā pāvahī.1.
 ati ārati pūchaū surarāyā, raghupati kathā kahahu kari dāyā.
 prathama so kārana kahahu bicārī, nirguna brahma saguna bapu dhārī.2.
 puni prabhu kahahu rāma avatārā, bālacarita puni kahahu udārā.
 kahahu jathā jānakī bibāhī, rāja tajā so dūṣana kāhī.3.
 bana basi kīnhe carita apārā, kahahu nātha jimi rāvana mārā.
 rāja baiṭhi kīnhī bahu līlā, sakala kahahu saṅkara sukhāsīlā.4.

“Though as a woman I am not qualified to hear it, I am Your servant in thought, word and deed. Saints do not withhold even an esoteric truth wherever they find a person smitten with agony, and therefore qualified to receive it. I ask You with a heart sore distressed; be gracious enough to narrate the story of the Lord of Raghus. First tell me after a mature thought what makes the unqualified Brahma assume a qualified form. Then, my lord, relate the story of Śrī Rāma’s descent, and tell me next the charming exploits of His childhood. Then let me know how He wedded Janaka’s daughter, Sitā, and the fault for which He had to renounce His father’s kingdom later on. Then describe the innumerable deeds performed by Him while He lived in the forest; and further tell me, my lord, how He killed Rāvaṇa. Then relate, O blissful Śaṅkara, all the numerous sports that were enacted by Him after his coronation. (1—4)

दो०— बहुरि कहहु करुनायतन कीन्ह जो अचरज राम ।

प्रजा सहित रघुबंसमनि किमि गवने निज धाम ॥ ११० ॥

Do.: bahuri kahahu karunāyatana kīnha jo acaraja rāma,
 prajā sahita raghubaṁsamani kimi gavane nija dhāma.110.

“Thereafter relate, O gracious Lord, the miracle wrought by Rāma, viz., how that Jewel of Raghu’s line proceeded to His divine Abode alongwith all His subjects.” (110)

चौ०— पुनि प्रभु कहहु सो तत्त्व बखानी । जेहिं बिग्यान मगन मुनि ग्यानी ॥
 भगति ग्यान बिग्यान बिरागा । पुनि सब बरनहु सहित बिभागा ॥ १ ॥
 औरउ राम रहस्य अनेका । कहहु नाथ अति बिमल बिबेका ॥
 जो प्रभु मैं पूछा नहिं होई । सोउ दयाल राखहु जनि गोई ॥ २ ॥
 तुम्ह त्रिभुवन गुर बेद बखाना । आन जीव पाँवर का जाना ॥
 प्रस्न उमा कै सहज सुहाई । छल बिहीन सुनि सिव मन भाई ॥ ३ ॥
 हर हियँ रामचरित सब आए । प्रेम पुलक लोचन जल छाए ॥
 श्रीरघुनाथ रूप उर आवा । परमानंद अमित सुख पावा ॥ ४ ॥

Cau.: puni prabhu kahahu so tattva bakhānī, jehī bigyāna magana muni gyānī.
 bhagati gyāna bigyāna birāgā, puni saba baranahu sahita bibhāgā.1.
 aurau rāma rahasya anekā, kahahu nātha ati bimala bibekā.
 jo prabhu maī pūchā nahī hoī, sou dayāla rākhahu jani goī.2.
 tumha tribhuvana gura beda bakhānā, āna jīva pāvāra kā jānā.
 prasna umā kai sahaja suhāī, chala bihīna suni siva mana bhāī.3.
 hara hiyā rāmacarita saba āe, prema pulaka locana jala chāe.
 śrīraghunātha rūpa ura āvā, paramānanda amita sukha pāvā.4.

“Then expound, my lord, the truth in the realization of which enlightened sages remain absorbed. And thereafter discuss in detail the conceptions of Devotion, Jñāna or Knowledge of the formless Absolute, Vijñāna or the Knowledge of qualified Divinity with and without form, and Dispassion. Over and above this, O Lord of purest understanding, reveal to me the many other mysteries connected with Rāma. And if there be anything which I have omitted to ask, do not keep it back, my gracious lord. You are the preceptor of all the three spheres, so declare the Vedas; what can other poor creatures know?” Śiva was glad at heart to hear these questions of Umā, naturally pleasing and guileless as they were. All the exploits of Rāma flashed on His mind; the hair on His body bristled with rapture and His eyes filled with tears. The figure of Śrī Rāma was reflected on the mirror of His heart. This brought immense joy to Śiva, who is an embodiment of supreme bliss Himself. (1—4)

दो०— मगन ध्यानरस दंड जुग पुनि मन बाहेर कीन्ह ।

रघुपति चरित महेस तब हरषित बरनै लीन्ह ॥ १११ ॥

Do.: **magana dhyānarasa daṇḍa juga puni mana bāhera kīnha, raghupati carita mahesa taba haraṣita baranai līnha.111.**

For an hour or so Śiva was lost in the ecstasy of meditation. He then recovered Himself and thereafter began joyfully to tell the story of Rāma. (111)

चौ०— झूठेउ सत्य जाहि बिनु जानें । जिमि भुजंग बिनु रजु पहिचानें ॥
जेहि जानें जग जाइ हेराई । जागें जथा सपन भ्रम जाई ॥ १ ॥
बंदउँ बालरूप सोइ रामू । सब सिधि सुलभ जपत जिसु नामू ॥
मंगल भवन अमंगल हारी । द्रवउ सो दसरथ अजिर बिहारी ॥ २ ॥
करि प्रनाम रामहि त्रिपुरारी । हरषि सुधा सम गिरा उचारी ॥
धन्य धन्य गिरिराजकुमारी । तुम्ह समान नहिं कोउ उपकारी ॥ ३ ॥
पूँछेहु रघुपति कथा प्रसंगा । सकल लोक जग पावनि गंगा ॥
तुम्ह रघुबीर चरन अनुरागी । कीन्हिहु प्रसन्न जगत हित लागी ॥ ४ ॥

Cau. : **jhūṭheu satya jāhi binu jānē, jimi bhujaṅga binu raju pahicānē. jehi jānē jaga jāi herāi, jāgē jathā sapana bhrama jāi.1. baṇḍau bālarūpa soi rāmū, saba sidhi sulabha japata jisū nāmū. maṅgala bhavana amaṅgala hārī, dravau so dasaratha ajira bihārī.2. kari pranāma rāmahi tripurārī, haraṣi sudhā sama girā ucārī. dhanya dhanya girirājakumārī, tumha samāna nahī kou upakārī.3. pūṅchehu raghupati kathā prasaṅgā, sakala loka jaga pāvani gaṅgā. tumha raghubīra carana anurāgī, kīnhihu prasna jagata hita lāgī.4.**

“Due to lack of knowledge about Śrī Rāma even the unreal passes for real, just as ignorance about a rope leads us to mistake it for a snake. Even so the moment we know Him the world of matter vanishes, just as the delusion of a dream disappears as soon as we wake up. Him do I reverence in the form of a Child, the repetition of whose Name brings all kinds of success within our easy reach. May that Home of bliss and Bane of woe take compassion on me—He who sports in the courtyard of king Daśaratha.” After thus paying homage to Rāma, the Slayer of the demon Tripura joyfully

spoke in mellifluous accents as follows: “You are indeed blessed and worthy of applause, O daughter of the mountain-king; there is no such benefactor as you. You have asked Me to repeat the history of the Lord of Raghus, which is potent enough to sanctify all the spheres even as the Gaṅgā purifies the whole world. You are full of love for the feet of the Hero of Raghu’s race; You have put questions to Me only with an eye to the good of the world.” (1—4)

दो०— राम कृपा तें पारबति सपनेहुँ तव मन माहिं।

सोक मोह संदेह भ्रम मम बिचार कछु नाहिं ॥ ११२ ॥

Do.: *rāma kṛpā tē pārabati sapaneḥṭṭ tava mana māhī,*
soka moha saṁdeha bhrama mama bicāra kachu nāhī. 112.

“By the blessing of Rāma, O Pārvatī, not even in dream can grief, infatuation, doubt or error enter your mind, so far as I can judge.” (112)

चौ०— तदपि असंका कीन्हिहु सोई। कहत सुनत सब कर हित होई॥
जिन्ह हरि कथा सुनी नहिं काना। श्रवन रंघ अहिभवन समाना॥ १॥
नयनन्हि संत दरस नहिं देखा। लोचन मोरपंख कर लेखा॥
ते सिर कटु तुंबरि समतूला। जे न नमत हरि गुर पद मूला॥ २॥
जिन्ह हरिभगति हृदयँ नहिं आनी। जीवत सव समान तेइ प्रानी॥
जो नहिं करइ राम गुन गाना। जीह सो दादुर जीह समाना॥ ३॥
कुलिस कठोर निठुर सोइ छाती। सुनि हरिचरित न जो हरषाती॥
गिरिजा सुनुहु राम कै लीला। सुर हित दनुज बिमोहनसीला॥ ४॥

Cau.: *tadapi asaṁkā kīnhihu soī, kahata sunata saba kara hita hoī.*
jinha hari kathā sunī nahī kānā, śravana raṁdhra ahibhavana samānā. 1.
nayanānhi saṁta darasa nahī dekhā, locana morapaṁkha kara lekha.
te sira kaṭu tumbari samatūlā, je na namata hari gura pada mūlā. 2.
jinha haribhagati hṛdayā nahī ānī, jīvata sava samāna tei prānī.
jo nahī karai rāma guna gānā, jiha so dādura jiha samānā. 3.
kulisa kaṭhōra niṭhura soi chātī, suni haricarita na jo haraṣātī.
girijā sunahu rāma kai līlā, sura hita danuja bimohanasīlā. 4.

“Yet you have expressed the same old doubts again, so that all those who repeat or hear this account may be benefited thereby. The ears of those who have never heard the stories of Śrī Hari are no better than snake-holes. The eyes of those who have not blessed them with the sight of saints are as good as the sham eyes in a peacock’s tail. The heads that bow not at the soles of Śrī Hari or of one’s preceptor are just like bitter pumpkins. Those who have cherished not in their heart the spirit of devotion to Śrī Hari are as good as dead, though living. The tongue that does not sing the praises of Rāma is just like the tongue of a frog. The heart which does not rejoice to hear the tales of Śrī Hari is hard as adamant and cruel indeed. Hear, O Girijā, the exploits of Śrī Rāma, which prove beneficial to the gods and mystify the demons.” (1—4)

दो०— रामकथा सुरधेनु सम सेवत सब सुख दानि।

सतसमाज सुरलोक सब को न सुनै अस जानि ॥ ११३ ॥

Do.: **rāmakathā suradhenu sama sevata saba sukha dāni,
satasamāja suraloka saba ko na sunai asa jāni.113.**

“Like the cow of plenty, the story of Rāma bestows all blessings on those who devote themselves to it; and the assemblages of saints are the various abodes of gods. Knowing this, who would not listen to it?” (113)

चौ०— रामकथा सुंदर कर तारी । संसय बिहग उड़ावनिहारी ॥
रामकथा कलि बिटप कुठारी । सादर सुनु गिरिराजकुमारी ॥ १ ॥
राम नाम गुन चरित सुहाए । जनम करम अगनित श्रुति गाए ॥
जथा अनंत राम भगवाना । तथा कथा कीरति गुन नाना ॥ २ ॥
तदपि जथा श्रुत जसि मति मोरी । कहिहउँ देखि प्रीति अति तोरी ॥
उमा प्रस्न तव सहज सुहाई । सुखद संतसंमत मोहि भाई ॥ ३ ॥
एक बात नहिं मोहि सोहानी । जदपि मोह बस कहेहु भवानी ॥
तुम्ह जो कहा राम कोउ आना । जेहि श्रुति गाव धरहिं मुनि ध्याना ॥ ४ ॥

Cau.: **rāmakathā suṁdara kara tāri, saṁsaya bihaga uRāvanihārī.
rāmakathā kali biṭapa kuṭhārī, sādara sunu girirājakumārī.1.
rāma nāma guna carita suhāe, janama karama aganita śruti gāe.
jathā ananta rāma bhagavānā, tathā kathā kīrati guna nānā.2.
tadapi jathā śruta jasi mati morī, kahihaũ dekhi prīti ati torī.
umā prasna tava sahaja suhāi, sukhada saṁtasaṁmata mohi bhāi.3.
eka bāta nahī mohi sohānī, jadapi moha basa kahehu bhavānī.
tumha jo kahā rāma kou ānā, jehi śruti gāva dharahī muni dhyānā.4.**

“The story of Rāma is the lovely clap of hand-palms which scares away the birds of doubt. Even so the story of Rāma is an axe to the tree of Kaliyuga (the impurities of the Kali age); listen to it with reverence, O daughter of the mountain-king. The charming names of Śrī Rāma, as well as His virtues, stories, births and deeds have all been declared by the Vedas to be beyond number. As there is no end to the divine Rāma, even so His stories, glory and virtues are also endless. Yet, seeing your great love, I will tell them even as I have heard of them to the best of my intellectual capacity. Umā, your inquiries are naturally winning and delightful and such as are approved of by the saints; as for myself I am particularly pleased to hear them. But there was one thing, Bhavānī, which I did not like, although you uttered it under a spell of delusion: you suggested that the Rāma whom the Vedas extol and on whom the sages contemplate is someone else!” (1—4)

दो०— कहहिं सुनहिं अस अधम नर ग्रसे जे मोह पिसाच ।
पाषंडी हरि पद बिमुख जानहिं झूठ न साच ॥ ११४ ॥

Do.: **kahahī sunahī asa adhama nara grase je moha pisāca,
pāṣaṁḍī hari pada bimukha jānahī jhūṭha na sāca.114.**

“Such words are spoken and heard by those vile men alone who are possessed by the devil of infatuation, are impious and averse to the feet of Śrī Hari and know no difference between truth and falsehood.” (114)

चौ०— अग्य अकोबिद अंध अभागी । काई बिषय मुकुर मन लागी ॥
 लंपट कपटी कुटिल बिसेषी । सपनेहुँ संतसभा नहिं देखी ॥ १ ॥
 कहहिं ते बेद असंमत बानी । जिन्ह कें सूझ लाभु नहिं हानी ॥
 मुकुर मलिन अरु नयन बिहीना । राम रूप देखहिं किमि दीना ॥ २ ॥
 जिन्ह कें अगुन न सगुन बिबेका । जल्पहिं कल्पित बचन अनेका ॥
 हरिमाया बस जगत भ्रमाहीं । तिन्हहि कहत कछु अघटित नाहीं ॥ ३ ॥
 बातुल भूत बिबस मतवारे । ते नहिं बोलहिं बचन बिचारे ॥
 जिन्ह कृत महामोह मद पाना । तिन्ह कर कहा करिअ नहिं काना ॥ ४ ॥

Cau.: agya akobida aṁdha abhāgī, kāi biṣaya mukura mana lāgī.
 laṁpaṭa kapaṭī kuṭila biseṣī, sapanehū saṁtasabhā nahī dekhī.1.
 kahahī te beda asaṁmata bānī, jinha kē sūjha lābhu nahī hānī.
 mukura malina aru nayana bihīnā, rāma rūpa dekhahī kimi dīnā.2.
 jinha kē aguna na saguna bibekā, jalpahī kalpita bacana anakā.
 harimāyā basa jagata bhramāhī, tinhahi kahata kachu aghaṭita nāhī.3.
 bātula bhūta bibasa matavāre, te nahī bolahī bacana bicāre.
 jinha kṛta mahāmoha mada pānā, tinha kara kahā karia nahī kānā.4.

“Foolish, ignorant and blind wretches, the mirror of whose heart is clouded by the film of sensuality, lecherous, deceitful and grossly perverse, who have never seen an assemblage of holy men even in a dream and who have no sense of gain and loss, they alone make statements which are repugnant to the Vedas. The mirror of their heart is soiled and they have no eyes to see; how-then, can those wretched souls behold the beauty of Śrī Rāma? For those who have no knowledge either of the unqualified Brahma or of qualified Divinity, who indulge in fanciful utterances of various kinds and who spin round in this world under the influence of Śrī Hari’s deluding potency, no assertion is too absurd to make. Those who are delirious or mad, those who are possessed and those who are inebriated, do not talk sense. None should give ear to the ravings of those who have drunk the wine of infatuation.” (1—4)

सो०— अस निज हृदयँ बिचारि तजु संसय भजु राम पद ।
 सुनु गिरिराज कुमारि भ्रम तम रबि कर बचन मम ॥ ११५ ॥

So.: asa nija hṛdayā bicāri taju saṁsaya bhaju rāma pada,
 sunu girirāja kumāri bhrama tama rabi kara bacana mama.115.

“Thus assured in your heart, discard all doubt and adore Śrī Rāma’s feet. O daughter of the mountain-king, hear my words, which are sun-beams as it were for the darkness of error.” (115)

चौ०— सगुनहि अगुनहि नहिं कछु भेदा । गावहिं मुनि पुरान बुध बेदा ॥
 अगुन अरूप अलख अज जोई । भगत प्रेम बस सगुन सो होई ॥ १ ॥
 जो गुन रहित सगुन सोइ कैसें । जलु हिम उपल बिलग नहिं जैसें ॥
 जासु नाम भ्रम तिमिर पतंगा । तेहि किमि कहिअ बिमोह प्रसंगा ॥ २ ॥

राम सच्चिदानंद दिनेसा । नहिं तहँ मोह निसा लवलेसा ॥
 सहज प्रकासरूप भगवाना । नहिं तहँ पुनि बिग्यान बिहाना ॥ ३ ॥
 हरष बिषाद ग्यान अग्याना । जीव धर्म अहमिति अभिमाना ॥
 राम ब्रह्म व्यापक जग जाना । परमानंद परेस पुराना ॥ ४ ॥

Cau.: sagunahi agunahi nahī kachu bhedā, gāvahī muni purāna budha bedā.
 aguna arūpa alakha aja joī, bhagata prema basa saguna so hoī.1.
 jo guna rahita saguna soi kaisē, jalu hima upala bilaga nahī jaisē.
 jāsū nāma bhrama timira patarṅgā, tehi kimi kahia bimoha prasarṅgā.2.
 rāma saccidānanda dinesā, nahī tahā moha nisā lavalēsā.
 sahaja prakāsarūpa bhagavānā, nahī tahā puni bigyāna bihānā.3.
 haraṣa biṣāda gyāna agyānā, jīva dharma ahamiti abhimānā.
 rāma brahma byāpaka jaga jānā, paramānanda paresa purānā.4.

There is no difference between qualified Divinity and the unqualified Brahma: so declare the sages and men of wisdom, the Vedas and the Purāṇas. That which is attributeless and formless, imperceptible and unborn, becomes qualified under the influence of the devotee's love. How can the Absolute become qualified? In the same way as water and the hail-stone are non-different in substance. Infatuation is out of the question for Him whose very Name is like the sun to the darkness of error. Śrī Rāma, who is Truth, Consciousness and Bliss combined, is like the sun; the night of ignorance cannot subsist in Him even to the smallest degree. He is the Lord whose very being is light; there is no dawn of understanding in His case (for the dawn presupposes night and night there is none in the sunlight of Śrī Rāma). Joy and grief, knowledge and ignorance, egoism and pride—these are the characteristics of a Jīva (finite being). Śrī Rāma is the all-pervading Brahma; He is supreme bliss personified, the highest Lord and the most ancient Being. The whole world knows it. (1—4)

दो०— पुरुष प्रसिद्ध प्रकास निधि प्रगट परावर नाथ ।

रघुकुलमनि मम स्वामि सोइ कहि सिवै नायउ माथ ॥ ११६ ॥

Do.: puruṣa prasiddha prakāsa nidhi pragaṭa parāvara nātha,
 raghukulamani mama svāmi soi kahi sivā nāyau mātha.116.

“He who is universally known as the Spirit, the fount of light, manifest in all forms and is the lord of life as well as of matter, that Jewel of Raghu's line is my Master.” So saying Śiva bowed His head to Him. (116)

चौ०— निज भ्रम नहिं समुझहिं अग्यानी । प्रभु पर मोह धरहिं जड़ प्रानी ॥

जथा गगन घन पटल निहारी । झाँपेउ भानु कहहिं कुबिचारी ॥ १ ॥
 चितव जो लोचन अंगुलि लाएँ । प्रगट जुगल ससि तेहि के भाएँ ॥
 उमा राम बिषइक अस मोहा । नभ तम धूम धूरि जिमि सोहा ॥ २ ॥
 बिषय करन सुर जीव समेता । सकल एक तें एक सचेता ॥
 सब कर परम प्रकासक जोई । राम अनादि अवधपति सोई ॥ ३ ॥
 जगत प्रकास्य प्रकासक रामू । मायाधीस ग्यान गुन धामू ॥
 जासु सत्यता तें जड़ माया । भास सत्य इव मोह सहाया ॥ ४ ॥

Cau.: nija bhrama nahī samujhahī agyānī, prabhu para moha dharahī jaRa prānī.
 jathā gagana ghana paṭala nihārī, jhāpeu bhānu kahahī kubicārī.1.
 citava jo locana aṁguli lāē, pragata jugala sasi tehi ke bhāē.
 umā rāma biṣaika asa mohā, nabha tama dhūma dhūri jimi sohā.2.
 biṣaya karana sura jīva sametā, sakala eka tē eka sacetā.
 saba kara parama prakāsaka joī, rāma anādi avadhapati soī.3.
 jagata prakāsyā prakāsaka rāmū, māyādhīsa gyāna guna dhāmū.
 jāsu satyatā tē jaRa māyā, bhāsa satya iva moha sahāyā.4.

“Fools do not perceive their own error; on the other hand, those stupid creatures attribute infatuation to the Lord, just as on seeing the sky covered with clouds, men of unsound judgment declare that the sun has been screened by the clouds. To him who sees with a finger stuck into his eyes the moon appears as doubled. Umā, infatuation is attributed to Rāma in the same way as darkness, smoke or dust appears in the sky. The objects of the senses, the senses and their presiding deities as well as the Jīva (embodied soul)—all these derive their illumination one from the other. (That is to say, the objects are illumined by the senses, the senses are illumined by their presiding deities and the deities presiding over the senses are illumined by the conscious Self). The supreme illuminator of them all is the eternal Rāma, king of Ayodhyā. The world of matter is the object of illumination, while Rāma is its illuminator. He is the lord of Māyā and the abode of wisdom and virtues. It is due to His reality that even unconscious Matter appears as real through ignorance.” (1—4)

दो०— रजत सीप महँ भास जिमि जथा भानु कर बारि ।

जदपि मृषा तिहुँ काल सोइ भ्रम न सकइ कोउ टारि ॥ ११७ ॥

Do.: rajata sīpa mahū bhāsa jimi jathā bhānu kara bāri,
 jadapi mṛṣā tihū kāla soi bhrama na sakai kou ṭāri.117.

“Just as a shell is mistaken for silver and a mirage for water even though the appearance is false at all times (in the past, present and future), nobody can dispel this delusion.” (117)

चौ०— एहि बिधि जग हरि आश्रित रहई । जदपि असत्य देत दुख अहई ॥
 जौ सपनें सिर काटै कोई । बिनु जागें न दूरि दुख होई ॥ १ ॥
 जासु कृपाँ अस भ्रम मिटि जाई । गिरिजा सोइ कृपाल रघुराई ॥
 आदि अंत कोउ जासु न पावा । मति अनुमानि निगम अस गावा ॥ २ ॥
 बिनु पद चलइ सुनइ बिनु काना । कर बिनु करम करइ बिधि नाना ॥
 आनन रहित सकल रस भोगी । बिनु बानी बकता बड़ जोगी ॥ ३ ॥
 तन बिनु परस नयन बिनु देखा । ग्रहइ घन बिनु बास असेषा ॥
 असि सब भाँति अलौकिक करनी । महिमा जासु जाइ नहिं बरनी ॥ ४ ॥

Cau.: ehi bidhi jaga hari āśrita rahaī, jadapi asatya deta dukha ahaī.
 jaū sapanē sira kāṭai koī, binu jāgē na dūri dukha hoī.1.
 jāsu kṛpā asa bhrama miṭi jāī, girijā soi kṛpāla raghurāī.
 ādi aṁta kou jāsu na pāvā, mati anumāni nigama asa gāvā.2.

binu pada calai sunai binu kĀnā, kara binu karama karai bidhi nānā.
 ānana rahita sakala rasa bhogī, binu bānī bakatā baRa jogī.3.
 tana binu parasa nayana binu dekhā, grahai ghrāna binu bāsa aseṣā.
 asi saba bhāti alaukika karani, mahimā jāsu jāi nahī barani.4.

“In a like manner is this world of matter superimposed on Hari. Though unreal, it gives us pain nonetheless, just as if a man’s head is cut off in a dream, he is not rid of pain till he wakes. Girijā, He whose grace wipes out such delusion is none else than the benevolent Lord of Raghus. Nobody has been able to discover His beginning or end. Basing their conclusions on speculation the Vedas have described Him in the following words. He walks without feet, hears without ears and performs actions of various kinds even without hands. He enjoys all tastes without a mouth (palate) and is a most clever speaker even though devoid of speech. He touches without a body (the tactile sense), sees without eyes and catches all odours even without a nose (the olfactory sense). His ways are thus supernatural in every respect and His glory is beyond description.” (1—4)

दो०— जेहि इमि गावहिं बेद बुध जाहि धरहिं मुनि ध्यान ।

सोइ दसरथ सुत भगत हित कोसलपति भगवान ॥ ११८ ॥

Do.: jehi imi gāvahī beda budha jāhi dharahī muni dhyāna,
 soi dasaratha suta bhagata hita kosalapati bhagavāna.118.

“He who is thus extolled by the Vedas and men of wisdom and whom the sages love to contemplate is no other than the divine Rāma, son of Daśaratha, lord of Ayodhyā, the friend of His devotees.” (118)

चौ०— कासीं मरत जंतु अवलोकी । जासु नाम बल करउँ बिसोकी ॥

सोइ प्रभु मोर चराचर स्वामी । रघुबर सब उर अंतरजामी ॥ १ ॥
 बिबसहुँ जासु नाम नर कहहीं । जनम अनेक रचित अघ दहहीं ॥
 सादर सुमिरन जे नर करहीं । भव बारिधि गोपद इव तरहीं ॥ २ ॥
 राम सो परमात्मा भवानी । तहँ भ्रम अति अबिहित तव बानी ॥
 अस संसय आनत उर माहीं । ग्यान बिराग सकल गुन जाहीं ॥ ३ ॥
 सुनि सिव के भ्रम भंजन बचना । मिटि गै सब कुतरक कै रचना ॥
 भइ रघुपति पद प्रीति प्रतीती । दारुन असंभावना बीती ॥ ४ ॥

Cau.: kāsī marata jantu avalokī, jāsu nāma bala karaū bisokī.
 soi prabhu mora carācara svāmī, raghubara saba ura antarajāmī.1.
 bibasahū jāsu nāma nara kahaī, janama aneka racita agha dahahī.
 sādara sumirana je nara karahī, bhava bāridhi gopada iva tarahī.2.
 rāma so paramātamā bhavānī, tahā bhrama ati abihita tava bānī.
 asa saṁsaya ānata ura māhī, gyāna birāga sakala guna jāhī.3.
 suni siva ke bhrama bhamjana bacanā, miṭi gai saba kutaraka kai racanā.
 bhai raghupati pada prīti pratīti, dāruna asaṁbhāvanā bīti.4.

“When I behold any creature dying in the holy Kāśī (the modern Vārāṇasī), it is by the power of His Name that I rid it of all sorrow (liberate it). He is my Lord, the Chief of

Raghus, the sovereign of all creation, animate as well as inanimate, the witness of all hearts. If men repeat His Name even in a helpless state, sins committed by them in a series of previous existences are burnt away; while those who devoutly remember Him are able to cross the ocean of mundane existence as if it were a mere hollow made by the hoof of a cow. Rāma is no other than that supreme Spirit. Bhavānī; your assertion that He is subject to delusion is wholly unwarranted. The moment a man harbours such a doubt in his mind, his wisdom, dispassion and all other virtues bid adieu to him.” When Pārvatī heard Śiva’s illuminating words, the whole structure of her sophistry collapsed. Attachment and devotion to the feet of the Lord of Raghus sprang in her heart and her shocking incredulity disappeared. (1—4)

दो०— पुनि पुनि प्रभु पद कमल गहि जोरि पंकरुह पानि ।

बोलीं गिरिजा बचन बर मनहुँ प्रेम रस सानि ॥ ११९ ॥

Do.: **puni puni prabhu pada kamala gahi jori paṁkaruha pāni,**
bolīṅ girijā bacana bara manahūṅ prema rasa sāni.119.

Clasping the lotus-feet of her lord again and again, and joining her lotus-like palms, Pārvatī spoke the following fine words, steeping them as it were in the nectar of love:—

चौ०— ससि कर सम सुनि गिरा तुम्हारी । मिटा मोह सरदातप भारी ॥

तुम्ह कृपाल सबु संसउ हरेऊ । राम स्वरूप जानि मोहि परेऊ ॥ १ ॥

नाथ कृपाँ अब गयउ बिषादा । सुखी भयउँ प्रभु चरन प्रसादा ॥

अब मोहि आपनि किंकरि जानी । जदपि सहज जड़ नारि अयानी ॥ २ ॥

प्रथम जो मैं पूछा सोइ कहहू । जौं मो पर प्रसन्न प्रभु अहहू ॥

राम ब्रह्म चिनमय अबिनासी । सर्व रहित सब उर पुर बासी ॥ ३ ॥

नाथ धरेउ नरतनु केहि हेतू । मोहि समुझाइ कहहु बृषकेतू ॥

उमा बचन सुनि परम बिनीता । रामकथा पर प्रीति पुनीता ॥ ४ ॥

Cau.: **sasi kara sama suni girā tumhārī, miṭā moha saradātapa bhārī.**
tumha kṛpāla sabu saṁsau hareū, rāma svarūpa jāni mohi pareū.1.
nātha kṛpāṅ aba gayau biṣādā, sukhī bhayaūṅ prabhu carana prasādā.
aba mohi āpani kiṁkari jānī, jadapi sahaja jaRa nāri ayānī.2.
prathama jo mai pūchā soi kahahū, jaū mo para prasanna prabhu ahahū.
rāma brahma cinamaya abināsī, sarba rahita saba ura pura bāsī.3.
nātha dhareu naratanu kehi hetū, mohi samujhāi kahahu bṛṣaketū.
umā bacana suni parama binītā, rāmakathā para prīti punītā.4.

“Now that I have listened to Your words, which were refreshing as moonbeams, my ignorance, like the feverish heat of the autumnal sunshine, has faded away. You have removed all my doubt, O gracious Lord, and the reality of Rāma has been revealed to me. By Your grace, my lord, my gloom has been lifted and I feel happy now by the blessing of my lord’s feet. Now, regarding me as Your slave, even though I am a woman, ignorant and stupid by nature, answer my former question, if You are pleased with me, my lord. Rāma, I now understand, is no other than the indestructible Brahma (God), who is consciousness itself and who, though bereft of all, yet dwells in the heart of all. Why

did He take the form of a human being? Explain this to me, O Śaṅkara.” Hearing Umā’s most polite words and seeing Her unadulterated love for the story of Śrī Rāma—(1—4)

दो०— हियँ हरषे कामारि तब संकर सहज सुजान ।

बहु बिधि उमहि प्रसंसि पुनि बोले कृपानिधान ॥ १२० (क) ॥

Do.: *hiyā haraṣe kāmāri taba saṅkara sahaja sujāna,*
bahu bidhi umahi prasamsi puni bole kṛpānidhāna.120(A).

—The all-merciful and all-wise Śaṅkara, the Destroyer of Cupid, was glad at heart and, extolling Umā in so many ways, said :— (120A)

[PAUSE 1 FOR A NINE-DAY RECITATION]

[PAUSE 4 FOR A THIRTY-DAY RECITATION]

सो०— सुनु सुभ कथा भवानि रामचरितमानस बिमल ।

कहा भुसुंङि बखानि सुना बिहग नायक गरुड़ ॥ १२० (ख) ॥

सो संबाद उदार जेहि बिधि भा आगें कहब ।

सुनहु राम अवतार चरित परम सुंदर अनघ ॥ १२० (ग) ॥

हरि गुन नाम अपार कथा रूप अगनित अमित ।

मैं निज मति अनुसार कहउँ उमा सादर सुनहु ॥ १२० (घ) ॥

So.: *sunu subha kathā bhavāni rāmacaritamānasa bimala,*
kahā bhusuṇḍi bakhāni sunā bihaga nāyaka garuRa.120(B).
so saṁbāda udāra jehi bidhi bhā āgē kahaba,
sunahu rāma avatāra carita parama suṁdara anagha.120(C).
hari guna nāma apāra kathā rūpa aganita amita,
maī nija mati anusāra kahaū umā sādara sunahu.120(D).

“Hear the blessed story of the holy Rāmacaritamānasa, which was narrated at length by the sage Bhuṣuṇḍi and heard by the king of birds, Garuḍa, I shall tell you later on how that great dialogue took place. First listen to the most charming and sanctifying story of His descent. The virtues, names, stories and forms of Śrī Hari are all unlimited, innumerable and immeasurable. Yet I proceed to tell them according to the best of my intellectual capacity; listen, Umā, with reverence.” (120 B—D)

चौ०— सुनु गिरिजा हरिचरित सुहाए । बिपुल बिसद निगमागम गाए ॥

हरि अवतार हेतु जेहि होई । इदमित्थं कहि जाइ न सोई ॥ १ ॥

राम अतर्क्य बुद्धि मन बानी । मत हमार अस सुनहि सयानी ॥

तदपि संत मुनि बेद पुराना । जस कछु कहहिं स्वमति अनुमाना ॥ २ ॥

तस मैं सुमुखि सुनावउँ तोही । समुझि परइ जस कारन मोही ॥

जब जब होइ धरम कै हानी । बाढ़हिं असुर अधम अभिमानी ॥ ३ ॥

करहिं अनीति जाइ नहिं बरनी । सीदहिं बिप्र धेनु सुर धरनी ॥

तब तब प्रभु धरि बिबिध सरीरा । हरहिं कृपानिधि सज्जन पीरा ॥ ४ ॥

Cau.: **sunu girijā haricarita suhāe, bipula bisada nigamāgama gāe.**
hari avatāra hetu jehi hoī, idamitthaṁ kahi jāi na soī.1.
rāma atarkya buddhi mana bānī, mata hamāra asa sunahi sayānī.
tadapi saṁta muni beda purānā, jasa kachu kahahī svamati anumānā.2.
tasa maī sumukhi sunāvaū tohī, samujhi parai jasa kārana mohī.
jaba jaba hoi dharama kai hānī, bāRrahī asura adhama abhimānī.3.
karahī anīti jāi nahī baranī, sīdahī bipra dhenu sura dharanī.
taba taba prabhu dhari bibidhasarīrā, harahī kṛpānidhi sajjana pīrā.4.

“Hark, O Girijā: the Vedas and the Tantras have sung numerous charming and sinless exploits of Śrī Hari. The cause of Śrī Hari’s descent cannot be precisely stated. Listen, O sensible lady: Śrī Rāma is beyond the grasp of intellect, mind or speech: such is my conviction. Yet, O charming lady, I tell you the reason as I understand it and even as the saints and sages, the Vedas and the Purāṇas have stated according to their intellectual level. Whenever virtue declines and vile and haughty demons multiply and work unquity that cannot be told, and whenever Brāhmaṇas, cows, gods and earth itself are in trouble, the gracious Lord assumes various (transcendent) forms and relieves the distress of the virtuous.” (1—4)

दो०— असुर मारि थापहिं सुरन्ह राखहिं निज श्रुति सेतु ।

जग बिस्तारहिं बिसद जस राम जन्म कर हेतु ॥ १२१ ॥

Do.: **asura māri thāpahī suranha rākhahī nija śruti setu,**
jaga bistārahī bisada jasa rāma janma kara hetu.121.

“Killing the demons He reinstates the gods, preserves the bounds of propriety fixed by the Vedas, which represent His own breath, and diffuses His immaculate glory throughout the world. This is the motive of Śrī Rāma’s descent.” (121)

चौ०— सोइ जस गाइ भगत भव तरहीं । कृपासिंधु जन हित तनु धरहीं ॥

राम जनम के हेतु अनेका । परम बिचित्र एक तैं एका ॥ १ ॥

जनम एक दुइ कहउँ बखानी । सावधान सुनु सुमति भवानी ॥

द्वारपाल हरि के प्रिय दोऊ । जय अरु बिजय जान सब कोऊ ॥ २ ॥

बिप्र श्राप तैं दूनउ भाई । तामस असुर देह तिन्ह पाई ॥

कनककसिपु अरु हाटक लोचन । जगत बिदित सुरपति मद मोचन ॥ ३ ॥

बिजई समर बीर बिख्याता । धरि बराह बपु एक निपाता ॥

होइ नरहरि दूसर पुनि मारा । जन प्रह्लाद सुजस बिस्तारा ॥ ४ ॥

Cau.: **soi jasa gāi bhagata bhava tarahī, kṛpāsīndhu jana hita tanu dharahī.**
rāma janama ke hetu anekā, parama bicitra eka tē ekā.1.
janama eka dui kahaū bakhānī, sāvadhāna sunu sumati bhavānī.
dvārapāla hari ke priya doū, jaya aru bijaya jāna saba koū.2.
bipra śrāpa tē dūnau bhāi, tāmasa asura deha tinha pāi.
kanakakasipu aru hāṭaka locana, jagata bidita surapati mada mocana.3.
bijai samara bira bikhyaṭā, dhari barāha bapu eka nipātā.
hoi narahari dūsara puni mārā, jana prahalāda sujasa bistārā.4.

“Singing this glory the devotees cross the ocean of mundane existence; it is for the sake of His devotees that the compassionate Lord bodies Himself forth. The motives of Śrī Rāma’s birth are many, each more wonderful than the other. I will refer to one or two such births at some length; please listen attentively, O wise Bhavānī. Śrī Hari has two favourite gate-keepers Jaya and Vijaya, who are known to everybody. Due to the curse of certain Brāhmaṇas (Sanaka and his three brothers) both these brothers were born in the accursed species of demons. One of them was known as Hiranyakaśipu and the other as Hiranyākṣa. They became known throughout the universe as the tamers of the pride of Indra (the chief of gods). Both of them were celebrated heroes who came out victorious in battle. The Lord assumed the form of a Boar in order to kill one of the two brothers (viz., Hiranyākṣa); while bodying Himself forth as a Man-Lion, He killed the other (Hiranyakaśipu) and spread the fair renown of His devotee, Prahlāda (Hiranyakaśipu’s son).” (1—4)

दो०— भए निसाचर जाइ तेइ महाबीर बलवान ।

कुंभकरन रावन सुभट सुर बिजई जग जान ॥ १२२ ॥

Do.: **bhae nisācara jāi tei mahābīra balavāna,**
kumbhakarana rāvana subhaṭa sura bijaī jaga jāna.122.

“It is these two brothers that were born again as the powerful and most valiant Rākṣasas. Rāvaṇa and Kumbhakarṇa, who were great warriors and, as all the world knows, conquered even gods.” (122)

चौ०— मुकुत न भए हते भगवाना । तीनि जनम द्विज बचन प्रवाना ॥

एक बार तिन्ह के हित लागी । धरेउ सरीर भगत अनुरागी ॥ १ ॥

कस्यप अदिति तहाँ पितु माता । दसरथ कौसल्या बिख्याता ॥

एक कलप एहि बिधि अवतारा । चरित पवित्र किए संसारा ॥ २ ॥

एक कलप सुर देखि दुखारे । समर जलंधर सन सब हारे ॥

संभु कीन्ह संग्राम अपारा । दनुज महाबल मरइ न मारा ॥ ३ ॥

परम सती असुराधिप नारी । तेहि बल ताहि न जितहि पुरारी ॥ ४ ॥

Cau.: **mukuta na bhae hate bhagavānā, tīni janama dvija bacana pravānā.**
eka bāra tinha ke hita lāgī, dhareu sarīra bhagata anurāgī.1.
kasyapa aditi tahāṁ pitu mātā, dasaratha kausalyā bikhyātā.
eka kalapa ehi bidhi avatārā, carita pavitra kie saṁsārā.2.
eka kalapa sura dekhi dukhāre, samara jalaṁdhara sana saba hāre.
saṁbhu kīnha saṁgrāma apārā, danuja mahābala marai na mārā.3.
parama satī asurādhipa nārī, tehi bala tāhi na jitahi purārī.4.

“Even though slain by the Lord, the two brothers (Hiranyākṣa and Hiranyakaśipu) did not attain liberation; for the Brāhmaṇas had doomed them to three births. It was on their account that the Lover of the devotees bodied Himself forth on one occasion. In that birth Kaśyapa and Aditi were His parents, who were known by the names of Daśaratha and Kausalyā respectively. This was how in one Kalpa (round of creation) the Lord descended from heaven and performed purifying deeds on earth. In another Kalpa all the gods were worsted in their conflict with the demon Jalandhara. Seeing their distress

Śambhu waged war against him, which knew no end; but the demon, who possessed a great might, could not be killed in spite of His best efforts. The wife of the demon chief was a most virtuous lady. Armed by her strength of character the demon could not be conquered even by the Vanquisher of Tripura.” (1—4)

दो०— छल करि टारेउ तासु ब्रत प्रभु सुर कारज कीन्ह ।

जब तेहिं जानेउ मरम तब श्राप कोप करि दीन्ह ॥ १२३ ॥

Do.: chala kari ṭāreu tāsu brata prabhu sura kāraja kīnha,
jaba tehi jāneu marama taba śrāpa kopa kari dīnha.123.

“By a stratagem the Lord broke her vow of chastity and accomplished the purpose of the gods. When the lady discovered the trick, she cursed Him in her wrath.” (123)

चौ०— तासु श्राप हरि दीन्ह प्रमाना । कौतुकनिधि कृपाल भगवाना ॥
तहाँ जलंधर रावन भयऊ । रन हति राम परम पद दयऊ ॥ १ ॥
एक जनम कर कारन एहा । जेहि लागि राम धरी नरदेहा ॥
प्रति अवतार कथा प्रभु केरी । सुनु मुनि बरनी कबिन्ह घनेरी ॥ २ ॥
नारद श्राप दीन्ह एक बारा । कलप एक तेहि लागि अवतारा ॥
गिरिजा चकित भई सुनि बानी । नारद बिष्णुभगत पुनि ग्यानी ॥ ३ ॥
कारन कवन श्राप मुनि दीन्हा । का अपराध रमापति कीन्हा ॥
यह प्रसंग मोहि कहहु पुरारी । मुनि मन मोह आचरज भारी ॥ ४ ॥

Cau.: tāsu śrāpa hari dīnha pramānā, kautukanidhi kṛpāla bhagavānā.
taḥā jalaṁdhara rāvana bhayaū, rana hati rāma parama pada dayaū.1.
eka janama kara kārana ehā, jehi lagi rāma dharī naradehā.
prati avatāra kathā prabhu kerī, sunu muni baranī kabinha ghanerī.2.
nārada śrāpa dīnha eka bārā, kalapa eka tehi lagi avatārā.
girijā cakita bhaī suni bānī, nārada biṣṇubhagata puni gyānī.3.
kārana kavana śrāpa muni dīnhā, kā aparādha ramāpati kīnhā.
yaha prasamga mohi kahahu purārī, muni mana moha ācaraja bhārī.4.

“The sportive and gracious Lord accepted her curse. It was this Jalandhara who was reborn as Rāvaṇa in this latter Kalpa. Killing him in battle Śrī Rāma conferred on him the supreme state (final beatitude). This was the reason why Śrī Rāma assumed a human form in one particular birth. Hark, O Bharadvāja; the story of each birth of the Lord has been sung by poets in diverse ways. On one occasion Nārada cursed the Lord; this served as an excuse of His birth in one particular Kalpa.” Girijā was taken aback to hear these words and said, “Nārada is a votary of God Viṣṇu and enlightened soul too. Wherefore did the sage pronounce a curse? What offence had Lakṣmī’s lord committed against him? Tell me the whole story, O Slayer of the demon Tripura. It is very strange that the sage should have fallen a prey to delusion.” (1—4)

दो०— बोले बिहसि महेस तब ग्यानी मूढ़ न कोइ ।

जेहि जस रघुपति करहिं जब सो तस तेहि छन होइ ॥ १२४ (क) ॥

Do.: bole bihasi mahesa taba gyānī mūRha na koi,
jehi jasa raghupati karahi jaba so tasa tehi chana hoi.124(A).

The great Lord Śiva then replied with a smile, "There is no one enlightened or deluded. Man instantly becomes what the Lord of Raghus wills him to be at a particular moment." (124 A)

सो०— कहउँ राम गुन गाथ भरद्वाज सादर सुनहु ।

भव भंजन रघुनाथ भजु तुलसी तजि मान मद ॥ १२४ (ख) ॥

So.: kahañ rāma guna gātha bharadvāja sādara sunahu,
bhava bhañjana raghunātha bhaju tulasī taji māna mada.124(B).

Said Yājñavalkya, "I am going to recount the virtues of Rāma, O Bharadvāja; listen with a devout mind." Renouncing pride and intoxication, O Tulasīdāsa, adore the Lord of Raghus, who puts an end to metempsychosis. (124 B)

चौ०— हिमगिरि गुहा एक अति पावनि । बह समीप सुरसरी सुहावनि ॥
आश्रम परम पुनीत सुहावा । देखि देवरिषि मन अति भावा ॥ १ ॥
निरखि सैल सरि बिपिन बिभागा । भयउ रमापति पद अनुरागा ॥
सुमिरत हरिहि श्राप गति बाधी । सहज बिमल मन लागि समाधी ॥ २ ॥
मुनि गति देखि सुरेस डेराना । कामहि बोलि कीन्ह सनमाना ॥
सहित सहाय जाहु मम हेतू । चलेउ हरषि हियँ जलचरकेतू ॥ ३ ॥
सुनासीर मन महुँ असि त्रासा । चहत देवरिषि मम पुर बासा ॥
जे कामी लोलुप जग माहीं । कुटिल काक इव सबहि डेराहीं ॥ ४ ॥

Cau.: himagiri guhā eka ati pāvani, baha samīpa surasarī suhāvani.
āśrama parama punīta suhāvā, dekhi devariṣi mana ati bhāvā.1.
nirakhi saila sari bipina bibhāgā, bhayau ramāpati pada anurāgā.
sumirata harihi śrāpa gati bādhi, sahaja bimala mana lāgi samādhi.2.
muni gati dekhi suresa ḍerānā, kāmahi boli kīnha sanamānā.
sahita sahāya jāhu mama hetū, caleu haraṣi hiyā jalacaraketū.3.
sunāsira mana mahū asi trāsā, cahata devariṣi mama pura bāsā.
je kāmī lolupa jaga māhi, kuṭila kāka iva sabahi ḍerāhi.4.

"In the Himālaya mountains there was a most sacred cave; the beautiful heavenly stream (Gaṅgā) flowed near by. The sight of this most holy and charming hermitage highly attracted the mind of the celestial sage Nārada. Seeing the mountain, the river and the forest glades, his heart developed love for the feet of Lakṣmī's lord. The thought of Śrī Hari broke the spell of the curse* (pronounced by Dakṣa, which did not allow him to stay at one place); and his mind, which was naturally sinless, fell into a trance. Seeing the sage's condition, Indra (the chief of gods) became apprehensive. Summoning the god of love, he received him with great honour and said, "For my sake go with your associates!" The god of love (who has a fish emblazoned on his standard) set out gladdened at heart. Indra apprehended that the celestial sage sought to occupy his abode. Those who are lustful and grasping are afraid of everyone like the evil-minded crow. (1—4)

दो०— सूख हाड़ लै भाग सठ स्वान निरखि मृगराज ।

छीनि लेइ जनि जान जड़ तिमि सुरपतिहि न लाज ॥ १२५ ॥

* For the cause of the curse see Caupāi I following Dohā 78 (p. 85)

**Do.: sūkha hāRa lai bhāga saṭha svāna nirakhi mṛgarāja,
chīni lei jani jāna jaRa timi surapatihi na lāja.125.**

Just as a foolish dog, on seeing a king of beasts, should run away with a dry bone, fearing in his crass ignorance lest the lion should rob him of it, Indra too in his shamelessness thought as above. (125)

चौ०— तेहि आश्रमहिं मदन जब गयऊ । निज मायाँ बसंत निरमयऊ ॥
कुसुमित बिबिध बिटप बहुरंगा । कूजहिं कोकिल गुंजहिं भृंगा ॥ १ ॥
चली सुहावनि त्रिबिध बयारी । काम कृसानु बढ़ावनिहारी ॥
रंभादिक सुरनारि नबीना । सकल असमसर कला प्रबीना ॥ २ ॥
करहिं गान बहु तान तरंगा । बहुबिधि क्रीड़हिं पानि पतंगा ॥
देखि सहाय मदन हरषाना । कीन्हिसि पुनि प्रपंच बिधि नाना ॥ ३ ॥
काम कला कछु मुनिहि न ब्यापी । निज भयँ डरेउ मनोभव पापी ॥
सीम कि चाँपि सकइ कोउ तासू । बड़ रखवार रमापति जासू ॥ ४ ॥

Cau.: tehi āsramahī madana jaba gayaū, nija māyā basanta niramayaū.
kusumita bibidha biṭapa bahuraṅgā, kūjahī kokila guṁjahī bhr̥ṅgā.1.
calī suhāvani tribidha bayārī, kāma kṛsānu baRhāvanihārī.
raṁbhādika suranāri nabīnā, sakala asamasara kalā prabīnā.2.
karahī gāna bahu tāna taraṅgā, bahubidhi krīRahī pāni patarṅgā.
dekhi sahāya madana haraṣānā, kīnhesi puni prapaṁca bidhi nānā.3.
kāma kalā kachu munihi na byāpī, nija bhayā ḍareu manobhava pāpī.
sīma ki cāpi sakai kou tāsū, baRa rakhavāra ramāpati jāsū.4.

When the god of love reached that hermitage, he created a semblance of the vernal season by his illusory power. Many-coloured blossoms appeared on the trees of different kinds; cuckoos sang and bees hummed. Delightful breezes, cool, soft and fragrant, blew, fanning the flame of passion. Rambhā and other heavenly damsels, who looked ever young and were all past masters in amorous sports, sang in undulating tones of various kinds and sported in many ways, ball in hand. The god of love was delighted to see his associates there and employed a variety of devices. But his amorous devices had no effect on the sage. Guilty Cupid was now apprehensive of his own destruction. Can anyone dare to trespass the bounds of him who has the Lord of Lakṣmī as his great protector. (1—4)

दो०— सहित सहाय सभीत अति मानि हारि मन मैन ।

गहेसि जाइ मुनि चरन तब कहि सुठि आरत बैन ॥ १२६ ॥

**Do.: sahita sahāya sabhīta ati māni hāri mana maina,
gahesi jāi muni carana taba kahi suṭhi ārata baina.126.**

In dire dismay the god of love with his accomplices acknowledged his defeat and clasped the sage's feet, addressing him in accents of deep humility. (126)

चौ०— भयउ न नारद मन कछु रोषा । कहि प्रिय बचन काम परितोषा ॥
नाइ चरन सिरु आयसु पाई । गयउ मदन तब सहित सहाई ॥ १ ॥

मुनि सुसीलता आपनि करनी । सुरपति सभाँ जाइ सब बरनी ॥
 मुनि सब कें मन अचरजु आवा । मुनिहि प्रसंसि हरिहि सिरु नावा ॥ २ ॥
 तब नारद गवने सिव पाहीं । जिता काम अहमिति मन माहीं ॥
 मार चरित संकरहि सुनाए । अतिप्रिय जानि महेस सिखाए ॥ ३ ॥
 बार बार बिनवउँ मुनि तोही । जिमि यह कथा सुनायहु मोही ॥
 तिमि जनि हरिहि सुनावहु कबहूँ । चलेहुँ प्रसंग दुराएहु तबहूँ ॥ ४ ॥

Cau.: bhayau na nārada mana kachu roṣā, kahi priya bacana kāma paritoṣā.
 nāi carana siru āyasu pāi, gayau madana taba sahita sahāi.1.
 muni susilatā āpani karani, surapati sabhā jāi saba barani.
 suni saba kē mana acaraju āvā, munihi prasaṁsi harihi siru nāvā.2.
 taba nārada gavane siva pāhi, jitā kāma ahamiti mana māhi.
 māra carita saṁkarahi sunāe, atipriya jāni mahesa sikhāe.3.
 bāra bāra binavaū muni tohi, jimi yaha kathā sunāyahu mohi.
 timi jani harihi sunāvahu kabahū, calehū prasaṁga durāehu tabahū.4.

There was no anger in Nārada's mind; he reassured the god of love by addressing him in friendly terms. Then, bowing his head at the sage's feet and obtaining his leave, Love retired with his accomplices. Reaching the court of Indra (the chief of gods) he related his own doings, on the one hand, and the sage's clemency, on the other. Hearing the tale all were astonished; they extolled the sage and bowed their head to Hari. Then Nārada called on Śiva; he was proud of his victory over Love and told Him all Love's doings. Knowing him to be His most beloved friend, the great Lord Śiva admonished him as follows:—"O sage, I pray you again and again: never repeat this story to Hari as you have repeated it to me. Even if the topic ever comes up before Him, please hush it up." (1—4)

दो०— संभु दीन्ह उपदेस हित नहिं नारदहि सोहान ।

भरद्वाज कौतुक सुनहु हरि इच्छा बलवान ॥ १२७ ॥

Do.: saṁbhu dīnha upadesa hita nahī nāradaḥi sohāna,
 bharadvāja kautuka sunahu hari icchā balavāna.127.

Wholesome was the advice given by Śambhu; but it did not please Nārada. Bharadvāja, now hear what interesting thing happened. The will of Hari is predominant. (127)

चौ०— राम कीन्ह चाहिं सोइ होई । करै अन्यथा अस नहिं कोई ॥
 संभु बचन मुनि मन नहिं भाए । तब बिरंचि के लोक सिधाए ॥ १ ॥
 एक बार करतल बर बीना । गावत हरि गुन गान प्रबीना ॥
 छीरसिंधु गवने मुनिनाथा । जहँ बस श्रीनिवास श्रुतिमाथा ॥ २ ॥
 हरषि मिले उठि रमानिकेता । बैठे आसन रिषिहि समेता ॥
 बोले बिहसि चराचर राया । बहुते दिनन कीन्हि मुनि दाया ॥ ३ ॥
 काम चरित नारद सब भाषे । जद्यपि प्रथम बरजि सिवँ राखे ॥
 अति प्रचंड रघुपति कै माया । जेहि न मोह अस को जग जाया ॥ ४ ॥

Cau.: rāma kīnha cāhahī soi hoī, karai anyathā asa nahī koī.
 sambhu bacana muni mana nahībhāe, taba birañci ke loka sidhāe.1.
 eka bāra karatala bara bīnā, gāvata hari guna gāna prabīnā.
 chīrasim̐dhu gavane munināthā, jahā basa śrīnivāsa śrutimāthā.2.
 haraṣi mile uṭhi ramāniketā, baiṭhe āsana riṣihi sametā.
 bole bihasi carācara rāyā, bahute dinana kīnhi muni dāyā.3.
 kāma carita nārada saba bhāṣe, jadyapi prathama baraji sivā rākhe.
 ati pracam̐ḍa raghupati kai māyā, jehi na moha asa ko jaga jāyā.4.

The will of Śrī Rāma alone prevails; there is no one who can alter it. Śambhu's advice fell flat on the sage. Then he went to the abode of Brahmā (the Creator). Singing the glories of Śrī Hari, to the accompaniment of the excellent lute he had in his hand, the lord of sages, Nārada, who was skilled in music, once repaired to the ocean of milk. Where dwells the abode of Lakṣmī, Bhagavān Nārāyaṇa, who is Vedānta (the crown of all Vedas) personified. The abode of Ramā (Lakṣmī) rose to meet him in great joy and shared His seat with the sage. The Lord of the entire creation, animate as well as inanimate, said with a smile, "It is after a long time that you have showed Me this favour, reverend sir." Nārada told Him all the doings of Love, even though Śiva had already forbidden him to do so. Most formidable is the Māyā (deluding potency) of the Lord of Raghus. No one was ever born in this world, who is beyond its charm. (1—4)

दो०—रूख बदन करि बचन मृदु बोले श्रीभगवान ।

तुम्हरे सुमिरन तें मिटहिं मोह मार मद मान ॥ १२८ ॥

Do.: rūkha badana kari bacana mṛdu bole śrībhagavāna,
 tumhare sumirana tē miṭahī moha māra mada māna.128.

With an impassive look, yet in coaxing accents, said the Lord, "By your very thought self-delusion, lust, arrogance and pride disappear." (128)

चौ०—सुनु मुनि मोह होइ मन ताकें । ग्यान बिराग हृदय नहिं जाकें ॥
 ब्रह्मचरज ब्रत रत मतिधीरा । तुम्हहि कि करइ मनोभव पीरा ॥ १ ॥
 नारद कहेउ सहित अभिमाना । कृपा तुम्हारि सकल भगवाना ॥
 करुनानिधि मन दीख बिचारी । उर अंकुरेउ गरब तरु भारी ॥ २ ॥
 बेगि सो मैं डारिहउँ उखारी । पन हमार सेवक हितकारी ॥
 मुनि कर हित मम कौतुक होई । अवसि उपाय करबि मैं सोई ॥ ३ ॥
 तब नारद हरि पद सिर नाई । चले हृदयँ अहमिति अधिकाई ॥
 श्रीपति निज माया तब प्रेरी । सुनहु कठिन करनी तेहि केरी ॥ ४ ॥

Cau.: sunu muni moha hoi mana tākē, gyāna birāga hṛdaya nahī jākē.
 brahmacaraja brata rata matidhīrā, tumhahi ki karai manobhava pīrā.1.
 nārada kaheu sahita abhimānā, kṛpā tumhāri sakala bhagavānā.
 karunānidhi mana dīkha bicārī, ura aṁkureu garaba taru bhārī.2.
 begi so maī ḍārihaū ukhārī, pana hamāra sevaka hitakārī.
 muni kara hita mama kautuka hoī, avasi upāya karabi maī soī.3.
 taba nārada hari pada sira nāī, cale hṛdayā ahamiti adhikāī.
 śrīpati nija māyā taba prerī, sunahu kaṭhina karanī tehi kerī.4.

“Hark, O sage! the mind of him alone is susceptible to delusion, whose heart is devoid of wisdom and dispassion. You are steadfast in your vow of celibacy and resolute of mind; you can never be smitten with pangs of Love.” Nārada replied with a feeling of pride, “Lord it is all due to Your grace.” The compassionate Lord pondered and saw that a huge tree of pride had sprouted in his heart. “I shall soon tear it up by roots; for it is My vow to serve the best interest of My servants. I must contrive some plan which may do good to the sage and serve as a diversion for Me.” Then, bowing his head at the feet of Śrī Hari, Nārada departed. The pride in his heart had swelled. The Lord of Lakṣmī (the goddess of prosperity) then set His Māyā into operation. Now hear of her relentless doings. (1—4)

दो०— बिरचेउ मग महुँ नगर तेहिं सत जोजन बिस्तार ।

श्रीनिवासपुर तें अधिक रचना बिबिध प्रकार ॥ १२९ ॥

Do.: **biraceu maga mahū nagara tehi sata jojana bistāra,**
śrīnivāsapura tē adhika racanā bibidha prakāra.129.

The Lord's Māyā (deluding potency) created on the way a city with an area of eight hundred square miles. The manifold architectural beauties of that city excelled even those of Viṣṇu's own capital (Vaikuṇṭha). (129)

चौ०— बसहिं नगर सुंदर नर नारी । जनु बहु मनसिज रति तनुधारी ॥
तेहिं पुर बसइ सीलनिधि राजा । अगनित हय गय सेन समाजा ॥ १ ॥
सत सुरेस सम बिभव बिलासा । रूप तेज बल नीति निवासा ॥
बिस्वमोहनी तासु कुमारी । श्री बिमोह जिसु रूपु निहारी ॥ २ ॥
सोइ हरिमाया सब गुन खानी । सोभा तासु कि जाइ बखानी ॥
करइ स्वयंबर सो नृपबाला । आए तहँ अगनित महिपाला ॥ ३ ॥
मुनि कौतुकी नगर तेहिं गयऊ । पुरबासिन्ह सब पूछत भयऊ ॥
सुनि सब चरित भूपगृहँ आए । करि पूजा नृप मुनि बैठाए ॥ ४ ॥

Cau.: **basahi nagara suṁdara nara nārī, janu bahu manasija rati tanudhārī.**
tehi pura basai silanidhi rājā, aganita haya gaya sena samājā.1.
sata suresa sama bibhava bilāsā, rūpa teja bala nīti nivāsā.
bisvamohanī tāsu kumārī, śrī bimoha jisu rūpu nihārī.2.
soi harimāyā saba guna khānī, sobhā tāsu ki jāi bakhānī.
karai svayambara so nṛpabālā, āe tahā aganita mahipālā.3.
muni kautukī nagara tehi gayaū, purabāsinha saba pūchata bhayaū.
suni saba carita bhūpagṛhā āe, kari pūjā nṛpa muni baiṭhāe.4.

It was inhabited by graceful men and women, whom you would take to be so many incarnations of the god of love and his wife Rati. A king, Śīlanidhi by name, ruled over that city; he owned numberless horses, elephants and troops. He possessed the grandeur and luxury of a hundred Indras, and was a repository of grace, splendour, might and wisdom. He had a daughter, Viśvamohinī by name, whose beauty enraptured even Lakṣmī. She was no other than Śrī Hari's own Māyā (enrapturing potency), the fountainhead of all virtues; who can describe her charm? The princess was going to marry by self-choice; hence kings beyond number arrived there as suitors. The sportive

sage (Nārada) entered the city and inquired everything from the people. Hearing all that had been going on there, he wended his way to the king's palace. The king paid him homage and gave him a seat. (1—4)

दो०— आनि देखाई नारदहि भूपति राजकुमारि।

कहहु नाथ गुन दोष सब एहि के हृदयँ बिचारि ॥ १३० ॥

Do.: āni dekhāi nāradaḥi bhūpati rājakumārī,
kahahu nātha guṇa doṣa saba ehi ke hṛdayā bicāri.130.

The king brought and showed the princess to Nārada and said, "Tell me after mature thought all that is good or bad about her." (130)

चौ०— देखि रूप मुनि बिरति बिसारी। बड़ी बार लगि रहे निहारी॥

लच्छन तासु बिलोकि भुलाने। हृदयँ हरष नहिं प्रगट बखाने॥ १ ॥

जो एहि बरइ अमर सोइ होई। समरभूमि तेहि जीत न कोई॥

सेवहिं सकल चराचर ताही। बरइ सीलनिधि कन्या जाही॥ २ ॥

लच्छन सब बिचारि उर राखे। कछुक बनाइ भूप सन भाषे॥

सुता सुलच्छन कहि नृप पाहीं। नारद चले सोच मन माहीं॥ ३ ॥

करौं जाइ सोइ जतन बिचारी। जेहि प्रकार मोहि बरै कुमारी॥

जप तप कछु न होइ तेहि काला। हे बिधि मिलइ कवन बिधि बाला॥ ४ ॥

Cau.: dekhi rūpa muni birati bisārī, baRī bāra lagi rahe nihārī.
lacchana tāsu biloki bhūlāne, hṛdayā haraṣa nahī pragāṭa bakhāne.1.
jo ehi barai amara soi hoī, samarabhūmi tehi jīta na koī.
sevahī sakala carācara tāhī, barai sīlanidhi kanyā jāhī.2.
lacchana saba bicāri ura rākhe, kachuka banāi bhūpa sana bhāṣe.
sutā sulacchana kahi nṛpa pāhī, nārada cale soca mana māhī.3.
karaū jāi soi jatana bicārī, jehi prakāra mohi barai kumārī.
japa tapa kachu na hoi tehi kālā, he bidhi milai kavana bidhi bālā.4.

Seeing her beauty the sage forgot all about his dispassion and remained gazing on her for a long time. When he read the auspicious marks on her body, he was lost in reverie. He was gladdened at heart, but he would not openly mention the happy characteristics. "He who weds this girl," he said to himself, "Shall become immortal; and no one shall be able to conquer him in battle. He whom Śīlanidhi's daughter selects for her lord shall be adored by the entire creation, both animate and inanimate." Having read these characteristics the sage kept them to himself, and mentioned a few fabricated ones to the king. Telling the king that his daughter was of good promise, Nārada left. He thought within himself, "Let me devise and try some means whereby the princess may choose me for her husband." He had no more zeal to practise Japa (muttering of sacred formulas) or austerity. "Good God, how am I to get the girl?" he said to himself. (1—4)

दो०— एहि अवसर चाहिअ परम सोभा रूप बिसाल।

जो बिलोकि रीझै कुअँरि तब मेलै जयमाल ॥ १३१ ॥

Do.: ehi avasara cāhia parama sobhā rūpa bisāla,
jo biloki rījhai kuāri taba melai jayamāla.131.

“What is needed on this occasion, is great personal charm and surpassing beauty, whereby the princess may be enamoured of me and place the wreath of victory round my neck,” he continued. (131)

चौ०— हरि सन मागौं सुंदरताई । होइहि जात गहरु अति भाई ॥
मोरें हित हरि सम नहिं कोऊ । एहि अवसर सहाय सोइ होऊ ॥ १ ॥
बहुबिधि बिनय कीन्हि तेहि काला । प्रगटेउ प्रभु कौतुकी कृपाला ॥
प्रभु बिलोकि मुनि नयन जुड़ाने । होइहि काजु हिउँ हरषाने ॥ २ ॥
अति आरति कहि कथा सुनाई । करहु कृपा करि होहु सहाई ॥
आपन रूप देहु प्रभु मोही । आन भाँति नहिं पावौं ओही ॥ ३ ॥
जेहि बिधि नाथ होइ हित मोरा । करहु सो बेगि दास मैं तोरा ॥
निज माया बल देखि बिसाला । हियँ हँसि बोले दीनदयाला ॥ ४ ॥

Cau.: hari sana māgaũ suṁdaratāi, hoihi jāta gaharu ati bhāi.
morē hita hari sama nahī koū, ehi avasara sahāya soi hoū.1.
bahubidhi binaya kīnhi tehi kālā, pragaṭeu prabhu kautukī kṛpālā.
prabhu biloki muni nayana juRāne, hoihi kāju hiē haraṣāne.2.
ati āratī kahi kathā sunāi, karahu kṛpā kari hohu sahāi.
āpana rūpa dehu prabhu mohī, āna bhāti nahī pāvaũ ohī.3.
jehi bidhi nātha hoi hita morā, karahu so begi dāsa maī torā.
nija māyā bala dekhi bisālā, hiyā hāsi bole dīnadayālā.4.

“Let me ask Hari for a gift of beauty. But, alas! much time will be lost in going to Him. Yet I have no such weel as Hari; let Him, therefore, come to my rescue at this juncture.” Then Nārada prayed in manifold ways and lo! The sportive and merciful Lord appeared before him. The sight was soothing to the sage’s eyes. He was glad at heart and felt assured that his object would be accomplished. In great humility he told the Lord all that had happened, and said, “Be gracious to me and be good enough to help me. Lord, bestow on me Your own beauty; in no other way can I get possession of her. Soon do that which may serve my best interests; I am Your own servant, my lord.” Seeing the mighty power of His Māyā, the Lord, who is compassionate to the poor, smiled to himself and said:— (1—4)

दो०— जेहि बिधि होइहि परम हित नारद सुनहु तुम्हार ।

सोइ हम करब न आन कछु बचन न मृषा हमार ॥ १३२ ॥

Do.: jehi bidhi hoihi parama hita nārada sunahu tumhāra,
soi hama karaba na āna kachu bacana na mṛṣā hamāra.132.

“Nārada, listen to me; I shall do that alone which is good to you, and nothing else. My words can never be untrue.” (132)

चौ०— कुपथ माग रुज ब्याकुल रोगी । बैद न देइ सुनहु मुनि जोगी ॥
एहि बिधि हित तुम्हार मैं ठयऊ । कहि अस अंतरहित प्रभु भयऊ ॥ १ ॥

माया बिबस भए मुनि मूढा । समुझी नहिं हरि गिरा निगूढा ॥
 गवने तुरत तहाँ रिषिराई । जहाँ स्वयंवर भूमि बनाई ॥ २ ॥
 निज निज आसन बैठे राजा । बहु बनाव करि सहित समाजा ॥
 मुनि मन हरष रूप अति मोरें । मोहि तजि आनहि बरिहि न भोरें ॥ ३ ॥
 मुनि हित कारन कृपानिधाना । दीन्ह कुरूप न जाइ बखाना ॥
 सो चरित्र लखि काहुँ न पावा । नारद जानि सबहिं सिर नावा ॥ ४ ॥

Cau.: kupatha māga ruja byākula rogī, baida na dei sunahu muni jogī.
 ehi bidhi hita tumhāra maī ṭhayaū, kahi asa am̐tarahita prabhu bhayaū.1.
 mājā bibasa bhae muni mūRhā, samujhī nahī hari girā nigūRhā.
 gavane turata tahā riṣirāī, jahā svayambara bhūmi banāī.2.
 nija nija āsana baiṭhe rājā, bahu banāva kari sahita samājā.
 muni mana haraṣa rūpa atī morē, mohi taji ānahi barihi na bhorē.3.
 muni hita kārana kṛpānidhānā, dīnha kurūpa na jāī bakhānā.
 so caritra lakhi kāhū na pāvā, nārada jāni sabahī sira nāvā.4.

“Hark, O contemplative ascetic! if a patient distracted by his malady asks for something which is harmful to him, the physician would not give it. In a like manner I have resolved on doing what is good to you.” So saying, the Lord disappeared. Under the spell of His Māyā the sage was so mystified that he could not understand even such unambiguous words of Śrī Hari. The chief of seers hastened to the spot where the arena for the choice-marriage had been prepared. Richly adorned, the royal suitors had occupied their respective seats, each with his retinue. The sage was glad at heart; for he thought within himself, “My beauty is so surpassing that the princess will never commit the error of choosing for her husband anyone else than me.” In the sage’s own interest the gracious Lord had made him hideous beyond description. But no one could mark the change that had taken place in him; everyone knew him to be Nārada and greeted him as such. (1—4)

दो०— रहे तहाँ दुइ रुद्र गन ते जानहिं सब भेउ ।

बिप्रबेष देखत फिरहिं परम कौतुकी तेउ ॥ १३३ ॥

Do.: rahe tahā dui rudra gana te jānahī saba bheu,
 biprabeṣa dekhata phirahī parama kautukī teu.133.

Two of Śiva’s attendants too happened to be there. They knew the whole secret and, disguised as Brāhmaṇas, went about seeing the fun. (133)

चौ०— जेहिं समाज बैठे मुनि जाई । हृदयँ रूप अहमिति अधिकाई ॥
 तहँ बैठे महेस गन दोऊ । बिप्रबेष गति लखइ न कोऊ ॥ १ ॥
 करहिं कूटि नारदहि सुनाई । नीकि दीन्ह हरि सुंदरताई ॥
 रीझिहि राजकुअँरि छबि देखी । इन्हहि बरिहि हरि जानि बिसेषी ॥ २ ॥
 मुनिहि मोह मन हाथ पराएँ । हँसहिं संभु गन अति सचु पाएँ ॥
 जदपि सुनिहिं मुनि अटपटि बानी । समुझि न परइ बुद्धि भ्रम सानी ॥ ३ ॥
 काहुँ न लखा सो चरित बिसेषा । सो सरूप नृपकन्याँ देखा ॥
 मर्कट बदन भयंकर देही । देखत हृदयँ क्रोध भा तेही ॥ ४ ॥

Cau.: jehī samāja baiṭhe muni jāī, hṛdayā rūpa ahamiti adhikāī.
 tahā baiṭhe mahesa gana doū, biprabeṣa gati lakhai na koū.1.
 karahī kūṭi nāradaḥi sunāī, nīki dīnhi hari suṁdaratāī.
 rījhihi rājakuāri chabi dekhī, inhahi barihi hari jāni biseṣī.2.
 munihi moha mana hātha parāē, hāsahī sambhu gana ati sacu pāē.
 jadapi sunahī muni aṭapaṭi bānī, samujhi na parai buddhi bhrama sānī.3.
 kāhū na lakhā so carita biseṣā, so sarūpa nṛpakanyā dekhā.
 markaṭa badana bhayaṁkara dehī, dekhata hṛdayā krodha bhā tehī.4.

In the row where sat Nārada, exceedingly proud of his beauty, the two attendants of Maheśa too seated themselves. Being disguised as Brāhmaṇas they could not be detected. They flung sarcastic remarks at Nārada, saying, "Hari has given this man such excellent beauty that the princess will be enamoured to look at it and shall certainly choose him, taking him for Hari* Himself." The sage was under a spell of delusion; for his heart had been stolen by love. The attendants of Śiva felt amused at this and greatly enjoyed the fun. Even though the sage heard their ironical talk, he could not follow it, his reason being clouded by infatuation. No one perceived this extra-ordinary phenomenon; the princess alone saw his ugly form. The moment she beheld his monkey-like face and frightful form she was filled with rage. (1—4)

दो०— सखीं संग लै कुअँरि तब चलि जनु राजमराल ।

देखत फिरइ महीप सब कर सरोज जयमाल ॥ १३४ ॥

Do.: sakhiṁ saṁga lai kuāri taba cali janu rājamarāla,
 dekhata phirai mahīpa saba kara saroja jayamāla.134.

Accompanied by her girl companions the princess then glided as a swan. With a wreath of victory in her lotus hands she moved about surveying each of her royal suitors. (134)

चौ०— जेहि दिसि बैठे नारद फूली । सो दिसि तेहिं न बिलोकी भूली ॥

पुनि पुनि मुनि उकसहिं अकुलाहीं । देखि दसा हर गन मुसुकाहीं ॥ १ ॥

धरि नृपतनु तहँ गयउ कृपाला । कुअँरि हरषि मेलैउ जयमाला ॥

दुलहिनि लै गे लच्छिनिवासा । नृपसमाज सब भयउ निरासा ॥ २ ॥

मुनि अति बिकल मोहँ मति नाठी । मनि गिरि गई छूटि जनु गाँठी ॥

तब हर गन बोले मुसुकाई । निज मुख मुकुर बिलोकहु जाई ॥ ३ ॥

अस कहि दोउ भागे भयँ भारी । बदन दीख मुनि बारि निहारी ॥

बेषु बिलोकि क्रोध अति बाढ़ा । तिन्हहि सराप दीन्ह अति गाढ़ा ॥ ४ ॥

Cau.: jehi disī baiṭhe nārada phūlī, so disī tehiṁ na bilokī bhūlī.
 puni puni muni ukasahī akulāhī, dekhi dasā hara gana musukāhī.2.
 dhari nṛpatanu tahā gayau kṛpālā, kuāri haraṣi meleu jayamāla.
 dulahini lai ge lacchinivāsā, nṛpasamāja saba bhayau nirāsā.3.

* The word 'Hari' also means a monkey: the attendants of Śiva, therefore, indirectly hinted that the sage looked like a monkey.

muni ati bikala mohā mati nāthī, mani giri gaī chūṭi janu gāthī.
 taba hara gana bole musukāi, nija mukha mukura bilokahu jāi.3.
 asa kahi dou bhāge bhayā bhārī, badana dīkha muni bāri nihārī.
 beṣu biloki krodha ati bāRhā, tinahi sarāpa dīnha ati gāRhā.4.

She did not care to look even casually at the quarter in which Nārada sat elated with pride. Again and again the sage would raise himself and fidget about; the attendants of Hara smiled to see him in that state. The gracious Lord too went there in the form of a king; the princess joyfully placed the wreath of victory round His neck. The Lord of Lakṣmī carried off the bride to the despair of all assembled kings. The sage felt much perturbed; for infatuation had robbed the sage of his reason. He felt as if a gem had dropped from a loosened knot in the end of his garment. The attendants of Hara then smilingly said, "Just look at your face in a mirror." Uttering these words both ran away in great alarm and the sage looked at his reflection in water. His fury knew no bounds when he beheld his form; and he pronounced a terrible curse on the attendants of Śiva:—

(1—4)

दो०— होहु निसाचर जाइ तुम्ह कपटी पापी दोउ ।

हँसेहु हमहि सो लेहु फल बहुरि हँसेहु मुनि कोउ ॥ १३५ ॥

Do.: hohu nisācara jāi tumha kapaṭī pāpī dou,
 hāsehu hamahi so lehu phala bahuri hāsehu muni kou.135.

"O you sinful impostors, go and be reborn as demons. You mocked me; therefore, reap its reward. Mock again a sage, if you dare. (135)

चौ०— पुनि जल दीख रूप निज पावा । तदपि हृदयँ संतोष न आवा ॥
 फरकत अधर कोप मन माहीं । सपदि चले कमलापति पाहीं ॥ १ ॥
 देहउँ श्राप कि मरिहउँ जाई । जगत मोरि उपहास कराई ॥
 बीचहि पंथ मिले दनुजारी । संग रमा सोइ राजकुमारी ॥ २ ॥
 बोले मधुर बचन सुरसाई । मुनि कहँ चले बिकल की नाई ॥
 सुनत बचन उपजा अति क्रोधा । माया बस न रहा मन बोधा ॥ ३ ॥
 पर संपदा सकहु नहि देखी । तुम्हें इरिषा कपट बिसेषी ॥
 मथत सिंधु रुद्रहि बौरायहु । सुरन्ह प्रेरि बिष पान करायहु ॥ ४ ॥

Cau.: puni jala dīkha rūpa nija pāvā, tadapi hṛdayā saṁtoṣa na āvā.
 pharakata adhara kopa mana māhī, sapadi cale kamalāpati pāhī.1.
 dehaū śrāpa ki marihaū jāi, jagata mori upahāsa karāi.
 bīcahī paṁtha mile danujārī, saṁga ramā soi rājakumārī.2.
 bole madhura bacana surasāi, muni kahā cale bikala kī nāi.
 sunata bacana upajā ati krodhā, māyā basa na rahā mana bodhā.3.
 para saṁpadā sakahu nahī dekhī, tumharē iriṣā kapaṭa biseṣī.
 mathata siṁdhu rudrahi baurāyahu, suranha preri biṣa pāna karāyahu.4.

Looking again in water, he saw that he had regained his real form; yet his heart found no solace. His lips quivered and there was indignation in his heart. At once he proceeded to where the Lord of Lakṣmī was. "I shall either curse Him or die at His door,"

he said to himself, "seeing that He has made me a butt of ridicule throughout the world." The terror of the demons, Śrī Hari, met him right on the way. He was accompanied by Goddess Ramā and the princess referred to above. The lord of immortals spoke in gentle tones, "To what destination, holy sir, are you betaking yourself like one disconsolate" As soon as he heard these words Nārada was filled with rage. Dominated as he was by Māyā, there was no reason left in him. He said, "You cannot bear to look upon the good fortune of others. You are extremely jealous and guile. While churning the ocean You drove Rudra mad and inciting Him through the gods You made Him quaff the poison. (1—4)

दो०— असुर सुरा बिष संकरहि आपु रमा मनि चारु ।

स्वारथ साधक कुटिल तुम्ह सदा कपट व्यवहारु ॥ १३६ ॥

Do.: **asura surā biṣa saṁkarahi āpu ramā mani cāru, svāratha sādḥaka kuṭila tumha sadā kapaṭa byavahāru.136.**

"Apportioning intoxicating liquor to the demons and poison to Śaṅkara, You appropriated Ramā and the lovely gem (Kaustubha) to Yourself. You have ever been selfish and perverse, and treacherous in Your dealings." (136)

चौ०— परम स्वतंत्र न सिर पर कोई । भावइ मनहि करहु तुम्ह सोई ॥
भलेहि मंद मंदेहि भल करहु । बिसमय हरष न हियँ कछु धरहु ॥ १ ॥
डहकि डहकि परिचेहु सब काहु । अति असंक मन सदा उछाहु ॥
करम सुभासुभ तुम्हहि न बाधा । अब लगि तुम्हहि न काहुँ साधा ॥ २ ॥
भले भवन अब बायन दीन्हा । पावहुगे फल आपन कीन्हा ॥
बंचेहु मोहि जवनि धरि देहा । सोइ तनु धरहु श्राप मम एहा ॥ ३ ॥
कपि आकृति तुम्ह कीन्हि हमारी । करिहहिं कीस सहाय तुम्हारी ॥
मम अपकार कीन्ह तुम्ह भारी । नारि बिरहँ तुम्ह होब दुखारी ॥ ४ ॥

Cau.: **parama svatamtra na sira para koī, bhāvai manahi karahu tumha soī. bhalehi maṁda maṁdehi bhala karahū, bisamaya haraṣa na hiyaṁ kachu dharahū.1. ḍahaki ḍahaki paricehu saba kāhū, ati asaṁka mana sadā uchāhū. karama subhāsubha tumhahi na bādḥā, aba lagi tumhahi na kāhū sādḥā.2. bhale bhavana aba bāyana dīnhā, pāvahuge phala āpana kīnhā. baṁcehu mohi javani dhari dehā, soi tanu dharahu śrāpa mama ehā.3. kapi ākṛti tumha kīnhi hamārī, karihahi kīsa sahāya tumhārī. mama apakāra kīnha tumha bhārī, nārī birahā tumha hoba dukhārī.4.**

"You are absolutely independent and subordinate to none; therefore You do whatever pleases Your mind. You debase a good soul and redeem a vile person and neither rejoice nor grieve over it. Deceiving everyone You have become habituated to such tricks. You entertain no fear and are always zealous in pursuing Your object. Good and evil deeds do not come in Your way; no one has so far been able to correct You. You have this time played with fire and shall reap what You have sown. Take that very form in which You have imposed upon me: this is my curse. You made me look like a monkey; therefore You shall have monkeys for Your helpmates. And as You have grievously wronged me, so shall You suffer the pangs of separation from Your wife." (1—4)

दो०— श्राप सीस धरि हरषि हियँ प्रभु बहु बिनती कीन्हि ।

निज माया कै प्रबलता करषि कृपानिधि लीन्हि ॥ १३७ ॥

Do.: śrāpa sīsa dhari haraṣi hiyā prabhu bahu binatī kīnhi,
nija māyā kai prabalatā karaṣi kṛpānidhi līnhi.137.

Gladly accepting the curse, the compassionate Lord made many entreaties to the sage, and withdrew the irresistible charm of His Māyā. (137)

चौ०— जब हरि माया दूरि निवारी । नहिं तहँ रमा न राजकुमारी ॥
तब मुनि अति सभित हरि चरना । गहे पाहि प्रनतारति हरना ॥ १ ॥
मृषा होउ मम श्राप कृपाला । मम इच्छा कह दीनदयाला ॥
मैं दुर्बचन कहे बहुतेरे । कह मुनि पाप मिटिहिं किमि मेरे ॥ २ ॥
जपहु जाइ संकर सत नामा । होइहि हृदयँ तुरत बिश्रामा ॥
कोउ नहिं सिव समान प्रिय मोरें । असि परतीति तजहु जनि भोरें ॥ ३ ॥
जेहि पर कृपा न करहिं पुरारी । सो न पाव मुनि भगति हमारी ॥
अस उर धरि महि बिचरहु जाई । अब न तुम्हहि माया निअराई ॥ ४ ॥

Cau.: jaba hari māyā dūri nivārī, nahī tahā ramā na rājakumārī.
taba muni ati sabhīta hari caranā, gahe pāhi pranatārati haranā.1.
mṛṣā hou mama śrāpa kṛpālā, mama icchā kaha dīnadayālā.
maī durbacana kahe bahutere, kaha muni pāpa miṭihī kimi mere.2.
japahu jāi saṁkara sata nāmā, hoihi hṛdayā turata biśrāmā.
kou nahī siva samāna priya morē, asi paratīti tajahu jani bhorē.3.
jehi para kṛpā na karahī purārī, so na pāva muni bhagati hamārī.
asa ura dhari mahi bicarahu jāī, aba na tumhahi māyā niarāī.4.

When Śrī Hari lifted the spell of His Māyā, there was neither Ramā nor the princess to be seen by His side. In dire dismay the sage then clasped the feet of Hari and said, “O Reliever of the distress of the suppliant, save me! O gracious lord! let my curse prove ineffectual.” “It was My will,” replied the Lord, who is so merciful to the humble. “I poured many abuses at You,” the sage repeated, “how shall my sins be expiated? “Go and repeat the names of Śaṅkara a hundred times; your heart will be disburdened at once. No one is so dear to Me as Śiva: never give up this belief even by mistake. O sage, he who does not earn the good-will of Śiva shall never attain true devotion to Me. Bearing this in mind, go and perambulate the globe. My Māyā shall haunt you no more.” (1—4)

दो०— बहुबिधि मुनिहि प्रबोधि प्रभु तब भए अंतरधान ।

सत्यलोक नारद चले करत राम गुन गान ॥ १३८ ॥

Do.: bahubidhi munihi prabodhi prabhu taba bhae aṁtaradhāna,
satyaloka nārada cale karata rāma guna gāna.138.

Having thus reassured the sage, the Lord then disappeared; while Nārada proceeded to Satyaloka (the seventh paradise, the abode of Brahmā) chanting Śrī Rāma's praises as he went. (138)

चौ०— हर गन मुनिहि जात पथ देखी। बिगतमोह मन हरष बिसेषी॥
 अति सभित नारद पहिं आए। गहि पद आरत बचन सुनाए॥ १॥
 हर गन हम न बिप्र मुनिराया। बड़ अपराध कीन्ह फल पाया॥
 श्राप अनुग्रह करहु कृपाला। बोले नारद दीनदयाला॥ २॥
 निसिचर जाइ होहु तुम्ह दोऊ। बैभव बिपुल तेज बल होऊ॥
 भुजबल बिस्व जितब तुम्ह जहिआ। धरिहहिं बिष्णु मनुज तनु तहिआ॥ ३॥
 समर मरन हरि हाथ तुम्हारा। होइहहु मुकुत न पुनि संसारा॥
 चले जुगल मुनि पद सिर नाई। भए निसाचर कालहि पाई॥ ४॥

Cau.: hara gana munihi jāta pathadekhī, bigatamoha mana haraṣa biseṣī.
 ati sabhīta nārada pahī āe, gahi pada ārata bacana sunāe.1.
 hara gana hama na bipra munirāyā, baRa aparādha kīnha phala pāyā.
 śrāpa anugraha karahu kṛpālā, bole nārada dīnadayālā.2.
 nīsicara jāi hohu tumha doū, baibhava bipula teja bala hoū.
 bhujabala bisva jītaba tumha jahīā, dharihahī biṣṇu manuja tanu tahiā.3.
 samara marana hari hātha tumhārā, hoihahu mukuta na puni saṁsārā.
 cale jugala muni pada sira nāi, bhae nisācara kālahi pāi.4.

When the attendants of Śiva saw the sage moving along the way free from delusion and greatly delighted at heart, they approached him in great fear and, clasping his feet, entreated piteously, "We are servants of Śiva and no Brāhmaṇas, O great sage; we committed a great sin and have reaped its fruit. Now rid us of the curse, O benevolent sage." Nārada, who was full of compassion to the humble, replied, "Both of you go and take the form of demons. You shall possess an enormous fortune, grandeur and strength. When you have subdued the universe by the might of your arm, God Viṣṇu shall take a human form. Dying at His hands in battle, you shall be liberated and shall never be reborn." Bowing their head at the sage's feet, both departed and were reborn as demons in due course. (1—4)

दो०— एक कलप एहि हेतु प्रभु लीन्ह मनुज अवतार।
 सुर रंजन सज्जन सुखद हरि भंजन भुबि भार॥ १३९॥

Do.: **eka kalapa ehi hetu prabhu līnha manuja avatāra,**
sura raṁjana sajjana sukhada hari bhaṁjana bhubi bhāra.139.

In one Kalpa (round of creation) it was for this reason that Lord Śrī Hari assumed a human form as. It is His vow to gladden the gods, to delight the virtuous and to ease the earth of its burden. (139)

चौ०— एहि बिधि जनम करम हरि केरे। सुंदर सुखद बिचित्र घनेरे॥
 कलप कलप प्रति प्रभु अवतरहीं। चारु चरित नानाबिधि करहीं॥ १॥
 तब तब कथा मुनीसन्ह गाई। परम पुनीत प्रबंध बनाई॥
 बिबिध प्रसंग अनूप बखाने। करहिं न सुनि आचरजु सयाने॥ २॥
 हरि अनंत हरिकथा अनंता। कहहिं सुनि बहुबिधि सब संता॥
 रामचंद्र के चरित सुहाए। कलप कोटि लागि जाहिं न गाए॥ ३॥

यह प्रसंग मैं कहा भवानी । हरिमायाँ मोहहिं मुनि ग्यानी ॥
प्रभु कौतुकी प्रनत हितकारी । सेवत सुलभ सकल दुख हारी ॥ ४ ॥

Cau.: ehi bidhi janama karama hari kere, suṁdara sukhada bicitra ghanere.
kalapa kalapa prati prabhuavatarahī, cāru carita nānābidhi karahī.1.
taba taba kathā munīsanha gāi, parama punīta prabaṁdha banāi.
bibidha prasaṁga anūpa bakhāne, karahī na suni ācaraju sayāne.2.
hari ananta harikathā anantā, kahahī sunahī bahubidhi saba saṁtā.
rāmacandra ke carita suhāe, kalapa koṭi lagi jāhī na gāe.3.
yaha prasaṁga maī kahā bhavānī, harimāyā mohahī muni gyānī.
prabhu kautukī pranata hitakārī, sevata sulabha sakala dukha hārī.4.

Thus Śrī Hari's births and exploits are many; they are all charming, delightful and marvellous. In every cycle of creation the Lord manifests Himself and enacts lovely sports of various kinds; and the great sages have on each such occasion sung His story in most sacred strains, relating wonderful anecdotes of diverse kinds, hearing which the allise marvel not. Infinite is Śrī Hari and infinite are His stories; each saint sings and hears them in divergent ways. The lovely sports of Rāmacandra cannot be sung even in crores of Kalpas. This episode, O Bhavānī, has been narrated by me in order to show that even enlightened sages are deluded by Śrī Hari's Māyā. The Lord is sportive and a friend of the suppliant; He is easy to serve and rids one of all sorrows. (1—4)

सो— सुर नर मुनि कोउ नाहिं जेहि न मोह माया प्रबल ।

अस बिचारि मन माहिं भजिअ महामाया पतिहि ॥ १४० ॥

So.: sura nara muni kou nāhī jehi na moha māyā prabala,
asa bicāri mana māhī bhajia mahāmāyā patihi.140.

There is no god, man or sage whom Śrī Hari's powerful Māyā cannot infatuate. Bearing this in mind, one should adore the Lord of this great Māyā. (140)

चौ— अपर हेतु सुनु सैलकुमारी । कहउँ बिचित्र कथा बिस्तारी ॥
जेहि कारन अज अगुन अरूपा । ब्रह्म भयउ कोसलपुर भूपा ॥ १ ॥
जो प्रभु बिपिन फिरत तुम्ह देखा । बंधु समेत धरें मुनिबेषा ॥
जासु चरित अवलोकि भवानी । सती सरीर रहिहु बौरानी ॥ २ ॥
अजहुँ न छाया मिटति तुम्हारी । तासु चरित सुनु भ्रम रुज हारी ॥
लीला कीन्हि जो तेहिं अवतारा । सो सब कहिहउँ मति अनुसार ॥ ३ ॥
भरद्वाज सुनि संकर बानी । सकुचि सप्रेम उमा मुसुकानी ॥
लगे बहुरि बरनै बृषकेतू । सो अवतार भयउ जेहि हेतू ॥ ४ ॥

Cau.: apara hetu sunu saīlakumārī, kahaū bicitra kathā bistārī.
jehi kārana aja aguna arūpā, brahma bhayau kosalapura bhūpā.1.
jo prabhu bipina phirata tumha dekhā, baṁdhu sameta dharē munibēṣā.
jāsu carita avaloki bhavānī, satī sarīra rahihu baūrānī.2.
ajahū na chāyā miṭati tumhārī, tāsu carita sunu bhrama ruja hārī.
līlā kīnhi jo tehi avatārā, so saba kahihaū mati anusārā.3.
bharadvāja suni saṁkara bānī, sakuci saprema umā musukānī.
lage bahuri baranai bṛṣaketū, so avatāra bhayau jehi hetū.4.

Hear, O daughter of the mountain-king, another reason why the unbegotten, unqualified and formless Brahma became king of Ayodhyā. I shall relate at length the marvellous story connected with it. The Lord whom you saw roaming in the forest with His brother (Lakṣmaṇa) in the garb of hermits, and whose doings drove you mad in the form of Satī to such an extent that the shadow of that madness haunts you even to this day—hear His exploits, which serve as a cure for the disease of delusion. The sportive deeds that were performed by the Lord in that birth, I shall relate them all to the best of My talents. Hearing Śaṅkara's words, O Bharadvāja, Umā blushed and smiled with love. Śiva (who has a bull emblazoned on His standard) then began to relate the cause of the Lord's descent on that particular occasion. (1—4)

दो०— सो मैं तुम्ह सन कहउँ सबु सुनु मुनीस मन लाइ ।

राम कथा कलि मल हरनि मंगल करनि सुहाइ ॥ १४१ ॥

Do.: so mañ tumha sana kahañ sabu sunu munīsa mana lāi,
rāma kathā kali mala harani maṅgala karani suhāi.141.

I proceed to tell you all about it, O Bharadvāja; listen attentively. The story of Śrī Rāma wipes out all the impurities of the Kali age, brings forth all blessings and is most charming. (141)

चौ०— स्वायंभू मनु अरु सतरूपा । जिन्ह तें भै नरसृष्टि अनूपा ॥
दंपति धरम आचरन नीका । अजहुँ गाव श्रुति जिन्ह कै लीका ॥ १ ॥
नृप उत्तानपाद सुत तासू । ध्रुव हरि भगत भयउ सुत जासू ॥
लघु सुत नाम प्रियव्रत ताही । बेद पुरान प्रसंसहिं जाही ॥ २ ॥
देवहूति पुनि तासु कुमारी । जो मुनि कर्दम कै प्रिय नारी ॥
आदिदेव प्रभु दीनदयाला । जठर धरेउ जेहिं कपिल कृपाला ॥ ३ ॥
सांख्य सास्त्र जिन्ह प्रगट बखाना । तत्त्व बिचार निपुन भगवाना ॥
तेहिं मनु राज कीन्ह बहु काला । प्रभु आयसु सब बिधि प्रतिपाला ॥ ४ ॥

Cau.: svāyambhū manu aru satarūpā, jinha tē bhai narasṛṣṭi anūpā.
dampati dharama ācarana nīkā, ajahū gāva śruti jinha kai likā.1.
nṛpa uttānapāda suta tāsū, dhruva hari bhagata bhayau suta jāsū.
laghu suta nāma priyabrata tāhī, beda purāna prasamsahī jāhī.2.
devahūti puni tāsū kumārī, jo muni kardama kai priya nārī.
ādideva prabhu dīnadayālā, jaṭhara dhareu jehī kapila kṛpālā.3.
sāṁkhya sāstra jinha pragaṭa bakhānā, tattva bicāra nipuna bhagavānā.
tehī manu rāja kīnha bahu kālā, prabhu āyasu saba bidhi pratipālā.4.

Swāyambhuva* Manu had Śatarūpā as wife; of them was born this peerless human race, in God's creation. The piety and conduct of the pair were excellent; the standard of morality set up by them is sung by the Vedas even to this day. Their son was king

* So-called because he was born of Swayambhū (the self-born Brahmā). It is stated in the Purāṇas that the Creator divided himself into two halves, one of which was a male and the other a female. The former was known by the name of Swāyambhuva and the other as Śatarūpā. He was the first of the fourteen Manus who rule over God's creation in succession, each holding office for 71.1/2 Caturyugas or repetitions of the four Yugas.

Uttānapāda, who begot the celebrated devotee of Śrī Hari, Dhruva. Manu's younger son was known as Priyavrata, who is mentioned with praise by the Vedas and the Purāṇas. They had a daughter too, Devahūti by name, who was the beloved consort of the sage Kardama, and who bore in her womb the all-powerful and benevolent Lord Kapila the primal divinity, who is compassionate to the humble and who openly expounded the philosophy of Sāṅkhya, an adept as He was in the enquiry after the ultimate principles. The said Manu ruled for a long period and followed the Lord's commandments (in the form of the scriptural ordinance) in everyway. (1—4)

सो०— होइ न बिषय बिराग भवन बसत भा चौथपन ।

हृदयँ बहुत दुख लाग जनम गयउ हरिभगति बिनु ॥ १४२ ॥

So.: hoi na biṣaya birāga bhavana basata bhā cauthapana,
hṛdayābahuṭa dukha lāga janama gayau haribhagati binu. 142.

"I have reached the fourth stage of my life (old age) while I am still living under the roof of my house as a householder; but I have not yet lost my relish for the pleasures of sense," he said to himself. He felt sore distressed at heart that his life had been wasted without devotion to Śrī Hari. (142)

चौ०— बरबस राज सुतहि तब दीन्हा । नारि समेत गवन बन कीन्हा ॥
तीरथ बर नैमिष बिख्याता । अति पुनीत साधक सिधि दाता ॥ १ ॥
बसहिं तहाँ मुनि सिद्ध समाजा । तहँ हियँ हरषि चलेउ मनु राजा ॥
पंथ जात सोहहिं मतिधीरा । ग्यान भगति जनु धरें सरीरा ॥ २ ॥
पहुँचे जाइ धेनुमति तीरा । हरषि नहाने निरमल नीरा ॥
आए मिलन सिद्ध मुनि ग्यानी । धरम धुरंधर नृपरिषि जानी ॥ ३ ॥
जहँ जहँ तीरथ रहे सुहाए । मुनिन्ह सकल सादर करवाए ॥
कृस सरीर मुनिपट परिधाना । सत समाज नित सुनहिं पुराना ॥ ४ ॥

Cau.: barabasa rāja sutahi taba dīnhā, nāri sameta gavana bana kīnhā.
tīratha bara naimiṣa bikhyātā, ati punīta sādḥaka sidhi dātā. 1.
basahī tahā muni siddha samājā, tahā hiyā haraṣi caleu manu rājā.
paṁtha jāta sohaḥī matidhīrā, gyāna bhagati janu dharē sarīrā. 2.
pahūce jāi dhenumati tīrā, haraṣi nahāne niramala nīrā.
āe milana siddha muni gyānī, dharama dhuraṁdhara nṛpariṣi jānī. 3.
jahā jahā tīratha rahe suhāe, muninha sakala sādara karavāe.
kṛsa sarīra munipaṭa paridhānā, sata samāja nita sunahī purānā. 4.

Manu then perforce resigned the throne to his son and departed for the forest with his wife. Pre-eminent of all holy places is the celebrated Naimiṣāranya (the modern Nimsar in Oudh), which is most sacred and bestows success on those striving for realization. Multitudes of sages and adepts lived there. Glad of heart, king Manu proceeded to that place. Passing along the way, the king and queen of resolute mind looked like incarnations of spiritual wisdom and devotion respectively. On reaching the bank of the Gomati they bathed with delight in the limpid stream. Adepts and enlightened sages came to see him, recognizing in the royal sage a champion of virtue. The sages reverently took them to all holy and lovely spots that were scattered here and there. With

emaciated bodies and clad in hermits' robes they daily listened to the Purāṇas in the assembly of saints. (1—4)

दो०— द्वादस अच्छर मंत्र पुनि जपहिं सहित अनुराग ।

वासुदेव पद पंकरुह दंपति मन अति लाग ॥ १४३ ॥

Do.: dvādaśa acchara maṁtra puni japahī sahita anurāga,
bāsudeva pada paṁkaruha daṁpati mana ati lāga.143.

They further devoutly repeated the twelve-lettered formula (ॐ नमो भगवते वासुदेवाय). Their mind was fondly devoted to the lotus feet of Lord Vāsudeva (the all-pervading Viṣṇu). (143)

चौ०— करहिं अहार साक फल कंदा । सुमिरहिं ब्रह्म सच्चिदानंदा ॥

पुनि हरि हेतु करन तप लागे । बारि अधार मूल फल त्यागे ॥ १ ॥

उर अभिलाष निरंतर होई । देखिअ नयन परम प्रभु सोई ॥

अगुन अखंड अनंत अनादी । जेहि चितहिं परमार्थबादी ॥ २ ॥

नेति नेति जेहि बेद निरूपा । निजानंद निरूपाधि अनूपा ॥

संभु बिरंचि बिष्णु भगवाना । उपजहिं जासु अंस तें नाना ॥ ३ ॥

ऐसेउ प्रभु सेवक बस अहई । भगत हेतु लीलातनु गहई ॥

जौं यह बचन सत्य श्रुति भाषा । तौ हमार पूजिहि अभिलाषा ॥ ४ ॥

Cau.: karahī ahāra sāka phala kaṁdā, sumirahī brahma saccidānaṁdā.
puni hari hetu karana tapa lāge, bāri adhāra mūla phala tyāge.1.
ura abhilāṣa nirāntara hoī, dekhia nayana parama prabhu soī.
aguna akhaṁḍa ananta anādī, jehi cīmtahī paramārathabādī.2.
neti neti jehi beda nirūpā, nijānaṁda nirupādhi anūpā.
saṁbhu biraṁci biṣṇu bhagavānā, upajahī jāsu aṁsa tē nānā.3.
aiseu prabhu sevaka basa ahaī, bhagata hetu līlātanu gahāī.
jaū yaha bacana satya śruti bhāṣā, tau hamāra pūjihi abhilāṣā.4.

They lived on vegetables, fruits and roots and meditated on Brahma (the Absolute), who is truth, consciousness and bliss combined. Again, they started undergoing penance for the sake of Śrī Hari, giving up roots and fruits for water alone, Their heart ever clamoured, "Let us see with our eyes that supreme Lord who is without attributes, without parts and without beginning or end, who is contemplated upon by the exponents of the highest reality, whom the Vedas describe in negative terms such as 'Not this, not this', who is bliss itself, unconditioned and without comparison, and from a particle of whose being emanate a number of Śaṁbhus, Virañcis and Viṣṇus." Even such a Lord is subordinate to the will of His devotees and assumes for their sake a form suitable for sport. If the above utterance of the Vedas is true, our desire will be surely accomplished. (1—4)

दो०— एहि बिधि बीते बरष षट सहस बारि आहार ।

संबत सप्त सहस्र पुनि रहे समीर अधार ॥ १४४ ॥

Do.: ehi bidhi bīte baraṣa ṣaṭa sahasa bāri āhāra,
saṁbata sapta sahasra puni rahe samīra adhāra.144.

In this way six thousand years elapsed even while they lived on water. Then for another seven millennia they lived on air alone. (144)

चौ०— बरष सहस दस त्यागेउ सोऊ । ठाढ़े रहे एक पद दोऊ ॥
 बिधि हरि हर तप देखि अपारा । मनु समीप आए बहु बारा ॥ १ ॥
 मागहु बर बहु भाँति लोभाए । परम धीर नहिं चलहिं चलाए ॥
 अस्थिमात्र होइ रहे सरीरा । तदपि मनाग मनहिं नहिं पीरा ॥ २ ॥
 प्रभु सर्वग्य दास निज जानी । गति अनन्य तापस नृप रानी ॥
 मागु मागु बरु भै नभ बानी । परम गभीर कृपामृत सानी ॥ ३ ॥
 मृतक जिआवनि गिरा सुहाई । श्रवन रंध्र होइ उर जब आई ॥
 हृष्टपुष्ट तन भए सुहाए । मानहुँ अबहिं भवन ते आए ॥ ४ ॥

Cau.: baraṣa sahasa dasa tyāgeu soū, ṭhāRhe rahe eka pada doū.
 bidhi hari hara tapa dekhi apārā, manu samīpa āe bahu bārā.1.
 māgahu bara bahu bhāti lobhāe, parama dhīra nahī calahī calāe.
 asthimātra hoi rahe sarīrā, tadapi manāga manahī nahī pīrā.2.
 prabhu sarbagya dāsa nija jānī, gati ananya tāpasa nṛpa rānī.
 māgu māgu baru bhai nabha bānī, parama gabhīra kṛpāmṛta sānī.3.
 mṛtaka jiāvani girā suhāī, śravana raṁdhra hoi ura jaba āī.
 hṛṣṭapuṣṭa tana bhae suhāe, mānahū abahī bhavana te āe.4.

For ten thousand years they refused to inhale even air (i.e., held their breath) and remained standing on one leg. Beholding their great penance Brahmā, Hari and Hara repeatedly called on Manu and tempted him in many ways, saying “Ask for a boon.” But the king and queen were most resolute and did not swerve in spite of the deities’ efforts to deflect them from their course. Although their frame had been reduced to a mere skeleton there was not the least anguish in their heart. The omniscient Lord now recognized the king and queen as His own servants. The ascetic couple solely depended on Him. In the meantime a most deep voice thundered from heaven, “Ask, ask for a boon.” The voice was steeped in the nectar of compassion and was so charming that it infused life into the dead. Entering through the cavity of the ears when it reached their very heart, they found their body attractive, animated and robust as before, as if they had just returned from home. (1—4)

दौ०— श्रवन सुधा सम बचन सुनि पुलक प्रफुल्लित गात ।
 बोले मनु करि दंडवत प्रेम न हृदयँ समात ॥ १४५ ॥

Do.: śravana sudhā sama bacana suni pulaka praphullita gāta,
 bole manu kari daṁḍavata prema na hṛdayā samāta.145.

As the royal couple heard these words, which were delightful to the ear as nectar itself, the hair on their body bristled and a thrill ran through their limbs. Then, falling prostrate on the ground and with his heart overflowing with love Manu spoke:— (145)

चौ०— सुनु सेवक सुरतरु सुरधेनू । बिधि हरि हर बंदित पद रेनू ॥
 सेवत सुलभ सकल सुख दायक । प्रनतपाल सचराचर नायक ॥ १ ॥

जौं अनाथ हित हम पर नेहू। तौ प्रसन्न होइ यह बर देहू॥
 जो सरूप बस सिव मन माहीं। जेहि कारन मुनि जतन कराहीं॥ २॥
 जो भुसुंड़ि मन मानस हंसा। सगुन अगुन जेहि निगम प्रसंसा॥
 देखहिं हम सो रूप भरि लोचन। कृपा करहु प्रनतारति मोचन॥ ३॥
 दंपति बचन परम प्रिय लागे। मृदुल बिनीत प्रेम रस पागे॥
 भगत बछल प्रभु कृपानिधाना। बिस्वबास प्रगटे भगवाना॥ ४॥

Cau.: sunu sevaka surataru suradhenū, bidhi hari hara barṁdita pada renū.
 sevata sulabha sakala sukha dāyaka, pranatapāla sacarācara nāyaka.1.
 jaũ anātha hita hama para nehū, tau prasanna hoi yaha bara dehū.
 jo sarūpa basa siva mana māhi, jehi kārana muni jatana karāhi.2.
 jo bhusuṁḍi mana mānasa haṁsā, saguna aguna jehi nigama prasaṁsā.
 dekhaḥi hama so rūpa bhari locana, kṛpā karahu pranatāratī mocana.3.
 daṁpati bacana parama priya lāge, mṛdula binīta prema rasa pāge.
 bhagata bachala prabhu kṛpānidhānā, bisvabāsa pragaṭe bhagavānā.4.

“Listen, O Lord! You are a wish-yielding tree and a cow of plenty to Your servants. The dust below Your feet is adored by Brahmā, Hari and Hara. You are easy to serve and a fountain of all blessings. You are the protector of the suppliant and the lord of all creation, both animate and inanimate. O friend of the forlorn, if You have any affection for us, be pleased to grant this boon to us. The form which dwells in Śiva’s heart and is sought by sages, which sports like a swan in the lake of Bhusuṁḍi’s mind and is glorified by the Vedas as both with and without attributes—be gracious to us and let us feast our eyes on that form; O Reliever of the distress of the suppliant.” The soft and humble words of the royal couple, steeped as they were in the nectar of love, were liked by the Lord very much. Full of affection for His devotees and a storehouse of compassion, the all-powerful Lord, who pervades the whole universe, manifested Himself. (1—4)

दो०— नील सरोरुह नील मनि नील नीरधर स्याम।

लाजहिं तन सोभा निरखि कोटि कोटि सत काम॥ १४६॥

Do.: nīla saroruha nīla mani nīla nīradhara syāma,
 lājahi tana sobhā nirakhi koṭi koṭi sata kāma.146.

Billions and millions of Loves blushed to behold the elegance of His swarthy form, which resembled a blue lotus (in the softness of its touch), a sapphire (in its gloss) and a dark cloud (in its freshness). (146)

चौ०— सरद मयंक बदन छबि सींवा। चारु कपोल चिबुक दर ग्रीवा॥
 अधर अरुन रद सुंदर नासा। बिधु कर निकर बिनिंदक हासा॥ १॥
 नव अंबुज अंबक छबि नीकी। चितवनि ललित भावँती जी की॥
 भृकुटि मनोज चाप छबि हारी। तिलक ललाट पटल दुतिकारी॥ २॥
 कुंडल मकर मुकुट सिर भ्राजा। कुटिल केस जनु मधुप समाजा॥
 उर श्रीबत्स रुचिर बनमाला। पदिक हार भूषन मनिजाला॥ ३॥
 केहरि कंधर चारु जनेऊ। बाहु बिभूषन सुंदर तेऊ॥
 करि कर सरिस सुभग भुजदंडा। कटि निषंग कर सर कोदंडा॥ ४॥

Cau.: sarada mayamka badana chabi śivā, cāru kapola cibuka dara grīvā.
 adhara aruna rada sumdara nāsā, bidhu kara nikara binimḍaka hāsā.1.
 nava ambuja ambaka chabi nīkī, citavani lalita bhāvātī jī kī.
 bhṛkuṭi manoja cāpa chabi hārī, tilaka lalāṭa paṭala dutikārī.2.
 kuṁḍala makara mukuṭa sirabhrājā, kuṭila kesa janu madhupa samājā.
 ura śribatsa rucira banamālā, padika hāra bhūṣana manijālā.3.
 kehari kaṁdhara cāru janeū, bāhu bibhūṣana sumdara teū.
 kari kara sarisa subhagabhujadamḍā, kaṭi niṣaṁga kara sara kodamḍā.4.

His countenance, which resembled the autumnal full moon, was the very perfection of beauty. Lovely were His cheeks and chin and His neck resembled the conch-shell in its spiral shape. His ruddy lips, teeth and nose were charming. His smile put to shame the rays of the moon. His eyes possessed the exquisite beauty of fresh-blown lotuses and His lovely glance captivated the heart. His eyebrows stole the beauty of Love's bow and a sectarian mark shone on His forehead. Fish-shaped ear-rings hung from his earlobes and a crown adorned His head. His curly locks looked like a swarm of bees. His breast was marked by a curl of hair and adorned with a beautiful wreath of sylvan flowers, a string of precious stones and other jewelled ornaments. His strong and well-built shoulders resembled that of a lion and the lovely sacred thread was suspended from it. His long beautiful arms resembled the trunk of an elephant. The ornaments adorning them were also charming. A quiver was tied to His waist and His hands bore an arrow and a bow. (1—4)

दो०— तड़ित बिनिंदक पीत पट उदर रेख बर तीनि ।

नाभि मनोहर लेति जनु जमुन भवँर छबि छीनि ॥ १४७ ॥

Do.: taRita binimḍaka pīta paṭa udara rekha bara tīni,
 nābhi manohara leti janu jamuna bhavāra chabi chīni.147.

His yellow robes put to shame streaks of lightning and His belly had three-folds; while His attractive navel robbed, as it were, the eddies on the Yamunā of their beauty. (147)

चौ०— पद राजीव बरनि नहिं जाहीं । मुनि मन मधुप बसहिं जेन्ह माहीं ॥

बाम भाग सोभति अनुकूला । आदिसक्ति छबिनिधि जगमूला ॥ १ ॥

जासु अंस उपजहिं गुनखानी । अगनित लच्छि उमा ब्रह्मानी ॥

भृकुटि बिलास जासु जग होई । राम बाम दिसि सीता सोई ॥ २ ॥

छबिसमुद्र हरि रूप बिलोकी । एकटक रहे नयन पट रोकी ॥

चितवहिं सादर रूप अनूपा । तृप्ति न मानहिं मनु सतरूपा ॥ ३ ॥

हरष बिबस तन दसा भुलानी । परे दंड इव गहि पद पानी ॥

सिर परसे प्रभु निज कर कंजा । तुरत उठाए करुनापुंजा ॥ ४ ॥

Cau.: pada rājīva barani nahī jāhī, muni mana madhupa basahī jenha māhī.
 bāma bhāga sobhati anukūlā, ādisakti chabinidhi jagamūlā.1.
 jāsu aṁsa upajahī gunakhānī, aganita lacchi umā brahmānī.
 bhṛkuṭi bilāsa jāsu jaga hoī, rāma bāma disī sītā soī.2.

chabisamudra hari rūpa bilokī, ekaṭaka rahe nayana paṭa rokī.
citavahī sādara rūpa anūpā, tṛpti na mānahī manu satarūpā.3
haraṣa bibasa tana dasā bhulānī, pare daṁḍa iva gahī pada pānī.
sira parase prabhu nija kara kaṁjā, turata uṭhāe karunāpumjā.4.

His lotus feet, which attract the minds of sages like so many bees, were beyond description. On His left side shone His primordial energy, Sītā, who is ever devoted to Him, and who is a storehouse of beauty and the source of the universe. Sītā, who stood to the left of Śrī Rāma, was the same from a fragment of whose being emanate countless Lakṣmīs, Umās and Brahmāṇīs (Sarasvatis), all mines of virtues, and the mere play of whose eyebrows brings the cosmos into existence. On the form of Śrī Hari, the ocean of beauty, Manu and Śatarūpā gazed intently with unblinking eyes. That incomparable beauty they looked on with reverence and would not feel sated with it. Overcome with joy they lost consciousness of their body and fell flat on the ground, clasping His feet with their hands. The gracious Lord touched their heads with His own lotus hands and lifted them up at once. (1—4)

दो०— बोले कृपानिधान पुनि अति प्रसन्न मोहि जानि ।

मागहु बर जोइ भाव मन महादानि अनुमानि ॥ १४८ ॥

Do.: bole kṛpānidhāna puni ati prasanna mohi jāni,
māgahu bara joi bhāva mana mahādāni anumāni.148.

The compassionate Lord then said, “Knowing that I am highly pleased with you and recognizing Me as a great donor, ask whatever boon you will.” (148)

चौ०— सुनि प्रभु बचन जोरि जुग पानी । धरि धीरजु बोली मृदु बानी ॥
नाथ देखि पद कमल तुम्हारे । अब पूरे सब काम हमारे ॥ १ ॥
एक लालसा बड़ि उर माहीं । सुगम अगम कहि जाति सो नाहीं ॥
तुम्हहि देत अति सुगम गोसाईं । अगम लाग मोहि निज कृपनाई ॥ २ ॥
जथा दरिद्र बिबुधतरु पाई । बहु संपति मागत सकुचाई ॥
तासु प्रभाउ जान नहि सोई । तथा हृदयँ मम संसय होई ॥ ३ ॥
सो तुम्ह जानहु अंतरजामी । पुरवहु मोर मनोरथ स्वामी ॥
सकुच बिहाइ मागु नृप मोही । मोरें नहि अदेय कछु तोही ॥ ४ ॥

Cau.: suni prabhu bacana jori juga pānī, dhari dhīrajū bolī mṛdu bānī.
nātha dekhi pada kamala tumhāre, aba pūre saba kāma hamāre.1.
eka lālasā baRī ura māhī, sugama agama kahi jāti so nāhī.
tumhahi deta ati sugama gosāī, agama lāga mohi nija kṛpanāī.2.
jathā daridra bibudhataru pāī, bahu saṁpati māgata sakucāī.
tāsu prabhāu jāna nahī soī, tathā hṛdayā mama saṁsaya hoī.3.
so tumha jānahu aṁtarajāmī, puravahu mora manoratha svāmī.
sakuca bihāī māgu nṛpa mohī, morē nahī adeya kachu tohī.4.

On hearing the words of the Lord, Manu joined his palms and summoning courage spoke in soft accents, “Now that we have seen Your lotus feet, all our desires have been fulfilled. Yet one ardent longing still lingers in my heart. It is easy of accomplishment and

at the same time hard to attain; hence it cannot be expressed. O Lord, it is easy for You to grant it; but due to my wretched condition it appears to me so hard to attain. Just as a pauper who has found a wish-yielding tree feels shy in asking for abundant wealth, little realizing its glory, even so my heart is possessed by doubt. Being the witness of all hearts, You know my mind; therefore, O my master, fulfil my desire.” “O king, ask of Me unreservedly; there is nothing which I would not give you.” (1—4)

दो०— दानि सिरोमनि कृपानिधि नाथ कहउँ सतिभाउ ।

चाहउँ तुम्हहि समान सुत प्रभु सन कवन दुराउ ॥ १४९ ॥

Do.: **dāni siromani kṛpānidhi nātha kahaū satibhāu,**
cāhaūtumhahi samāna suta prabhu sana kavana durāu.149.

“O crest-jewel of donors, O gracious lord, I tell You my sincere wish: I would have a son like You. I can have nothing to conceal from You.” (149)

चौ०— देखि प्रीति सुनि बचन अमोले । एवमस्तु करुनानिधि बोले ॥
आपु सरिस खोजौं कहँ जाई । नृप तव तनय होब मैं आई ॥ १ ॥
सतरूपहि बिलोकि कर जोरें । देबि मागु बरु जो रुचि तोरें ॥
जो बरु नाथ चतुर नृप मागा । सोइ कृपाल मोहि अति प्रिय लागा ॥ २ ॥
प्रभु परंतु सुठि होति ढिठाई । जदपि भगत हित तुम्हहि सोहाई ॥
तुम्ह ब्रह्मादि जनक जग स्वामी । ब्रह्म सकल उर अंतरजामी ॥ ३ ॥
अस समुझत मन संसय होई । कहा जो प्रभु प्रवान पुनि सोई ॥
जे निज भगत नाथ तव अहहीं । जो सुख पावहिं जो गति लहहीं ॥ ४ ॥

Cau.: **dekhi prīti suni bacana amole, evamastu karunānidhi bole.**
āpu sarisa khojaū kahā jāī, nrpa tava tanaya hoba maī āī.1.
satarūpahi biloki kara jorē, debi māgu baru jo ruci torē.
jo baru nātha catura nrpa māgā, soi kṛpāla mohi ati priya lāgā.2.
prabhu paramtu suṭhi hoti ḍhiṭhāī, jadapi bhagata hita tumhahi sohāī.
tumha brahmādi janaka jaga svāmī, brahma sakala ura amtarajāmī.3.
asa samujhata mana saṁsaya hoī, kahā jo prabhu pravāna puni soī.
je nija bhagata nātha tava ahahī, jo sukha pāvahī jo gati lahahī.4.

On seeing his love and hearing his invaluable words, the compassionate Lord said, “Amen. But where shall I go to find My equal? I Myself, O king, shall be a son to you.” Then, seeing Śatarūpā with her hands still folded, He said, “O good lady, ask whatever boon you please.” “O gracious Lord, the boon which the clever king has just asked has appealed to me much. But it is great presumption, my Lord, even though such presumption is liked by You, O friend of the devotees. You are the progenitor even of Brahmā and other gods, the lord of the universe and the Supreme Being who dwells within the heart of all. Realizing this, my mind is filled with doubt; but what You have said is infallible. O my master, the bliss that is enjoyed and the goal that is reached by your own devotees— (1—4)

दो०— सोइ सुख सोइ गति सोइ भगति सोइ निज चरन सनेहु ।

सोइ बिबेक सोइ रहनि प्रभु हमहि कृपा करि देहु ॥ १५० ॥

**Do.: soi sukha soi gati soi bhagati soi nija carana sanehu,
soi bibeka soi rahani prabhu hamahi kṛpā kari dehu.150.**

“Grant me in Your mercy, O Lord, that very bliss the same destiny, the same devotion, the same attachment to Your feet, the same insight and the same mode of living.” (150)

चौ०— सुनि मृदु गूढ़ रुचिर बर रचना । कृपासिंधु बोले मृदु बचना ॥
जो कछु रुचि तुम्हरे मन माहीं । मैं सो दीन्ह सब संसय नाहीं ॥ १ ॥
मातु बिबेक अलौकिक तोरें । कबहुँ न मिटिहि अनुग्रह मोरें ॥
बंदि चरन मनु कहेउ बहोरी । अवर एक बिनती प्रभु मोरी ॥ २ ॥
सुत बिषइक तव पद रति होऊ । मोहि बड़ मूढ़ कहै किन कोऊ ॥
मनि बिनु फनि जिमि जल बिनु मीना । मम जीवन तिमि तुम्हहि अधीना ॥ ३ ॥
अस बरु मागि चरन गहि रहेऊ । एवमस्तु करुनानिधि कहेऊ ॥
अब तुम्ह मम अनुसासन मानी । बसहु जाइ सुरपति रजधानी ॥ ४ ॥

Cau.: suni mṛdu gūRha rucira bara racanā, kṛpāsindhu bole mṛdu bacanā.
jo kachu ruci tumhare mana māhī, maī so dīnha saba saṁsaya nāhī.1.
mātu bibeka alaukika torē, kabahū na miṭihi anugraha morē.
barṁdi carana manu kaheu bahorī, avara eka binatī prabhu morī.2.
suta biṣaika tava pada rati hoū, mohi baRa mūRha kahai kina koū.
mani binu phani jimi jala binu mīnā, mama jīvana timi tumhahi adhīnā.3.
asa baru māgi carana gahi raheū, evamastu karunānidhi kaheū.
aba tumha mama anusāsana mānī, basahu jāi surapati rajadhānī.4.

Hearing the soft, pregnant, charming and excellent speech of Śatarūpā, the gracious Lord gently replied, “Whatever desire you cherish in your mind I have granted; you should have no doubt about it. Mother, by My grace your uncommon wisdom shall never fail.” Bowing at His feet, Manu again said, “Lord, I have one more request to make. Let me have attachment to Your feet, of the same type as one has for a son, no matter if anyone calls me a big fool. Just as a snake cannot live without the gem on its hood and a fish without water, even so let my life be dependent on You (let me not survive without You).” Asking this boon, the king remained clasping the Lord’s feet till the All-merciful said, “Let it be so. Now, obeying My command go and dwell in the capital of Indra (the chief of gods).” (1—4)

सो०— तहँ करि भोग बिसाल तात गाँ कछु काल पुनि ।

होइहहु अवध भुआल तब मैं होब तुम्हार सुत ॥ १५१ ॥

**So.: tahā kari bhoga bisāla tāta gaṅ kachu kāla puni,
hoihahu avadha bhuāla taba maī hoba tumhāra suta.151.**

“Having enjoyed extensive enjoyments there you shall, after some time, be born as king of Ayodhyā; then, o dear one, I will be your son.” (151)

चौ०— इच्छामय नरबेष सँवारें । होइहउँ प्रगट निकेत तुम्हारें ॥
अंसन्ह सहित देह धरि ताता । करिहउँ चरित भगत सुखदाता ॥ १ ॥

जे सुनि सादर नर बड़भागी । भव तरिहिं ममता मद त्यागी ॥
 आदिसक्ति जेहिं जग उपजाया । सोउ अवतरिहि मोरि यह माया ॥ २ ॥
 पुरउब मैं अभिलाष तुम्हारा । सत्य सत्य पन सत्य हमारा ॥
 पुनि पुनि अस कहि कृपानिधाना । अंतरधान भए भगवाना ॥ ३ ॥
 दंपति उर धरि भगत कृपाला । तेहिं आश्रम निवसे कछु काला ॥
 समय पाइ तनु तजि अनयासा । जाइ कीन्ह अमरावति बासा ॥ ४ ॥

Cau.: icchāmaya narabeṣa sāvārē, hoihaũ pragaṭa niketa tumhārē.
 aṁsanha sahita deha dhari tātā, karihaũ carita bhagata sukhadātā.1.
 je suni sādara nara baRabhāgī, bhava tarihahī mamatā mada tyāgī.
 ādisakti jehī jaga upajāyā, sou avatarihi mori yaha māyā.2.
 purauba maī abhilāṣa tumhārā, satya satya pana satya hamārā.
 puni puni asa kahi kṛpānidhānā, aṁtaradhāna bhae bhagavānā.3.
 dāmpati ura dhari bhagata kṛpālā, tehī āśrama nivase kachu kālā.
 samaya pāi tanu taji anayāsā, jāi kīnha amarāvati bāsā.4.

“Voluntarily assuming human guise I will manifest Myself in your house. Bodying Myself forth with My drayments I will perform sportive acts which will be a source of delight to My devotees. Hearing of such exploits with reverence blessed men shall cross the ocean of worldly existence, renouncing the feeling of meum and arrogance. This Māyā, who is no other than My primordial energy that has brought forth the universe, too will manifest Herself. In this way I will accomplish your desire and this pledge of Mine shall never, never, never fail.” Repeating this again and again, the gracious Lord vanished out of sight. Cherishing in their mind the image of the Lord who is so compassionate to His devotees, the wedded couple stayed in that hermitage for some time more. And dropping their body, when the time came, without the least pain they went and took their abode in Amarāvati, the city of immortals. (1—4)

दो०— यह इतिहास पुनीत अति उमहि कही बृषकेतु ।

भरद्वाज सुनु अपर पुनि राम जनम कर हेतु ॥ १५२ ॥

Do.: yaha itihāsa punīta ati umahi kahī bṛṣaketu,
 bharadvāja sunu apara puni rāma janama kara hetu.152.

This most sacred legend was related by Śiva (who has a bull emblazoned on His standard) to Umā. Bharadvāja, now hear yet another cause of Śrī Rāma's birth. (152)

[PAUSE 5 FOR A THIRTY-DAY RECITATION]

चौ०— सुनु मुनि कथा पुनीत पुरानी । जो गिरिजा प्रति संभु बखानी ॥
 बिस्व बिदित एक कैकय देसू । सत्यकेतु तहँ बसइ नरेसू ॥ १ ॥
 धरम धुरंधर नीति निधाना । तेज प्रताप सील बलवाना ॥
 तेहि कें भए जुगल सुत बीरा । सब गुन धाम महा रनधीरा ॥ २ ॥
 राज धनी जो जेठ सुत आही । नाम प्रतापभानु अस ताही ॥
 अपर सुतहि अरिमर्दन नामा । भुजबल अतुल अचल संग्रामा ॥ ३ ॥
 भाइहि भाइहि परम समीती । सकल दोष छल बरजित प्रीती ॥
 जेठे सुतहि राज नृप दीन्हा । हरि हित आपु गवन बन कीन्हा ॥ ४ ॥

Cau.: sunu muni kathā punīta purānī, jo girijā prati sambhu bakhānī.
 bisva bidita eka kaikaya desū, satyaketu tahā basai naresū.1.
 dharama dhuramdhara nīti nidhānā, teja pratāpa sīla balavānā.
 tehi kē bhae jugala suta bīrā, saba guna dhāma mahā ranadhīrā.2.
 rāja dhanī jo jeṭha suta āhī, nāma pratāpabhānu asa tāhī.
 apara sutahi arimardana nāmā, bhujabala atula acala samgrāmā.3.
 bhāihi bhāihi parama samītī, sakala doṣa chala barajita prītī.
 jeṭhe sutahi rāja nrpa dīnhā, hari hita āpu gavana bana kīnhā.4.

Listen, O sage, to an old and sacred legend which was narrated by Śambhu to Girijā. There was a principality known by the name of Kaikaya, which was celebrated throughout the world. A king named Satyaketu ruled there. He was a champion of virtue, a storehouse of political wisdom, dignified, glorious, amiable and powerful. He had two gallant sons, who were repositories of all virtues and most staunch in battle. The elder of the two and the heir to the throne was named Pratāpabhānu. The other was known by the name of Arimardana, who was unequalled in strength of arm and steady in battle. There was perfect unity between the two brothers and the affection each bore to the other was free from all blemish and guile. To the elder son the king resigned the throne and withdrew himself into the forest for the sake of devotion to Śrī Hari. (1—4)

दो०— जब प्रतापरबि भयउ नृप फिरी दोहाई देस ।

प्रजा पाल अति बेदबिधि कतहुँ नहीं अघ लेस ॥ १५३ ॥

Do.: jaba pratāparabi bhayau nrpa phirī dohāī desa,
 prajā pāla ati bedabidhi katahū nahī agha lesa.153.

When Pratāpabhānu became king, a proclamation to this effect was made throughout the land. He looked after his subjects with utmost care according to the precepts of the Vedas and there was not a speck of sin anywhere (in his kingdom). (153)

चौ०— नृप हितकारक सचिव सयाना । नाम धरमरुचि सुक्र समाना ॥
 सचिव सयान बंधु बलबीरा । आपु प्रतापपुंज रनधीरा ॥ १ ॥
 सेन संग चतुरंग अपारा । अमित सुभट सब समर जुझारा ॥
 सेन बिलोकि राउ हरषाना । अरु बाजे गहगहे निसाना ॥ २ ॥
 बिजय हेतु कटकई बनाई । सुदिन साधि नृप चलेउ बजाई ॥
 जहँ तहँ परीं अनेक लराई । जीते सकल भूप बरिआई ॥ ३ ॥
 सप्त दीप भुजबल बस कीन्हे । लै लै दंड छाड़ि नृप दीन्हे ॥
 सकल अवनि मंडल तेहि काला । एक प्रतापभानु महिपाला ॥ ४ ॥

Cau.: nrpa hitakāraka saciva sayānā, nāma dharamaruci sukra samānā.
 saciva sayāna barmdhu balabīrā, āpu pratāpapurṁja ranadhīrā.1.
 sena saṁga caturamga apārā, amita subhaṭa saba samara jujhārā.
 sena biloki rāu haraṣānā, aru bāje gahagahe nisānā.2.
 bijaya hetu kaṭakaī banāī, sudina sādhi nrpa caleu bajāī.
 jahā tahā parī aneka larāī, jīte sakala bhūpa bariāī.3.
 sapta dīpa bhujabala basa kīnhe, lai lai daṁḍa chāRi nrpa dīnhe.
 sakala avani maṁḍala tehi kālā, eka pratāpabhānu mahipālā.4.

The prime minister, Dharmaruci by name, was a second Śukra* and was as devoted to the king as he was wise. With a prudent counsellor and a gallant and powerful brother, the king himself was an embodiment of glory and daring in war. He owned a vast army consisting of horse and foot, chariots and elephants. It had numberless excellent warriors all of whom fought fearlessly in battle. The king rejoiced to see his army and there was a tumultuous sound of kettledrums. He collected a special force for the conquest of the world, and availing himself of an auspicious day marched forth with beat of drums. A number of battles were fought here and there and all hostile kings were brought to their knees by superior might. By the strength of his arm he reduced all the seven sections of the terrestrial region and let the princes go on payment of tribute. Now Pratāpabhānu was the undisputed sovereign of the entire globe. (1—4)

दो०— स्वबस बिस्व करि बाहुबल निज पुर कीन्ह प्रबेसु ।

अरथ धरम कामादि सुख सेवइ समयँ नरेसु ॥ १५४ ॥

Do.: **svabasa bisva kari bāhubala nija pura kīnha prabesu,**
aratha dharama kāmādi sukha sevai samayā naresu.154.

Having thus subjugated the whole universe by the might of his arm, the king re-entered his capital. He indulges in the pleasures of wealth, religious practices and sense-gratification etc., at the appropriate time. (154)

चौ०— भूप प्रतापभानु बल पाई । कामधेनु भै भूमि सुहाई ॥
सब दुख बरजित प्रजा सुखारी । धरमसील सुंदर नर नारी ॥ १ ॥
सचिव धरमरुचि हरि पद प्रीति । नृप हित हेतु सिखव नित नीति ॥
गुर सुर संत पितर महिदेवा । करइ सदा नृप सब कै सेवा ॥ २ ॥
भूप धरम जे बेद बखाने । सकल करइ सादर सुख माने ॥
दिन प्रति देइ बिबिध बिधि दाना । सुनइ सास्त्र बर बेद पुराना ॥ ३ ॥
नाना बापीं कूप तड़ागा । सुमन बाटिका सुंदर बागा ॥
बिप्रभवन सुरभवन सुहाए । सब तीरथन्ह बिचित्र बनाए ॥ ४ ॥

Cau.: **bhūpa pratāpabhānu bala pāi, kāmadhenu bhai bhūmi suhāi.**
saba dukha barajita prajā sukhārī, dharamasīla suṁdara nara nārī.1.
saciva dharmaruci hari pada prīti, nṛpa hita hetu sikhava nita nīti.
gura sura saṁta pitara mahidevā, karai sadā nṛpa saba kai sevā.2.
bhūpa dharama je beda bakhāne, sakala karai sādara sukha māne.
dina prati dei bibidha bidhi dānā, sunai sāstra bara beda purānā.3.
nānā bāpī kūpa taRāgā, sumana bāṭikā suṁdara bāgā.
biprabhavana surabhavana suhāe, saba tīrathanha bicitra banāe.4.

Secured by king Pratāpabhānu's might, the charming earth became a cow of plenty as it were (yielded all one's coveted products). The people were happy and free from all sorrows and both men and women were good-looking and virtuous. The minister, Dharmaruci, was devoted to the feet of Śrī Hari; in the interest of his king he

* The celebrated preceptor of the Daityas, who is noted for his political insight and is credited with the authorship of the famous work on political science, Śukranīti.

advised him on state policy everyday. Preceptors, gods, saints, manes and Brāhmaṇas—the king invariably served them all. Whatever duties have been enjoined on a king in the Vedas, he gladly and devoutly performed. He bestowed gifts of various kinds everyday and listened to the best scriptures including the Vedas and the Purāṇas. In all holy places he constructed many small and big wells and tanks, flower gardens and lovely orchards, dwellings for the Brāhmaṇas and beautiful temples of wonderful architecture. (1—4)

दो०— जहँ लगि कहे पुरान श्रुति एक एक सब जाग ।

बार सहस्र सहस्र नृप किए सहित अनुराग ॥ १५५ ॥

Do.: jahāṁ lagi kahe purāna śruti eka eka saba jāga,
bāra sahasra sahasra nṛpa kie sahita anurāga.155.

Whatever sacrifices have been enjoined in the Vedas and the Purāṇas, the king devoutly performed each one of them a thousand times. (155)

चौ०— हृदयँ न कछु फल अनुसंधाना । भूप बिबेकी परम सुजाना ॥
करइ जे धरम करम मन बानी । बासुदेव अर्पित नृप ग्यानी ॥ १ ॥
चढ़ि बर बाजि बार एक राजा । मृगया कर सब साजि समाजा ॥
बिंध्याचल गभीर बन गयऊ । मृग पुनीत बहु मारत भयऊ ॥ २ ॥
फिरत बिपिन नृप दीख बराहू । जनु बन दुरेउ ससिहि ग्रसि राहू ॥
बड़ बिधु नहिं समात मुख माहीं । मनहुँ क्रोध बस उगिलत नाहीं ॥ ३ ॥
कोल कराल दसन छबि गाई । तनु बिसाल पीवर अधिकाई ॥
घुरुघुरात हय आरौ पाएँ । चकित बिलोकत कान उठाएँ ॥ ४ ॥

Cau.: hṛdayāṁ na kachu phala anusaṁdhānā, bhūpa bibekī parama sujānā.
karai je dharama karama mana bānī, bāsudeva arpita nṛpa gyānī.1.
caRhi bara bāji bāra eka rājā, mṛgayā kara saba sāji samājā.
birṁdhyācala gabhīra bana gayaū, mṛga punīta bahu mārata bhayaū.2.
phirata bipina nṛpa dīkha barāhū, janu bana dureu sasihi grasi rāhū.
baRa bidhu nahī samāta mukha māhī, manahū krodha basa ugilata nāhī.3.
kola karāla dasana chabi gāī, tanu bisāla pīvara adhikāī.
ghurughurāta haya ārau pāē, cakita bilokata kāna uṭhāē.4.

There was no seeking for any reward in his heart; the king was a man of great discrimination and wisdom. Whatever meritorious act he performed in thought, word or deed, the wise king dedicated it to Lord Vāsudeva (the all-pervading God Viṣṇu). Equipping himself with all the outfit of hunting, the king mounted a gallant steed one day and, entering the dense forest of the Vindhya range, killed many a sacred animals. While ranging in the wood he espied a wild boar. It looked as if with the moon in his mouth the demon Rāhu had hid in the forest. The orb was too large to be contained in the mouth, yet in his rage he would not disgorge it. Thus have I chosen to portray the beauty of the frightful tusks of the boar, while its body too was of an enormous size and bulk. Growling at the tramp of the horse and pricking up its ears it gazed with a startled look. (1—4)

दो०— नील महीधर सिखर सम देखि बिसाल बराहु ।

चपरि चलेउ हय सुटुकि नृप हाँकि न होइ निबाहु ॥ १५६ ॥

**Do.: nīla mahīdhara sikhara sama dekhi bisāla barāhu,
capari caleu haya suṭuki nṛpa hāki na hoi nibāhu.156.**

On seeing the huge boar, which resembled a purple mountain-peak, the king whipped the horse and advanced rapidly, challenging the boar at the same time and saying it could no longer escape. (156)

चौ०— आवत देखि अधिक रव बाजी । चलेउ बराह मरुत गति भाजी ॥
तुरत कीन्ह नृप सर संधाना । महि मिलि गयउ बिलोक्त बाना ॥ १ ॥
तकि तकि तीर महीस चलावा । करि छल सुअर सरीर बचावा ॥
प्रगटत दुरत जाइ मृग भागा । रिस बस भूप चलेउ सँग लागा ॥ २ ॥
गयउ दूरि घन गहन बराहू । जहँ नाहिन गज बाजि निबाहू ॥
अति अकेल बन बिपुल कलेसू । तदपि न मृग मग तजइ नरेसू ॥ ३ ॥
कोल बिलोकि भूप बड़ धीरा । भागि पैठ गिरिगुहाँ गभीरा ॥
अगम देखि नृप अति पछिताई । फिरेउ महाबन परेउ भुलाई ॥ ४ ॥

Cau.: āvata dekhi adhika rava bājī, caleu barāha maruta gati bhājī.
turata kīnha nṛpa sara saṁdhānā, mahi mili gayau bilokata bānā.1.
taki taki tīra mahīsa calāvā, kari chala suara sarīra bacāvā.
pragaṭata durata jāi mṛga bhāgā, risa basa bhūpa caleu sāṅga lāgā.2.
gayau dūri ghana gahana barāhū, jahā nāhina gaja bājī nibāhū.
ati akela bana bipula kalesū, tadapi na mṛga maga tajai naresū.3.
kola biloki bhūpa baRa dhīrā, bhāgi paiṭha giriguhā gabhīrā.
agama dekhi nṛpa ati pachitāi, phireu mahābana pareu bhulāi.4.

When it saw the horse coming on with a great noise, the boar took to flight swift as wind. The king lost no time in fitting the arrow to his bow and the boar crouched as soon as it saw the shaft. The king discharged his arrows taking a steady aim each time, but the boar saved itself by its wiliness. The beast rushed on, now hiding and now emerging into view; while the king in much excitement followed closely on its track. The boar went afar into a dense thicket, which was impenetrable by elephant or horse. Even though the king was all by himself and was faced with untold hardships in the forest, still he would not abandon the chase. Seeing the king so determined, the boar slunk away into a deep mountain-cave. When the king perceived that there was no access to the cave, he had to return much disappointed; and, what was worse, he lost his track in the great forest. (1—4)

दो०— खेद खिन्न छुद्धित तृषित राजा बाजि समेत ।

खोजत ब्याकुल सरित सर जल बिनु भयउ अचेत ॥ १५७ ॥

**Do.: kheda khinna chuddhita tṛṣita rājā bājī sameta,
khojata byākula sarita sara jala binu bhayau aceta.157.**

Exhausted with much exertion and oppressed by hunger and thirst, the king and his horse kept searching for a stream or pond and almost fainted for want of water. (157)

चौ०— फिरत बिपिन आश्रम एक देखा । तहँ बस नृपति कपट मुनिबेषा ॥
जासु देस नृप लीन्ह छड़ाई । समर सेन तजि गयउ पराई ॥ १ ॥

समय प्रतापभानु कर जानी । आपन अति असमय अनुमानी ॥
 गयउ न गृह मन बहुत गलानी । मिला न राजहि नृप अभिमानी ॥ २ ॥
 रिस उ मारि रंक जिमि राजा । बिपिन बसइ तापस कें साजा ॥
 तासु समीप गवन नृप कीन्हा । यह प्रतापरबि तेहिं तब चीन्हा ॥ ३ ॥
 राउ तृषित नहिं सो पहिचाना । देखि सुबेष महामुनि जाना ॥
 उतरि तुरग तें कीन्ह प्रनामा । परम चतुर न कहेउ निज नामा ॥ ४ ॥

Cau.: phirata bipina āśrama eka dekhā, tahā basa nṛpati kapāṭa munibeṣā.
 jāsu desa nṛpa līnha chaRāī, samara sena taji gayau parāī.1.
 samaya pratāpabhānu kara jānī, āpana ati asamaya anumānī.
 gayau na gr̥ha mana bahuta galānī, milā na rājahi nṛpa abhimānī.2.
 risa ura māri raṁka jimi rājā, bipina basai tāpasa kē sājā.
 tāsu samīpa gavana nṛpa kīnhā, yaha pratāparabi tehiṁ taba cīnhā.3.
 rāu tṛṣita nahī so pahicānā, dekhi subeṣa mahāmuni jānā.
 utari turaga tē kīnha pranāmā, parama catura na kaheu nija nāmā.4.

While wandering in the forest he espied a hermitage. In that hermitage dwelt, in the disguise of a hermit, a monarch who had been despoiled of his kingdom by Pratāpabhānu and who had run away from the field of battle deserting his army. Knowing that the time was propitious for Pratāpabhānu and most unfavourable to his own self, he felt much disgusted at heart and refused to return home; and he was too proud to come to terms with the victor. Suppressing the anger in his own heart the ex-king lived in the forest like a pauper in the garb of an anchorite. It was to him that king Pratāpabhānu went and he for his part immediately recognized that the newcomer was no other than Pratāpabhānu. Overcome by thirst, the latter, however, could not recognize the ex-king. Perceiving his holy garb Pratāpabhānu took him to be a great sage and, getting down from his horse, made obeisance to him. The king was, however, too astute to disclose his name. (1—4)

दो०— भूपति तृषित बिलोकि तेहिं सरबरु दीन्ह देखाइ ।

मज्जन पान समेत हय कीन्ह नृपति हरषाइ ॥ १५८ ॥

Do.: bhūpati tṛṣita biloki tehiṁ sarabaru dīnha dekhāi,
 majjana pāna sameta haya kīnha nṛpati haraṣāi.158.

Seeing king Pratāpabhānu thirsty, he showed him a good lake and the king as well as his horse gladly bathed in it and drank from it. (158)

चौ०— गै श्रम सकल सुखी नृप भयऊ । निज आश्रम तापस लै गयऊ ॥

आसन दीन्ह अस्त रबि जानी । पुनि तापस बोलेउ मृदु बानी ॥ १ ॥
 को तुम्ह कस बन फिरहु अकेलें । सुंदर जुबा जीव परहेलें ॥
 चक्रवर्ति के लच्छन तोरें । देखत दया लागि अति मोरें ॥ २ ॥
 नाम प्रतापभानु अवनीसा । तासु सचिव मैं सुनहु मुनीसा ॥
 फिरत अहेरें परेउँ भुलाई । बड़ें भाग देखेउँ पद आई ॥ ३ ॥
 हम कहँ दुर्लभ दरस तुम्हारा । जानत हौं कछु भल होनिहारा ॥
 कह मुनि तात भयउ अँधिआरा । जोजन सत्तरि नगरु तुम्हारा ॥ ४ ॥

Cau.: gai śrama sakala sukhī nṛpabhayaū, nija āśrama tāpasa lai gayaū.
 āsana dīnha asta rabi jānī, puni tāpasa boleu mṛdu bānī.1.
 ko tumha kasa bana phirahu akelē, suṁdara jubā jīva parahelē.
 cakrabarti ke lacchana torē, dekhata dayā lāgi ati morē.2.
 nāma pratāpabhānu avanīsā, tāsū saciva maī sunahu munīsā.
 phirata aherē pareū bhulāī, baRē bhāga dekheū pada āī.3.
 hama kahā durlabha darasatumhārā, jānata haū kachu bhala honihārā.
 kaha muni tāta bhayau ādhiārā, jojana sattari nagaru tumhārā.4.

The whole fatigue was gone and the king heaved a sigh of relief. The hermit thereafter took him back to his hermitage; and perceiving that it was sunset now he gave him a seat and then spoke to him in polite terms, "Who are you and wherefore do you risk your life by roaming in the forest all alone, even though you are so young and handsome? Reading the marks of an emperor on your person I am moved with great pity." "Listen, O great sage: there is a king named Pratāpabhānu; I am his minister. Ranging in pursuit of hunt I have lost my way and by great good fortune I have been led into your presence. Your sight is a rare boon to me; it leads me to believe that something good is about to befall me." The hermit said, "It is now dusk, my son; and your city is five hundred and sixty miles away. (1—4)

दो०— निसा घोर गंभीर बन पंथ न सुनहु सुजान ।

बसहु आजु अस जानि तुम्ह जाएहु होत बिहान ॥ १५९ (क) ॥

Do.: nisā ghora gambhīra bana paṁtha na sunahu sujāna,
 basahu āju asa jāni tumha jāehu hota bihāna.159(A).

"Listen, O wise: dark and dreary is the night, and the forest is dense and trackless; knowing this, tarry here overnight and depart in the morning." (159 A)

तुलसी जसि भवतव्यता तैसी मिलइ सहाइ ।

आपुनु आवइ ताहि पहिं ताहि तहाँ लै जाइ ॥ १५९ (ख) ॥

tulasī jasi bhavatabyatā taisī milai sahāi,
 āpunu āvai tāhi pahī tāhi tahā lai jāi.159(B).

The inevitable, says Tulasīdāsa, is invariably preceded by circumstances that are favourable to it. Either it comes to a man or takes him to the cause of his doom. (159 B)

चौ०— भलेहिं नाथ आयसु धरि सीसा । बाँधि तुरग तरु बैठ महीसा ॥

नृप बहु भाँति प्रसंसेउ ताही । चरन बंदि निज भाग्य सराही ॥ १ ॥

पुनि बोलेउ मृदु गिरा सुहाई । जानि पिता प्रभु करउँ ढिठाई ॥

मोहि मुनीस सुत सेवक जानी । नाथ नाम निज कहहु बखानी ॥ २ ॥

तेहि न जान नृप नृपहि सो जाना । भूप सुहृद सो कपट सयाना ॥

बैरी पुनि छत्री पुनि राजा । छल बल कीन्ह चहइ निज काजा ॥ ३ ॥

समुझि राजसुख दुखित अराती । अवाँ अनल इव सुलगइ छाती ॥

सरल बचन नृप के सुनि काना । बयर सँभारि हृदयँ हरषाना ॥ ४ ॥

Cau.: **bhalehī nātha āyasu dhari sīsā, bādhi turaga taru baiṭha mahīsā.**
nṛpa bahu bhāti prasamseutāhī, carana baṁdi nija bhāgya sarāhī.1.
puni boleu mṛdu girā suhāī, jāni pitā prabhu karaṁ dhiṭhāī.
mohi munīsa suta sevaka jānī, nātha nāma nija kahahu bakhānī.2.
tehi na jāna nṛpa nṛpahi so jānā, bhūpa suhṛda so kapaṭa sayānā.
bairī puni chatrī punirājā, chala bala kīnha cahai nija kājā.3.
samujhi rājasukha dukhita arātī, avā anala iva sulagai chātī.
sarala bacana nṛpa ke suni kānā, bayara sābhāri hṛdayā haraṣānā.4.

“Very well, my lord,” the king replied; and bowing to the hermit’s command he tied up the horse to a tree and then sat down. The king extolled him in many ways and bowing at his feet congratulated himself. He then spoke to him in soft and endearing terms, “Regarding you as a father, my lord, I venture to address you. Looking upon me as your son and servant O great sage, pray tell me your name in full, my master.” Although the king did not recognize him, he recognized the king. While the king had a guileless heart, the hermit was a pastmaster in fraud. Being an enemy in the first instance, and a Kṣatriya on top of it and again of royal blood, he sought to accomplish his end by dint of his cunning. The thought of the pleasures of royalty had made the enemy king sad; the fire of jealousy smouldered within his heart like that of a furnace. On hearing the artless words of Pratāpabhānu and recalling the grudge he had nursed against him, the hermit felt delighted at heart. (1—4)

दो०— कपट बोरि बानी मृदुल बोलेउ जुगुति समेत ।

नाम हमार भिखारि अब निर्धन रहित निकेत ॥ १६० ॥

Do.: **kapaṭa bori bānī mṛdula boleu juguti sameta,**
nāma hamāra bhikhāri aba nirdhana rahita niketa.160.

He uttered the following soft yet false and artful words, “My name is now Bhikhāri (a mendicant), penniless and homeless as I am.” (160)

चौ०— कह नृप जे बिग्यान निधाना । तुम्ह सारिखे गलित अभिमाना ॥
 सदा रहहिं अपनपौ दुराएँ । सब बिधि कुसल कुबेष बनाएँ ॥ १ ॥
 तेहि तें कहहिं संत श्रुति टेरेँ । परम अकिंचन प्रिय हरि केरेँ ॥
 तुम्ह सम अधन भिखारि अगेहा । होत बिरंचि सिवहि संदेहा ॥ २ ॥
 जोसि सोसि तव चरन नमामी । मो पर कृपा करिअ अब स्वामी ॥
 सहज प्रीति भूपति कै देखी । आपु बिषय बिस्वास बिसेषी ॥ ३ ॥
 सब प्रकार राजहि अपनाई । बोलेउ अधिक सनेह जनाई ॥
 सुनु सतिभाउ कहउँ महिपाला । इहाँ बसत बीते बहु काला ॥ ४ ॥

Cau.: **kaha nṛpa je bigyāna nidhānā, tumha sārikhe galita abhimānā.**
sadā rahahī apanapau durāē, saba bidhi kusala kubēṣa banāē.1.
tehi tē kahahī samta śruti ṭerē, parama akimcana priya hari kerē.
tumha sama adhana bhikhāri agehā, hota biramci sivahi samdehā.2.
josi sosi tava carana namāmī, mo para kṛpā karia aba svāmī.
sahaja prīti bhūpati kai dekhī, āpu biṣaya bisvāsa biseṣī.3.
saba prakāra rājahi apanāī, boleu adhika saneha janāī.
sunu satibhāu kahaṁ mahipālā, ihā basata bīte bahu kālā.4.

The king replied, "Those who are repositories of wisdom and free from pride like you always keep their reality concealed; even though proficient in everyway, they prefer to remain in tattered clothes. That is why saints as well as the Vedas proclaim that those who are supremely indigent are held most dear by Śrī Hari. Penniless and homeless beggars like you fill the minds of even Virañci and Śiva with doubt. Whoever you may be, I bow at Your feet; now be gracious to me, my lord." When the hermit saw the king's artless affection and extraordinary faith in him, he won him over in everyway, and spoke with a still greater affection "Listen, O king; I tell you sincerely that I have dwelt here for long. (1—4)

दो०— अब लगि मोहि न मिलेउ कोउ मैं न जनावउँ काहु ।

लोकमान्यता अनल सम कर तप कानन दाहु ॥ १६१ (क) ॥

Do.: **aba lagi mohi na mileu kou mañ na janāvaũ kāhu,**
lokamānyatā anala sama kara tapa kānana dāhu.161(A).

"No one has come to me so far nor do I make myself known to anyone; for popular esteem is like a wild fire, which consumes the forest of penance (i.e., neutralizes it)." (161 A)

सो०— तुलसी देखि सुबेषु भूलहिं मूढ़ न चतुर नर ।

सुंदर केकिहि पेखु बचन सुधा सम असन अहि ॥ १६१ (ख) ॥

So.: **tulasī dekhi subeṣu bhūlahi mūrha na catura nara,**
suṁdara kekihi pekhu bacana sudhā sama asana ahi.161(B).

Not only fools, says Tulasidāsa, but even clever men are taken in by fair appearances. Look at the beautiful peacock: though its notes are sweet like nectar, it devours snakes. (161 B)

चौ०— तातें गुपुत रहउँ जग माहीं । हरि तजि किमपि प्रयोजन नाहीं ॥

प्रभु जानत सब बिनहिं जनाएँ । कहहु कवनि सिधि लोक रिझाएँ ॥ १ ॥

तुम्ह सुचि सुमति परम प्रिय मोरें । प्रीति प्रतीति मोहि पर तोरें ॥

अब जाँ तात दुरावउँ तोही । दारुन दोष घटइ अति मोही ॥ २ ॥

जिमि जिमि तापसु कथइ उदासा । तिमि तिमि नृपहि उपज बिस्वासा ॥

देखा स्वबस कर्म मन बानी । तब बोला तापस बगध्यानी ॥ ३ ॥

नाम हमार एकतनु भाई । सुनि नृप बोलेउ पुनि सिरु नाई ॥

कहहु नाम कर अरथ बखानी । मोहि सेवक अति आपन जानी ॥ ४ ॥

Cau.: **tātē guputa rahaũ jaga māhī, hari taji kimapi prayojana nāhī.**
prabhu jānata saba binahī janāē, kahahu kavani sidhi loka rijhāē.1.
tumha suci sumati parama priya morē, prīti pratīti mohi para torē.
aba jaũ tāta durāvaũ tohī, dāruna doṣa ghaṭai ati mohī.2.
jimi jimi tāpasu kathai udāsā, timi timi nṛpahi upaja bisvāsā.
dekhā svabasa karma mana bānī, taba bolā tāpasa bagadhyānī.3.
nāma hamāra ekatanu bhāī, suni nṛpa boleu puni siru nāī.
kahahu nāma kara aratha bakhānī, mohi sevaka ati āpana jānī.4.

“That is why I live in this world away from the public gaze. I have little to do with anything other than Śrī Hari. The Lord knows everything without being told; tell me, then, what is to be gained by humouring the world. You are sincere and intelligent and are therefore supremely dear to me; and I too have earned your affection and confidence. Now, my son, if I were to keep anything from you, I shall incur the most severe blame.” The more the hermit talked of his indifference to the world the more trustful grew the king. When the false anchorite saw the king devoted to him in thought, word and deed, he said, “My name, brother, is Ekatanu.” Hearing this, the king bowed his head and asked further, “Kindly explain to me the meaning of this appellation recognizing me as your faithful servant.” (1—4)

दो०— आदिसृष्टि उपजी जबहिं तब उत्पति भै मोरि।

नाम एकतनु हेतु तेहि देह न धरी बहोरि॥ १६२ ॥

Do.: ādisṛṣṭi upajī jabahī taba utapati bhai mori,
nāma ekatanu hetu tehi deha na dharī bahori.162.

“My birth took place at the first dawn of creation. Since then I have never taken another body; that is why I am called Ekatanu.” (162)

चौ०— जनि आचरजु करहु मन माहीं। सुत तप तें दुर्लभ कछु नाहीं॥
तपबल तें जग सृजइ बिधाता। तपबल बिष्नु भए परित्राता॥ १ ॥
तपबल संभु करहिं संघारा। तप तें अगम न कछु संसारा॥
भयउ नृपहि सुनि अति अनुरागा। कथा पुरातन कहै सो लागा॥ २ ॥
करम धरम इतिहास अनेका। करइ निरूपन बिरति बिबेका॥
उदभव पालन प्रलय कहानी। कहेसि अमित आचरज बखानी॥ ३ ॥
सुनि महीप तापस बस भयऊ। आपन नाम कहन तब लयऊ॥
कह तापस नृप जानउँ तोही। कीन्हेहु कपट लाग भल मोही॥ ४ ॥

Cau.: jani ācaraju karahu mana māhī, suta tapa tē durlabha kachu nāhī.
tapabala tē jaga sṛjai bidhātā, tapabala biṣṇu bhae paritrātā.1.
tapabala sambhu karahī saṁghārā, tapa tē agama na kachu saṁsārā.
bhayau nṛpahi suni ati anurāgā, kathā purātana kahai so lāgā.2.
karama dharama itihāsa anekā, karai nirūpana birati bibekā.
udabhava pālana pralaya kahānī, kahesi amita ācaraja bakhānī.3.
suni mahīpa tāpasa basa bhayaū, āpana nāma kahana taba layaū.
kaha tāpasa nṛpa jānaū tohī, kīnhehu kapaṭa lāga bhala mohī.4.

“Marvel not, my son, to hear this; for nothing is too difficult to obtain through penance. By dint of penance Brahmā creates the universe; by dint of penance Viṣṇu assumed the role of its protector. By dint of penance, again, Śambhu destroys the world; there is nothing in this world which cannot be attained through penance.” Hearing this, the king felt much enamoured and the hermit commenced relating old legends. Having discussed topics of Karma (action) and Dharma (duty) and told many legends bearing on them he discoursed on dispassion and knowledge. And he further related at length countless marvellous stories connected with the creation, maintenance and dissolution of the universe. Hearing all this the king completely yielded to the influence of the hermit and then proceeded to tell him his real name. Said the hermit, “O king, I know you. Even though you tried to deceive me, I appreciated this move on your part.” (1—4)

सो०— सुनु महीस असि नीति जहँ तहँ नाम न कहहिं नृप ।

मोहि तोहि पर अति प्रीति सोइ चतुरता बिचारि तव ॥ १६३ ॥

So.: **sunu mahīsa asi nīti jahā tahā nāma na kahahī nṛpa,**
mohi tohi para ati prīti soi caturatā bicāri tava.163.

“O king, the political maxim is that kings should not disclose their name in all cases. And when I thought of your political sagacity, I conceived great love for you.” (163)

चौ०— नाम तुम्हार प्रताप दिनेसा । सत्यकेतु तव पिता नरेसा ॥
गुरु प्रसाद सब जानिअ राजा । कहिअ न आपन जानि अकाजा ॥ १ ॥
देखि तात तव सहज सुधाई । प्रीति प्रतीति नीति निपुनाई ॥
उपजि परी ममता मन मोरें । कहउँ कथा निज पूछे तोरें ॥ २ ॥
अब प्रसन्न मैं संसय नाही । मागु जो भूप भाव मन माहीं ॥
सुनि सुबचन भूपति हरषाना । गहि पद बिनय कीन्हि बिधि नाना ॥ ३ ॥
कृपासिंधु मुनि दरसन तोरें । चारि पदारथ करतल मोरें ॥
प्रभुहि तथापि प्रसन्न बिलोकी । मागि अगम बर होउँ असोकी ॥ ४ ॥

Cau.: **nāma tumhāra pratāpa dinesā, satyaketu tava pitā naresā.**
gura prasāda saba jānia rājā, kahia na āpana jāni akājā.1.
dekhi tāta tava sahaja sudhāi, prīti pratīti nīti nipunāi.
upaji parī mamatā mana morē, kahaū kathā nija pūche torē.2.
aba prasanna maī saṁsaya nāhi, māgu jo bhūpa bhāva mana māhi.
suni subacana bhūpati haraṣānā, gahi pada binaya kīnhi bidhi nānā.3.
kṛpāsīndhu muni darasana torē, cāri padāratha karatala morē.
prabhuhi tathāpi prasanna bilokī, māgi agama bara hoū asokī.4.

“Your name is Pratāpabhānu; king Satyaketu was your father. O king, by the grace of my preceptor I know everything; but foreseeing my own harm I refuse to tell everything I know. When I saw your natural straightforwardness, affection, faith and political wisdom, I conceived a spontaneous affection for you; and that is why I told you my own story on your asking. I am now pleased; doubt not and ask what you will, O king.” Hearing these agreeable words, the king rejoiced and, clasping the hermit’s feet, supplicated to him in many ways. “O gracious sage, by your very sight I have within my grasp all the four ends of human existence (viz., religious merit, wealth, enjoyment and final beatitude). Yet, as I see my lord so gracious, I would ask a boon which is impossible to attain otherwise, and thereby overcome sorrow.” (1—4)

दो०— जरा मरन दुख रहित तनु समर जितै जनि कोउ ।

एकछत्र रिपुहीन महि राज कलप सत होउ ॥ १६४ ॥

Do.: **jarā marana dukha rahita tanu samara jitai jani kou,**
ekachatra ripuhīna mahi rāja kalapa sata hou.164.

“Let my body be free from old age, death and suffering; let no one vanquish me in battle and let me enjoy undisputed sovereignty over the globe for a hundred Kalpas (repetitions of creation) and let me have no enemies.” (164)

चौ०— कह तापस नृप ऐसेइ होऊ। कारन एक कठिन सुनु सोऊ॥
 कालउ तुअ पद नाइहि सीसा। एक बिप्रकुल छाड़ि महीसा॥ १॥
 तपबल बिप्र सदा बरिआरा। तिन्ह के कोप न कोउ रखवारा॥
 जौं बिप्रन्ह बस करहु नरेसा। तौ तुअ बस बिधि बिष्नु महेसा॥ २॥
 चल न ब्रह्मकुल सन बरिआई। सत्य कहउँ दोउ भुजा उठाई॥
 बिप्र श्राप बिनु सुनु महिपाला। तोर नास नहिं कवनेहुँ काला॥ ३॥
 हरषेउ राउ बचन सुनि तासू। नाथ न होइ मोर अब नासू॥
 तव प्रसाद प्रभु कृपानिधाना। मो कहूँ सर्व काल कल्याणा॥ ४॥

Cau.: kaha tāpasa nṛpa aisei hoū, kārana eka kaṭhina sunu soū.
 kālau tua pada nāihi sīsā, eka biprakula chāRi mahīsā.1.
 tapabala bipra sadā bariārā, tinha ke kopa na kou rakhavārā.
 jaū bipranha basa karahu naresā, tau tua basa bidhi biṣnu mahesā.2.
 cala na brahmakula sana bariāi, satya kahaū dou bhujā uṭhāi.
 bipra śrāpa binu sunu mahipālā, tora nāsa nahī kavanehū kālā.3.
 haraṣeu rāu bacana suni tāsū, nātha na hoi mora aba nāsū.
 tava prasāda prabhu kṛpānidhānā, mo kahū sarba kāla kalyānā.4.

Said the anchorite, "So be it, O king. But there is one difficulty; hear it too. Even Death shall bow his head at your feet (much more those who are subject to death). The only exception shall be the Brāhmaṇas, O ruler of the earth. The Brāhmaṇas are ever powerful by virtue of their penance; no one can deliver from their wrath. If you can propitiate the Brāhmaṇas to your will, O king, even Brahmā, Viṣṇu and the great Lord Śiva shall be at your command. Might is of no avail against the Brāhmaṇas; with both arms raised to heaven I tell you this truth. Listen, O sovereign; if you escape the Brāhmaṇa's curse, you shall never perish." Hearing his words, the king rejoiced and said, "My lord, I shall no longer die. By your grace, O benevolent master, I shall be blessed at all times." (1—4)

दो०— एवमस्तु कहि कपटमुनि बोला कुटिल बहोरि।
 मिलब हमार भुलाब निज कहहु त हमहि न खोरि॥ १६५॥

Do.: evamastu kahi kapaṭamuni bolā kuṭila bahori,
 milaba hamāra bhulāba nija kahahu ta hamahi na khori.165.

"Amen!" said the false anchorite, and added with crafty intent, "If you tell anyone about my meeting with you and your straying away, the fault shall not be mine." (165)

चौ०— तातें मैं तोहि बरजउँ राजा। कहें कथा तव परम अकाजा॥
 छठें श्रवन यह परत कहानी। नास तुम्हार सत्य मम बानी॥ १॥
 यह प्रगटें अथवा द्विजश्रापा। नास तोर सुनु भानुप्रतापा॥
 आन उपायँ निधन तव नाहीं। जौं हरि हर कोपहिं मन माहीं॥ २॥
 सत्य नाथ पद गहि नृप भाषा। द्विज गुर कोप कहहु को राखा॥
 राखइ गुर जौं कोप बिधाता। गुर बिरोध नहिं कोउ जग त्राता॥ ३॥
 जौं न चलब हम कहे तुम्हारे। होउ नास नहिं सोच हमारे॥

Cau.: tātē maī tohi barajaū rājā, kahē kathā tava parama akājā.
 chaṭhē śravana yaha paratakahānī, nāsa tumhāra satya mama bānī.1.
 yaha pragaṭē athavā dvijaśrāpā, nāsa tora sunu bhānupratāpā.
 āna upāyā nidhana tava nāhī, jaū hari hara kopahī mana māhī.2.
 satya nātha pada gahi nṛpa bhāṣā, dvija gura kopa kahahu ko rākhā.
 rākhai gura jaū kopa bidhātā, gura birodha nahī kou jaga trātā.3.
 jaū na calaba hama kahetumhārē, hou nāsa nahī soca hamārē.
 ekahī ḍara ḍarapata mana morā, prabhu mahideva śrāpa ati ghorā.4.

“I warn you, O king, because great harm shall befall you if you relate this incident to anyone. If this talk happens to reach a third pair of ears, I tell you the truth, you are doomed. O Pratāpabhānu, if you divulge this secret or if a Brāhmaṇa curses you, you are undone. In no other way shall you die, even if Śrī Hari and Hara get angry with you.” “It is true, my lord,” said the king, clasping the hermit’s feet. “Tell me, who can deliver from the wrath of a Brāhmaṇa or a spiritual preceptor? A Guru can save one even if one has evoked the wrath of Brahmā; but in the event of a quarrel with one’s preceptor there is no one in the world who can save. If I do not follow your advice, let me perish; I care not. My mind is disturbed by only one fear; the curse of a Brāhmaṇa, my lord, is something most terrible.” (1—4)

दो०— होहिं बिप्र बस कवन बिधि कहहु कृपा करि सोउ ।

तुम्ह तजि दीनदयाल निज हितू न देखउँ कोउ ॥ १६६ ॥

Do.: hohī bipra basa kavana bidhi kahahu kṛpā kari sou,
 tumha taji dīnadayāla nija hitū na dekhaū kou.166.

“How shall I be able to win over the Brāhmaṇas? Kindly tell me that too. I see no well wishes other than you, my gracious lord.” (166)

चौ०— सुनु नृप बिबिध जतन जग माहीं । कष्टसाध्य पुनि होहिं कि नाहीं ॥

अहइ एक अति सुगम उपाई । तहाँ परंतु एक कठिनाई ॥ १ ॥

मम आधीन जुगुति नृप सोई । मोर जाब तव नगर न होई ॥

आजु लगेँ अरु जब तेँ भयऊँ । काहू के गृह ग्राम न गयऊँ ॥ २ ॥

जौ न जाऊँ तव होइ अकाजू । बना आइ असमंजस आजू ॥

सुनि महीस बोलेउ मृदु बानी । नाथ निगम असि नीति बखानी ॥ ३ ॥

बड़े सनेह लघुन्ह पर करहीं । गिरि निज सिरनि सदा तृन धरहीं ॥

जलधि अगाध मौलि बह फेनू । संतत धरनि धरत सिर रेनू ॥ ४ ॥

Cau.: sunu nṛpa bibidha jatana jaga māhī, kaṣṭasādhya puni hohī ki nāhī.
 ahai eka ati sugama upāī, tahā paramtu eka kaṭhināī.1.
 mama ādhīna juguti nṛpa soī, mora jāba tava nagara na hoī.
 āju lagē aru jaba tē bhayaū, kāhū ke gr̥ha grāma na gayaū.2.
 jaū na jāū tava hoi akājū, banā āi asamañjasa ājū.
 suni mahīsa boleu mṛdu bānī, nātha nigama asi nīti bakhānī.3.
 baRe saneha laghunha para karahī, giri nija sirani sadā tṛna dharahī.
 jaladhi agādha mauli baha phenū, samtata dharani dharata sira renū.4.

“Listen, O king: there are various expedients in this world. But they are hard to accomplish and are of doubtful issue besides. Of course, there is one very simple device; but that too involves one difficulty. Its contrivance depends on me; but my going to your city is out of the question. Ever since I was born I have never been to anybody’s house or village so far. And if I do not go, it will be a misfortune for you. I am therefore in a dilemma today.” Hearing this, the king replied in a polite language, “My lord, there is a maxim laid down in the Vedas: the great show kindness to the small. Mountains always bear tiny blades of grass on their tops, the fathomless ocean carries floating foam on its breast and the earth ever bears dust on its bosom.” (1—4)

दो०— अस कहि गहे नरेस पद स्वामी होहु कृपाल ।

मोहि लागि दुख सहिअ प्रभु सज्जन दीनदयाल ॥ १६७ ॥

Do.: **asa kahi gahe naresa pada svāmī hohu kṛpāla,**
mohi lāgi dukha sahia prabhu sajjana dīnadayāla.167.

So saying, the king clasped the hermit’s feet and said, “Be gracious to me, my master. You are a saint, compassionate to the humble; therefore, my lord, take this trouble on my behalf.” (167)

चौ०— जानि नृपहि आपन आधीना । बोला तापस कपट प्रबीना ॥

सत्य कहउँ भूपति सुनु तोही । जग नाहिन दुर्लभ कछु मोही ॥ १ ॥

अवसि काज मैं करिहउँ तोरा । मन तन बचन भगत तैं मोरा ॥

जोग जुगुति तप मंत्र प्रभाऊ । फलइ तबहिं जब करिअ दुराऊ ॥ २ ॥

जौं नरेस मैं करौं रसोई । तुम्ह परसहु मोहि जान न कोई ॥

अन्न सो जोइ जोइ भोजन करई । सोइ सोइ तव आयसु अनुसरई ॥ ३ ॥

पुनि तिन्ह के गृह जेवँइ जोऊ । तव बस होइ भूप सुनु सोऊ ॥

जाइ उपाय रचहु नृप एहू । संबत भरि संकलप करेहू ॥ ४ ॥

Cau.: **jāni nṛpahi āpana ādhīnā, bolā tāpasa kapaṭa prabīnā.**
satya kahaū bhūpati sunu tohī, jaga nāhina durlabha kachu mohī.1.
avasi kāja maī karihaū torā, mana tana bacana bhagata taī morā.
joga juguti tapa maṁtra prabhāū, phalai tabahī jaba karia durāū.2.
jaū naresa maī karaū rasoī, tumha parusahu mohi jāna na koī.
anna so joi joi bhojana karaī, soi soi tava āyasu anusaraī.3.
puni tinha ke gṛha jevāi joū, tava basa hoi bhūpa sunu soū.
jāi upāya racahu nṛpa ehū, sambata bhari saṁkalapa karehū.4.

Knowing that the king was completely under his influence, the hermit, who was clever at deception, said, “Listen, O king: I tell you the truth. For me in this world there is nothing hard to obtain. I will surely accomplish your object, devoted as you are in thought, word and deed to me. The power of Yoga (contemplation), planning, penance and mystic formulas work only when secrecy is maintained about them. O king, if I cook food and you serve it and if nobody comes to know me, whoever tastes the food so prepared shall become amenable to your orders. Again, I tell you, whosoever dines at the house of such people shall, O king, be dominated by your will. Go and operate this scheme, O king, and take this vow for a whole year. (1—4)

दो०— नित नूतन द्विज सहस सत बरेहु सहित परिवार ।

मैं तुम्हरे संकलप लागि दिनहिं करबि जेवनार ॥ १६८ ॥

Do.: nita nūtana dvija sahāsa sata barehu sahita parivāra,
mañ tumhare saṁkalapa lagi dinahñ karabi jevanāra.168.

“Everyday invite a new set of a hundred thousand Brāhmaṇas with their families; while I, so long as your vow lasts, shall provide the daily banquet.” (168)

चौ०— एहि बिधि भूप कष्ट अति थोरें । होइहहिं सकल बिप्र बस तोरें ॥

करिहहिं बिप्र होम मख सेवा । तेहिं प्रसंग सहजेहिं बस देवा ॥ १ ॥

और एक तोहि कहउँ लखाऊ । मैं एहि बेष न आउब काऊ ॥

तुम्हरे उपरोहित कहूँ राया । हरि आनब मैं करि निज माया ॥ २ ॥

तपबल तेहि करि आपु समाना । रखिहउँ इहाँ बरष परवाना ॥

मैं धरि तासु बेषु सुनु राजा । सब बिधि तोर सँवारब काजा ॥ ३ ॥

गै निसि बहुत सयन अब कीजे । मोहि तोहि भूप भेंट दिन तीजे ॥

मैं तपबल तोहि तुरग समेता । पहुँचैहउँ सोवतहि निकेता ॥ ४ ॥

Cau.: ehi bidhi bhūpa kaṣṭa ati thorē, hoihañ sakala bipra basa torē.
karihañ bipra homa makha sevā, tehñ prasaṅga sahajehñ basa devā.1.
aura eka tohi kahaū lakhāū, mañ ehi beṣa na āuba kāū.
tumhare uparohita khaū rāyā, hari ānaba mañ kari nija māyā.2.
tapabala tehi kari āpu samānā, rakhihaū ihā baraṣa paravānā.
mañ dhari tāsu beṣu sunu rājā, saba bidhi tora sāvāraba kājā.3.
gai nisi bahuta sayana aba kīje, mohi tohi bhūpa bhēṭa dina tīje.
mañ tapabala tohi turagasametā, pahūcaihaū sovatahi niketā.4.

“In this way O king, with little exertion all the Brāhmaṇas shall be proptiate to your will. The Brāhmaṇas in their turn will offer oblations into the sacred fire, perform big sacrifices and practise adoration; and through that channel the gods too shall be easily won over. I give you one more sign. I will never come in this form. By my delusive power, O king, I will carry off your family priest and, making him just like myself by dint of my penance, will keep him here for the year; while I, O king, will take his form and manage everything for you. The night is far gone, so you had better retire now; on the third day we will meet again. By my penitential power I will convey you home, both you and your horse, even while you are asleep.” (1—4)

दो०— मैं आउब सोइ बेषु धरि पहिचानेहु तब मोहि ।

जब एकांत बोलाइ सब कथा सुनावौं तोहि ॥ १६९ ॥

Do.: mañ āuba soi beṣu dhari pahicānehu taba mohi,
jaba ekānta bolāi saba kathā sunāvaū tohi.169.

“I will come in the form I have told you, and you will recognize me when I call you aside and remind you of all this.” (169)

चौ०— सयन कीन्ह नृप आयसु मानी । आसन जाइ बैठ छलग्यानी ॥
 श्रमित भूप निद्रा अति आई । सो किमि सोव सोच अधिकारै ॥ १ ॥
 कालकेतु निसिचर तहँ आवा । जेहिं सूकर होइ नृपहि भुलावा ॥
 परम मित्र तापस नृप केरा । जानइ सो अति कपट घनेरा ॥ २ ॥
 तेहि के सत सुत अरु दस भाई । खल अति अजय देव दुखदाई ॥
 प्रथमहिं भूप समर सब मारे । बिप्र संत सुर देखि दुखारे ॥ ३ ॥
 तेहिं खल पाछिल बयरु सँभारा । तापस नृप मिलि मंत्र बिचारा ॥
 जेहिं रिपु छय सोइ रचेन्हि उपाऊ । भावी बस न जान कछु राऊ ॥ ४ ॥

Cau.: sayana kīnha nṛpa āyasu mānī, āsana jāi baiṭha chalagyānī.
 śramita bhūpa nidrā ati āi, so kimi sova soca adhikāi.1.
 kālaketu nisicara tahā āvā, jehī sūkara hoi nṛpahi bhuḷāvā.
 parama mitra tāpasa nṛpa kerā, jānai so ati kapaṭa ghanerā.2.
 tehi ke sata suta aru dasa bhāi, khala ati ajaya deva dukhadāi.
 prathamahī bhūpa samara saba māre, bipra saṁta sura dekhi dukhāre.3.
 tehi khala pāchila bayaru sābhārā, tāpasa nṛpa mili maṁtra bicārā.
 jehī ripu chaya soi racenhi upāū, bhāvi basa na jāna kachu rāū.4.

The king went to sleep in obedience to the hermit; while the counterfeit sage returned to his own seat and sat down there. Deep sleep came upon the weary monarch; but how could the other fellow sleep, distracted as he was with anxiety. The demon Kālaketu made his appearance there; it was he who had assumed the form of a boar and led the king astray. A great friend of the hermit-king, he was skilled in manifold ways of deceit. He had a hundred sons and ten brothers, who were great villains, invincible and annoying to the gods. Seeing the Brāhmaṇas, saints and gods in distress the king had already killed them all in battle. Recalling the old grudge the wretch conspired with the hermit-king and contrived a plot for the extermination of the enemy; but, as fate would have it, the king knew nothing of it. (1—4)

दो०— रिपु तेजसी अकेल अपि लघु करि गनिअ न ताहु ।

अजहुँ देत दुख रबि ससिहि सिर अवसेषित राहु ॥ १७० ॥

Do.: ripu tejasī akela api laghu kari gania na tāhu,
 ajahū deta dukha rabi sasihi sira avaseṣita rāhu.170.

A spirited foe, even though left alone, should not be lightly regarded. The demon Rāhu,* who has nothing left of him but his head, is able to torment both the sun and moon even to this day. (170)

चौ०— तापस नृप निज सखहि निहारी । हरषि मिलेउ उठि भयउ सुखारी ॥

मित्रहि कहि सब कथा सुनाई । जातुधान बोला सुख पाई ॥ १ ॥

* According to the Hindu belief a solar or lunar eclipse takes place only when in the astral plane the demon Rāhu, a sworn enemy of both the sun-god and the moon-god, devours the one or the other either wholly or partly. The demon, however consists of the head alone, his trunk having been cut off by God Viṣṇu while he was unlawfully attempting to partake of the nectar which was being served to the gods. Since, however, he had already tasted the nectar, the head became immortal.

अब साधेउँ रिपु सुनहु नरेसा । जौं तुम्ह कीन्ह मोर उपदेसा ॥
 परिहरि सोच रहहु तुम्ह सोई । बिनु औषध बिआधि बिधि खोई ॥ २ ॥
 कुल समेत रिपु मूल बहाई । चौथें दिवस मिलब मैं आई ॥
 तापस नृपहि बहुत परितोषी । चला महाकपटी अतिरोषी ॥ ३ ॥
 भानुप्रतापहि बाजि समेता । पहुँचाएसि छन माझ निकेता ॥
 नृपहि नारि पहिं सयन कराई । हयगृहँ बाँधेसि बाजि बनाई ॥ ४ ॥

Cau.: tāpasa nr̥pa nija sakhahi nihārī, haraṣi mileu uṭhi bhayau sukhārī.
 mitrahi kahi saba kathā sunāi, jātudhāna bolā sukha pāi.1.
 aba sādheuṁ ripu sunahu naresā, jaṁ tumha kīnha mora upadesā.
 parihari soca rahahu tumha soī, binu auṣadha biādhi bidhi khoī.2.
 kula sameta ripu mūla bahāi, cauthē divasa milaba maī āi.
 tāpasa nr̥pahi bahuta paritoṣī, calā mahākapaṭī atiroṣī.3.
 bhānupratāpahi bāji sametā, pahūcāesi chana mājha niketā.
 nr̥pahi nāri pahī sayana karāi, hayagr̥haṁ bādhesi bāji banāi.4.

The hermit-king was delighted to see his ally and rose to meet him. The meeting gave him much satisfaction and he related the whole story to his friend. The demon too was glad and said, "Listen, O king: since you have followed my advice, take the enemy as subdued. Cease to worry now and lay yourself to rest. God has effected a cure without the use of a medicine, I will sweep away the enemy root and branch and see you on the fourth day." Fully reassuring the hermit-king, the arch-impostor, who was highly irascible, departed. In an instant he conveyed Pratāpabhānu to his palace, horse and all. Putting the king to bed beside his queen, he tied up the horse in the stall in the proper way. (1—4)

दो०— राजा के उपरोहितहि हरि लै गयउ बहोरि ।
 लै राखेसि गिरि खोह महुँ मायाँ करि मति भोरि ॥ १७१ ॥

Do.: rājā ke uparohitahi hari lai gayau bahori,
 lai rākhesi giri khoḥa mahū māyā kari mati bhoṛi.171.

Again he carried off the king's family-priest and, depriving him of his senses by his supernatural power, kept him in a mountain-cave. (171)

चौ०— आपु बिरचि उपरोहित रूपा । परेउ जाइ तेहि सेज अनूपा ॥
 जागेउ नृप अनभएँ बिहाना । देखि भवन अति अचरजु माना ॥ १ ॥
 मुनि महिमा मन महुँ अनुमानी । उठेउ गवँहि जेहि जान न रानी ॥
 कानन गयउ बाजि चढ़ि तेहीं । पुर नर नारि न जानेउ केहीं ॥ २ ॥
 गएँ जाम जुग भूपति आवा । घर घर उत्सव बाज बधावा ॥
 उपरोहितहि देख जब राजा । चकित बिलोक सुमिरि सोइ काजा ॥ ३ ॥
 जुग सम नृपहि गए दिन तीनी । कपटी मुनि पद रह मति लीनी ॥
 समय जानि उपरोहित आवा । नृपहि मते सब कहि समुझावा ॥ ४ ॥

Cau.: āpu biraci uparohita rūpā, pareu jāi tehi seja anūpā.
 jāgeu nr̥pa anabhaē bihānā, dekhi bhavana ati acaraju mānā.1.

muni mahimā mana mahū anumānī, uṭheu gavāhī jehī jāna na rānī.
 kānana gayau bāji caRhi tehi, pura nara nāri na jāneu kehi.2.
 gaē jāma juga bhūpati āvā, ghara ghara utsava bāja badhāvā.
 uparohitahi dekha jaba rājā, cakita biloka sumiri soi kājā.3.
 juga sama nrpahi gae dina tīnī, kapaṭi muni pada raha mati līnī.
 samaya jāni uparohita āvā, nrpahi mate saba kahi samujhāvā.4.

Himself assuming the form of the family-priest, the demon went and lay down on the former's sumptuous bed. The king woke even before daybreak and felt much astonished to find himself at home. Attributing the miracle to the glory of the sage, he got up quietly, unperceived by the queen. Mounting the same horse he rode off to the woods without any man or woman of the city knowing it. When it was midday, the king returned; there was rejoicing and festal music in every house. When the king saw his family-priest, he looked at him in amazement, recollecting the object he held so dear to his heart. The interval of three days hung heavy on the monarch as an age, his mind being set on the feet of the false anchorite. At the appointed time the priest came and reminded him in detail of all that had been agreed upon. (1—4)

दो०— नृप हरषेउ पहिचानि गुरु भ्रम बस रहा न चेत ।

बरे तुरत सत सहस बर बिप्र कुटुंब समेत ॥ १७२ ॥

Do.: nrpa haraṣeu pahicāni guru bhrama basa rahā na ceta,
 bare turata sata sahasa bara bipra kuṭumba sameta.172.

The king was delighted to recognize his preceptor (in the priest's form); his mind was too clouded to have any sense left. At once he invited a hundred thousand chosen Brāhmaṇas with their families. (172)

चौ०— उपरोहित जेवनार बनाई । छरस चारि बिधि जसि श्रुति गाई ॥
 मायामय तेहि कीन्हि रसोई । बिंजन बहु गनि सकइ न कोई ॥ १ ॥
 बिबिध मृगन्ह कर आमिष राँधा । तेहि महुँ बिप्र माँसु खल साँधा ॥
 भोजन कहँ सब बिप्र बोलाए । पद पखारि सादर बैठाए ॥ २ ॥
 परुसन जबहिं लाग महिपाला । भै अकासबानी तेहि काला ॥
 बिप्रबृंद उठि उठि गृह जाहू । है बड़ि हानि अन्न जनि खाहू ॥ ३ ॥
 भयउ रसोई भूसुर माँसू । सब द्विज उठे मानि बिस्वासू ॥
 भूप बिकल मति मोहँ भुलानी । भावी बस न आव मुख बानी ॥ ४ ॥

Cau.: uparohita jevanāra banāi, charasa cāri bidhi jasi śruti gāi.
 māyāmaya tehi kīnhi rasoī, binjana bahu gani sakai na koī.1.
 bibidha mṛganha kara āmiṣa rādhā tehi mahū bipra māsu khala sādha.
 bhojana kahū saba bipra bolāe, pada pakhāri sādara baiṭhāe.2.
 parusana jabahī lāga mahipālā, bhai akāsabānī tehi kālā.
 biprabṛnda uṭhi uṭhi grha jāhū, hai baRi hāni anna jani khāhū.3.
 bhayau rasoī bhūsurā māsū, saba dvija uṭhe māni bisvāsū.
 bhūpa bikala mati mohā bhulānī, bhāvī basa na āva mukha bānī.4.

The priest cooked four kinds of foods with six different tastes as mentioned in the

Vedas. He prepared an illusory banquet and a variety of seasoned dishes more than one could count. Dressing the flesh of a variety of animals the wretch mixed with it the cooked flesh of Brāhmaṇas. All the invited Brāhmaṇas were then called for the dinner. Their feet were duly washed and they were respectfully shown to their places. The moment the king began to serve the food, a (fictitious) voice from heaven (raised by the demon Kālaketu himself) said, “Up, up, Brāhmaṇas! and return to your homes. Taste not this food; it is most harmful. The dishes include the flesh of the Brāhmaṇas.” Up rose all the Brāhmaṇas believing the ethereal voice. The king lost his nerve; his mind was bewildered with infatuation. As fate would have it, he could not utter a word. (1—4)

दो०— बोले बिप्र सकोप तब नहिं कछु कीन्ह बिचार ।

जाइ निसाचर होहु नृप मूढ़ सहित परिवार ॥ १७३ ॥

Do.: **bole bipra sakopa taba nahī kachu kīnha bicāra,**
jāi nisācara hohu nṛpa mūṛha sahita parivāra.173.

Then exclaimed the Brāhmaṇas in wrath, without a second thought, “O foolish king, go and take birth in the demon’s form, you and all your family.” (173)

चौ०— छत्रबंधु तैं बिप्र बोलाई । घालै लिए सहित समुदाई ॥
ईस्वर राखा धरम हमारा । जैहसि तैं समेत परिवारा ॥ १ ॥
संबत मध्य नास तव होऊ । जलदाता न रहिहि कुल कोऊ ॥
नृप सुनि श्राप बिकल अति त्रासा । भै बहोरि बर गिरा अकासा ॥ २ ॥
बिप्रहु श्राप बिचारि न दीन्हा । नहिं अपराध भूप कछु कीन्हा ॥
चकित बिप्र सब सुनि नभबानी । भूप गयउ जहँ भोजन खानी ॥ ३ ॥
तहँ न असन नहिं बिप्र सुआरा । फिरेउ राउ मन सोच अपारा ॥
सब प्रसंग महिसुरन्ह सुनाई । त्रसित परेउ अवनीं अकुलाई ॥ ४ ॥

Cau.: **chatrabāṁdhu taī bipra bolāi, ghālai lie sahita samudāi.**
īśvara rākhā dharama hamārā, jaihasi taī sameta parivārā.1.
sāmbata madhya nāsa tava hoū, jaladātā na rahihi kula koū.
nṛpa suni śrāpa bikala ati trāsā, bhai bahori bara girā akāsā.2.
biprahu śrāpa bicāri na dīnhā, nahī aparādha bhūpa kachu kīnhā.
cakita bipra saba suni nabhabānī, bhūpa gayau jahā bhojana khānī.3.
tahā na asana nahī bipra suārā, phireu rāu mana soca apārā.
saba prasāṅga mahisuranha sunāi, trasita pareu avanī akulāi.4.

“O vile Kṣatriya! inviting the Brāhmaṇas you were out to ruin them with their families. But God has preserved our sanctity; it is you and your race that are undone. In the course of a year you shall perish; and not a soul shall be left in your family to offer water to gratify your spirit.” Hearing the curse the king was sore stricken with fear. Again, a voice was heard from heaven, “O holy Brāhmaṇas you have uttered this curse without careful thought; the king has committed no crime.” The Brāhmaṇas were astounded when they heard the ethereal voice. The king hastened to the kitchen. There was neither any food there nor the Brāhmaṇa cook. The king returned in deep thought. He related the whole story to the Brāhmaṇas and threw himself on the ground frantic with fear. (1—4)

दो०— भूपति भावी मिटइ नहिं जदपि न दूषन तोर।

किँँ अन्यथा होइ नहिं बिप्रश्राप अति घोर॥ १७४ ॥

Do.: **bhūpati bhāvī miṭai nahī jadapi na dūṣana tora,**
kiē anyathā hoi nahī bipraśrāpa ati ghora.174.

“Even though you are guiltless, O king, what is inevitable fails not. A Brāhmaṇa’s curse is very terrible; no amount of effort can counteract it.” (174)

चौ०— अस कहि सब महिदेव सिधाए। समाचार पुरलोगन्ह पाए॥
सोचहिं दूषन दैवहि देहीं। बिरचत हंस काग किय जेहीं॥ १ ॥
उपरोहितहि भवन पहुँचाई। असुर तापसहि खबरि जनाई॥
तेहिं खल जहँ तहँ पत्र पठाए। सजि सजि सेन भूप सब धाए॥ २ ॥
घेरेन्हि नगर निसान बजाई। बिबिध भाँति नित होइ लराई॥
जूझे सकल सुभट करि करनी। बंधु समेत परेउ नृप धरनी॥ ३ ॥
सत्यकेतु कुल कोउ नहिं बाँचा। बिप्रश्राप किमि होइ असाँचा॥
रिपु जिति सब नृप नगर बसाई। निज पुर गवने जय जसु पाई॥ ४ ॥

Cau.: **asa kahi saba mahideva sidhāe, samācāra puraloganha pāe.**
socahī dūṣana daivahi dehī, biracata haṁsa kāga kiya jehī.1.
uparohitahi bhavana pahūcāi, asura tāpasahi khabari janāi.
tehī khala jahā tahā patra paṭhāe, saji saji sena bhūpa saba dhāe.2.
gherenhi nagara nisāna bajāi, bibidha bhāti nita hoi larāi.
jūjhe sakala subhaṭa kari karani, baṁdhu sameta pareu nṛpa dharani.3.
satyaketu kula kou nahī bācā, bipraśrāpa kimi hoi asācā.
ripu jiti saba nṛpa nagara basāi, nija pura gavane jaya jasu pāi.4.

So saying, all the Brāhmaṇas dispersed. When the people of the city received the news, they were much perturbed and began to blame Providence, who had begun upon a swan and produced a crow instead. Conveying the priest to his house, the demon (Kālaketu) communicated the tidings to the hermit. The wretch in his turn despatched letters in all directions and a host of princes hastened with their troops martially arrayed and, beating their kettledrums, beleaguered the city. Everyday battles were fought in diverse forms. All his champions fought valiantly and fell. And the king with his brother bit the dust. Not one of Satyaketu’s family survived; a Brāhmaṇa’s curse can never fail. Having vanquished the foe and re-inhabiting the city all the chiefs returned to their own capitals enriched with victory and fame. (1—4)

दो०— भरद्वाज सुनु जाहि जब होइ बिधाता बाम।

धूरि मेरुसम जनक जम ताहि ब्यालसम दाम॥ १७५ ॥

Do.: **bharadvāja sunu jāhi jaba hoi bidhātā bāma,**
dhūri merusama janaka jama tāhi byālasama dāma.175.

Listen, O Bharadvāja: whosoever incurs the displeasure of heaven, for him a grain of dust becomes vast as Mount Meru, a father becomes frightful as Yama (the god of death) and rope a snake. (175)

चौ०— काल पाइ मुनि सुनु सोइ राजा । भयउ निसाचर सहित समाजा ॥
 दस सिर ताहि बीस भुजदंडा । रावन नाम बीर बरिबंडा ॥ १ ॥
 भूप अनुज अरिमर्दन नामा । भयउ सो कुंभकरन बलधामा ॥
 सचिव जो रहा धरमरुचि जासू । भयउ बिमात्र बंधु लघु तासू ॥ २ ॥
 नाम बिभीषन जेहि जग जाना । बिष्णुभगत बिग्यान निधाना ॥
 रहे जे सुत सेवक नृप केरे । भए निसाचर घोर घनेरे ॥ ३ ॥
 कामरूप खल जिनस अनेका । कुटिल भयंकर बिगत बिबेका ॥
 कृपा रहित हिंसक सब पापी । बरनि न जाहिं बिस्व परितापी ॥ ४ ॥

Cau.: kāla pāi muni sunu soi rājā, bhayau nisācara sahita samājā.
 dasa sira tāhi bīsa bhujadaṁḍā, rāvana nāma bīra baribaṁḍā.1.
 bhūpa anuja arimardana nāmā, bhayau so kuṁbhakarana baladhāmā.
 saciva jo rahā dharamaruci jāśū, bhayau bimātra baṁdhu laghu tāsū.2.
 nāma bibhīṣana jehi jaga jānā, biṣṇubhagata bigyāna nidhānā.
 rahe je suta sevaka nṛpa kere, bhae nisācara ghora ghanere.3.
 kāmarūpa khala jinasa anekā, kuṭila bhayaṁkara bigata bibekā.
 kṛpā rahita hīnsaka saba pāpī, barani na jāhī bisva paritāpī.4.

O sage, in due time, I tell you, this king, with his family, was born as a demon. He had ten heads and twenty arms. His name was Rāvaṇa; he was a formidable hero. The king's younger brother, Arimardana by name, became the powerful Kumbhakarna. His minister, who was known as Dharmaruci, became Rāvaṇa's younger half-brother, Vibhīṣana by name, who is known to the whole world as a devotee of God Viṣṇu and a repository of wisdom. And the king's sons and servants, they were born as fierce demon crew. These wretches could take any shape they liked and belonged to various orders. They were all wicked, monstrous and devoid of sense and were ruthless, bloody and sinful. They were a torment to all creation beyond what words can tell. (1—4)

दो०— उपजे जदपि पुलस्त्यकुल पावन अमल अनूप ।

तदपि महीसुर श्राप बस भए सकल अघरूप ॥ १७६ ॥

Do.: upaje jadapi pulastyakula pāvana amala anūpa,
 tadapi mahīsura śrāpa basa bhae sakala agharūpa.176.

Even though they were born in the incomparably pure and holy line of the sage Pulastya, yet, on account of the Brāhmaṇa's curse, they were all embodiments of sin. (176)

चौ०— कीन्ह बिबिध तप तीनिहुँ भाई । परम उग्र नहिं बरनि सो जाई ॥
 गयउ निकट तप देखि बिधाता । मागहु बर प्रसन्न मैं ताता ॥ १ ॥
 करि बिनती पद गहि दससीसा । बोलेउ बचन सुनहु जगदीसा ॥
 हम काहू के मरहिं न मारें । बानर मनुज जाति दुइ बारें ॥ २ ॥
 एवमस्तु तुम्ह बड़ तप कीन्हा । मैं ब्रह्माँ मिलि तेहि बर दीन्हा ॥
 पुनि प्रभु कुंभकरन पहिं गयऊ । तेहि बिलोकि मन बिसमय भयऊ ॥ ३ ॥

जौं एहिं खल नित करब अहारू । होइहि सब उजारि संसारू ॥
सारद प्रेरि तासु मति फेरी । मागेसि नीद मास षट केरी ॥ ४ ॥

Cau.: kīnha bibidha tapa tīnihū bhāi, parama ugra nahī barani so jāi.
gayau nikaṭa tapa dekhi bidhātā, māgahu bara prasanna maī tātā.1.
kari binatī pada gahi dasasīsā, boleu bacana sunahu jagadīsā.
hama kāhū ke marahī na mārē, bānara manuja jāti dui bārē.2.
evamastu tumha baRa tapa kīnhā, maī brahmā mili tehi bara dīnhā.
puni prabhu kumbhakarana pahīgayau, tehi biloki mana bisamaya bhayaū.3.
jaū ehī khala nita karaba ahārū, hoihi saba ujāri saṁsārū.
sārada preri tāsū mati pherī, māgesi nīda māsa ṣaṭa kerī.4.

All the three brothers practised austerities of various kinds, most severe beyond all description. Seeing their penance the Creator drew nigh and said to the eldest of them, "Ask a boon, dear son." The ten-headed Rāvaṇa suppliantly clasped his feet and addressed to him the following words. "Listen, O lord of the universe; my prayer is that I should die at the hands of none save monkeys and men." "So be it; you have done great penance." This was the boon Brahmā and I granted to him (said Śiva). The Creator then approached Kumbhakarṇa and was astonished to see his gigantic form. Brahmā said to himself, "Should this wretch have his daily repast, the whole world will be no more." So Brahmā directed Śaradā, who changed his mind. Accordingly the demon asked for continued sleep, extending over six months. (1—4)

दो०— गए बिभीषन पास पुनि कहेउ पुत्र बर मागु ।
तेहिं मागेउ भगवंत पद कमल अमल अनुरागु ॥ १७७ ॥

Do.: gae bibhīṣana pāsa puni kaheu putra bara māgu,
tehī māgeu bhagavaranta pada kamala amala anurāgu.177.

Last of all Brahmā went up to Vibhīṣaṇa and said, "Ask a boon, my son." He asked for pure love for the lotus feet of the Lord. (177)

चौ०— तिन्हहि देइ बर ब्रह्म सिधाए । हरषित ते अपने गृह आए ॥
मय तनुजा मंदोदरि नामा । परम सुंदरी नारि ललामा ॥ १ ॥
सोइ मय दीन्हि रावनहि आनी । होइहि जातुधानपति जानी ॥
हरषित भयउ नारि भलि पाई । पुनि दोउ बंधु बिआहेसि जाई ॥ २ ॥
गिरि त्रिकूट एक सिंधु मझारी । बिधि निर्मित दुर्गम अति भारी ॥
सोइ मय दानवँ बहुरि सँवारा । कनक रचित मनिभवन अपारा ॥ ३ ॥
भोगावति जसि अहिकुल बासा । अमरावति जसि सक्रनिवासा ॥
तिन्ह तेँ अधिक रम्य अति बंका । जग बिख्यात नाम तेहि लंका ॥ ४ ॥

Cau.: tinahi dei bara brahma sidhāe, haraṣita te apane grha āe.
maya tanujā maṁdodari nāmā, parama suṁdarī nāri lalāmā.1.
soi mayā dīnhi rāvanahi ānī, hoihi jātudhānapati jānī.
haraṣita bhayau nāri bhali pāi, puni dou baṁdhu biāhesi jāi.2.
giri trikūṭa eka siṁdhu majhārī, bidhi nirmita durgama ati bhārī.
soi maya dānavā bahuri sāṁvārā, kanaka racita manibhavana apārā.3.

**bhogāvati jasi ahikula bāsā, amarāvati jasi sakranivāsā.
tinha tē adhika ramya ati baṁkā, jaga bikhyāta nāma tehi laṁkā.4.**

Having granted them boons Brahmā went away, while they returned to their home rejoicing. The demon Maya had a daughter, Mandodarī by name, who was exceedingly beautiful, a jewel of womankind. Maya brought and made her over to Rāvaṇa, knowing that the latter was going to become the lord of the demons. Delighted at having obtained such a good wife, Rāvaṇa next went and married his two brothers. On a three-peaked mountain called Trikūṭa in the middle of the ocean there stood a very large fortress built by Brahmā himself. The demon Maya (who was a great architect) renovated it. It contained numberless palaces of gold and jewels, and was more beautiful and charming than Bhogāvati (the capital of Pātāla, the nethermost region in the core of the globe), the city of the serpents, and Amarāvati, the capital of Indra (the lord of paradise). It was known throughout the world by the name of Laṁkā. (1—4)

दो०— खाई सिंधु गभीर अति चारिहुँ दिसि फिरि आव ।

कनक कोट मनिखचित दृढ़ बरनि न जाइ बनाव ॥ १७८ (क) ॥

हरि प्रेरित जेहिं कलप जोड़ जातुधानपति होइ ।

सूर प्रतापी अतुलबल दल समेत बस सोइ ॥ १७८ (ख) ॥

Do.: **khāi siṁdhu gabhīra ati cārihūṁ disi phiri āva,
kanaka koṭa manikhacita dṛRha barani na jāi banāva.178(A).
hari prerita jehiṁ kalapa joi jātudhānapati hoi,
sūra pratāpī atulabala dala sameta basa soi.178(B).**

The ocean surrounded it on all sides as a very deep moat. It had a strong fortification wall built of gold and jewels, the architectural beauty of which defied description. Whoever was preordained by Śrī Hari to be the chief of the demons in a particular cycle, that illustrious hero of incomparable might live there with his army. (178 A-B)

चौ०— रहे तहाँ निसिचर भट भारे । ते सब सुरन्ह समर संघारे ॥

अब तहँ रहहिं सक्र के प्रेरे । रच्छक कोटि जच्छपति केरे ॥ १ ॥

दसमुख कतहुँ खबरि असि पाई । सेन साजि गढ़ घेरेसि जाई ॥

देखि बिकट भट बड़ि कटकाई । जच्छ जीव लै गए पराई ॥ २ ॥

फिरि सब नगर दसानन देखा । गयउ सोच सुख भयउ बिसेषा ॥

सुंदर सहज अगम अनुमानी । कीन्हि तहाँ रावन रजधानी ॥ ३ ॥

जेहि जस जोग बाँटि गृह दीन्हे । सुखी सकल रजनीचर कीन्हे ॥

एक बार कुबेर पर धावा । पुष्पक जान जीति लै आवा ॥ ४ ॥

Cau.: **rahe taḥā nisicara bhaṭa bhāre, te saba suranha samara saṁghāre.
aba taḥā rahahiṁ sakra ke prere, racchaka koṭi jacchapati kere.1.
dasamukha katahūṁ khabari asi pāi, sena sāji gaRha gheresi jāi.
dekhi bikaṭa bhaṭa baRi kaṭakāi, jaccha jīva lai gae parāi.2.
phiri saba nagara dasānana dekhā, gayau soca sukha bhayau biseṣā.
surāndara sahaja agama anumāni, kīnhi taḥā rāvana rajadhāni.3.**

jehi jasa joga bāṭi grha dīnhe, sukhī sakala rajanīcara kīnhe.
eka bāra kubera para dhāvā, puṣpaka jāna jīti lai āvā.4.

Great demon warriors had been living there. They were all exterminated in battle by the gods. Now under Indra's commission it was occupied by a garrison consisting of ten million guards of Kubera (the chief of the Yakṣas). Having obtained this news from some quarter Rāvaṇa marshalled his army and besieged the fortress. Seeing his vast force of fierce warriors, the Yakṣas fled for their lives. Thereupon Rāvaṇa surveyed the whole city; he was much pleased with what he saw and all his anxiety (about a suitable capital) was gone. Perceiving that the city was naturally beautiful and inaccessible for others, Rāvaṇa fixed his capital there. By assigning quarters to his followers according to their several deserts he made them all happy. On one occasion he led an expedition against Kubera and carried away his aerial car known by the name of Puṣpaka as a trophy. (1—4)

दो०— कौतुकहीं कैलास पुनि लीन्हेसि जाइ उठाइ।

मनहुँ तौलि निज बाहुबल चला बहुत सुख पाइ ॥ १७९ ॥

Do.: kautukahī kailāsa puni līnhesi jāi uṭhāi,
manahū tauli nija bāhubala calā bahuta sukha pāi.179.

Again, in a sportive mood he went and lifted Mount Kailāsa and, thereby testing as it were, the might of his arms, returned most jubilant. (179)

चौ०— सुख संपति सुत सेन सहाई। जय प्रताप बल बुद्धि बड़ाई॥
नित नूतन सब बाढ़त जाई। जिमि प्रतिलाभ लोभ अधिकाई॥ १ ॥
अतिबल कुंभकरन अस भ्राता। जेहि कहूँ नहिं प्रतिभट जग जाता॥
करइ पान सोवइ षट मासा। जागत होइ तिहूँ पुर त्रासा॥ २ ॥
जौं दिन प्रति अहार कर सोई। बिस्व बेगि सब चौपट होई॥
समर धीर नहिं जाइ बखाना। तेहि सम अमित बीर बलवाना॥ ३ ॥
बारिदनाद जेठ सुत तासू। भट महुँ प्रथम लीक जग जासू॥
जेहि न होइ रन सनमुख कोई। सुरपुर नितहिं परावन होई॥ ४ ॥

Cau.: sukha saṁpati suta sena sahāi, jaya pratāpa bala buddhi baRāi.
nita nūtana saba bāRhata jāi, jimi pratilābha lobha adhikāi.1.
atibala kumbhakarana asa bhrātā, jehi kahūnahī pratibhaṭa jaga jātā.
karai pāna sovai ṣaṭa māsā, jāgata hoi tihū pura trāsā.2.
jaū dina prati ahāra kara soī, bisva begi saba caupaṭa hoī.
samara dhīra nahī jāi bakhānā, tehi sama amita bīra balavānā.3.
bāridanāda jeṭha suta tāsū, bhaṭa mahū prathama lika jaga jāsū.
jehi na hoi rana sanamukha koī, surapura nitahī parāvana hoī.4.

His happiness and prosperity, the number of his sons, his army and his allies, his victories and glory, his might, wisdom and fame grew from more to more everyday even as avarice grows with each new gain. He had a stalwart brother like Kumbhakarna, a rival to whom was never born in this world. Drinking his fill he remained buried in sleep for six months; and at his waking the three worlds trembled. Were he to take his meals everyday, the whole universe would soon have been ruined. He was unspeakably

staunch in fight and there were numberless brave warriors who could be compared with him. Rāvaṇa's eldest son was Meghanāda, who ranked foremost among the champions of the world. Before him none could stand in battle. Due to him there was a stampede in the city of the immortals everyday. (1—4)

दो०— कुमुख अकंपन कुलिसरद धूमकेतु अतिकाय ।

एक एक जग जीति सक ऐसे सुभट निकाय ॥ १८० ॥

Do.: kumukha akampana kulisarada dhūmaketu atikāya,
eka eka jaga jīti saka aise subhaṭa nikāya.180.

There were many more champions such as the hideous Kumukha, the intrepid Akampana, Kuliśarada with teeth like thunderbolts, the fiery Dhūmaketu and the gigantic Atikāya, each one of whom was able to subdue the whole world. (180)

चौ०— कामरूप जानहिं सब माया । सपनेहुँ जिन्ह कें धरम न दाय ।

दसमुख बैठ सभाँ एक बारा । देखि अमित आपन परिवारा ॥ १ ॥

सुत समूह जन परिजन नाती । गनै को पार निसाचर जाती ॥

सेन बिलोकि सहज अभिमानी । बोला बचन क्रोध मद सानी ॥ २ ॥

सुनहु सकल रजनीचर जूथा । हमरे बैरी बिबुध बरूथा ॥

ते सनमुख नहिं करहिं लराई । देखि सबल रिपु जाहिं पराई ॥ ३ ॥

तेन्ह कर मरन एक बिधि होई । कहउँ बुझाई सुनहु अब सोई ॥

द्विजभोजन मख होम सराधा । सब कै जाइ करहु तुम्ह बाधा ॥ ४ ॥

Cau.: kāmārūpa jānaḥī saba māyā, sapanehuṁ jinha kē dharama na dāyā.
dasamukha baiṭha sabhā eka bārā, dekhi amita āpana parivārā.1.
suta samūha jana parijana nātī, ganai ko pāra nisācara jāti.
sena biloki sahaja abhimānī, bolā bacana krodha mada sānī.2.
sunahu sakala rajanīcara jūthā, hamare bairī bibudha barūthā.
te sanamukha naḥī karahī larāī, dekhi sabala ripu jāhī parāī.3.
tenha kara marana eka bidhi hoī, kahaū bujhāi sunahu aba soī.
dvijabhोजना makha homa sarādhā, saba kai jāi karahu tumha bādhā.4.

Taking form at will, they were skilled in all forms of demoniac Māyā (deceit); they never thought of piety or compassion even in dream. One day the ten-headed Rāvaṇa was seated in court and reviewed his innumerable retainers, hosts of sons and grandsons, relatives and servants, troops of demons, more than anyone could count. On seeing the host the naturally proud Rāvaṇa spoke words full of wrath and arrogance: "Listen, all demon troops: the host of heaven are my enemies. They never dare to stand up in open fight, but flee away at the sight of a powerful adversary. There is only one way of causing their death, which I tell you in detail; now listen to it. Go and prevent the feasting of Brāhmaṇas, the performance of sacrifices, the pouring of oblations into the sacred fire, the ceremony of Śrāddha (offering food etc., to a departed soul) and all other religious functions. (1—4)

दो०— छुधा छीन बलहीन सुर सहजेहिं मिलिहहिं आइ ।

तब मारिहउँ कि छाड़िहउँ भली भाँति अपनाइ ॥ १८१ ॥

Do.: **chudhā chīna balahīna sura sahajehī milihahī āi,
taba mārihañ ki chāRihañ bhalī bhāti apanāi.181.**

“Emaciated with starvation and rendered weak, the gods will automatically surrender to me. Then I will see whether I should kill them or let them go after subjecting them perfectly to my will.” (181)

चौ०— मेघनाद कहूँ पुनि हँकरावा । दीन्ही सिख बलु बयरु बढ़ावा ॥
जे सुर समर धीर बलवाना । जिन्ह केँ लरिबे कर अभिमाना ॥ १ ॥
तिन्हहि जीति रन आनेसु बाँधी । उठि सुत पितु अनुसासन काँधी ॥
एहि बिधि सबही अग्या दीन्ही । आपुनु चलेउ गदा कर लीन्ही ॥ २ ॥
चलत दसानन डोलति अवनी । गर्जत गर्भ स्रवहिं सुर रवनी ॥
रावन आवत सुनेउ सकोहा । देवन्ह तके मेरु गिरि खोहा ॥ ३ ॥
दिगपालन्ह के लोक सुहाए । सूने सकल दसानन पाए ॥
पुनि पुनि सिंघनाद करि भारी । देइ देवतन्ह गारि पचारी ॥ ४ ॥
रन मद मत्त फिरइ जग धावा । प्रतिभट खोजत कतहुँ न पावा ॥
रबि ससि पवन बरुन धनधारी । अगिनि काल जम सब अधिकारी ॥ ५ ॥
किंनर सिद्ध मनुज सुर नागा । हठि सबही के पंथहिं लागा ॥
ब्रह्मसृष्टि जहँ लगि तनुधारी । दसमुख बसबती नर नारी ॥ ६ ॥
आयसु करहिं सकल भयभीता । नवहिं आइ नित चरन बिनीता ॥ ७ ॥

Cau.: **meghanāda kahū puni hañkarāvā, dīnhī sikha balu bayaru baRhāvā.
je sura samara dhīra balavānā, jinha kē laribe kara abhimānā.1.
tinahi jīti rana ānesu bāñdhī, uṭhi suta pitu anusāsana kāñdhī.
ehi bidhi sabahī agyā dīnhī, āpunu caleu gadā kara līnhī.2.
calata dasānana ḍolati avanī, garjata garbha sravahī sura ravanī.
rāvana āvata suneu sakohā, devanha take meru giri khohā.3.
digapālanha ke loka suhāe, sūne sakala dasānana pāe.
puni puni siṁghanāda kari bhārī, dei devatanha gārī pacārī.4.
rana mada matta phirai jaga dhāvā, pratibhaṭa khojata katahū na pāvā.
rabi sasi pavana baruna dhanadhārī, agini kāla jama saba adhikārī.5.
kiṁnara siddha manuja sura nāgā, haṭhi sabahī ke pañthahī lāgā.
brahmasṛṣṭi jahā lagi tanudhārī, dasamukha basabartī nara nārī.6.
āyasu karahī sakala bhayabhītā, navahī āi nita carana binītā.7.**

Then Rāvaṇa sent for Meghanāda and admonished him, inciting him to greater strength and hostility. “The gods who are staunch in battle, powerful and proud of their fighting skill, you should conquer in battle and bring them in chains.” The son got up and bowed to the commands of his father. In this way Rāvaṇa ordered all and himself sallied forth, club in hand. Even as the ten-headed Rāvaṇa marched, the earth shook and at his thundering call the spouses of gods miscarried. Hearing of Rāvaṇa’s angry approach the gods themselves sought the caves of Mount Sumeru. When the ten-faced Rāvaṇa invaded the beautiful realms of the guardians of the ten quarters, he found them all desolate. Again and again he roared loudly like a lion and, challenging the gods to battle, scoffed at them. Mad after war he traversed the whole world in search of a

combatant; but nowhere could he find anyone. The sun-god, the moon-god, the wind-god, the god of water, the gods of wealth and fire, the gods of time and death and all other gods entrusted with the governance of the world. Kinnaras, Siddhas, men, gods and Nāgas, all were wilfully harassed by him. All embodied beings in the creation of Brahmā, whether men or women, submitted to Rāvaṇa's will. All did his bidding out of fear and always bowed suppliantly at his feet. (1—7)

दो०— भुजबल बिस्व बस्य करि राखेसि कोउ न सुतंत्र ।

मंडलीक मनि रावन राज करइ निज मंत्र ॥ १८२ (क) ॥

देव जच्छ गंधर्ब नर किंनर नाग कुमारि ।

जीति बरीं निज बाहुबल बहु सुंदर बर नारि ॥ १८२ (ख) ॥

Do.: **bhujabala bisva basya kari rākhesi kou na sutamtra,**
maṇḍalīka mani rāvana rāja karai nija maṁtra.182(A).
deva jaccha gaṁdharba nara kiṁnara nāga kumāri,
jīti barī nija bāhubala bahu suṁdara bara nāri.182(B).

By his mighty arm he subdued the whole universe and left no one independent. The king of kings, Rāvaṇa, ruled according to his own will. He won by the might of his arms and wedded daughters of gods, Yakṣas, Gandharvas, human beings, Kinnaras and Nāgas and many other beautiful and excellent dames. (182 A-B)

चौ०— इंद्रजीत सन जो कछु कहेऊ । सो सब जनु पहिलेहिं करि रहेऊ ॥

प्रथमहिं जिन्ह कहूँ आयसु दीन्हा । तिन्ह कर चरित सुनुहु जो कीन्हा ॥ १ ॥

देखत भीमरूप सब पापी । निसिचर निकर देव परितापी ॥

करहिं उपद्रव असुर निकाया । नाना रूप धरहिं करि माया ॥ २ ॥

जेहि बिधि होइ धर्म निर्मूला । सो सब करहिं बेद प्रतिकूला ॥

जेहिं जेहिं देस धेनु द्विज पावहिं । नगर गाउँ पुर आगि लगावहिं ॥ ३ ॥

सुभ आचरन कतहुँ नहिं होई । देव बिप्र गुरु मान न कोई ॥

नहिं हरिभगति जग्य तप ग्याना । सपनेहुँ सुनिअ न बेद पुराना ॥ ४ ॥

Cau.: **imdrajīta sana jo kachu kaheū, so saba janu pahilehī kari raheū.**
prathamahī jinha kahū āyasu dīnhā, tinha kara carita sunahu jo kīnhā.1.
dekhata bhīmarūpa saba pāpī, nīsicara nikara deva paritāpī.
karahī upadrava asura nikāyā, nānā rūpa dharahī kari māyā.2.
jehi bidhi hoi dharma nirmūlā, so saba karahī beda pratikūlā.
jehī jehī desa dhenu dvija pāvahī, nagara gāū pura āgi lagāvahī.3.
subha ācarana katahū nahī hoī, deva bipra guru māna na koī.
nahī haribhagati jagya tapa gyānā, sapanehū sunia na beda purānā.4.

Whatever Rāvaṇa told Indrajit to do was done by him sooner as it were than the former uttered the command. Now hear what they did who had been ordered by him even earlier. The whole demon crew, sinful at heart and of terrible aspect, were the torment of heaven. Roaming at night, they did outrages of various kinds and assumed diverse forms through their delusive power. They acted in everyway contrary to Veda and did

everything in their power to eradicate religion. Wherever they found a cow or a Brāhmaṇa they set fire to that city, town or village. Virtuous acts were nowhere to be seen. No one paid any respect to the gods, the Brāhmaṇas and the spiritual preceptor. There was no devotion to Śrī Hari, no sacrificial performances, no austerities and no spiritual wisdom. No one would ever dream of listening to the Vedas or the Purāṇas. (1—4)

छं०— जप जोग बिरागा तप मख भागा श्रवन सुनइ दससीसा ।
 आपुनु उठि धावइ रहै न पावइ धरि सब घालइ खीसा ॥
 अस भ्रष्ट अचारा भा संसारा धर्म सुनिअ नहिं काना ।
 तेहि बहुबिधि त्रासइ देस निकासइ जो कह बेद पुराना ॥

Cham.: **japa joga birāgā tapa makha bhāgā śravana sunai dasasīsā,
 āpunu uṭhi dhāvai rahai na pāvai dhari saba ghālai khīsā.
 asa bhraṣṭa acārā bhā saṁsārā dharma sunia nahī kānā,
 tehi bahubidhi trāsai desa nikāsai jo kaha beda purānā.**

If ever any talk of Japa (muttering of sacred formulas), Yoga (subjugation of mind), dispassion, penance or of oblations to gods in a sacrifice entered Rāvaṇa's ears he would at once be on his feet and run to stop them. He would allow nothing of these and would destroy everything he laid his hands upon. There was such corruption in the world that no talk of piety could be heard anywhere. Whoever recited the Vedas or the Purāṇas was intimidated in manifold ways and sent into exile.

सो०— बरनि न जाइ अनीति घोर निसाचर जो करहिं ।
 हिंसा पर अति प्रीति तिन्ह के पापहि कवनि मिति ॥ १८३ ॥

So.: **barani na jāi anīti ghora nisācara jo karahī,
 hīnsā para ati prīti tinha ke pāpahi kavani miti.183.**

The terrible outrages the demons did beggar description. There is no limit to the evil-doings of those who hold violence most dear to their heart. (183)

[PAUSE 6 FOR A THIRTY-DAY RECITATION]

चौ०— बाढ़े खल बहु चोर जुआरा । जे लंपट परधन परदारा ॥
 मानहिं मातु पिता नहिं देवा । साधुन्ह सन करवावहिं सेवा ॥ १ ॥
 जिन्ह के यह आचरन भवानी । ते जानेहु निसिचर सब प्रानी ॥
 अतिसय देखि धर्म कै ग्लानी । परम सभित धरा अकुलानी ॥ २ ॥
 गिरि सरि सिंधु भार नहिं मोही । जस मोहि गरुअ एक परद्रोही ॥
 सकल धर्म देखइ बिपरीता । कहि न सकइ रावन भय भीता ॥ ३ ॥
 धेनु रूप धरि हृदयँ बिचारी । गई तहाँ जहाँ सुर मुनि झारी ॥
 निज संताप सुनाएसि रोई । काहू तें कछु काज न होई ॥ ४ ॥

Cau.: **bāRhe khala bahu cora juārā, je lampaṭa paradhana paradārā.
 mānahī mātu pitā nahī devā, sādhunha sana karavāvahī sevā.1.**

jinha ke yaha ācarana bhavānī, te jānehu niscara saba prānī.
 atisaya dekhi dharma kai glānī, parama sabhīta dharā akulānī.2.
 giri sari sim̐dhu bhāra nahimohī, jasa mohi garua eka paradrohī.
 sakala dharma dekhai biparītā, kahi na sakai rāvana bhaya bhītā.3.
 dhenu rūpa dhari hṛdayā bicārī, gaī tahā jahā sura muni jhārī.
 nija saṁtāpa sunāesi roī, kāhū tē kachu kāja na hoī.4.

The number of villains, thieves and gamblers and of those who coveted others' wealth and wives swelled to a great extent. People honoured not their parents and gods and exacted service from pious souls. Those who act in this way, Bhavānī, know all such creatures as demons. Perceiving the supreme disrespect for religion Earth was extremely distressed and perturbed. "The weight of mountains, rivers and oceans," she said to herself, "is not so oppressive to me as of him who is malevolent to others." She saw all goodness perverted; yet for fear of Rāvaṇa she could not utter a word. After great deliberation she took the form of a cow and went to the spot where all gods and sages were in hiding. With tears in her eyes she told them her sufferings; but none of them could be of any help to her. (1—4)

छं०— सुर मुनि गंधर्वा मिलि करि सर्बा गे बिरंचि के लोका ।
 सँग गोतनुधारी भूमि बिचारी परम बिकल भय सोका ॥
 ब्रह्माँ सब जाना मन अनुमाना मोर कछू न बसाई ।
 जा करि तैं दासी सो अबिनासी हमरेउ तोर सहाई ॥

Cham: sura muni gaṁdharbā mili kari sarbā ge biram̐ci ke lokā,
 sāga gotanudhārī bhūmi bicārī parama bikala bhaya sokā.
 brahmā saba jānā mana anumānā mora kachū na basāī,
 jā kari taī dāsī so abināsī hamareu tora sahāī.

The gods, sages and Gandharvas (celestial songsters), all repaired to Brahmā's abode; with them was poor Earth in the form of a cow grievously stricken with fear and grief. Brahmā came to know everything; and realizing in his heart of heart his inability to help her, he said, "The immortal Lord whose servant you are will be my help as well as yours."

सो०— धरनि धरहि मन धीर कह बिरंचि हरिपद सुमिरु ।
 जानत जन की पीर प्रभु भंजिहि दारुन बिपति ॥ १८४ ॥

So.: dharani dharahi mana dhīra kaha biram̐ci haripada sumiru,
 jānata jana kī pīra prabhu bham̐jihi dāruna bipati.184.

"Have patience, Earth," said Brahmā, "and fix your mind on the feet of Śrī Hari. The Lord knows the distress of His servants and will put an end to your terrible suffering." (184)

चौ०— बैठे सुर सब करहिं बिचारा । कहँ पाइअ प्रभु करिअ पुकारा ॥
 पुर बैकुंठ जान कह कोई । कोउ कह पयनिधि बस प्रभु सोई ॥ १ ॥

जाके हृदयँ भगति जसि प्रीती । प्रभु तहँ प्रगट सदा तेहिं रीती ॥
 तेहिं समाज गिरिजा में रहेऊँ । अवसर पाइ बचन एक कहेऊँ ॥ २ ॥
 हरि व्यापक सर्वत्र समाना । प्रेम तें प्रगट होहिं मैं जाना ॥
 देस काल दिसि बिदिसिहु माहीं । कहहु सो कहाँ जहाँ प्रभु नाहीं ॥ ३ ॥
 अग जगमय सब रहित बिरागी । प्रेम तें प्रभु प्रगटइ जिमि आगी ॥
 मोर बचन सब के मन माना । साधु साधु करि ब्रह्म बखाना ॥ ४ ॥

Cau.: baiṭhe sura saba karahi bicārā, kahā pāia prabhu karia pukārā.
 pura baikunṭha jāna kaha koī, kou kaha payanidhi basa prabhu soī.1.
 jāke hṛdayā bhagati jasi prīti, prabhu tahā pragaṭa sadā tehi rīti.
 tehi samāja girijā maī raheū, avasara pāi bacana eka kaheū.2.
 hari byāpaka sarbatra samānā, prema tē pragaṭa hohi maī jānā.
 desa kāla disi bidisiḥu māhi, kahahu so kahā jāhā prabhu nāhi.3.
 aga jagamaya saba rahita birāgi, prema tē prabhu pragaṭai jimi āgi.
 mora bacana saba ke mana mānā, sādhu sādhu kari brahma bakhānā.4.

All the gods sat in counsel: "Where can we find the Lord, so that we may appeal to Him?" Someone suggested that they should go to Vaikuṇṭha. Another said, "The Lord has His abode in the ocean of milk." The Lord always manifests Himself in response to the devotion and love one cherishes in one's heart. Girijā, I too happened to be in that assembly and took occasion to put in a word: "For aught I know Śrī Hari is present everywhere alike and is revealed only by love. Tell Me any place, time or quarter of the heaven where the Lord is not. Having taken the form of all creation, both animate and inanimate, He is yet destitute of everything and passionless; He is revealed by love even as fire is manifested by friction." "My words found favour with all and Brahmā applauded me saying, "Well said, well said!" (1—4)

दो०— सुनि बिरंचि मन हरष तन पुलकि नयन बह नीर ।

अस्तुति करत जोरि कर सावधान मतिधीर ॥ १८५ ॥

Do.: suni birañci mana haraṣa tana pulaki nayana baha nīra,
 astuti karata jori kara sāvadhāna matidhīra.185.

Brahmā was glad at heart to hear My words the hair on his body bristled and tears flowed from his eyes. Recovering himself, the stable-minded Brahmā joined his palms and prayed:— (185)

छं०— जय जय सुरनायक जन सुखदायक प्रनतपाल भगवंता ।

गो द्विज हितकारी जय असुरारी सिंधुसुता प्रिय कंता ॥

पालन सुर धरनी अब्धुत करनी मरम न जानइ कोई ।

जो सहज कृपाला दीनदयाला करउ अनुग्रह सोई ॥ १ ॥

जय जय अबिनासी सब घट बासी व्यापक परमानंदा ।

अबिगत गोतीतं चरित पुनीतं मायारहित मुकुंदा ॥

जेहि लागि बिरागी अति अनुरागी बिगतमोह मुनिबृन्दा ।
 निसि बासर ध्यावहिं गुनगन गावहिं जयति सच्चिदानंदा ॥ २ ॥
 जेहिं सृष्टि उपाई त्रिबिध बनाई संग सहाय न दूजा ।
 सो करउ अघारी चिंत हमारी जानिअ भगति न पूजा ॥
 जो भव भय भंजन मुनि मन रंजन गंजन बिपति बरूथा ।
 मन बच क्रम बानी छाडि सयानी सरन सकल सुर जूथा ॥ ३ ॥
 सारद श्रुति सेषा रिषय असेषा जा कहूँ कोउ नहिं जाना ।
 जेहि दीन पिआरे बेद पुकारे द्रवउ सो श्रीभगवाना ॥
 भव बारिधि मंदर सब बिधि सुंदर गुनमंदिर सुखपुंजा ।
 मुनि सिद्ध सकल सुर परम भयातुर नमत नाथ पद कंजा ॥ ४ ॥

Cham.: jaya jaya suranāyaka jana sukhadāyaka pranatapāla bhagavaṁtā,
 go dvija hitakārī jaya asurārī siṁdhusutā priya kaṁtā.
 pālana sura dharanī adbhuta karanī marama na jānai koī,
 jo sahaja kṛpālā dīnadayālā karau anugraha soī.1.
 jaya jaya abināsī saba ghaṭa bāsī byāpaka paramānaṁdā,
 abigata gotītaṁ carita punītaṁ māyārahita mukuṁdā.
 jehi lāgi birāgī ati anurāgī bigatamoha munibṛṁdā,
 nisi bāsara dhyāvahī gunagana gāvahī jayati saccidānaṁdā.2.
 jehī sṛṣṭi upāi tribidha banāi saṁga sahāya na dūjā,
 so karau aghārī ciṁta hamārī jānia bhagati na pūjā.
 jobhava bhaya bhaṁjanamuni manaraṁjanagaṁjanabipatibārūthā,
 mana baca krama bānī chārī sayānī sarana sakala sura jūthā.3.
 sārada śruti seṣā riṣaya aseṣā jā kahūṁ kou nahī jānā,
 jehi dīna piāre beda pukāre dravau so śrībhagavānā.
 bhava bāridhi maṁdara saba bidhi suṁdara gunamaṁdira sukhapuṁjā,
 muni siddha sakala sura parama bhayātura namata nāthapada kaṁjā.4.

Glory, all glory to You, O Lord of immortals. O delight of the devotees, O protector of the suppliant, O benefactor of cows and the Brāhmaṇas, O slayer of demons, O beloved consort of Lakṣmī (daughter of the ocean), glory to You. O guardian of gods and the earth, mysterious are Thy ways: their secret is known to none. Let Him who is benevolent by nature and compassionate to the humble show His grace. Glory, all glory to the immortal Lord Mukunda (the bestower of salvation and love), who resides in all hearts, is supreme bliss personified, who is omnipresent, unknowable, and supersensuous, whose acts are holy and who is beyond the veil of Māyā (illusion). Glory to Him who is Truth, Consciousness and Bliss combined, who is most lovingly meditated upon day and night and whose praises are sung by multitudes of sages who are full of dispassion and entirely free from infatuation. Let the Slayer of the sinful Agha, bestow His care on us—He who brought forth the

threefold creation (viz., that which is dominated by Sattva, Rajas and Tamas, viz., gods, men and demons) without anyone else to assist Him; we know neither devotion nor worship. He who disperses the fear of transmigration, delights the mind of sages and puts an end to hosts of calamities, we gods betake ourselves to Him in thought, word and deed, giving up our wonted cleverness. The Lord, who is known neither to Śārādā (the goddess of learning), nor to the Vedas, nor again to Śeṣa (the serpent-god), nor to any of the sages, who as the Vedas proclaim loves the lowly, let Him be moved to pity. The sages, Siddhas (a class of celestials naturally endowed with supernatural powers) and all gods, grievously stricken with fear, bow at the lotus feet of the Lord who serves as Mount Mandara for churning the ocean of worldly existence, who is charming in everyway, who is an abode of virtues and an embodiment of bliss. (1—4)

दो०— जानि सभय सुरभूमि सुनि बचन समेत सनेह ।

गगनगिरा गंभीर भइ हरनि सोक संदेह ॥ १८६ ॥

Do.: jāni sabhaya surabhūmi suni bacana sameta saneha,
gaganagirā gaṁbhīra bhai harani soka saṁdeha.186.

Knowing that the gods and Earth were terror-stricken and hearing their loving entreaties, a deep voice came from heaven, which removed all their doubt and anxiety: (186)

चौ०— जनि डरपहु मुनि सिद्ध सुरेसा । तुम्हहि लागि धरिहउँ नर बेसा ॥

अंसन्ह सहित मनुज अवतारा । लेहउँ दिनकर बंस उदारा ॥ १ ॥

कस्यप अदिति महातप कीन्हा । तिन्ह कहूँ मैं पूरब बर दीन्हा ॥

ते दसरथ कौसल्या रूपा । कोसलपुरीं प्रगट नरभूपा ॥ २ ॥

तिन्ह केँ गृह अवतरिहउँ जाई । रघुकुल तिलक सो चारिउ भाई ॥

नारद बचन सत्य सब करिहउँ । परम सक्ति समेत अवतरिहउँ ॥ ३ ॥

हरिहउँ सकल भूमि गरुआई । निर्भय होहु देव समुदाई ॥

गगन ब्रह्मबानी सुनि काना । तुरत फिरे सुर हृदय जुड़ाना ॥ ४ ॥

तब ब्रह्माँ धरनिहि समुझावा । अभय भई भरोस जियँ आवा ॥ ५ ॥

Cau.: jani ḍarapahu muni siddha suresā, tumhahi lāgi dharihañ nara besā.
aṁsanha sahita manuja avatārā, lehañ dinakara baṁsa udārā.1.
kasyapa aditi mahātapa kīnhā, tinha kahūṁ mañ pūraba bara dīnhā.
te dasaratha kausalyā rūpā, kosalapuriṁ pragaṭa narabhūpā.2.
tinha keṁ gr̥ha avatarihañ jāī, raghukula tilaka so cāriu bhāī.
nārada bacana satya saba karihañ, parama sakti sameta avatarihañ.3.
harihañ sakala bhūmi garuāī, nirbhaya hohu deva sumudāī.
gagana brahmabānī suni kānā, turata phire sura hṛdaya juRānā.4.
taba brahmā dharanihi sumujhāvā, abhaya bhāī bharosa jiyā āvā.5.

‘Fear not, O sages, Siddhas and Indra (the chief of gods); for your sake I will assume the form of a human being. In the glorious solar race I shall be born as a human being alongwith My part manifestations. The sage Kaśyapa and his wife Aditi did severe penance; to them I have already vouchsafed a boon. They have appeared in the city of

Ayodhyā as rulers of men in the form of Daśaratha and Kausalyā. In their house I shall take birth in the form of four brothers, the ornament of Raghu's line. I shall implement all that was uttered by Nārada and shall descend with My Supreme Energy. In this way I shall relieve the earth of all its burden; be fearless, O gods." As the divine voice from heaven reached the god's ears they returned forthwith with their heart soothed. Then Brahmā admonished Earth, who was rid of all fear and felt reassured in her heart. (1—5)

दो०— निज लोकहि बिरंचि गे देवन्ह इहइ सिखाइ ।

बानर तनु धरि धरि महि हरि पद सेवहु जाइ ॥ १८७ ॥

Do.: nija lokahi birañci ge devanha ihai sikhāi,
bānara tanu dhari dhari mahi hari pada sevahu jāi. 187.

Then Brahmā proceeded to his realm after thus instructing the gods: "Assuming the form of monkeys you go to the earth and adore the feet of Śrī Hari." (187)

चौ०— गए देव सब निज निज धामा । भूमि सहित मन कहूँ बिश्रामा ॥
जो कछु आयसु ब्रह्माँ दीन्हा । हरषे देव बिलंब न कीन्हा ॥ १ ॥
बनचर देह धरी छिति माहीं । अतुलित बल प्रताप तिन्ह पाहीं ॥
गिरि तरु नख आयुध सब बीरा । हरि मारग चितवहिं मतिधीरा ॥ २ ॥
गिरि कानन जहँ तहँ भरि पूरी । रहे निज निज अनीक रचि रूरी ॥
यह सब रुचिर चरित मैं भाषा । अब सो सुनहु जो बीचहिं राखा ॥ ३ ॥
अवधपुरीं रघुकुलमनि राऊ । बेद बिदित तेहि दसरथ नाऊँ ॥
धरम धुरंधर गुननिधि ग्यानी । हृदयँ भगति मति सारंगपानी ॥ ४ ॥

Cau.: gae deva saba nija nija dhāmā, bhūmi sahita mana kahū̃ biśrāmā.
jo kachu āyasu brahmā̃ dīnhā, haraṣe deva bilamba na kīnhā. 1.
banacara deha dhari chiti māhī̃, atulita bala pratāpa tinha pāhī̃.
giri taru nakha āyudha saba bīrā, hari māraga citavahī̃ matidhīrā. 2.
giri kānana jahā̃ tahā̃ bhari pūrī, rahe nija nija anīka raci rūrī.
yaha saba rucira carita maī̃ bhāṣā, aba so sunahu jo bīcahī̃ rākhā. 3.
avadhapurī̃ raghukulamani rāū, beda bidita tehi dasaratha nāū̃.
dharama dhurañdhara gunanidhi gyānī, hṛdayā̃ bhagati mati sārāgapānī. 4.

All the gods went to their several abodes alongwith Earth; they all felt relieved in their heart. And the gods were delighted to receive the orders that Brahmā gave, and lost no time in carrying them out. They took the form of monkeys on earth; their might and glory were incomparable. They were all brave and had mountains, trees and nails for their weapons. Resolute of mind, they awaited the advent of Śrī Hari, swarming on mountains and in woods wherever they liked and dividing themselves into gallant troops of their own. I have related to you all this interesting account; now hear that which was interrupted before. In the city of Ayodhyā there ruled a king who was a jewel of Raghu's race; he was called Daśaratha, a name which is familiar in the Vedas. He was a champion of virtue, a repository of good qualities and a man of wisdom; he was a sincere devotee of God Viṣṇu (the wielder of the Śārṅga bow) and his mind was also set on Him. (1—4)

दो०— कौसल्यादि नारि प्रिय सब आचरन पुनीत।

पति अनुकूल प्रेम दृढ़ हरि पद कमल बिनीत ॥ १८८ ॥

Do.: **kausalyādi nāri priya saba ācarana punīta, pati anukūla prema dṛṛha hari pada kamala binīta.188.**

Kausalyā and his other beloved consorts were all of holy life; humble and devoted to their lord, they had a strong attachment to the lotus feet of Śrī Hari. (188)

चौ०— एक बार भूपति मन माहीं। भै गलानि मोरें सुत नाहीं॥

गुर गृह गयउ तुरत महिपाला। चरन लागि करि बिनय बिसाला ॥ १ ॥

निज दुख सुख सब गुरहि सुनायउ। कहि बसिष्ठ बहु बिधि समुझायउ॥

धरहु धीर होइहहिं सुत चारी। त्रिभुवन बिदित भगत भय हारी ॥ २ ॥

सृंगी रिषिहि बसिष्ठ बोलावा। पुत्रकाम सुभ जग्य करावा॥

भगति सहित मुनि आहुति दीन्हें। प्रगटे अग्नि चरु कर लीन्हें ॥ ३ ॥

जो बसिष्ठ कछु हृदयँ बिचारा। सकल काजु भा सिद्ध तुम्हारा॥

यह हबि बाँटि देहु नृप जाई। जथा जोग जेहि भाग बनाई ॥ ४ ॥

Cau.: **eka bāra bhūpati mana māhī, bhai galāni morē suta nāhī. gura gr̥ha gayau turata mahipālā, carana lāgi kari binaya bisālā.1. nija dukha sukha saba gurahisunāyau, kahi basiṣṭha bahu bidhi samujhāyau. dharahu dhīra hoihahī suta cārī, tribhuvana bidita bhagata bhaya hārī.2. sṛṅgī riṣihi basiṣṭha bolāvā, putrakāma subha jagya karāvā. bhagati sahita muni āhuti dīnhē, pragate agini carū kara līnhē.3. jo basiṣṭha kachu hṛdayā bicārā, sakala kaju bhā siddha tumhārā. yaha habi bāṭi dehu nṛpa jāī, jathā joga jehi bhāga banāī.4.**

One day the king was sad at heart that he had no son. He hastened to his preceptor's residence and, falling at his feet, made many entreaties. He told the Guru all his joys and sorrows; the sage Vasiṣṭha comforted him in many ways and said, "Take heart and wait; you will have four sons, who will be known throughout the three worlds and will rid the devotees of their fears." Then Vasiṣṭha invited the sage Śṛṅgī and had a noble sacrifice performed by him for the birth of a son to the king. When the sage devoutly offered oblations into the sacred fire, the fire-god appeared with an offering of rice boiled with milk in his hand. Said the fire-god, "Whatever Vasiṣṭha has contemplated for you, that object is fully accomplished. Take this oblation, O king, and divide it in such proportions as you think fit." (1—4)

दो०— तब अदृश्य भए पावक सकल सभहि समुझाइ।

परमानंद मगन नृप हरष न हृदयँ समाइ ॥ १८९ ॥

Do.: **taba adṛsya bhae pāvaka sakala sabhahi samujhāi, paramānaṁda magana nṛpa haraṣa na hṛdayā samāi.189.**

The fire-god then disappeared after telling the whole assembly of what was to be done. The king was transported with ecstasy and could not contain himself for joy. (189)

चौ०— तबहिं रायँ प्रिय नारि बोलाई । कौसल्यादि तहाँ चलि आई ॥
 अर्ध भाग कौसल्यहि दीन्हा । उभय भाग आधे कर कीन्हा ॥ १ ॥
 कैकेई कहँ नृप सो दयऊ । रह्यो सो उभय भाग पुनि भयऊ ॥
 कौसल्या कैकेई हाथ धरि । दीन्ह सुमित्रहि मन प्रसन्न करि ॥ २ ॥
 एहि बिधि गर्भसहित सब नारी । भई हृदयँ हरषित सुख भारी ॥
 जा दिन तें हरि गर्भहिं आए । सकल लोक सुख संपति छाए ॥ ३ ॥
 मंदिर महँ सब राजहिं रानी । सोभा सील तेज की खानी ॥
 सुख जुत कछुक काल चलि गयऊ । जेहिं प्रभु प्रगट सो अवसर भयऊ ॥ ४ ॥

Cau.: tabahiṁ rāyāṁ priya nāri bolāi, kausalyādi tahā cali āi.
 ardha bhāga kausalyahi dīnhā, ubhaya bhāga ādhe kara kīnhā.1.
 kaikēi kahā nṛpa so dayāu, rahyo so ubhaya bhāga puni bhayaū.
 kausalyā kaikēi hātha dhari, dīnha sumitrahi mana prasanna kari.2.
 ehi bidhi garbhasahita saba nārī, bhāi hṛdayā haraṣita sukha bhārī.
 jā dina tē hari garbhahiṁ āe, sakala loka sukha saṁpati chāe.3.
 maṁdira mahā saba rājahiṁ rānī, sobhā sīla teja kī khānī.
 sukha juta kachuka kāla cali gayaū, jehiṁ prabhu pragaṭa so avasara bhayaū.4.

The king at once sent for his beloved consorts. When Kausalyā and the other queens arrived there, he gave one half of the offering to Kausalyā and divided the other into two halves, one of which he gave to Kaikeyī. The remnant was again divided into two parts, which he placed in the hands of Kausalyā and kaikeyī and after thus obtaining their approval handed both the shares to Sumitrā. In this way all the queens became pregnant. They were all glad of heart and felt very happy. From the time Śrī Hari found His way into the womb joy and prosperity reigned in all the worlds. In the palace shone the queens, who were all mines of beauty, virtue and glory. Some time was thus happily spent, till the time arrived for the Lord to be revealed. (1—4)

दो०— जोग लगन ग्रह बार तिथि सकल भए अनुकूल ।

चर अरु अचर हर्षजुत राम जनम सुखमूल ॥ १९० ॥

Do.: joga lagana graha bāra tithi sakala bhae anukūla,
 cara aru acara harṣajuta rāma janama sukhamūla.190.

The position of the sun and the moon, the zodiacal sign into which the sun had entered, the position of the seven other planets, the day of the week as well as the day of the lunar month, yoga, lagna, planet, Day, Lunar Day (Tithi) all these turned out to be propitious. And full of delight was all creation, animate and inanimate; for the birth of Śrī Rāma is the source of joy. (190)

चौ०— नौमी तिथि मधु मास पुनीता । सुकल पच्छ अभिजित हरिप्रीता ॥
 मध्य दिवस अति सीत न घामा । पावन काल लोक बिश्रामा ॥ १ ॥
 सीतल मंद सुरभि बह बाऊ । हरषित सुर संतन मन चाऊ ॥
 बन कुसुमित गिरिगन मनिआरा । स्रवहिं सकल सरिताऽमृतधारा ॥ २ ॥
 सो अवसर बिरंचि जब जाना । चले सकल सुर साजि बिमाना ॥
 गगन बिमल संकुल सुर जूथा । गावहिं गुन गंधर्व बरूथा ॥ ३ ॥

बरषहिं सुमन सुअंजुलि साजी । गहगहि गगन दुंदुभी बाजी ॥
अस्तुति करहिं नाग मुनि देवा । बहुबिधि लावहिं निज निज सेवा ॥ ४ ॥

Cau.: naumī tithi madhu māsa punītā, sukala paccha abhijita hariprītā.
madhya divasa ati sīta na ghāmā, pāvana kāla loka biśrāmā.1.
sītala maṁda surabhi baha bāū, haraṣita sura saṁtana mana cāū.
bana kusumita girigana maniārā, sravaḥ sakala saritā'mṛtadhārā.2.
so avasara biramci jaba jānā, cale sakala sura sāji bimānā.
gagana bimala saṁkula sura jūthā, gāvahī guna gaṁdharba barūthā.3.
baraṣahī sumana suaṁjuli sājī, gahagahi gagana duṁdubhī bājī.
astuti karahī nāga muni devā, bahubidhi lāvahī nija nija sevā.4.

It was the ninth day of the bright half of the sacred month of Caitra; the moon had entered the asterism named Abhijit, which is so dear to Śrī Hari. The sun was at its meridian; the day was neither cold nor hot. It was a holy time which gave rest to the whole world. A cool, soft and fragrant breeze was blowing. The gods were feeling exhilarated and the saints were bubbling with enthusiasm. The woods were full of blossoms, the mountains were resplendent with gems and every river flowed a stream of nectar. When Brahmā perceived that the time of Śrī Rāma's birth had approached, all the gods came out with their aerial cars duly equipped. The bright heaven was crowded with their hosts and troops of Gandharvas chanted praises and rained down flowers placing them in their beautiful palms. The sky resounded with the beat of kettledrums. Nāgas, sages and gods offered praises and tendered their services in manifold ways. (1—4)

दे०— सुर समूह बिनती करि पहुँचे निज निज धाम ।
जगनिवास प्रभु प्रगटे अखिल लोक बिश्राम ॥ १९१ ॥

Do.: sura samūha binatī kari pahūce nija nija dhāma,
jaganivāsa prabhu pragate akhila loka biśrāma.191.

Having offered their praises the gods returned to their several abodes, when the Lord, and abode of the universe and the solace of all creation, manifested Himself. (191)

छं०— भए प्रगट कृपाला दीनदयाला कौसल्या हितकारी ।
हरषित महतारी मुनि मन हारी अद्भुत रूप बिचारी ॥
लोचन अभिरामा तनु घनस्यामा निज आयुध भुज चारी ।
भूषन बनमाला नयन बिसाला सोभासिंधु खरारी ॥ १ ॥
कह दुइ कर जोरी अस्तुति तोरी केहि बिधि करौं अनंता ।
माया गुन ग्यानातीत अमाना बेद पुरान भनंता ॥
करुना सुख सागर सब गुन आगर जेहि गावहिं श्रुति संता ।
सो मम हित लागी जन अनुरागी भयउ प्रगट श्रीकंता ॥ २ ॥

ब्रह्मांड निकाया निर्मित माया रोम रोम प्रति बेद कहै ।
 मम उर सो बासी यह उपहासी सुनत धीर मति थिर न रहै ॥
 उपजा जब ग्याना प्रभु मुसुकाना चरित बहुत बिधि कीन्ह चहै ।
 कहि कथा सुहाई मातु बुझाई जेहि प्रकार सुत प्रेम लहै ॥ ३ ॥
 माता पुनि बोली सो मति डोली तजहु तात यह रूपा ।
 कीजै सिसुलीला अति प्रियसीला यह सुख परम अनूपा ॥
 सुनि बचन सुजाना रोदन ठाना होइ बालक सुरभूपा ।
 यह चरित जे गावहिं हरिपद पावहिं ते न परहिं भवकूपा ॥ ४ ॥

Cham.: bhae pragaṭa kṛpālā dīnadayālā kausalyā hitakārī,
 haraṣita mahatārī muni mana hārī adbhuta rūpa bicārī.
 locana abhirāmā tanu ghanasyāmā nija āyudha bhuja cārī,
 bhūṣana banamālā nayana bisālā sobhāsimdhu kharārī.1.
 kaha dui kara jorī astuti torī kehi bidhi karaṁ anam̐tā,
 māyā guna gyānātīta amānā beda purāna bhanam̐tā.
 karunā sukha sāgara saba guna āgara jehi gāvah̐ śruti sam̐tā,
 so mama hita lāgī jana anurāgī bhayau pragaṭa śrikam̐tā.2.
 brahmām̐da nikāyā nirmita māyā roma roma prati beda kahi,
 mama ura so bāsī yaha upahāsī sunata dhīra mati thira na rahai.
 upajā jaba gyānā prabhu musukānā carita bahuta bidhi kīnha cahai,
 kahi kathā suhāī mātū bujhāī jehi prakāra suta prema lahai.3.
 mātā puni bolī so mati ḍolī tajahu tāta yaha rūpā,
 kijai sisulīlā ati priyasīlā yaha sukha parama anūpā.
 suni bacana sujānā rodana ṭhānā hoi bālaka surabhūpā,
 yaha carita je gāvah̐ haripada pāvah̐ te na parah̐ bhavakūpā.4.

The gracious Lord, who is compassionate to the lowly and the benefactor of Kausalyā appeared. The thought of His marvellous form, which stole the heart of sages, filled the mother with joy. His body was dark as a cloud, the delight of all eyes; in His four arms He bore His characteristic emblems (a conch-shell, a discus, a club and a lotus). Adorned with jewels and a garland of sylvan flowers and endowed with large eyes, the Slayer of the demon Khara was an ocean of beauty. Joining both her palms the mother said, "O infinite Lord, how can I praise You! The Vedas as well as the Purāṇas declare You as transcending Māyā, Guṇa (made of prakṛti) and beyond all measure. He who is sung by the Vedas and holy men as an ocean of mercy and bliss and the repository of all virtues, the same Lord of Lakṣmī, the lover of His devotees, has revealed Himself for my good. The Vedas proclaim that every pore of Your body contains multitudes of universes brought forth by Māyā. That such a Lord stayed in my womb—this amusing story staggers the mind of even men of wisdom." When the revelation came upon the mother, the Lord smiled; He would perform many a sportive act. Therefore He exhorted her by telling her the charming account of her previous birth so that she might love Him as her own child. The mother's mind was changed; she spoke again,

“Give up this superhuman form and indulge in childish sports, which are so dear to a mother’s heart; the joy that comes from such sports is unequalled in everyway.” Hearing these words the all-wise Lord of immortals became an infant and began to cry. Those who sing this lay (says Tulasidāsa) attain to the abode of Śrī Hari and never fall into the well of mundane existence. (1—4)

दो०— बिप्र धेनु सुर संत हित लीन्ह मनुज अवतार।

निज इच्छा निर्मित तनु माया गुन गो पार॥ १९२ ॥

Do.: bipra dhenu sura saṁta hita līnha manuja avatāra,
nija icchā nirmita tanu māyā guna go pāra.192.

For the sake of Brāhmaṇas, cows, gods and saints, the Lord, who transcends Māyā and is beyond the three modes of Prakṛti (Sattva, Rajas and Tamas) as well as beyond the reach of the senses took birth as a man assuming a form which is a product of His own will. (192)

चौ०— सुनि सिसु रुदन परम प्रिय बानी। संभ्रम चलि आई सब रानी॥
हरषित जहँ तहँ धाई दासी। आनंद मगन सकल पुरबासी॥ १ ॥
दसरथ पुत्रजन्म सुनि काना। मानहुँ ब्रह्मानंद समाना॥
परम प्रेम मन पुलक सरीरा। चाहत उठन करत मति धीरा॥ २ ॥
जाकर नाम सुनत सुभ होई। मोरें गृह आवा प्रभु सोई॥
परमानंद पूरि मन राजा। कहा बोलाइ बजावहु बाजा॥ ३ ॥
गुर बसिष्ठ कहँ गयउ हँकारा। आए द्विजन सहित नृपद्वारा॥
अनुपम बालक देखेन्ह जाई। रूप रासि गुन कहि न सिराई॥ ४ ॥

Cau.: suni sisu rudana parama priya bānī, saṁbhrama cali āī saba rānī.
haraṣita jahā tahā dhāī dāsī, ānāda magana sakala purabāsī.1.
dasaratha putrajanma suni kānā, mānahū brahmānaṁda samānā.
parama prema mana pulaka sarīrā, cāhata uṭhana karata mati dhīrā.2.
jākara nāma sunata subha hoī, morē gr̥ha āvā prabhu soī.
paramānaṁda pūri mana rājā, kahā bolāi bajāvahu bājā.3.
gura basiṣṭha kahā gayau hākarā, āe dvijana sahita nṛpadvārā.
anupama bālaka dekhenhi jāī, rūpa rāsi guna kahi na sirāī.4.

On hearing the most pleasing sound of the baby's cries all the queens came in a flurry. Maid-servants ran helter-skelter in great delight; all the people of the city were transported with joy. When the tidings of the birth of a son reached Daśaratha's ears he was drowned as it were in the ecstasy of absorption into Brahma. With a mind saturated with the highest love and with a body thrilling all over with joy he sought to rise, while attempting to recover his senses. "The same Lord, whose very Name brings blessings with It even when It reaches one's ears, has arrived at my house," he said to himself; and the thought filled his mind with supreme joy. Sending for musicians he said, "Play on your instruments." The preceptor Vasiṣṭha was also invited and he called at the palace door, with a train of Brāhmaṇas. They all went and gazed upon the peerless babe, who was an embodiment of beauty and possessed excellences more than one could tell. (1—4)

दो०— नंदीमुख सराध करि जातकरम सब कीन्ह ।

हाटक धेनु बसन मनि नृप बिप्रन्ह कहँ दीन्ह ॥ १९३ ॥

Do.: **naṁdīmukha sarādhā kari jātakarama saba kīnha,**
hāṭaka dhenu basana mani nṛpa bipranha kahāḍīnha.193.

After performing the Nāndimukha Śrāddha* the king completed all the jātakarmar
ites connected with the birth of a child and made gifts of gold, cows, raiment and jewels
to the Brāhmaṇas. (193)

चौ०— ध्वज पताक तोरन पुर छावा । कहि न जाइ जेहि भाँति बनाववा ॥

सुमनबृष्टि अकास तें होई । ब्रह्मानंद मगन सब लोई ॥ १ ॥

बृंद बृंद मिलि चलीं लोगाई । सहज सिंगार किएँ उठि धाई ॥

कनक कलस मंगल भरि थारा । गावत पैठहिं भूप दुआरा ॥ २ ॥

करि आरति नेवछावरि करहीं । बार बार सिसु चरनन्हि परहीं ॥

मागध सूत बंदिगन गायक । पावन गुन गावहिं रघुनायक ॥ ३ ॥

सर्बस दान दीन्ह सब काहू । जेहिं पावा राखा नहिं ताहू ॥

मृगमद चंदन कुंकुम कीचा । मची सकल बीथिन्ह बिच बीचा ॥ ४ ॥

Cau.: **dhvaja patāka torana pura chāvā, kahi na jāi jehi bhāti banāvā.**
sumanabr̥ṣṭi akāsa tē hoī, brahmānaṁda magana saba loī.1.
br̥ṁda br̥ṁda mili calī logāī, sahaja siṁgāra kiē ūṭhi dhāī.
kanaka kalasa maṁgala bhari thārā, gāvata paiṭhahī bhūpa duārā.2.
kari ārati nevachāvari karahī, bāra bāra sisu carananhi parahī.
māgadha sūta baṁdigana gāyaka, pāvana guna gāvahī raghunāyaka.3.
sarbasa dāna dīnha saba kāhū, jehī pāvā rākhā nahī tāhū.
mṛgamada caṁdana kuṁkuma kīcā, macī sakala bīthinha bica bīcā.4.

The city was full of flags and banners and festal arches. It was decorated in a way
which defie description. Showers of flowers dropped from heaven; everybody was rapt in
the joy of absorption into Brahma. Women streamed forth in troops; they came running
in their natural toilet. Carrying jars of gold and salvers full of auspicious articles, they
entered the portals of the royal palace singing as they went along. Waving lights and
passing offerings round and round over the child's head as an act of exorcism they threw
themselves at the babe's feet again and again. Bards, minstrels, panegyrists and
songsters chanted solemn praises of the Lord of Raghus. Everyone gave whatever one
possessed; even he who received did not retain it. All the lanes of the city were muddy
with pastes of musk, sandal and saffron. (1—4)

दो०— गृह गृह बाज बधाव सुभ प्रगटे सुषमा कंद ।

हरषवंत सब जहँ तहँ नगर नारि नर बृंद ॥ १९४ ॥

Do.: **gr̥ha gr̥ha bāja badhāva subha pragate suṣamā kaṁda,**
haraṣavaṁta saba jahā tahā nagara nāri nara br̥ṁda.194.

* A commemorative offering to the Manes Preliminary to any joyous occasion, such as investiture with
the sacred thread, wedding etc.

There was happy music of festivity in every house; for the very fountain of beauty had manifested Himself. All the men and women of the city were full of joy everywhere. (194)

चौ०— कैकयसुता सुमित्रा दोऊ । सुंदर सुत जनमत भैं ओऊ ॥
 वह सुख संपति समय समाजा । कहि न सकइ सारद अहिराजा ॥ १ ॥
 अवधपुरी सोहइ एहि भाँती । प्रभुहि मिलन आई जनु राती ॥
 देखि भानु जनु मन सकुचानी । तदपि बनी संध्या अनुमानी ॥ २ ॥
 अगर धूप बहु जनु अँधिआरी । उड़इ अबीर मनहुँ अरुनारी ॥
 मंदिर मनि समूह जनु तारा । नृप गृह कलस सो इंदु उदारा ॥ ३ ॥
 भवन बेदधुनि अति मृदु बानी । जनु खग मुखर समयँ जनु सानी ॥
 कौतुक देखि पतंग भुलाना । एक मास तेइँ जात न जाना ॥ ४ ॥

Cau.: *kaikayasutā sumitrā doū, suṁdara suta janamata bhaĩ oū.*
vaha sukha saṁpati samaya samājā, kahi na sakai sārada ahirājā.1.
avadhapurī sohai ehi bhāṭī, prabhuhi milana āi janu rāṭī.
dekhi bhānu janu mana sakucānī, tadapi banī saṁdhyā anumānī.2.
agara dhūpa bahu janu ādhiārī, uRai abīra manahū arunārī.
maṁdira mani samūha janu tārā, nṛpa gr̥ha kalasa so im̐du udārā.3.
bhavana bedadhuni ati mṛdu bānī, janu khaga mukhara samayā janu sānī.
kautuka dekhi patāṅga bhulānā, eka māsa teĩ jāta na jānā.4.

Kaikeyī and Sumitrā each gave birth to lovely boys. The joy, grandeur, solemnity of the occasion and the concourse of men were more than what Śārādā and the serpent-king could describe. The city of Ayodhyā wore a galla appearance; it looked as if Night had come to see the Lord and, feeling abashed as it were at the sight of the sun (her own lord), had deliberately stayed over in the form of twilight. Clouds of incense represented the dusk; and handfuls of red powder tossed up and wafted in the air represented the redish light of sunset. The hosts of jewels that gleamed on house tops looked like so many stars; while the round pinnacle on the top of the royal palace corresponded to the beautiful moon. The sound of the chanting of Veda in the palace resembled the chirping of birds appropriate to the occasion. Gazing upon this spectacle the sun forgot himself; a whole month passed without his knowing it. (1—4)

दो०— मास दिवस कर दिवस भा मरम न जानइ कोइ ।

रथ समेत रबि थाकेउ निसा कवन बिधि होइ ॥ १९५ ॥

Do.: *māsa divasa kara divasa bhā marama na jānai koi,*
ratha sameta rabi thākeu nisā kavana bidhi hoi.195.

The day assumed the length of a month; but no one could understand the mystery. The sun stood motionless with his chariot; how could there be any night? (195)

चौ०— यह रहस्य काहूँ नहिँ जाना । दिनमनि चले करत गुनगाना ॥
 देखि महोत्सव सुर मुनि नागा । चले भवन बरनत निज भागा ॥ १ ॥
 औरउ एक कहउँ निज चोरी । सुनु गिरिजा अति दृढ़ मति तोरी ॥
 काकभुसुंडि संग हम दोऊ । मनुजरूप जानइ नहिँ कोऊ ॥ २ ॥

परमानंद प्रेमसुख फूले । बीथिन्ह फिरहिं मगन मन भूले ॥
 यह सुभ चरित जान पै सोई । कृपा राम कै जापर होई ॥ ३ ॥
 तेहि अवसर जो जेहि बिधि आवा । दीन्ह भूप जो जेहि मन भावा ॥
 गज रथ तुरग हेम गो हीरा । दीन्हे नृप नानाबिधि चीरा ॥ ४ ॥

Cau.: yaha rahasya kāhū nahī jānā, dinamani cale karata gunagānā.
 dekhi mahotsava sura muni nāgā, cale bhavana baranata nija bhāgā.1.
 aurau eka kahaū nija corī, sunu girijā ati dṛṛha mati torī.
 kākabhusuṇḍī saṁga hama doū, manujarūpa jānai nahī koū.2.
 paramānaṁda premasukha phūle, bīthinha phirahī magana mana bhūle.
 yaha subha carita jāna pai soī, kṛpā rāma kai jāpara hoī.3.
 tehi avasara jo jehi bidhi āvā, dīnha bhūpa jo jehi mana bhāvā.
 gaja ratha turaga hema go hīrā, dīnhe nṛpa nānābidhi cērā.4.

Nobody noticed this strange phenomenon; the sun at last moved ahead singing the praises of Śrī Rāma as he went. Witnessing the great festival the gods, sages and Nāgas proceeded to their several abodes congratulating themselves on their good luck. I tell you one more covert act of Mine; listen to it, O Girijā, for I know your steadfast faith. The sage Kākabhuṣuṇḍī and Myself both were there together in human form without anyone knowing it. Elated with supreme joy and the delight of love we roamed about the streets in ecstasy forgetting ourselves. He alone who enjoyed Śrī Rāma's grace could be apprised of this blessed adventure of ours. On that occasion the king granted the desire of everyone's heart, in whatever manner one came. He bestowed elephants, chariots, horses, gold, cows, diamonds and costumes of various kinds. (1—4)

चौ०— मन संतोषे सबन्हि के जहँ तहँ देहिं असीस ।

सकल तनय चिर जीवहुँ तुलसिदास के ईस ॥ १९६ ॥

Do.: mana saṁtoṣe sabanhi ke jahā tahā dehī asīsa,
 sakala tanaya cira jīvahū tulasidāsa ke īsa.196.

All were satisfied in their heart and invoked blessings here and there, saying, "May all the sons of Daśaratha live long those Lord of Tulasidāsa." (196)

चौ०— कछुक दिवस बीते एहि भाँती । जात न जानिअ दिन अरु राती ॥

नामकरन कर अवसरु जानी । भूप बोलि पठए मुनि ग्यानी ॥ १ ॥
 करि पूजा भूपति अस भाषा । धरिअ नाम जो मुनि गुनि राखा ॥
 इन्ह के नाम अनेक अनूपा । मैं नृप कहब स्वमति अनुरूपा ॥ २ ॥
 जो आनंद सिंधु सुखरासी । सीकर तें त्रैलोक सुपासी ॥
 सो सुख धाम राम अस नामा । अखिल लोक दायक बिश्रामा ॥ ३ ॥
 बिस्व भरन पोषन कर जोई । ताकर नाम भरत अस होई ॥
 जाके सुमिरन तें रिपु नासा । नाम सत्रुहन बेद प्रकासा ॥ ४ ॥

Cau.: kachuka divasa bīte ehi bhāṭī, jāta na jānia dina aru rāṭī.
 nāmakarana kara avasaru jānī, bhūpa boli paṭhae muni gyānī.1.

kari pūjā bhūpati asa bhāṣā, dharia nāma jo muni guni rākhā.
 inha ke nāma aneka anūpā, maī nṛpa kahaba svamati anurūpā.2.
 jo ānaṁda siṁdhu sukhārāsī, sīkara tē trailoka supāsī.
 so sukha dhāma rāma asanāmā, akhila loka dāyaka biśrāmā.3.
 bisva bharana poṣana kara joī, tākara nāma bharata asa hoī.
 jāke sumirana tē ripu nāsā, nāma satruhana beda prakāsā.4.

A few days rolled on in this way; days and nights passed unnoticed. Knowing that the time had come for naming the children, the king sent for the enlightened sage Vasiṣṭha. After paying him homage the king spoke to him thus, "Holy sir! Kindly assign them names that you have fixed your mind upon." "Their names are many and unique; yet O king, I will declare them according to my own lights. This eldest boy of yours, who is an ocean of felicity and embodiment of joy, a particle of which fills the three worlds with delight, has for His name 'Rāma', the very home of bliss and the comforter of all the worlds. Your second son, who sustains and supports the universe, will be called 'Bharata'; while he whose very thought destroys one's enemies is celebrated in the Vedas by the name of Śatrughna'." (1—4)

दो०— लच्छन धाम राम प्रिय सकल जगत आधार ।

गुरु बसिष्ट तेहि राखा लछिमन नाम उदार ॥ १९७ ॥

Do.: lacchana dhāma rāma priya sakala jagata ādhāra,
 guru basiṣṭa tehi rākhā lachimana nāma udāra.197.

He who is the abode of noble characteristics, the beloved of Śrī Rāma and the mainstay of the whole universe, was given by Guru Vasiṣṭha the splendid name of Lakṣmaṇa. (197)

चौ०— धरे नाम गुरु हृदयँ बिचारी । बेद तत्व नृप तव सुत चारी ॥

मुनि धन जन सरबस सिव प्राना । बाल केलि रस तेहिं सुख माना ॥ १ ॥

बारेहि ते निज हित पति जानी । लछिमन राम चरन रति मानी ॥

भरत सत्रुहन दूनउ भाई । प्रभु सेवक जसि प्रीति बड़ाई ॥ २ ॥

स्याम गौर सुंदर दोउ जोरी । निरखहिं छबि जननीं तृन तोरी ॥

चारिउ सील रूप गुन धामा । तदपि अधिक सुखसागर रामा ॥ ३ ॥

हृदयँ अनुग्रह इंदु प्रकासा । सूचत किरन मनोहर हासा ॥

कबहुँ उछंग कबहुँ बर पलना । मातु दुलारइ कहि प्रिय ललना ॥ ४ ॥

Cau.: dhare nāma gura hṛdayā bicārī, beda tatva nṛpa tava suta cārī.
 muni dhana jana sarabasa siva prānā, bāla keli rasa tehi sukha mānā.1.
 bārehi te nija hita pati jānī, lachimana rāma carana rati mānī.
 bharata satruhana dūnau bhāī, prabhu sevaka jasi prīti baRāī.2.
 syāma gaura suṁdara dou jorī, nirakhahi chabi janani tṛna torī.
 cāriu sīla rūpa guna dhāmā, tadapi adhika sukhasāgara rāmā.3.
 hṛdayā anugraha iṁdu prakāsā, sūcata kirana manohara hāsā.
 kabahu uchaṁga kabahu bara palanā, mātu dulārai kahi priya lalanā.4.

The preceptor assigned these names after careful thought and then said, "Your

four sons, O king, are the essence of Veda itself. Of them Śrī Rāma is the sages' treasure, the devotee's all in all and Śiva's very life; He takes delight at present in the rapture of childish sports". From his earliest days Lakṣmaṇa came to look upon Śrī Rāma as his benefactor and master and conceived devotion to His feet. The love that existed between the two half-brothers, Bharata and Śatrughna, was as glorious as that which obtains between a master and his servant. As the mothers gazed on the beauty of the two lovely pairs, one of whom was dark, the other fair, they would break a blade of grass in order to avert the evil eye. Although all the four brothers were embodiments of amiability, beauty and goodness, yet Śrī Rāma was an ocean of bliss par excellence. In His heart shone the moon of grace and His captivating smile represented its rays. Now on her lap and now in the beautiful cradle, the mother fondled Him calling Him her own darling.(1—4)

दो०— व्यापक ब्रह्म निरंजन निर्गुन बिगत बिनोद।

सो अज प्रेम भगति बस कौसल्या कें गोद ॥ १९८ ॥

Do.: **byāpaka brahma niraṁjana nirguna bigata binoda,**
so aja prema bhagati basa kausalyā kē goda.198.

The unborn and all-pervading Brahma, who is untainted by Māyā, without attributes and devoid of play, has sought shelter in the arms of Kausalyā conquered by her love and devotion. (198)

चौ०— काम कोटि छबि स्याम सरीरा। नील कंज बारिद गंभीरा ॥
अरुन चरन पंकज नख जोती। कमल दलन्हि बैठे जनु मोती ॥ १ ॥
रेख कुलिस ध्वज अंकुस सोहे। नूपुर धुनि सुनि मुनि मन मोहे ॥
कटि किंकिनी उदर त्रय रेखा। नाभि गभीर जान जेहिं देखा ॥ २ ॥
भुज बिसाल भूषन जुत भूरी। हियँ हरि नख अति सोभा रूरी ॥
उर मनहार पदिक की सोभा। बिप्र चरन देखत मन लोभा ॥ ३ ॥
कंबु कंठ अति चिबुक सुहाई। आनन अमित मदन छबि छाई ॥
दुइ दुइ दसन अधर अरुनारे। नासा तिलक को बरनै पारे ॥ ४ ॥
सुंदर श्रवन सुचारु कपोला। अति प्रिय मधुर तोतरे बोला ॥
चिक्कन कच कुंचित गभुआरे। बहु प्रकार रचि मातु सँवारे ॥ ५ ॥
पीत झगुलिआ तनु पहिराई। जानु पानि बिचरनि मोहि भाई ॥
रूप सकहि नहिं कहि श्रुति सेषा। सो जानइ सपनेहुँ जेहिं देखा ॥ ६ ॥

Cau.: **kāma koṭi chabi syāma sarīrā, nīla kaṁja bārida gaṁbhīrā.**
aruna carana paṁkaja nakha joṭī, kamala dalanhi baiṭhe janu motī.1.
rekha kulisa dhvaja aṁkusa sohe, nūpura dhuni suni muni mana mohe.
kaṭi kiṁkinī udara traya rekhā, nābhi gabhīra jāna jehī dekhā.2.
bhuja bisāla bhūṣana juta bhūrī, hiyā hari nakha ati sobhā rūrī.
ura manihāra padika kī sobhā, bipra carana dekhata mana lobhā.3.
kaṁbu kaṁṭha ati cibuka suhāī, ānana amita madana chabi chāī.
dui dui dasana adhara arunāre, nāsā tilaka ko baranai pāre.4.

suṁdara śravana sucāru kapolā, ati priya madhura totare bolā.
cikkana kaca kuṁcita gabhuāre, bahu prakāra raci mātu sāvēre.5.
pīta jhaguliā tanu pahirāi, jānu pāni bicarani mohi bhāi.
rūpa sakahī nahī kahi śruti seṣā, so jānai sapanehū jehī dekhā.6.

His dark form, which resembles a blue lotus and a heavy rain-cloud, possessed the beauty of millions of Cupids. The nails glistened on His red lotus-like feet as if pearls had been set on the petals of a rosy lotus. Marks of a thunderbolt, a flag and a goad shone on His soles and the tinkling of His anklets enraptured the heart of sages. A string of tiny bells girdled His waist and there were threefolds in His belly; the depth of His navel is known to him alone who has perceived it. His long arms were adorned with a number of ornaments and the tiger's claw hanging on His breast possessed an exquisite beauty. The elegance of the necklace of gems with a diamond at the lowest end and the print of the Brāhmaṇa's foot* fascinated one's mind. His neck resembled a conch-shell in its spiral shape and the chin looked most beautiful; while His face flushed with the beauty of countless Cupids. Pairs of small teeth were veiled by rosy lips and His beautiful nose and the sectarian mark on His brow defied description. With charming ears and most lovely cheeks, His sweet lisping prattle was most delightful to hear. The smooth and curly hair that had never been trimmed since His very birth had been beautifully dressed in manifold ways by the mother. A yellow frock covered His body and His crawling on knees and hands was most pleasing to me. The elegance of His form was something which even the Vedas and Śeṣa (the serpent-god) could not describe; it is known to him alone who has beheld it even in a dream. (1—6)

दो०— सुख संदोह मोहपर ग्यान गिरा गोतीत ।

दंपति परम प्रेम बस कर सिसुचरित पुनीत ॥ १९९ ॥

Do.: sukha saṁdoha mohapara gyāna girā gotīta,
dāmpati parama prema basa kara sisucarita punīta.199.

The all-blissful Lord, who is above delusion and transcends knowledge, speech and all sensuous perception, sported like an innocent child, yielding to the supreme love of the royal couple (Daśaratha and Kausalyā). (199)

चौ०— एहि बिधि राम जगत पितु माता । कोसलपुर बासिन्ह सुखदाता ॥

जिन्ह रघुनाथ चरन रति मानी । तिन्ह की यह गति प्रगट भवानी ॥ १ ॥

* Once upon a time there was a discussion among the sages as to which of the three Lords of creation, viz., Brahmā, Viṣṇu and Śiva was the greatest. In order to put the matter to the test Brahmā's son Bhṛgu was deputed to visit the three divinities one by one. Bhṛgu first approached his own father and did not bow to him as a dutiful son. This enraged Brahmā; but he somehow managed to curb his anger by force of reason. From Brahmā's court the sage went to Kailāsa. The god of gods, Śaṅkara, rose to greet the sage and stretched His arms to embrace him. But Bhṛgu avoided His touch saying, "Touch me not, since you have broken social conventions and flouted the injunctions of the Vedas." Śiva lost His temper when He heard these aspersions. Taking up His trident He proceeded to strike the sage; but Goddess Pārvatī intervened and pacified Him. Thereafter Bhṛgu went to Vaiṣṇava, the abode of Bhagavān Viṣṇu, and found the Lord reposing with His head on the lap of Śrī Lakṣmī. Breaking into His room unceremoniously the sage suddenly kicked Him on the chest. The almighty Lord quickly rose with Śrī Lakṣmī, alighted from His bed and, offering him homage, asked his forgiveness for the incivility shown to him by not welcoming him in advance. The Lord then rubbed the sage's foot saying that it might have been hurt by striking against His hard breast. Since then the Lord has ever borne on His bosom the print of the sage's foot as a mark of honour and it stands an abiding monument to His unequalled forbearance.

रघुपति बिमुख जतन कर कोरी । कवन सकइ भव बंधन छोरी ॥
 जीव चराचर बस कै राखे । सो माया प्रभु सों भय भाखे ॥ २ ॥
 भृकुटि बिलास नचावइ ताही । अस प्रभु छाड़ि भजिअ कहु काही ॥
 मन क्रम बचन छाड़ि चतुराई । भजत कृपा करिहहिं रघुराई ॥ ३ ॥
 एहि बिधि सिसुबिनोद प्रभु कीन्हा । सकल नगरबासिन्ह सुख दीन्हा ॥
 लै उछंग कबहुँक हलरावै । कबहुँ पालनें घालि झुलावै ॥ ४ ॥

Cau.: ehi bidhi rāma jagata pitu mātā, kosalapura bāsinha sukhadātā.
 jinha raghunātha carana rati mānī, tinha kī yaha gati pragaṭa bhavānī.1.
 raghupati bimukha jatana kara korī, kavana sakai bhava baṁdhana chorī.
 jīva carācara basa kai rākhe, so māyā prabhu sō bhaya bhākhe.2.
 bhr̥kuṭi bilāsa nacāvai tāhī, asa prabhu chārī bhajia kahu kāhī.
 mana krama bacana chārī caturāī, bhajata kṛpā karihahī raghurāī.3.
 ehi bidhi sisubinoda prabhu kīnhā, sakala nagarabāsinha sukha dīnhā.
 lai uchaṅga kabahūka halarāvai, kabahū pālanē ghālī jhulāvai.4.

In this way Śrī Rāma, the father and mother of the universe, delighted the people of Ayodhyā. Bhavānī, this demonstrates how those who have conceived devotion to the feet of the Lord of Raghus are repaid by Him. On the other hand, no one can liberate from the bondage of worldly existence him who is averse to the Lord of Raghus, however much he may struggle. Even that Māyā which has held under her sway all living beings, both animate and inanimate, trembles before the Lord, who makes her dance to the play of His eye-brows. Leaving such a lord, tell me, whom should we adore? The Lord of Raghus will shower those who betake themselves to Him in thought, word and deed, giving up all gnilenes. In this way the Lord sported as a child, to the delight of all the people of the city. The mother would now dandle Him in her arms, and now put Him down in the cradle and rock Him. (1—4)

दो०— प्रेम मगन कौसल्या निसि दिन जात न जान ।

सुत सनेह बस माता बालचरित कर गान ॥ २०० ॥

Do.: prema magana kausalyā nisi dina jāta na jāna,
 suta saneha basa mātā bālacarita kara gāna.200.

Kausalyā remained so rapt in love that days and nights passed unnoticed. Out of affection for her boy she would sing lays of His childhood. (200)

चौ०— एक बार जननीं अन्हवाए । करि सिंगार पलनाँ पौढ़ाए ॥
 निज कुल इष्टदेव भगवाना । पूजा हेतु कीन्ह अस्नाना ॥ १ ॥
 करि पूजा नैबेद्य चढ़ावा । आपु गई जहाँ पाक बनावा ॥
 बहुरि मातु तहवाँ चलि आई । भोजन करत देख सुत जाई ॥ २ ॥
 गै जननी सिसु पहिं भयभीता । देखा बाल तहाँ पुनि सूता ॥
 बहुरि आइ देखा सुत सोई । हृदयँ कंप मन धीर न होई ॥ ३ ॥
 इहाँ उहाँ दुइ बालक देखा । मतिभ्रम मोर कि आन बिसेषा ॥
 देखि राम जननी अकुलानी । प्रभु हँसि दीन्ह मधुर मुसुकानी ॥ ४ ॥

Cau.: eka bāra jananiṁ anhavāe, kari siṁgāra palanā pauRhāe.
 nija kula iṣṭadeva bhagavānā, pūjā hetu kīnha asnānā.1.
 kari pūjā naibedya caRhāvā, āpu gaī jahā pāka banāvā.
 bahuri mātu tahavā cali āi, bhojana karata dekha suta jāi.2.
 gai jananiṁ sisu pahī bhayabhītā, dekhā bāla tahā puni sūtā.
 bahuri āi dekhā suta soī, hṛdayā kām̐a mana dhīra na hoī.3.
 ihā uhā dui bālaka dekhā, matibhrama mora ki āna biseṣā.
 dekhi rāma jananiṁ akulānī, prabhu hāsi dīnha madhura musukānī.4.

One day, mother Kausalyā washed and adorned her boy and put Him to sleep in the cradle. Thereafter she bathed herself in order to worship the patron deity of her family. Having worshipped the deity she offered Him food and then returned to the kitchen. When she came back to the place of worship, she beheld her boy eating the food that had been offered to the Lord. Frightened at this, the mother went to her boy and found Him asleep in the nursery. Coming back once more to the temple she still saw the boy there. She now trembled with fear and her mind found no rest. She saw two boys, one in the temple and the other in the nursery. She said to herself, "Is it my mental illusion or some other unusual phenomenon?" When Śrī Rāma saw His mother perplexed, the Lord gently smiled. (1—4)

दो०— देखरावा मातहि निज अद्भुत रूप अखंड ।

रोम रोम प्रति लागे कोटि कोटि ब्रह्मंड ॥ २०१ ॥

Do.: dekharāvā mātahi nija adbhuta rūpa akhaṁḍa,
 roma roma prati lāge koṭi koṭi brahmaṁḍa.201.

The Lord then revealed to His mother His marvellous infinite form, every pore of whose skin contained millions of universes. (201)

चौ०— अगनित रबि ससि सिव चतुरानन । बहु गिरि सरित सिंधु महि कानन ॥

काल कर्म गुन ग्यान सुभाऊ । सोउ देखा जो सुना न काऊ ॥ १ ॥

देखी माया सब बिधि गाढ़ी । अति सभीत जोरें कर ठाढ़ी ॥

देखा जीव नचावड़ जाही । देखी भगति जो छोरड़ ताही ॥ २ ॥

तन पुलकित मुख बचन न आवा । नयन मूदि चरननि सिरु नावा ॥

बिसमयवंत देखि महतारी । भए बहुरि सिसुरूप खरारी ॥ ३ ॥

अस्तुति करि न जाइ भय माना । जगत पिता मैं सुत करि जाना ॥

हरि जननी बहुबिधि समुझाई । यह जनि कतहुँ कहसि सुनु माई ॥ ४ ॥

Cau.: aganita rabi sasi siva caturānana, bahu giri sarita siṁdhu mahi kānana,
 kāla karma guna gyāna subhāū, sou dekhā jo sunā na kāū.1.
 dekhī māyā saba bidhi gāRhī, ati sabhīta jorē kara ṭhāRhī,
 dekhā jīva nacāvai jāhī, dekhī bhagati jo chorai tāhī.2.
 tana pulakita mukha bacana na āvā, nayana mūdi caranani siru nāvā.
 bisamayavarṁta dekhi mahatārī, bhae bahuri sisurūpa kharārī.3.
 astuti kari na jāi bhaya mānā, jagata pitā maī suta kari jānā.
 hari jananiṁ bahubidhi samujhāi, yaha jani katahū kahasi sunu māi.4.

She saw therein countless suns and moons, Śivas and four-faced Brahmās, and a number of mountains, rivers, oceans, plains and woods, as well as the spirit of time, the principle of action, the modes of Prakṛti (Sattva, Rajas and Tamas), the spirit of knowledge and Nature and many more things of which she had never heard before. She further perceived Māyā, who is powerful in every respect, stricken with terror and standing with her palms joined together. The mother also beheld the embodied soul, who is made to dance by Māyā, and even so the spirit of devotion, which liberates the soul. The hair on the mother's body bristled and she stood speechless. Closing her eyes she bowed her head at the Lord's feet. Seeing the mother struck with wonder the Slayer of Khara assumed the form of a child again. She was unable to utter praises and trembled at the thought that she had looked upon the Father of the universe as her own child. Śrī Hari comforted His mother in many ways and said, "Listen, My mother: do not reveal this fact anywhere." (1—4)

दो०— बार बार कौसल्या बिनय करइ कर जोरि।

अब जनि कबहूँ व्यापै प्रभु मोहि माया तोरि॥ २०२॥

Do.: **bāra bāra kausalyā binaya karai kara jori,**
aba jani kabahū byāpai prabhu mohi māyā tori.202.

Joining her palms Kausalyā prayed again and again, "See, my Lord, that Your Māyā no longer casts her spell on me." (202)

चौ०— बालचरित हरि बहुबिधि कीन्हा। अति अनंद दासन्ह कहँ दीन्हा॥

कछुक काल बीतें सब भाई। बड़े भए परिजन सुखदाई॥ १॥

चूड़ाकरन कीन्ह गुरु जाई। बिप्रन्ह पुनि दछिना बहु पाई॥

परम मनोहर चरित अपारा। करत फिरत चारिउ सुकुमारा॥ २॥

मन क्रम बचन अगोचर जोई। दसरथ अजिर बिचर प्रभु सोई॥

भोजन करत बोल जब राजा। नहिं आवत तजि बाल समाजा॥ ३॥

कौसल्या जब बोलन जाई। ठुमुकु ठुमुकु प्रभु चलहिं पराई॥

निगम नेति सिव अंत न पावा। ताहि धरै जननी हठि धावा॥ ४॥

धूसर धूरि भरें तनु आए। भूपति बिहसि गोद बैठाए॥ ५॥

Cau.: **bālacarita hari bahubidhi kīnhā, ati ananda dāsanha kahā dīnhā.**
kachuka kāla bītē saba bhāi, baRe bhae parijana sukhadāi.1.
cūrākarana kīnha guru jāi, bipranha puni dachinā bahu pāi.
parama manohara carita apārā, karata phirata cāriu sukumārā.2.
mana krama bacana agocara joī, dasaratha ajira bicara prabhu soī.
bhojana karata bola jaba rājā, nahī āvata taji bāla samājā.3.
kausalyā jaba bolana jāi, ṭhumuku ṭhumuku prabhu calahī parāi.
nigama neti siva arṇta na pāvā, tāhi dharai janani haṭhi dhāvā.4.
dhūsara dhūri bharē tanu āe, bhūpati bihasi goda baiṭhāe.5.

Śrī Hari indulged in many kinds of childish sports to the great delight of His votaries. After some time all the four brothers passed the stage of infancy, gladdening the inmates of the house. The preceptor then came and performed the ceremony of tonsure;

and the Brāhmaṇas received handsome presents for officiating at the same. All the four noble princes moved about indulging in numerous plays, which were most delightful to look at. The Lord, who cannot be comprehended through mind, speech or action, sported in the courtyard of Daśaratha. When the king, while at meals, called Him, He would not turn up, loth as he was to leave the company of His playmates. When Kausalyā went to call Him, the Lord would run away toddling. He whom the Vedas declare in negative terms and whose end even Śiva could not find, the mother ran to catch Him by force. With His body besmirched all over with dust, He came and the king smilingly took Him in his arms. (1—5)

दो०— भोजन करत चपल चित इत उत अवसरु पाइ ।

भाजि चले किलकत मुख दधि ओदन लपटाइ ॥ २०३ ॥

Do.: **bhojana karata capala cita ita uta avasaru pāi,**
bhāji cale kilakata mukha dadhi odana lapaṭāi.203.

Even while the Lord sat at meals, His mind was restless, so that the moment He got a chance He would run away hither and thither with a scream of delight, His mouth daubed with curds and rice. (203)

चौ०— बालचरित अति सरल सुहाए । सारद सेष संभु श्रुति गाए ॥

जिन्ह कर मन इन्ह सन नहिं राता । ते जन बंचित किए बिधाता ॥ १ ॥

भए कुमार जबहिं सब भ्राता । दीन्ह जनेऊ गुरु पितु माता ॥

गुरगृहँ गए पढ़न रघुराई । अल्प काल बिद्या सब आई ॥ २ ॥

जाकी सहज स्वास श्रुति चारी । सो हरि पढ़ यह कौतुक भारी ॥

बिद्या बिनय निपुन गुन सीला । खेलहिं खेल सकल नृपलीला ॥ ३ ॥

करतल बान धनुष अति सोहा । देखत रूप चराचर मोहा ॥

जिन्ह बीथिन्ह बिहरहिं सब भाई । थकित होहिं सब लोग लुगाई ॥ ४ ॥

Cau.: **bālacarita ati sarala suhāe, sārada seṣa sambhu śruti gāe.**
jinha kara mana inha sana nahī rātā, te jana bañcita kie bidhātā.1.
bhae kumāra jabahī saba bhrātā, dīnha janeū guru pitu mātā.
guragrhaṁ gae paRhana raghurāi, alapa kāla bidyā saba āi.2.
jākī sahaja svāsa śruti cārī, so hari paRha yaha kautuka bhārī.
bidyā binaya nipuna guna silā, khelahī khela sakala nṛpalīlā.3.
karatala bāna dhanuṣa ati sohā, dekhata rūpa carācara mohā.
jinha bīthinha biharahī saba bhāi, thakita hohī saba loga lugāi.4.

His charming and most innocent childish sports have been sung by Śārādā, Śeṣa, Śambhu and the Vedas. Those whose mind does not take delight in these, have been deprived by Providence of a great good fortune. When all the four brothers attained of boyhood, the preceptor as well as their parents invested them with the sacred thread. The Lord of Raghus then proceeded to His preceptor's residence for study and in a short time mastered all the branches of knowledge. What a great fun that Śrī Hari, whose natural breath stands crystallized in the form of the four Vedas, should go to school. Proficient in learning and perfect in politeness, virtues and decorum, they played all the games imitating the role of a king. With an arrow and bow in the hands of each they appeared

most charming; their beauty enraptured the whole creation, both animate and inanimate. Through whichever street the four brothers passed in pursuit of their sport, all the men and women there stood motionless on perceiving them. (1—4)

दो०— कोसलपुर बासी नर नारि बृद्ध अरु बाल ।

प्रानहु ते प्रिय लागत सब कहँ राम कृपाल ॥ २०४ ॥

Do.: **kosalapura bāsī nara nāri bṛddha aru bāla,**
prānahu te priya lāgata saba kahū rāma kṛpāla.204.

The people of Ayodhyā, men and women, elderly men as well as children, all held the gracious Rāma dearer than life. (204)

चौ०— बंधु सखा सँग लेहिं बोलाई । बन मृगया नित खेलहिं जाई ॥
पावन मृग मारहिं जियँ जानी । दिन प्रति नृपहि देखावहिं आनी ॥ १ ॥
जे मृग राम बान के मारे । ते तनु तजि सुरलोक सिधारे ॥
अनुज सखा सँग भोजन करहिं । मातु पिता अग्या अनुसरहिं ॥ २ ॥
जेहि बिधि सुखी होहिं पुर लोगा । करहिं कृपानिधि सोइ संजोगा ॥
बेद पुरान सुनहिं मन लाई । आपु कहहिं अनुजन्ह समुझाई ॥ ३ ॥
प्रातकाल उठि कै रघुनाथा । मातु पिता गुरु नावहिं माथा ॥
आयसु मागि करहिं पुर काजा । देखि चरित हरषइ मन राजा ॥ ४ ॥

Cau.: **barṁdhu sakhā sāga lehī bolāī, bana mṛgayā nita khelahī jāī.**
pāvana mṛga mārāhī jiyā jānī, dina prati nṛpahi dekhāvahī ānī.1.
je mṛga rāma bāna ke māre, te tanu taji suraloka sidhāre.
anuja sakhā sāga bhojana karahī, mātu pitā agyā anusarahī.2.
jehi bidhi sukhī hohī pura logā, karahī kṛpānidhi soi saṁjogā.
beda purāna sunahī mana lāī, āpu kahahī anujanha samujhāī.3.
prātakāla uṭhi kai raghunāthā, mātu pitā guru nāvahī māthā.
āyasu māgi karahī pura kājā, dekhi carita haraṣai mana rājā.4.

Calling his half-brothers and playmates Śrī Rāma would take them with Him and go out to the forest for hunting everyday. He would deliberately kill only holy game and brought and showed the daily bag to the king. The beasts that were killed by Śrī Rāma's shaft went straight to heaven after death. He took His meals with His younger brothers and companions and obeyed the orders of His parents. He would always contrive means to delight the people of the city. He would listen to the Vedas and Purāṇas with rapt attention and would Himself expound the truths contained therein to His younger brothers. Rising at break of day the Lord of Raghus would bow His head to His parents and preceptor and, obtaining their permission, busied Himself with the affairs of the city. The king was glad at heart to see His noble acts. (1—4)

दो०— व्यापक अकल अनीह अज निर्गुन नाम न रूप ।

भगत हेतु नाना बिधि करत चरित्र अनूप ॥ २०५ ॥

Do.: **byāpaka akala anīha aja nirguna nāma na rūpa,**
bhagata hetu nānā bidhi karata caritra anūpa.205.

The Lord, who is all-pervading, indivisible, desireless, unbegotten, attributeless

and without name or form, performed marvellous acts of various kinds for the sake of His devotees. (205)

चौ०— यह सब चरित कहा मैं गाई । आगिलि कथा सुनहु मन लाई ॥
 बिस्वामित्र महामुनि ग्यानी । बसहिं बिपिन सुभ आश्रम जानी ॥ १ ॥
 जहँ जप जग्य जोग मुनि करहीं । अति मारीच सुबाहुहि डरहीं ॥
 देखत जग्य निसाचर धावहिं । करहिं उपद्रव मुनि दुख पावहिं ॥ २ ॥
 गाधितनय मन चिंता ब्यापी । हरि बिनु मरहिं न निसिचर पापी ॥
 तब मुनिबर मन कीन्ह बिचारा । प्रभु अवतरेउ हरन महि भारा ॥ ३ ॥
 एहँ मिस देखौ पद जाई । करि बिनती आनों दोउ भाई ॥
 ग्यान बिराग सकल गुन अयना । सो प्रभु मैं देखब भरि नयना ॥ ४ ॥

Cau.: yaha saba carita kahā maiṅ gāī, āgili kathā sunahu mana lāī.
 bisvāmitra mahāmuni gyānī, basahī bipina subha āśrama jānī.1.
 jahāṅ japa jagya joga muni karahī, ati mārīca subāhuhi ḍarahī.
 dekhata jagya nisācara dhāvahī, karahī upadrava muni dukha pāvahī.2.
 gādhitanaya mana cīmtā byāpī, hari binu marahī na nīcara pāpī.
 taba munibara mana kīnha bicārā, prabhu avatareu harana mahi bhārā.3.
 ehūṅ misa dekhaū pada jāī, kari binatī ānaū dou bhāī.
 gyāna birāga sakala guna ayanā, so prabhu maiṅ dekhaba bhari nayanā.4.

All this story has been sung by me; now hear attentively what followed. The great enlightened hermit Viśvāmitra lived in a forest knowing it to be a sacred spot. There he practised Japa (muttering of sacred formulas) and Yoga (contemplation) and performed sacrifices; but he was much afraid of the demons Mārīca and Subāhu. For as soon as they saw a sacrifice they would hasten to desecrate it to the great chagrin of the sage, who felt disturbed in his mind and thought that the wicked Rākṣasas could not be disposed of without Śrī Hari. The great sage then said to himself, "The Lord has already taken birth in order to relieve the earth of its burden. Let me make the outrage of the demons an excuse of seeing His feet and after due entreaty bring the two brothers here. I will regale my eyes with the sight of Him who is the abode of knowledge, dispassion and all virtues." (1—4)

दो०— बहुबिधि करत मनोरथ जात लागि नहिं बार ।
 करि मज्जन सरऊ जल गए भूप दरबार ॥ २०६ ॥

Do.: bahubidhi karata manoratha jāta lāgi nahī bāra,
 kari majjana saraū jala gae bhūpa darabāra.206.

Indulging in expectation of various kinds the sage took no time in reaching his destination. Bathing in the stream of the Sarayū he went to the royal court. (206)

चौ०— मुनि आगमन सुना जब राजा । मिलन गयउ लै बिप्र समाजा ॥
 करि दंडवत मुनिहि सनमानी । निज आसन बैठरेन्हि आनी ॥ १ ॥
 चरन पखारि कीन्हि अति पूजा । मो सम आजु धन्य नहिं दूजा ॥
 बिबिध भाँति भोजन करवावा । मुनिबर हृदयँ हरष अति पावा ॥ २ ॥

पुनि चरननि मेले सुत चारी । राम देखि मुनि देह बिसारी ॥
 भए मगन देखत मुख सोभा । जनु चकोर पूरन ससि लोभा ॥ ३ ॥
 तब मन हरषि बचन कह राऊ । मुनि अस कृपा न कीन्हिहु काऊ ॥
 केहि कारन आगमन तुम्हारा । कहहु सो करत न लावउँ बारा ॥ ४ ॥
 असुर समूह सतावहिं मोही । मैं जाचन आयउँ नृप तोही ॥
 अनुज समेत देहु रघुनाथा । निसिचर बध मैं होब सनाथा ॥ ५ ॥

Cau.: muni āgamana sunā jaba rājā, milana gayau lai bipra samājā.
 kari daṁḍavata munihi sanamānī, nija āsana baiṭhārenhi ānī.1.
 carana pakhāri kīnhi ati pūjā, mo sama āju dhanya nahī dūjā.
 bibidha bhāti bhojana karavāvā, munibara hṛdayā haraṣa ati pāvā.2.
 puni caranani mele suta cārī, rāma dekhi muni deha bisārī.
 bhae magana dekhata mukha sobhā, janu cakora pūrana sasi lobhā.3.
 taba mana haraṣi bacana kaha rāū, muni asa kṛpā na kīnhihu kāū.
 kehi kārana āgamana tumhārā, kahahu so karata na lāvaū bārā.4.
 asura samūha satāvahī mohī, maī jācana āyaū nṛpa tohī.
 anuja sameta dehu raghunāthā, nīsicara badha maī hoba sanāthā.5.

When the king heard of the sage's visit he went out to meet him with a party of Brāhmaṇas. Prostrating himself on the ground the king reverently brought him in and seated him on his own throne. Then, washing the sage's feet, he paid him great honours and said, "No one else is so blessed as I am today." The king next entertained him with various kinds of food and the great sage was much delighted at heart. He then placed his four sons on the latter's feet. At the sight of Śrī Rāma the sage forgot all about himself. He was enraptured as he gazed on the beauty of Śrī Rāma's countenance even as the Cakora bird is enamoured of the full moon. Gladdened at heart, the king then addressed the following words to him, "Reverend sir, you have never shown such grace to me before. Tell me what brings you here; I will carry out your order without delay." "Hosts of demons molest me, O king; I have therefore come to ask something of you. Let me have the Lord of Raghus, Śrī Rāma, with His younger brother (Lakṣmaṇa); with the extermination of the demons I will feel secure." (1—5)

दो०— देहु भूप मन हरषित तजहु मोह अग्यान ।

धर्म सुजस प्रभु तुम्ह कौं इन्ह कहँ अति कल्याण ॥ २०७ ॥

Do.: dehu bhūpa mana haraṣita tajahu moha agyāna,
 dharma sujasa prabhu tumha kaū inha kahā ati kalyāna.207.

"Entrust them to me, O king, with a cheerful heart; let no infatuation or ignorance stand in your way. You will earn religious merit and fair renown thereby, and your sons will be highly blessed." (207)

चौ०— सुनि राजा अति अप्रिय बानी । हृदय कंप मुख दुति कुमुलानी ॥
 चौथेंपन पायउँ सुत चारी । बिप्र बचन नहिं कहेहु बिचारी ॥ १ ॥
 मागहु भूमि धेनु धन कोसा । सर्वस देउँ आजु सहरोसा ॥
 देह प्रान तें प्रिय कछु नाहीं । सोउ मुनि देउँ निमिष एक माहीं ॥ २ ॥

सब सुत प्रिय मोहि प्रान कि नाई । राम देत नहिं बनइ गोसाई ॥
 कहँ निसिचर अति घोर कठोरा । कहँ सुंदर सुत परम किसोरा ॥ ३ ॥
 सुनि नृप गिरा प्रेम रस सानी । हृदयँ हरष माना मुनि ग्यानी ॥
 तब बसिष्ठ बहुबिधि समुझावा । नृप संदेह नास कहँ पावा ॥ ४ ॥
 अति आदर दोउ तनय बोलाए । हृदयँ लाइ बहु भाँति सिखाए ॥
 मेरे प्रान नाथ सुत दोऊ । तुम्ह मुनि पिता आन नहिं कोऊ ॥ ५ ॥

Cau.: suni rājā ati apriya bānī, hṛdaya kampa mukha duti kumulānī.
 cauthēpana pāyaū suta cārī, bipra bacana nahī kahehu bicārī.1.
 māgahu bhūmi dhenū dhana kosā, sarbasa deū āju saharosā.
 deha prāna tē priya kachu nāhī, sou muni deū nimiṣa eka māhī.2.
 saba suta priya mohi prāna ki nāī, rāma deta nahī banai gosāī.
 kahā nisicara ati ghora kaṭhorā, kahā suṁdara suta parama kisorā.3.
 suni nṛpa girā prema rasa sānī, hṛdayā haraṣa mānā muni gyānī.
 taba basiṣṭha bahubidhi samujhāvā, nṛpa saṁdeha nāsa kahā pāvā.4.
 ati ādara dou tanaya bolāe, hṛdayā lāi bahu bhāti sikhāe.
 mere prāna nātha suta doū, tumha muni pitā āna nahī koū.5.

Hearing this most unwelcome demand the king's heart quivered and the brightness of his countenance faded. He said, "I have been blessed with these four sons in my old age. You have, therefore, made your demand without due consideration, holy sir. Ask of me land, cattle, goods and treasure; I will gladly give all I have without delay. Nothing is dearer than one's body and life; even these I would part within a second. All my sons are dear to me as life; but I cannot unashamedly ask away sroo Rāma, my lord. My lovely boys, who are yet too young, are no match for the most hideous and relentless demons." The enlightened hermit Viśvāmitra felt delighted at heart to hear the king's reply, steeped as it was in the nectar of love. Then Vasiṣṭha pleaded with the king in manifold ways and all his doubts were gone. Most politely he sent for the two boys and pressing them to his bosom admonished them in many ways. Turning to the sage he then said, "My lord, the two boys are my very life. You are their only father now, holy sir; there is no one to look after them." (1—5)

दो०— सौंपे भूप रिषिहि सुत बहुबिधि देइ असीस ।

जननी भवन गए प्रभु चले नाइ पद सीस ॥ २०८ (क) ॥

सो०— पुरुषसिंह दोउ बीर हरषि चले मुनि भय हरन ।

कृपासिंधु मतिधीर अखिल बिस्व कारन करन ॥ २०८ (ख) ॥

Do.: saūpe bhūpa riṣihi suta bahubidhi dei asīsa,
 janani bhavana gae prabhu cale nāi pada sīsa.208(A).

So.: puruṣasimha dou bīra haraṣi cale muni bhaya harana,
 kṛpāsindhū matidhīra akhila bisva kārana karana.208(B).

Invoking various blessings on the boys the king committed them to the care of the sage; then they called at the mother's apartment and bowing their head at her feet departed. The two heroes, lions among men, oceans of compassion, resolute of purpose and the

ultimate cause of the whole universe, gladly proceeded to rid the sage of his fear. (208A-B)

चौ— अरुन नयन उर बाहु बिसाला । नील जलज तनु स्याम तमाला ॥
 कटि पट पीत कसें बर भाथा । रुचिर चाप सायक दुहुँ हाथा ॥ १ ॥
 स्याम गौर सुंदर दोउ भाई । बिस्वामित्र महानिधि पाई ॥
 प्रभु ब्रह्मन्यदेव मैं जाना । मोहि निति पिता तजेउ भगवाना ॥ २ ॥
 चले जात मुनि दीन्हि देखार्ई । सुनि ताड़का क्रोध करि धार्ई ॥
 एकहिं बान प्रान हरि लीन्हा । दीन जानि तेहि निज पद दीन्हा ॥ ३ ॥
 तब रिषि निज नाथहि जियँ चीन्ही । बिद्यानिधि कहूँ बिद्या दीन्ही ॥
 जाते लाग न छुधा पिपासा । अतुलित बल तनु तेज प्रकासा ॥ ४ ॥

Cau.: aruna nayana ura bāhu bisālā, nīla jalaja tanu syāma tamālā.
 kaṭi paṭa pīta kasē bara bhāthā, rucira cāpa sāyaka duhū hāthā.1.
 syāma gaura suṁdara dou bhāi, bisvāmitra mahānidhi pāi.
 prabhu brahmanyadeva mai jānā, mohi niti pitā tajeu bhagavānā.2.
 cale jāta muni dīnhi dekhāi, suni tāṛakā krodha kari dhāi.
 ekahī bāna prāna hari līnhā, dīna jāni tehi nija pada dīnhā.3.
 taba riṣi nija nāthahi jiyā cīnhī, bidyānidhi kahū bidyā dīnhī.
 jāte lāga na chudhā pipāsā, atulita bala tanu teja prakāsā.4.

The Lord had reddish eyes, a broad chest and long arms; His body was dark as the blue lotus or the Tamāla tree. With a beautiful quiver fastened at His back with a yellow piece of cloth wrapped round His waist, He held in His two hands a lovely bow and arrow respectively. In the two pretty boys, one of whom was dark and the other fair, Viśvāmitra secured a great treasure. "I have now realized," said he to himself, "that the Lord is a votary of the Brāhmaṇas; on my account He has left His own father." While on the way the sage pointed out the demoness Tāḍakā, who on hearing their voice rushed up in a fury. With a single shaft the Lord took her life and recognizing her as deserving of compassion bestowed His own state on her. Then the seer Viśvāmitra, while recognizing his lord as the fountain of knowledge, imparted to Him a sacred formula which armed Him against hunger and thirst and endowed Him with unequalled strength of body and a glow of vigour. (1—4)

दे०— आयुध सर्व समर्पि कै प्रभु निज आश्रम आनि ।

कंद मूल फल भोजन दीन्ह भगति हित जानि ॥ २०९ ॥

Do.: āyudha sarba samarpi kai prabhu nija āśrama āni,
 kaṁda mūla phala bhojana dīnha bhagati hita jāni.209.

Making over to Him every kind of weapon the sage took the Lord to his own hermitage and devoutly gave Him bulbs, roots and fruits to eat, perceiving in Him his greatest friend. (209)

चौ— प्रात कहा मुनि सन रघुर्आई । निर्भय जग्य करहु तुम्ह जाई ॥
 होम करन लागे मुनि झारी । आपु रहे मख कीं रखवारी ॥ १ ॥
 सुनि मारीच निसाचर क्रोही । लै सहाय धावा मुनिद्रोही ॥
 बिनु फर बान राम तेहि मारा । सत जोजन गा सागर पारा ॥ २ ॥
 पावक सर सुबाहु पुनि मारा । अनुज निसाचर कटकु सँघारा ॥

मारि असुर द्विज निर्भयकारी । अस्तुति करहिं देव मुनि झारी ॥ ३ ॥
 तहँ पुनि कछुक दिवस रघुराया । रहे कीन्हि बिप्रन्ह पर दाया ॥
 भगति हेतु बहु कथा पुराना । कहे बिप्र जद्यपि प्रभु जाना ॥ ४ ॥
 तब मुनि सादर कहा बुझाई । चरित एक प्रभु देखिअ जाई ॥
 धनुषजग्य सुनि रघुकुल नाथा । हरषि चले मुनिबर के साथ ॥ ५ ॥
 आश्रम एक दीख मग माहीं । खग मृग जीव जंतु तहँ नाहीं ॥
 पूछा मुनिहि सिला प्रभु देखी । सकल कथा मुनि कहा बिसेषी ॥ ६ ॥

Cau.: prāta kahā muni sana raghurāi, nirbhaya jagya karahu tumha jāi.
 homa karana lāge muni jhārī, āpu rahe makha kī rakhavārī.1.
 suni mārīca nisācara krohī, lai sahāya dhāvā munidrohi.
 binu phara bāna rāma tehi mārā, sata jojana gā sāgara pārā.2.
 pāvaka sara subāhu puni mārā, anuja nisācara kaṭaku sāghārā.
 mārī asura dvija nirbhayakārī, astuti karahī deva muni jhārī.3.
 tahā puni kachuka divasa raghurāyā, rahe kīnhi bipranha para dāyā.
 bhagati hetu bahu kathā purānā, kahe bipra jadyapi prabhu jānā.4.
 taba muni sādara kahā bujhāi, carita eka prabhu dekhia jāi.
 dhanuṣajagya suni raghukula nāthā, haraṣi cale munibara ke sāthā.5.
 āśrama eka dīkha maga māhī, khaga mṛga jīva jāntu tahā nāhī.
 pūchā munihi silā prabhu dekhī, sakala kathā muni kahā biseṣī.6.

At daybreak the Lord of Raghus said to the sage, "You may now go and perform your sacrifice without any fear of molestation." All the sages then started offering oblations into the sacred fire, while Śrī Rāma Himself guarded the sacrifice. On hearing of it the furious demon Mārīca, a great enemy of hermits, rushed with his army. Śrī Rāma struck him with a headless shaft and he fell at a distance of eight hundred miles beyond the sea-shore. The Lord next despatched Subāhu with an arrow of fire; while His younger brother, Lakṣmaṇa, exterminated the demon host. Having killed the demons in this way the Lord rid the Brāhmaṇas of their fear; the whole company of gods and sages offered praises to Him. The Lord of Raghus stayed there a few days more and showed His grace to the Brāhmaṇas. Even though the Lord knew everything, the Brāhmaṇas out of their devotion repeated to Him many legends from the Purāṇas. The sage then politely said to Him in a pleading tone, "My lord, let us go and witness a performance." Hearing of a bow-sacrifice, the Lord of Raghus gladly accompanied the noble sage. On the way they saw a hermitage without bird, beast or any other living creature. Observing a slab of stone lying there the Lord inquired of the sage about it, and the latter in reply told Him in detail the whole history behind it. (1—6)

दे०— गौतम नारि श्राप बस उपल देह धरि धीर ।

चरन कमल रज चाहति कृपा करहु रघुबीर ॥ २१० ॥

Do.: gautama nāri śrāpa basa upala deha dhari dhīra,
 carana kamala raja cāhati kṛpā karahu raghubīra.210.

"Gautama's consort, having assumed the form of a stone under a curse, seeks with patience the dust of Your lotus feet; show mercy to her, O Hero of

छं०— परसत पद पावन सोक नसावन प्रगट भई तपपुंज सही ।
 देखत रघुनायक जन सुखदायक सनमुख होइ कर जोरि रही ॥
 अति प्रेम अधीरा पुलक सरीरा मुख नहिं आवइ बचन कही ।
 अतिसय बड़भागी चरनन्हि लागी जुगल नयन जलधार बही ॥ १ ॥
 धीरजु मन कीन्हा प्रभु कहूँ चीन्हा रघुपति कृपाँ भगति पाई ।
 अति निर्मल बानीं अस्तुति ठानी ग्यानगम्य जय रघुराई ॥
 मैं नारि अपावन प्रभु जग पावन रावन रिपु जन सुखदाई ।
 राजीव बिलोचन भव भय मोचन पाहि पाहि सरनहिं आई ॥ २ ॥
 मुनि श्राप जो दीन्हा अति भल कीन्हा परम अनुग्रह मैं माना ।
 देखेउँ भरि लोचन हरि भवमोचन इहइ लाभ संकर जाना ॥
 बिनती प्रभु मोरी मैं मति भोरी नाथ न मागउँ बर आना ।
 पद कमल परागा रस अनुरागा मम मन मधुप करै पाना ॥ ३ ॥
 जेहि पद सुरसरिता परम पुनीता प्रगट भई सिव सीस धरी ।
 सोई पद पंकज जेहि पूजत अज मम सिर धरेउ कृपाल हरी ॥
 एहि भाँति सिधारी गौतम नारी बार बार हरि चरन परी ।
 जो अति मन भावा सो बरु पावा गै पतिलोक अनंद भरी ॥ ४ ॥

Charṇ.: parasata pada pāvana soka nasāvana pragaṭa bhaī tapapumja sahī,
 dekhata raghunāyaka jana sukhadāyaka sanamukha hoi kara jori rahī.
 ati prema adhīrā pulaka sarīrā mukha nahī āvai bacana kahī,
 atisaya baRabhāgī carananhi lāgī jugala nayana jaladhāra bahī.1.
 dhīrajū mana kīnhā prabhu kahūcīnhā raghupati kṛpāṅ bhagati pāī,
 ati nirmala bānīṅ astuti ṭhānī gyānagamya jaya raghurāī.
 maī nāri apāvana prabhu jaga pāvana rāvana ripu jana sukhadāī,
 rājīva bilocana bhava bhaya mocana pāhi pāhi saranahī āī.2.
 muni śrāpa jo dīnhā ati bhala kīnhā parama anugraha maī mānā,
 dekheū bhari locana hari bhavamocana ihai lābha saṅkara jānā.
 binatī prabhu morī maī mati bhorī nātha na māgaū bara ānā,
 pada kamala parāgā rasa anurāgā mama mana madhupa karai pānā.3.
 jehī pada surasaritā parama punītā pragaṭa bhaī siva sīsa dharī,
 soī pada paṅkaja jehi pūjata aja mama sira dhareu kṛpāla harī.
 ehi bhāṭi sidhārī gautama nārī bāra bāra hari carana parī,
 jo ati mana bhāvā so baru pāvā gai patiloka ananda bharī.4.

At the very touch of His holy feet, which drive away sorrow, emerged Ahalyā, a true embodiment of austerity. Beholding the Lord of Raghus, the delight of His servants, she stood before Him with joined palms. Her heart being overwhelmed with love, the hair on her body stood on their end and she was unable to utter a word. The most blessed Ahalyā cleaved to His feet and tears streamed from both her eyes. Recovering herself she recognized the Lord and by the grace of Śrī Rāma attained devotion to His feet. In a guileless speech she began to praise the Lord, "Glory to the Lord of Raghus, who is accessible through spiritual knowledge. I am an impure woman, while the Lord is able to sanctify the whole world and is the delight of His servants. O lotus-eyed enemy of Rāvaṇa, You rid Your devotees of the fear of rebirth; therefore, I have taken refuge in You. Pray save me, save me. My consort (Gautama) did well in pronouncing a curse on me, and I have deemed it the greatest favour. I have feasted my eyes on Śrī Hari (Yourself), who liberated from the bondage of worldly existence. Lord Śaṅkara deems Your sight as the only blessing worth the name. Lord, I am dull witted; I have only one request to make. I seek no other boon from You, my Master; I only crave that my mind may ever continue to enjoy the love of Your feet-dust even as a bee sucks the honey from a lotus. The merciful Lord Śrī Hari placed on my head the same lotus feet from which issued the most holy Gaṅgā (the heavenly river)—which is borne by Śiva on His head—and which are adored by Brahmā (the Creator)." Having thus praised Śrī Hari and falling again and again at His feet Gautama's consort (Ahalyā) took leave of the Lord; and securing a boon, which she held most dear to her heart, she went to her husband's abode full of joy. (1—4)

दो०— अस प्रभु दीनबंधु हरि कारन रहित दयाल ।

तुलसिदास सठ तेहि भजु छाड़ि कपट जंजाल ॥ २११ ॥

Do.: **asa prabhu dīnabāṁdhu hari kārana rahita dayāla,**
tulasidāsa saṭha tehi bhaju chāṛi kapaṭa jaṁjāla.211.

The Lord Śrī Hari is such a great friend of the humble and compassionate beyond one's deserts. Adore Him, O foolish Tulasidāsa, giving up all deceit and wily wrangling. (211)

[PAUSE 7 FOR A THIRTY-DAY RECITATION]

चौ०— चले राम लछिमन मुनि संगी । गए जहाँ जग पावनि गंगा ॥

गाधिसूनु सब कथा सुनाई । जेहि प्रकार सुरसरि महि आई ॥ १ ॥

तब प्रभु रिषिन्ह समेत नहाए । बिबिध दान महिदेवन्हि पाए ॥

हरषि चले मुनि बृंद सहाया । बेगि बिदेह नगर निअराया ॥ २ ॥

पुर रम्यता राम जब देखी । हरषे अनुज समेत बिसेषी ॥

बापीं कूप सरित सर नाना । सलिल सुधासम मनि सोपाना ॥ ३ ॥

गुंजत मंजु मत्त रस भृंगा । कूजत कल बहुबरन बिहंगा ॥

बरन बरन बिकसे बन जाता । त्रिविध समीर सदा सुखदाता ॥ ४ ॥

Cau.: **cale rāma lachimana muni saṁgā, gae jahāṁ jaga pāvani gaṁgā.**
gādhisūnu saba kathā sunāi, jehi prakāra surasari mahi āi.1.

taba prabhu riṣinha sameta nahāe, bibidha dāna mahidevanhi pāe.
 haraṣi cale muni bṛmda sahāyā, begi bideha nagara niarāyā.2.
 pura ramyatā rāma jaba dekhī, haraṣe anuja sameta biseṣī.
 bāpī kūpa sarita sara nānā, salila sudhāsama mani sopānā.3.
 guṁjata maṁju matta rasabhṛṅgā, kūjata kala bahubarana bihaṁgā.
 barana barana bikase bana jātā, tribidha samīra sadā sukhadātā.4.

Śrī Rāma and Lakṣmaṇa accompanied the sage and reached the bank of the Gaṅgā, the stream of which purifies the whole universe. The son of Gāndhī, Viśvāmītra, related the whole legend how the celestial stream had come down upon earth. The Lord then performed His ablutions with all the sages, and the Brāhmaṇas received gifts of various kinds. Accompanied by a troop of hermits the Lord gladly proceeded further and quickly drew near to the capital of the Videhas, Mithilā. When Śrī Rāma beheld the beauty of the city, He as well as His younger brother were much delighted. There were many big and small wells, rivers and tanks with water as sweet as nectar and reached by flights of steps made of jewels. Bees, drunk with honey, made a sweet humming sound and birds of various hues softly cooed. Lotuses of different colours opened their petals; while a cool, soft and fragrant breeze ever delighted the soul. (1—4)

दो०— सुमन बाटिका बाग बन बिपुल बिहंग निवास ।

फूलत फलत सुपल्लवत सोहत पुर चहुँ पास ॥ २१२ ॥

Do.: **sumana bāṭikā bāga bana bipula bihaṁga nivāsa,**
phūlata phalata supallavata sohata pura caḥuṁpāsa.212.

The city was adorned on all sides with flower-gardens, orchards and groves, the haunt of innumerable birds, full of blossoms, fruits and charming leaves. (212)

चौ०— बनइ न बरनत नगर निकाई । जहाँ जाइ मन तहँई लोभाई ॥
 चारु बजारु बिचित्र अँबारी । मनिमय बिधि जनु स्वकर सँवारी ॥ १ ॥
 धनिक बनिक बर धनद समाना । बैठे सकल बस्तु लै नाना ॥
 चौहट सुंदर गलीं सुहाई । संतत रहहिं सुगंध सिंचाई ॥ २ ॥
 मंगलमय मंदिर सब केरें । चित्रित जनु रतिनाथ चितेरें ॥
 पुर नर नारि सुभग सुचि संता । धरमसील ग्यानी गुनवंता ॥ ३ ॥
 अति अनूप जहँ जनक निवासू । बिथकहिं बिबुध बिलोकि बिलासू ॥
 होत चकित चित कोट बिलोकी । सकल भुवन सोभा जनु रोकी ॥ ४ ॥

Cau.: **banai na baranata nagara nikāi, jahā jāi mana tahāi lobhāi.**
cāru bajāru bicitra ābārī, manimaya bidhi janu svakara sāvārī.1.
dhanika banika bara dhanada samānā, baiṭhe sakala bastu lai nānā.
cauhaṭa suṁdara galī suhāi, saṁtata rahai sugaṁdha siṁcāi.2.
maṁgalamaya maṁdira saba kerē, citrita janu ratinātha citerē.
pura nara nāri subhaga suci saṁtā, dharamasīla gyānī gunavaṁtā.3.
ati anūpa jahā janaka nivāsū, bithakahī bibudha biloki bilāsū.
hota cakita cita koṭa bilokī, sakala bhuvana sobhā janu rokī.4.

The beauty of the city surpassed description; every inch of it was soul-captivating.

There was a lovely bazar and gorgeous balconies made of jewels, fashioned as it were, by the Creator with his own hands. Wealthy and good merchants, who vied with Kubera (the god of wealth), sat with all their various goods. Beautiful crossings of roads and charming streets were constantly sprinkled with scented waters. The houses of all were abodes of bliss and contained beautiful wall-paintings portrayed, as it were, by Rati's lord (Cupid) himself. The people of the city, both men and women, were good-looking, pious, saintly, virtuous, wise and accomplished. The palace of King Janaka was most marvellous, the sight of whose splendour astounded even gods. Even the fortification wall filled the mind with wonder; it seemed as if it had enclosed within its limits the beauty of the whole universe. (1—4)

दो०— धवल धाम मनि पुरट पट सुघटित नाना भाँति ।

सिय निवास सुंदर सदन सोभा किमि कहि जाति ॥ २१३ ॥

Do.: **dhavala dhāma mani puraṭa paṭa sughaṭita nānā bhāti,**
siya nivāsa suṁdara sadana sobhā kimi kahi jāti.213.

White palaces were screened here and there by bejewelled gold tapestries of various beautiful designs; while the exquisite palace where Sītā lived was far too lovely for words to describe. (213)

चौ०— सुभग द्वार सब कुलिस कपाटा । भूप भीर नट मागध भाटा ॥

बनी बिसाल बाजि गज साला । हय गय रथ संकुल सब काला ॥ १ ॥

सूर सचिव सेनप बहुतेरे । नृपगृह सरिस सदन सब केरे ॥

पुर बाहेर सर सरित समीपा । उतरे जहँ तहँ बिपुल महीपा ॥ २ ॥

देखि अनूप एक अँवराई । सब सुपास सब भाँति सुहाई ॥

कौसिक कहेउ मोर मनु माना । इहाँ रहिअ रघुबीर सुजाना ॥ ३ ॥

भलेहिं नाथ कहि कृपानिकेता । उतरे तहँ मुनिबृंद समेता ॥

बिस्वामित्र महामुनि आए । समाचार मिथिलापति पाए ॥ ४ ॥

Cau.: **subhaga dvāra saba kulisa kapāṭā, bhūpa bhīra naṭa māgadha bhāṭā.**
banī bisāla bāji gaja sālā, haya gaya ratha saṁkula saba kālā.1.
sūra saciva senapa bahutere, nṛpaḡṛha sarisa sadana saba kere.
pura bāhera sara sarita samīpā, utare jahā tahā bipula mahīpā.2.
dekhi anūpa eka āvarāi, saba supāsa saba bhāti suhāi.
kausika kaheu mora manu mānā, ihā rahia raghubīra sujānā.3.
bhalehi nātha kahi kṛpāniketā, utare tahā munibṛmda sametā.
bisvāmitra mahāmuni āe, samācāra mithilāpati pāe.4.

The entrances to the palace were all beautiful and hard like thunder bolt (or made of diamond). They were always thronged with feudatory princes, dancers, panegyrists and bards. There were spacious stables and stalls for elephants, which were crowded at all times with steeds, elephants and chariots. The king had a number of brave ministers and generals. They all owned mansions that vied with the royal palace. In the outskirts of the city by the side of lakes and rivers numerous princes had encamped here and there. On seeing a fine mango-grove, which was comfortable and agreeable in everyway, the sage

Kauśika (Viśvāmitra) said, "O wise hero of Raghu's race, I like this orchard; let us stay here." "Very well, my lord !" answered the gracious Lord, and encamped there with all the hermits' train. When the king of Mithilā got the news that the great sage Viśvāmitra had come. (1—4)

दो०— संग सचिव सुचि भूरि भट भूसुर बर गुर ग्याति ।

चले मिलन मुनिनायकहि मुदित राउ एहि भाँति ॥ २१४ ॥

Do.: **saṁga saciva suci bhūri bhaṭa bhūsura bara gura gyāti,**
cale milana munināyakahi mudita rāu ehi bhāṭi.214.

He took with him his faithful ministers, a number of warriors, noble Brāhmaṇas, his family preceptor (Śatānanda) and the chief of his kinsmen, and thus went forth rejoicing to meet the formost among sages. (214)

चौ०— कीन्ह प्रनामु चरन धरि माथा । दीन्हि असीस मुदित मुनिनाथा ॥

बिप्रबृन्द सब सादर बंदे । जानि भाग्य बड़ राउ अनंदे ॥ १ ॥

कुसल प्रस्न कहि बारहिं बारा । बिस्वामित्र नृपहि बैठारा ॥

तेहि अवसर आए दोउ भाई । गए रहे देखन फुलवाई ॥ २ ॥

स्याम गौर मृदु बयस किसोरा । लोचन सुखद बिस्व चित चोरा ॥

उठे सकल जब रघुपति आए । बिस्वामित्र निकट बैठाए ॥ ३ ॥

भए सब सुखी देखि दोउ भ्राता । बारि बिलोचन पुलकित गाता ॥

मूरति मधुर मनोहर देखी । भयउ बिदेहु बिदेहु बिसेषी ॥ ४ ॥

Cau.: **kīnha pranāmu carana dhari māthā, dīnhi asīsa mudita munināthā.**
biprabṛnda saba sādara baṁde, jāni bhāgya baRa rāu anānde.1.
kusala prasna kahi bārahī bārā, bisvāmitra nṛpahi baiṭhārā.
tehi avasara āe dou bhāī, gae rahe dekhana phulavāī.2.
syāma gaura mṛdu bayasa kisorā, locana sukhada bisva cita corā.
uṭhe sakala jaba raghupati āe, bisvāmitra nikaṭa baiṭhāe.3.
bhae saba sukhī dekhi dou bhrātā, bārī bilocana pulakita gātā.
mūrati madhura manohara dekhi, bhayau bidehu bidehu biseṣī.4.

Placing his head on the sage's feet the king made obeisance to him; while the lord of the sages, Viśvāmitra, gladly gave him his blessing. The king then respectfully saluted the Brāhmaṇas and congratulated himself on his good fortune (in being able to receive them). Inquiring again and again about his welfare, Viśvāmitra led the king to a seat. At that very time arrived the two half-brothers, who had gone to see the garden. One dark and the other fair, the two lads were yet tender of age. The delight of all eyes, they stole the heart of the whole world. All those present there rose when the Lord of Raghus came; and Viśvāmitra seated Him by his side. They were all delighted to see the two brothers: tears rushed to their eyes and the hair on their body bristled with joy. Beholding Śrī Rāma's lovely and charming form, King Videha* (Janaka) was particularly beside himself with joy. (1—4)

* There is a pun on the word 'Videha' in the original. The kings of Mithilā enjoyed the hereditary title of 'Videha' because they ruled over the territory of Videha (Mithilā). King Janaka was also a man of wisdom and had, therefore, no feeling of self-identification with the body. At the sight of Śrī Rāma, however, he was completely out of his body and therefore justified his name (Videha) in a special degree.

दो०— प्रेम मगन मनु जानि नृपु करि बिबेकु धरि धीर ।

बोलेउ मुनि पद नाइ सिरु गदगद गिरा गभीर ॥ २१५ ॥

Do.: **prema magana manu jāni nṛpu kari bibeku dhari dhīra,**
boleu muni pada nāi siru gadagada girā gabhīra.215.

Finding his heart overwhelmed with love the king recovered himself by recourse to reason and, bowing his head at the sage's feet, spoke the following pregnant words in a voice choked with emotion:— (215)

चौ०— कहहु नाथ सुंदर दोउ बालक । मुनिकुल तिलक कि नृपकुलपालक ॥
ब्रह्म जो निगम नेति कहि गावा । उभय बेष धरि की सोइ आवा ॥ १ ॥
सहज बिरागरूप मनु मोरा । थकित होत जिमि चंद चकोरा ॥
ताते प्रभु पूछउँ सतिभाऊ । कहहु नाथ जनि करहु दुराऊ ॥ २ ॥
इन्हहि बिलोकत अति अनुरागा । बरबस ब्रह्मसुखहि मन त्यागा ॥
कह मुनि बिहसि कहेहु नृप नीका । बचन तुम्हार न होइ अलीका ॥ ३ ॥
ये प्रिय सबहि जहाँ लगि प्रानी । मन मुसुकाहिं रामु सुनि बानी ॥
रघुकुल मनि दसरथ के जाए । मम हित लागि नरेस पठाए ॥ ४ ॥

Cau.: **kahahu nātha suṁdara dou bālaka, munikula tilaka ki nṛpakulapālaka.**
brahma jo nigama neti kahi gāvā, ubhaya beṣa dhari kī soi āvā.1.
sahaja birāgarūpa manu morā, thakita hota jimi caṁda cakorā.
tāte prabhu pūchauṁ satibhāu, kahahu nātha jani karahu durāu.2.
inhahi bilokata ati anurāgā, barabasa brahmasukhahi mana tyāgā.
kaha muni bihasi kahehu nṛpa nīkā, bacana tumhāra na hoi alīkā.3.
Ye priya sabahi jahāṁ lagi prānī, mana musukāhī rāmu suni bānī.
raghukula mani dasaratha ke jāe, mama hita lāgi naresa paṭhāe.4.

“Tell me, my lord: are these two pretty boys the ornament of a sage's family or the protectors of some royal dynasty? Or, is it that Brahma (the Absolute), whom the Vedas describe in negative terms such as ‘Not that’ (Neti), has appeared in a dual form? My mind, which is dispassion itself in its natural form, is enraptured at their sight even as the Cakora bird is transported with joy at the sight of the moon. Therefore, Sir, I earnestly inquire of you: tell me the truth, my Lord; hide nothing from me. Deeply attached to them at their very sight, my mind has perforce renounced the joy of absorption into Brahma.” The sage smilingly answered, “You have spoken well, O king; your words can never be untrue. Whatever living beings there are in this world, they all love these boys.” Śrī Rāma smiled within Himself on hearing these words. “They are the sons of King Daśaratha, the jewel of Raghu's race; the king has sent them for my cause. (1—4)

दो०— रामु लखनु दोउ बंधुबर रूप सील बल धाम ।

मख राखेउ सबु साखि जगु जिते असुर संग्राम ॥ २१६ ॥

Do.: **rāmu lakhanu dou baṁdhubara rūpa sīla bala dhāma,**
makha rākheu sabu sākhī jagu jite asura saṁgrāma.216.

These two noble brothers, Rāma and Lakṣmaṇa, are the embodiments of beauty,

virtue and strength. The whole world knows that they conquered the demons in battle and protected my sacrifice from harm.” (216)

चौ०— मुनि तव चरन देखि कह राऊ । कहि न सकउँ निज पुन्य प्रभाऊ ॥
 सुंदर स्याम गौर दोउ भ्राता । आनँदहू के आनँद दाता ॥ १ ॥
 इन्ह कै प्रीति परसपर पावनि । कहि न जाइ मन भाव सुहावनि ॥
 सुनहु नाथ कह मुदित बिदेहू । ब्रह्म जीव इव सहज सनेहू ॥ २ ॥
 पुनि पुनि प्रभुहि चितव नरनाहू । पुलक गात उर अधिक उछाहू ॥
 मुनिहि प्रसंसि नाइ पद सीसू । चलेउ लवाइ नगर अवनीसू ॥ ३ ॥
 सुंदर सदन सुखद सब काला । तहाँ बासु लै दीन्ह भुआला ॥
 करि पूजा सब बिधि सेवकाई । गयउ राउ गृह बिदा कराई ॥ ४ ॥

Cau.: muni tava carana dekhi kaha rāū, kahi na sakaū nija punya prabhāū.
 suṁdara syāma gaura dou bhrātā, ānādahū ke ānāda dātā.1.
 inha kai prīti parasapara pāvani, kahi na jāi mana bhāva suhāvani.
 sunahu nātha kaha mudita bidehū, brahma jīva iva sahaja sanehū.2.
 puni puni prabhuhi citava naranāhū, pulaka gāta ura adhika uchāhū.
 munihi prasamsi nāi pada sīsū, caleu lavāi nagara avanīsū.3.
 suṁdara sadanu sukhada saba kālā, tahā bāsu lai dīnha bhuālā.
 kari pūjā saba bidhi sevakāi, gayau rāu grha bidā karāi.4.

“When I behold your feet, O sage,” added the king, “I cannot tell what a great merit I have earned in the past. These two brothers, one of whom is dark of hue and the other fair, are the delight of delight itself. Their guileless affection for each other is beyond description; it is so agreeable and soul-ravishing.” “Listen to me, my lord,” continued King Videha rejoicing, “they have natural affinity for each other like the one existing between Brahma (the Supreme Spirit) and Jīva (the individual soul).” The king gazed upon the Lord over and over again; the hair on his body stood on end and his heart overflowed with joy. Extolling the sage and bowing his head at the latter’s feet, the king escorted him to his capital, and lodged the sage in a beautiful palace which was comfortable at all times. Then, after further homage and rendering all kinds of service to him, the king took leave of the sage and returned to his own palace. (1—4)

दो०— रिषय संग रघुबंस मनि करि भोजनु बिश्रामु ।
 बैठे प्रभु भ्राता सहित दिवसु रहा भरि जामु ॥ २१७ ॥

Do.: riṣaya saṅga raghubaṁsa mani kari bhojanu biśrāmu,
 baiṭhe prabhu bhrātā sahita divasu rahā bhari jāmu.217.

Having dined with the seers and rested awhile, Lord Śrī Rāma, the Jewel of Raghu’s race, sat down by His brother’s side, a quarter of the day still remained. (217)

चौ०— लखन हृदयँ लालसा बिसेषी । जाइ जनकपुर आइअ देखी ॥
 प्रभु भय बहुरि मुनिहि सकुचाहीं । प्रगट न कहहिं मनहिं मुसुकाहीं ॥ १ ॥
 राम अनुज मन की गति जानी । भगत बछलता हियँ हुलसानी ॥
 परम बिनीत सकुचि मुसुकाई । बोले गुर अनुसासन पाई ॥ २ ॥

नाथ लखनु पुरु देखन चहहीं । प्रभु सकोच डर प्रगट न कहहीं ॥
 जौं राउर आयसु मैं पावौं । नगर देखाइ तुरत लै आवौं ॥ ३ ॥
 सुनि मुनीसु कह बचन सप्रीती । कस न राम तुम्ह राखहु नीती ॥
 धरम सेतु पालक तुम्ह ताता । प्रेम बिबस सेवक सुखदाता ॥ ४ ॥

Cau.: lakhana hr̥dayā lālasā biseṣī, jāi janakapura āia dekhī.
 prabhu bhaya bahuri munihi sakucāhī, pragaṭa na kahahī manahī musukāhī.1.
 rāma anuja mana kī gatī jānī, bhagata bachalatā hiyā hulasānī.
 parama binīta sakuci musukāi, bole gura anusāsana pāi.2.
 nātha lakhanu puru dekhana cahahī, prabhu sakoca ḍara pragaṭa na kahahī.
 jāi rāura āyasu maī pāvaū, nagara dekhāi turata lai āvaū.3.
 suni munīsu kaha bacana saprīti, kasa na rāma tumha rākhahu nīti.
 dharama setu pālaka tumha tātā, prema bibasa sevaka sukhadātā.4.

Lakṣmaṇa felt in his heart a great longing to go and see Janaka's capital. He was, however, afraid of the Lord and stood in awe of the sage; therefore he did not openly declare it and smiled within himself. Śrī Rāma understood what was passing in His younger brother's mind; and His heart overflowed with a kindly feeling for His devotee. Taking leave of His preceptor to speak, He smilingly spoke with much diffidence in most polite terms, "My lord, Lakṣmaṇa longs to see the city, but out of fear and respect for you he does not make it known to you. If I have your permission, I will take him round the city and quickly bring him back." Hearing this the chief of sages, Viśvāmitra, replied in affectionate terms, "It is no wonder, Rāma, that You should respect good manners. You are the upholder of the moral code, my son, and bring joy to Your servants out of love for them. (1—4)

दो०— जाइ देखि आवहु नगरु सुख निधान दोउ भाइ ।

करहु सुफल सब के नयन सुंदर बदन देखाइ ॥ २१८ ॥

Do.: jāi dekhi āvahu nagaru sukha nidhāna dou bhāi,
 karahu suphala saba ke nayana suṁdara badana dekhāi.218.

"Go, blissful pair of brothers, and having seen the city come back. Bless the eyes of all by showing them your charming countenance." (218)

चौ०— मुनि पद कमल बंदि दोउ भ्राता । चले लोक लोचन सुख दाता ॥
 बालक बृंद देखि अति सोभा । लगे संग लोचन मनु लोभा ॥ १ ॥
 पीत बसन परिकर कटि भाथा । चारु चाप सर सोहत हाथा ॥
 तन अनुहरत सुचंदन खोरी । स्यामल गौर मनोहर जोरी ॥ २ ॥
 केहरि कंधर बाहु बिसाला । उर अति रुचिर नागमनि माला ॥
 सुभग सोन सरसीरुह लोचन । बदन मयंक तापत्रय मोचन ॥ ३ ॥
 कान्हि कनक फूल छबि देहीं । चितवत चितहि चोरि जनु लेहीं ॥
 चितवनि चारु भृकुटि बर बाँकी । तिलक रेख सोभा जनु चाँकी ॥ ४ ॥

Cau.: muni pada kamala baṁdi dou bhrātā, cale loka locana sukha dātā.
 bālaka bṛṁda dekhi ati sobhā, lage saṁga locana manu lobhā.1.

pīta basana parikara kaṭibhāthā, cāru cāpa sara sohata hāthā.
 tana anuharata sucaṁdana khorī, syāmala gaura manohara jorī.2.
 kehari kaṁdhara bāhu bisālā, ura ati rucira nāgamani mālā.
 subhaga sona sarasīruha locana, badana mayamka tāpatraya mocana.3.
 kānanhi kanaka phūla chabi dehī, citavata citahi cori janu lehī.
 citavani cāru bhṛkuṭi bara bākī, tilaka rekha sobhā janu cākī.4.

Saluting the lotus-feet of the sage the two brothers, the delight of the eyes of the whole world, departed. Beholding the exquisite beauty of the two brothers troops of boys followed them, their eyes and mind being enamoured of it. Clad in yellow garments they had a quiver fastened at their back, with a cloth (of the same colour) wrapped round their waist; their hands were adorned with a graceful bow and arrow respectively. The beautiful pair, one of whom was dark and the other fair, had streaks of (red or white) sandalwood paste painted on their body so as to match the complexion. With a neck as well-built as the lion's and long arms they had on their bosom an exquisite string of pearls obtained from the forehead of elephants. Their lovely eyes resembled the red lotus; and the moon-like face relieved the threefold agony. Their ears were adorned with pendants of gold, which stole as it were, the heart of those who looked on them. They cast a bewitching glance and had a pair of arched and shapely eyebrows; the lines of the sectarian mark on the forehead looked as if beauty had been sealed there. (1—4)

दो०— रुचिर चौतनीं सुभग सिर मेचक कुंचित केस ।

नख सिख सुंदर बंधु दोउ सोभा सकल सुदेस ॥ २१९ ॥

Do.: rucira cautaniṁ subhaga sira mecaka kuṁcita kesa,
 nakha sikha suṁdara baṁdhu dou sobhā sakala sudesā.219.

Their beautiful head was covered with a charming rectangular cap and dark curly locks. The two brothers were lovely from head to foot; the beauty of every limb was as it should be. (219)

चौ०— देखन नगर भूपसुत आए । समाचार पुरबासिन्ह पाए ॥
 धाए धाम काम सब त्यागी । मनहुँ रंक निधि लूटन लागी ॥ १ ॥
 निरखि सहज सुंदर दोउ भाई । होहि सुखी लोचन फल पाई ॥
 जुबतीं भवन झरोखन्हि लागीं । निरखहिं राम रूप अनुरागीं ॥ २ ॥
 कहहिं परसपर बचन सप्रीती । सखि इन्ह कोटि काम छबि जीती ॥
 सुर नर असुर नाग मुनि माहीं । सोभा असि कहूँ सुनिअति नाहीं ॥ ३ ॥
 बिष्नु चारि भुज बिधि मुख चारी । बिकट बेष मुख पंच पुरारी ॥
 अपर देउ अस कोउ न आही । यह छबि सखी पटतरिअ जाही ॥ ४ ॥

Cau.: dekhana nagaru bhūpasuta āe, samācāra purabāsinha pāe.
 dhāe dhāma kāma saba tyāgī, manahū rāṁka nidhi lūṭana lāgī.1.
 nirakhi sahaja suṁdara dou bhāi, hohi sukhī locana phala pāi.
 jubatī bhavana jharokhanhi lāgī, nirakhahi rāma rūpa anurāgī.2.
 kahahi parasapara bacana saprīti, sakhi inha koṭi kāma chabi jīti.
 sura nara asura nāga muni māhi, sobhā asi kahū suniati nāhi.3.
 biṣṇu cāri bhuja bidhi mukha cāri, bikaṭa beṣa mukha paṁca purārī.
 apara deu asa kou na āhi, yaha chabi sakhi paṭataria jāhi.4.

When the citizens received the news that the two princes had come to see the town, they all left their business and ran out of their homes as if paupers were out to grab a valuable property. Beholding the natural grace of two brothers, they were glad at heart and attained the consummation of their eyes. Sticking to the air-holes of their houses young ladies lovingly scanned Śrī Rāma's beauty. They fondly spoke to one another in the following words: "O friend, He has surpassed in beauty millions of Cupids. Nowhere among gods, men, demons, Nāgas or sages do we hear of such beauty. God Viṣṇu is endowed with four arms, Brahmā has four face, while Śiva, the Slayer of Tripura, has a frightful garb and five faces. O friend, there is no other god who could stand comparison with this beauty. (1—4)

दो०— बय किसोर सुषमा सदन स्याम गौर सुख धाम ।

अंग अंग पर वारिअहिं कोटि कोटि सत काम ॥ २२० ॥

Do.: **baya kisora suṣamā sadana syāma gaura sukha dhāma,**
aṅga aṅga para vāriahī koṭi koṭi sata kāma.220.

"The two lads, one dark and the other fair, are yet of tender age and are repositories of beauty and abodes of bliss. Millions and hundreds of millions of Cupids are worth sacrificing to each one of their limbs." (220)

चौ०— कहहु सखी अस को तनुधारी । जो न मोह यह रूप निहारी ॥
कोउ सप्रेम बोली मृदु बानी । जो मैं सुना सो सुनुहु सयानी ॥ १ ॥
ए दोऊ दसरथ के ढोटा । बाल मरालन्हि के कल जोटा ॥
मुनि कौसिक मख के रखवारे । जिन्ह रन अजिर निसाचर मारे ॥ २ ॥
स्याम गात कल कंज बिलोचन । जो मारीच सुभुज महु मोचन ॥
कौसल्या सुत सो सुख खानी । नामु रामु धनु सायक पानी ॥ ३ ॥
गौर किसोर बेषु बर काछें । कर सर चाप राम के पाछें ॥
लछिमनु नामु राम लघु भ्राता । सुनु सखि तासु सुमित्रा माता ॥ ४ ॥

Cau.: **kahahu sakhi asa ko tanudhārī, jo na moha yaha rūpa nihārī.**
kou saprema bolī mṛdu bānī, jo maī sunā so sunahu sayānī.1.
e doū dasaratha ke ḍhoṭā, bāla marālanhi ke kala joṭā.
muni kausika makha ke rakhavāre, jinha rana ajira nisācara māre.2.
syāma gāta kala kañja bilocana, jo mārīca subhuja madu mocana.
kausalyā suta so sukha khānī, nāmu rāmu dhanu sāyaka pānī.3.
gaura kisora beṣu bara kāchē, kara sara cāpa rāma ke pāchē.
lachimanu nāmu rāma laghu bhrātā, sunu sakhi tāsu sumitrā mātā.4.

"Tell me, friend, what embodied being is there that would not be charmed to see such beauty?" One of them lovingly said in gentle tones, "Hear, my dear, what I have been told. These two lads, a beautiful pair of cygnets as it were, are sons of King Daśaratha; they are the protectors of Kauśika's sacrifice, and have slain demons in the field of battle. He who has a swarthy form and has charming lotus-like eyes and who has quelled the pride of Mārīca and Subāhu, wielding a bow and shaft in His hands, is Kausalyā's son, Rāma by name, the very fountain of bliss. The fair youth in gallant attire, who is closely following Śrī Rāma, a bow and arrow in hand, is the latter's younger brother and is named Lakṣmaṇa. Sumitrā, friend, is his mother, you must know. (1—4)

दो०— बिप्रकाजु करि बंधु दोउ मग मुनिबधू उधारि।

आए देखन चापमख सुनि हरषी सब नारि॥ २२१ ॥

Do.: biprakāju kari baṁdhu dou maga munibadhū udhāri,
āe dekhana cāpamakha suni haraṣī saba nāri.221.

“Having accomplished the object of the Brāhmaṇa, Viśvāmitra, and redeeming the sage’s wife, Ahalyā, on the way, the two brothers have come here to witness the bow-sacrifice.” All the ladies were delighted to hear this. (221)

चौ०— देखि राम छबि कोउ एक कहई। जोगु जानकिहि यह बरु अहई॥

जौं सखि इन्हहि देख नरनाहू। पन परिहरि हठि करइ बिबाहू॥ १ ॥

कोउ कह ए भूपति पहिचाने। मुनि समेत सादर सनमाने॥

सखि परंतु पनु राउ न तजई। बिधि बस हठि अबिबेकहि भजई॥ २ ॥

कोउ कह जौं भल अहइ बिधाता। सब कहँ सुनिअ उचित फलदाता॥

तौ जानकिहि मिलिहि बरु एहू। नाहिन आलि इहाँ संदेहू॥ ३ ॥

जौं बिधि बस अस बनै सँजोगू। तौ कृतकृत्य होइ सब लोगू॥

सखि हमरें आरति अति तातें। कबहुँक ए आवहिं एहि नातें॥ ४ ॥

Cau.: dekhi rāma chabi kou eka kahaī, jogu jānakihi yaha baru ahaī.
jaū sakhi inhahi dekha naranāhū, pana parihari haṭhi karai bibāhū.1.
kou kaha e bhūpati pahicāne, muni sameta sādara sanamāne.
sakhi paraṁtu panu rāu na tajaī, bidhi basa haṭhi abibekahi bhajaī.2.
kou kaha jaū bhala ahai bidhātā, saba kahā sunia ucita phaladātā.
tau jānakihi milihi baru ehū, nāhina āli ihā saṁdehū.3.
jaū bidhi basa asa banai sājogū, tau kṛtakṛtya hoi saba logū.
sakhi hamarē ārati ati tāte, kabahūka e āvahī ehi nāte.4.

Beholding Śrī Rāma’s beauty someone said, “Here is a bridegroom worthy of Princess Jānakī. If the king does but see him, friend, I am sure he will abandon his vow and insist upon their marriage.” Said another, “The king has come to know them and has received them as well as the sage with all honour. But the king, my dear, refuses to give up his vow and, as Fate would have it, persists in his folly.” Yet another said, “If providence is good and, as we are told, gives every man his due, then Jānakī is sure to have him as her bridegroom. About this, my dear, there can be no doubt. If such a union is brought about by Providence, everyone will have realized one’s object. My impatience, friend, is augmented by the thought that this alliance will impel him to visit this place again. (1—4)

दो०— नाहिं त हम कहँ सुनहु सखि इन्ह कर दरसनु दूरि।

यह संघटु तब होइ जब पुन्य पुराकृत भूरि॥ २२२ ॥

Do.: nāhī ta hama kahūsunahu sakhi inha kara darasanu dūri,
yaha saṁghaṭu taba hoi jaba punya purākṛta bhūri.222.

“Otherwise, my dear, it is out of question for us, I tell you, to see Him again. Such

an event can take place only when we have a rich stock of merit accumulated in previous existences.” (222)

चौ०— बोली अपर कहेहु सखि नीका । एहिं बिआह अति हित सबही का ॥
कोउ कह संकर चाप कठोरा । ए स्यामल मृदुगात किसोरा ॥ १ ॥
सबु असमंजस अहइ सयानी । यह सुनि अपर कहइ मृदु बानी ॥
सखि इन्ह कहँ कोउ कोउ अस कहहीं । बड़ प्रभाउ देखत लघु अहहीं ॥ २ ॥
परसि जासु पद पंकज धूरी । तरी अहल्या कृत अघ भूरी ॥
सो कि रहिहि बिनु सिवधनु तोरें । यह प्रतीति परिहरिअ न भोरें ॥ ३ ॥
जेहिं बिरंचि रचि सीय सँवारी । तेहिं स्यामल बरु रचेउ बिचारी ॥
तासु बचन सुनि सब हरषानीं । ऐसेइ होउ कहहिं मृदु बानीं ॥ ४ ॥

Cau.: bolī apara kahehu sakhi nīkā, ehī biāha ati hita sabahī kā.
kou kaha saṁkara cāpa kaṭhorā, e syāmala mṛdugāta kisorā.1.
sabu asamañjasa ahai sayānī, yaha suni apara kahai mṛdu bānī.
sakhi inha kahā kou kou asa kahahī, baRa prabhāu dekhata laghu ahahī.2.
parasi jāsu pada paṁkaja dhūrī, tarī ahalyā kṛta agha bhūrī.
so ki rahihi binu sivadhanu torē, yaha pratīti pariharia na bhorē.3.
jehī biramci raci siya sāvārī, tehī syāmala baru raceu bicārī.
tāsu bacana suni saba haraṣānī, aisei hou kahahī mṛdu bānī.4.

Someone else said, “Friend, you have spoken well. This union will be conducive to the best interests of all.” Still another said, “Saṅkara’s bow is hard to bend, while this swarthy lad is of delicate frame. Everything, my dear, is out of place,” Hearing this, another said in a soft voice, “Friend, with regard to this lad I have heard some people say that, though small in appearance, He wields a great power. Touched by the dust of His lotus-feet Ahalyā, who had perpetrated a great sin, attained salvation. He will, therefore, surely break Śiva’s bow; one should never commit the mistake of giving up this faith. The same Creator, who fashioned Sītā with great skill, has preordained for her this dark-complexioned bridegroom.” Everyone was pleased to hear the words of this lady and softly exclaimed “Amen!” (1—4)

दो०— हियँ हरषहिं बरषहिं सुमन सुमुखि सुलोचनि बृंद ।
जाहिं जहाँ जहँ बंधु दोउ तहँ तहँ परमानंद ॥ २२३ ॥

Do.: hiyā haraṣahī baraṣahī sumana sumukhi sulocani br̥mda,
jāhī jahā jahā baṁdhu dou tahā tahā paramānaṁda.223.

In their gladness of heart troops of fair-faced, bright-eyed dames rained flowers on the princes. Wherever the two brothers went, there was supreme joy. (223)

चौ०— पुर पूरब दिसि गे दोउ भाई । जहँ धनुमख हित भूमि बनाई ॥
अति बिस्तार चारु गच ढारी । बिमल बेदिका रुचिर सँवारी ॥ १ ॥
चहुँ दिसि कंचन मंच बिसाला । रचे जहाँ बैठहिं महिपाला ॥
तेहि पाछें समीप चहुँ पासा । अपर मंच मंडली बिलासा ॥ २ ॥
कछुक ऊँचि सब भाँति सुहाई । बैठहिं नगर लोग जहँ जाई ॥
तिन्ह के निकट बिसाल सुहाए । धवल धाम बहुबरन बनाए ॥ ३ ॥

जहँ बैठें देखहिं सब नारी । जथा जोगु निज कुल अनुहारी ॥
पुर बालक कहि कहि मृदु बचना । सादर प्रभुहि देखावहिं रचना ॥ ४ ॥

Cau.: pura pūraba disi ge dou bhāi, jahā dhanumakha hita bhūmi banāi.
ati bistāra cāru gaca dhārī, bimala bedikā rucira sāvārī.1.
cahū disi kaṁcana maṁca bisālā, race jahā baiṭhahī mahipālā.
tehi pāchē samīpa cahū pāsā, apara maṁca maṁḍalī bilāsā.2.
kachuka ūci saba bhāti suhāi, baiṭhahī nagara loga jahā jāi.
tinha ke nikaṭa bisāla suhāe, dhavala dhāma bahubarana banāe.3.
jahā baiṭhē dekhahī saba nārī, jathā jogu nija kula anuhārī.
pura bālaka kahi kahi mṛdu bacanā, sādara prabhuhi dekhāvahī racanā.4.

The two brothers reached the eastern quarter of the city, where the arena for the bow-sacrifice had been got ready. In the midst of a beautiful and spacious paved area a spotless altar was richly adorned. On the four sides of this altar were erected elevated and broad seats of gold to be occupied by the princes. Not far behind and surrounding them on all sides shone another circular tier of raised seats, which was of somewhat greater height and beautiful in everyway, and where the people of the city might come and take their seat. Close to these were constructed spacious and beautiful galleries of glistening white, painted in diverse colours, whence ladies might view the spectacle seated in their appropriate places according to their family rank. The children of the town politely showed the Lord all the preparations speaking to Him in gentle words. (1—4)

दो०— सब सिसु एहि मिस प्रेमबस परसि मनोहर गात ।
तन पुलकहिं अति हरषु हियँ देखि देखि दोउ भ्रात ॥ २२४ ॥

Do.: saba sisu ehi misa premabasa parasi manohara gāta,
tana pulakahī ati haraṣu hiyā dekhi dekhi dou bhrāta.224.

Thus finding an occasion for touching their charming limbs all the children were overwhelmed with love, experienced a thrill all over their body and their heart overflowed with joy on seeing the two brothers again and again. (224)

चौ०— सिसु सब राम प्रेमबस जाने । प्रीति समेत निकेत बखाने ॥
निज निज रुचि सब लेहिं बोलाई । सहित सनेह जाहिं दोउ भाई ॥ १ ॥
राम देखावहिं अनुजहि रचना । कहि मृदु मधुर मनोहर बचना ॥
लव निमेष महुँ भुवन निकाया । रचइ जासु अनुसासन माया ॥ २ ॥
भगति हेतु सोइ दीनदयाला । चितवत चकित धनुष मखसाला ॥
कौतुक देखि चले गुरु पाहीं । जानि बिलंबु त्रास मन माहीं ॥ ३ ॥
जासु त्रास डर कहुँ डर होई । भजन प्रभाउ देखावत सोई ॥
कहि बातें मृदु मधुर सुहाई । किए बिदा बालक बरिआई ॥ ४ ॥

Cau.: sisu saba rāma premabasa jāne, prīti sameta niketa bakhāne.
nija nija ruci saba lehī bolāi, sahita saneha jāhī dou bhāi.1.
rāma dekhāvahī anujahi racanā, kahi mṛdu madhura manohara bacanā.
lava nimeṣa mahū bhuvana nikāyā, racai jāsu anusāsana māyā.2.

bhagati hetu soi dīnadayālā, citavata cakita dhanuṣa makhasālā.
kautuka dekhi cale guru pāhī, jāni bilāmbu trāsa mana māhī.3.
jāsu trāsa ḍara kahū ḍara hoī, bhajana prabhāu dekhāvata soī.
kahi bātē mṛdu madhura suhāī, kie bidā bālaka bariāī.4.

Finding all the children under the spell of affection, Śrī Rāma lovingly extolled the places shown by them. All of them would call the two brothers wherever they pleased and the two brothers went to them out of loving kindness. Śrī Rāma showed to His younger brother the arrangements that had been made there, speaking to him in soft, sweet and agreeable words. He in obedience to whose fiat Māyā brings forth multitudes of universes in the quarter of a second, the same gracious Lord, conquered by devotion, looks with amazement on the arena for the bow-sacrifice. Having seen the whole show the two brothers returned to their Guru; but the thought of their being late disturbed their mind. The Lord, whose sublimity inspires terror into Terror itself thus manifests the glory of devotion. With many kind and courteous phrases they took leave of the youngsters much against the latter's will. (1—4)

दो०— सभय सप्रेम बिनीत अति सकुच सहित दोउ भाइ ।

गुर पद पंकज नाइ सिर बैठे आयसु पाइ ॥ २२५ ॥

Do.: **sabhaya saprema binīta ati sakuca sahita dou bhāi,**
gura pada paṅkaja nāi sira baiṭhe āyasu pāi.225.

Meekly and most submissively, with a mingled feeling of awe and love the two brothers bowed their head at the lotus feet of the preceptor (Viśvāmītra) and sat down with his permission. (225)

चौ०— निसि प्रबेस मुनि आयसु दीन्हा । सबहीं संध्याबंदनु कीन्हा ॥
कहत कथा इतिहास पुरानी । रुचिर रजनि जुग जाम सिरानी ॥ १ ॥
मुनिबर सयन कीन्हि तब जाई । लगे चरन चापन दोउ भाई ॥
जिन्ह के चरन सरोरुह लागी । करत बिबिध जप जोग बिरागी ॥ २ ॥
तेइ दोउ बंधु प्रेम जनु जीते । गुर पद कमल पलोटत प्रीते ॥
बार बार मुनि अग्या दीन्ही । रघुबर जाइ सयन तब कीन्ही ॥ ३ ॥
चापत चरन लखनु उर लाँ । सभय सप्रेम परम सचु पाँ ॥
पुनि पुनि प्रभु कह सोवहु ताता । पौढ़े धरि उर पद जलजाता ॥ ४ ॥

Cau.: **nisi prabesa muni āyasu dīnhā, sabahī saṁdhyābandanu kīnhā.**
kahata kathā itihāsa purānī, rucira rajani juga jāma sirānī.1.
munibara sayana kīnhi taba jāi, lage carana cāpana dou bhāi.
jinha ke carana saroruha lāgi, karata bibidha japa joga birāgi.2.
tei dou baṁdhu prema janu jīte, gura pada kamala paloṭata prīte.
bāra bāra muni agyā dīnhī, raghubara jāi sayana taba kīnhī.3.
cāpata carana lakhanu ura lāi, sabhaya saprema parama sacu pāi.
puni puni prabhu kaha sovahu tāta, pauṛhe dhari ura pada jalajāta.4.

At the approach of night the sage (Viśvāmītra) gave the word and all performed their evening devotions; and while the sage recited old legends and narratives, two

watches of the beautiful night passed. The chief of the sages, Viśvāmitra, then retired to his bed; and the two brothers began to shampooed his legs. The couple whose lotus legs are sought by men of dispassion muttering various sacred formulae and practising different kinds of Yoga (means of union with God) lovingly rubbed the lotus-like feet of their Guru, conquered as it were by his love. When the sage asked Him again and again, the Chief of Raghu's race went to bed only then. Lakṣmaṇa pressed the Lord's feet to his bosom and shampooed them with reverence and love deriving supreme joy from this service. It was only when the Lord repeatedly said, "Retire now, my brother," that he laid himself down cherishing his Brother's lotus feet in his heart. (1—4)

दो०— उठे लखनु निसि बिगत सुनि अरुनसिखा धुनि कान ।

गुर तें पहिलेहिं जगतपति जागे रामु सुजान ॥ २२६ ॥

Do.: **uṭhe lakhanu nisi bigata suni arunasikhā dhuni kāna,**
gura tē pahilehī jagatapati jāge rāmu sujāna.226.

Towards the close of night, at the crowing of cock, got up Lakṣmaṇa. The Lord of the universe, the all-wise Śrī Rāma, also woke before His preceptor. (226)

चौ०— सकल सौच करि जाइ नहाए । नित्य निबाहि मुनिहि सिर नाए ॥

समय जानि गुर आयसु पाई । लेन प्रसून चले दोउ भाई ॥ १ ॥

भूप बागु बर देखेउ जाई । जहँ बसंत रितु रही लोभाई ॥

लागे बिटप मनोहर नाना । बरन बरन बर बेलि बिताना ॥ २ ॥

नव पल्लव फल सुमन सुहाए । निज संपति सुर रूख लजाए ॥

चातक कोकिल कीर चकोरा । कूजत बिहग नटत कल मोरा ॥ ३ ॥

मध्य बाग सरु सोह सुहावा । मनि सोपान बिचित्र बनावा ॥

बिमल सलिलु सरसिज बहुरंगा । जलखग कूजत गुंजत भृंगा ॥ ४ ॥

Cau.: **sakala sauca kari jāi nahāe, nitya nibāhi munihi sira nāe.**
samaya jāni gura āyasu pāi, lena prasūna cale dou bhāi.1.
bhūpa bāgu bara dekheu jāi, jahā basanta ritu rahī lobhāi.
lāge biṭapa manohara nānā, barana barana bara beli bitānā.2.
nava pallava phala sumana suhāe, nija sampati sura rūkha lajāe.
cātaka kokila kīra cakorā, kūjata bihaga naṭata kala morā.3.
madhya bāga saru soha suhāvā, mani sopāna bicitra banāvā.
bimala salilu sarasija bahuraṅgā, jalakhaga kūjata guṁjata bhṛṅgā.4.

Having performed all the customary acts of purification, they went and finished their ablutions; and having gone through their daily routine of devotions etc., they bowed before the sage. When the time came, the two brothers took leave of the preceptor and went out to gather flowers. Having gone out they saw the lovely royal garden, enamoured of whose beauty the vernal season had taken its permanent abode there. It was planted with charming trees of various kinds and overhung with beautiful creepers of different colours. Rich in fresh leaf, fruit and flower they put to shame even kalpavṛkṣa trees by their affluence. The feathered choir of the Cātakas, cuckoos, parrots and Cakoras warbled and peacocks beautifully danced. In the centre of the garden a lovely lake shone bright with flights of steps made of many-coloured gems. Its limpid water

contained lotuses of various colours and was vocal with the cooing of aquatic birds and the humming of bees. (1—4)

दो०— बागु तड़ागु बिलोकि प्रभु हरषे बंधु समेत ।

परम रम्य आरामु यहु जो रामहि सुख देत ॥ २२७ ॥

Do.: **bāgu taRāgu biloki prabhu haraṣe baṁdhu sameta,**
parama ramya ārāmu yahu jo rāmahi sukha deta.227.

Both the Lord and His brother were delighted to behold the garden with its lake. Most lovely must have been that garden which delighted even Śrī Rāma (lit., the delighter of all) ! (227)

चौ०— चहुँ दिसि चितइ पूँछि मालीगन । लगे लेन दल फूल मुदित मन ॥

तेहि अवसर सीता तहँ आई । गिरिजा पूजन जननि पठाई ॥ १ ॥

संग सखीं सब सुभग सयानीं । गावहिं गीत मनोहर बानीं ॥

सर समीप गिरिजा गृह सोहा । बरनि न जाइ देखि मनु मोहा ॥ २ ॥

मज्जनु करि सर सखिन्ह समेता । गई मुदित मन गौरि निकेता ॥

पूजा कीन्हि अधिक अनुरागा । निज अनुरूप सुभग बरु मागा ॥ ३ ॥

एक सखी सिय संगु बिहाई । गई रही देखन फुलवाई ॥

तेहिं दोउ बंधु बिलोके जाई । प्रेम बिबस सीता पहिं आई ॥ ४ ॥

Cau.: **cahũ disi citai pũchi mālīgana, lage lena dala phūla mudita mana.**
tehi avasara sītā tahā āi, girijā pūjana janani paṭhāi.1.
saṁga sakhĩ saba subhaga sayānĩ, gāvahĩ gīta manohara bānĩ.
sara samīpa girijā gr̥ha sohā, barani na jāi dekhi manu mohā.2.
majjanu kari sara sakhinha sametā, gaī mudita mana gauri niketā.
pūjā kīnhi adhika anurāgā, nija anurūpa subhaga baru māgā.3.
eka sakhĩ siya saṁgu bihāi, gaī rahī dekhana phulavāi.
tehĩ dou baṁdhu biloke jāi, prema bibasa sītā pahī āi.4.

After looking all about, and with the consent of the gardeners, the two brothers began in high glee to gather leaves and flowers. On that very occasion Sītā too arrived there, having been sent by Her mother to worship Girijā. She was accompanied by Her girl-companions, who were all lovely and intelligent. They sang melodies in an enchanting voice. Close to the lake stood a temple, sacred to Girijā, which was beautiful beyond description, and captivated the mind of those who looked at it. Having taken a dip into the lake with Her companions, Sītā went with a glad heart to Girijā's temple. She offered worship with great devotion and begged of the Goddess a handsome match worthy of Her. One of Her companions had strayed away from Her in order to have a look at the garden. She chanced to behold the two brothers and returned to Sītā overwhelmed with love. (1—4)

दो०— तासु दसा देखी सखिन्ह पुलक गात जलु नैन ।

कहु कारनु निज हरष कर पूछहिं सब मृदु बैन ॥ २२८ ॥

Do.: **tāsu dasā dekhī sakhinha pulaka gāta jalu naina,**
kahu kāranu nija haraṣa kara pūchahĩ saba mṛdu baina.228.

When her companions saw her condition, her body thrilling all over and her eyes full of tears, they all asked her in gentle tones, "Tell us what gladdens your heart." (228)

चौ०— देखन बागु कुअँर दुइ आए। बय किसोर सब भाँति सुहाए॥
 स्याम गौर किमि कहौं बखानी। गिरा अनयन नयन बिनु बानी॥ १॥
 सुनि हरषीं सब सखीं सयानी। सिय हियँ अति उत्कंठा जानी॥
 एक कहइ नृपसुत तेइ आली। सुने जे मुनि संग आए काली॥ २॥
 जिन्ह निज रूप मोहनी डारी। कीन्हे स्वबस नगर नर नारी॥
 बरनत छबि जहँ तहँ सब लोगू। अवसि देखिअहिं देखन जोगू॥ ३॥
 तासु बचन अति सियहि सोहाने। दरस लागि लोचन अकुलाने॥
 चली अग्र करि प्रिय सखि सोई। प्रीति पुरातन लखइ न कोई॥ ४॥

Cau.: *dekhana bāgu kuāra dui āe, baya kisora saba bhāti suhāe.*
syāma gaura kimi kahaū bakhānī, girā anayana nayana binu bānī.1.
suni haraṣī saba sakhi sayānī, siya hiyaṁ ati utakamṭhā jānī.
eka kahai nṛpasuta tei ālī, sune je muni sāga āe kālī.2.
jinha nija rūpa mohanī dārī, kīnhe svabasa nagara nara nārī.
baranata chabi jahā tahā saba logū, avasi dekhiahi dekhana jogū.3.
tāsu bacana ati siyahi sohāne, darasa lāgi locana akulāne.
calī agra kari priya sakhi soī, prīti purātana lakhai na koī.4.

"Two princes have come to see the garden, both of tender age and charming in everyway, one dark of hue and the other fair; how shall I describe them? For speech is sightless, while the eyes are mute." All the clever maidens were delighted to hear this. Perceiving the intense longing in Sītā's bosom one of them said, "They must be the two princes, my dear, who, I was told, arrived yesterday with the sage (Viśvāmītra), and who have captivated the heart of men and women of the city by casting the spell of their beauty. All are talking of their loveliness here, there and everywhere. We must see them, for they are worth seeing." The words of this damsel highly pleased Sītā; Her eyes were restless for the sight of the princes. With that kind friend to lead the way She followed; no one knew that Hers was an old love. (1—4)

दो०— सुमिरि सीय नारद बचन उपजी प्रीति पुनीत।

चकित बिलोकति सकल दिसि जनु सिसु मृगी सभीत॥ २२९॥

Do.: *sumiri sīya nārada bacana upajī prīti punīta,*
cakita bilokati sakala disi janu sisu mṛgī sabhīta.229.

Recollecting Nārada's words She was filled with innocent love; and with anxious eyes She gazed all round like a startled fawn. (229)

चौ०— कंकन किंकिनि नूपुर धुनि सुनि। कहत लखन सन रामु हृदयँ गुनि॥
 मानहुँ मदन दुंदुभी दीन्ही। मनसा बिस्व बिजय कहँ कीन्ही॥ १॥
 अस कहि फिरि चितए तेहि ओरा। सिय मुख ससि भए नयन चकोरा॥
 भए बिलोचन चारु अचंचल। मनहुँ सकुचि निमि तजे दिगंचल॥ २॥
 देखि सीय सोभा सुख पावा। हृदयँ सराहत बचनु न आवा॥
 जनु बिरंचि सब निज निपुनाई। बिरचि बिस्व कहँ प्रगटि देखाई॥ ३॥

सुंदरता कहूँ सुंदर करई। छबिगृहँ दीपसिखा जनु बरई॥
सब उपमा कबि रहे जुठारी। केहि पटतरौं बिदेहकुमारी॥ ४॥

Cau.: kaṁkana kiṁkini nūpura dhuni suni, kahata lakhana sana rāmu hṛdayāguni.
mānahū madana duṁdubhī dīnhī, manasā bisva bijaya kahā kīnhī.1.
asa kahi phiri citae tehi orā, siya mukha sasi bhae nayana cakorā.
bhae bilocana cāru acamcala, manahū sakuci nimi taje digamcala.2.
dekhi siya sobhā sukhu pāvā, hṛdayā sarāhata bacanu na āvā.
janu biraṁci saba nija nipunāi, biraci bisva kahā pragaṭi dekhāi.3.
suṁdaratā kahū suṁdara karaī, chabigrhā dīpasikhā janū barāi.
saba upamā kabi rahe juṭhārī, kehī paṭatarau bidehakumārī.4.

Hearing the tinkling of bangles, the small bells tied round the waist and the anklets Śrī Rāma thought within Himself and then said to Lakṣmaṇa, "It seems as if Cupid has sounded his kettledrum with intent to conquer the universe." So saying, He looked once again in the same direction (whence the sound came); and lo ! His eyes feasted themselves on Sītā's countenance even as the Cakora bird gazes on the moon. His charming eyes became motionless, as if Nimi* (the god of winking) had left the eyelids out of shyness. Śrī Rāma was filled with rapture to behold Sītā's beauty; He admired it in His heart, but utterance failed Him. He felt as if the Creator had put his whole creative skill in visible form and demonstrated it to the world at large. "She lends charm to charm itself," He said to Himself, "and looks as if a flame of light is burning in a house of beauty. The similes already employed by the poets are all stale and hackneyed; to whom shall I liken the daughter of Videha?" (1—4)

दो०— सिय सोभा हियँ बरनि प्रभु आपनि दसा बिचारि।

बोले सुचि मन अनुज सन बचन समय अनुहारि॥ २३०॥

Do.: siya sobhā hiyā barani prabhu āpani dasā bicāri,
bole suci mana anuja sana bacana samaya anuhāri.230.

Thus describing to Himself Sītā's loveliness and reflecting on His own condition the Lord innocently spoke to His younger brother in terms appropriate to the occasion:— (230)

चौ०— तात जनकतनया यह सोई। धनुषजग्य जेहि कारन होई॥
पूजन गौरि सखीं लै आई। करत प्रकासु फिरइ फुलवाई॥ १॥
जासु बिलोकि अलौकिक सोभा। सहज पुनीत मोर मनु छोभा॥
सो सबु कारन जान बिधाता। फरकहिं सुभद अंग सुनु भ्राता॥ २॥
रघुबंसिन्ह कर सहज सुभाऊ। मनु कुपंथ पगु धरइ न काऊ॥
मोहि अतिसय प्रतीति मन केरी। जेहि सपनेहुँ परनारि न हेरी॥ ३॥

* Nimi was a forbear of King Janaka. On his death his spirit obtained a seat on the eyelids of human beings and has ever since remained there. The poet here figuratively attributes the motionlessness of Śrī Rāma's eyelids to the sudden departure therefrom of Nimi, who as a forbear of Janaka is described as loth to witness this exchange of pure love between Rāma and Sītā.

जिन्ह कै लहहिं न रिपु रन पीठी । नहिं पावहिं परतिय मनु डीठी ॥
मंगन लहहिं न जिन्ह कै नाहीं । ते नरबर थोरे जग माहीं ॥ ४ ॥

Cau.: tāta janakatanayā yaha soī, dhanuṣajagya jehi kārana hoī.
pūjana gauri sakhi lai āi, karata prakāsu phirai phulavāi.1.
jāsu biloki alaukika sobhā, sahaja punīta mora manu chobhā.
so sabu kārana jāna bidhātā, pharakahi subhada aṅga sunu bhrātā.2.
raghubaṁsinha kara sahaja subhāu, manu kupamtha pagu dharai na kāu.
mohi atisaya pratīti mana kerī, jehī sapanehū paranāri na herī.3.
jinha kai lahaḥi na ripu rana pīṭhī, nahī pāvahi paratiya manu dīṭhī.
maṁgana lahaḥi na jinha kai nāhi, te narabara thore jaga māhi.4.

“Brother, she is no other than the daughter of King Janaka, for whom the bow-sacrifice is being arranged. She has been escorted by her girl-companions to worship Goddess Gaurī and is moving about in the garden diffusing light all about her. My heart which is naturally pure, is agitated by the sight of Her transcendent beauty. The reason of all this is known to God alone; but I tell you, brother, my right limbs are throbbing, which is an index of coming good fortune. It is a natural trait with the race of Raghu that they never set their heart on evil courses. As for myself I am fully confident of My mind, which has never sought another’s wife even in a dream. Rare in this world are those noble men who never turn their back on the foe in battle nor give their heart to or cast an amorous glance on another’s wife, and from whom no beggar meets with a rebuff. (1—4)

दो०— करत बतकही अनुज सन मन सिय रूप लोभान ।

मुख सरोज मकरंद छबि करइ मधुप इव पान ॥ २३१ ॥

Do.: karata batakahī anuja sana mana siya rūpa lobhāna,
mukha saroja makaraṁda chabi karai madhupa iva pāna.231.

While Śrī Rāma was talking to His younger brother in this strain, His mind, which was enamoured of Sītā’s beauty, was all the time drinking in the loveliness of Her countenance, like a bee sucking the nectar from a lotus. (231)

चौ०— चितवति चकित चहुँ दिसि सीता । कहँ गए नृपकिसोर मनु चिंता ॥

जहँ बिलोक मृग सावक नैनी । जनु तहँ बरिस कमल सित श्रेनी ॥ १ ॥

लता ओट तब सखिन्ह लखाए । स्यामल गौर किसोर सुहाए ॥

देखि रूप लोचन ललचाने । हरषे जनु निज निधि पहिचाने ॥ २ ॥

थके नयन रघुपति छबि देखें । पलकन्हिहँ परिहरीं निमेषें ॥

अधिक सनेहँ देह भै भोरी । सरद ससिहि जनु चितव चकोरी ॥ ३ ॥

लोचन मग रामहि उर आनी । दीन्हे पलक कपाट सयानी ॥

जब सिय सखिन्ह प्रेमबस जानी । कहि न सकहिं कछु मन सकुचानी ॥ ४ ॥

Cau.: citavati cakita cahū disi sītā, kahā gae nṛpakisora manu ciṁtā.
jahā biloka mṛga sāvaka nainī, janu tahā barisa kamala sita śrenī.1.
latā oṭa taba sakhinha lakhāe, syāmala gaura kisora suhāe.
dekhi rūpa locana lalacāne, haraṣe janu nija nidhi pahicāne.2.

thake nayana raghupati chabidekhē, palakanhihū pariharī nimeṣē.
 adhika sanehā deha bhai bhorī, sarada sasihi janu citava cakorī.3.
 locana maga rāmaḥi ura ānī, dīnhe palaka kapāṭa sayānī.
 jaba siya sakhinḥa premabasa jānī, kahi na sakahī kachu mana sakucānī.4.

Sītā looked surprsingly all round; Her mind was at a loss as to where the princes had gone. Wherever the fawn-eyed princess cast Her glance, a continuous stream of white lotuses seemed to rain there. Her companions then pointed out to Her the two lovely brothers, the one dark, the other fair of hue, standing behind a fence of creepers. Beholding the beauty of the two princes Her eyes were filled with greed; they rejoiced as if they had discovered their longlost treasure. The eyes became motionless at the sight of Śrī Rāma's loveliness; the eyelids too forgot to fall. Due to excess of love Her body-consciousness began to fail; it looked as if a Cakora bird were gazing at the autumnal moon. Receiving Śrī Rāma into the heart through the passage of the eyes, She cleverly shut Him up there by closing the doors of Her eyelids. When Her girl-companions found Sītā overpowered with love, they were too much abashed to utter a word. (1—4)

दो०— लताभवन तें प्रगट भे तेहि अवसर दोउ भाइ ।

निकसे जनु जुग बिमल बिधु जलद पटल बिलगाइ ॥ २३२ ॥

Do.: latābhavana tē pragaṭa bhe tehi avasara dou bhāi,
 nikase janu juga bimala bidhu jalada paṭala bilagāi.232.

At that very moment the two brothers emerged from a bower. It looked as if a pair of spotless moons had shone forth tearing the veil of cloud. (232)

चौ०— सोभा सीवँ सुभग दोउ बीरा । नील पीत जलजाभ सरीरा ॥
 मोरपंख सिर सोहत नीके । गुच्छ बीच बिच कुसुम कली के ॥ १ ॥
 भाल तिलक श्रमबिंदु सुहाए । श्रवन सुभग भूषन छबि छाए ॥
 बिकट भृकुटि कच घूघरवारे । नव सरोज लोचन रतनारे ॥ २ ॥
 चारु चिबुक नासिका कपोला । हास बिलास लेत मनु मोला ॥
 मुखछबि कहि न जाइ मोहि पाहीं । जो बिलोकि बहु काम लजाहीं ॥ ३ ॥
 उर मनि माल कंबु कल गीवा । काम कलभ कर भुज बलसींवा ॥
 सुमन समेत बाम कर दोना । सावँर कुअँर सखी सुठि लोना ॥ ४ ॥

Cau.: sobhā sīvā subhaga dou bīrā, nīla pīta jalajābha sarīrā.
 morapaṁkha sira sohata nīke, guccha bīca bīca kusuma kalī ke.1.
 bhāla tilaka śramabim̐du suhāe, śravana subhaga bhūṣana chabi chāe.
 bikaṭa bhṛkuṭi kaca ghūgharavāre, nava saroja locana ratanāre.2.
 cāru cibuka nāsikā kapolā, hāsa bilāsa leta manu molā.
 mukhachabi kahi na jāi mohi pāhī, jo biloki bahu kāma lajāhī.3.
 ura mani māla kambu kala gīvā, kāma kalabha kara bhuja balasīvā.
 sumana sameta bāma kara donā, sāvāra kuāra sakhī suṭhi lonā.4.

The two gallant heroes were the very perfection of beauty; their bodies resembled in hue a blue and a yellow lotus respectively. Charming peacock-feathers adorned their head, which had bunches of flower-buds stuck here and there. A sectarian mark and beads

of perspiration glistened on their brow; while graceful pendants shed their lustre on their ears. With arched eyebrows and curly locks, eyes red as a lotus-bud and a lovely chin, nose and cheeks their gracious smile was soul-enthraling. The beauty of their countenance was more than I can describe; it would put to shame a myriad Cupids. They had a string of jewels on their breast; their lovely neck resembled a conch-shell in its spiral shape; while their mighty arms vied with the trunk of a young elephant, who was the very incarnation of Cupid. With a cup of leaves full of flowers in His left hand the dark-hued prince, my dear, is most charming. (1—4)

दो०— केहरि कटि पट पीत धर सुषमा सील निधान ।

देखि भानुकुलभूषनहि बिसरा सखिन्ह अपान ॥ २३३ ॥

Do.: **kehari kaṭi paṭa pīta dhara suṣamā sīla nidhāna,**
dekhi bhānukulabhūṣanahi bisarā sakhinha apāna.233.

Beholding the Ornament of the solar race, who had a slender waist like that of a lion and was clad in yellow, and who was the very embodiment of beauty and amiability, Sītā's companions forgot their very existence. (233)

चौ०— धरि धीरजु एक आलि सयानी । सीता सन बोली गहि पानी ॥

बहुरि गौरि कर ध्यान करेहू । भूपकिसोर देखि किन लेहू ॥ १ ॥

सकुचि सीयँ तब नयन उघारे । सनमुख दोउ रघुसिंघ निहारे ॥

नख सिख देखि राम कै सोभा । सुमिरि पिता पनु मनु अति छोभा ॥ २ ॥

परबस सखिन्ह लखी जब सीता । भयउ गहरु सब कहहिं सभीता ॥

पुनि आउब एहि बेरिआँ काली । अस कहि मन बिहसी एक आली ॥ ३ ॥

गूढ़ गिरा सुनि सिय सकुचानी । भयउ बिलंबु मातु भय मानी ॥

धरि बड़ि धीर रामु उर आने । फिरि अपनपउ पितुबस जाने ॥ ४ ॥

Cau.: **dhari dhīraju eka āli sayānī, sītā sana bolī gahi pānī.**
bahuri gauri kara dhyāna karehū, bhūpakisora dekhi kina lehū.1.
sakuci sīyāṁ taba nayana ughāre, sanamukha dou raghusiṅgha nihāre.
nakha sikha dekhi rāma kai sobhā, sumiri pitā panu manu ati chobhā.2.
parabasa sakhinha lakhī jaba sītā, bhayau gaharu saba kahahī sabhītā.
puni āuba ehi berīāṁ kālī, asa kahi mana bihasī eka ālī.3.
gūRha girā suni siya sakucānī, bhayau bilāmbu mātu bhaya mānī.
dhari baRi dhīra rāmu ura āne, phirī apanapau pitubasa jāne.4.

Recovering herself, one of Her clever companions grasped Sītā by the hand and said to Her, "Meditate on Gaurī afterwards; why not behold the princes just now ?" Sītā then bashfully opened Her eyes and saw the two lions of Raghu's race opposite Herself. Surveying Śrī Rāma's beauty from head to foot in the reverse order,* and remembering Her father's vow she felt much perturbed. When Sītā's companions saw Her thus

* Girls in India are coy by their very nature and would not have the audacity to look straight into the eyes of a suitor. Sītā, who is the very embodiment of feminine virtues and the ideal of Indian womanhood, is, therefore, depicted here as beginning Her survey of Śrī Rāma's beauty from His feet and gradually passing Her eyes to His head. It is unidiomatic in English to speak of one scanning a person from 'foot to head'; hence the order had to be reversed in the rendering. It was, however, necessary to point out this radical difference between the Western and Indian cultures; and hence the words 'in the reverse order' have been added to keep the sense of the original intact while taking care not to allow the English idiom to suffer.

overcome with love, they all cried in alarm: "We are already late ." "Let us come again at this very hour tomorrow !" So saying one of them smiled within herself. Sītā blushed at this pregnant remark. She got afraid of Her mother; for she felt it was already late. Recovering Herself with considerable effort she received Śrī Rāma into Her heart and conscious of Her dependence on Her sire returned home. (1—4)

दो०— देखन मिस मृग बिहग तरु फिरइ बहोरि बहोरि ।
निरखि निरखि रघुबीर छबि बाढ़इ प्रीति न थोरि ॥ २३४ ॥

Do.: **dekhaṇa misa mṛga bihaga taru phirai bahori bahori,**
nirakhi nirakhi raghubīra chabi bāRhai prīti na thori.234.

Under pretence of looking at a deer, bird or tree She turned again and again; and each time She gazed on the beauteous Hero of Raghu's race, Her love waxed not a little. (234)

चौ०— जानि कठिन सिवचाप बिसूरति । चली राखि उर स्यामल मूरति ॥
प्रभु जब जात जानकी जानी । सुख सनेह सोभा गुन खानी ॥ १ ॥
परम प्रेममय मृदु मसि कीन्ही । चारु चित्त भीतीं लिखि लीन्ही ॥
गई भवानी भवन बहोरी । बंदि चरन बोली कर जोरी ॥ २ ॥
जय जय गिरिबरराज किसोरी । जय महेस मुख चंद चकोरी ॥
जय गजबदन षडानन माता । जगत जननि दामिनि दुति गाता ॥ ३ ॥
नहिं तव आदि मध्य अवसाना । अमित प्रभाउ बेदु नहिं जाना ॥
भव भव बिभव पराभव कारिनि । बिस्व बिमोहनि स्वबस बिहारिनि ॥ ४ ॥

Cau.: **jāni kaṭhina siva-cāpa bisūratī, calī rākhi ura syāmala mūrati ॥**
prabhu jaba jāta jānakī jānī, sukha saneha sobhā guna khānī ॥
parama premamaya mṛdu masi kīnhī, cāru citta bhītī likhi līnhī ॥
gaī bhavānī bhavana bahorī, baṁdi carana bolī kara jorī ॥
jaya jaya giribārāja kisorī, jaya mahesa mukha caṁda cakorī ॥
jaya gajabadana ṣaḍānana mātā, jagata janani dāmini duti gātā ॥
nahī tava ādi madhya avasānā, amita prabhāu bedu nahī jānā ॥
bhava bhava bibhava parābhava kārini, bisva bimohani svabasa bihārini ॥

Drooping at the thought of the unyielding bow of Śiva, She proceeded with the image of the swarthy form in Her heart. When the Lord perceived that Janaka's Daughter, a fountain of bliss, affection, grace and goodness, was going, He sketched Her on the sheet of His heart with the soft ink of supreme love. Sītā then sought Bhavānī's temple and, adoring Her feet, prayed to Her with joined palms: "Glory, all glory to You, O Daughter of the mountain-king ! Glory to You, who gaze on the countenance of the great Lord Śiva as a Cakora bird on the moon. Glory to You, O Mother of the elephant-headed Gaṇeśa and the six-faced Kārtikeya and mother of the universe with limbs shining as lightning. You have no beginning, middle or end; Your infinite glory is a mystery even to the Vedas. You are responsible for the birth, maintenance and destruction of the universe; You enchant the whole universe and carry on Your sports independently of others. (1—4)

दो०— पतिदेवता सुतीय महँ मातु प्रथम तव रेख ।
महिमा अमित न सकहिं कहि सहस सारदा सेष ॥ २३५ ॥

**Do.: patidevatā sutiya mahū mātu prathama tava rekha,
mahimā amita na sakahī kahi sahāsa sārādā seṣa.235.**

“Of all good women who adore their husband as a god, Mother, You rank foremost. Your immeasurable greatness is more than a thousand Śārādās and Śeṣas could tell.” (235)

चौ०— सेवत तोहि सुलभ फल चारी । बरदायनी पुरारि पिआरी ॥
देबि पूजि पद कमल तुम्हारे । सुर नर मुनि सब होहिं सुखारे ॥ १ ॥
मोर मनोरथु जानहु नीकें । बसहु सदा उर पुर सबही कें ॥
कीन्हेउँ प्रगट न कारन तेहीं । अस कहि चरन गहे बैदेहीं ॥ २ ॥
बिनय प्रेम बस भई भवानी । खसी माल मूरति मुसुकानी ॥
सादर सियँ प्रसादु सिर धरेऊ । बोली गौरि हरषु हियँ भरेऊ ॥ ३ ॥
सुनु सिय सत्य असीस हमारी । पूजिहि मन कामना तुम्हारी ॥
नारद बचन सदा सुचि साचा । सो बरु मिलिहि जाहिं मनु राचा ॥ ४ ॥

Cau.: sevata tohi sulabha phala cārī, baradāyanī purāri piārī.
debi pūji pada kamala tumhāre, sura nara muni saba hohī sukhāre.1.
mora manorathu jānahu nīkē, basahu sadā ura pura sabahī kē.
kīnheū pragaṭa na kārana tehī, asa kahi carana gahe baidehī.2.
binaya prema basa bhaī bhavānī, khasī māla mūrati musukānī.
sādara siyā prasādu sira dhareū, bolī gauri haraṣu hiyā bhareū.3.
sunu siya satya asīsa hamārī, pūjihi mana kāmānā tumhārī.
nārada bacana sadā suci sēcā, so baru milihi jāhī manu rēcā.4.

“The fourfold rewards of life (viz., religious merit, worldly riches, sensuous enjoyment and Liberation) are easily attainable through Your service, O bestower of boons, beloved of Śiva (the Slayer of Tripura)! All who adore Your lotus feet, O Shining One, attain happiness, be they gods, men or sages. You know well my heart’s longing since You ever dwell in the town of every heart. That is why I have refrained from openly declaring it.” With these words Videha’s Daughter clasped the feet of the image. Bhavānī was overcome by Her meekness and devotion; the wreath on the image dropped and the idol smiled. Sītā reverently placed the divine gift on Her head. Gaurī’s heart was filled with delight while She spoke, “Hear, Sītā, my infallible blessing: Your heart’s desire shall be accomplished. Nārada’s words are ever faultless and true; the suitor on whom Your heart is set shall, indeed, be Yours.” (1—4)

छं०— मनु जाहिं राचेउ मिलिहि सो बरु सहज सुंदर साँवरो ।
करुना निधान सुजान सीलु सनेहु जानत रावरो ॥
एहि भाँति गौरि असीस सुनि सिय सहित हियँ हरषीं अली ।
तुलसी भवानिहि पूजि पुनि पुनि मुदित मन मंदिर चली ॥

Cham.: manu jāhī rēcēu milihi so baru sahaja suṁdara sāvaro,
karunā nidhāna sujāna sīlu sanehu jānata rāvaro.
ehi bhāti gauri asīsa suni siya sahita hiyā haraṣī alī,
tulasī bhavānihi pūji puni puni mudita mana maṁdira calī.

“The dark-complexioned and naturally handsome suitor of whom You are enamoured shall, indeed, be Yours. The gracious and omniscient Lord is aware of your fidelity and love.” Sītā and all Her companions were delighted at heart to hear this blessing from Gaurī’s lips. Worshipping Goddess Bhavānī again and again Sītā, says Tulasīdāsa, returned to Her abode, rejoicing in Her heart.

सौ०— जानि गौरि अनुकूल सिय हिय हरषु न जाइ कहि ।

मंजुल मंगल मूल बाम अंग फरकन लगे ॥ २३६ ॥

So.: jāni gauri anukūla siya hiya haraṣu na jāi kahi,
maṁjula maṁgala mūla bāma aṁga pharakana lage.236.

Finding Gaurī favourably disposed towards Her, Sītā was more glad of heart than words can tell. Her left limbs began to throb, indicating Her source of good fortune. (236)

चौ०— हृदयँ सराहत सीय लोनाई । गुर समीप गवने दोउ भाई ॥
राम कहा सबु कौसिक पाहीं । सरल सुभाउ छुअत छल नाहीं ॥ १ ॥
सुमन पाइ मुनि पूजा कीन्ही । पुनि असीस दुहु भाइन्ह दीन्ही ॥
सुफल मनोरथ होहुँ तुम्हारे । रामु लखनु सुनि भए सुखारे ॥ २ ॥
करि भोजनु मुनिबर बिग्यानी । लगे कहन कछु कथा पुरानी ॥
बिगत दिवसु गुरु आयसु पाई । संध्या करन चले दोउ भाई ॥ ३ ॥
प्राची दिसि ससि उयउ सुहावा । सिय मुख सरिस देखि सुख पावा ॥
बहुरि बिचारु कीन्ह मन माहीं । सीय बदन सम हिमकर नाहीं ॥ ४ ॥

Cau.: hr̥dayā sarāhata sīya lonāi, gura samīpa gavane dou bhāi.
rāma kahā sabu kausika pāhī, sarala subhāu chuata chala nāhī.1.
sumana pāi muni pūjā kīnhī, puni asīsa duhu bhāinha dīnhī.
suphala manoratha hohū tumhāre, rāmu lakhanu suni bhae sukhāre.2.
kari bhojanu munibara bigyānī, lage kahana kachu kathā purānī.
bigata divasu guru āyasu pāi, saṁdhyā karana cale dou bhāi.3.
prācī disī sasi uyau suhāvā, siya mukha sarisa dekhi sukhu pāvā.
bahuri bicāru kīnha mana māhī, sīya badana sama himakara nāhī.4.

Inwardly praising Sītā’s beauty, the two brothers returned to their Guru (Viśvāmitra). Śrī Rāma related everything to Kauśika; for He was innocent of heart and free from all guile. Having got the flowers the sage performed his devotions and then blessed the two brothers, saying, “May your heart’s desire be accomplished.” Rāma and Lakṣmaṇa were glad to hear the benediction. After finishing his meals the great and illumined hermit, Viśvāmitra, began to recite old legends. The day was thus spent; and obtaining the Guru’s permission the two brothers proceeded to say their evening prayers. In the meantime the charming moon rose in the eastern horizon; perceiving that her orb resembled Sītā’s face Śrī Rāma felt happy. The Lord then reasoned within Himself. The queen of night bears no resemblance to Sītā. (1—4)

दो०— जनमु सिंधु पुनि बंधु बिषु दिन मलीन सकलंक ।

सिय मुख समता पाव किमि चंदु बापुरो रंक ॥ २३७ ॥

**Do.: janamu siṁdhu puni baṁdhu biṣu dina malīna sakalaṁka,
siya mukha samatā pāva kimi caṁdu bāpuro raṁka.237.**

“Born of the ocean (with its salt water), with poison for her brother, dim and obscure by the day and with a dark spot in her orb, how can the poor and wretched moon be matched with Sītā’s countenance ?”* (237)

चौ०— घटइ बढइ बिरहिनि दुखदाई । ग्रसइ राहु निज संधिहिं पाई ॥
कोक सोकप्रद पंकज द्रोही । अवगुन बहुत चंद्रमा तोही ॥ १ ॥
बैदेही मुख पटतर दीन्हे । होइ दोषु बड़ अनुचित कीन्हे ॥
सिय मुखछबि बिधु ब्याज बखानी । गुर पहिं चले निसा बड़ि जानी ॥ २ ॥
करि मुनि चरन सरोज प्रनामा । आयसु पाइ कीन्ह बिश्रामा ॥
बिगत निसा रघुनायक जागे । बंधु बिलोकि कहन अस लागे ॥ ३ ॥
उयउ अरुन अवलोकहु ताता । पंकज कोक लोक सुखदाता ॥
बोले लखनु जोरि जुग पानी । प्रभु प्रभाउ सूचक मृदु बानी ॥ ४ ॥

Cau.: ghaṭai baRhai birahini dukhadāi, grasai rāhu nija saṁdhihī pāi.
koka sokaprada paṁkaja drohī, avaguna bahuta caṁdramā tohī.1.
baidehī mukha paṭatara dīnhe, hoi doṣu baRa anucita kīnhe.
siya mukhachabi bidhu byāja bakhānī, gura pahī cale nisā baRi jānī.2.
kari muni carana saroja pranāmā, āyasu pāi kīnha biśrāmā.
bigata nisā raghunāyaka jāge, baṁdhu biloki kahana asa lāge.3.
uyau aruna avalokahu tātā, paṁkaja koka loka sukhadātā.
bole lakhanu jori juga pānī, prabhu prabhāu sūcaka mṛdu bānī.4.

“Again, the moon waxes and wanes; she is the curse of lovesick damsels and is devoured by Rāhu when she crosses the latter’s orbit. She causes anguish to the Cakravāka (the ruddy goose) and withers the lotus. O moon, there are numerous faults in you. One would incur the blame of having done a highly improper act by comparing you with the countenance of Videha’s daughter.” Thus finding in the moon a pretext for extolling the beauty of Sītā’s countenance and perceiving that the night had far advanced, Śrī Rāma returned to His Guru; and bowing at the sage’s lotus feet and receiving his permission He retired to rest. At the close of night the Lord of Raghus woke; and looking towards His brother He began to speak thus, “Lo, brother, the day has dawned to the delight of the lotus, the Cakravāka and the whole world.” Joining both of his palms Lakṣmaṇa gently spoke the following words indicative of the Lord’s glory:— (1—4)

दो०— अरुनोदयँ सकुचे कुमुद उडगन जोति मलीन ।
जिमि तुम्हार आगमन सुनि भए नृपति बलहीन ॥ २३८ ॥

**Do.: arunodayāṁ sakuçe kumuda uḍagana joti malīna,
jimi tumhāra āgamana suni bhae nṛpati balahīna.238.**

* The moon is one of the fourteen jewels (treasures of the world) that were churned out of the ocean by the joint efforts of the gods and demons at the dawn of creation. It is to this Paurāṇika legend that the Lord refers to above. The very first product of this churning was poison, which was swallowed by Lord Śiva. It is in this sense that the moon is spoken of as having poison for a brother.

“The day having dawned, the lily has faded and the brightness of the stars is dimmed, just as at the news of Your arrival all the princes (assembled here) have grown faint.” (238)

चौ०— नृप सब नखत करहिं उजिआरी । टारि न सकहिं चाप तम भारी ॥
 कमल कोक मधुकर खग नाना । हरषे सकल निसा अवसाना ॥ १ ॥
 ऐसेहिं प्रभु सब भगत तुम्हारे । होइहहिं टूटें धनुष सुखारे ॥
 उयउ भानु बिनु श्रम तम नासा । दुरे नखत जग तेजु प्रकासा ॥ २ ॥
 रबि निज उदय व्याज रघुराया । प्रभु प्रतापु सब नृपन्ह दिखाया ॥
 तव भुज बल महिमा उदघाटी । प्रगटी धनु बिघटन परिपाटी ॥ ३ ॥
 बंधु बचन सुनि प्रभु मुसुकाने । होइ सुचि सहज पुनीत नहाने ॥
 नित्यक्रिया करि गुरु पहिं आए । चरन सरोज सुभग सिर नाए ॥ ४ ॥
 सतानंदु तब जनक बोलाए । कौसिक मुनि पहिं तुरत पठाए ॥
 जनक बिनय तिन्ह आइ सुनाई । हरषे बोलि लिए दोउ भाई ॥ ५ ॥

Cau.: nrpa saba nakhata karahī ujīārī, ṭārī na sakahī cāpa tama bhārī.
 kamala koka madhukara khaga nānā, haraṣe sakala nisā avasānā.1.
 aisehī prabhu saba bhagata tumhāre, hoihahī ṭūṭē dhanuṣa sukhāre.
 uyau bhānu binu śrama tama nāsā, dure nakhata jaga teju prakāsā.2.
 rabi nija udaya byāja raghurāyā, prabhu pratāpu saba nrpanha dikhāyā.
 tava bhuja bala mahimā udaghāṭī, pragaṭī dhanu bighaṭana paripāṭī.3.
 baṁdhu bacana suni prabhu musukāne, hoi suci sahaja punīta nahāne.
 nityakriyā kari guru pahī āe, carana saroja subhaga sira nāe.4.
 satānaṁdu taba janaka bolāe, kausika muni pahī turata paṭhāe.
 janaka binaya tinha āi sunāi, haraṣe boli lie dou bhāi.5.

“Though twinkling like stars, all the princes put together are unable to lift the thick darkness in the form of the bow. And just as lotuses and bees and the Cakravāka and various other birds rejoice over the termination of night, even so, my lord, all Your devotees will be glad when the bow is broken. Lo, the sun is up and the darkness has automatically disappeared; the stars have vanished out of sight and light flashes upon the world. Under pretence of its rising, O Lord of Raghus, the sun has demonstrated to all the princes the glory of my lord (Yourself). It is in order to reveal the might of Your arms that the process of breaking the bow has been set into operation.” The Lord smiled at these remarks of His brother. He who is pure by His very nature then performed the daily acts of purification and bathed, and after finishing the daily routine of prayer etc., called on His Guru and the two brothers bowed their graceful heads at his lotus feet. Meanwhile King Janaka summoned his preceptor Śatānanda and sent him at once to the sage Kauśika. Śatānanda communicated to Viśvāmitra Janaka’s humble submission and Viśvāmitra gladly sent for the two brothers. (1—5)

दो०— सतानंद पद बंदि प्रभु बैठे गुर पहिं जाइ ।
 चलहु तात मुनि कहेउ तब पठवा जनक बोलाइ ॥ २३९ ॥
 Do.: satānaṁda pada baṁdi prabhu baiṭhe gura pahī jāi,
 calahu tāta muni kaheu taba paṭhavā janaka bolāi.239.

Adoring Śatānanda's feet the Lord went and sat down by His Guru; the sage then said, "Come on, my son: Janaka has sent for us." (239)

[PAUSE 8 FOR A THIRTY-DAY RECITATION]

[PAUSE 2 FOR A NINE-DAY RECITATION]

चौ०— सीय स्वयंबरु देखिअ जाई। ईसु काहि धौं देइ बड़ाई॥
 लखन कहा जस भाजनु सोई। नाथ कृपा तव जापर होई॥ १॥
 हरषे मुनि सब सुनि बर बानी। दीन्हि असीस सबहिं सुखु मानी॥
 पुनि मुनिबृंद समेत कृपाला। देखन चले धनुषमख साला॥ २॥
 रंगभूमि आए दोउ भाई। असि सुधि सब पुरबासिन्ह पाई॥
 चले सकल गृह काज बिसारी। बाल जुबान जरठ नर नारी॥ ३॥
 देखी जनक भीर भै भारी। सुचि सेवक सब लिए हँकारी॥
 तुरत सकल लोगन्ह पहिं जाहू। आसन उचित देहु सब काहू॥ ४॥

Cau.: sīya svayambaru dekhia jāi, īsu kāhi dhaũ dei baRāi.
 lakhana kahā jasa bhājanu soī, nātha krpā tava jāpara hoī.1.
 haraṣe muni saba suni bara bānī, dīnhi asīsa sabahī sukhu mānī.
 puni munibṛnda sameta kṛpālā, dekhana cale dhanuṣamakha sālā.2.
 raṅgabhūmi āe dou bhāi, asi sudhi saba purabāsinha pāi.
 cale sakala gr̥ha kāja bisārī, bāla jubāna jarāṭha nara nārī.3.
 dekhī janaka bhīra bhai bhārī, suci sevaka saba lie hāṅkārī.
 turata sakala loganha pahī jāhū, āsana ucita dehu saba kāhū.4.

"Let us go and see how Sitā elects her husband; we have yet to see whom Providence chooses to honour." Said Lakṣmaṇa, "He alone deserves glory, my lord, who enjoys your favour." The whole company of hermits rejoiced to hear these apt words and with a delighted heart they all gave their blessing to him. Accompanied by the whole throng of hermits the gracious Lord then proceeded to visit the arena intended for the bow-sacrifice. When the inhabitants of the town got the news that the two brothers had reached the arena, they all sallied forth, oblivious of their homes and duties—men and women, young and old and even children. When Janaka saw that a huge crowd had collected there, he sent for all his trusted servants and said, "Go and see all the people at once and marshal them to their proper seats." (1—4)

दो०— कहि मृदु बचन बिनीत तिन्ह बैठारे नर नारि।

उत्तम मध्यम नीच लघु निज निज थल अनुहारि॥ २४० ॥

Do.: kahi mṛdu bacana binīta tinha baiṭhāre nara nārī,
 uttama madhyama nīca laghu nija nija thala anuhārī.240.

Addressing soft and polite words to the citizens, the servants seated them all, both men and women, in their appropriate places, whether noble or middling, humble or low. (240)

चौ०— राजकुअँर तेहि अवसर आए। मनहुँ मनोहरता तन छाए॥
 गुन सागर नागर बर बीरा। सुंदर स्यामल गौर सरीरा॥ १॥

राज समाज बिराजत रूरे । उडगन महुँ जनु जुग बिधु पूरे ॥
 जिन्ह कें रही भावना जैसी । प्रभु मूरति तिन्ह देखी तैसी ॥ २ ॥
 देखहिं रूप महा रनधीरा । मनहुँ बीर रसु धरें सरीरा ॥
 डरे कुटिल नृप प्रभुहि निहारी । मनहुँ भयानक मूरति भारी ॥ ३ ॥
 रहे असुर छल छोनिष बेषा । तिन्ह प्रभु प्रगट कालसम देखा ॥
 पुरबासिन्ह देखे दोउ भाई । नरभूषन लोचन सुखदाई ॥ ४ ॥

Cau.: rājakuāra tehi avasara āe, manahū manoharatā tana chāe.
 guna sāgara nāgara bara bīrā, suṁdara syāmala gaura sarīrā.1.
 rāja samāja birājata rūre, uḍagana mahū janu juga bidhu pūre.
 jinha kē rahī bhāvanā jaisī, prabhu mūrati tinha dekhi taisī.2.
 dekhahī rūpa mahā ranadhīrā, manahū bīra rasu dharē sarīrā.
 ḍare kuṭila nṛpa prabhuhi nihārī, manahū bhayānaka mūrati bhārī.3.
 rahe asura chala chonipa beṣā, tinha prabhu pragaṭa kālasama dekhā.
 purabāsinha dekhe dou bhāī, narabhūṣana locana sukhadāī.4.

Meanwhile there arrived the two princes, the very abodes of beauty as it were, both ocean of goodness, polished in manners and gallant heroes, charming of forms, the one dark and the other fair. Shining bright in the galaxy of princes, they looked like two full moons in a circle of stars. Everyone looked on the Lord's form according to the conception each had about Him. Those who were surpassingly staunch in battle gazed on His form as though He was the heroic sentiment personified. The wicked kings trembled at the sight of the Lord as if He had a most terrible form. The demons, who were cunningly disguised as princes, beheld the Lord as Death in visible form, while the citizens regarded the two brothers as the ornaments of humanity and the delight of their eyes. (1—4)

दो०— नारि बिलोकहिं हरषि हियँ निज निज रुचि अनुरूप ।

जनु सोहत सिंगार धरि मूरति परम अनूप ॥ २४१ ॥

Do.: nāri bilokahī haraṣi hiyā nija nija ruci anurūpa,
 janu sohata siṁgāra dhari mūrati parama anūpa.241.

With joy in their heart the women saw Him according to the attitude of mind each had towards Him, as if the erotic sentiment itself had appeared in an utterly incomparable form. (241)

चौ०— बिदुषन्ह प्रभु बिराटमय दीसा । बहु मुख कर पग लोचन सीसा ॥
 जनक जाति अवलोकहिं कैसें । सजन सगे प्रिय लागहिं जैसें ॥ १ ॥
 सहित बिदेह बिलोकहिं रानी । सिसु सम प्रीति न जाति बखानी ॥
 जोगिन्ह परम तत्त्वमय भासा । सांत सुद्ध सम सहज प्रकासा ॥ २ ॥
 हरिभगतन्ह देखे दोउ भ्राता । इष्टदेव इव सब सुख दाता ॥
 रामहि चितव भायँ जेहि सीया । सो सनेहु सुखु नहिं कथनीया ॥ ३ ॥
 उर अनुभवति न कहि सक सोऊ । कवन प्रकार कहै कबि कोऊ ॥
 एहि बिधि रहा जाहि जस भाऊ । तेहि तस देखेउ कोसलराऊ ॥ ४ ॥

Cau.: **biduṣanha prabhu birāṭamaya dīsā, bahu mukha kara paga locana sīsā.**
janaka jāti avalokahī kaisē, sajana sage priya lāgahī jaisē.1.
sahita bideha bilokahī rānī, sisu sama prīti na jāti bakhānī.
joginha parama tattvamaya bhāsā, sām̐ta suddha sama sahaja prakāsā.2.
haribhagatanha dekhe dou bhrātā, iṣṭadeva iva saba sukha dātā.
rāmahi citava bhāyā jehi sīyā, so sanehu sukhu nahī kathanīyā.3.
ura anubhavati na kahi saka soū, kavana prakāra kahai kabi koū.
ehi bidhi rahā jāhi jasa bhāū, tehī tasa dekheu kosalarāū.4.

The wise saw the Lord in His cosmic form, with many faces, hands, feet, eyes and heads. And how did He appear to Janaka's kinsmen? Like one's own beloved relation. The queen, no less than the king, regarded Him with unspeakable love like a dear child. To the Yogis (those ever united with God) He shone forth as no other than the highest truth, placid, unsullied, equipoised, and resplendent by its very nature. The devotees of Śrī Hari beheld the two brothers as their beloved deity, the fountain of all joy. The emotion of love and joy with which Śītā gazed on Śrī Rāma was ineffable. She felt the emotion in Her breast, but could not utter it; how, then, can a poet describe it? In this way everyone regarded the Lord of Ayodhyā according to the attitude of mind each had towards Him. (1—4)

दो०— राजत राज समाज महुँ कोसलराज किसोर ।

सुंदर स्यामल गौर तन बिस्व बिलोचन चोर ॥ २४२ ॥

Do.: **rājata rāja samāja mahū kosalarāja kisora,**
suṁdara syāmala gaura tana bisva bilocana cora.242.

Thus shone in the assembly of kings the two lovely princes of Ayodhyā, the one dark and the other fair of form, catching the eyes of the whole universe. (242)

चौ०— सहज मनोहर मूरति दोऊ । कोटि काम उपमा लघु सोऊ ॥
 सरद चंद निंदक मुख नीके । नीरज नयन भावते जी के ॥ १ ॥
 चितवनि चारु मार मनु हरनी । भावति हृदय जाति नहिं बरनी ॥
 कल कपोल श्रुति कुंडल लोला । चिबुक अधर सुंदर मृदु बोला ॥ २ ॥
 कुमुदबंधु कर निंदक हाँसा । भृकुटी बिकट मनोहर नासा ॥
 भाल बिसाल तिलक झलकाहीं । कच बिलोकि अलि अवलि लजाहीं ॥ ३ ॥
 पीत चौतनीं सिरन्हि सुहाई । कुसुम कलीं बिच बीच बनाई ॥
 रेखें रुचिर कंबु कल गीवाँ । जनु त्रिभुवन सुषमा की सीवाँ ॥ ४ ॥

Cau.: **sahaja manohara mūrati doū, koṭi kāma upamā laghu soū.**
sarada caṁda niṁdaka mukha nīke, nīraja nayana bhāvate jī ke.1.
citavani cāru māra manu haranī, bhāvati hṛdaya jāti nahī baranī.
kala kapola śruti kuṁḍala lolā, cibuka adhara suṁdara mṛdu bolā.2.
kumudabaṁdhu kara niṁdaka hāsā, bhṛkuṭī bikaṭa manohara nāsā.
bhāla bisāla tilaka jhalakāhī, kaca biloki ali avalī lajāhī.3.
pīta cautani siranhi suhāī, kusuma kalī bica bīca banāī.
rekhe rucira kambu kala gīvā, janu tribhuvana suṣamā kī sīvā.4.

Both were embodiments of natural grace; even millions of Cupids were a poor match for them. Their charming faces mocked the autumnal moon, and their lotus-like eyes were soul-ravishing. Their winning glances captivated the heart of even Cupid; they were so unspeakably endearing. With beautiful cheeks, ears adorned with swinging pendants, a charming chin and lips and a sweet voice, their smile ridiculed the moonbeams. With arched eyebrows and a beautiful nose, the sacred mark shone on their broad forehead, and their locks of hair put to shame a swarm of bees. Yellow caps of a rectangular shape, which were embroidered here and there with figures of flower-buds, adorned their heads. Their necks, which vied in their spiral form with a conch-shell bore a triple line, which constituted as it were the high watermark of beauty in all the three worlds. (1—4)

दो०— कुंजर मनि कंठा कलित उरन्हि तुलसिका माल ।

बृषभ कंध केहरि ठवनि बल निधि बाहु बिसाल ॥ २४३ ॥

Do.: **kumjara mani kaṁṭhā kalita uranhi tulasikā māla,**
br̥ṣabha kaṁdha kehari ṭhavani bala nidhi bāhu bisāla.243.

Their breast was adorned with necklace of pearls found in elephants foreheads and wreaths of Tulasī. With shoulders resembling the lump of a bull they stood like lions and had mighty long arms. (243)

चौ०— कटि तूनीर पीत पट बाँधें । कर सर धनुष बाम बर काँधें ॥

पीत जग्य उपबीत सुहाए । नख सिख मंजु महाछबि छाए ॥ १ ॥

देखि लोग सब भए सुखारे । एकटक लोचन चलत न तारे ॥

हरषे जनकु देखि दोउ भाई । मुनि पद कमल गहे तब जाई ॥ २ ॥

करि बिनती निज कथा सुनाई । रंग अवनि सब मुनिहि देखाई ॥

जहँ जहँ जाहिँ कुअँर बर दोऊ । तहँ तहँ चकित चितव सबु कोऊ ॥ ३ ॥

निज निज रुख रामहि सबु देखा । कोउ न जान कछु मरमु बिसेषा ॥

भलि रचना मुनि नृप सन कहेऊ । राजाँ मुदित महासुख लहेऊ ॥ ४ ॥

Cau.: **kaṭi tūnīra pīta paṭa bādhē, kara sara dhanuṣa bāma bara kādhē.**
pīta jagya upabīta suhāe, nakha sikha maṁju mahāchabi chāe.1.
dekhi loga saba bhae sukhāre, ekaṭaka locana calata na tāre.
haraṣe janaku dekhi dou bhāi, muni pada kamala gahe taba jāi.2.
kari binatī nija kathā sunāi, raṁga avani saba munihi dekhāi.
jahā jahā jāhī kuāra bara doū, tahā tahā cakita citava sabu koū.3.
nija nija rukha rāmahi sabu dekhā, kou na jāna kachu maramu biseṣā.
bhali racanā muni nṛpa sana kaheū, rājā mudita mahāsukha laheū.4.

They bore at their back a quiver secured with a yellow cloth wrapped round their waist, and held an arrow in their right hand; while a bow and a charming sacred thread, also of yellow tint, were slung across their left shoulder. In short, the two princes were lovely from head to foot and were the very embodiments of great charm. Everyone who saw them felt delighted; people gazed at them with unwinking eyes and their pupils too did not move. King Janaka himself rejoiced to behold the two brothers; presently he went and

clasped the sage's lotus-feet. Paying him homage he related to him his story and showed him round the whole arena. Whithersoever the two elegant princes betook themselves, all regarded them with wonder. Every man found Śrī Rāma facing himself; but none could perceive the great mystery behind it. The sage told the king that the arrangements were splendid; and the king was highly satisfied and pleased to hear this. (1—4)

दो०— सब मंचन्ह तें मंचु एक सुंदर बिसद बिसाल ।
मुनि समेत दोउ बंधु तहँ बैठारे महिपाल ॥ २४४ ॥

Do.: **saba mañcanha tẽ mañcu eka suṁdara bisada bisāla,**
muni sameta dou baṁdhu tahā baiṭhāre mahipāla.244.

Of all the tiers of raised seats one was beautiful, bright and capacious above all the rest; the king seated the two brothers alongwith the sage thereon. (244)

चौ०— प्रभुहि देखि सब नृप हियँ हारे । जनु राकेस उदय भएँ तारे ॥
असि प्रतीति सब के मन माहीं । राम चाप तोरब सक नाहीं ॥ १ ॥
बिनु भंजेहुँ भव धनुषु बिसाला । मेलिहि सीय राम उर माला ॥
अस बिचारि गवनहु घर भाई । जसु प्रतापु बलु तेजु गवाई ॥ २ ॥
बिहसे अपर भूप सुनि बानी । जे अबिबेक अंध अभिमानी ॥
तोरेहुँ धनुषु ब्याहु अवगाहा । बिनु तोरें को कुअँरि बिआहा ॥ ३ ॥
एक बार कालउ किन होऊ । सिय हित समर जितब हम सोऊ ॥
यह सुनि अवर महिप मुसुकाने । धरमसील हरिभगत सयाने ॥ ४ ॥

Cau.: **prabhuhi dekhi saba nṛpa hiyā hāre, janu rākesa udaya bhaẽ tāre.**
asi pratīti saba ke mana māhī, rāma cāpa toraba saka nāhī.1.
binu bhañjehũ bhava dhanuṣu bisālā, melihi sīya rāma ura mālā.
asa bicāri gavanahu ghara bhāi, jasu pratāpu balu teju gavāi.2.
bihase apara bhūpa suni bānī, je abibeka aṁdha abhimānī.
torehũ dhanuṣu byāhu avagāhā, binu torẽ ko kuāri biāhā.3.
eka bāra kālau kina hoũ, siya hita samara jītaba hama soũ.
yaha suni avara mahipa musukāne, dharamasīla haribhagata sayāne.4.

All the kings were disheartened at the sight of the Lord, just as stars fade away with the rising of the full moon. For they all felt inwardly assured that Rāma would undoubtedly break the bow; or, even if the huge bow of Śiva proved too strong for Him, that Sītā would still place the garland of victory round His neck. They therefore, said to one another, "Realizing this, brothers, let us turn homewards, casting to the winds all glory, fame, strength and pride." Other princes, who were blinded with ignorance and pride, laughed at this and said, "Union with the princess is a far cry for Rāma even if he succeeds in breaking the bow; who, then, can wed her without breaking it ? Should Death himself for once come forth against us, even him we would conquer in battle for Sītā's sake." At this other princes, who were pious and sensible and devoted to Śrī Hari, smiled and said:— (1—4)

सो०— सीय बिआहबि राम गरब दूरि करि नृपन्ह के ।
जीति को सक संग्राम दसरथ के रन बाँकुरे ॥ २४५ ॥

**So.: sīya biāhabi rāma garaba dūri kari nṛpanha ke,
jīti ko saka saṁgrāma dasaratha ke rana bākure.245.**

“Rāma will certainly marry Sītā to the discomfiture of these arrogant princes; for who can conquer in battle the valiant sons of Daśaratha? (245)

चौ०— व्यर्थ मरहु जनि गाल बजाई । मन मोदकन्हि कि भूख बुताई ॥
सिख हमारि सुनि परम पुनीता । जगदंबा जानहु जियँ सीता ॥ १ ॥
जगत पिता रघुपतिहि बिचारी । भरि लोचन छबि लेहु निहारी ॥
सुंदर सुखद सकल गुन रासी । ए दोउ बंधु संभु उर बासी ॥ २ ॥
सुधा समुद्र समीप बिहाई । मृगजलु निरखि मरहु कत धाई ॥
करहु जाइ जा कहूँ जोड़ भावा । हम तौ आजु जनम फलु पावा ॥ ३ ॥
अस कहि भले भूप अनुरागे । रूप अनूप बिलोकन लागे ॥
देखहिं सुर नभ चढ़े बिमाना । बरषहिं सुमन करहिं कल गाना ॥ ४ ॥

Cau.: byartha marahu jani gāla bajāi, mana modakanhi ki bhūkha butāi.
sikha hamāri suni parama punītā, jagadāmbā jānahu jiyā sītā.1.
jagata pitā raghupatihi bicārī, bhari locana chabi lehu nihārī.
suṁdara sukhada sakala guna rāsī, e dou baṁdhu saṁbhu ura bāsī.2.
sudhā samudra samīpa bihāi, mṛgajalu nirakhi marahu kata dhāi.
karahu jāi jā kahū joi bhāvā, hama tau āju janama phalu pāvā.3.
asa kahi bhale bhūpa anurāge, rūpa anūpa bilokana lāge.
dekhahī sura nabha caRhe bimānā, baraṣahī sumana karahī kala gānā.4.

“Do not thus brag unnecessarily: hunger cannot be satiated with imaginary sweets. Listen to this my most salutary advice; be inwardly assured that Sītā is no other than the Mother of the universe. And recognizing the Lord of Raghus as the father of the universe, feast your eyes to their fill on His beauty. Fountains of joy and embodiments of all virtues, these two charming brothers have their abode in Śambhu’s heart. Leaving an ocean of nectar, which is so near, why should you run in pursuit of a mirage and court death? Or else do whatever pleases you individually; we for our part have reaped today the fruit of our human birth.” So saying the good kings turned to gaze with affection on the picture of incomparable beauty; while in heaven the gods witnessed the spectacle from their aerial cars, and raining down flowers sang in melodious strains. (1—4)

दो०— जानि सुअवसरु सीय तब पठई जनक बोलाइ ।

चतुर सखीं सुंदर सकल सादर चलीं लवाइ ॥ २४६ ॥

**Do.: jāni suavasaru sīya taba paṭhāi janaka bolāi,
catura sakhiṁ suṁdara sakala sādara calī lavāi.246.**

Finding it an appropriate occasion Janaka then sent for Sītā; and Her companions, all lovely and accomplished, escorted Her with due honour. (246)

चौ०— सिय सोभा नहिं जाइ बखानी । जगदंबिका रूप गुन खानी ॥
उपमा सकल मोहि लघु लागीं । प्राकृत नारि अंग अनुरागीं ॥ १ ॥

सिय बरनिअ तेइ उपमा देई । कुकबि कहाइ अजसु को लेई ॥
 जौं पटतरिअ तीय सम सीया । जग असि जुबति कहाँ कमनीया ॥ २ ॥
 गिरा मुखर तन अरध भवानी । रति अति दुखित अतनु पति जानी ॥
 बिष बारुनी बंधु प्रिय जेही । कहिअ रमासम किमि बैदेही ॥ ३ ॥
 जौं छबि सुधा पयोनिधि होई । परम रूपमय कच्छपु सोई ॥
 सोभा रजु मंदरु सिंगारु । मथै पानि पंकज निज मारु ॥ ४ ॥

Cau.: siya sobhā nahī jāi bakhānī, jagadāmbikā rūpa guna khānī.
 upamā sakala mohi laghu lāgī, prākṛta nāri aṁga anurāgī.1.
 siya barania tei upamā deī, kukabi kahāi ajasu ko leī.
 jāṁ paṭataria tiya sama siyā, jaga asi jubati kahā kamanīyā.2.
 girā mukhara tana aradha bhavānī, rati ati dukhita atanu pati jānī.
 biṣa bārunī baṁdhu priya jehī, kahia ramāsama kimi baidehī.3.
 jāṁ chabi sudhā payonidhi hoī, parama rūpamaya kacchapu soī.
 sobhā raju maṁdaru siṁgārū, mathai pāni paṁkaja nija mārū.4.

Sitā's beauty defies all description, Mother of the universe that She is and an embodiment of charm and excellence. All comparisons seem to me too poor; for they have affinity with the limbs of mortal women. Proceeding to depict Sitā with the help of those very similes why should one earn the title of an unworthy poet and court ill-repute? Should Sitā be likened to any woman of this material creation, where in this world shall one come across such a lovely damsel? The goddess of speech (Sarasvatī), for instance, is a chatterer; while Bhavānī possesses only half a body (the other half being represented by her lord, Śiva). And Rati (Love's consort) is extremely distressed by the thought of her husband being without a form. And it is quite out of the question to compare Videha's Daughter with Ramā, who has poison and spirituous liquor for her dear brothers. Supposing there was an ocean of nectar in the form of loveliness and the tortoise serving as a base for churning it was an embodiment of consummate beauty, and if splendour itself were to take the form of a cord, the erotic sentiment should crystallize and assume the shape of Mount Mandara and the god of love himself were to churn this ocean with his own hands—

(1—4)

दो०— एहि बिधि उपजै लच्छि जब सुंदरता सुख मूल ।

तदपि सकोच समेत कबि कहहिं सीय समतूल ॥ २४७ ॥

Do.: ehi bidhi upajai lacchi jaba suṁdaratā sukha mūla,
 tadapi sakoca sameta kabi kahahī siya samatūla.247.

And if from such churning were to be born a Lakṣmī, who was the source of all loveliness and joy, the poet would even then hesitatingly declare her as analogous to Sitā.

(247)

चौ०— चलीं संग लै सखीं सयानी । गावत गीत मनोहर बानी ॥

सोह नवल तनु सुंदर सारी । जगत जननि अतुलित छबि भारी ॥ १ ॥

भूषन सकल सुदेस सुहाए । अंग अंग रचि सखिन्ह बनाए ॥

रंगभूमि जब सिय पगु धारी । देखि रूप मोहे नर नारी ॥ २ ॥

हरषि सुरन्ह दुंदुभीं बजाई । बरषि प्रसून अपछरा गाई ॥
 पानि सरोज सोह जयमाला । अवचट चितए सकल भुआला ॥ ३ ॥
 सीय चकित चित रामहि चाहा । भए मोहबस सब नरनाहा ॥
 मुनि समीप देखे दोउ भाई । लगे ललकि लोचन निधि पाई ॥ ४ ॥

Cau.: calī saṁga lai sakhī sayānī, gāvata gīta manohara bānī.
 soha navala tanu surndara sārī, jagata janani atulita chabi bhārī.1.
 bhūṣana sakala sudesā suhāe, aṁga aṁga raci sakhinha banāe.
 raṁgabhūmi jaba siya pagu dhārī, dekhi rūpa mohe nara nārī.2.
 haraṣi suranha dumdubhī bajāī, baraṣi prasūna apacharā gāī.
 pāni saroja soha jayamālā, avacaṭa citae sakala bhuālā.3.
 sīya cakita cita rāmaḥi cāhā, bhae mohabasa saba naranāhā.
 muni samīpa dekhe dou bhāī, lage lalaki locana nidhi pāī.4.

Sītā's clever companions escorted Her to the arena, singing songs in a charming voice. A beautiful Sārī (covering for the body) adorned Her youthful frame; the Mother of the universe was incomparable in her exquisite beauty. Ornaments of all kinds had been beautifully set in their appropriate places, each limb having been decked by Her companions with great care. When Sītā stepped into the arena, men and women alike were fascinated by Her charms. The gods gladly sounded their kettledrums, while celestial damsels rained down flowers in the midst of songs. In Her lotus-like hands sparkled the wreath of victory, as She cast a hurried glance at all the princes. While Sītā looked for Śrī Rāma with anxious heart, all the princes found themselves in the grip of infatuation. Presently Sītā discovered the two brothers by the side of the sage, and Her eyes greedily fell on them as on a long-lost treasure. (1—4)

दो०— गुरजन लाज समाजु बड़ देखि सीय सकुचानि ।

लागि बिलोकन सखिन्ह तन रघुबीरहि उर आनि ॥ २४८ ॥

Do.: gurajana lāja samāju baRa dekhi sīya sakucāni,
 lāgi bilokana sakhinha tana raghubīrahi ura āni.248.

Out of natural bashfulness that She felt in the presence of elders and at the sight of the vast assemblage, Sītā shrank into Herself; and drawing the Hero of Raghu's race into Her heart She turned Her eyes towards Her companions. (248)

चौ०— राम रूपु अरु सिय छबि देखें । नर नारिन्ह परिहरीं निमेषें ॥
 सोचहिं सकल कहत सकुचाहीं । बिधि सन बिनय करहिं मन माहीं ॥ १ ॥
 हरु बिधि बेगि जनक जड़ताई । मति हमारि असि देहि सुहाई ॥
 बिनु बिचार पनु तजि नरनाहू । सीय राम कर करै बिबाहू ॥ २ ॥
 जगु भल कहिहि भाव सब काहू । हठ कीन्हें अंतहुँ उर दाहू ॥
 एहिं लालसाँ मगन सब लोगू । बरु साँवरो जानकी जोगू ॥ ३ ॥
 तब बंदीजन जनक बोलाए । बिरिदावली कहत चलि आए ॥
 कह नृपु जाइ कहहु पन मोरा । चले भाट हियँ हरषु न थोरा ॥ ४ ॥

Cau.: rāma rūpu aru siya chabi dekhē, nara nārinha pariharī nimeṣē.
 socahī sakala kahata sakucāhī, bidhi sana binaya karahī mana māhī.1.
 haru bidhi begi janaka jaRatāi, mati hamāri asi dehi suhāi.
 binu bicāra panu taji naranāhū, siya rāma kara karai bibāhū.2.
 jagu bhala kahihi bhāva saba kāhū, haṭha kīnhē aṁtahū ura dāhū.
 ehī lālasā magana saba logū, baru sāvaro jānakī jogū.3.
 taba baṁdījana janaka bolāe, biridāvalī kahata cali āe.
 kaha nṛpu jāi kahahu pana morā, cale bhāṭa hiyā haraṣu na thorā.4.

Beholding Śrī Rāma's beauty and Sītā's loveliness, men and women alike forgot to close their eyelids. All of them felt anxious in their heart but hesitated to speak; they inwardly prayed to the Creator, "Quickly take away, O Creator, Janaka's stupidity and give him right understanding like ours, so that the king without the least scruple may abandon his vow and give Sītā in marriage to Rāma. The world will speak well of him and the idea will find favour with all. On the other hand, if he persists in his folly, he shall have to rue it in the end. Everyone is absorbed in the ardent feeling that the dark-complexioned youth is a suitable match for Janaka's daughter." Then Janaka summoned the heralds, and they came eulogizing his race. The king said, "Go round and proclaim my vow." Forthwith they proceeded on their mission; there was not a little joy in their heart. (1—4)

दो०— बोले बंदी बचन बर सुनहु सकल महिपाल ।

पन बिदेह कर कहहिं हम भुजा उठाइ बिसाल ॥ २४९ ॥

Do.: bole baṁdī bacana bara sunahu sakala mahipāla,
 pana bideha kara kahahī hama bhujā uṭhāi bisāla.249.

The heralds then uttered these polite words, "Listen all princes: with our long arms uplifted we announce to you King Videha's vow:— (249)

चौ०— नृप भुजबलु बिधु सिवधनु राहू । गरुअ कठोर बिदित सब काहू ॥
 रावनु बानु महाभट भारे । देखि सरासन गवँहि सिधारे ॥ १ ॥
 सोइ पुरारि कोदंडु कठोरा । राज समाज आजु जोइ तोरा ॥
 त्रिभुवन जय समेत बैदेही । बिनहिं बिचार बरइ हठि तेही ॥ २ ॥
 सुनि पन सकल भूप अभिलाषे । भटमानी अतिसय मन माखे ॥
 परिकर बाँधि उठे अकुलाई । चले इष्टदेवन्ह सिर नाई ॥ ३ ॥
 तमकि ताकि तकि सिवधनु धरहीं । उठइ न कोटि भाँति बलु करहीं ॥
 जिन्ह के कछु बिचारु मन माहीं । चाप समीप महीप न जाहीं ॥ ४ ॥

Cau.: nṛpa bhujabalu bidhu sivadhanu rāhū, garua kaṭhora bidita saba kāhū.
 rāvanu bānu mahābhāṭa bhāre, dekhi sarāsana gavāhī sidhāre.1.
 soi purāri kodanḍu kaṭhorā, rāja samāja āju joi torā.
 tribhuvana jaya sameta baidehī, binahī bicāra barai haṭhi tehī.2.
 suni pana sakala bhūpa abhilāṣe, bhaṭamānī atisaya mana mākhe.
 parikara bādhi uṭhe akulāi, cale iṣṭadevanha sira nāi.3.
 tamaki tāki taki sivadhanu dharahī, uṭhai na koṭi bhāti balu karahī.
 jinha ke kachu bicāru mana māhī, cāpa samīpa mahīpa na jāhī.4.

“The might of arm of the various princes stands as the moon, while Śiva’s bow is the planet Rāhu as it were; it is massive and unyielding, as is well-known to all. Even the great champions Rāvaṇa and Bāṇāsura quietly slipped away as soon as they saw the bow. Whoever in this royal assembly breaks today the yonder unbending bow of Śiva shall be unhesitatingly and insistentlly wedded by Videha’s daughter and shall triumph over all the three worlds.” Hearing the vow all the princes were filled with longing, while those who prided on their valour felt very indignant. Girding up their loins they rose impatiently and bowing their heads to their chosen deity went ahead. They cast an angry look at Śiva’s bow, grappled with it with steady aim and exerted all their strength; but the bow refused to be lifted. Those princes, however, who had any sense at all did not even approach the bow. (1—4)

दो०— तमकि धरहिं धनु मूढ नृप उठइ न चलहिं लजाइ ।

मनहुँ पाइ भट बाहुबलु अधिकु अधिकु गरुआइ ॥ २५० ॥

Do.: **tamaki dharahī dhanu mūRha nrpa uṭhai na calahī lajāi,**
manahū pāi bhaṭa bāhubalu adhiku adhiku garuāi.250.

Those foolish kings indignantly strained at the bow and retired in shamefrrly when it refused to leave its position, as though it grew more and more wugthy by absorbing the might of arm of each successive warrior. (250)

चौ०— भूप सहस दस एकहि बारा । लगे उठावन टरइ न टारा ॥
डगइ न संभु सरासनु कैसें । कामी बचन सती मनु जैसें ॥ १ ॥
सब नृप भए जोगु उपहासी । जैसें बिनु बिराग संन्यासी ॥
कीरति बिजय बीरता भारी । चले चाप कर बरबस हारी ॥ २ ॥
श्रीहत भए हारि हियँ राजा । बैठे निज निज जाइ समाजा ॥
नृपन्ह बिलोकि जनकु अकुलाने । बोले बचन रोष जनु साने ॥ ३ ॥
दीप दीप के भूपति नाना । आए सुनि हम जो पनु ठाना ॥
देव दनुज धरि मनुज सरिरी । बिपुल बीर आए रनधीरा ॥ ४ ॥

Cau.: **bhūpa sahasa dasa ekahi bārā, lage uṭhāvana ṭarai na ṭārā.**
ḍagai na sambhu sarāsanu kaisē, kāmī bacana satī manu jaisē.1.
saba nrpa bhae jogu upahāsī, jaisē binu birāga saṁnyāsī.
kīrati bijaya bīratā bhārī, cale cāpa kara barabasa hārī.2.
śrīhata bhae hārī hiyā rājā, baiṭhe nija nija jāi samājā.
nrpanha biloki janaku akulāne, bole bacana roṣa janu sāne.3.
dīpa dīpa ke bhūpati nānā, āe suni hama jo panu ṭhānā.
deva danuja dhari manuja sarīrā, bipula bīra āe ranadhīrā.4.

Ten thousand kings then proceeded all at once to raise it; but it baffled all attempts at moving it. Śambhu’s bow did not stir in the same way as the mind of a virtuous lady refuses to yield to the words of a gallant. All the princes made themselves butts of ridicule like a recluse without dispassion. Helplessly forfeiting their fame, glory and great valour to the bow they returned. Confused and disheartened, the kings went and sat in the midst of their own company. Seeing the kings thus frustrated, King Janaka got impatient and spoke words as if in anger; “Hearing the vow made by me many a king

has come from diverse parts of the globe; gods and demons in human form and many other heroes, staunch in fight, have assembled. (1—4)

दो०— कुअँरि मनोहर बिजय बड़ि कीरति अति कमनीय ।

पावनिहार बिरंचि जनु रचेउ न धनु दमनीय ॥ २५१ ॥

Do.: kuāri manohara bijaya baRi kīrati ati kamanīya,
pāvanihāra biram̐ci janu raceu na dhanu damanīya.251.

“A lovely bride, a grand triumph and splendid renown are the prize; but Brahmā, it seems, has not yet created the man who may break the bow and win the above rewards.” (251)

चौ०— कहहु काहि यहु लाभु न भावा । काहुँ न संकर चाप चढ़ावा ॥
रहउ चढ़ाउब तोरब भाई । तिलु भरि भूमि न सके छड़ाई ॥ १ ॥
अब जनि कोउ माखै भट मानी । बीर बिहीन मही मैं जानी ॥
तजहु आस निज निज गृह जाहू । लिखा न बिधि बैदेहि बिबाहू ॥ २ ॥
सुकृत्तु जाइ जाँ पनु परिहरऊँ । कुअँरि कुआरि रहउ का करऊँ ॥
जाँ जनतेऊँ बिनु भट भुबि भाई । तौ पनु करि होतेऊँ न हँसाई ॥ ३ ॥
जनक बचन सुनि सब नर नारी । देखि जानकिहि भए दुखारी ॥
माखे लखनु कुटिल भईँ भौहँ । रदपट फरकत नयन रिसौहँ ॥ ४ ॥

Cau.: kahahu kāhi yahu lābhu na bhāvā, kāhū na saṁkara cāpa caRhāvā.
rahau caRhāuba toraba bhāi, tilu bhari bhūmi na sake chaRāi.1.
aba jani kou mākhai bhaṭa mānī, bīra bihīna mahī maī jānī.
tajahu āsa nija nija gr̥ha jāhū, likhā na bidhi baidehi bibāhū.2.
sukṛtu jāi jāṁ panu pariharaū, kuāri kuāri rahau kā karaū.
jāṁ janateū binu bhaṭa bhubi bhāi, tau panu kari hoteū na hāsāi.3.
janaka bacana suni saba nara nārī, dekhi jānakihi bhae dukhārī.
mākhe lakhanu kuṭila bhaī bhaūhē, radapaṭa pharakata nayana risaūhē.4.

“Tell me, who would not have this prize? But none could string the bow. Let alone stringing or breaking it, there was not one of you, brothers, who could stir it even a inch breadth from its place. Now no one who prides on his valour should feel offended if I assert that there is no hero left on earth to my mind. Give up all hope and go back to your homes. It is not the will of Providence that Sītā should be married. All my religious merits shall be gone if I abandon my vow. The princess must remain a maid; what can I do? Had I known, brothers, that there are no more heroes in the world, I would not have made myself a laughing-stock by undertaking such a vow.” All who heard Janaka’s words, men and women alike, felt distressed at the sight of Jānakī. Lakṣmaṇa, however got incensed: his eyebrows were knit, his lips quivered and his eyes shot fire. (1—4)

दो०— कहि न सकत रघुबीर डर लगे बचन जनु बान ।

नाइ राम पद कमल सिरु बोले गिरा प्रमान ॥ २५२ ॥

Do.: kahi na sakata raghubīra ḍara lage bacana janu bāna,
nāi rāma pada kamala siru bole girā pramāna.252.

For fear of Śrī Rāma he could not speak, though Janaka's words pierced his heart like an arrow; yet at last, bowing his head at Śrī Rāma's lotus-feet he spoke words which were impregnated with truth:— (252)

चौ०— रघुबंसिन्ह महुँ जहँ कोउ होई । तेहिं समाज अस कहइ न कोई ॥
 कही जनक जसि अनुचित बानी । बिद्यमान रघुकुल मनि जानी ॥ १ ॥
 सुनहु भानुकुल पंकज भानू । कहउँ सुभाउ न कछु अभिमानू ॥
 जौं तुम्हारि अनुसासन पावौं । कंदुक इव ब्रह्मांड उठावौं ॥ २ ॥
 काचे घट जिमि डारौं फोरी । सकउँ मेरु मूलक जिमि तोरी ॥
 तव प्रताप महिमा भगवाना । को बापुरो पिनाक पुराना ॥ ३ ॥
 नाथ जानि अस आयसु होऊ । कौतुकु करौं बिलोकिअ सोऊ ॥
 कमल नाल जिमि चाप चढ़ावौं । जोजन सत प्रमान लै धावौं ॥ ४ ॥

Cau.: ragubāmsinha mahū jahā kou hoī, tehi samāja asa kahai na koī.
 kahī janaka jasi anucita bānī, bidyamāna raghukula mani jānī.1.
 sunahu bhānukula paṁkaja bhānū, kahaū subhāu na kachu abhimānū.
 jaū tumhāri anusāsana pāvaū, kaṁduka iva brahmāṁḍa uṭhāvaū.2.
 kāce ghaṭa jimi ḍāraū phorī, sakaū meru mūlaka jimi torī.
 tava pratāpa mahimā bhagavānā, ko bāpuro pināka purānā.3.
 nātha jāni asa āyasu hoū, kautuku karaū bilokia soū.
 kamala nāla jimi cāpa caRhāvaū, jojana sata pramāna lai dhāvaū.4.

“In an assembly where any one of Raghu's race is present no one would dare speak such scandalous words as Janaka has spoken, even though conscious of the presence of Śrī Rāma, the Jewel of Raghu's race. (Turning towards his brother, he added) “Listen, O Delighter of the solar race, I sincerely tell You, without any vain boasting: if I but have Your permission, I will lift the round world like a ball and smash it like an ill-baked earthen jar; and by the glory of Your majesty, O blessed Lord, I can break Mount Meru like a radish. What, then, is this wretched old bow? Realizing this, my Lord, let me have Your command and see what wonders I work; I will string the bow as though it were a lotus-stalk and run with it not less than eight hundred miles. (1—4)

दो०— तोरौं छत्रक दंड जिमि तव प्रताप बल नाथ ।
 जौं न करौं प्रभु पद सपथ कर न धरौं धनु भाथ ॥ २५३ ॥

Do.: toraū chatraka daṁḍa jimi tava pratāpa bala nātha,
 jaū na karaū prabhu pada sapatha kara na dharaū dhanu bhātha.253.

“By the might of Your glory, O Lord, I will snap it like the stalk of a mushroom. Or, if I fail, I swear by Your feet, never to handle a bow or quiver again.” (253)

चौ०— लखन सकोप बचन जे बोले । डगमगानि महि दिग्गज डोले ॥
 सकल लोग सब भूप डेराने । सिय हियँ हरषु जनकु सकुचाने ॥ १ ॥
 गुर रघुपति सब मुनि मन माहीं । मुदित भए पुनि पुनि पुलकाहीं ॥
 सयनहिं रघुपति लखनु नेवारे । प्रेम समेत निकट बैठारे ॥ २ ॥

बिस्वामित्र समय सुभ जानी । बोले अति सनेहमय बानी ॥
 उठहु राम भंजहु भवचापा । मेटहु तात जनक परितापा ॥ ३ ॥
 सुनि गुरु बचन चरन सिरु नावा । हरषु बिषादु न कछु उर आवा ॥
 ठाढ़े भए उठि सहज सुभाएँ । ठवनि जुबा मृगराजु लजाएँ ॥ ४ ॥

Cau.: lakhana sakopa bacana je bole, ḍagamagāni mahi diggaja ḍole.
 sakala loga saba bhūpa ḍerāne, siya hiyā haraṣu janaku sakucāne.1.
 gura raghupati saba muni mana māhī, mudita bhae puni puni pulakāhī.
 sayanaḥī raghupati lakhana nevēre, prema sameta nikaṭa baiṭhāre.2.
 bisvāmītra samaya subha jānī, bole ati sanehamaya bānī.
 uṭhahu rāma bhaṁjahu bhavacāpā, meṭahu tāta janaka paritāpā.3.
 suni guru bacana carana siru nāvā, haraṣu biṣādu na kachu ura āvā.
 ṭhārhe bhae uṭhi sahaja subhāē, ṭhavanī jubā mṛgarāju lajāē.4.

As Lakṣmaṇa spoke these angry words, the earth shook and the elephants supporting the quarters tottered. The whole assembly, including all the princes, was struck with terror; Sītā felt delighted at heart, while Janaka blushed. The preceptor (Viśvāmītra), the Lord of Raghus and all the hermits were glad of heart and thrilled all over again and again. affectionately Śrī Rāma checked Lakṣmaṇa and made him sit beside Him. Perceiving that it was a propitious time, Viśvāmītra said in most endearing terms, "Up, Rāma, break the bow of Śiva and relieve Janaka, my boy, of his anguish." On hearing the Guru's words Śrī Rāma bowed His head at his feet; there was no joy or sorrow in His heart. He stood up in all His native grace, putting to shame a young lion by His elegant carriage. (1—4)

चौ०— उदित उदयगिरि मंच पर रघुबर बालपतंग ।

बिकसे संत सरोज सब हरषे लोचन भृंग ॥ २५४ ॥

Do.: uḍita udayagiri maṁca para raghubara bālapataṁga,
 bikase saṁta saroja saba haraṣe locana bhṛṁga.254.

As the Chief of the Raghus rose on His elevated seat like the morning sun rising on the mountain, all the saints were delighted like so many lotuses and their eyes were glad as bees at the return of day. (254)

चौ०— नृपन्ह केरि आसा निसि नासी । बचन नखत अवली न प्रकासी ॥
 मानी महिप कुमुद सकुचाने । कपटी भूप उलूक लुकाने ॥ १ ॥
 भए बिसोक कोक मुनि देवा । बरिसहिं सुमन जनावहिं सेवा ॥
 गुर पद बंदि सहित अनुरागा । राम मुनिन्ह सन आयसु मागा ॥ २ ॥
 सहजहिं चले सकल जग स्वामी । मत्त मंजु बर कुंजर गामी ॥
 चलत राम सब पुर नर नारी । पुलक पूरि तन भए सुखारी ॥ ३ ॥
 बंदि पितर सुर सुकृत सँभारे । जौं कछु पुन्य प्रभाउ हमारे ॥
 तौ सिवधनु मृनाल की नाई । तोरहुँ रामु गनेस गोसाई ॥ ४ ॥

Cau.: nṛpanha kerī āsā nisi nāsī, bacana nakhata avalī na prakāsī.
 mānī mahipa kumuda sakucāne, kapaṭī bhūpa ulūka lukāne.1.

bhae bisoka koka muni devā, barisahī sumana janāvahī sevā.
gura pada baṁdi sahita anurāgā, rāma muninha sana āyasu māgā.2.
sahajahī cale sakala jaga svāmī, matta maṁju bara kuṁjara gāmī.
calata rāma saba pura nara nārī, pulaka pūri tana bhae sukhārī.3.
baṁdi pitara sura sukṛtasābhāre, jaṁ kachu punya prabhāu hamāre.
tau sivadhanu mṛnāla kī nāī, torahū rāmu ganesa gosāī.4.

The hopes of the rival kings vanished as night and their boasts died away like the serried stars. The arrogant princes shrivelled up like the lilies and the false kings shrank away like owls. Sages and gods, like the Cakravāka bird, were rid of their sorrow and rained down flowers in token of their homage. Affectionately reverencing the Guru's feet Śrī Rāma asked leave of the Munis. The Lord of all creation then stepped forth in His natural grace with the tread of a noble and beautiful elephant in rut. As Śrī Rāma moved ahead all men and women of the city rejoiced and thrilled all over their body. Invoking the manes and gods and recalling their own past good deeds they prayed: "If our religious merits are of any value, O Lord Gaṇeśa may Rāma snap the bow of Śiva as it were a lotus-stalk." (1—4)

दो०— रामहि प्रेम समेत लखि सखिन्ह समीप बोलाइ ।

सीता मातु सनेह बस बचन कहइ बिलखाइ ॥ २५५ ॥

Do.: rāmaḥi prema sameta lakhi sakhinha samīpa bolāi,
sītā mātu saneha basa bacana kahai bilakhāi.255.

Lovingly gazing on Śrī Rāma and bidding her companions draw near, Sītā's mother spoke words full of anguish out of affection:— (255)

चौ०— सखि सब कौतुकु देखनिहारे । जेउ कहावत हितू हमारे ॥
कोउ न बुझाइ कहइ गुर पाहीं । ए बालक असि हठ भलि नाहीं ॥ १ ॥
रावन बान छुआ नहिं चापा । हारे सकल भूप करि दापा ॥
सो धनु राजकुअँर कर देहीं । बाल मराल कि मंदर लेहीं ॥ २ ॥
भूप सयानप सकल सिरानी । सखि बिधि गति कछु जाति न जानी ॥
बोली चतुर सखी मृदु बानी । तेजवंत लघु गनिअ न रानी ॥ ३ ॥
कहँ कुंभज कहँ सिंधु अपारा । सोषेउ सुजसु सकल संसारा ॥
रबि मंडल देखत लघु लागा । उदयँ तासु तिभुवन तम भागा ॥ ४ ॥

Cau.: sakhi saba kautuku dekhanihāre, jeu kahāvata hitū hamāre.
kou na bujhāi kahai gura pāhī, e bālaka asi haṭha bhali nāhī.1.
rāvana bāna chuā nahī cāpā, hāre sakala bhūpa kari dāpā.
so dhanu rājakuāra kara dehī, bāla marāla ki maṁdara lehī.2.
bhūpa sayānapa sakala sirānī, sakhi bidhi gati kachu jāti na jānī.
bolī catura sakhi mṛdu bānī, tejavarṁta laghu gania na rānī.3.
kahā kuṁbhaja kahā siṁdhu apārā, soṣeu sujasu sakala saṁsārā.
rabi maṁḍala dekhata laghu lāgā, udayā tāsu tibhuvana tama bhāgā.4.

"Who even those are called our friends, dear ones, are mere spectators of a show; no one urges the preceptor (Viśvāmitra) and tells him that the two princes are yet boys and that such insistence on his part is not desirable. Knowing that Rāvaṇa and Bāṇāsura did

not even touch the bow and that all other kings were worsted in spite of all their boasts, strange that he should give the same bow into the hands of this young prince; can cygnets ever lift Mount Mandara? Good sense has taken leave of the king; and unknown are the dispensation of Providence, dear ones,” One of her sharp-witted companions gently replied, “The glorious are not to be lightly regarded, O queen. What comparison is there between the sage Agastya, who was born of a jar, and the vast ocean? Yet the sage drained it dry, and his good fame has spread throughout the world. The orb of the sun is so small to look at, but the moment it rises the darkness of all the three worlds disappears. (1—4)

दो०— मंत्र परम लघु जासु बस बिधि हरि हर सुर सर्व ।

महामत्त गजराज कहूँ बस कर अंकुस खर्ब ॥ २५६ ॥

Do.: **maṁtra parama laghu jāsu basa bidhi hari hara sura sarba,**
mahāmatta gajarāja kahūṁ basa kara amkusa kharba.256.

“A sacred formula, indeed, is very small, although it has under its sway Brahmā, Hari, Hara and all other gods. A tiny goad governs the mightiest and most furious elephant.” (256)

चौ०— काम कुसुम धनु सायक लीन्हे । सकल भुवन अपनें बस कीन्हे ॥
देबि तजिअ संसउ अस जानी । भंजब धनुषु राम सुनु रानी ॥ १ ॥
सखी बचन सुनि भै परतीती । मिटा बिषादु बढी अति प्रीती ॥
तब रामहि बिलोकि बैदेही । सभय हृदयँ बिनवति जेहि तेही ॥ २ ॥
मनहीं मन मनाव अकुलानी । होहु प्रसन्न महेस भवानी ॥
करहु सफल आपनि सेवकाई । करि हितु हरहु चाप गरुआई ॥ ३ ॥
गननायक बरदायक देवा । आजु लगेँ कीन्हिउँ तुअ सेवा ॥
बार बार बिनती सुनि मोरी । करहु चाप गुरुता अति थोरी ॥ ४ ॥

Cau.: **kāma kusuma dhanu sāyaka līnhe, sakala bhuvana apanē basa kīnhe.**
debi tajiā saṁsau asa jānī, bhaṁjaba dhanuṣu rāma sunu rānī.1.
sakhī bacana suni bhai paratīti, miṭā biṣādu baRhī ati prīti.
taba rāmahi biloki baidehī, sabhaya hṛdayā binavati jehi tehī.2.
manahī mana manāva akulānī, hohu prasanna mahesa bhavānī.
karahu saphala āpani sevakāi, kari hitu harahu cāpa garuāi.3.
gananāyaka baradāyaka devā, āju lagē kīnhiū tua sevā.
bāra bāra binatī suni morī, karahu cāpa gurutā ati thorī.4.

“Armed with a bow and arrows of flowers Cupid has brought the whole universe under subjection. Realizing this, O good lady, give up all doubt; Rāma, O Queen, will assuredly break the bow, I tell you.” The queen felt reassured at these words of her companion; her despondency was gone and her love for Śrī Rāma grew. Then, casting a glance towards Śrī Rāma, Videha’s daughter implored with anxious heart each god in turn. She inwardly prayed in a distressed state of mind: “Be gracious to me. O great Lord Śiva and Bhavānī, and reward my services by lightening the weight of the bow out of affection for me. O god Gaṇeśa, the chief of Śiva’s attendants, O bestower of boons, it is for this day that I have adored You. Listening to my repeated supplication, therefore, reduce the weight of the bow to a mere trifle.” (1—4)

दो०— देखि देखि रघुबीर तन सुर मनाव धरि धीर।

भरे बिलोचन प्रेम जल पुलकावली सरीर॥ २५७॥

Do.: **dekhi dekhi raghubīra tana sura manāva dhari dhīra,**
bhare bilocana prema jala pulakāvalī sarīra.257.

Gazing repeatedly on the person of Śrī Rāma and summoning courage Sītā prayed to gods. Her eyes were filled with tears of love and the hair on Her body stood on their end. (257)

चौ०— नीकें निरखि नयन भरि सोभा। पितु पनु सुमिरि बहुरि मनु छोभा॥

अहह तात दारुनि हठ ठानी। समुझत नहिं कछु लाभु न हानी॥ १॥

सचिव सभय सिख देइ न कोई। बुध समाज बड़ अनुचित होई॥

कहँ धनु कुलिसहु चाहि कठोरा। कहँ स्यामल मृदुगात किसोरा॥ २॥

बिधि केहि भाँति धरौ उर धीरा। सिरस सुमन कन बेधिअ हीरा॥

सकल सभा कै मति भै भोरी। अब मोहि संभुचाप गति तोरी॥ ३॥

निज जड़ता लोगन्ह पर डारी। होहि हरुअ रघुपतिहि निहारी॥

अति परिताप सीय मन माहीं। लव निमेष जुग सय सम जाहीं॥ ४॥

Cau.: **nīkē nirakhi nayana bhari sobhā, pitu panu sumiri bahuri manu chobhā.**
ahaha tāta dāruni haṭha ṭhānī, samujhata nahī kachu lābhu na hānī.1.
saciva sabhaya sikha dei na koī, budha samāja baRa anucita hoī.
kahā dhanu kulisahu cāhi kaṭhorā, kahā syāmala mṛdugāta kisorā.2.
bidhi kehi bhāti dharaū ura dhīrā, sirasa sumana kana bedhia hīrā.
sakala sabhā kai mati bhai bhorī, aba mohi sambhucāpa gati torī.3.
nija jaRatā loganha para ḍārī, hohi harua raghupatihi nihārī.
ati paritāpa sīya mana māhī, lava nimeṣa juga saya sama jāhī.4.

She feasted Her eyes to their fill on Śrī Rāma's beauty; but then the thought of Her father's vow agitated Her mind. She said to Herself." Alas, my father has made a terrible resolve having no regard to good or evil consequences. The ministers are afraid; therefore none of them gives him good counsel. It is all the more pity that it should be so in a conclave of wise men. While on this side stands the bow harder than adamant, on the other side we find that dark-complexioned prince of delicate frame and tender age. How then, O god, can I maintain my balance of mind? Is a diamond ever pierced with the pointed end of a Śirīṣa flower? The sense of the whole assembly has become dull; hence my only hope now lies in you, O Śambhu's bow. Imparting your heaviness to the assembly grow light yourself at the sight of (in proportion to the size of) Śrī Rāma." Sītā felt much agitated at heart; an instant hung heavy on Her as a hundred Yugas. (1—4)

दो०— प्रभुहि चितइ पुनि चितव महि राजत लोचन लोल।

खेलत मनसिज मीन जुग जनु बिधु मंडल डोल॥ २५८॥

Do.: **prabhuhi citai puni citava mahi rājata locana lola,**
khelata manasija mīna juga janu bidhu maṇḍala ḍola.258.

Gazing now at the Lord and now at the ground, Her restless eyes sparkled as if two Cupid's fish disported themselves in the pail-like orb of the moon. (258)

चौ०— गिरा अलिनि मुख पंकज रोकी । प्रगट न लाज निसा अवलोकी ॥
लोचन जलु रह लोचन कोना । जैसें परम कृपन कर सोना ॥ १ ॥
सकुची ब्याकुलता बड़ि जानी । धरि धीरजु प्रतीति उर आनी ॥
तन मन बचन मोर पनु साचा । रघुपति पद सरोज चितु राचा ॥ २ ॥
तौ भगवानु सकल उर बासी । करिहि मोहि रघुबर कै दासी ॥
जेहि कें जेहि पर सत्य सनेहू । सो तेहि मिलइ न कछु संदेहू ॥ ३ ॥
प्रभु तन चितइ प्रेम तन ठाना । कृपानिधान राम सबु जाना ॥
सियहि बिलोकि तकेउ धनु कैसें । चितव गरुरु लघु ब्यालहि जैसें ॥ ४ ॥

Cau.: girā alini mukha paṅkaja rokī, pragaṭa na lāja nisā avalokī.
locana jalu raha locana konā, jaisē parama kṛpana kara sonā.1.
sakucī byākulatā baRī jānī, dhari dhīraju pratīti ura ānī.
tana mana bacana mora panu sēcā, raghupati pada saroja citu rācā.2.
tau bhagavānu sakala ura bāsī, karihi mohi raghubara kai dāsī.
jehi kē jehi para satya sanehū, so tehi milai na kachu saṁdehū.3.
prabhu tana citai prema tana ṭhānā, kṛpānidhāna rāma sabu jānā.
siyahi biloki takeu dhanu kaisē, citava garuru laghu byālahi jaisē.4.

Held captive within Her lotus-like mouth Her bee-like speech did not stir out for fear of the night of modesty. Tears remained confined within the corner of Her eyes,* just as the gold of a stingy miser remains buried in a nook of his house. Sitā felt abashed when She perceived Her great agitation of mind; summoning up courage in Her heart, therefore, She confidently said to Herself, "If I am true to my vow in thought, word and deed, and if my mind is really attached to the lotus-feet of Śrī Rāma, I am sure God, who dwells in the heart of all, will make me Śrī Rāma's bondslave; for one gets united without doubt with him for whom one cherishes true love." Casting a glance at the Lord She resolved to love Him even at the cost of Her life. Śrī Rāma, the embodiment of compassion, understood it all; looking at Sitā He glanced at the bow as Garuḍa (the king of birds) would gaze on a poor little snake. (1—4)

दो०— लखन लखेउ रघुबंसमनि ताकेउ हर कोदंडु ।
पुलकि गात बोले बचन चरन चापि ब्रह्मांडु ॥ २५९ ॥

Do.: lakhana lakheu raghubaṁsamani tākeu hara kodamḍu,
pulaki gāta bole bacana carana cāpi brahmāmḍu.259.

When Lakṣmaṇa perceived that the Jewel of Raghu's race had cast a glance at the bow of Hara, the hair on his body stood erect and he uttered the following words pressing the crust of the earth under his foot:— (259)

चौ०— दिसिकुंजरहु कमठ अहि कोला । धरहु धरनि धरि धीर न डोला ॥
रामु चहहि संकर धनु तोरा । होहु सजग सुनि आयसु मोरा ॥ १ ॥

* Shedding of tears is regarded in India as an ill-omen; therefore, on auspicious occasions Indian women would take particular care not to allow tears to drop from their eyes.

चाप समीप रामु जब आए। नर नारिन्ह सुर सुकृत मनाए॥
 सब कर संसउ अरु अग्यानू। मंद महीपन्ह कर अभिमानू॥ २॥
 भृगुपति केरि गरब गरुआई। सुर मुनिबरन्ह केरि कदराई॥
 सिय कर सोचु जनक पछितावा। रानिन्ह कर दारुन दुख दावा॥ ३॥
 संभुचाप बड़ बोहितु पाई। चढ़े जाइ सब संगु बनाई॥
 राम बाहुबल सिंधु अपारू। चहत पारु नहिं कोउ कड़हारू॥ ४॥

Cau.: *disikumjarahu kamaṭha ahi kolā, dharahu dharani dhari dhīra na ḍolā.*
rāmu cahahī saṁkara dhanu torā, hohu sajaga suni āyasu morā.1.
cāpa samīpa rāmu jaba āe, nara nārinha sura sukr̥ta manāe.
saba kara saṁsau aru agyānū, maṁda mahīpanha kara abhimānū.2.
bhṛ̥gupati kerī garaba garuāī, sura munibaranha kerī kadarāī.
siya kara socu janaka pachitāvā, rāninha kara dārūna dukha dāvā.3.
saṁbhucāpa baRa bohitu pāī, caRhe jāī saba saṁgu banāī.
rāma bāhubala siṁdhu apārū, cahata pārū nahī kou kaRahārū.4.

“O elephants guarding the cardinal points, O divine tortoise*, O serpent-king, and O divine boar*, steadily hold the earth that it may not shake. Śrī Rāma seeks to break the bow of Śaṅkara; therefore, listen to my command and be ready.” When Rāma drew near to the bow, men and women present there invoked in His behalf the help of gods as well as of their past good deeds. The doubts and ignorance of all who had assembled there, the arrogance of the foolish kings, the proud pretensions of Paraśurāma (the Chief of Bhrgu’s race), the apprehension of gods and the great sages, the distress of Sītā, King Janaka’s remorse and the fire of the queen’s terrible agony—all these boarded together the great bark of Śambhu’s bow, with whose help they sought to cross the boundless ocean of Śrī Rāma’s strength of arm; but there was no helmsman to steer the ship. (1—4)

दो०— राम बिलोके लोग सब चित्र लिखे से देखि।

चितई सीय कृपायतन जानी बिकल बिसेषि॥ २६० ॥

Do.: *rāma biloke loga saba citra likhe se dekhi,*
citaī sīya kṛpāyatana jānī bikala biseṣi.260.

Rāma first looked at the crowd of spectators and found them motionless as the figures of a drawing. The gracious Lord then turned His eyes towards Sītā and perceived Her in deep distress. (260)

चौ०— देखी बिपुल बिकल बैदेही। निमिष बिहात कलप सम तेही॥
 तृषित बारि बिनु जो तनु त्यागा। मुँ करइ का सुधा तड़ागा॥ १॥
 का बरषा सब कृषी सुखानें। समय चुकें पुनि का पछितानें॥
 अस जियँ जानि जानकी देखी। प्रभु पुलके लखि प्रीति बिसेषी॥ २॥
 गुरहि प्रनामु मनहिं मन कीन्हा। अति लाघवँ उठाइ धनु लीन्हा॥
 दमकेउ दामिनि जिमि जब लयऊ। पुनि नभ धनु मंडल सम भयऊ॥ ३॥

* The divine tortoise referred to here is the same who served as the base for churning the ocean of milk at the dawn of creation. And the divine boar refers to the manifestation of the Lord as a boar in order to lift the earth out of the waters in which the demon Hiranyākṣa had submerged it. The tortoise as well as the boar are represented here as ever holding the earth, conjointly with the serpent-king, the one on its back and the other on its tusks.

लेत चढ़ावत खँचत गाढ़ें । काहुँ न लखा देख सबु ठाढ़ें ॥
तेहि छन राम मध्य धनु तोरा । भरे भुवन धुनि घोर कठोरा ॥ ४ ॥

Cau.: **dekhī bipula bikala baidehī, nimiṣa bihāta kalapa sama tehī.**
tṛṣita bāri binu jo tanu tyāgā, muē karai kā sudhā taRāgā.1.
kā baraṣā saba kṛṣī sukhānē, samaya cukē puni kā pachitānē.
asa jiyā jāni jānakī dekhī, prabhu pulake lakhi prīti biseṣī.2.
gurahi pranāmu manahī mana kīnhā, ati lāghavā uṭhāi dhanu līnhā.
damakeu dāmini jimi jaba layaū, puni nabha dhanu maṇḍala sama bhayaū.3.
leta caRhāvata khaīcata gāRhē, kāhū na lakhā dekha sabu ṭhāRhē.
tehi chana rāma madhya dhanutorā, bhare bhuvana dhuni ghora kaṭhorā.4.

He found Videha's Daughter greatly agitated; every moment that passed hung on Her as a whole life-time of the universe. If a thirsty man dies for want of water, of what avail is a lake of nectar after death. What good is a shower when the whole crop is dried up; what use repenting over an opportunity lost? Thinking thus within Himself the Lord looked at Janaka's Daughter and thrilled all over to perceive Her singular devotion. He inwardly made obeisance to His preceptor (Viśvāmitra), and took up the bow with great agility. The bow gleamed like a flash of lightning as He grasped it in His hand. And then it appeared like a circle in the sky. No one knew when He took it in His hands, strung it and drew it tight; everyone only saw Him standing (with the bow drawn). Instantly Śrī Rāma broke the bow in halves; the awful crash resounded through all the spheres.

(1—4)

छं०— भरे भुवन घोर कठोर रव रबि बाजि तजि मारगु चले ।
चिक्करहिं दिग्गज डोल महि अहि कोल कूरुम कलमले ॥
सुर असुर मुनि कर कान दीन्हें सकल बिकल बिचारहीं ।
कोदंड खंडेउ राम तुलसी जयति बचन उचारहीं ॥

Cham.: **bhare bhuvana ghora kaṭhora rava rabi bāji taji māragu cale,**
cikkarahī diggaja ḍola mahi ahi kola kūruma kalamale.
sura asura muni kara kāna dīnhē sakala bikala bicārahī,
kodaṇḍa khaṇḍeu rāma tulasī jayati bacana ucārahī.

The awful crash reached through the spheres; the horses of the sun-god strayed from their course; the elephants of the quarters trumpeted, the earth shook; the serpent-king, the divine boar and the divine tortoise fidgeted about, Gods, demons and sages put their hands to their ears, and all began anxiously to ponder the cause; but when they learnt, says Tulasīdāsa, that Śrī Rāma had broken the bow, they uttered shouts of victory.

सो०— संकर चापु जहाजु सागरु रघुबर बाहुबलु ।
बूड़ सो सकल समाजु चढ़ा जो प्रथमहिं मोह बस ॥ २६१ ॥

**So.: saṁkara cāpu jahāju sāgaru raghubara bāhubalu,
būRa so sakala samāju caRhā jo prathamahī moha basa.261.**

The bow of Śaṅkara was the bark and Rāma's strength of arm was the ocean to be crossed with its aid. The whole host (of which we have spoken above), that had boarded the ship out of ignorance, was drowned (with the bark). (261)

चौ०— प्रभु दोउ चापखंड महि डारे। देखि लोग सब भए सुखारे॥
कौंसिकरूप पयोनिधि पावन। प्रेम बारि अवगाहु सुहावन॥ १॥
रामरूप राकेसु निहारी। बढत बीच पुलकावलि भारी॥
बाजे नभ गहगहे निसाना। देवबधू नाचहिं करि गाना॥ २॥
ब्रह्मादिक सुर सिद्ध मुनीसा। प्रभुहि प्रसंसहिं देहिं असीसा॥
बरिसहिं सुमन रंग बहु माला। गावहिं किनर गीत रसाला॥ ३॥
रही भुवन भरि जय जय बानी। धनुषभंग धुनि जात न जानी॥
मुदित कहहिं जहँ तहँ नर नारी। भंजेउ राम संभुधनु भारी॥ ४॥

Cau.: prabhu dou cāpakhaṁḍa mahi ḍāre, dekhi loga saba bhae sukhāre.
kausikarūpa payonidhi pāvana, prema bāri avagāhu suhāvana.1.
rāmarūpa rākesu nihārī, baRhata bīci pulakāvali bhārī.
bāje nabha gahagahe nisānā, devabadhū nācahī kari gānā.2.
brahmādika sura siddha munīsā, prabhuhi prasamsahī dehī asīsā.
barisahī sumana raṅga bahu mālā, gāvahī kimnara gīta rasālā.3.
rahī bhuvana bhari jaya jaya bānī, dhanuṣabhaṅga dhuni jāta na jānī.
mudita kahahī jahā tahā nara nārī, bhaṁjeu rāma sambhudhanu bhārī.4.

The Lord tossed on ground the two broken pieces of the bow, and everyone rejoiced at the sight. Viśvāmitra stood as the holy ocean, full of the sweet and unfathomable water of love. Beholding Śrī Rāma's beauty, which represented the full moon, the sage felt an increasing thrill of joy, which may be compared to a rising tide in the ocean. Kettledrums sounded with great noise in the heavens; celestial damsels sang and danced. Brahmā and the other gods, Siddhas and great sages praised the Lord and gave Him blessings raining down wreaths and flowers of various colours; the Kinnaras (a class of demigods) sang melodious strains. The shouts of victory re-echoed throughout the universe; the crash that followed the breaking of the bow was drowned in it. Everywhere men and women in their joy kept saying that Rāma had broken the massive bow of Śambhu. (1—4)

दो०— बंदी मागध सूतगन बिरुद बदहिं मतिधीर।
करहिं निछावरि लोग सब हय गय धन मनि चीर॥ २६२॥

**Do.: baṁdī māgadha sūtagana biruda badahī matidhīra,
karaḥī nichāvari loga saba haya gaya dhana mani cīra.262.**

Talented bards, minstrels and panegyrists sang praises; and everybody gave away horses, elephants, riches, jewels and raiments as an act of invocation of God's blessings on the youthful champion. (262)

चौ०— झाँझि मृदंग संख सहनाई । भेरि ढोल दुंदुभी सुहाई ॥
 बाजहिं बहु बाजने सुहाए । जहँ तहँ जुबतिन्ह मंगल गाए ॥ १ ॥
 सखिन्ह सहित हरषी अति रानी । सूखत धान परा जनु पानी ॥
 जनक लहेउ सुखु सोचु बिहाई । पैरत थकें थाह जनु पाई ॥ २ ॥
 श्रीहत भए भूप धनु टूटे । जैसैं दिवस दीप छबि छूटे ॥
 सीय सुखहि बरनिअ केहि भाँती । जनु चातकी पाइ जलु स्वाती ॥ ३ ॥
 रामहि लखनु बिलोकत कैसैं । ससिहि चकोर किसोरकु जैसैं ॥
 सतानंद तब आयसु दीन्हा । सीताँ गमनु राम पहिं कीन्हा ॥ ४ ॥

Cau.: jhāñhi mṛdaṅga saṁkha sahanāī, bheri ḍhola duṁdubhī suhāī.
 bājahi bahu bājane suhāe, jahā tahā jubatinha maṁgala gāe.1.
 sakhinha sahita haraṣī ati rānī, sūkhata dhāna parā janu pānī.
 janaka laheu sukhu socu bihāī, pairata thakē thāha janu pāī.2.
 śrīhata bhae bhūpa dhanu ṭūṭe, jaisē divasa dīpa chabi chūṭe.
 sīya sukhahi barania kehi bhāṭī, janu cātakī pāi jalu svāṭī.3.
 rāmahi lakhanu bilokata kaisē, sasihi cakora kisoraku jaisē.
 satānānda taba āyasu dīnhā, sītā gamanu rāma pahī kīnhā.4.

There was a crash of cymbals and tabors, conches and clarionets, drums and sweet-sounding kettledrums, both large and small; and many other charming instruments also played. Everywhere young women sang auspicious strains. The queen with her companions was much delighted, as though a withering crop of paddy had been refreshed by a shower. King Janaka was now care-free and felt gratified as if a tired swimmer had reached a shallow. The kings' countenance fell at the breaking of the bow, just as a lamp is dimmed at dawn of day. Sītā's delight could only be compared to that of a female Cātaka* bird on receiving a rain-drop when the sun is in the same longitude as the constellation named Svātī* (Arcturus). Lakṣmaṇa fixed his eyes on Rāma as the young of a Cakora bird gazes on the moon. Śatānanda then gave the word and Sītā advanced towards Rāma. (1—4)

दो०— संग सखीं सुंदर चतुर गावहिं मंगलचार ।
 गवनी बाल मराल गति सुषमा अंग अपार ॥ २६३ ॥

Do.: saṁga sakhiṁ suṁdara catura gāvahiṁ maṁgalacāra,
 gavanī bāla marāla gati suṣamā aṁga apāra.263.

Accompanied by Her fair and talented companions, who were singing festal songs, She paced like a cygnet, Her limbs possessing infinite charm. (263)

चौ०— सखिन्ह मध्य सिय सोहति कैसैं । छबिगन मध्य महाछबि जैसैं ॥
 कर सरोज जयमाल सुहाई । बिस्व बिजय सोभा जेहि छाई ॥ १ ॥
 तन सकोचु मन परम उछाहू । गूढ़ प्रेमु लखि परइ न काहू ॥
 जाइ समीप राम छबि देखी । रहि जनु कुअँरि चित्र अवेरेखी ॥ २ ॥

* According to the Indian tradition a Cātaka bird would slake its thirst only with a rain-drop obtained when the sun is in the same longitude as the Arcturus (which is generally in the month of October, a month when showers are of rare occurrence).

चतुर सखीं लखि कहा बुझाई । पहिरावहु जयमाल सुहाई ॥
 सुनत जुगल कर माल उठाई । प्रेम बिबस पहिराई न जाई ॥ ३ ॥
 सोहत जनु जुग जलज सनाला । ससिहि सभीत देत जयमाला ॥
 गावहिं छबि अवलोकि सहेली । सियँ जयमाल राम उर मेली ॥ ४ ॥

Cau.: sakhinha madhya siya sohati kaisē, chabigana madhya mahāchabi jaisē.
 kara saroja jayamāla suhāi, bisva bijaya sobhā jehī chāi.1.
 tana sakocu mana parama uchāhū, gūRha premu lakhi parai na kāhū.
 jāi samīpa rāma chabi dekhī, rahi janu kuāri citra avarekhī.2.
 catura sakhi lakhi kahā bujhāi, pahirāvahu jayamāla suhāi.
 sunata jugala kara māla uṭhāi, prema bibasa pahirāi na jāi.3.
 sohata janu juga jalaja sanālā, sasihi sabhīta deta jayamālā.
 gāvahi chabi avaloki sahelī, siyā jayamāla rāma ura melī.4.

In the midst of Her companions Sītā shone as a personification of supreme beauty among other embodiments of beauty. She held in Her lotus hands the fair wreath of victory, resplendent with the glory of triumph over the whole universe. While Her body shrank with modesty, Her heart was full of rapture; Her hidden love could not be perceived by others. As She drew near and beheld Śrī Rāma's beauty, Princess Sītā stood motionless as a portrait. A clever companion, who perceived Her in this condition, exhorted Her saying, "Invest the bridegroom with the beautiful wreath of victory." At this She raised the wreath with both of Her hands, but was too overwhelmed with emotion to garland Him. In this act Her uplifted hands shone as if a pair of lotuses with their stalks were timidly investing the moon with a wreath of victory. At this charming sight Her companions broke into a song, while Sītā placed the wreath of victory round Śrī Rāma's neck so as to adorn His breast. (1—4)

सो०— रघुबर उर जयमाल देखि देव बरिसहिं सुमन ।

सकुचे सकल भुआल जनु बिलोकि रबि कुमुदगन ॥ २६४ ॥

So.: raghubara ura jayamāla dekhi deva barisahī sumana,
 sakuce sakala bhuāla janu biloki rabi kumudagāna.264.

Witnessing the wreath of victory resting on Śrī Rāma's bosom, gods rained down flowers; while the kings all shrank in confusion like lillies at the rising of the sun. (264)

चौ०— पुर अरु ब्योम बाजने बाजे । खल भए मलिन साधु सब राजे ॥
 सुर किंनर नर नाग मुनीसा । जय जय जय कहि देहिं असीसा ॥ १ ॥
 नाचहिं गावहिं बिबुध बधूटीं । बार बार कुसुमांजलि छूटीं ॥
 जहँ तहँ बिप्र बेदधुनि करहीं । बंदी बिरिदावलि उच्चरहीं ॥ २ ॥
 महि पाताल नाक जसु ब्यापा । राम बरी सिय भंजेउ चापा ॥
 करहिं आरती पुर नर नारी । देहिं निछावरि बित्त बिसारी ॥ ३ ॥
 सोहति सीय राम कै जोरी । छबि सिंगारु मनहुँ एक ठोरी ॥
 सखीं कहहिं प्रभुपद गहु सीता । करति न चरन परस अति भीता ॥ ४ ॥

Cau.: pura aru byoma bājane bāje, khala bhae malina sādhu saba rāje.
 sura kimnara nara nāga munīsā, jaya jaya jaya kahi dehi asīsā.1.

nācahī gāvahī bibudha badhūṭī, bāra bāra kusumāmjali chūṭī.
jahā tahā bipra bedadhuni karahī, baṁdī biridāvali uccarahī.2.
mahi pātāla nāka jasu byāpā, rāma barī siya bhamjeu cāpā.
karahī āratī pura nara nārī, dehī nichāvari bitta bisārī.3.
sohati siya rāma kai jorī, chabi siṁgāru manahū eka ṭhorī.
sakhī kahahī prabhupada gahu sītā, karati na carana parasa ati bhītā.4.

There was music both in the city and in the heavens; while the wicked were downcast, the virtuous beamed with joy. Gods, Kinnaras, men, Nāgas and great sages uttered blessings with shouts of victory. Celestial dames danced and sang and handfuls of flowers were showered again and again. Here and there the Brāhmaṇas recited the Vedas, while panegyrists sang praises. The glad tidings spread throughout the earth, the subterranean regions and heaven that Śrī Rāma had broken the bow and won the hand of Sītā. The people of the city waved lights round the pair in order to ward off evil; and regardless of their means they scattered gifts in profusion as an act of invocation of Divine blessings on the couple. The pair of Śrī Rāma and Sītā shone as if beauty and the sentiment of Love had met together in human form. Her companions urged Her, "Sītā, clasp your lord's feet." But Sītā was too much afraid to touch His feet. (1—4)

दो०— गौतम तिय गति सुरति करि नहिं परसति पग पानि ।

मन बिहसे रघुबंसमनि प्रीति अलौकिक जानि ॥ २६५ ॥

Do.: gautama tiya gati surati kari nahī parasati paga pāni,
mana bihase raghubaṁsamani prīti alaukika jāni.265.

Remembering the fate of the sage Gautama's wife, Ahalyā, She would not touch His feet with Her hands; the Jewel of Raghu's race inwardly smiled to perceive Her transcendent love. (265)

चौ०— तब सिय देखि भूप अभिलाषे । कूर कपूत मूढ़ मन माखे ॥
उठि उठि पहिरि सनाह अभागे । जहँ तहँ गाल बजावन लागे ॥ १ ॥
लेहु छड़ाइ सीय कह कोऊ । धरि बाँधहु नृप बालक दोऊ ॥
तोरें धनुषु चाड़ नहिं सरई । जीवत हमहि कुअँरि को बरई ॥ २ ॥
जौं बिदेहु कछु करै सहाई । जीतहु समर सहित दोउ भाई ॥
साधु भूप बोले सुनि बानी । राजसमाजहि लाज लजानी ॥ ३ ॥
बलु प्रतापु बीरता बड़ाई । नाक पिनाकहि संग सिधाई ॥
सोइ सूरता कि अब कहूँ पाई । असि बुधि तौ बिधि मुहँ मसि लाई ॥ ४ ॥

Cau.: taba siya dekhi bhūpa abhilāṣe, kūra kapūta mūRha mana mākhe.
uṭhi uṭhi pahiri sanāha abhāge, jahā tahā gāla bajāvana lāge.1.
lehu chaRāi siya kaha koū, dhari bādhahu nṛpa bālaka doū.
torē dhanuṣu cāRa nahī saraī, jīvata hamahi kuāri ko baraī.2.
jaū bidehu kachu karai sahāī, jītaḥu samara sahita dou bhāī.
sādhū bhūpa bole suni bānī, rājasamājahi lāja lajānī.3.
balu pratāpu bīratā baRāī, nāka pinākahi saṁga sidhāī.
soi sūrātā ki aba kahū pāī, asi budhi tau bidhi muhā masi lāī.4.

Then, as they looked on Sītā, a few princes were filled with longing for her; those wicked, degenerate fools grew indignant. Rising from their seats one after another and donning their armour the wretches began to brag about. Someone said, "Carry off Sītā by force and capturing the two princes hold them in bondage. No purpose will be served by merely breaking the bow; for who shall marry the princess while we still live? Should Janaka come forward to help them, rout him in battle alongwith the two brothers." When the good kings heard these words, they said, "Shame itself feels shy in approaching this assembly of princes. Your might, glory, valour, fame and honour have been shattered alongwith the bow. Is it the same valour of which you are boasting, or have you since acquired it anew from somewhere else? It is because such is your mentality that God has blackened your faces." (1—4)

दो०— देखहु रामहि नयन भरि तजि इरिषा महु कोहु ।

लखन रोषु पावकु प्रबल जानि सलभ जनि होहु ॥ २६६ ॥

Do.: **dekshahu rāmahi nayana bhari taji iriṣā madu kohu,**
lakhana roṣu pāvaku prabala jāni salabha jani hohu.266.

"Giving up jealousy, arrogance and anger, therefore, feast your eyes upon Rāma; and knowing Lakṣmaṇa's wrath to be a blazing fire, do not allow yourselves to be consumed by it like a moth." (266)

चौ०— बैनतेय बलि जिमि चह कागू । जिमि ससु चहै नाग अरि भागू ॥

जिमि चह कुसल अकारन कोही । सब संपदा चहै सिवद्रोही ॥ १ ॥

लोभी लोलुप कल कीरति चहई । अकलंकता कि कामी लहई ॥

हरि पद बिमुख परम गति चाहा । तस तुम्हार लालचु नरनाहा ॥ २ ॥

कोलाहलु सुनि सीय सकानी । सखीं लवाइ गई जहँ रानी ॥

रामु सुभायँ चले गुरु पाहीं । सिय सनेहु बरनत मन माहीं ॥ ३ ॥

रानिन्ह सहित सोचबस सीया । अब धौं बिधिहि काह करनीया ॥

भूप बचन सुनि इत उत तकहीं । लखनु राम डर बोलि न सकहीं ॥ ४ ॥

Cau.: **bainateya bali jimi caha kīgū, jimi sasu cahai nāga ari bhāgū.**
jimi caha kusala akārana kohī, saba saṁpadā cahai sivadrohī.1.
lobhī lolupa kala kīrati cahaī, akalamkatā ki kāmī lahaī.
hari pada bimukha parama gati cāhā, tasa tumhāra lālacu naranāhā.2.
kolāhalu suni siya sakānī, sakhiṁ lavāi gaī jahā rānī.
rāmu subhāyā cale guru pāhī, siya sanehu baranata mana māhī.3.
rāninha sahita socabasa siyā, aba dhaū bidhihi kāha karanīyā.
bhūpa bacana suni ita uta takahī, lakhanu rāma ḍara boli na sakahī.4.

"As a crow should seek an offering set apart for Garuḍa (the king of birds), as a rabbit should covet the share of a lion, as a man who is angry without any cause should expect happiness, as an enemy of Śiva should crave for riches of all kinds, as a greedy and covetous man should long for good fame and as a gallant should aspire to be free from scandal, and as one who is averse to Śrī Hari's feet, should hanker after the highest destiny (Liberation), your longing, O princes, (for Sītā) is of the same category." When Sītā heard the tumult, She got afraid and Her companions took Her to the queen; while

Śrī Rāma advanced to His Guru, easy in mind and inwardly praising Her affection. The queens as well as Sītā were filled with anxiety and wondered what Providence had in store for them. On hearing the words of the princes Lakṣmaṇa looked hither and thither; for fear of Rāma, however, he could not speak. (1—4)

दो०— अरुन नयन भृकुटी कुटिल चितवत नृपन्ह सकोप ।

मनहुँ मत्त गजगन निरखि सिंघकिसोरहि चोप ॥ २६७ ॥

Do.: **aruna nayana bhṛkuṭī kuṭila citavata nṛpanha sakopa,**
manahū matta gajagana nirakhi siṅghakisorahi copa.267.

With fiery eyes and knitted brows he cast an angry look at the kings, as though, at the sight of a herd of wild elephants in rut, a lion's whelp were eager to pounce on them. (267)

चौ०— खरभरु देखि बिकल पुर नारीं । सब मिलि देहिं महीपन्ह गारीं ॥

तेहिं अवसर सुनि सिव धनु भंगा । आयउ भृगुकुल कमल पतंगा ॥ १ ॥

देखि महीप सकल सकुचाने । बाज झपट जनु लवा लुकाने ॥

गौरि सरीर भूति भल भ्राजा । भाल बिसाल त्रिपुंड बिराजा ॥ २ ॥

सीस जटा ससिबदनु सुहावा । रिसबस कछुक अरुन होइ आवा ॥

भृकुटी कुटिल नयन रिस राते । सहजहुँ चितवत मनहुँ रिसाते ॥ ३ ॥

बृषभ कंध उर बाहु बिसाला । चारु जनेउ माल मृगछाला ॥

कटि मुनिबसन तून दुइ बाँधें । धनु सर कर कुठारु कल काँधें ॥ ४ ॥

Cau.: **kharabharu dekhi bikala pura nārī, saba mili dehī mahīpanha gārī.**
tehī avasara suni siva dhanu bhaṅgā, āyau bhṛgukula kamala pataṅgā.1.
dekhi mahīpa sakala sakucāne, bāja jhapāṭa janū lavā lukāne.
gauri sarīra bhūti bhala bhrājā, bhāla bisāla tripuṇḍa birājā.2.
sīsa jaṭā sasibadanu suhāvā, risabasa kachuka aruna hoi āvā.
bhṛkuṭī kuṭila nayana risa rāte, sahajahū citavata manahū risāte.3.
br̥ṣabha kaṁdha ura bāhu bisālā, cāru janeu mālā mṛgachālā.
kaṭi munibasana tūna dui bādhē, dhanu sara kara kuṭhāru kala kādhē.4.

Seeing the uproar the women of the city were all distressed and joined in cursing the princes. The very moment arrived the sage Paraśurāma, a very sun to the lotus-like race of Bhṛgu, led by the news of the breaking of the bow. At his very sight the kings all cowered down even as a quail would shrink beneath the swoop of a hawk. A coat of ashes looked most charming on his fair body; his broad forehead was adorned with a Tripuṇḍra (as peculiar mark consisting of three horizontal lines, sacred to Śiva). Having matted locks on the head, his handsome moonlike face was a bit reddened with anger; with knitted brows and eyes inflamed with passion, his natural look gave one the impression that he was enraged. He had well-built shoulders like those of a bull and a broad chest and long arms; he was adorned with a beautiful sacred thread, rosary and deerskin. With an anchorite's covering about his loins and a pair of quivers fastened by his side, he held a bow and arrows in his hands and an axe upon his fair shoulder. (1—4)

दो०— सांत बेषु करनी कठिन बरनि न जाइ सरूप ।

धरि मुनितनु जनु बीर रसु आयउ जहँ सब भूप ॥ २६८ ॥

Do.: **sānta beṣu karanī kaṭhina barani na jāi sarūpa,**
dhari munitanu janu bīra rasu āyau jahā saba bhūpa.268.

Though serene in attire, he had a cruel record of deeds; his appear, therefore, defied description. It looked as if the heroic sentiment had taken the form of a hermit and arrived where the kings had assembled. (268)

चौ०— देखत भृगुपति बेषु कराला । उठे सकल भय बिकल भुआला ॥
पितु समेत कहि कहि निज नामा । लगे करन सब दंड प्रनामा ॥ १ ॥
जेहि सुभायँ चितवहिं हितु जानी । सो जानइ जनु आइ खुटानी ॥
जनक बहोरि आइ सिरु नावा । सीय बोलाइ प्रनामु करावा ॥ २ ॥
आसिष दीन्हि सखीं हरषानीं । निज समाज लै गई सयानीं ॥
बिस्वामित्रु मिले पुनि आई । पद सरोज मेले दोउ भाई ॥ ३ ॥
रामु लखनु दसरथ के ढोटा । दीन्हि असीस देखि भल जोटा ॥
रामहि चितइ रहे थकि लोचन । रूप अपार मार मद मोचन ॥ ४ ॥

Cau.: **dekhata bṛḡupati beṣu karālā, uṭhe sakala bhaya bikala bhuālā.**
pitu sameta kahi kahi nija nāmā, lage karana saba daṇḍa pranāmā.1.
jehi subhāyā citavahī hitu jānī, so jānai janu āi khuṭānī.
janaka bahori āi siru nāvā, sīya bolāi pranāmu karāvā.2.
āsiṣa dīnhi sakhī haraṣānī, nija samāja lai gāi sayānī.
bisvāmitru mile puni āi, pada saroja mele dou bhāi.3.
rāmu lakhanu dasaratha ke ḍhoṭā, dīnhi asīsa dekhi bhala joṭā.
rāmahi citai rahe thaki locana, rūpa apāra māra mada mocana.4.

Beholding the frightful figure of Paraśurāma the kings all rose in consternation; and mentioning his own as well as his father's name, each fell prostrate on the ground before him. Even he on whom Paraśurāma cast a friendly look in a natural way thought the sands of his life had run out. Then came Janaka and bowed his head; and sending for Sītā he made Her pay homage to the sage. Her companions rejoiced when he bestowed his blessing on Her, and cleverly took Her where the other ladies were. Next came Viśvāmitra, who met him and placed the two brothers at his lotus feet, saying that they were King Daśaratha's sons, Rāma and Lakṣmaṇa by name; seeing the well-matched pair, he blessed them. His eyes were rivetted on Śrī Rāma's incomparable beauty, which would humble the pride of Cupid himself. (1—4)

दो०— बहुरि बिलोकि बिदेह सन कहहु काह अति भीर ।

पूछत जानि अजान जिमि ब्यापेउ कोपु सरीर ॥ २६९ ॥

Do.: **bahuri biloki bideha sana kahahu kāha ati bhīra,**
pūchata jāni ajāna jimi byāpeu kopu sarīra.269.

Then he looked round, and though knowing everything, he asked Videha, like one ignorant, "Tell me, what has attracted all this crowd here?" And as he spoke thus wrath took possession of his whole being. (269)

चौ०— समाचार कहि जनक सुनाए। जेहि कारन महीप सब आए॥
 सुनत बचन फिरि अनत निहारे। देखे चापखंड महि डारे॥ १॥
 अति रिस बोले बचन कठोरा। कहु जड़ जनक धनुष कै तोरा॥
 बेगि देखाउ मूढ़ न त आजू। उलटउँ महि जहँ लहि तव राजू॥ २॥
 अति डरु उतरु देत नृपु नाहीं। कुटिल भूप हरषे मन माहीं॥
 सुर मुनि नाग नगर नर नारी। सोचहिं सकल त्रास उर भारी॥ ३॥
 मन पछिताति सीय महतारी। बिधि अब सँवरी बात बिगारी॥
 भृगुपति कर सुभाउ सुनि सीता। अरध निमेष कलप सम बीता॥ ४॥

Cau.: samācāra kahi janaka sunāe, jehi kārana mahīpa saba āe.
 sunata bacana phiri anata nihāre, dekhe cāpakhaṁḍa mahi ḍāre.1.
 ati risa bole bacana kaṭhorā, kahu jaRa janaka dhanuṣa kai torā.
 begi dekhāu mūrha na ta ājū, ulaṭaū mahi jahā lahi tava rājū.2.
 ati ḍaru utaru deta nṛpu nāhi, kuṭila bhūpa haraṣe mana māhi.
 sura muni nāga nagara nara nārī, socahi sakala trāsa ura bhārī.3.
 mana pachitāti sīya mahatārī, bidhi aba sāvarī bāta bigārī.
 bhṛgupati kara subhāu suni sītā, aradha nimeṣa kalapa sama bītā.4.

Janaka narrated to him the whole history, mentioning what had brought all the kings there, on hearing this reply Paraśurāma turned round, and looking in the other direction he espied the fragments of the bow lying on the ground. Flying into a rage he spoke in harsh tones, "Tell me, O stupid Janaka, who has broken the bow ? Show him at once, or this very day I will overthrow the whole tract of land over which your dominion extends." In his excess of fear, the king would make no answer; and the wicked kings were glad of heart. Gods, sages, Nāgas and the people of the city were all filled with anxiety; their hearts were much agitated. Sītā's mother lamented within herself, saying, "Alas ! God has sported the game." When Sītā heard of Paraśurāma's temperament, even half a moment passed to Her like a whole life-time of the universe. (1—4)

दो०— सभय बिलोके लोग सब जानि जानकी भीरु।
 हृदयँ न हरषु बिषादु कछु बोले श्रीरघुबीरु॥ २७०॥

Do.: sabhaya biloke loga saba jāni jānakī bhīru,
 hṛdayā na haraṣu biṣādu kachu bole śrīraghubīru.270.

When the Hero of Raghu's race saw everyone seized with panic and perceived Jānakī's anxiety, He interposed; there was neither joy nor sorrow in His heart. (270)

[PAUSE 9 FOR A THIRTY-DAY RECITATION]

चौ०— नाथ संभुधनु भंजनिहारा। होइहि केउ एक दास तुम्हारा॥
 आयसु काह कहिअ किन मोही। सुनि रिसाइ बोले मुनि कोही॥ १॥
 सेवकु सो जो करै सेवकाई। अरि करनी करि करिअ लराई॥
 सुनहु राम जेहिं सिवधनु तोरा। सहसबाहु सम सो रिपु मोरा॥ २॥

सो बिलगाउ बिहाइ समाजा । न त मारे जैहहिं सब राजा ॥
 सुनि मुनि बचन लखन मुसुकाने । बोले परसुधरहि अपमाने ॥ ३ ॥
 बहु धनुहीं तोरीं लरिकाई । कबहुँ न असि रिस कीन्हि गोसाई ॥
 एहि धनु पर ममता केहि हेतू । सुनि रिसाइ कह भृगुकुलकेतू ॥ ४ ॥

Cau.: nātha sambhūdhānu bhaṁjanihārā, hoihi keu eka dāsa tumhārā.
 āyasu kāha kahia kina mohī, suni risāi bole muni kohī.1.
 sevaku so jo karai sevakāi, ari karanī kari karia larāi.
 sunahu rāma jehī sivadhanu torā, sahasabāhu sama so ripu morā.2.
 so bilagāu bihāi samājā, na ta māre jaihaṁ saba rājā.
 suni muni bacana lakhana musukāne, bole parasudharahi apamāne.3.
 bahu dhanuhī torī larikāi, kabahū na asi risa kīnhi gosāi.
 ehi dhanu para mamatā kehi hetū, suni risāi kaha bhṛgukulaketū.4.

“My lord, it must be some one of your servants who has broken the bow of Śiva. What is your command? Why not tell me?” At this the furious sage was all the more incensed, and said, “A servant is he who does service; having played the role of an enemy, one should give battle, Listen. O Rāma; whoever has broken Śiva’s bow is my enemy no less than the thousand-armed Kārtavīrya. Let him stand apart, leaving this assembly; or else everyone of these kings shall be slain.” Hearing the sage’s words Lakṣmaṇa smiled and said insulting Paraśurāma (the wielder of an axe), “I have broken many a small bow in my childhood; but you never grew so angry, my lord. Why should you be so fond of this particular bow?” At this the Chief of Bhṛgu’s race burst out in a fury:—

(1—4)

दो०— रे नृप बालक काल बस बोलत तोहि न सँभार ।

धनुही सम तिपुरारि धनु बिदित सकल संसार ॥ २७१ ॥

Do.: re nṛpa bālaka kāla basa bolata tohi na sābhāra,
 dhanuhī sama tipurāri dhanu bidita sakala saṁsāra.271.

“O young prince, being in the grip of death you have no control over your speech. Would you compare to a small bow the mighty bow of Śiva, that is known throughout the world?”

(271)

चौ०— लखन कहा हँसि हमरें जाना । सुनहु देव सब धनुष समाना ॥
 का छति लाभु जून धनु तोरें । देखा राम नयन के भोरें ॥ १ ॥
 छुअत टूट रघुपतिहु न दोसू । मुनि बिनु काज करिअ कत रोसू ॥
 बोले चितइ परसु की ओरा । रे सठ सुनेहि सुभाउ न मोरा ॥ २ ॥
 बालकु बोलि बधउँ नहिं तोही । केवल मुनि जड़ जानहि मोही ॥
 बाल ब्रह्मचारी अति कोही । बिस्व बिदित छत्रियकुल द्रोही ॥ ३ ॥
 भुजबल भूमि भूप बिनु कीन्ही । बिपुल बार महिदेवन्ह दीन्ही ॥
 सहसबाहु भुज छेदनिहारा । परसु बिलोकु महीपकुमारा ॥ ४ ॥

Cau.: lakhana kahā hāsi hamarē jānā, sunahu deva saba dhanuṣa samānā.
 kā chati lābhu jūna dhanu torē, dekhā rāma nayana ke bhorē.1.

chuata tūṭa raghupatihu na dosū, muni binu kāja karia kata rosū.
 bole citai parasu kī orā, re saṭha sunehi subhāu na morā.2.
 bālaku boli badhaṁ nahī tohī, kevala muni jaRa jānahi mohī.
 bāla brahmacārī ati kohī, bisva bidita chatriyakula drohī.3.
 bhujabala bhūmi bhūpa binu kīnhī, bipula bāra mahidevanha dīnhī.
 sahasabāhu bhuja chedanihārā, parasu biloku mahipakumārā.4.

Said Lakṣmaṇa with a smile, "Listen, holy Sir: to my mind all bows are alike. What gain or loss can there be in the breaking of a worn-out bow?" Śrī Rāma mistook it for a new one, and at His very touch it broke in two; the Lord of Raghus, therefore, was not to blame for it either. Why, then, be angry, reverend sir, for no cause?" Casting a glance at his axe, Paraśurāma replied, "O foolish child, have you never heard of my temper? I slay you not because, as I say, you are a child yet; do you take me for a mere anchorite, O dullard? I have been a celibate from my very boyhood, but also an irascible one; and I am known throughout the world as a sworn enemy of the Kṣatriya race. By the might of my arm I made the earth kingless and bestowed it time after time upon the Brāhmaṇas. Look at this axe, which lopped off the arms of Sahasrabāhu (the thousand-armed Kārtavīrya), O youthful prince. (1—4)

दो०— मातु पितहि जनि सोचबस करसि महीसकिसोर ।

गर्भन्ह के अर्भक दलन परसु मोर अति घोर ॥ २७२ ॥

Do.: mātu pitahi jani socabasa karasi mahīsakisora,
 garbhanha ke arbhaka dalana parasu mora ati ghora.272.

"Do not bring woe to your parents, O princely lad, My most cruel axe has exterminated even unborn offspring in the womb." (272)

चौ०— बिहसि लखनु बोले मृदु बानी । अहो मुनीसु महा भटमानी ॥

पुनि पुनि मोहि देखाव कुठारु । चहत उड़ावन फूँकि पहारु ॥ १ ॥

इहाँ कुम्हड़बतिया कोउ नाही । जे तरजनी देखि मरि जाहीं ॥

देखि कुठारु सरासन बाना । मैं कछु कहा सहित अभिमाना ॥ २ ॥

भृगुसुत समुझि जनेउ बिलोकी । जो कछु कहहु सहउँ रिस रोकी ॥

सुर महिसुर हरिजन अरु गाई । हमरें कुल इन्ह पर न सुराई ॥ ३ ॥

बधैं पापु अपकीरति हारें । मारतहूँ पा परिअ तुम्हारें ॥

कोटि कुलिस सम बचनु तुम्हारा । ब्यर्थ धरहु धनु बान कुठारा ॥ ४ ॥

Cau.: bihasi lakhanu bole mṛdu bānī, aho munīsu mahā bhaṭamānī.
 puni puni mohi dekhāva kuṭhārū, cahata uRāvana phūki pahārū.1.
 ihā kumhaRabatiyā kou nāhī, je tarajanī dekhi mari jāhī.
 dekhi kuṭhāru sarāsana bānā, maī kachu kahā sahita abhimānā.2.
 bhṛgusuta samujhi janeu bilokī, jo kachu kahahu sahaṁ risa rokī.
 sura mahisura harijana aru gāī, hamarē kula inha para na surāī.3.
 badhē pāpu apakīrati hārē, māratahū pā paria tumhārē.
 koṭī kulisa sama bacanu tumhārā, byartha dharahu dhanu bāna kuṭhārā.4.

Lakṣmaṇa smilingly retorted in a mild tone, "Ah, the great sage considers himself

an extraordinary warrior! He flaunts his axe before me again and again, as if he would blow away a mountain with a mere puff of breath. Here there is no pumpkin in the bud that would wither away as soon as an index finger is raised against it. It was only when I saw you armed with an axe and a bow and arrows that I spoke with some pride. Now that I understand you are a descendant of Bhṛgu and perceive a sacred thread on your person, I suppress my anger and put up with whatever you say. In our family valour is never shown against gods, the Brāhmaṇas, devotees of Śrī Hari and the cow; for by killing any of these we incur sin while a defeat at their hands will bring disrepute on us. We should throw ourselves at your feet even if you strike us. Every word of yours is as incisive as millions of thunderbolts; the bow and arrows and the axe are, therefore, an unnecessary burden to you. (1—4)

दो०— जो बिलोकि अनुचित कहेउँ छमहु महामुनि धीर ।

सुनि सरोष भृगुबंसमनि बोले गिरा गभीर ॥ २७३ ॥

Do.: jo biloki anucita kaheū chamahu mahāmuni dhīra,
suni saroṣa bhṛgubāṁsamani bole girā gabhīra.273.

“Pardon me, O great and illumined hermit, if I have said anything unseemly at the sight of your weapons.” Hearing this, the jewel of Bhṛgu’s race furiously rejoined in a deep voice:— (273)

चौ०— कौसिक सुनहु मंद यहु बालकु । कुटिल कालबस निज कुल घालकु ॥

भानु बंस राकेस कलंकू । निपट निरंकुस अबुध असंकू ॥ १ ॥

काल कवल् होइहि छन माहीं । कहउँ पुकारि खोरि मोहि नाहीं ॥

तुम्ह हटकहु जौं चहहु उबारा । कहि प्रतापु बलु रोषु हमारा ॥ २ ॥

लखन कहेउ मुनि सुजसु तुम्हारा । तुम्हहि अछत को बरनै पारा ॥

अपने मुँह तुम्ह आपनि करनी । बार अनेक भाँति बहु बरनी ॥ ३ ॥

नहिं संतोषु त पुनि कछु कहहू । जनि रिस रोकि दुसह दुख सहहू ॥

बीरब्रती तुम्ह धीर अछोभा । गारी देत न पावहु सोभा ॥ ४ ॥

Cau.: kausika sunahu maṁda yahu bālaku, kuṭila kālabasa nija kula ghālaku.
bhānu baṁsa rākesa kalaṁkū, nipaṭa niraṁkusa abudha asaṁkū.1.
kāla kavalu hoihi chana māhi, kahaū pukāri khori mohi nāhi.
tumha haṭakahu jaū cahahu ubārā, Kahi pratāpu balu roṣu hamārā.2.
lakhana kaheu muni sujasu tumhārā, tumhahi achata ko baranai pārā.
apane mūha tumha āpani karani, bāra aneka bhāti bahu baranī.3.
nahi saṁtoṣu ta puni kachu kahahū, jani risa roki dusaha dukha sahaḥū.
bīrabratī tumha dhīra achobhā, gārī deta na pāvahu sobhā.4.

“Listen, O Viśvāmitra: this boy is stupid and perverse. He is in the grip of death himself and will bring destruction on his whole family. A dark spot on the moon-like solar race, he is utterly unruly, senseless and reckless. The very next moment he shall find himself in the jaws of death; I proclaim it at the top of my voice and none should blame me for it. Forbid him if you would save him, telling him of my glory, might and fury.” Said Lakṣmaṇa, “Holy sir, so long as you live who else can expatiate on your bright glory ? With your own lips you have recounted your exploits in diverse ways more than once. If you are not yet satisfied, tell us something more; do not undergo a severe trial by

putting any restraint upon your anger. You have assumed the role of a hero and are resolute and imperturbable; it is unbecoming of you to pour abuses. (1—4)

दो०— सूर समर करनी करहिं कहि न जनावहिं आपु।

बिद्यमान रन पाइ रिपु कायर कथहिं प्रतापु॥ २७४॥

Do.: *sūra samara karanī karahī kahi na janāvahī āpu, bidyamāna rana pāi ripu kāyara kathahī pratāpu.274.*

“Heroes perform valiant deeds in fight, but never indulge in self-advertisement. Finding before them a foe in battle, it is cowards who boast of their own glory.” (274)

चौ०— तुम्ह तौ कालु हाँक जनु लावा। बार बार मोहि लागि बोलावा॥

सुनत लखन के बचन कठोरा। परसु सुधारि धरेउ कर घोरा॥ १॥

अब जनि देइ दोसु मोहि लोगू। कटुबादी बालकु बधजोगू॥

बाल बिलोकि बहुत मैं बाँचा। अब यह मरनिहार भा साँचा॥ २॥

कौसिक कहा छमिअ अपराधू। बाल दोष गुन गनहिं न साधू॥

खर कुठार मैं अकरुन कोही। आगे अपराधी गुरुद्रोही॥ ३॥

उतर देत छोड़उँ बिनु मारें। केवल कौसिक सील तुम्हारे॥

न त एहि काटि कुठार कठोरें। गुरहि उरिन होतेउँ श्रम थोरें॥ ४॥

Cau.: *tumha tau kālu hāka janu lāvā, bāra bāra mohi lāgi bolāvā. sunata lakhana ke bacana kaṭhorā, parasu sudhāri dhareu kara ghorā.1. aba jani dei dosu mohi logū, kaṭubādī bālaku badhajogū. bāla biloki bahuta maī bācā, aba yahu maranihāra bhā sācā.2. kausika kahā chamia aparādhū, bāla doṣa guna ganahī na sādū. khara kuṭhāra maī akaruna kohī, āgē aparādhī gurudrohī.3. utara deta choRaũ binu mārē, kevala kausika sila tumhārē. na ta ehi kāti kuṭhāra kaṭhorē, gurahi urina hoteũ śrama thorē.4.*

“You seem to have Death at your beck and call and summon him again and again for my sake!” Hearing Lakṣmaṇa’s harsh words Paraśurāma closed his hand upon his terrible axe. “After this let no one blame me; this sharp-tongued boy deserves his death. I have spared him long on account of his being a child; he is now surely going to die.” Said Viśvāmitra, “Pardon his offence; holy men take no notice of the merits and demerits of a child.” “Sharp-edged is my axe, while I am pitiless and furious; and here stands before me an offender and an enemy of my Guru. Even though he gives a retort, I spare his life solely out of regard for you, O Viśvāmitra. Or else, hacking him to pieces with this cruel axe, I would have easily repaid the debt I have owed to my Guru.” (1—4)

दो०— गाधिसूनु कह हृदयँ हँसि मुनिहि हरिअरइ सूझ।

अयमय खाँड़ न ऊखमय अजहुँ न बूझ अबूझ॥ २७५॥

Do.: *gādhisūnu kaha hrdayā hāsi munihi hariarai sūjha, ayamaya khāṇḍa na ūkhamaya ajahūna būjha abūjha.275.*

Said Gādhī's son (Viśvāmitra) smiling within himself, "Everything looks green to the sage (Paraśurāma); it is, however, the steel sword that he is faced with and not with sugar extracted from a sugar-cane (that one could easily gulp). It is a pity that he does not understand and still persists in his ignorance.* (275)

चौ०— कहेउ लखन मुनि सीलु तुम्हारा । को नहिं जान बिदित संसारा ॥
 माता पितहि उरिन भए नीकें । गुर रिनु रहा सोचु बड़ जीकें ॥ १ ॥
 सो जनु हमरेहि माथे काढ़ा । दिन चलि गए ब्याज बड़ बाढ़ा ॥
 अब आनिअ ब्यवहरिआ बोली । तुरत देउँ मैं थैली खोली ॥ २ ॥
 सुनि कटु बचन कुठार सुधारा । हाय हाय सब सभा पुकारा ॥
 भृगुबर परसु देखावहु मोही । बिप्र बिचारि बचउँ नृपद्रोही ॥ ३ ॥
 मिले न कबहुँ सुभट रन गाढ़े । द्विज देवता घरहि के बाढ़े ॥
 अनुचित कहि सब लोग पुकारे । रघुपति सयनहिं लखनु नेवारे ॥ ४ ॥

Cau.: kaheu lakhana muni sīlu tumhārā, ko nahī jāna bidita saṁsārā.
 mātā pitahi urina bhae nīkē, gura rinu rahā socu baRa jīkē.1.
 so janu hamarehi māthe kāRhā, dina cali gae byāja baRa bāRhā.
 aba ānia byavahariā bolī, turata deū maī thailī kholī.2.
 suni kaṭu bacana kuṭhāra sudhārā, hāya hāya saba sabhā pukārā.
 bhṛgubara parasu dekhāvahu mohī, bipra bicāri bacaū nṛpadrohī.3.
 mile na kabahū subhaṭa rana gāRhe, dvija devatā gharahi ke bāRhe.
 anucita kahi saba loga pukāre, raghupati sayanahī lakhanu nevāre.4.

Said Lakṣmaṇa, "Is there anyone, O good sage, who is not aware of your gentle disposition, so well known throughout the world? You have fully paid the debt you owed to your parents;† the only debt which now remains to be paid by you is the one you owe to your Guru, and that has been vexing your mind not a little. It looks as if you had incurred the debt on our account; and since a considerable time has now elapsed a heavy interest has accumulated thereon. Now you get the creditor here and I will at once rapay him from my own purse." Hearing these sarcastic remarks Paraśurāma grasped his axe and the whole assembly cried "Alack ! Alack !!" " O chief of Bhṛgus, you are still threatening me with your axe; but I am sparing you only because I hold you to be a Brāhmaṇa, O enemy of princes. You have never met champions staunch in fight; You have grown important in your own little home, O holy Brāhmaṇa." Everyone exclaimed, "This is wholly undesirable!" The Lord of Raghus now becked Lakṣmaṇa to stop. (1—4)

* This has reference to a popular saying "A man who loses his eyesight in the month of Śrāvaṇa (corresponding roughly to August), when the whole landscape is green, visualizes everything as green." Viśvāmitra thereby suggests that Paraśurāma was blind so far as the greatness of Śrī Rāma is concerned and imagined that the latter was as easy to handle as the other Kṣatriyas whom he could easily vanquish in battle. Again there is a pun on the word 'Khāḍa' in the original, which means both a sword and sugar.

† There is a sarcastic allusion here to two notable incidents in Paraśurāma's life. We are told in the Purāṇas how Paraśurāma killed his own mother at the bidding of his father Jamadagni, who had got incensed at her returning from a river rather late. Pleased with his obedience Jamadagni insisted on his asking for a boon. At this Paraśurāma prayed for the restoration of his mother's life and his prayer was immediately granted. His mother was brought to life again and did not even remember the cruel act of her son. On another occasion, Paraśurāma's father Jamadagni was slain by the followers of king Sahasrabāhu in order to avenge themselves of their leader's death at Paraśurāma's hands and the latter retaliated by extirpating not only the descendants of Sahasrārjuna but the whole Kṣatriya race gradually.

दो०— लखन उतर आहुति सरिस भृगुबर कोषु कृसानु ।
बढ़त देखि जल सम बचन बोले रघुकुलभानु ॥ २७६ ॥

Do.: lakhana utara āhuti sarisa bhr̥gubara kopu kṛsānu,
baRhata dekhi jala sama bacana bole raghukulabhānu.276.

Perceiving the flames of Paraśurāma's passion grow with the pouring of oblation in the form of Lakṣmaṇa's rejoinder, the Sun of Raghu's race spoke words like water. (276)

चौ०— नाथ करहु बालक पर छोहू । सूध दूधमुख करिअ न कोहू ॥
जौं पै प्रभु प्रभाउ कछु जाना । तौ कि बराबरि करत अयाना ॥ १ ॥
जौं लरिका कछु अचगरि करहीं । गुर पितु मातु मोद मन भरहीं ॥
करिअ कृपा सिसु सेवक जानी । तुम्ह सम सील धीर मुनि ग्यानी ॥ २ ॥
राम बचन सुनि कछुक जुड़ाने । कहि कछु लखनु बहुरि मुसुकाने ॥
हँसत देखि नख सिख रिस ब्यापी । राम तोर भ्राता बड़ पापी ॥ ३ ॥
गौर सरीर स्याम मन माहीं । कालकूटमुख पयमुख नाहीं ॥
सहज टेढ़ अनुहरइ न तोही । नीचु मीचु सम देख न मोही ॥ ४ ॥

Cau.: nātha karahu bālaka para chohū, sūdha dūdhamukha karia na kohū.
jaũ pai prabhu prabhāu kachu jānā, tau ki barābari karata ayānā.1.
jaũ larikā kachu acagari karahī, gura pitu mātu moda mana bharahī.
karia kṛpā sisu sevaka jānī, tumha sama sīla dhīra muni gyānī.2.
rāma bacana suni kachuka juRāne, kahi kachu lakhanu bahuri musukāne.
hāṣata dekhi nakha sikha risa byāpī, rāma tora bhrātā baRa pāpī.3.
gaura sarīra syāma mana māhī, kālakūṭamukha payamukha nahī.
sahaja ṭeRha anuharai na tohī, nīcu mīcu sama dekha na mohī.4.

“My Lord, have compassion on a child; and wreak not your wrath on this guileless youngster (lit., who has the mother's milk still on its lips). If he had any idea of your might, how could he be so foolish as to affront you? If children play some pranks, their teacher and parents are in raptures at it; therefore, take pity on him, knowing him to be a child and your servant. For you are an even-minded, good-tempered, forbearing and illumined anchorite.” On hearing Śrī Rāma's words Paraśurāma cooled down a little; but uttering something Lakṣmaṇa smiled again. Seeing him smile, Paraśurāma flushed all over with rage and said, “Rāma, your brother is too wicked. Though fair of hue, he is black at heart; he has deadly poison, and not the mother's milk on his lips. Perverse by nature, he does not take after you, nor does this vile imp regard me as the very image of Death.” (1—4)

दो०— लखन कहेउ हँसि सुनहु मुनि क्रोधु पाप कर मूल ।
जेहि बस जन अनुचित करहिं चरहिं बिस्व प्रतिकूल ॥ २७७ ॥

Do.: lakhana kaheu hāsi sunahu muni krodhu pāpa kara mūla,
jehi basa jana anucita karahī carahī bisva pratikūla.277.

Lakṣmaṇa smilingly said, “Listen, holy sir: passion is the root of sin. Swayed by it men perpetrate unseemly acts and indulge in misanthropic activities.” (277)

चौ०— मैं तुम्हार अनुचर मुनिराया । परिहरि कोपु करिअ अब दाया ॥
 टूट चाप नहिं जुरिहि रिसाने । बैठिअ होइहिं पाय पिराने ॥ १ ॥
 जौं अति प्रिय तौ करिअ उपाई । जोरिअ कोउ बड़ गुनी बोलाई ॥
 बोलत लखनहिं जनकु डेराहीं । मष्ट करहु अनुचित भल नाहीं ॥ २ ॥
 थर थर काँपहिं पुर नर नारी । छोट कुमार खोट बड़ भारी ॥
 भृगुपति सुनि सुनि निरभय बानी । रिस तन जरइ होइ बल हानी ॥ ३ ॥
 बोले रामहि देइ निहोरा । बचउँ बिचारि बंधु लघु तोरा ॥
 मनु मलीन तनु सुंदर कैसें । बिष रस भरा कनक घटु जैसें ॥ ४ ॥

Cau.: maĩ tumhāra anucara munirāyā, parihari kopu karia aba dāyā.
 ṭūṭa cāpa nahĩ jurihi risāne, baiṭhia hoihiṅ pāya pirāne.1.
 jaũ ati priya tau karia upāĩ, joria kou baRa gunĩ bolāĩ.
 bolata lakhanahĩ janaku ḍerāhiṅ, maṣṭa karahu anucita bhala nāhiṅ.2.
 thara thara kāpahĩ pura nara nārĩ, choṭa kumāra khoṭa baRa bhārĩ.
 bhr̥gupati suni suni nirabhaya bānĩ, risa tana jarai hoi bala hānĩ.3.
 bole rāmahi dei nihorā, bacaũ bicāri baṁdhu laghu torā.
 manu malīna tanu suṁdara kaisē, biṣa rasa bharā kanaka ghaṭu jaisē.4.

“I am your servant, O Chief of sages; put away your wrath and show mercy upon me. Anger will not mend the broken bow. Pray sit down; your legs must be aching. If you are very fond of it, let us devise some means to mend it by calling in some expert.” Janaka was frightened at Lakṣmaṇa’s words and said, “Pray be quiet; it is not good to transgress the limits of propriety.” The people of the city trembled like aspen leaves; they said to themselves.” The younger prince is really very naughty.” As the chief of Bhrgus heard the fearless words of Lakṣmaṇa, his whole body burnt with rage and his strength diminished. In a condescending manner he said to Rāma, “I am sparing the boy because I know he is your younger brother. So fair without and foul within, he resembles a jar of gold full of poison.” (1—4)

दो०— सुनि लछिमन बिहसे बहुरि नयन तरेरे राम ।
 गुर समीप गवने सकुचि परिहरि बानी बाम ॥ २७८ ॥

Do.: suni lachimana bihase bahuri nayana tarere rāma,
 gura samīpa gavane sakuci parihari bānī bāma.278.

At this Lakṣmaṇa laughed again, but Śrī Rāma cast an angry look on him. Therefore, putting away all petulance of speech he submissively went up to his Guru. (278)

चौ०— अति बिनीत मृदु सीतल बानी । बोले रामु जोरि जुग पानी ॥
 सुनहु नाथ तुम्ह सहज सुजाना । बालक बचनु करिअ नहिं काना ॥ १ ॥
 बरै बालकु एकु सुभाऊ । इन्हहि न संत बिदूषहिं काऊ ॥
 तेहिं नाहीं कछु काज बिगारा । अपराधी मैं नाथ तुम्हारा ॥ २ ॥
 कृपा कोपु बधु बँधब गोसाई । मो पर करिअ दास की नाई ॥
 कहिअ बेगि जेहि बिधि रिस जाई । मुनिनायक सोइ करौं उपाई ॥ ३ ॥

कह मुनि राम जाइ रिस कैसें । अजहुँ अनुज तव चितव अनैसैं ॥
एहि कें कंठ कुठारु न दीन्हा । तौ मैं काह कोपु करि कीन्हा ॥ ४ ॥

Cau.: ati binīta mṛdu sītala bānī, bole rāmu jori juga pānī.
sunahu nātha tumha sahaja sujānā, bālaka bacanu karia nahī kānā.1.
bararai bālaku eku subhāū, inhahi na samta bidūṣahī kāū.
tehī nāhī kachu kāja bigārā, aparādhī maī nātha tumhārā.2.
kṛpā kopu badhu bādhaba gosāī, mo para karia dāsa kī nāī.
kahia begi jehi bidhi risa jāī, munināyaka soi karaū upāī.3.
kaha muni rāma jāī risa kaisē, ajahū anuja tava citava anaisē.
ehi kē kaṁṭha kuṭhāru na dīnhā, tau maī kāha kopu kari kīnhā.4.

Joining both His palms together and speaking in most humble, gentle and placid tones Śrī Rāma said, "I pray you, my lord: wise as you are by nature, pay no heed to the words of a child. A wasp and a child have alike disposition; saints never find fault with them. Besides, the boy has done you no harm; it is I, my lord, who have offended you. Therefore, your reverence, deal to me as your servant whatever you please, whether it be a favour or frown, death or captivity. Tell me quickly the means, O chief of sages, by which your anger may be appeased; I shall do accordingly." Said the sage, "How can my passion be pacified, O Rāma, when your younger brother is still looking mischievously at me. So long as I do not cut his throat with my axe, my wrath is ineffectual." (1—4)

दो०— गर्भ स्रवहिं अवनिप रवनि सुनि कुठार गति घोर ।

परसु अछत देखउँ जिअत बैरी भूपकिसोर ॥ २७९ ॥

Do.: garbha sravahī avanipa ravani suni kuṭhāra gati ghora,
parasu achata dekhaū jiata bairī bhūpakisora.279.

"At the very news of the cruel doings of my axe the consorts of kings miscarry. To think that having the same axe still at my service I should see this princeling, my enemy, alive !" (279)

चौ०— बहइ न हाथु दहइ रिस छाती । भा कुठारु कुंठित नृपघाती ॥

भयउ बाम बिधि फिरेउ सुभाऊ । मोरे हृदयँ कृपा कसि काऊ ॥ १ ॥

आजु दया दुखु दुसह सहावा । सुनि सौमित्रि बिहसि सिरु नावा ॥

बाउ कृपा मूरति अनुकूला । बोलत बचन झरत जनु फूला ॥ २ ॥

जाँ पै कृपाँ जरिहिं मुनि गाता । क्रोध भएँ तनु राख बिधाता ॥

देखु जनक हठि बालकु एहू । कीन्ह चहत जइ जमपुर गेहू ॥ ३ ॥

बेगि करहु किन आँखिन्ह ओटा । देखत छोट खोट नृप ढोटा ॥

बिहसे लखनु कहा मन माहीं । मूदेँ आँखि कतहुँ कोउ नाहीं ॥ ४ ॥

Cau.: bahai na hāthu dahai risa chātī, bhā kuṭhāru kuṁṭhita nṛpaghātī.
bhayau bāma bidhi phireu subhāū, more hṛdayā kṛpā kasi kāū.1.
āju dayā dukhu dusaha sahāvā, suni saumitri bihasi siru nāvā.
bāu kṛpā mūrati anukūlā, bolata bacana jharata janu phūlā.2.

jaũ pai kṛpā jarihī muni gātā, krodha bhaẽ tanu rākha bidhātā.
 dekhu janaka hañhi bālaku ehū, kīnha cahata jaRa jamapura gehū.3.
 begi karahu kina ākhinḥa oṭā, dekhata choṭa khoṭa nṛpa ḍhoṭā.
 bihase lakhanu kahā mana māhī, mūdē ākhi katahū kou nāhī.4.

“My hand moves not, though passion consumes my breast; while this axe, which has slain kings without number, has gone blunt. Fate has turned against me; that is why I find my nature changed. Otherwise compassion at any time is unknown to my heart. My tenderness of feeling has imposed on me a severe strain today.” On hearing this the son of Sumitrā bowed his head with a smile. “The breeze of your benevolence is so befitting your frame; the words you speak appear as though blossoms drop from a tree. O reverend sir, when compassion sets your whole frame on fire, God help you when you are angry.” “Look here, Janaka, this stupid boy in his perversity intends to migrate to the region of Death. Why not put him out of my sight ? Though small to look at, the princeling is yet so wicked !” Lakṣmaṇa smilingly said to himself, “Shut your eyes and the whole world will vanish out of your sight.” (1—4)

दो०— परसुरामु तब राम प्रति बोले उर अति क्रोधु।

संभु सरासनु तोरि सठ करसि हमार प्रबोधु॥ २८० ॥

Do.: **parasurāmu taba rāma prati bole ura ati krodhu,**
sambhu sarāsanu tori saṭha karasi hamāra prabodhu.280.

Then Paraśurāma spoke to Rāma, his heart boiling with rage, “Having broken Śambhu’s bow, O wretch, do you now teach me?” (280)

चौ०— बंधु कहइ कटु संमत तोरें। तू छल बिनय करसि कर जोरें॥
 करु परितोषु मोर संग्रामा। नाहिं त छाड़ कहाउब रामा॥ १॥
 छलु तजि करहि समरु सिवद्रोही। बंधु सहित न त मारउँ तोही॥
 भृगुपति बकहिं कुठार उठाएँ। मन मुसुकाहिं रामु सिर नाएँ॥ २॥
 गुनह लखन कर हम पर रोषू। कतहुँ सुधाइहु ते बड़ दोषू॥
 टेढ़ जानि सब बंदइ काहू। बक्र चंद्रमहि ग्रसइ न राहू॥ ३॥
 राम कहेउ रिस तजिअ मुनीसा। कर कुठारु आगें यह सीसा॥
 जेहिं रिस जाइ करिअ सोइ स्वामी। मोहि जानिअ आपन अनुगामी॥ ४॥

Cau.: **baṁdhu kahai kaṭu saṁmata torē, tū chala binaya karasi kara jorē.**
karu paritoṣu mora saṁgrāmā, nāhī ta chāRa kahāuba rāmā.1.
chalu taji karahi samaru sivadrohī, baṁdhu sahita na ta māraũ tohī.
bhṛgupati bakahī kuṭhāra uṭhāẽ, mana musukāhī rāmu sira nāẽ.2.
gunaha lakhana kara hama para roṣū, katahū sudhāihu te baRa doṣū.
ṭeRha jāni saba baṁdai kāhū, bakra caṁdramahi grasai na rāhū.3.
rāma kaheu risa tajia munisā, kara kuṭhāru āgē yaha sīsā.
jehī risa jāi karia soi svāmī, mohi jānia āpana anugāmī.4.

“It is with your connivance that your brother addresses such pungent words to me; while you make false entreaties with joined palms. Either give me satisfaction in combat, or forswear your name of ‘Rāma’. Give battle to me. O enemy of Śiva, without taking

recourse to any wily trick; or else I will despatch you and your brother both.” While the chief of Bhṛgu thus raved with his axe raised on high, Śrī Rāma smiled within Himself, bowing His head to the sage, “While the fault is Lakṣmaṇa’s, the sage’s wrath is against me. Sometimes meekness too begets much evil. A crooked man is revered by all; the crescent moon is not devoured by the demon Rāhu.” Said Rāma, “Cease from wrath, O lord of sages; the axe is in your hand, while my head is before you. Do that, my lord, which may pacify your anger; know me to be your servant.” (1—4)

दो०— प्रभुहि सेवकहि समरु कस तजहु बिप्रबर रोसु।

बेषु बिलोकें कहेसि कछु बालकहू नहिं दोसु ॥ २८१ ॥

Do.: **prabhuhi sevakahi samaru kasa tajahu biprabara rosu,**
beṣu bilokē kahesi kachu bālahū nahī dosu.281.

“How can there be any duel between a master and his servant? Give up your anger, O great Brāhmaṇa; it is only because he saw you in the garb of a warrior that the boy said something to you and he cannot be blamed for it.” (281)

चौ०— देखि कुठार बान धनु धारी। भै लरिकहि रिस बीरु बिचारी॥

नामु जान पै तुम्हहि न चीन्हा। बंस सुभायँ उतरु तेहिं दीन्हा ॥ १ ॥

जौं तुम्ह औतेहु मुनि की नाई। पद रज सिर सिसु धरत गोसाईं ॥

छमहु चूक अनजानत केरी। चहिअ बिप्र उर कृपा घनेरी ॥ २ ॥

हमहि तुम्हहि सरिबरी कसि नाथा। कहहु न कहाँ चरन कहँ माथा ॥

राम मात्र लघु नाम हमारा। परसु सहित बड़ नाम तोहारा ॥ ३ ॥

देव एकु गुनु धनुष हमारे। नव गुन परम पुनीत तुम्हारे ॥

सब प्रकार हम तुम्ह सन हारे। छमहु बिप्र अपराध हमारे ॥ ४ ॥

Cau.: **dekhi kuṭhāra bāna dhanu dhārī, bhai larikahi risa bīru bicārī.**
nāmu jāna pai tumhahi na cīnhā, baṁsa subhāyā utaru tehī dīnhā.1.
jaū tumha autehu muni kī nāī, pada raja sira sisu dharata gosāī.
chamahu cūka anajānata kerī, cahia bipra ura kṛpā ghanerī.2.
hamahi tumhahi saribari kasi nāthā, kahahu na kahā carana kahā māthā.
rāma mātra laghu nāma hamārā, parasu sahita baRa nāma tohārā.3.
deva eku gunu dhanuṣa hamārē, nava guna parama punīta tumhārē.
saba prakāra hama tumha sana hāre, chamahu bipra aparādha hamāre.4.

“Seeing you equipped with an axe, arrows and bow, the boy took you for a champion and got excited. Although he knew you by name, he did not recognize you in person and answered you according to his lineage. If you had come as a sage, the child, O holy sir, would have placed the dust of your feet on his head. Forgive the error of one who did not know you; a Brāhmaṇa should have plenty of mercy in his heart. What comparison, my lord, can there be between you and me? Tell me if there is any affinity between the head and feet. Mine is a small name consisting of the single word ‘Rāma’; where as yours is a long one, having the word ‘Paraśu’ prefigured to ‘Rāma’. O lord, whereas there is only one merit in me and that is my bow while you have got nine most auspicious characteristics such as; tranquillity, restraint, penance, purity, forbearance, straight forwardness, knowledge, supreme knowledge and faith in God. I am thus inferior to you in every way; therefore, O holy sir, forgive my faults.” (1—4)

दो०— बार बार मुनि बिप्रबर कहा राम सन राम ।
बोले भृगुपति सरुष हसि तहूँ बंधु सम बाम ॥ २८२ ॥

Do.: *bāra bāra muni biprabara kahā rāma sana rāma,*
bole bhṛgupati saruṣa hasi tahū̃ baṁdhu sama bāma.282.

Again and again did Rāma address His namesake as a sage and as a great Brāhmaṇa, till the chief of Bhṛgu exclaimed in his fury, "You are as perverse as your younger brother!" (282)

चौ०— निपटहिं द्विज करि जानहि मोही । मैं जस बिप्र सुनावउँ तोही ॥
चाप स्तुवा सर आहुति जानू । कोपु मोर अति घोर कृसानू ॥ १ ॥
समिधि सेन चतुरंग सुहाई । महा महीष भए पसु आई ॥
मैं एहिं परसु काटि बलि दीन्हे । समर जग्य जप कोटिन्ह कीन्हे ॥ २ ॥
मोर प्रभाउ बिदित नहिं तोरें । बोलसि निदरि बिप्र के भोरें ॥
भंजेउ चापु दापु बड़ बाढ़ा । अहमिति मनहुं जीति जगु ठाढ़ा ॥ ३ ॥
राम कहा मुनि कहहु बिचारी । रिस अति बड़ि लघु चूक हमारी ॥
छुअतहिं टूट पिनाक पुराना । मैं केहि हेतु करौं अभिमाना ॥ ४ ॥

Cau.: *nipaṭahī dvija kari jānahi mohī, maĩ jasa bipra sunāvaũ tohī.*
cāpa sruvā sara āhuti jānū, kopu mora ati ghora kṛsānū.1.
samidhi sena caturāṅga suhāī, mahā mahīpa bhae pasu āī.
maĩ ehī parasu kāṭi bali dīnhe, samara jagya japa koṭinha kīnhe.2.
mora prabhāu bidita nahī torē, bolasi nidari bipra ke bhorē.
bhaṁjeu cāpu dāpu baRa bāRhā, ahamiti manahū̃ jīti jagu ṭhāRhā.3.
rāma kahā muni kahahu bicārī, risa ati baRi laghu cūka hamārī.
chuatahī ṭūṭa pināka purānā, maĩ kehi hetu karaũ abhimānā.4.

"You know me to be a mere Brāhmaṇa; I tell you what kind of a Brāhmaṇa I am. Know that the bow is my sacrificial ladle, the arrows my oblation and my wrath the blazing fire; the brilliant fourfold forces (consisting of the horse, the elephant, the chariots and foot-soldiers) are the fuel; and mighty princes have served as victims, whom I have cut to pieces with this very axe and offered as sacrifice. In this way I have performed millions of sacrifices in the shape of armed conflicts, accompanied by the muttering of sacred formulas in the shape of war-cries. My glory is not known to you; that is why you address me in contemptuous terms mistaking me for a mere Brāhmaṇa. Since you have broken the bow, your arrogance has transgressed all limits; in your self-esteem you stand as if you have conquered the whole world." Said Rāma, "O sage, think before you speak; your anger is out of all proportions with my error, which is a trifling one. Worn out as it was, the bow broke at my mere touch. What reason have I to be proud?" (1—4)

दो०— जौं हम निदरहिं बिप्र बदि सत्य सुनहु भृगुनाथ ।
तौ अस को जग सुभटु जेहि भय बस नावहिं माथ ॥ २८३ ॥

Do.: *jaũ hama nidarahī bipra badi satya sunahu bhṛgunātha,*
tau asa ko jaga subhaṭu jehi bhaya basa nāvahī mātha.283.

"Hear the truth, O lord of the Bhṛgu; if, as you say, I treat you with disrespect

because you are a Brāhmaṇa, who is that gallant warrior in this world to whom I would bow my head out of fear?" (283)

चौ०— देव दनुज भूपति भट नाना । समबल अधिक होउ बलवाना ॥
जौं रन हमहि पचारै कोऊ । लरहिं सुखेन कालु किन होऊ ॥ १ ॥
छत्रिय तनु धरि समर सकाना । कुल कलंकु तेहि पावँ आना ॥
कहउँ सुभाउ न कुलहि प्रसंसी । कालहु डरहिं न रन रघुबंसी ॥ २ ॥
बिप्रबंस कै असि प्रभुताई । अभय होइ जो तुम्हहि डेराई ॥
सुनि मृदु गूढ़ बचन रघुपति के । उघरे पटल परसुधर मति के ॥ ३ ॥
राम रमापति कर धनु लेहू । खैंचहु मिटै मोर संदेहू ॥
देत चापु आपुहिं चलि गयऊ । परसुराम मन बिसमय भयऊ ॥ ४ ॥

Cau.: deva danuja bhūpati bhaṭa nānā, samabala adhika hou balavānā.
jaū rana hamahi pacārai koū, larahī sukhena kālu kina hoū.1.
chatriya tanu dhari samara sakānā, kula kalaṅku tehi pāvāra ānā.
kahaū subhāu na kulahi prasānsī, kālahu ḍarahī na rana raghubānsī.2.
biprabāṁsa kai asi prabhutāi, abhaya hoi jo tumhahi ḍerāi.
suni mṛḍu gūṛha bacana raghupati ke, ughare paṭala parasudhara mati ke.3.
rāma ramāpati kara dhanu lehū, khaīcahu miṭai mora saṁdehū.
deta cāpu āpuhī cali gayaū, parasurāma mana bisamaya bhayaū.4.

"A god, a demon, a king or a body of warriors, whether My equal in strength or more powerful than myself—should any of these challenge me to combat, I would gladly fight with him, no matter if it is Death himself. For he who is born as a Kṣatriya, and is yet afraid of fighting, is a veritable wretch and has brought a slur on his lineage. I tell you in my natural way and not by way of a tribute to my race: Raghu's descendants are not afraid of even death in battle. Such is the glory of the Brāhmaṇa race that he who is afraid of you (Brāhmaṇas) is rid of all fear." When he heard these soft yet profound words of Śrī Rāma, Paraśurāma's mind was disillusioned. "O Rāma, take this bow of Rāmā's lord and draw it, so that my doubts may be cleared."* As Paraśurāma offered his bow it passed into Rāma's hands of its own accord, and Paraśurāma felt amazed at this. (1—4)

दो०— जाना राम प्रभाउ तब पुलक प्रफुल्लित गात ।
जोरि पानि बोले बचन हृदयँ न प्रेमु अमात ॥ २८४ ॥

Do.: jānā rāma prabhāu taba pulaka praphullita gāta,
jori pāni bole bacana hṛdayā na premu amāta.284.

He then recognized Śrī Rāma's might and his whole frame was thrilled with joy and his hair stood on end. Joining his palms together he addressed the following words to Śrī Rāma, his heart bursting with emotion:— (284)

चौ०— जय रघुबंस बनज बन भानू । गहन दनुज कुल दहन कृसानू ॥
जय सुर बिप्र धेनु हितकारी । जय मद मोह कोह भ्रम हारी ॥ १ ॥

* Paraśurāma had got this bow from God Viṣṇu Himself, who had told that when the Lord descended on the earth in the form of Śrī Rāma, his own life's work would have ended and the bow would pass into the hands of Śrī Rāma.

बिनय सील करुना गुन सागर । जयति बचन रचना अति नागर ॥
 सेवक सुखद सुभग सब अंगा । जय सरीर छबि कोटि अनंगा ॥ २ ॥
 करौं काह मुख एक प्रसंसा । जय महेस मन मानस हंसा ॥
 अनुचित बहुत कहेउँ अग्याता । छमहु छमामंदिर दोउ भ्राता ॥ ३ ॥
 कहि जय जय जय रघुकुलकेतू । भृगुपति गए बनहि तप हेतू ॥
 अपभयँ कुटिल महीप डेराने । जहँ तहँ कायर गवँहि पराने ॥ ४ ॥

Cau.: jaya raghubarṣa banaja bana bhānū, gahana danuja kula dahana kṛsānū.
 jaya sura bipra dhenu hitakārī, jaya mada moha koha bhrama hārī.1.
 binaya sīla karunā guna sāgara, jayati bacana racanā ati nāgara.
 sevaka sukhada subhaga saba aṅgā, jaya sarīra chabi koṭi anāṅgā.2.
 karaṁ kāha mukha eka prasāṁsā, jaya mahesa mana mānasa haṁsā.
 anucita bahuta kaheṁ agyātā, chamahu chamāmaṁdira dou bhrātā.3.
 kahi jaya jaya jaya raghukulaketū, bhṛgupati gae banahi tapa hetū.
 apabhayaṁ kuṭila mahīpa ḍerāne, jahā tahā kāyara gavāḥi parāne.4.

“Glory to Śrī Rāma, who delights Raghu’s line even as the sun delights a cluster of lotuses ! Glory to the Fire that consumes the forest of the demon race ! Glory to the Benefactor of gods, Brāhmaṇas and cows ! Glory to Him who takes away pride, ignorance, passion and delusion ! Glory to Him who is an ocean of humility, amiability, compassion and goodness and a pastmaster in the art of speech. Glory to the Delighter of His servants and to Him who is graceful of every limb and whose form possesses the beauty of millions of Cupids ! How can I with one tongue utter Your praises? Glory to Him who sports in the mind of the great Lord Śiva as a swan in the Mānasarovara lake ! In my ignorance I have said much that was unseemly; therefore pardon me, both brothers, abodes of forgiveness that You are. Glory, glory, all glory to the Chief of Raghu’s race !” So saying, the lord of Bhṛgu withdrew to the forest to practise penance. The wicked kings were all seized with imaginary fears and the cowards quietly fled in all directions. (1—4)

दो०— देवन्ह दीन्हीं दुंदुभीं प्रभु पर बरषहिं फूल ।

हरषे पुर नर नारि सब मिटी मोहमय सूल ॥ २८५ ॥

Do.: devanha dīnhī dūṁdubhī prabhu para baraṣahī phūla,
 haraṣe pura nara nāri saba miṭī mohamaya sūla.285.

The gods sounded their kettledrums and rained down flowers on the Lord. All the people of the city rejoiced and their heart’s agony, born of ignorance, disappeared. (285)

चौ०— अति गहगहे बाजने बाजे । सबहिं मनोहर मंगल साजे ॥

जूथ जूथ मिलि सुमुखि सुनयनीं । करहिं गान कल कोकिलबयनीं ॥ १ ॥

सुखु बिदेह कर बरनि न जाई । जन्मदरिद्र मनहुँ निधि पाई ॥

बिगत त्रास भइ सीय सुखारी । जनु बिधु उदयँ चकोरकुमारी ॥ २ ॥

जनक कीन्ह कौसिकहि प्रनामा । प्रभु प्रसाद धनु भंजेउ रामा ॥
 मोहि कृतकृत्य कीन्ह दुहुँ भाई । अब जो उचित सो कहिअ गोसाई ॥ ३ ॥
 कह मुनि सुनु नरनाथ प्रबीना । रहा बिबाहु चाप आधीना ॥
 टूटतहीं धनु भयउ बिबाहू । सुर नर नाग बिदित सब काहू ॥ ४ ॥

Cau.: ati gahagahe bājane bāje, sabahī manohara maṅgala sāje.
 jūtha jūtha mili sumukhi sunayanī, karahī gāna kala kokilabayanī.1.
 sukhu bideha kara barani na jāi, janmadaridra manahū nidhi pāi.
 bigata trāsa bhai sīya sukhārī, janu bidhu udayā cakorakumārī.2.
 janaka kīnha kausikahi pranāmā, prabhu prasāda dhanu bhaṁjeu rāmā.
 mohi kṛtakṛtya kīnha duhū bhāī, aba jo ucita so kahia gosāī.3.
 kaha muni sunu naranātha prabīnā, rahā bibāhu cāpa ādhīnā.
 ṭūṭatahī dhanu bhayau bibāhū, sura nara nāga bidita saba kāhū.4.

There was a tumultuous clash of musical instruments and everyone displayed charming and auspicious objects. Troops of fair-faced, bright-eyed damsels sang melodious songs in chorus, their voice resembling the notes of the cuckoo. Janaka's joy was beyond description, as that of a born beggar who has found a treasure. Sītā was rid of Her fears and was as glad as a young of a Cakora bird at the rising of the moon. Janaka made obeisance before Kauśika and said, "It is due to your grace, my lord, that Śrī Rāma has been able to break the bow. I am blessed by the pair of brothers; pray tell me now, reverend sir, what it behoves me to do." Said the sage, "Listen, wise king: the marriage depended on the bow, and took place directly the bow broke, as is well-known to all, including gods, human beings and Nāgas." (1—4)

दो०— तदपि जाइ तुम्ह करहु अब जथा बंस व्यवहारु ।

बूझि बिप्र कुलबृद्ध गुर बेद बिदित आचारु ॥ २८६ ॥

Do.: tadapi jāi tumha karahu aba jathā baṁsa byavahāru,
 būjhi bipra kulabṛddha gura beda bidita ācāru.286.

"Nevertheless you now go and perform according to the family usage whatever practices are prescribed in the Veda, after consulting the Brāhmaṇas, the elders of your family, and your own preceptor (Śatānanda)." (286)

चौ०— दूत अवधपुर पठवहु जाई । आनहिं नृप दसरथहि बोलाई ॥
 मुदित राउ कहि भलेहिं कृपाला । पठए दूत बोलि तेहि काला ॥ १ ॥
 बहुरि महाजन सकल बोलाए । आइ सबन्हि सादर सिर नाए ॥
 हाट बाट मंदिर सुरबासा । नगरु सँवारहु चारिहुँ पासा ॥ २ ॥
 हरषि चले निज निज गृह आए । पुनि परिचारक बोलि पठाए ॥
 रचहु बिचित्र बितान बनाई । सिर धरि बचन चले सचु पाई ॥ ३ ॥
 पठए बोलि गुनी तिन्ह नाना । जे बितान बिधि कुसल सुजाना ॥
 बिधिहि बंदि तिन्ह कीन्ह अरंभा । बिरचे कनक कदलि के खंभा ॥ ४ ॥

Cau.: dūta avadhapura paṭhavahu jāi, ānahī nṛpa dasarathahi bolāi.
 mudita rāu kahi bhalehī kṛpālā, paṭhae dūta boli tehi kālā.1.

bahuri mahājana sakala bolāe, āi sabanhi sādara sira nāe.
 hāṭa bāṭa maṁdira surabāsā, nagaru sāvārahu cārihū pāsā.2.
 haraṣi cale nija nija gr̥ha āe, puni paricāraka boli paṭhāe.
 racahu bicitra bitāna banāi, sira dhari bacana cale sacu pāi.3.
 paṭhae boli gunī tinha nānā, je bitāna bidhi kusala sujānā.
 bidhihi baṁdi tinha kīnha arāmbhā, birace kanaka kadali ke khaṁbhā.4.

“Go and despatch to the city of Ayodhyā messengers who may invite King Daśaratha and bring him here.” Janaka gladly responded, “Very well, gracious sir,” and summoning the messengers despatched them that very moment. He then summoned the leading citizens, and they all came and respectfully bowed their head. “Decorate the bazars, streets, houses, temples and the whole city on all its four sides,” was the royal command. They returned in joy, each to his own house. The king then sent for his own servants and instructed them: “Erect pavilions of all kinds with due care.” Bowing to the king’s orders they returned glad of heart, and sent for a number of clever artisans skilled in erecting pavilions. Invoking Brahmā they set to work and made pillars of gold in the shape of plantain trees—

(1—4)

दो०—हरित मनिन्ह के पत्र फल पदुमराग के फूल।

रचना देखि बिचित्र अति मनु बिरंचि कर भूल ॥ २८७ ॥

Do.: harita maninha ke patra phala padumarāga ke phūla,
 racanā dekhi bicitra ati manu birañci kara bhūla.287.

—With leaves and fruits of emeralds and blossoms of rubies; seeing this most marvellous specimen of art the Creator himself was lost in bewilderment. (287)

चौ०—बेनु हरित मनिमय सब कीन्हे। सरल सपरब परहिं नहिं चीन्हे॥
 कनक कलित अहिबेलि बनाई। लखि नहिं परइ सपरन सुहाई॥ १ ॥
 तेहि के रचि पचि बंध बनाए। बिच बिच मुकुता दाम सुहाए॥
 मानिक मरकत कुलिस पिरोजा। चीरि कोरि पचि रचे सरोजा॥ २ ॥
 किए भृंग बहुरंग बिहंगा। गुंजहिं कूजहिं पवन प्रसंगा॥
 सुर प्रतिमा खंभन गढ़ि काढ़ीं। मंगल द्रव्य लिएँ सब ठाढ़ीं॥ ३ ॥
 चौकें भाँति अनेक पुराई। सिंधुर मनिमय सहज सुहाई॥ ४ ॥

Cau.: benu harita manimaya saba kīnhe, sarala saparaba parahī nahī cīnhe.
 kanaka kalita ahibeli banāi, lakhi nahī parai saparana suhāi.1.
 tehi ke raci paci baṁdha banāe, bica bica mukutā dāma suhāe.
 mānika marakata kulisa pirojā, cīri kori paci race sarojā.2.
 kie bhṛṁga bahuraṁga bihaṁgā, guṁjahī kūjahī pavana prasaṁgā.
 sura pratimā khaṁbhana gaRhi kāRhi, maṁgala drabya liē saba ṭhāRhi.3.
 caukē bhāti aneka purāi, siṁdhura manimaya sahaja suhāi.4.

The bamboo sticks were made of emeralds; they were so straight and knotted that they could not be distinguished from real ones. Creepers known by the name of Piper-betle (the leaves of which are chewed in India with areca-nut parings) were artistically fashioned in gold and looked so charming with their leaves that they could

not be marked as artificial. These creepers were intertwined into so many cords (for holding the bamboos together) with beautiful strings of pearls inserted here and there. After much cutting, carving and inlaying they made lotuses of rubies, emeralds, diamonds and turquoises. They also fashioned bees and birds of varied plumage, which buzzed and whistled in the restling breeze. On the pillars they sculptured images of gods, all standing with articles of good omen in their hands. Squares were drawn on the floor in various naturally charming devices and filled in with elephant pearls. (1—4)

दो०— सौरभ पल्लव सुभग सुठि किए नीलमनि कोरि।

हेम बौर मरकत घवरि लसत पाटमय डोरि॥ २८८ ॥

Do.: saurabha pallava subhaga suṭhi kie nīlamani kori,
hema baura marakata ghavari lasata pāṭamaya ḍori.288.

They made most lovely mango-leaves of graven sapphires with blossoms of gold and bunches of emerald fruits glistening on silken cords. (288)

चौ०— रचे रुचिर बर बंदनिवारे। मनहुँ मनोभवँ फंद सँवारे॥
मंगल कलस अनेक बनाए। ध्वज पताक पट चमर सुहाए॥ १ ॥
दीप मनोहर मनिमय नाना। जाइ न बरनि बिचित्र बिताना॥
जेहि मंडप दुलहिनि बैदेही। सो बरनै असि मति कबि केही॥ २ ॥
दूलहु रामु रूप गुन सागर। सो बितानु तिहुँ लोक उजागर॥
जनक भवन कै सोभा जैसी। गृह गृह प्रति पुर देखिअ तैसी॥ ३ ॥
जेहि तेरहुति तेहि समय निहारी। तेहि लघु लगहिं भुवन दस चारी॥
जो संपदा नीच गृह सोहा। सो बिलोकि सुरनायक मोहा॥ ४ ॥

Cau.: race rucira bara baṁdanivāre, manahū manobhavā phāṁda sāvēre.
maṁgala kalasa aneka banāe, dhvaja patāka paṭa camara suhāe.1.
dīpa manohara manimaya nānā, jāi na barani bicitra bitānā.
jehī maṁḍapa dulaḥini baidehī, so baranai asi mati kabi kehī.2.
dūlahu rāmu rūpa guna sāgara, so bitānu tihū loka ujāgara.
janaka bhavana kai sobhā jaisī, gr̥ha gr̥ha prati pura dekhia taisī.3.
jehī terahuti tehi samaya nihārī, tehi laghu lagahī bhuvana dasa cārī.
jo saṁpadā nīca gr̥ha sohā, so biloki suranāyaka mohā.4.

They further made charming and excellent festoons, which looked like so many nooses prepared as it were by Cupid. They also put up many auspicious vases as well as beautiful flags and banners, curtains and chowries. The marvellous pavilion with a number of beautiful lamps consisting of brilliant gems was beyond description. What poet has the wit wherewith to describe the pavilion which is going to shelter Videha's Daughter as the bride? The canopy which is going to hold Śrī Rāma, the ocean of beauty and perfection, as the bridegroom, must be the glory of all the three worlds. The splendour that belonged to King Janaka's palace was to be seen in every house of that city; to him who beheld Tirahuta (Janaka's capital) during that time, all the fourteen

spheres* appeared of small account. The prosperity that reigned in the house of the humblest citizen was enough to fascinate even the lord of celestials. (1—4)

दो०— बसइ नगर जेहिं लच्छि करि कपट नारि बर बेषु।

तेहि पुर कै सोभा कहत सकुचहिं सारद सेषु॥ २८९ ॥

Do.: basai nagara jehī lacchi kari kapaṭa nāri bara beṣu,
tehi pura kai sobhā kahata sakucahī sārada seṣu.289.

The magnificence of the city wherein dwelt Goddess Lakṣmī in the charming disguise of a mortal woman made even Śārādā (the goddess of eloquence) and (the thousand-tongued) Śeṣa falter in describing it. (289)

चौ०— पहुँचे दूत राम पुर पावन। हरषे नगर बिलोकि सुहावन॥

भूप द्वार तिन्ह खबरि जनाई। दसरथ नृप सुनि लिए बोलाई॥ १ ॥

करि प्रनामु तिन्ह पाती दीन्ही। मुदित महीप आपु उठि लीन्ही॥

बारि बिलोचन बाँचत पाती। पुलक गात आई भरि छाती॥ २ ॥

रामु लखनु उर कर बर चीठी। रहि गए कहत न खाटी मीठी॥

पुनि धरि धीर पत्रिका बाँची। हरषी सभा बात सुनि साँची॥ ३ ॥

खेलत रहे तहाँ सुधि पाई। आए भरतु सहित हित भाई॥

पूछत अति सनेहँ सकुचाई। तात कहाँ तें पाती आई॥ ४ ॥

Cau.: pahūce dūta rāma pura pāvana, haraṣe nagara biloki suhāvana.
bhūpa dvāra tinha khabari janāi, dasaratha nrpa suni lie bolāi.1.
kari pranāmu tinha pātī dīnhī, mudita mahīpa āpu uṭhi līnhī.
bāri bilocana bācata pātī, pulaka gāta āi bhari chātī.2.
rāmu lakhanu ura kara bara cīṭhī, rahi gae kahata na khātī mīṭhī.
puni dhari dhīra patrikā bācī, haraṣī sabhā bāta suni sācī.3.
khelata rahe tahā sudhi pāi, āe bharatu sahita hita bhāi.
pūchata ati sanehā sakucāi, tāta kahā tē pātī āi.4.

Janaka's messengers arrived at Śrī Rāma's sacred birth-place and rejoiced to behold the charming city. They sent in word at the entrance of the royal palace; hearing of their arrival King Daśaratha summoned them to his presence. With due reverence they delivered the letter; and the king in his joy rose to receive it in person. As he read the letter, tears rushed to his eyes; the hair on his body stood erect and his heart was full. With Rāma and Lakṣmaṇa in his heart and the valuable letter in his hand, he remained mute and could not utter a word, either good or bad. Then recovering himself, he read out the letter, and the court rejoiced to hear the authentic news. Obtaining the news at the very spot where he had been playing about, Bharata came with his playmates and brother (Śatrughna), and with the utmost modesty and affection asked, "Father, where has the letter come from?" (1—4)

* According to Hindu scriptures the universe is divided into fourteen spheres, seven higher and seven lower. In their ascending order the seven higher spheres are named as Bhūḥ, Bhuvah, Svah, Mahah, Janah, Tapaḥ and Satyam; while the lower seven are in their descending order named as Atala, Vitala, Sutala, Talātala, Mahātala, Rasātala and Pātāla.

दो०— कुसल प्रानप्रिय बंधु दोउ अहहिं कहहु केहिं देस ।

सुनि सनेह साने बचन बाची बहुरि नरेस ॥ २९० ॥

Do.: kusala prānapriya baṁdhu dou ahahī kahahu kehī desa,
suni saneha sāne bacana bācī bahuri naresa.290.

“Are my two beloved brothers doing well and in what land do they happen to be ?”
On hearing these words steeped in love the king read the letter over again. (290)

चौ०— सुनि पाती पुलके दोउ भ्राता । अधिक सनेहु समात न गाता ॥
प्रीति पुनीत भरत कै देखी । सकल सभाँ सुखु लहेउ बिसेषी ॥ १ ॥
तब नृप दूत निकट बैठारे । मधुर मनोहर बचन उचारे ॥
भैया कहहु कुसल दोउ बारे । तुम्ह नीकें निज नयन निहारे ॥ २ ॥
स्यामल गौर धरें धनु भाथा । बय किसोर कौसिक मुनि साथा ॥
पहिचानहु तुम्ह कहहु सुभाऊ । प्रेम बिबस पुनि पुनि कह राऊ ॥ ३ ॥
जा दिन तें मुनि गए लवाई । तब तें आजु साँचि सुधि पाई ॥
कहहु बिदेह कवन बिधि जाने । सुनि प्रिय बचन दूत मुसुकाने ॥ ४ ॥

Cau.: suni pātī pulake dou bhrātā, adhika sanehu samāta na gātā.
prīti punīta bharata kai dekhi, sakala sabhā sukhu laheu biseṣī.1.
taba nṛpa dūta nikaṭa baiṭhāre, madhura manohara bacana ucāre.
bhaiyā kahahu kusala dou bāre, tumha nīkē nija nayana nihāre.2.
syāmala gaura dharē dhanu bhāthā, baya kisora kausika muni sāthā.
pahicānahu tumha kahahu subhāū, prema bibasa puni puni kaha rāū.3.
jā dina tē muni gae lavāi, taba tē āju sāci sudhi pāi.
kahahu bideha kavana bidhi jāne, suni priya bacana dūta musukāne.4.

On hearing the letter the two brothers experienced a thrill of joy; their whole frame was bursting with an excess of emotion. The whole court was particularly delighted to see Bharata's unalloyed love. The king then seated the messengers close by him and spoke to them in sweet and winning tones: “Tell me, friends, are the two boys well? Have you seen them well with your own eyes? The one dark and the other fair of hue, they are equipped with bow and quiver and are of tender age and accompanied by the sage Kauśika. Do you recognize them? If so, tell me something about their temperament.” Overwhelmed with love the king asked thus again and again. “From the day the sage took them away it is only today that I have obtained authentic news about them. Tell me how King Videha was able to know them.” At these fond words the messengers smiled. (1—4)

दो०— सुनहु महीपति मुकुट मनि तुम्ह सम धन्य न कोउ ।

रामु लखनु जिन्ह के तनय बिस्व बिभूषन दोउ ॥ २९१ ॥

Do.: sunahu mahīpati mukuṭa mani tumha sama dhanya na kou,
ramu lakhanu jinha ke tanaya bisva bibhūṣana dou.291.

“Listen, O crest-jewel of kings: there is no one so blessed as you, who have for your sons Rāma and Lakṣmaṇa, the two ornaments of the universe.” (291)

चौ०— पूछन जोगु न तनय तुम्हारे । पुरुषसिंघ तिहु पुर उजिआरे ॥
 जिन्ह के जस प्रताप कें आगे । ससि मलीन रबि सीतल लागे ॥ १ ॥
 तिन्ह कहँ कहिअ नाथ किमि चीन्हे । देखिअ रबि कि दीप कर लीन्हे ॥
 सीय स्वयंबर भूप अनेका । समिटे सुभट एक तें एका ॥ २ ॥
 संभु सरासनु काहुँ न टारा । हारे सकल बीर बरिआरा ॥
 तीनि लोक महुँ जे भटमानी । सभ कै सकति संभु धनु भानी ॥ ३ ॥
 सकइ उठाइ सरासुर मेरू । सोउ हियँ हारि गयउ करि फेरू ॥
 जेहिँ कौतुक सिवसैलु उठावा । सोउ तेहि सभाँ पराभउ पावा ॥ ४ ॥

Cau.: pūchana jogu na tanaya tumhāre, puruṣasiṁgha tihu pura ujiāre.
 jinha ke jasa pratāpa kē āge, sasi malīna rabi sītala lāge.1.
 tinha kahā kahia nātha kimi cīnhe, dekhia rabi ki dīpa kara līnhe.
 sīya svayambara bhūpa anekā, samiṭe subhaṭa eka tē ekā.2.
 saṁbhu sarāsanu kāhū na ṭārā, hāre sakala bīra bariārā.
 tīni loka mahā je bhaṭamānī, sabha kai sakati saṁbhu dhanu bhānī.3.
 sakai uṭhāi sarāsura merū, sou hiyā hāri gayau kari pherū.
 jehī kautuka sivasailu uṭhāvā, sou tehi sabhā parābhau pāvā.4.

“No enquiry is needed in respect of your sons, who are lions among men and the light of the universe, and before whose renown and glory the moon looks dim and the sun appears cool. About them, my lord, you ask how they came to be recognized ! Does one take a lamp in one’s hand to see the sun ? On the occasion of Sītā’s self-election of her husband had assembled numerous princes, each one of whom was a greater champion than the rest; but not one of them could stir Śambhu’s bow and all the mighty heroes failed. The might of all those who were proud of their valour in the three worlds was crushed by it. Even the demon Bāṇa, who could lift Mount Meru, lost heart and retired after pacing round the bow; and even he (Rāvaṇa) who had lifted up Mount Kailāsa (the abode of Śiva) in mere sport was worsted in that assembly.” (1—4)

दो०— तहाँ राम रघुबंस मनि सुनिअ महा महिपाल ।

भंजेउ चाप प्रयास बिनु जिमि गज पंकज नाल ॥ २९२ ॥

Do.: tahā rāma raghubaṁsa mani sunia mahā mahipāla,
 bhaṁjeu cāpa prayāsa binu jimi gaja paṁkaja nāla.292.

“On that occasion, we submit, O great king, Śrī Rāma’ the jewel of Raghu’s race, snapped the bow without the least exertion even as an elephant would break the stalk of a lotus.” (292)

चौ०— सुनि सरोष भृगुनायकु आए । बहुत भाँति तिन्ह आँखि देखाए ॥
 देखि राम बलु निज धनु दीन्हा । करि बहु बिनय गवनु बन कीन्हा ॥ १ ॥
 राजन रामु अतुलबल जैसैं । तेज निधान लखनु पुनि तैसैं ॥
 कंपहिँ भूप बिलोकत जाकें । जिमि गज हरि किसोर के ताकें ॥ २ ॥
 देव देखि तव बालक दोऊ । अब न आँखि तर आवत कोऊ ॥
 दूत बचन रचना प्रिय लागी । प्रेम प्रताप बीर रस पागी ॥ ३ ॥

सभा समेत राउ अनुरागे । दूतन्ह देन निछावरि लागे ॥
कहि अनीति ते मूदहिं काना । धरमु बिचारि सबहिं सुखु माना ॥ ४ ॥

Cau.: suni saroṣa bhṛgunāyaku āe, bahuta bhāti tinha ākhi dekhāe.
dekhi rāma balu nija dhanu dīnhā, kari bahu binaya gavanu bana kīnhā.1.
rājana rāmu atulabala jaisē, teja nidhāna lakhanu puni taisē.
kampahī bhūpa bilokata jākē, jimi gaja hari kisora ke tākē.2.
deva dekhi tava bālaka doū, aba na ākhi tara āvata koū.
dūta bacana racanā priya lāgī, prema pratāpa bīra rasa pāgī.3.
sabhā sameta rāu anurāge, dūtanha dena nichāvari lāge.
kahi anīti te mūdahi kānā, dharamu bicāri sabahi sukhu mānā.4.

“Hearing the news the chief of Bhṛgu came in a fury and indulged in much brow-beating. But seeing Śrī Rāma’s strength he handed his bow to the latter and after much supplication withdrew to the woods. Even as Rāma, O king, is unequalled in strength, Lakṣmaṇa too is a mine of glory, at whose very sight the kings trembled as elephants at the gaze of a young lion. Now that we have seen your two sons, my lord, no one catches our eye any longer.” The messengers’ eloquent speech, which was full of love, glorifying and expressive of the heroic sentiment, attracted all. The king and his whole court were overwhelmed with emotion and began to offer lavish gifts to the messengers. They, however, closed their ears in protest crying, “This is ethical !” Everyone was delighted to note their sense of propriety.* (1—4)

दो०— तब उठि भूप बसिष्ठ कहूँ दीन्हि पत्रिका जाइ ।
कथा सुनाई गुरहि सब सादर दूत बोलाइ ॥ २९३ ॥

Do.: taba uṭhi bhūpa basiṣṭha kahū dīnhi patrikā jāi,
kathā sunāi gurahi saba sādara dūta bolāi.293.

The king then rose going up to Vasiṣṭha, gave the letter to him, and sending for the messengers with due courtesy related the whole story to his preceptor. (293)

चौ०— सुनि बोले गुर अति सुखु पाई । पुन्य पुरुष कहूँ महि सुख छाई ॥
जिमि सरिता सागर महुँ जाहीं । जद्यपि ताहि कामना नाहीं ॥ १ ॥
तिमि सुख संपति बिनहिं बोलाएँ । धरमसील पहिं जाहिं सुभाएँ ॥
तुम्ह गुर बिप्र धेनु सुर सेबी । तसि पुनीत कौसल्या देबी ॥ २ ॥
सुकृती तुम्ह समान जग माहीं । भयउ न है कोउ होनेउ नाहीं ॥
तुम्ह ते अधिक पुन्य बड़ काकें । राजन राम सरिस सुत जाकें ॥ ३ ॥
बीर बिनीत धरम ब्रत धारी । गुन सागर बर बालक चारी ॥
तुम्ह कहूँ सर्व काल कल्याना । सजहु बरात बजाइ निसाना ॥ ४ ॥

* In India not only the blood relations but even servants and co-villagers of a bride consider it sinful to accept even food or water, much less any gift or present, from the house of the bridegroom; for it is customary in this country to give the hand of a girl as a sacred gift and one is naturally reluctant to accept anything in return from him on whom a gift is made. This kind of sentiment prevails even in those cases where a marriage alliance has only been stipulated and not yet brought into actual effect. The messengers, in the above context, are actuated with a similar sentiment in refusing the gifts offered to them by King Daśaratha, who happened to be the father of the champion who had won the hand of Princess Jānaki, their master’s daughter.

Cau.: suni bole gura ati sukhu pāi, punya puruṣa kahū mahi sukha chāi.
 jimi saritā sāgara mahū jāhī, jadyapi tāhi kāmanā nāhī.1.
 timi sukha saṁpati binahī bolāē, dharamasila pahī jāhī subhāē.
 tumha gura bipra dhenu sura sebī, tasi punīta kausalyā debī.2.
 sukrīti tumha samāna jaga māhī, bhayau na hai kou honeu nāhī.
 tumha te adhika punya baRa kākē, rājana rāma sarisa suta jākē.3.
 bīra binīta dharama brata dhārī, guna sāgara bara bālaka cārī.
 tumha kahū sarba kāla kalyānā, sajahu barāta bajāi nisānā.4.

The Guru was highly pleased to hear the news and said, "To a virtuous man the world abounds in happiness. As rivers run into the sea, although the latter has no craving for them, so joy and prosperity come unasked and of their own accord to a pious soul. Just as you are given to the service of your preceptor, the Brāhmaṇas and cows as well as of gods, Queen Kausalyā is no less devout than you. A pious soul like you there has never been, nor is, nor shall be in this world. Who can be more blessed than you, O king, who have a son like Rāma, and whose four worthy children are all valiant, submissive, true to their vow of piety and oceans of goodness. You are blessed indeed for all time; now, prepare the marriage procession to the sound of kettledrums. (1—4)

दो०— चलहु बेगि सुनि गुर बचन भलेहिं नाथ सिरु नाइ ।

भूपति गवने भवन तब दूतन्ह बासु देवाइ ॥ २९४ ॥

Do. : calahu begi suni gura bacana bhalehī nātha siru nāi,
 bhūpati gavane bhavana taba dūtanha bāsu devāi.294.

"And proceed quickly." On hearing these words of the preceptor the king bowed his head and said, "Very well, my lord!" and after assigning lodgings to the messengers returned to his palace. (294)

चौ०— राजा सबु रनिवास बोलाई । जनक पत्रिका बाचि सुनाई ॥
 सुनि संदेसु सकल हरषानीं । अपर कथा सब भूप बखानीं ॥ १ ॥
 प्रेम प्रफुल्लित राजहिं रानी । मनहुं सिखिनि सुनि बारिद बानी ॥
 मुदित असीस देहिं गुर नारीं । अति आनंद मगन महतारीं ॥ २ ॥
 लेहिं परस्पर अति प्रिय पाती । हृदयँ लगाइ जुड़ावहिं छाती ॥
 राम लखन कै कीरति करनी । बारहिं बार भूपबर बरनी ॥ ३ ॥
 मुनि प्रसादु कहि द्वार सिधाए । रानिन्ह तब महिदेव बोलाए ॥
 दिए दान आनंद समेता । चले बिप्रबर आसिष देता ॥ ४ ॥

Cau.: rājā sabu ranivāsa bolāi, janaka patrikā bāci sunāi.
 suni saṁdesu sakala haraṣānī, apara kathā saba bhūpa bakhānī.1.
 prema praphullita rājahī rānī, manahū sikhini suni bārīda bānī.
 mudita asisa dehī gura nārī, ati ānanda magana mahatārī.2.
 lehī paraspara ati priya pātī, hṛdayā lagāi juRāvahī chātī.
 rāma lakhana kai kīrati karānī, bārahī bāra bhūpabara barānī.3.
 muni prasādu kahi dvāra sidhāe, rāninha taba mahideva bolāe.
 die dāna ānanda sametā, cale biprabara āsiṣa detā.4.

The king then called all the ladies of the gynaeceum and read aloud Janaka's letter to them. All rejoiced to hear the message and the king himself related the other tidings which he had heard from the lips of the messengers. Bursting with emotion the queens shone like pea-hens rejoicing at the rumbling of clouds. The preceptor's wife and the wives of other elders in their joy invoked the blessings of heaven and the mothers of the four brothers were overwhelmed with ecstasy. They took the most beloved letter from each other and pressing it to their bosom cooled their burning heart. The great king recounted again and again the glory and exploits of both Rāma and Lakṣmaṇa, saying that it was all due to the sage's grace he went out of doors. The queens then sent for the Brāhmaṇas and joyfully bestowed gifts on them. And the Brāhmaṇas returned to their home uttering blessings. (1—4)

सो०— जाचक लिए हँकारि दीन्हि निछावरि कोटि बिधि ।

चिरु जीवहुँ सुत चारि चक्रबर्ति दसरत्थ के ॥ २९५ ॥

So.: jācaka lie hāṁkāri dīnhi nichāvari koṭi bidhi,
ciru jīvahū suta cāri cakrabartī dasarattha ke.295.

Next they called the beggars and lavished innumerable kinds of gifts on them.
“Long live the four sons of Emperor Daśaratha!” (295)

चौ०— कहत चले पहिरे पट नाना । हरषि हने गहगहे निसाना ॥
समाचार सब लोगन्ह पाए । लागे घर घर होन बधाए ॥ १ ॥
भुवन चारि दस भरा उछाहू । जनकसुता रघुबीर बिआहू ॥
सुनि सुभ कथा लोग अनुरागे । मग गृह गलीं सँवारन लागे ॥ २ ॥
जद्यपि अवध सदैव सुहावनि । राम पुरी मंगलमय पावनि ॥
तदपि प्रीति कै प्रीति सुहाई । मंगल रचना रची बनाई ॥ ३ ॥
ध्वज पताक पट चामर चारू । छावा परम बिचित्र बजारू ॥
कनक कलस तोरन मनि जाला । हरद दूब दधि अच्छत माला ॥ ४ ॥

Cau.: kahata cale pahirē paṭa nānā, haraṣi hane gahagahe nisānā.
samācāra saba loganha pāe, lāge ghara ghara hona badhāe.1.
bhuvana cāri dasa bhārā uchāhū, janakasutā raghubīra biāhū.
suni subha kathā loga anurāge, maga gr̥ha galī sāvārana lāge.2.
jadyapi avadha sadaiva suhāvani, rāma purī maṅgalamaya pāvani.
tadapi prīti kai prīti suhāi, maṅgala racanā racī banāi.3.
dhvaja patāka paṭa cāmara cārū, chāvā parama bicitra bajārū.
kanaka kalasa torana mani jālā, harada dūba dadhi acchata mālā.4.

Thus they shouted as they left, attired in raiment of various kinds; there was a jubilant and tempestuous clash of kettledrums. When the news spread among all the people, festivities were started in every house. All the fourteen spheres were filled with joy at the news of the forthcoming wedding of Janaka's daughter with the hero of Raghu's race. The citizens were enraptured to hear the glad tidings and began to decorate the streets, houses and lanes. Although the city of Ayodhyā is ever charming, being the blessed and sacred abode of Śrī Rāma, it was adorned with beautiful festal decorations because of the love the people bore towards the very embodiment of love. Flags and banners, curtains and graceful chowries canopied the bazars in a most marvellous fashion. With vases of gold, festal arches, festoons of netted gems, turmeric, blades of Dūrvā grass, curds, unbroken rice and wreaths of flowers— (1—4)

दो०— मंगलमय निज निज भवन लोगन्ह रचे बनाइ ।

बीथीं सींचीं चतुरसम चौकें चारु पुराइ ॥ २९६ ॥

Do.: maṅgalamaya nija nija bhavana loganha race banāi,
bīthī sīcī caturasama cauṛē cāru purāi.296.

—The people decorated their respective houses, which were already full of blessings; the lanes were sprinkled over with water, mixed with the fourfold pastes of sandal, saffron, musk and camphor and the squares in front of their houses were filled in with tasteful designs. (296)

चौ०— जहँ तहँ जूथ जूथ मिलि भामिनि । सजि नवसप्त सकल दुति दामिनि ॥

बिधुबदनीं मृग सावक लोचनि । निज सरूप रति मानु बिमोचनि ॥ १ ॥

गावहिं मंगल मंजुल बानीं । सुनि कलरव कलकंठि लजानी ॥

भूप भवन किमि जाइ बखाना । बिस्व बिमोहन रचेउ बिताना ॥ २ ॥

मंगल द्रव्य मनोहर नाना । राजत बाजत बिपुल निसाना ॥

कतहुँ बिरिद बंदी उच्चरहीं । कतहुँ बेद धुनि भूसुर करहीं ॥ ३ ॥

गावहिं सुंदरि मंगल गीता । लै लै नामु रामु अरु सीता ॥

बहुत उछाहु भवनु अति थोरा । मानहुँ उमगि चला चहु ओरा ॥ ४ ॥

Cau.: jahā tahā jūtha jūtha mili bhāmini, saji navasapta sakala duti dāmini.
bidhubadanī mṛga sāvaka locani, nija sarūpa rati mānu bimocani.1.
gāvahī maṅgala maṁjula bānī, suni kalarava kalakamṭhi lajānī.
bhūpa bhavana kimi jāi bakhānā, bisva bimohana raceu bitānā.2.
maṅgala drabya manohara nānā, rājata bājata bipula nisānā.
katahū birida baṁdī uccarahī, katahū beda dhuni bhūsura karahī.3.
gāvahī suṁdari maṅgala gītā, lai lai nāmu rāmu aru sītā.
bahuta uchāhu bhavanu ati thorā, mānahū umagi calā cahu orā.4.

Collected here and there troops of ladies, all brilliant as the lightning, with moon-like face and eyes resembling those of a fawn and beauty enough to rob Love's consort (Rati) of her pride, and who had practised all the sixteen kinds of female adornment,* sang auspicious strains with voice so melodious that the female cuckoo was put to shame on hearing the sweet sound! How is the king's palace to be described; the pavilion set up there would dazzle the whole universe. Various articles of good omen and charming in appearance were displayed and a number of kettledrums were sounded. Here were panegyrist singing the family glory and here were Brāhmaṇas chanting the Vedas; while pretty women carolled festive songs, many times repeating the names of Rāma and Sītā.

* According to the standard works on poetics the sixteen forms of female adornment are as follows:—

(1) rubbing and cleansing the body with fragrant unguents, (2) ablution, (3) putting on a new attire, (4) dyeing the sides of one's feet with red lag, (5) dressing the hair, (6) adorning the parting line of the hair with red lead, (7) painting the forehead with streaks of sandal-paste, (8) dotting the chin with a small black spot, (9) colouring the palms of one's hands and the soles of one's feet with the reddish dye extracted from the leaves of the Mehadi plant, (10) anointing one's body with perfumed unguents, (11) adorning the body with bejewelled ornaments, (12) beautifying the hair etc., with wreaths of flowers, (13) perfuming and dyeing one's mouth by chewing betel-leaves etc., (14) colouring the teeth, (15) painting the lips and (16) applying collyrium to one's eyes.

There was an excess of joy all round, while the palace was too small to contain it; it seemed, therefore, as if it overflowed on all sides. (1—4)

दो०— सोभा दसरथ भवन कइ को कबि बरनै पार।

जहाँ सकल सुर सीस मनि राम लीन्ह अवतार॥ २९७ ॥

Do.: **sobhā dasaratha bhavana kai ko kabi baranai pāra,**

jahā sakala sura sīsa mani rāma līnha avatāra.297.

What poet can describe the splendour of Daśaratha's palace in which Rāma, the crest-jewel of all divinities, had taken birth? (297)

चौ०— भूप भरत पुनि लिए बोलाई। हय गय स्यंदन साजहु जाई॥

चलहु बेगि रघुबीर बराता। सुनत पुलक पूरे दोउ भ्राता॥ १ ॥

भरत सकल साहनी बोलाए। आयसु दीन्ह मुदित उठि धाए॥

रचि रुचि जीन तुरग तिन्ह साजे। बरन बरन बर बाजि बिराजे॥ २ ॥

सुभग सकल सुठि चंचल करनी। अय इव जरत धरत पग धरनी॥

नाना जाति न जाहिं बखाने। निदरि पवनु जनु चहत उड़ाने॥ ३ ॥

तिन्ह सब छयल भए असवारा। भरत सरिस बय राजकुमारा॥

सब सुंदर सब भूषनधारी। कर सर चाप तून कटि भारी॥ ४ ॥

Cau.: **bhūpa bharata puni lie bolāi, haya gaya syāmdana sājahu jāi.**

calahu begi raghubīra barātā, sunata pulaka pūre dou bhrātā.1.

bharata sakala sāhanī bolāe, āyasu dīnha mudita uṭhi dhāe.

raci ruci jīna turaga tinha sāje, barana barana bara bāji birāje.2.

subhaga sakala suṭhi caṁcala karanī, aya iva jarata dharata paga dharanī.

nānā jāti na jāhī bakhāne, nidari pavanu janu cahata uRāne.3.

tinha saba chayala bhae asavārā, bharata sarisa baya rājakumārā.

saba suṁdara saba bhūṣanadhārī, kara sara cāpa tūna kaṭi bhārī.4.

The king next called Bharata and said, "Go and prepare the horses, elephants and chariots and start at once in procession for Rāma's marriage." The two brothers were thrilled to hear this command. Bharata sent for the officers in charge of the stables and issued necessary instructions; the latter rose in joy and hastened to execute the orders. They equipped the horses with gorgeous saddles; gallant steeds of different colours stood there in their majesty. They were all beautiful and surpassingly swift-footed; they trod the ground as lightly as though it were red-hot iron. They belonged to different breeds, which were more than one could tell; they would fly in the air, as it were, outstripping the wind itself. Gallant princes, who were of the same age as Bharata, mounted them. The princes were all handsome and adorned with jewels and had a bow and arrow in their hands and a well-equipped quiver fastened at their side. (1—4)

दो०— छरे छबीले छयल सब सूर सुजान नबीन।

जुग पदचर असवार प्रति जे असिकला प्रबीन॥ २९८ ॥

Do.: **chare chabīle chayala saba sūra sujāna nabīna,**

juga padacara asavāra prati je asikalā prabīna.298.

They were elegant blithesome youths, chosen and skilled warriors all; and with each knight were two footmen, clever at sword-play. (298)

चौ०— बाँधें बिरद बीर रन गाढ़े । निकसि भए पुर बाहेर ठाढ़े ॥
 फेरहिं चतुर तुरग गति नाना । हरषहिं सुनि सुनि पनव निसाना ॥ १ ॥
 रथ सारथिन्ह बिचित्र बनाए । ध्वज पताक मनि भूषन लाए ॥
 चवँ चारु किंकिनि धुनि करहीं । भानु जान सोभा अपहरहीं ॥ २ ॥
 सावँकरन अगनित हय होते । ते तिन्ह रथन्ह सारथिन्ह जोते ॥
 सुंदर सकल अलंकृत सोहे । जिन्हहि बिलोकत मुनि मन मोहे ॥ ३ ॥
 जे जल चलहिं थलहि की नाई । टाप न बूड़ बेग अधिकाई ॥
 अस्त्र सस्त्र सबु साजु बनाई । रथी सारथिन्ह लिए बोलाई ॥ ४ ॥

Cau.: bādhē birada bīra rana gāRhe, nikasi bhae pura bāhera ṭhāRhe.
 pherahi catura turaga gati nānā, haraṣahi suni suni panava nisānā.1.
 ratha sārathinha bicitra banāe, dhvaja patāka mani bhūṣana lāe.
 cavāra cāru kimkini dhuni karahi, bhānu jāna sobhā aparahāi.2.
 sāvākarana aganita haya hote, te tinha rathanha sārathinha jote.
 suṁdara sakala alamkṛta sohe, jinhahi bilokata muni mana mohe.3.
 je jala calahi thalahi kī nāi, ṭāpa na būRa bega adhikāi.
 astra sastra sabu sājubanāi, rathī sārathinha lie bolāi.4.

The champions, who were all great fighters and had taken a vow of chivalry, sallied forth and halted outside the city. The clever fellows put their steeds through various paces and rejoiced to hear the clash of tabor and drum. The charioteers had made their cars equally gorgeous with flags and banners, gems and ornaments. They were also provided with elegant chowries and tinkling bells, and outdid in splendour the chariot of the sun-god. The king owned numberless horses with dark ears,* which the charioteers yoked to their chariots. They were all beautiful and looked so charming with their ornaments that even sages would be enraptured at the sight. They skimmed the surface of water even as dry land and would not sink even hoof-deep; so marvellous was their speed. Having provided the chariots with missiles and weapons and every other equipment the charioteers called their masters. (1—4)

दो०— चढ़ि चढ़ि रथ बाहेर नगर लागी जुरन बरात ।
 होत सगुन सुंदर सबहि जो जेहि कारज जात ॥ २९९ ॥

Do.: caRhi caRhi ratha bāhera nagara lāgi jurana barāta,
 hota saguna suṁdara sabahi jo jehi kāraja jāta.299.

Mounting the chariots the processionists began to collect outside the city. On whatever errand one went, each was greeted by auspicious omens. (299)

चौ०— कलित करिबरन्ह परीं अँबारीं । कहि न जाहिं जेहि भाँति सँवारीं ॥
 चले मत्त गज घंट बिराजी । मनहुँ सुभग सावन घन राजी ॥ १ ॥
 बाहन अपर अनेक बिधाना । सिबिका सुभग सुखासन जाना ॥
 तिन्ह चढ़ि चले बिप्रबर बृन्दा । जनु तनु धरें सकल श्रुति छंदा ॥ २ ॥

* A rare and invaluable breed of horses, milk white all over and dark only in the ears, which were considered specially suitable for a horse-sacrifice.

मागध सूत बंदि गुनगायक । चले जान चढ़ि जो जेहि लायक ॥
 बेसर ऊँट बृषभ बहु जाती । चले बस्तु भरि अगनित भाँती ॥ ३ ॥
 कोटिन्ह काँवरि चले कहारा । बिबिध बस्तु को बरनै पारा ॥
 चले सकल सेवक समुदाई । निज निज साजु समाजु बनाई ॥ ४ ॥

Cau.: kalita karibaranhi parī ābārī, kahi na jāhī jehi bhāti sāvārī.
 cale matta gaja ghaṁṭa birājī, manahū subhaga sāvana ghana rājī.1.
 bāhana apara aneka bidhānā, sibikā subhaga sukhāsana jānā.
 tinha caRhi cale biprabara br̥ndā, janu tanu dharē sakala śruti chaṁdā.2.
 māgadha sūta bar̥ndi gunagāyaka, cale jāna caRhi jo jehi lāyaka.
 besara ūṭa br̥ṣabha bahu jāti, cale bastu bhari aganita bhāti.3.
 koṭinha kāvari cale kahārā, bibidha bastu ko baranai pārā.
 cale sakala sevaka samudāi, nija nija sāju samāju banāi.4.

On magnificent elephants were mounted splendid seats with canopies wrought in a manner beyond all description. Elephants in rut, adorned with clanging bells, headed like beautiful (rumbling) clouds in the rainy month of Śrāvaṇa (roughly corresponding to August). There were various kinds of other vehicles, such as charming palanquins, sedans etc., on which rode companies of noble Brāhmaṇas, incarnations, as it were, of all the hymns of the Vedas. Genealogists, bards, panegyrists and rhapsodists too rode on vehicles appropriate to their respective rank; while mules, camels and oxen of various breeds carried on their backs commodities of innumerable kinds. Millions of porters marched with burdens slung across their shoulders; who could enumerate the varieties of goods they carried? Crowds of servants also proceeded on the journey equipping themselves in their own way and forming batches of their own. (1—4)

दो०— सब कें उर निर्भर हरषु पूरित पुलक सरीर ।

कबहिं देखिबे नयन भरि रामु लखनु दोउ बीर ॥ ३०० ॥

Do.: saba kē ura nirbhara haraṣu pūrīta pulaka sarīra,
 kabahī dekhibe nayana bhari rāmu lakhanu dou bīra.300.

Each had boundless joy in his heart and a thrill ran through the bodies of all. They whispered to one another, "When shall we feast our eyes on the two heroes, Rāma and Lakṣmaṇa?" (300)

चौ०— गरजहिं गज घंटा धुनि घोरा । रथ रव बाजि हिंस चहु ओरा ॥
 निदरि घनहि घुर्मरहिं निसाना । निज पराइ कछु सुनिअ न काना ॥ १ ॥
 महा भीर भूपति के द्वारें । रज होइ जाइ पषान पबारें ॥
 चढ़ी अटारिन्ह देखहिं नारीं । लिएँ आरती मंगल थारीं ॥ २ ॥
 गावहिं गीत मनोहर नाना । अति आनंदु न जाइ बखाना ॥
 तब सुमंत्र दुइ स्यंदन साजी । जोते रबि हय निंदक बाजी ॥ ३ ॥
 दोउ रथ रुचिर भूप पहिं आने । नहिं सारद पहिं जाहिं बखाने ॥
 राज समाजु एक रथ साजा । दूसर तेज पुंज अति भ्राजा ॥ ४ ॥

Cau.: garajahī gaja ghaṁṭā dhuni ghorā, ratha rava bāji himsa cahu orā.
 nidari ghanahi ghurmmarahī nisānā, nija parāi kachu sunia na kānā.1.

mahā bhīra bhūpati ke dvārē, raja hoi jāi paṣāna pabārē.
 caRhī aṭārinha dekhahī nārī, liē āratī maṁgala thārī.2.
 gāvahī gīta manohara nānā, ati ānaṁdu na jāi bakhānā.
 taba sumantra dui syaṁdana sājī, jote rabi haya niṁdaka bājī.3.
 dou ratha rucira bhūpa pahī āne, nahī sārada pahī jāhī bakhāne.
 rāja samāju eka ratha sājā, dūsara teja puṁja ati bhrājā.4.

The elephants trumpeted and their bells clanged with a terrific din; on all sides there was a creaking of wheels and a neighing of horses. The clash of kettledrums would drown the peal of thunder; no one could hear one's own words, much less of others. At the entrance of the king's palace, there was such an enormous crowd that a stone thrown there would be trodden into dust. Women viewed the sight from house-tops, carrying festal lights in salvers used on auspicious occasions, and carolled melodious strains of various kinds in an ecstasy of joy beyond description. Then Sumantra (King Daśaratha's own charioteer and trusted counsellor) got ready a pair of chariots and yoked them with steeds that would outrun even the horses of the sun-god, and brought them in all their splendour before the king; their beauty was more than goddess Śārada could describe. One of them was equipped with the royal paraphernalia while the other was a mass of splendour and shone brightly. (1—4)

दो०— तेहिं रथ रुचिर बसिष्ठ कहूँ हरषि चढ़ाइ नरेसु ।

आपु चढ़ेउ स्यंदन सुमिरि हर गुर गौरि गनेसु ॥ ३०१ ॥

Do.: **tehiṁ ratha rucira basiṣṭha kahū haraṣi caRhāi naresu,**
āpu caRheu syaṁdana sumiri hara gura gauri ganesu.301.

This magnificent chariot the king joyfully caused Vasiṣṭha to mount, and then himself ascended the other, with his thoughts fixed on Lord Hara, his preceptor (Vasiṣṭha), goddess Gaurī and the god Gaṇeśa. (301)

चौ०— सहित बसिष्ठ सोह नृप कैसें । सुर गुर संग पुरंदर जैसें ॥
 करि कुल रीति बेद बिधि राऊ । देखि सबहि सब भाँति बनाऊ ॥ १ ॥
 सुमिरि रामु गुर आयसु पाई । चले महीपति संख बजाई ॥
 हरषे बिबुध बिलोकि बराता । बरषहिं सुमन सुमंगल दाता ॥ २ ॥
 भयउ कोलाहल हय गय गाजे । ब्योम बरात बाजने बाजे ॥
 सुर नर नारि सुमंगल गाई । सरस राग बाजहिं सहनाई ॥ ३ ॥
 घंट घंटी धुनि बरनि न जाहीं । सरव करहिं पाइक फहराहीं ॥
 करहिं बिदूषक कौतुक नाना । हास कुसल कल गान सुजाना ॥ ४ ॥

Cau.: **sahita basiṣṭha soha nṛpa kaisē, sura gura saṁga puraṁdara jaisē.**
kari kula rīti beda bidhi rāū, dekhi sabahi saba bhāti banāū.1.
sumiri rāmu gura āyasu pāi, cale mahīpati saṁkha bajāi.
haraṣe bibudha biloki barātā, baraṣahī sumana sumaṁgala dātā.2.
bhayau kolāhala haya gaya gāje, byoma barāta bājane bāje.
sura nara nāri sumaṁgala gāi, sarasa rāga bājahī sahanāi.3.
ghaṁṭa ghaṁṭi dhuni barani na jāhī, sarava karahī pāika phaharāhī.
karahī bidūṣaka kautuka nānā, hāsa kusala kala gāna sujānā.4.

In the company of Vasiṣṭha the king shone forth as Indra (the lord of celestials) by the side of his preceptor (Bṛhaspati). After performing all the rites sanctioned by family usage or prescribed by the Vedas and seeing everyone fully equipped for the journey, he sallied forth to the blast of the conch-shell after receiving the permission of his preceptor and with his thoughts fixed on Śrī Rāma. The immortals rejoiced to see the marriage procession and rained down flowers full of auspicious blessings. There was a confused din of horses neighing, elephants trumpeting and music playing both in the heavens and in the procession. Human and celestial dames alike sang festal melodies, while clarionets played in sweet accord. There was an indescribable clamour of bells, both large and small. The footmen leaped and danced, displaying exercises of various kinds. Jesters, proficient in pleasantries and expert in singing melodious songs, practised all kinds of buffoonery. (1—4)

दो०— तुरग नचावहिं कुअँर बर अकनि मृदंग निसान ।

नागर नट चितवहिं चकित डगहिं न ताल बँधान ॥ ३०२ ॥

Do. : **turaga nacāvahī kuāra bara akani mṛdaṅga nisāna,**
nāgara naṭa citavahī cakita ḍagaḥī na tāla bādhāna.302.

Gallant princes made their steeds cruet to the measured beat of tabors and kettledrums; accomplished dancers noted with surprise that they never made a step out of time. (302)

चौ०— बनइ न बरनत बनी बराता । होहिं सगुन सुंदर सुभदाता ॥
चारा चाषु बाम दिसि लेई । मनहुँ सकल मंगल कहि देई ॥ १ ॥
दाहिन काग सुखेत सुहावा । नकुल दरसु सब काहूँ पावा ॥
सानुकूल बह त्रिबिध बयारी । सघट सबाल आव बर नारी ॥ २ ॥
लोवा फिरि फिरि दरसु देखावा । सुरभी सनमुख सिसुहि पिआवा ॥
मृगमाला फिरि दाहिनि आई । मंगल गन जनु दीन्हि देखाई ॥ ३ ॥
छेमकरी कह छेम बिसेषी । स्यामा बाम सुतरु पर देखी ॥
सनमुख आयउ दधि अरु मीना । कर पुस्तक दुइ बिप्र प्रबीना ॥ ४ ॥

Cau. : **banai na baranata banī barātā, hohī saguna suṁdara subhadātā.**
cārā cāṣu bāma disi leī, manahū sakala maṅgala kahi deī.1.
dāhina kāga sukheta suhāvā, nakula darasu saba kāhū pāvā.
sānukūla baha tribidha bayārī, saghaṭa sabāla āva bara nārī.2.
lovā phiri phiri darasu dekhāvā, surabhī sanamukha sisuhi piāvā.
mṛgamālā phiri dāhini āī, maṅgala gana janu dīnhi dekhāī.3.
chemakarī kaha chema biseṣī, syāmā bāma sutaru para dekhī.
sanamukha āyau dadhi aru mīnā, kara pustaka dui bipra prabīnā.4.

The splendour of the marriage procession was more than one could describe. Fair and auspicious omens occurred. The blue-necked jay picked up food on the left and announced as it were all good fortune. On a fair field in the right appeared a cow, and a mongoose was seen by all. A soft, cool and fragrant breeze was blowing in a favourable direction; a blessed (unwidowed) woman appeared with a pitcher and a child in her arms. A fox turned round and showed himself again and again and a cow suckled its calf in front of

the procession; a herd of deer came round to the right, as if good omens appeared in visible form. A Brahmani-kite promised great blessings; and a Śyāmā bird was observed on an auspicious tree to the left. A man bearing curds and fish and two learned Brāhmaṇas each with a book in his hand came from the opposite direction. (1—4)

दो०— मंगलमय कल्याणमय अभिमत फल दातार।

जनु सब साचे होन हित भए सगुन एक बार॥ ३०३ ॥

Do.: maṅgalamaya kalyānamaya abhimata phala dātāra,
janu saba sāce hona hita bhae saguna eka bāra.303.

All kinds of blessed and auspicious omens and those conducive of desired results occurred all at once as if to fulfil themselves. (303)

चौ०— मंगल सगुन सुगम सब ताकें। सगुन ब्रह्म सुंदर सुत जाकें॥
राम सरिस बरु दुलहिनि सीता। समधी दसरथु जनकु पुनीता॥ १॥
सुनि अस ब्याहु सगुन सब नाचे। अब कीन्हे बिरंचि हम साँचे॥
एहि बिधि कीन्हे बरात पयाना। हय गय गाजहिं हने निसाना॥ २॥
आवत जानि भानुकुल केतू। सरितन्हि जनक बँधाए सेतू॥
बीच बीच बर बास बनाए। सुरपुर सरिस संपदा छाए॥ ३॥
असन सयन बर बसन सुहाए। पावहिं सब निज निज मन भाए॥
नित नूतन सुख लखि अनुकूले। सकल बरातिन्ह मंदिर भूले॥ ४॥

Cau.: maṅgala saguna sugama saba tākē, saguna brahma suṁdara suta jākē.
rāma sarisa baru dulahini sītā, samadhī dasarathu janaku punītā.1.
suni asa byāhu saguna saba nāce, aba kīnhe biraṁci hama sāce.
ehi bidhi kīnha barāta payānā, haya gaya gājahī hane nisānā.2.
āvata jāni bhānukula ketū, saritanhi janaka bādhāe setū.
bīca bīca bara bāsa banāe, surapura sarisa saṁpadā chāe.3.
asana sayana bara basana suhāe, pāvahī saba nija nija mana bhāe.
nita nūтана sukha lakhi anukūle, sakala barātinha maṁdira bhūle.4.

Auspicious omens easily occur to him who has God with form as his own son. In the marriage which was going to take place, the bridegroom was no other than Śrī Rāma and Sītā Herself was the bride; while the pious Daśaratha and Janaka were the parents of the bridegroom and the bride respectively; hearing of this marriage all good omens danced and said, "It is now that the Creator has justified us." In this way the procession set forth amidst the neighing of horses, the trumpeting of elephants and the clash of kettledrums. Learning that the chief of the solar race, King Daśaratha, was already on the way, King Janaka had the rivers bridged, and got beautiful rest-houses erected at different stages, which vied in magnificence with the city of immortals (Amarāvati), and in which members of the bridegroom's party were supplied with excellent food, beds and clothing each according to his own taste. Finding ever new pleasures agreeable to themselves all the members of the bridegroom's party forgot their own home. (1—4)

दो०— आवत जानि बरात बर सुनि गहगहे निसान।

सजि गज रथ पदचर तुरग लेन चले अगवान॥ ३०४ ॥

**Do.: āvata jāni barāta bara suni gahagahe nisāna,
saji gaja ratha padacara turaga lena cale agavāna.304.**

When it was learnt that the procession of the bridegroom's party was approaching and the tempestuous clash of the kettledrums was heard, a deputation went out to receive it with elephants, chariots, footmen and horses duly equipped. (304)

[PAUSE 10 FOR A THIRTY-DAY RECITATION]

चौ०— कनक कलस भरि कोपर थारा । भाजन ललित अनेक प्रकारा ॥
भरे सुधासम सब पकवाने । नाना भाँति न जाहिं बखाने ॥ १ ॥
फल अनेक बर बस्तु सुहाई । हरषि भेंट हित भूप पठाई ॥
भूषन बसन महामनि नाना । खग मृग हय गय बहु बिधि जाना ॥ २ ॥
मंगल सगुन सुगंध सुहाए । बहुत भाँति महिपाल पठाए ॥
दधि चिउरा उपहार अपारा । भरि भरि काँवरि चले कहारा ॥ ३ ॥
अगवानन्ह जब दीखि बराता । उर आनंदु पुलक भर गाता ॥
देखि बनाव सहित अगवाना । मुदित बरातिन्ह हने निसाना ॥ ४ ॥

Cau.: kanaka kalasa bhari kopara thārā, bhājana lalita aneka prakārā.
bhare sudhāsama saba pakavāne, nānā bhāti na jāhī bakhane.1.
phala aneka bara bastu suhāī, haraṣi bheṁṭa hita bhūpa paṭhāī.
bhūṣana basana mahāmani nānā, khaga mṛga haya gaya bahu bidhi jānā.2.
maṁgala saguna sugaṁdha suhae, bahuta bhāti mahipāla paṭhāe.
dadhi ciurā upahāra apārā, bhari bhari kāvari cale kahārā.3.
agavānanha jaba dīkhi barātā, ura ānaṁdu pulaka bhara gātā.
dekhi banāva sahita agavānā, mudita barātinha hane nisānā.4.

Jars of gold full of sweet and cold drinks and trays and salvers and beautiful dishes of various kinds laden with confections of indescribable variety and delicious as ambrosia, with luscious fruit and many other delightful articles were sent as an offering by King Janaka in his joy. The king also sent ornaments, wearing apparel, valuable gems of every variety, birds, antelopes, horses, elephants, vehicles of every description, charming aromatic substances of an auspicious nature and various articles of good omen; and a train of porters marched with their loads of curds, parched rice and presents of endless variety slung across their shoulders. When the deputation saw the bridegroom's party, their mind was filled with rapture and a thrill ran through their frame. Seeing the deputation equipped in everyway the members of the bridegroom's party had their drums beaten in great joy. (1—4)

दो०— हरषि परसपर मिलन हित कछुक चले बगमेल ।
जनु आनंद समुद्र दुइ मिलत बिहाइ सुबेल ॥ ३०५ ॥

**Do.: haraṣi parasapara milana hita kachuka cale bagamela,
janu ānaṁda samudra dui milata bihāi subela.305.**

A batch from each side joyfully marched at a gallop in order to meet each other and the two parties met as two oceans of bliss that had transgressed their bounds. (305)

चौ०— बरषि सुमन सुर सुंदरि गावहिं । मुदित देव दुंदुभीं बजावहिं ॥
 बस्तु सकल राखीं नृप आगें । बिनय कीन्हि तिन्ह अति अनुरागें ॥ १ ॥
 प्रेम समेत रायँ सबु लीन्हा । भै बकसीस जाचकन्हि दीन्हा ॥
 करि पूजा मान्यता बड़ाई । जनवासे कहूँ चले लवाई ॥ २ ॥
 बसन बिचित्र पाँवड़े परहीं । देखि धनदु धन मदु परिहरहीं ॥
 अति सुंदर दीन्हेउ जनवासा । जहँ सब कहूँ सब भाँति सुपासा ॥ ३ ॥
 जानी सियँ बरात पुर आई । कछु निज महिमा प्रगटि जनाई ॥
 हृदयँ सुमिरि सब सिद्धि बोलाई । भूप पहुनई करन पठाई ॥ ४ ॥

Cau.: *baraṣi sumana sura suṁdari gāvahī, mudita deva duṁdubhī bajāvahī.*
bastu sakala rākhiṁ nṛpa āgē, binaya kīnhi tinha ati anurāgē.1.
prema sameta rāyāṁ sabu līnhā, bhai bakasīsa jācakanhi dīnhā.
kari pūjā mānyatā baRāi, janavāse kahūṁ cale lavāi.2.
basana bicitra pāvaRe parahī, dekhi dhanadu dhana madu pariharahī.
ati suṁdara dīnheu janavāsā, jahāṁ saba kahūṁ saba bhāti supāsā.3.
jānī siyā barāta pura āi, kachu nija mahimā pragaṭi janāi.
hṛdayā sumiri saba siddhi bolāi, bhūpa pahunaī karana paṭhāi.4.

Celestial damsels rained down flowers and sang, while the glad gods sounded kettledrums. The members of the deputation placed all the offerings before King Daśaratha and supplicated him with an affectionate address. The king lovingly accepted everything and distributed the offerings as presents among his own people, or bestowed them as alms on the beggars. After due homage, reverence and courtesy the deputation conducted the bridegroom's party to the lodgings set apart for them. Gorgeous cloths were spread as carpets for the royal guests to tread upon, on seeing which Kubera (the god of wealth) was no longer proud of his wealth. Magnificent were the quarters assigned to the bridegroom's party, which provided every kind of comfort for each guest. When Sītā learnt that the bridegroom's party had arrived in the city, She manifested Her glory to a certain extent. By Her very thought She summoned all the Siddhis (miraculous powers personified) and despatched them to wait upon the king and his party. (1—4)

दो०— सिद्धि सब सिय आयसु अकनि गई जहाँ जनवास ।

लिएँ संपदा सकल सुख सुरपुर भोग बिलास ॥ ३०६ ॥

Do.: *sidhi saba siya āyasu akani gaiṁ jahāṁ janavāsa,*
liē saṁpadā sakala sukha surapura bhoga bilāsa.306.

Hearing Sītā's command they repaired to the guests' apartments, taking with them every kind of riches, comforts as well as the enjoyments and luxuries of heaven. (306)

चौ०— निज निज बास बिलोकि बराती । सुर सुख सकल सुलभ सब भाँती ॥

बिभव भेद कछु कोउ न जाना । सकल जनक कर करहिं बखाना ॥ १ ॥

सिय महिमा रघुनायक जानी । हरषे हृदयँ हेतु पहिचानी ॥

पितु आगमनु सुनत दोउ भाई । हृदयँ न अति आनंदु अमाई ॥ २ ॥

सकुचन्ह कहि न सकत गुरु पाहीं । पितु दरसन लालचु मन माहीं ॥
 बिस्वामित्र बिनय बड़ि देखी । उपजा उर संतोषु बिसेषी ॥ ३ ॥
 हरषि बंधु दोउ हृदयँ लगाए । पुलक अंग अंबक जल छाए ॥
 चले जहाँ दसरथु जनवासे । मनहुँ सरोबर तकेउ पिआसे ॥ ४ ॥

Cau.: nija nija bāsa biloki barātī, sura sukha sakala sulabha saba bhātī.
 bibhava bheda kachu kou na jānā, sakala janaka kara karahī bakhānā.1.
 siya mahimā raghunāyaka jānī, haraṣe hṛdayā hetu pahicānī.
 pitu āgamanu sunata dou bhāī, hṛdayā na ati ānaṁdu amāī.2.
 sakucanha kahi na sakata guru pāhī, pitu darasana lālacu mana māhī.
 bisvāmitra binaya baRi dekhī, upajā ura samtoṣu biseṣī.3.
 haraṣi baṁdhu dou hṛdayā lagāe, pulaka aṁga aṁbaka jala chāe.
 cale jahā dasarathu janavāse, manahū sarobara takeu piāse.4.

Each member of the bridegroom's party found in his own apartment all the enjoyments of heaven ready at hand in everyway. No one, however, had an inkling of the mystery behind this untold splendour; everyone sang Janaka's praises. Rāma alone recognized Sītā's influence and was glad at heart to discern Her love. When the two brothers heard of their father's arrival, they could not contain themselves for joy, but were too modest to speak to their Guru, though their heart longed to see their sire. Viśvāmitra felt much gratified at heart to perceive this great humility. In his joy he pressed the two brothers to his bosom; a thrill ran through his limbs, while tears rushed to his eyes. They proceeded to the guests' apartments, where King Daśaratha was, as though a lake sought to visit a thirsty soul. (1—4)

दो०— भूप बिलोके जबहिं मुनि आवत सुतन्ह समेत ।
 उठे हरषि सुखसिंधु महुँ चले थाह सी लेत ॥ ३०७ ॥

Do.: bhūpa biloke jabahī muni āvata sutanha sameta,
 uṭhe haraṣi sukhasiṁdhu mahū cale thāha sī leta.307.

When the king saw the sage coming with the two princes, he rose in joy and advanced to meet them like a man who feels his footing in an ocean of bliss. (307)

चौ०— मुनिहि दंडवत कीन्ह महीसा । बार बार पद रज धरि सीसा ॥
 कौसिक राउ लिए उर लाई । कहि असीस पूछी कुसलाई ॥ १ ॥
 पुनि दंडवत करत दोउ भाई । देखि नृपति उर सुखु न समाई ॥
 सुत हियँ लाइ दुसह दुख मेटे । मृतक सरीर प्रान जु भेंटे ॥ २ ॥
 पुनि बसिष्ठ पद सिर तिन्ह नाए । प्रेम मुदित मुनिबर उर लाए ॥
 बिप्र बंद बंदे दुहुँ भाई । मनभावती असीसैं पाई ॥ ३ ॥
 भरत सहानुज कीन्ह प्रनामा । लिए उठाइ लाइ उर रामा ॥
 हरषे लखन देखि दोउ भ्राता । मिले प्रेम परिपूरित गाता ॥ ४ ॥

Cau.: munihi daṁḍavata kīnha mahīsā, bāra bāra pada raja dhari sīsā.
 kausika rāu lie ura lāī, kahi asīsa pūchī kusalāī.1.
 puni daṁḍavata karata dou bhāī, dekhi nṛpati ura sukhu na samāī.
 suta hiyā lāī dusaha dukha meṭe, mṛtaka sarīra prāna janu bheṁṭe.2.

puni basiṣṭha pada sira tinha nāe, prema mudita munibara ura lāe.
 bipra bṛm̐da bar̐nde duh̐ bhāi, manabhāvatī asīsē pāi.3.
 bharata sahānuja kīnha pranāmā, lie uṭhāi lāi ura rāmā.
 haraṣe lakhana dekhi dou bhrātā, mile prema paripūrta gātā.4.

The king prostrated himself before the sage, placing the dust of the latter's feet on his head again and again. Kauśika pressed the king to his bosom, blessed him and inquired after his welfare. When King Daśaratha saw the two brothers prostrating themselves, he could not contain himself for joy. Pressing the boys to his bosom he allayed the unbearable pangs of separation and looked like a dead body restored to life. Rāma and Lakṣmaṇa then bowed their head at Vasiṣṭha's feet and the great sage embraced them in the ecstasy of love. The two brothers next saluted all the Brāhmaṇas and in turn received their welcome blessings. Bharata and his younger half-brother (Śatrughna) greeted Rāma, who lifted them and embraced them. Lakṣmaṇa rejoiced to see the two brothers (Bharata and Śatrughna) and as he embraced them his limbs were throbbing with emotion. (1—4)

दो०— पुरजन परिजन जातिजन जाचक मंत्री मीत ।

मिले जथाबिधि सबहि प्रभु परम कृपाल बिनीत ॥ ३०८ ॥

Do.: purajana parijana jātijana jācaka maṁtrī mīta,
 mile jathābidhi sabahi prabhu parama kṛpāla binīta.308.

The most gracious and unassuming Lord greeted everyone else including the citizens, attendants, kinsmen, beggars, ministers and friends in a manner befitting the rank of each. (308)

चौ०— रामहि देखि बरात जुड़ानी । प्रीति कि रीति न जाति बखानी ॥

नृप समीप सोहहिं सुत चारी । जनु धन धरमादिक तनुधारी ॥ १ ॥
 सुतन्ह समेत दसरथहि देखी । मुदित नगर नर नारि बिसेषी ॥
 सुमन बरिसि सुर हनहिं निसाना । नाकनटीं नाचहिं करि गाना ॥ २ ॥
 सतानंद अरु बिप्र सचिव गन । मागध सूत बिदुष बंदीजन ॥
 सहित बरात राउ सनमाना । आयसु मागि फिरे अगवाना ॥ ३ ॥
 प्रथम बरात लगन तें आई । तातें पुर प्रमोदु अधिकाई ॥
 ब्रह्मानंदु लोग सब लहहीं । बढ़हुँ दिवस निसि बिधि सन कहहीं ॥ ४ ॥

Cau.: rāmahi dekhi barāta juRānī, prīti ki rīti na jāti bakhānī.
 nṛpa samīpa sohaḥṛ suta cārī, janu dhana dharamādika tanudhārī.1.
 sutanha sameta dasarathahi dekhi, mudita nagara nara nāri biseṣī.
 sumana barisi sura hanahṛ nisānā, nākanatī nācaḥṛ kari gānā.2.
 satānaṁda aru bipra saciva gana, māgadha sūta biduṣa baṁdījana.
 sahita barāta rāu sanamānā, āyasu māgi phire agavānā.3.
 prathama barāta lagana tē āi, tātē pura pramodu adhikāi.
 brahmānaṁdu loga saba lahaḥṛ, baRhahū divasa nisi bidhi sana kahāḥṛ.4.

The sight of Śrī Rāma was so soothing to the guests; the ways of love are beyond description. Beside the king his four sons looked like incarnations as it were, of the four

ends of human endeavour, viz., riches, religious merit etc. The people of the city were delighted beyond measure to see King Daśaratha with his sons. The gods rained down flowers and beat their drums; the nymphs of heaven danced and sang. Śatānanda (King Janaka's family preceptor) and the other Brāhmaṇas and ministers of State, as well as the genealogists, minstrels, jesters and rhapsodists, who formed the deputation, paid due honour to the king and his party and returned with their permission. The bridegroom's party had arrived earlier than the day fixed for the wedding: there was great rejoicing in the city on this account. Everyone enjoyed transcendent bliss and prayed to the Creator that the days and nights might be lengthened. (1—4)

दो०— रामु सीय सोभा अवधि सुकृत अवधि दोउ राज ।

जहँ तहँ पुरजन कहहिं अस मिलि नर नारि समाज ॥ ३०९ ॥

**Do.: rāmu sīya sobhā avadhi sukrta avadhi dou rāja,
jahā tahā purajana kahahī asa mili nara nāri samāja.309.**

“Rāma and Sītā are the perfection of beauty, and the two kings (Daśaratha and Janaka) the perfection of virtue!” Thus would observe the men and women of the city wherever they happened to meet”. (309)

चौ०— जनक सुकृत मूरति बैदेही । दसरथ सुकृत रामु धरें देही ॥

इन्ह सम काहुँ न सिव अवराधे । काहुँ न इन्ह समान फल लाधे ॥ १ ॥

इन्ह सम कोउ न भयउ जग माहीं । है नहिं कतहूँ होनेउ नाहीं ॥

हम सब सकल सुकृत कै रासी । भए जग जनमि जनकपुर बासी ॥ २ ॥

जिन्ह जानकी राम छबि देखी । को सुकृती हम सरिस बिसेषी ॥

पुनि देखब रघुबीर बिआहू । लेब भली बिधि लोचन लाहू ॥ ३ ॥

कहहिं परसपर कोकिलबयनीं । एहि बिआहँ बड़ लाभु सुनयनीं ॥

बड़ें भाग बिधि बात बनाई । नयन अतिथि होइहहिं दोउ भाई ॥ ४ ॥

**Cau.: janaka sukrta mūrati baidehī, dasaratha sukrta rāmu dharē dehī.
inha sama kāhū na siva avarādhe, kāhū na inha samāna bhala lādhe.1.
inha sama kou na bhayau jaga māhī, hai nahī katahū honeu nāhī.
hama saba sakala sukrta kai rāsī, bhae jaga janami janakapura bāsī.2.
jinha jānakī rāma chabi dekhī, ko sukrṭī hama sarisa biseṣī.
puni dekhaba raghubīra biāhū, leba bhalī bidhi locana lāhū.3.
kahahī parasapara kokilabayanī, ehi biāhā baRa lābhu sunayanī.
baRē bhāga bidhi bāta banāī, nayana atithi hoihahī dou bhāī.4.**

“Vaidehī (Sītā) is the incarnation of Janaka's merit, and Rāma is Daśaratha's virtue personified. No one has worshipped Śiva with such devotion as these two kings, nor has anyone obtained such a reward as they have. No one has equalled them in this world, nor is there anyone to equal them anywhere nor shall be. We are all storehouses of all kinds of merits in that we have been born in this world as residents of Janaka's capital. Who is so highly blessed as we, who have beheld the beauty of Jānakī (Sītā) and Rāma? And we will witness Śrī Rāma's wedding and shall thereby richly reap the benefit of having our eyes.” Damsels with voice as sweet as the notes of the cuckoo whispered to one another, “O bright-eyed friends, we shall gain much by

this union. By our great good-luck Providence has ordained things well: the two brothers shall often delight our eyes.” (1—4)

दो०— बारहिं बार सनेह बस जनक बोलाउब सीय ।

लेन आइहहिं बंधु दोउ कोटि काम कमनीय ॥ ३१० ॥

Do.: *bārahī bāra saneha basa janaka bolāuba sīya,*
lena āihahī baṁdhu dou koṭi kāma kamanīya. 310.

“Time after time out of affection Janaka will send for Sītā (from Ayodhyā); and the two brothers, charming as millions of Cupids put together, will come to take her back.” (310)

चौ०— बिबिध भाँति होइहि पहुनाई । प्रिय न काहि अस सासुर माई ॥

तब तब राम लखनहि निहारी । होइहहिं सब पुर लोग सुखारी ॥ १ ॥

सखि जस राम लखन कर जोटा । तैसेइ भूप संग दुइ ढोटा ॥

स्याम गौर सब अंग सुहाए । ते सब कहहिं देखि जे आए ॥ २ ॥

कहा एक मैं आजु निहारे । जनु बिरंचि निज हाथ सँवारे ॥

भरतु रामही की अनुहारी । सहसा लखि न सकहिं नर नारी ॥ ३ ॥

लखनु सत्रुसूदनु एकरूपा । नख सिख ते सब अंग अनूपा ॥

मन भावहिं मुख बरनि न जाहीं । उपमा कहूँ त्रिभुवन कोउ नाहीं ॥ ४ ॥

Cau.: *bibidha bhāti hoihi pahunāi, priya na kāhi asa sāsura māi.*
taba taba rāma lakhanahi nihārī, hoihahī saba pura loga sukhārī. 1.
sakhi jasa rāma lakhana kara joṭā, taisei bhūpa saṁga dui ḍhoṭā.
syāma gaura saba aṁga suhāe, te saba kahahī dekhi je āe. 2.
kahā eka maī āju nihāre, janu biramci nija hātha sāvēre.
bharatu rāmahī kī anuhārī, sahasā lakhi na sakahī nara nārī. 3.
lakhanu satrusūdanu ekarūpā, nakha sikha te saba aṁga anūpā.
mana bhāvahī mukha barani na jāhī, upamā kahū tribhuvana kou nāhī. 4.

“There will be hospitality of every kind; who, dear one, would not love to stay at such a father-in-law’s. On each such occasion all the people of the city will be happy to behold Śrī Rāma and Lakṣmaṇa. King Daśaratha, my friends, has brought with him two other lads exactly resembling the pair of Rāma and Lakṣmaṇa. One dark, the other fair, but both charming of every limb: so declare all those who have seen them.” Said another, “I saw them today: it appeared to me as though the Creator had fashioned them with his own hands. Bharata is an exact copy of Rāma; no man or woman could distinguish them at first sight. Lakṣmaṇa and Śatrusūdana (Śatrughna) are indistinguishable from each other, peerless in every limb from head to foot. The four brothers attract the mind but cannot be described in words; for they have no match in all the three worlds.” (1—4)

छं०— उपमा न कोउ कह दास तुलसी कतहुँ कबि कोबिद कहैं ।

बल बिनय बिद्या सील सोभा सिंधु इन्ह से एइ अहैं ॥

पुर नारि सकल पसारि अंचल बिधिहि बचन सुनावहीं ।

ब्याहिअहुँ चारिउ भाइ एहिं पुर हम सुमंगल गावहीं ॥

Cham.: **upamā na kou kaha dāsa tulasī katahū kabi kobida kahaī,
bala binaya bidyā sīla sobhā sirṁdhu inha se ei ahaī.
pura nāri sakala pasāri amcala bidhihi bacana sunāvahi,
byāhiahū cāriu bhāi ehī pura hama sumangala gāvahi.**

Says Tulasīdāsa: "They have no comparison anywhere, so declare the poets and wise men. Oceans of strength, modesty, learning, amiability and beauty, they are their own Compeers." Spreading out the skirt of their garment (as a beggar would while asking for alms) all the women of the city made entreaties to the Creator, "May all the four brothers be married in this city and may we sing charming nuptial songs!"

सो०— कहहिं परस्पर नारि बारि बिलोचन पुलक तन ।

सखि सबु करब पुरारि पुन्य पयोनिधि भूप दोउ ॥ ३११ ॥

So.: **kahahiṁ paraspara nāri bāri bilocana pulaka tana,
sakhi sabu karaba purāri punya payonidhi bhūpa dou.311.**

Said the damsels to one another, with tears in their eyes and the hair on their body standing erect, "Friends, the Slayer of the demon Tripura will accomplish everything: the two kings are of such boundless merit." (311)

चौ०— एहि बिधि सकल मनोरथ करहीं । आनँद उमगि उमगि उर भरहीं ॥

जे नृप सीय स्वयंवर आए । देखि बंधु सब तिन्ह सुख पाए ॥ १ ॥

कहत राम जसु बिसद बिसाला । निज निज भवन गए महिपाला ॥

गए बीति कछु दिन एहि भाँती । प्रमुदित पुरजन सकल बराती ॥ २ ॥

मंगल मूल लगन दिनु आवा । हिम रितु अगहनु मासु सुहावा ॥

ग्रह तिथि नखतु जोगु बर बारू । लगन सोधि बिधि कीन्ह बिचारू ॥ ३ ॥

पठै दीन्ह नारद सन सोई । गनी जनक के गनकन्ह जोई ॥

सुनी सकल लोगन्ह यह बाता । कहहिं जोतिषी आहिं बिधाता ॥ ४ ॥

Cau.: **ehi bidhi sakala manoratha karahiṁ, ānāda umagi umagi ura bharahiṁ.
je nṛpa sīya svayambara āe, dekhi baṁdhu saba tinha sukha pāe.1.
kahata rāma jasu bisada bisālā, nija nija bhavana gae mahipālā.
gae bīti kachu dina ehi bhāṭī, pramudita purajana sakala barāṭī.2.
maṁgala mūla lagana dinu āvā, hima ritu agahanu māsū suhāvā.
graha tithi nakhatu jogu bara bārū, lagana sodhi bidhi kīnha bicārū.3.
paṭhai dīnhi nārada sana soī, ganī janaka ke ganakanha joī.
sunī sakala loganha yaha bātā, kahahiṁ jotiṣī āhiṁ bidhātā.4.**

In this way they all prayed and a flood of joy inundated their heart. The princes who had come thus some days rejoiced to see the four brothers and returned each to his own home extolling Śrī Rāma's widespread and spotless fame. Thus a few days elapsed to the delight alike of the citizens and all the members of the bridegroom's party. At length the blessed day of wedding arrived; it was the delightful month of Mārgaśīrṣa and the beginning of the cold season. Having carefully examined and determined the propitious nature of the planets, date, asterism, the conjunction of the stars, the day of the week and the hour of the wedding the Creator despatched the note concerning the hour of the

wedding through Nārada; it was just the same that Janaka's astrologers had already determined. When all the people heard of this, they observed, "The astrologers of this place are so many creators as it were." (1—4)

दो०— धेनुधूरि बेला बिमल सकल सुमंगल मूल ।

बिप्रन्ह कहेउ बिदेह सन जानि सगुन अनुकूल ॥ ३१२ ॥

Do.: dhenudhūri belā bimala sakala sumam̐gala mūla,
bipranha kaheu bideha sana jāni saguna anukūla.312.

The most auspicious and sacred hour before sunset (which is the time when cows generally return home from pasture, and is consequently marked by clouds of dust raised by their hoofs) arrived; perceiving propitious omens, the Brāhmaṇas apprised King Videha of its approach. (312)

चौ०— उपरोहितहि कहेउ नरनाहा । अब बिलंब कर कारनु काहा ॥
सतानंद तब सचिव बोलाए । मंगल सकल साजि सब ल्याए ॥ १ ॥
संख निसान पनव बहु बाजे । मंगल कलस सगुन सुभ साजे ॥
सुभग सुआसिनि गावहिं गीता । करहिं बेद धुनि बिप्र पुनीता ॥ २ ॥
लेन चले सादर एहि भाँती । गए जहाँ जनवास बराती ॥
कोसलपति कर देखि समाजू । अति लघु लाग तिन्हहि सुरराजू ॥ ३ ॥
भयउ समउ अब धारिअ पाऊ । यह सुनि परा निसानहिं घाऊ ॥
गुरहि पूछि करि कुल बिधि राजा । चले संग मुनि साधु समाजा ॥ ४ ॥

Cau.: uparohitahi kaheu naranāhā, aba bilamba kara kāranu kāhā.
satānanda taba saciva bolāe, maṁgala sakala sāji saba lyāe.1.
saṁkha nisāna panava bahu bāje, maṁgala kalasa saguna subha sāje.
subhaga suāsini gāvahī gītā, karahī beda dhuni bipra punītā.2.
lena cale sādara ehi bhāṭī, gae jahā janavāsa barātī.
kosalapati kara dekhi samājū, ati laghu lāga tinahi surarājū.3.
bhayau samau aba dhāria pāū, yaha suni parā nisānahī ghāū.
gurahi pūchi kari kula bidhi rājā, cale saṁga muni sādhu samājā.4.

The king asked the family priest (Śatānanda), "What is the cause of delay now?" Śatānanda then summoned the ministers, who came equipped with all auspicious articles. A number of conches, drums and tabors sounded. Festal vases and articles of good omen (such as curds, turmeric and blades of Dūrvā grass) were displayed. Graceful women (whose husbands were alive) sang songs, and holy Brāhmaṇas chanted Vedic texts. In this manner they proceeded to invite the bridegroom's party with due honour and called at the latter's lodgings. When they witnessed King Daśaratha's glory, Indra (the lord of celestials) looked very small to them. "The hour has come; be good enough to start now," they submitted. At this the drums gave a thundering beat. After consulting his preceptor and going through the family rites King Daśaratha sallied forth with a host of sages and holy men. (1—4)

दो०— भाग्य बिभव अवधेस कर देखि देव ब्रह्मादि ।

लगे सराहन सहस मुख जानि जनम निज बादि ॥ ३१३ ॥

**Do.: bhāgya bibhava avadhesa kara dekhi deva brahmādi,
lage sarāhana sahasa mukha jāni janama nija bādi.313.**

Witnessing King Daśaratha's good fortune and glory and believing their birth as fruitless, Brahmā and the other gods began to extol him with a thousand tongues. (313)

चौ०— सुरन्ह सुमंगल अवसरु जाना । बरषहिं सुमन बजाइ निसाना ॥
सिव ब्रह्मादिक बिबुध बरूथा । चढ़े बिमानन्हि नाना जूथा ॥ १ ॥
प्रेम पुलक तन हृदयँ उछाहू । चले बिलोकन राम बिआहू ॥
देखि जनकपुरु सुर अनुरागे । निज निज लोक सबहिं लघु लागे ॥ २ ॥
चितवहिं चकित बिचित्र बिताना । रचना सकल अलौकिक नाना ॥
नगर नारि नर रूप निधाना । सुघर सुधरम सुसील सुजाना ॥ ३ ॥
तिन्हहि देखि सब सुर सुरनारीं । भए नखत जनु बिधु उजिआरीं ॥
बिधिहि भयउ आचरजु बिसेषी । निज करनी कछु कतहुँ न देखी ॥ ४ ॥

Cau.: suranha sumāṅgala avasaru jānā, baraṣahī sumana bajāi nisānā.
siva brahmādika bibudha barūthā, caRhe bimānanhi nānā jūthā.1.
prema pulaka tana hṛdayā uchāhū, cale bilokana rāma biāhū.
dekhi janakapuru sura anurāge, nija nija loka sabahī laghu lāge.2.
citavahī cakita bicitra bitānā, racanā sakala alaukika nānā.
nagara nāri nara rūpa nidhānā, sugara sudharama susīla sujānā.3.
tinahi dekhi saba sura suranārī, bhae nakhata janu bidhu ujīārī.
bidhihi bhayau ācaraju biseṣī, nija karanī kachu katahū na dekhī.4.

The gods perceived that it was a fit occasion for happy rejoicings; hence they rained down flowers and beat their drums. Śiva, Brahmā and hosts of other gods mounted aerial cars in several groups. Their frames thrilling over with emotion and their hearts overflowing with joy they proceeded to witness Śrī Rāma's wedding. The gods felt so enraptured to see Janaka's capital that their own realms appeared to them as of small account. They gazed with amazement at the wonderful pavilion and all the different works of art which were of a transcendental character. The people of the city, both men and women, were so many mines of beauty, well-formed, pious, amiable and wise. In their presence all the gods and goddesses appeared like stars in a moonlit night. The Creator (Brahmā) was astounded above all; for nowhere did he find his own handiwork. (1—4)

दो०— सिवँ समुझाए देव सब जनि आचरज भुलाहु ।
हृदयँ बिचारहु धीर धरि सिय रघुबीर बिआहु ॥ ३१४ ॥

**Do.: sivā samujhāe deva saba jani ācaraja bhulāhu,
hṛdayā bicārahu dhīra dhari siya raghubīra biāhu.314.**

Śiva admonished all the gods saying, "Be not lost in wonder; calmly ponder in your heart that it is the wedding of Sītā and the Hero of Raghu's race." (314)

चौ०— जिन्ह कर नामु लेत जग माहीं । सकल अमंगल मूल नसाहीं ॥
करतल होहि पदारथ चारी । तेइ सिय रामु कहेउ कामारी ॥ १ ॥

एहि बिधि संभु सुरन्ह समुझावा । पुनि आगें बर बसह चलावा ॥
 देवन्ह देखे दसरथु जाता । महामोद मन पुलकित गाता ॥ २ ॥
 साधु समाज संग महिदेवा । जनु तनु धरें करहिं सुख सेवा ॥
 सोहत साथ सुभग सुत चारी । जनु अपबरग सकल तनुधारी ॥ ३ ॥
 मरकत कनक बरन बर जोरी । देखि सुरन्ह भै प्रीति न थोरी ॥
 पुनि रामहि बिलोकि हियँ हरषे । नृपहि सराहि सुमन तिन्ह बरषे ॥ ४ ॥

Cau.: jinha kara nāmu leta jaga māhī, sakala amaraṅgala mūla nasāhī.
 karatala hohī padāratha cārī, tei siya rāmu kaheu kāmārī.1.
 ehi bidhi sambhu suranha samujhāvā, puni āgē bara basaha calāvā.
 devanha dekhe dasarathu jātā, mahāmōda mana pulakita gātā.2.
 sādhu samāja saṅga mahidevā, janu tanu dharē karahī sukha sevā.
 sohata sātha subhaga suta cārī, janu apabaraga sakala tanudhārī.3.
 marakata kanaka barana bara jorī, dekhi suranha bhai prīti na thorī.
 puni rāmaḥi biloki hiyā haraṣe, nṛpahi sarāhi sumana tinha baraṣe.4.

"At the very mention of whose name all evil is uprooted and the four ends of human existence are brought within one's grasp, such are Sītā and Rāma," said the Destroyer of Cupid, Śaṅkara. In this way Śambhu admonished the divinities, and then spurred on His noble bull. The gods beheld Daśaratha marching (to Janaka's palace) with his heart full of rapture and the hair on his body standing erect. The assemblage of holy men and Brāhmaṇas accompanying the king appeared like joys incarnate ministering to him. By his side shone forth the four handsome princes, incarnations as it were of the four types of final beatitude.* The gods were greatly inspired with love to see two lovely pairs, one possessing the hue of emeralds and the other of golden hue. They were particularly delighted at heart to see Rāma; and extolling the king they rained down flowers on him. (1—4)

दो०— राम रूपु नख सिख सुभग बारहिं बार निहारि ।

पुलक गात लोचन सजल उमा समेत पुरारि ॥ ३१५ ॥

Do.: rāma rūpu nakha sikha subhaga bārahī bāra nihārī,
 pulaka gāta locana sajala umā sameta purārī.315.

As Umā and the Slayer of the demon Tripura gazed again and again at Śrī Rāma's charming beauty from head to foot, the hair on Their body stood erect and Their eyes were bedewed with tears. (315)

चौ०— केकि कंठ दुति स्यामल अंगा । तड़ित बिनिंदक बसन सुरंगा ॥

ब्याह बिभूषन बिबिध बनाए । मंगल सब सब भाँति सुहाए ॥ १ ॥

सरद बिमल बिधु बदनु सुहावन । नयन नवल राजीव लजावन ॥

सकल अलौकिक सुंदरताई । कहि न जाइ मनहीं मन भाई ॥ २ ॥

* The four types of final beatitude as enumerated in the scriptures are as follows:—(1) Sālokya (residence in the same heaven as the Supreme Deity), (2) Sārūpya (attaining a form similar to that of the Deity), (3) Sāmīpya (living in close proximity with the Deity), and (4) Sāyujya (complete absorption into the Deity).

बंधु मनोहर सोहहिं संग। जात नचावत चपल तुरंगा॥
 राजकुअँर बर बाजि देखावहिं। बंस प्रसंसक बिरिद सुनावहिं॥ ३॥
 जेहि तुरंग पर रामु बिराजे। गति बिलोकि खगनायकु लाजे॥
 कहि न जाइ सब भाँति सुहावा। बाजि बेषु जनु काम बनाव्वा॥ ४॥

Cau.: keki kaṁṭha duti syāmala aṁgā, taRita binimḍaka basana suraṁgā.
 byāha bibhūṣana bibidha baṇāe, maṁgala saba saba bhāti suhāe.1.
 sarada bimala bidhu badanu suhāvana, nayana navala rājiva lajāvana.
 sakala alaukika suṁdaratāi, kahi na jāi manahī mana bhāi.2.
 baṁdhu manohara sohaḥī saṁgā, jāta nacāvata capala turaṁgā.
 rājakuāra bara bāji dekhāvahī, baṁsa prasamsaka birida sunāvahī.3.
 jehi turaṁga para rāmu birāje, gati biloki khaganāyaku lāje.
 kahi na jāi saba bhāti suhāvā, bāji beṣu janu kāma banāvā.4.

His swarthy form possessed the glow of a peacock's neck, while His bright yellow raiment outshone the lightning. Wedding ornaments of every kind, all auspicious and graceful in everyway, adorned His person. His countenance was as delightful as the moon in a cloudless autumnal night; while His eyes put to shame a blooming pair of lotuses. The elegance of His form was transcendent in all its details; yet enrapturing the mind, it defied description. Beside Him shone forth His lovely brothers, who rode curveting their restive steed. The other princes too displayed the pace of their horses and the family bards recited the glories of their line. Even the king of birds, Garuḍa, blushed for shame to note the speed of the steed that Rāma bestrode; it was charming beyond description in everyway; it seemed as though Cupid himself had taken the form of horse. (1—4)

छं० — जनु बाजि बेषु बनाइ मनसिजु राम हित अति सोहई।
 आपनें बय बल रूप गुन गति सकल भुवन बिमोहई॥
 जगमगत जीनु जराव जोति सुमोति मनि मानिक लगे।
 किंकिनि ललाम लगामु ललित बिलोकि सुर नर मुनि ठगे॥

Cham.: janu bāji beṣu banāi manasiju rāma hita ati sohaī,
 āpanē baya bala rūpa guna gati sakala bhuvana bimohaī.
 jagamagata jīnu jarāva joti sumoti mani mānika lage,
 kiṁkini lalāma lagāmu lalita biloki sura nara muni ṭhage.

It seemed as if Cupid himself had appeared with all his charm in the disguise of a horse for the sake of Śrī Rāma and fascinated the whole universe with its youth and vigour, form and virtues as well as with its pace. A bejewelled saddle, thick set with beautiful pearls, gems and rubies shone on his back; the exquisite band with small tinkling bells and the lovely bridle, dazed gods, men and sages alike.

दो० — प्रभु मनसहिं लयलीन मनु चलत बाजि छबि पाव।
 भूषित उड़गन तड़ित घनु जनु बर बरहि नचाव॥ ३१६॥

**Do.: prabhu manasaḥ layalīna manu calata bāji chabi pāva,
bhūṣita uRagana taRita ghanu janu bara barahi nacāva.316.**

Marching with its mind completely merged in the Lord's will, the horse looked most beautiful, as though a cloud irradiated by stars and the fitful lightning had mounted a peacock and made it dance. (316)

चौ०— जेहिं बर बाजि रामु असवारा । तेहि सारदउ न बरनै पारा ॥
संकरु राम रूप अनुरागे । नयन पंचदस अति प्रिय लागे ॥ १ ॥
हरि हित सहित रामु जब जोहे । रमा समेत रमापति मोहे ॥
निरखि राम छबि बिधि हरषाने । आठइ नयन जानि पछिताने ॥ २ ॥
सुर सेनप उर बहुत उछाहू । बिधि ते डेवढ़ लोचन लाहू ॥
रामहि चितव सुरेस सुजाना । गौतम श्रापु परम हित माना ॥ ३ ॥
देव सकल सुरपतिहि सिहाहीं । आजु पुरंदर सम कोउ नाहीं ॥
मुदित देवगन रामहि देखी । नृपसमाज दुहुँ हरषु बिसेषी ॥ ४ ॥

Cau.: jehī bara bāji rāmu asavārā, tehi sāradau na baranai pārā.
saṁkaru rāma rūpa anurāge, nayana pañcadasa ati priya lāge.1.
hari hita sahita rāmu jaba johe, ramā sameta ramāpati mohe.
nirakhi rāma chabi bidhi haraṣāne, āṭhai nayana jāni pachitāne.2.
sura senapa ura bahuta uchāhū, bidhi te ḍevaRha locana lāhū.
rāmahi citava sureśa sujānā, gautama srāpu parama hita mānā.3.
deva sakala surapatihi sihāhī, āju puraṁdara sama kou nāhī.
mudita devagana rāmahi dekhi, nṛpasamāja duhū haraṣu biseṣī.4.

Even Śaradā is unable to describe the noble steed on which Śrī Rāma rode. Śaṅkara (who has five faces, with three eyes each) was enamoured of Śrī Rāma's beauty and congratulated himself on His possessing as many as fifteen eyes. When Śrī Hari (Viṣṇu) fondly gazed on Rāma, both Ramā and Her lord were equally enchanted. (The four-faced) Brahmā too was delighted to behold Śrī Rāma's beauty; but he felt sorry to think that he had only eight eyes. The generalissimo of the heavenly host (the six-faced Kārtikeya) exulted over the fact of his possessing one and a half as many eyes as Brahmā. When the wise lord of celestials gazed on Śrī Rāma (with his thousand eyes), he thought Gautama's curse as the greatest blessing. All the gods envied Indra and observed, "No one can vie with Purandara (Indra) today." The whole host of heavenly beings rejoiced to behold Śrī Rāma and there was joy beyond measure in the court of both the monarchs. (1—4)

छं०— अति हरषु राजसमाज दुहु दिसि दुंदुभीं बाजहिं घनी ।
बरषहिं सुमन सुर हरषि कहि जय जयति जय रघुकुलमनी ॥
एहि भाँति जानि बरात आवत बाजने बहु बाजहीं ।
रानी सुआसिनि बोलि परिछनि हेतु मंगल साजहीं ॥

Cham.: ati haraṣu rājasamāja duhu disi duṁdubhī bājahī ghanī,
baraṣahī sumana sura haraṣi kahi jaya jayati jaya raghukulamanī.

**ehi bhāti jāni barāta āvata bājane bahu bājahi,
rānī suāsini boli parichani hetu maṅgala sājahi.**

There was great rejoicing in the court of both the kings and a tempestuous clash of kettledrums on both sides; the gods rained down flowers, shouting in their joy, "Glory, glory, glory to the Jewel of Raghu's race!" In this way when it was known that the marriage procession was approaching, all sorts of music began to play; while Queen Sunayanā (Sītā's mother) summoned married women whose husbands were alive and prepared with their help auspicious materials for the ceremony of waving lights round the bridegroom.

दो०— सजि आरती अनेक बिधि मंगल सकल सँवारि ।

चलीं मुदित परिछनि करन गजगामिनि बर नारि ॥ ३१७ ॥

Do.: **saji āratī aneka bidhi maṅgala sakala sāvāri,
calī mudita parichani karana gajagāmini bara nāri.317.**

Kindling lights of various kinds and collecting all other articles of good omen, a bevy of graceful women, who possessed the charming gait of an elephant, proceeded joyfully to perform the ceremony of waving lights round the bridegroom. (317)

चौ०— बिधुबदनीं सब सब मृगलोचनि । सब निज तन छबि रति महु मोचनि ॥

पहिरें बरन बरन बर चीरा । सकल बिभूषन सजें सरीरा ॥ १ ॥
सकल सुमंगल अंग बनाएँ । करहिं गान कलकंठि लजाएँ ॥
कंकन किंकिनि नूपुर बाजहिं । चालि बिलोकि काम गज लाजहिं ॥ २ ॥
बाजहिं बाजने बिबिध प्रकारा । नभ अरु नगर सुमंगलचारा ॥
सची सारदा रमा भवानी । जे सुरतिय सुचि सहज सयानी ॥ ३ ॥
कपट नारि बर बेष बनाई । मिलीं सकल रनिवासहिं जाई ॥
करहिं गान कल मंगल बानी । हरष बिबस सब काहुँ न जानीं ॥ ४ ॥

Cau.: **bidhubadani saba saba mṛgalocani, saba nija tana chabi rati madu mocani.
pahirē barana barana bara cīrā, sakala bibhūṣana sajē sarīrā.1.
sakala sumāṅgala aṅga banāē, karahī gāna kalakamṭhi lajāē.
kamkana kimkini nūpura bājahi, cālī biloki kāma gaja lājahi.2.
bājahi bājane bibidha prakārā, nabha aru nagara sumāṅgalacārā.
sacī sārādā ramā bhavānī, je suratiya suci sahaja sayānī.3.
kapaṭa nāri bara beṣa banāi, milī sakala ranivāsahī jāi.
karahī gāna kala maṅgala bānī, haraṣa bibasa saba kāhū na jānī.4.**

They all had moon-like faces, and eyes like those of a gazelle; by the elegance of their form they robbed Rati (Love's consort) of all self-conceit. Attired in costly garments of various colours they had adorned their person with all kinds of ornaments. They had further beautified all their limbs with auspicious materials, and sang melodies that put to shame even a female cuckoo. Bracelets, small bells round their waistband as well as anklets made a jingling sound as they moved and even Love's elephants blushed for shame to see their gait. All kinds of music played and there were festive activities both in the heavens and in the city. Śacī (Indra's consort), Sārādā, Ramā, Bhavānī and other

goddesses, who were pure-hearted and clever by nature, assumed the disguise of lovely women and joined the royal gynaeceum. They sang festal songs in a melodious voice; and as everyone was overcome with joy no one could recognize them. (1—4)

छं०— को जान केहि आनंद बस सब ब्रह्म बर परिछन चली ।
कल गान मधुर निसान बरषहिं सुमन सुर सोभा भली ॥
आनंदकंदु बिलोकि दूलहु सकल हियँ हरषित भई ।
अंभोज अंबक अंबु उमगि सुअंग पुलकावलि छई ॥

Cham.: ko jāna kehi ānaṁda basa saba brahmu bara parichana calī,
kala gāna madhura nisāna baraṣahī sumana sura sobhā bhalī.
ānaṁdakamdu biloki dūlahu sakala hiyā haraṣita bhaī,
aṁbhoja aṁbaka aṁbu umagi suaṁga pulakāvali chaī.

Who should recognize whom, when everyone in the gynaeceum proceeded in her ecstatic joy to join the ceremony of waving lights round the bridegroom, who was no other than the Supreme Spirit incarnate. Melodious songs were being sung and kettledrums gently sounded; the gods rained down flowers and everything looked most charming. All the women were delighted at heart to behold the bridegroom, who was the fountain of joy; tears of love rushed to their lotus-like eyes and the hair on their pretty limbs stood erect.

दो०— जो सुखु भा सिय मातु मन देखि राम बर बेषु ।
सो न सकहिं कहि कलप सत सहस सारदा सेषु ॥ ३१८ ॥

Do.: jo sukhu bhā siya mātu mana dekhi rāma bara beṣu,
so na sakahī kahi kalapa sata sahasa sārādā seṣu. 318.

The joy which Sītā's mother felt in her heart on beholding Śrī Rāma in the attire of a bridegroom was more than a thousand Śārādās and Śeṣas could not tell in a hundred Kalpas. (318)

चौ०— नयन नीरु हटि मंगल जानी । परिछनि करहिं मुदित मन रानी ॥
बेद बिहित अरु कुल आचारू । कीन्ह भली बिधि सब व्यवहारू ॥ १ ॥
पंच सबद धुनि मंगल गाना । पट पाँवड़े परहिं बिधि नाना ॥
करि आरती अरघु तिन्ह दीन्हा । राम गमनु मंडप तब कीन्हा ॥ २ ॥
दसरथु सहित समाज बिराजे । बिभव बिलोकि लोकपति लाजे ॥
समयँ समयँ सुर बरषहिं फूला । सांति पढ़हिं महिसुर अनुकूला ॥ ३ ॥
नभ अरु नगर कोलाहल होई । आपनि पर कछु सुनइ न कोई ॥
एहि बिधि रामु मंडपहिं आए । अरघु देइ आसन बैठाए ॥ ४ ॥

Cau.: nayana nīru haṭi maṁgala jānī, parichani karahī mudita mana rānī.
beda bihita aru kula ācārū, kīnha bhalī bidhi saba byavahārū. 1.
pañca sabada dhuni maṁgala gānā, paṭa pāvaRe parahī bidhi nānā.
kari āratī araghu tinha dīnhā, rāma gamanu maṁḍapa taba kīnhā. 2.

dasarathu sahita samāja birāje, bibhava biloki lokapati lāje.
 samayā samayā sura baraṣahīphulā, sāmti paRrahī mahisura anukūlā.3.
 nabha aru nagara kolāhala hoī, āpani para kachu sunai na koī.
 ehi bidhi rāmu maṁḍapahī āe, araghu dei āsana baiṭhāe.4.

Restraining her tears out of regard for the auspicious occasion, Queen Sunayanā performed the ceremony of waving lights with a gladdened heart, and duly completed all the rites prescribed by the Vedas as well as by family usage. The five kinds of music* were being played, accompanied by five varieties of other sounds† and festal songs; carpets of different sorts were spread on the way. After waving lights the queen offered water to Śrī Rāma for washing His hands with and the latter then proceeded to the pavilion. Daśaratha shone in all his glory with his followers; his magnificence put to shame the guardians of the different worlds. From time to time the gods rained down flowers; and the Brāhmaṇas recited propitiatory texts appropriate to the occasion. There was such a great uproar in the heavens as well as in the city that no one could hear one's own words, much less of others. In this way Śrī Rāma entered the pavilion; after offering Him water to wash His hands with, He was conducted to His seat. (1—4)

छं० — बैठारि आसन आरती करि निरखि बरु सुखु पावहीं ।
 मनि बसन भूषन भूरि वारहिं नारि मंगल गावहीं ॥
 ब्रह्मादि सुरबर बिप्र बेष बनाइ कौतुक देखहीं ।
 अवलोकि रघुकुल कमल रबि छबि सुफल जीवन लेखहीं ॥

Cham.: baiṭhāri āsana āratī kari nirakhi baru sukhu pāvahī,
 mani basana bhūṣana bhūri vārahī nāri maṁgala gāvahī.
 brahmādi surabara bipra beṣa banāi kautuka dekhahī,
 avaloki raghukula kamala rabi chabi suphala jīvana lekhaḥī.

When Rāma was installed on the seat reserved for Him, lights were waved round Him and everyone rejoiced to behold the bridegroom, scattering about Him gems and raiments and ornaments in profusion; while women sang festal songs. Brahmā and the other great gods witnessed the spectacle disguised as Brāhmaṇas; and as they gazed on the beauty of Śrī Rāma, who delighted Raghu's race even as the sun brings joy to the lotuses, they regarded this privilege as the fulfilment of their life.

दो० — नाऊ बारी भाट नट राम निछावरि पाइ ।
 मुदित असीसहिं नाइ सिर हरषु न हृदयँ समाइ ॥ ३१९ ॥
 Do.: nāū bārī bhāṭa naṭa rāma nichāvari pāi,
 mudita asīsahī nāi sira haraṣu na hṛdayā samāi.319.

* The five kinds of music referred to above are those produced from:—(1) Viṇā or the lute, (2) the clapping of hands, (3) the clashing of a pair of cymbals, (4) the beating of a kettledrum and (5) the blowing of a trumpet of any other wind instrument.

† The five varieties of other sounds are: (1) Vedadhvani (the murmuring of Vedic texts), (2) Vandidhvani (the praises sung by family bards), (3) Jayadhvani (shouts of victory), (4) Śaṅkhadhvani (the blast of conches), and (5) Dundubhidhvani (beat of drums).

Having gathered the offerings scattered about Śrī Rāma, the barbers, torchbearers, family bards and dancers bowed their head and gladly invoked blessings on Him with a heart overflowing with joy. (319)

चौ०— मिले जनकु दसरथु अति प्रीतीं । करि बैदिक लौकिक सब रीतीं ॥
मिलत महा दोउ राज बिराजे । उपमा खोजि खोजि कबि लाजे ॥ १ ॥
लही न कतहुँ हारि हियँ मानी । इन्ह सम एइ उपमा उर आनी ॥
सामध देखि देव अनुरागे । सुमन बरषि जसु गावन लागे ॥ २ ॥
जगु बिरंचि उपजावा जब तें । देखे सुने ब्याह बहु तब तें ॥
सकल भाँति सम साजु समाजू । सम समधी देखे हम आजू ॥ ३ ॥
देव गिरा सुनि सुंदर साँची । प्रीति अलौकिक दुहु दिसि माची ॥
देत पाँवड़े अरघु सुहाए । सादर जनकु मंडपहिं ल्याए ॥ ४ ॥

Cau.: mile janaku dasarathu ati prīti, kari baidika laukika saba rīti.
milata mahā dou rāja birāje, upamā khoji khoji kabi lāje.1.
lahī na katahū hāri hiyā mānī, inha sama ei upamā ura ānī.
sāmadha dekhi deva anurāge, sumana baraṣi jasu gāvana lāge.2.
jagu birānci upajāvā jaba tē, dekhe sune byāha bahu taba tē.
sakala bhāti sama sāju samājū, sama samadhī dekhe hama ājū.3.
deva girā suni suṁdara sācī, prīti alaukika duhu disi mācī.
deta pāvare araghu suhāe, sādara janaku maṁḍapahī lyāe.4.

Having observed every custom that derived its authority from the Vedas or from popular tradition the two kings Janaka and Daśaratha, embraced each other with great love. The two monarchs while embracing each other presented a glorious spectacle; poets made repeated efforts to find a suitable analogy but felt abashed at their failure. Finding no comparison anywhere, they felt baffled and concluded that the pair could be likened to themselves alone. The gods were enraptured to see the tie of love between the two kings embracing each other; raining down flowers they began to sing the glories of both. "Ever since Brahmā created the world, we have witnessed and heard of many a marriage; but it is only today that we have seen the pomp and grandeur on both sides so well-balanced in every respect and the fathers of the bride and the bridegroom so well-matched." Hearing the above voice from heaven, which was so charming yet so true, there was a flood of transcendent love on both sides. Unrolling beautiful carpets on the way and offering water to wash his hands with, Janaka himself conducted Daśaratha to the pavilion with all honour. (1—4)

छ०— मंडपु बिलोकि बिचित्र रचनाँ रुचिरताँ मुनि मन हरे ।
निज पानि जनक सुजान सब कहूँ आनि सिंघासन धरे ॥
कुल इष्ट सरिस बसिष्ट पूजे बिनय करि आसिष लही ।
कौसिकहि पूजत परम प्रीति कि रीति तौ न परै कही ॥

Cham.: maṁḍapu biloki bicitra racanā ruciratā muni mana hare,
nija pāni janaka sujāna saba kahū āni siṁghāsana dhare.

**kula iṣṭa sarisa basiṣṭa pūje binaya kari āsiṣa lahī,
kausikahi pūjata parama prīti ki rīti tau na parai kahī.**

The marvellous art of the pavilion and its charm captivated the heart even of sages; yet wise Janaka fetched and placed with his own hands thrones for all the honoured guests. He worshipped the sage Vasiṣṭha as if he were his own family deity and supplicating before him, received his blessings; while the supreme devotion with which he paid his homage to Kauśika was something too great for words.

दो०— बामदेव आदिक रिषय पूजे मुदित महीस ।

दिए दिव्य आसन सबहि सब सन लही असीस ॥ ३२० ॥

Do.: **bāmadeva ādika riṣaya pūje mudita mahīsa,
die dibya āsana sabahi saba sana lahī asīsa.320.**

King Janaka gladly adored Vāmadeva (another family preceptor of King Daśaratha) and the other Ṛṣis as well; he gave them all gorgeous seats and received blessings from all of them in return. (320)

चौ०— बहुरि कीन्हि कोसलपति पूजा । जानि ईस सम भाउ न दूजा ॥
कीन्हि जोरि कर बिनय बड़ाई । कहि निज भाग्य बिभव बहुताई ॥ १ ॥
पूजे भूपति सकल बराती । समधी सम सादर सब भाँती ॥
आसन उचित दिए सब काहू । कहौं काह मुख एक उछाहू ॥ २ ॥
सकल बरात जनक सनमानी । दान मान बिनती बर बानी ॥
बिधि हरि हरु दिसिपति दिनराऊ । जे जानहिं रघुबीर प्रभाऊ ॥ ३ ॥
कपट बिप्र बर बेष बनाएँ । कौतुक देखहिं अति सचु पाएँ ॥
पूजे जनक देव सम जानें । दिए सुआसन बिनु पहिचानें ॥ ४ ॥

Cau.: **bahuri kīnhi kosalapati pūjā, jāni īsa sama bhāu na dūjā.
kīnhi jori kara binaya baRāī, kahi nija bhāgya bibhava bahutāī.1.
pūje bhūpati sakala barātī, samadhī sama sādara saba bhātī.
āsana ucita die saba kāhū, kahaū kāha mukha eka uchāhū.2.
sakala barāta janaka sanamānī, dāna māna binatī bara bānī.
bidhi hari haru disipati dinarāū, je jānahī raghubīra prabhāū.3.
kapaṭa bipra bara beṣa banāē, kautuka dekhahī ati sacu pāē.
pūje janaka deva sama jānē, die suāsana binu pahicānē.4.**

thereafter he adored the King of Ayodhyā, taking him to be the peer of Śiva and none other; and mentioning how his fortune and rank had been enhanced through relation with King Daśaratha, he made humble supplication to the latter and extolled him with joined palms. King Janaka worshipped all the members of the bridegroom's party with the same honour in every respect as he had paid to the bridegroom's father, and assigned appropriate seats to them all. How am I to describe with my one tongue the warmth of his feeling? Janaka honoured the whole bridegroom's party with gifts, polite behaviour, supplication and sweet words. Brahmā, Hari, Hara, the guardians of the eight quarters of the world* and the sun-god, all of whom had knowledge

* The guardians of the eight quarters of the world are: (1) Indra (the lord of celestials), of the east; (2) Agni (fire-god), of the south-east; (3) Yama (the god dispensing the fruit of one's good or evil actions), of the

of Śrī Rāma's glory, disguised themselves as noble Brāhmaṇas and witnessed the spectacle with great delight. Janaka worshipped them as on a par with gods and, though he recognized them not, assigned them exalted seats. (1—4)

छं०— पहिचान को केहि जान सबहि अपान सुधि भोरी भई ।
आनंद कंदु बिलोकि दूलहु उभय दिसि आनंद मई ॥
सुर लखे राम सुजान पूजे मानसिक आसन दए ।
अवलोकि सीलु सुभाउ प्रभु को बिबुध मन प्रमुदित भए ॥

Cham.: pahicāna ko kehi jāna sabahi apāna sudhi bhorī bhaī,
ānaṇḍa kaṇḍu biloki dūlahu ubhaya disī ānāḍa maī.
sura lakhe rāma sujāna pūje mānasika āsana dae,
avaloki sīlu subhāu prabhu ko bibudha mana pramudita bhae.

Who should recognize and whom should one know, when everyone had forgotten one's own self? As they gazed on the bridegroom, who was Bliss personified, joy was diffused on both sides (in the bridegroom's party as well as in the court of Janaka). The all-wise Rāma recognized the gods, worshipped them mentally and assigned them seats of His own fancy. And the immortals were delighted at heart to perceive the congenial manners and gentle disposition of the Lord.

दो०— रामचंद्र मुख चंद्र छबि लोचन चारु चकोर ।
करत पान सादर सकल प्रेमु प्रमोदु न थोर ॥ ३२१ ॥

Do.: rāmacaṇḍra mukha caṇḍra chabi locana cāru cakora,
karata pāna sādara sakala premu pramodu na thora.321.

The graceful eyes of all fondly drank in the beauty of Śrī Rāmācandra's countenance with the utmost love and rapture even as the Cakora bird feeds on the moon's rays. (321)

चौ०— समउ बिलोकि बसिष्ठ बोलाए । सादर सतानंदु सुनि आए ॥
बेगि कुअँरि अब आनहु जाई । चले मुदित मुनि आयसु पाई ॥ १ ॥
रानी सुनि उपरोहित बानी । प्रमुदित सखिन्ह समेत सयानी ॥
बिप्र बधू कुलबृद्ध बोलाई । करि कुल रीति सुमंगल गाई ॥ २ ॥
नारि बेष जे सुर बर बामा । सकल सुभायँ सुंदरी स्यामा ॥
तिन्हहि देखि सुखु पावहिं नारीं । बिनु पहिचानि प्रानहु ते प्यारीं ॥ ३ ॥
बार बार सनमानहिं रानी । उमा रमा सारद सम जानी ॥
सीय सँवारि समाजु बनाई । मुदित मंडपहिं चलीं लवाई ॥ ४ ॥

Cau.: samau biloki basiṣṭha bolāe, sādara satānaṇḍu suni āe.
begi kuāri aba ānahu jāī, cale mudita muni āyasu pāī.1.

south; (4) Nirrti (the god of death), of the south-west; (5) Varuṇa (the god of water), of the west; (6) Vāyu (the wind-god), of the north-west; (7) Kuvera (the god of riches), of the north; and (8) Īśāna (Śiva), of the north-east.

rānī suni uparohita bānī, pramudita sakhinha sameta sayānī.
 bipra badhū kulabṛddha bolāī, kari kula rīti sumāṅgala gāī.2.
 nāri beṣa je sura bara bāmā, sakala subhāyā suṁdarī syāmā.
 tinahi dekhi sukhu pāvahī nārī, binu pahicāni prānahu te pyārī.3.
 bāra bāra sanamānahī rānī, umā ramā sārada sama jānī.
 sīya sāvāri samāju banāī, mudita maṁḍapahī calī lavāī.4.

Perceiving that the time of wedding had arrived, Vasiṣṭha sent for Śatānanda with all the honour due to him, and on hearing the call the latter came with all reverence. "Kiindly go and bring the bride quickly now." Receiving the sage's order he gladly left. The wise queen with her associates was highly pleased to hear the priest's message; she sent for a few Brāhmaṇa ladies and the elder ladies of the family, who performed the family rites and sang charming festal songs. The consorts of the principal gods, who were disguised as mortal women, were all naturally lovely and in the prime of their youth. The ladies of Janaka's household were delighted to see them and, even though none recognized them, the ladies held them dearer than their life. The queen honoured them again and again treating them on a par with Umā, Ramā and Śārada. After adorning Sītā and forming a circle about Her they joyously conducted Her to the pavilion. (1—4)

छं०— चलि ल्याइ सीतहि सखीं सादर सजि सुमंगल भामिनीं ।
 नवसप्त साजे सुंदरीं सब मत्त कुंजर गामिनीं ॥
 कल गान सुनि मुनि ध्यान त्यागहिं काम कोकिल लाजहीं ।
 मंजीर नूपुर कलित कंकन ताल गति बर बाजहीं ॥

Cham.: cali lyāi sītahi sakhiṁ sādara saji sumāṅgala bhāminī,
 navasapta sāje suṁdarī saba matta kuṁjara gāminī.
 kala gāna suni muni dhyāna tyāgahī kāma kokila lājahī,
 maṁjīra nūpura kalita kaṁkana tāla gati bara bājahī.

Equipping themselves with auspicious materials Sītā's companions and other ladies conducted Her to the pavilion with due honour; each of them was lovely of form and had all the sixteen forms of adornment and moved with the grace of an elephant in rut. At the sound of their melodious strains the sages felt obliged to give up their meditation, and love's own cuckoos were abashed. Their ornaments for the toes and ankles and the charming bangles on their wrists produced a delightful sound keeping tune with their songs.

दो०— सोहति बनिता बृंद महुँ सहज सुहावनि सीय ।
 छबि ललना गन मध्य जनु सुषमा तिय कमनीय ॥ ३२२ ॥

Do.: sohati banitā bṛṁda mahū sahaja suhāvani sīya,
 chabi lalanā gana madhya janu suṣamā tiya kamanīya.322.

Sītā in Her native loveliness shone forth among the bevy of ladies as a charming personification of Beauty in the midst of the Graces. (322)

चौ०— सिय सुंदरता बरनि न जाई । लघु मति बहुत मनोहरताई ॥
 आवत दीखि बरातिन्ह सीता । रूप रासि सब भाँति पुनीता ॥ १ ॥

सबहि मनहिं मन किए प्रनामा । देखि राम भए पूरनकामा ॥
 हरषे दसरथ सुतन्ह समेता । कहि न जाइ उर आनंदु जेता ॥ २ ॥
 सुर प्रनामु करि बरिसहिं फूला । मुनि असीस धुनि मंगल मूला ॥
 गान निसान कोलाहलु भारी । प्रेम प्रमोद मगन नर नारी ॥ ३ ॥
 एहि बिधि सीय मंडपहिं आई । प्रमुदित सांति पढ़हिं मुनिराई ॥
 तेहि अवसर कर बिधि ब्यवहारू । दुहुँ कुलगुर सब कीन्ह अचारू ॥ ४ ॥

Cau.: siya suṁdaratā barani na jāi, laghu mati bahuta manoharatāi.
 āvata dīkhi barātinha sītā, rūpa rāsi saba bhāti punītā.1.
 sabahi manahī mana kie pranāmā, dekhi rāma bhae pūranakāmā.
 haraṣe dasaratha sutanha sametā, kahi na jāi ura ānādu jetā.2.
 sura pranāmu kari barisahī phulā, muni asīsa dhuni maṅgala mūlā.
 gāna nisāna kolāhalu bhārī, prema pramoda magana nara nārī.3.
 ehi bidhi sīya maṁḍapahī āi, pramudita sām̐ti paRhahī munirāi.
 tehi avasara kara bidhi byavahārū, duhū kulagura saba kīnha acārū.4.

Sītā's elegant form baffles all description: so poor is my wit and so surpassing Her charm. When the members of the bridegroom's party saw Sītā approach, a veritable storehouse of beauty and spotless in everyway, all greeted Her from the core of their heart. At the sight of Jānakī Rāma had His heart's desire fulfilled. King Daśaratha with all his other sons was filled with delight; the joy of their heart could not be expressed. The gods made obeisance and rained down flowers; while the sages uttered their benedictions, which were the source of all blessings. The songs that the ladies sang, combined with the sound of kettledrums, produced a loud symphony; men and women both were lost in love and rejoicing. In this manner Sītā entered the pavilion, while great sages recited propitiatory texts in great joy. The two family preceptors (Vasiṣṭha and Śatānanda) performed all the religious rites and ceremonies and observed the family customs. (1—4)

छं०— आचारु करि गुर गौरि गनपति मुदित बिप्र पुजावहीं ।
 सुर प्रगटि पूजा लेहिं देहिं असीस अति सुखु पावहीं ॥
 मधुपर्क मंगल द्रव्य जो जेहि समय मुनि मन महुँ चहैं ।
 भरे कनक कोपर कलस सो तब लिएहिं परिचारक रहैं ॥ १ ॥
 कुल रीति प्रीति समेत रबि कहि देत सबु सादर कियो ।
 एहि भाँति देव पुजाइ सीतहि सुभग सिंघासनु दियो ॥
 सिय राम अवलोकनि परसपर प्रेमु काहु न लखि पारै ।
 मन बुद्धि बर बानी अगोचर प्रगट कबि कैसें करै ॥ २ ॥

Cham.: ācāru kari gura gauri ganapati mudita bipra pu jāvahī,
 sura pragaṭi pūjā lehī dehī asīsa ati sukhu pāvahī.
 madhuparka maṅgala drabya jo jehi samaya muni mana mahū cahaī,
 bhare kanaka kopara kalasa so taba liehī paricāraka rahaī.1.

**kula rīti prīti sameta rabi kahi deta sabu sādara kiyo,
ehi bhāṭi deva pujāi sītahi subhaga simghāsanu diyo.
siya rāma avalokani parasapara premu kāhu na lakhi parai,
mana buddhi bara bānī agocara pragaṭa kabi kaisē karai.2.**

Having observed the family customs the Gurus (Vasiṣṭha and Śatānanda) in great joy are getting Gauri, Gansa and Brahamanas; the gods accepted the homage in visible form and gave their blessing with great delight. Whatever auspicious article such as a mixture of honey* etc., the sages mentally sought at any particular moment, attendants stood ever ready with gold trays and pitchers full of that substance. The sun-god himself lovingly pointed out the family usages, which were all scrupulously observed. Having thus caused Sītā to worship the gods, the sages assigned Her a beautiful throne. The mutual love with which Sītā and Rāma regarded each other could not be perceived by anyone. It was beyond the reach of the best mind, intellect and speech; how then, could the poet express it? (1-2)

दो०— होम समय तनु धरि अनलु अति सुख आहुति लेहिं ।

बिप्र बेष धरि बेद सब कहि बिबाह बिधि देहिं ॥ ३२३ ॥

**Do.: homa samaya tanu dhari analu ati sukha āhuti lehī,
bipra beṣa dhari beda saba kahi bibāha bidhi dehī.323.**

While oblations were offered to the sacred fire, the fire-god in person accepted the offerings with great delight; and the Vedas in the guise of Brāhmaṇas directed the procedure of the nuptial ceremony. (323)

चौ०— जनक पाटमहिषी जग जानी । सीय मातु किमि जाइ बखानी ॥

सुजसु सुकृत सुख सुंदरताई । सब समेटि बिधि रची बनाई ॥ १ ॥

समउ जानि मुनिबरन्ह बोलाई । सुनत सुआसिनि सादर ल्याई ॥

जनक बाम दिसि सोह सुनयना । हिमगिरि संग बनी जनु मयना ॥ २ ॥

कनक कलस मनि कोपर रूरे । सुचि सुगंध मंगल जल पूरे ॥

निज कर मुदित रायँ अरु रानी । धरे राम के आगे आनी ॥ ३ ॥

पढ़हिं बेद मुनि मंगल बानी । गगन सुमन झरि अवसरु जानी ॥

बरु बिलोकि दंपति अनुरागे । पाय पुनीत पखारन लागे ॥ ४ ॥

**Cau.: janaka pāṭamahīṣī jaga jānī, siya mātu kimi jāi bakhānī.
sujasu sukṛta sukha suṁdaratāi, saba sameṭi bidhi racī banāi.1.
samau jāni munibaranha bolāi, sunata suāsini sādara lyāi.
janaka bāma disi soha sunayanā, himagiri saṁga banī janu mayanā.2.
kanaka kalasa manī kopara rūre, suci sugaṁdha maṁgala jala pūre.
nija kara mudita rāyā aru rānī, dhare rāma ke āgē ānī.3.
paRhahī beda muni maṁgala bānī, gagana sumana jhari avasaru jānī.
baru biloki dāmpati anurāge, pāya punīta pakhārana lāge.4.**

* The mixture referred to above, which is known by the name of 'Madhuparka, is usually composed of curds, clarified butter, water, honey and sugar. It is a respectful offering made to a guest or to the bridegroom on his arrival at the door of the bride's father.

What words can describe the world-renowned queen-consort of Janaka and Sītā's mother? The Creator had exhausted in fashioning her all the bright glory, virtue, joy and beauty. Perceiving the appropriate time, the great sages sent for her; and in response to their call married women whose husbands were alive brought her with due honour. Queen Sunayanā shone forth to Janaka's left even as Mainā beside Himavān (the mountain-king). The king and queen joyfully brought and placed with their own hands gold vases and beautiful trays of jewels filled with holy, scented and auspicious water before Śrī Rāma. The sages recited the Veda in joyous tones and at the proper time flowers rained down from the heavens. The royal couple were enraptured to behold the Bridegroom and began to wash His holy feet. (1—4)

छं०— लागे पखारन पाय पंकज प्रेम तन पुलकावली ।
 नभ नगर गान निसान जय धुनि उमगि जनु चहुँ दिसि चली ॥
 जे पद सरोज मनोज अरि उर सर सदैव बिराजहीं ।
 जे सकृत सुमिरत बिमलता मन सकल कलि मल भाजहीं ॥ १ ॥
 जे परसि मुनिबनिता लही गति रही जो पातकमई ।
 मकरंदु जिन्ह को संभु सिर सुचिता अवधि सुर बरनई ॥
 करि मधुप मन मुनि जोगिजन जे सेइ अभिमत गति लहैं ।
 ते पद पखारत भाग्यभाजनु जनकु जय जय सब कहैं ॥ २ ॥
 बर कुअँरि करतल जोरि साखोचारु दोउ कुलगुर करैं ।
 भयो पानिगहनु बिलोकि बिधि सुर मनुज मुनि आनँद भरैं ॥
 सुखमूल दूलहु देखि दंपति पुलक तन हुलस्यो हियो ।
 करि लोक बेद बिधानु कन्यादानु नृपभूषन कियो ॥ ३ ॥
 हिमवंत जिमि गिरिजा महेसहि हरिहि श्री सागर दई ।
 तिमि जनक रामहि सिय समरपी बिस्व कल कीरति नई ॥
 क्योँ करै बिनय बिदेहु कियो बिदेहु मूरति सावँरीं ।
 करि होमु बिधिवत गाँठि जोरी होन लागीं भावँरीं ॥ ४ ॥

Cham.: lāge pakhārana pāya paṁkaja prema tana pulakāvalī,
 nabha nagara gāna nisāna jaya dhuni umagi janu cahūṁ disi calī.
 je pada saroja manoja ari ura sara sadaiva birājahī,
 je sakṛta sumirata bimalatā mana sakala kali mala bhājahī.1.
 je parasi munibanitā lahī gati rahī jo pātakamāi,
 makaramṇdu jinha ko saṁbhu sira sucitā avadhi sura baranaī.
 kari madhupa mana muni jogijana je sei abhimata gati lahaṛ,
 te pada pakhārata bhāgyabhājanu janaku jaya jaya saba kahaṛ.2.

bara kuāri karatala jori sākhocāru dou kulagura karaī,
 bhayo pānigahanu biloki bidhi sura manuja muni ānāda bharaī.
 sukhāmūla dūlahu dekhi dāmpati pulaka tana hulasyo hiyo,
 kari loka beda bidhānu kanyādānu nṛpabhūṣana kiyo.3.
 himavarṁta jimi girijā mahesahi harihi śrī sāgara daī,
 timi janaka rāmahi siya samarapī bisva kala kīratī nai.
 kyō karai binaya bidehu kiyo bidehu mūrati sāvāri,
 kari homu bidhivata gāthi jorī hona lāgi bhāvāri.4.

They began to love Śrī Rāma's lotus-feet; their whole frame was thrilled with emotion. The sounds of singing and kettledrums and shouts of victory in the heavens as well as in the city overflowed as it were in all direction. The lotus-feet that ever sparkle in the lake of Śiva's bosom, by thinking of which even for once the mind gets purified and all the impurities of the Kali age are driven away, by whose touch the sage Gautama's wife, who was full of sin, attained salvation, whose nectar in the form of the river Gaṅgā adorns Śambhu's head and is declared by the gods as the holiest of the holy, and by resorting to which with their bee-like minds sages and mystics attain the goal of their liking, it is those very feet that the most lucky Janaka washed amidst shouts of victory from all corners. Joining the palms of the Bride and the Bridegroom, both the family priests recited the genealogy of the two families; and perceiving that the Bridegroom had accepted the Bride's hand, Brahmā and the other divinities as well as men and sages were filled with delight. As the king and queen gazed on the Bridegroom, who was the very fountain of joy, the hair on their body stood erect, while their heart was filled with rapture. And having gone through all the rites sanctioned either by the Vedas or by family usage, the glorious King Janaka gave his Daughter to the Bridegroom. As Himavān gave away Girijā to the great Lord Śiva, and the deity presiding over seas bestowed Śrī on Hari, so did Janaka give Sītā to Rāma and thereby earned fair renown of an unprecedented character. King Videha (Janaka) was unable to make any supplication, since that Prince (Śrī Rāma) of swarthy complexion had justified his name (Videha) by making him forget everything about his body. When oblations had been offered to the sacred fire with due rite, the ends of garments of the Bride and the Bridegroom were tied together (as a token of their indissoluble union) and the couple began to circumambulate the fire (in order to show that the two had been united in the presence of the fire-god as a witness). (1—4)

दो०— जय धुनि बंदी बेद धुनि मंगल गान निसान ।

सुनि हरषहिं बरषहिं बिबुध सुरतरु सुमन सुजान ॥ ३२४ ॥

Do.: jaya dhuni baṁdī beda dhuni maṁgala gāna nisāna,
 suni haraṣahī baraṣahī bibudha surataru sumana sujāna.324.

At the sound of the huzzas, the praises sung by the bards, the recitation of the Vedic texts, the din of the festal songs and the beating of kettledrums the wise immortals rejoiced and rained down flowers from the trees of paradise. (324)

चौ०— कुअँरु कुअँरि कल भावँरि देहीं । नयन लाभु सब सादर लेहीं ॥

जाइ न बरनि मनोहर जोरी । जो उपमा कछु कहौं सो थोरी ॥ १ ॥

राम सीय सुंदर प्रतिछाहीं । जगमगात मनि खंभन माहीं ॥
 मनहुँ मदन रति धरि बहु रूपा । देखत राम बिआहु अनूपा ॥ २ ॥
 दरस लालसा सकुच न थोरी । प्रगटत दुरत बहोरि बहोरी ॥
 भए मगन सब देखनिहारे । जनक समान अपान बिसारे ॥ ३ ॥
 प्रमुदित मुनिन्ह भाँवरीं फेरीं । नेगसहित सब रीति निबेरीं ॥
 राम सीय सिर सेंदुर देहीं । सोभा कहि न जाति बिधि केहीं ॥ ४ ॥
 अरुन पराग जलजु भरि नीकें । ससिहि भूष अहि लोभ अमी कें ॥
 बहुरि बसिष्ठ दीन्ह अनुसासन । बरु दुलहिनि बैठे एक आसन ॥ ५ ॥

Cau.: kuāru kuāri kala bhāvāri dehi, nayana lābhu saba sādara lehi.
 jāi na barani manohara jorī, jo upamā kachu kahaū so thorī.1.
 rāma sīya suṁdara pratichāhi, jagamagāta mani khambhana māhi.
 manahū madana rati dhari bahu rūpā, dekhata rāma biāhu anūpā.2.
 darasa lālasā sakuca na thorī, pragaṭata durata bahori bahorī.
 bhae magana saba dekhanihāre, janaka samāna apāna bisāre.3.
 pramudita muninha bhāvarī pheri, negasahita saba rīti niberī.
 rāma sīya sira seṁdura dehi, sobhā kahi na jāti bidhi kehī.4.
 aruna parāga jalaju bhari nīkē, sasihi bhūṣa ahi lobha amī kē.
 bahuri basiṣṭha dīnhi anusāsana, baru dulahini baiṭhe eka āsana.5.

The Bride and Bridegroom performed the circumambulation with charming paces; while all present feasted their admiring gaze on the spectacle. The lovely couple was beyond description; whatever comparison might be suggested would fall short of the reality. Lovely images of Rāma and Sītā were reflected on the pillars of jewels and shone as if Love and his consort, Rati, witnessed Śrī Rāma's matchless wedding appearing in numerous forms. Their curiosity and bashfulness were equally great; that is why they revealed themselves and went out of sight again and again. All the spectators were enraptured; like Janaka they forgot all about themselves. Joyously the sages bade the Bride and Bridegroom pace round the fire and accomplished all the rites including the ceremonial gifts, Śrī Rāma applied the vermilion to Sītā's forehead, a sight the charm of which was altogether beyond description. It seemed as if with a lotus surcharged with reddish pollen a serpent thirsting for nectar decorated the moon. Then Vasiṣṭha gave the direction and the Bride and Bridegroom sat together on the same seat. (1—5)

छं०— बैठे बरासन रामु जानकि मुदित मन दसरथु भए ।
 तनु पुलक पुनि पुनि देखि अपनें सुकृत सुरतरु फल नए ॥
 भरि भुवन रहा उछाहु राम बिबाहु भा सबहीं कहा ।
 केहि भाँति बरनि सिरात रसना एक यहु मंगलु महा ॥ १ ॥
 तब जनक पाइ बसिष्ठ आयसु ब्याह साज सँवारि कै ।
 मांडवी श्रुतकीरति उरमिला कुअँरि लई हँकारि कै ॥
 कुसकेतु कन्या प्रथम जो गुन सील सुख सोभामई ।
 सब रीति प्रीति समेत करि सो ब्याहि नृप भरतहि दई ॥ २ ॥

जानकी लघु भगिनी सकल सुंदरि सिरोमनि जानि कै ।
 सो तनय दीन्ही ब्याहि लखनहि सकल बिधि सनमानि कै ॥
 जेहि नामु श्रुतकीरति सुलोचनि सुमुखि सब गुन आगरी ।
 सो दई रिपुसूदनहि भूपति रूप सील उजागरी ॥ ३ ॥
 अनुरूप बर दुलहिनि परस्पर लखि सकुच हियँ हरषहीं ।
 सब मुदित सुंदरता सराहहिं सुमन सुर गन बरषहीं ॥
 सुंदरीं सुंदर बरन्ह सह सब एक मंडप राजहीं ।
 जनु जीव उर चारिउ अवस्था बिभुन सहित बिराजहीं ॥ ४ ॥

Cham.: **baiṭhe barāsana rāmu jānaki mudita mana dasarathu bhae,**
tanu pulaka puni puni dekhi apanē sukr̥ta surataru phala nae.
bhari bhuvana rahā uchāhu rāma bibāhu bhā sabahī kahā,
kehi bhāti barani sirāta rasanā eka yahu maṅgalu mahā.1.
taba janaka pāi basiṣṭha āyasu byāha sāja sāvāri kai,
māṇḍavī śrutakīrati uramilā kuāri lai hākāri kai.
kusaketu kanyā prathama jo guna sīla sukha sobhāmaī,
saba rīti prīti sameta kari so byāhi nṛpa bharatahi dā.2.
jānakī laghu bhaginī sakala suṁdari siromani jāni kai,
so tanaya dīnhī byāhi lakhanahi sakala bidhi sanamāni kai.
jehi nāmu śrutakīrati sulocani sumukhi saba guna āgarī,
so dāi ripusūdanahi bhūpati rūpa sīla ujāgarī.3.
anurūpa bara dulahini paraspara lakhi sakuca hiyā haraṣahī,
saba mudita suṁdaratā sarāhahī sumana sura gana baraṣahī.
suṁdarī suṁdara baranha saha saba eka maṇḍapa rājahī,
janu jīva ura cāriu avasthā bibhuna sahita birājahī.4.

Śrī Rāma and Princess Jānakī sat together on a costly seat and King Daśaratha was glad of heart to see them. Joy thrilled along his veins again and again as he perceived the wish-yielding tree of his meritorious deeds bear new fruits. There was rejoicing all over the universe; everyone proclaimed that Śrī Rāma's wedding had been accomplished. With one tongue how could anyone describe in full the joy which knew no bounds? Then, receiving Vasiṣṭha's order, Janaka sent for the other three princesses, Māṇḍavī, Śrutakīrti and Urmilā, each clad in a bride's attire. The eldest daughter of his younger brother Kuśaketu, who was an embodiment of goodness, virtue, joy and beauty, he gave in marriage to Bharata after performing every rite with love. Jānakī's younger sister (Urmilā), whom he knew to be the crest-jewel of charming girls, Janaka gave in marriage to Lakṣmaṇa with all honour. Finally the bright-eyed and fair-faced princess Śrutakīrti, who was a mine of all virtues and was well-known for her beauty and amiability, the king gave to Ripusūdana. When each pair of bride and bridegroom saw that they were well-matched with each others*, they felt shy, but rejoiced in their heart of hearts; everyone

* Rāma and Bharata, who had a swarthy complexion were united with Sītā and Māṇḍavī respectively (who were both fair in complexion); while Lakṣmaṇa and Śatrughna (who were fair of hue) were married with Urmilā and Śrutakīrti (both of whom were swarthy of complexion).

joyfully applauded the beauty of each pair, while the gods rained down flowers. All the lovely brides with their handsome bridegrooms shone forth in the same pavilion as it the faer states (wadeing, sreaming, soe slep the state) alary with their fore lard (visva Tajas prasya and Brahme) are e within the seva. (1—4)

दो०— मुदित अवधपति सकल सुत बधुन्ह समेत निहारि ।

जनु पाए महिपाल मनि क्रियन्ह सहित फल चारि ॥ ३२५ ॥

Do.: **mudita avadhapati sakala suta badhunha sameta nihāri,**
janu pāe mahipāla mani kriyanha sahita phala cāri.325.

The king of Ayodhyā was delighted to see his four sons with their brides, as though that jewel of monarchs had realized the four ends of life, (viz., worldly riches, religious merit, sensuous enjoyment and Liberation) alongwith the four processes of their realization (viz., sacrificial performances, piety, practice of Yoga and spiritual exercise). (325)

चौ०— जसि रघुबीर ब्याह बिधि बरनी । सकल कुँअर ब्याहे तेहिं करनी ॥

कहि न जाइ कछु दाइज भूरी । रहा कनक मनि मंडपु पूरी ॥ १ ॥

कंबल बसन बिचित्र पटोरे । भाँति भाँति बहु मोल न थोरे ॥

गज रथ तुरग दास अरु दासी । धेनु अलंकृत कामदुहा सी ॥ २ ॥

बस्तु अनेक करिअ किमि लेखा । कहि न जाइ जानहिं जिन्ह देखा ॥

लोकपाल अवलोकि सिहाने । लीन्ह अवधपति सबु सुखु माने ॥ ३ ॥

दीन्ह जाचकन्हि जो जेहि भावा । उबरा सो जनवासेहिं आवा ॥

तब कर जोरि जनकु मृदु बानी । बोले सब बरात सनमानी ॥ ४ ॥

Cau.: **jasi raghubīra byāha bidhi baranī, sakala kuāra byāhe tehi karanī.**
kahi na jāi kachu dāija bhūrī, rahā kanaka mani maṇḍapu pūrī.1.
kāmbala basana bicitra paṭore, bhāti bhāti bahu mola na thore.
gaja ratha turaga dāsa aru dāsī, dhenu alaṁkṛta kāmāduhā sī.2.
bastu aneka karia kimi lekḥā, kahi na jāi jānahī jinha dekḥā.
lokapāla avaloki sihāne, līnha avadhapati sabu sukhu māne.3.
dīnha jācakanhi jo jehi bhāvā, ubarā so janavāsehi āvā.
taba kara jori janaku mṛdu bānī, bole saba barāta sanamānī.4.

All the other princes were married according to the same rites as have been described in the case of Śrī Rāma's marriage. The richness of the dowry was beyond description; the whole pavilion was packed with gold and jewels. There were a number of shawls, linen and silk of various colours and designs and of immense value, elephants, chariots, horses, men-servants and maid-servants and cows adorned with ornaments and vying with the cow of plenty and many other things which were more than one could count and defied description. They alone who saw the dowry could have some idea of it; even the guardians of the different realms regarded it with envy. The king of Ayodhyā gladly accepted it all and gave to the beggars whatever they liked; only that which was left was taken to the lodgings of the bridegroom's party. Then with joined palms Janaka honoured the whole bridegroom's party and spoke in gentle tones. (1—4)

छं०— सनमानि सकल बरात आदर दान बिनय बड़ाइ कै ।
 प्रमुदित महा मुनि बृंद बंदे पूजि प्रेम लड़ाइ कै ॥
 सिरु नाइ देव मनाइ सब सन कहत कर संपुट किएँ ।
 सुर साधु चाहत भाउ सिंधु कि तोष जल अंजलि दिएँ ॥ १ ॥
 कर जोरि जनकु बहोरि बंधु समेत कोसलराय सों ।
 बोले मनोहर बयन सानि सनेह सील सुभाय सों ॥
 संबंध राजन रावरें हम बड़े अब सब बिधि भए ।
 एहि राज साज समेत सेवक जानिबे बिनु गथ लए ॥ २ ॥
 ए दारिका परिचारिका करि पालिबीं करुना नई ।
 अपराधु छमिबो बोलि पठए बहुत हौं ढीट्यो कई ॥
 पुनि भानुकुलभूषन सकल सनमान निधि समधी किए ।
 कहि जाति नहिं बिनती परस्पर प्रेम परिपूरन हिए ॥ ३ ॥
 बृंदारका गन सुमन बरिसहिं राउ जनवासेहि चले ।
 दुंदुभी जय धुनि बेद धुनि नभ नगर कौतूहल भले ॥
 तब सखीं मंगल गान करत मुनीस आयसु पाइ कै ।
 दूलह दुलहिनिन्ह सहित सुंदरि चलीं कोहबर ल्याइ कै ॥ ४ ॥

Cham.: sanamāni sakala barāta ādara dāna binaya baRāi kai,
 pramudita mahā muni bṝnda baṁde pūji prema laRāi kai.
 siru nāi deva manāi saba sana kahata kara saṁpuṭa kiē,
 sura sādhu cāhata bhāu siṁdhu ki toṣa jala aṁjali diē.1.
 kara jori janaku bahori baṁdhu sameta kosalarāya sō,
 bole manohara bayana sāni saneha sīla subhāya sō.
 saṁbarādhā rājana rāvarē hama baRe aba saba bidhi bhae,
 ehi rāja sāja sameta sevaka jānibe binu gatha lae.2.
 e dārikā paricārikā kari pālibī karunā nāi,
 aparādhū chamibo boli paṭhae bahuta haū ḍhīṭyo kī.
 puni bhānukulabhūṣana sakala sanamāna nidhi samadhī kie,
 kahi jāti nahī binatī paraspara prema paripūrana hie.3.
 bṝmdārakā gana sumana barisahī rāu janavāsehi cale,
 duṁdubhī jaya dhuni beda dhuni nabha nagara kautūhala bhale.
 taba sakhi māṁgala gāna karata munīsa āyasu pāi kai,
 dūlaha dulahininha sahita suṁdari calī kohabara lyāi kai.4.

Having honoured the whole bridegroom's party with courtesy, gifts, supplication and compliments, King Janaka joyfully paid his homage to and greeted the great sages after bestowing his loving attention on them. Bowing his head and invoking the gods he addressed them all with joined palms, "Gods and holy men seek one's love alone; can the ocean be propitiated by offering as much water as can be held within one's palms?" Again, with joined palms Janaka and his younger brother (Kuşaketu) submitted to the King of Kosala in winning words full of affection, courtesy and sincerity, "By our connection with you, O king, we have now been exalted in every respect; alongwith this kingdom and all that we possess, pray, look upon us both as your slaves purchased without any consideration. Taking these girls as your hand-maidens foster them with your unremitting kindness. Pardon me my offence; it was too presumptuous on my part to have called you here." The ornament of the solar race, King Daśaratha, in his turn flooded the bride's father with all kinds of honour. The courtesy they showed to each other was past all telling; for their hearts overflowed with love. Hosts of gods rained down flowers and King Daśaratha proceeded to the palace where he and his party had been lodged amidst the crash of kettledrums, voces of victory and the chanting of Vedic texts. There was much rejoicing both in the heavens and in the city. Then, receiving orders from the chief of sages, Vasiṣṭha, the lovely companions of the brides conducted them alongwith the bridegrooms to the apartment where the guardian deities of the family, had been installed for worship during the wedding days. (1—4)

दो०— पुनि पुनि रामहि चितव सिय सकुचति मनु सकुचै न ।

हरत मनोहर मीन छबि प्रेम पिआसे नैन ॥ ३२६ ॥

Do.: puni puni rāmahī citava siya sakucati manu sakucāi na,
harata manohara mīna chabi prema piāse naina.326.

Again and again did Sītā gaze on Śrī Rāma and shrink out of modesty; her heart however, refused to shrink. Her charming eyes, athirst with love, outshone the fish. (326)

[PAUSE 11 FOR A THIRTY-DAY RECITATION]

चौ०— स्याम सरीरु सुभायँ सुहावन । सोभा कोटि मनोज लजावन ॥

जावक जुत पद कमल सुहाए । मुनि मन मधुप रहत जिन्ह छाए ॥ १ ॥

पीत पुनीत मनोहर धोती । हरति बाल रबि दामिनि जोती ॥

कल किंकिनि कटि सूत्र मनोहर । बाहु बिसाल बिभूषन सुंदर ॥ २ ॥

पीत जनेउ महाछबि देई । कर मुद्रिका चोरि चितु लेई ॥

सोहत ब्याह साज सब साजे । उर आयत उरभूषन राजे ॥ ३ ॥

पिअर उपरना काखासोती । दुहुँ आँचरन्हि लगे मनि मोती ॥

नयन कमल कल कुंडल काना । बदन सकल सौंदर्ज निधाना ॥ ४ ॥

सुंदर भृकुटि मनोहर नासा । भाल तिलकु रुचिरता निवासा ॥

सोहत मौरु मनोहर माथे । मंगलमय मुकुता मनि गाथे ॥ ५ ॥

Cau.: syāma sarīru subhāyā suhāvana, sobhā koṭi manoja lajāvana.
jāvaka juta pada kamala suhāe, muni mana madhupa rahata jinha chāe.1.
pīta punīta manohara dhotī, harati bāla rabi dāmini jotī.
kala kimkini kaṭi sūtra manohara, bāhu bisāla bibhūṣana suṁdara.2.

pīta janeu mahāchabi deī, kara mudrikā cori citu leī.
 sohata byāha sāja saba sāje, ura āyata urabhūṣana rāje.3.
 piara uparanā kākhāsotī, duhū ācaranhi lage mani motī.
 nayana kamala kala kuṁḍala kānā, badanu sakala saumdarja nidhānā.4.
 surmdara bhṛkuṭi manohara nāsā, bhāla tilaku ruciratā nivāsā.
 sohata mauru manohara māthe, maṅgalamaya mukutā mani gāthe.5.

Rāma's swarthy form was naturally graceful; His beauty put to shame millions of Cupids. Dyed with red lac, His lotus-feet, which ever attracted the bee-like minds of sages, looked most lovely. His sacred and charming yellow loin-cloth outshone the rising sun as well as the lightning. The girdle round His waist together with the sweet-sounding small bells was soul-enchanting; His long arms were adorned with beautiful ornaments. The yellow sacred thread greatly enhanced His charm; while the ring on His finger would ravish all hearts. Beautified with all sorts of wedding adornments He looked most charming; His broad chest was adorned with appropriate ornaments. He had a yellow scarf with fringes of pearls and gems slung partly under His right armpit and partly across His left shoulder. He had a pair of lotus-like eyes and beautiful pendants dangling from the lobes of his ears; while His countenance was a storehouse of all comeliness. He had lovely eyebrows and a charming nose; while the sacred mark on His forehead was an abode of loveliness. And His head was adorned with a beautiful wedding crown which had auspicious pearls and gems strung together and woven into it. (1—5)

छं०— गाथे महामनि मौर मंजुल अंग सब चित चोरहीं ।
 पुर नारि सुर सुंदरीं बरहि बिलोकि सब तिन तोरहीं ॥
 मनि बसन भूषन वारि आरति करहिं मंगल गावहीं ।
 सुर सुमन बरिसहिं सूत मागध बंदि सुजसु सुनावहीं ॥ १ ॥
 कोहबरहिं आने कुअँर कुअँरि सुआसिनिन्ह सुख पाइ कै ।
 अति प्रीति लौकिक रीति लागीं करन मंगल गाइ कै ॥
 लहकौरि गौरि सिखाव रामहि सीय सन सारद कहैं ।
 रनिवासु हास बिलास रस बस जन्म को फलु सब लहैं ॥ २ ॥
 निज पानि मनि महुँ देखिअति मूरति सुरूपनिधान की ।
 चालति न भुजबल्ली बिलोकनि बिरह भय बस जानकी ॥
 कौतुक बिनोद प्रमोदु प्रेमु न जाइ कहि जानहिं अलीं ।
 बर कुअँरि सुंदर सकल सखीं लवाइ जनवासेहि चलीं ॥ ३ ॥
 तेहि समय सुनिअ असीस जहँ तहँ नगर नभ आनँदु महा ।
 चिरु जिअहुँ जोरीं चारु चाख्यो मुदित मन सबहीं कहा ॥
 जोगींद्र सिद्ध मुनीस देव बिलोकि प्रभु दुंदुभि हनी ।
 चले हरषि बरषि प्रसून निज निज लोक जय जय जय भनी ॥ ४ ॥

Cham.: **gāthe mahāmani maura maṁjula aṁga saba cita corahī,**
pura nāri sura suṁdari barahi biloki saba tina torahī.
mani basana bhūṣana vāri ārati karahī maṁgala gāvahī,
sura sumana barisahī sūta māgadha baṁdi sujasu sunāvahī.1.
kohabarahī āne kuāra kuāri suāsiniha sukha pāi kai,
ati prīti laukika rīti lāgi karana maṁgala gāi kai.
lahakauri gauri sikhāva rāmaḥi siya sana sārada kahaī,
ranivāsu hāsa bilāsa rasa basa janma ko phalu saba lahaī.2.
nija pāni mani mahū dekhiati mūrati surūpanidhāna kī,
cālāti na bhujaballī bilokani biraha bhaya basa jānakī.
kautuka binoda pramodu premu na jāi kahi jānahī alī,
bara kuāri suṁdara sakala sakhi lavāi janavāsehi calī.3.
tehi samaya sunia asīsa jahā tahā nagara nabha ānādu mahā,
ciru jiahū jori cāru cāryo mudita mana sabahī kahā.
jogīndra siddha munīsa deva biloki prabhu duṁdubhi hanī,
cale haraṣi baraṣi prasūna nija nija loka jaya jaya bhanī.4.

Precious gems had been strung together and woven into the lovely wedding crown and each of His limbs ravished the heart. At the sight of the bridegroom (Śrī Rāma) the women of the city as well as pretty celestial ladies all tore blades of grass (in order to avert the evil eye). After scattering about Him gems, raiment and ornaments they waved lights around Him and sang festal songs. The gods rained down flowers; while bards, panegyrists and rhapsodists uttered His praises. Married women, whose husbands were alive, happily brought the brides and bridegrooms to the apartment reserved for the tutelary deities, and with festal songs they most lovingly began to perform customary rites. Goddess Gaurī Herself taught Rāma how to offer a morsel of food to Sītā; while Sārādā urged Sītā to do likewise with Rāma. The whole gynaeceum was absorbed in the delight of merry-making; everyone enjoyed the fruit of her birth. In the gems on Her hand Jānakī saw the reflection of Śrī Rāma, the repository of beauty; hence She dared not move Her arm or eyes for fear of losing sight of Him. The rapture and love that characterized the gaiety and mirth of the occasion surpassed all telling; Sītā's companions alone knew them. They escorted all the four charming couples to the palace assigned to King Daśaratha and his party. At that moment blessings might be heard on all sides and there was great exultation in the city as well as in the heavens. Everyone exclaimed with a delighted heart, "Long live the four lovely couples!" Great Yogīs, Siddhas, eminent sages and divinities sounded their kettledrums on beholding the Lord; and raining down flowers and crying "Victory, victory, victory" they gladly returned, each to his own realm. (1—4)

दो०— सहित बधूटिन्ह कुअँर सब तब आए पितु पास ।

सोभा मंगल मोद भरि उमगेउ जनु जनवास ॥ ३२७ ॥

Do.: **sahita badhūṭinha kuāra saba taba āe pitu pāsa,**
sobhā maṁgala moda bhari umageu janu janavāsa.327.

Then all the four princes with their brides approached their father. It appeared at that time as if the lodgings of the bridegroom's party overflowed with beauty, felicity and joy. (327)

चौ०— पुनि जेवनार भई बहु भाँती । पठए जनक बोलाइ बराती ॥
 परत पाँवड़े बसन अनूपा । सुतन्ह समेत गवन कियो भूपा ॥ १ ॥
 सादर सब के पाय पखारे । जथाजोगु पीढ़न्ह बैठारे ॥
 धोए जनक अवधपति चरना । सीलु सनेहु जाइ नहिं बरना ॥ २ ॥
 बहुरि राम पद पंकज धोए । जे हर हृदय कमल महुँ गोए ॥
 तीनिउ भाइ राम सम जानी । धोए चरन जनक निज पानी ॥ ३ ॥
 आसन उचित सबहि नृप दीन्हे । बोलि सूपकारी सब लीन्हे ॥
 सादर लगे परन पनवारे । कनक कील मनि पान सँवारे ॥ ४ ॥

Cau.: puni jevanāra bhaī bahu bhāṭī, paṭhae janaka bolāi barāṭī.
 parata pāvaRe basana anūpā, sutanha sameta gavana kiyo bhūpā.1.
 sādara saba ke pāya pakhāre, jathājogu pīRhanha baiṭhāre.
 dhoe janaka avadhapati caranā, silu sanehu jāi nahī baranā.2.
 bahuri rāma pada paṁkaja dhoe, je hara hṛdaya kamala mahū goe.
 tīniu bhāi rāma sama jānī, dhoe carana janaka nija pānī.3.
 āsana ucita sabahi nṛpa dīnhe, boli sūpakārī saba līnhe.
 sādara lage parana panavāre, kanaka kila mani pāna sāvāre.4.

Then there was a banquet with a rich variety of dishes, to which Janaka invited all the members of the bridegroom's party. Carpets of incomparable beauty were spread on the way as King Daśaratha sallied forth with his sons. The feet of all were reverently washed and then they were seated on wooden seats according to their rank. Janaka laved the feet of Daśaratha, King of Ayodhyā; his courtesy and affection were past telling. He then bathed Śrī Rāma's lotus-feet, that are enshrined in the lotus-like heart of Śiva. Similarly he washed with his own hands the feet of the other three brothers also, treating them on a par with Śrī Rāma. King Janaka assigned an appropriate seat to each guest and sent for all the cooks (for service). Leaves joined together so as to serve for plates were set before the guests with due reverence—leaves which were made of precious stones and had been joined with gold pins. (1—4)

दो०— सूपोदन सुरभी सरपि सुंदर स्वादु पुनीत ।
 छन महुँ सब के परुसि गे चतुर सुआर बिनीत ॥ ३२८ ॥

Do.: sūpodana surabhī sarapi suṁdara svādu punīta,
 chana mahū saba ke parusi ge catura suāra binīta.328.

Clever and polite cooks passed round, and in a trice they served all with curry and boiled rice mixed with clarified butter extracted from cows' milk, all of which were pleasing and delicious and had been cooked with purity. (328)

चौ०— पंच कवल करि जेवन लागे । गारि गान सुनि अति अनुरागे ॥
 भाँति अनेक परे पकवाने । सुधा सरिस नहिं जाहिं बखाने ॥ १ ॥
 परुसन लगे सुआर सुजाना । बिंजन बिबिध नाम को जाना ॥
 चारि भाँति भोजन बिधि गाई । एक एक बिधि बरनि न जाई ॥ २ ॥
 छरस रुचिर बिंजन बहु जाती । एक एक रस अगनित भाँती ॥
 जेवँत देहिं मधुर धुनि गारी । लै लै नाम पुरुष अरु नारी ॥ ३ ॥

समय सुहावनि गारि बिराजा । हँसत राउ सुनि सहित समाजा ॥
एहि बिधि सबहीं भोजनु कीन्हा । आदर सहित आचमनु दीन्हा ॥ ४ ॥

Cau.: paṁca kavala kari jevana lāge, gāri gāna suni ati anurāge.
bhāti aneka pare pakavāne, sudhā sarisa nahī jāhī bakhāne.1.
parusana lage suāra sujānā, bimjana bibidha nāma ko jānā.
cāri bhāti bhojana bidhi gāi, eka eka bidhi barani na jāi.2.
charasa rucira bimjana bahu jāti, eka eka rasa aganita bhāti.
jevāta dehī madhura dhuni gārī, lai lai nāma puruṣa aru nārī.3.
samaya suhāvani gāri birājā, hāsata rāu suni sahita samājā.
ehi bidhi sabahī bhojanu kīnhā, ādara sahita ācamanu dīnhā.4.

Taking the five initial morsels as an oblation for the five vital airs the guests commenced dining, and were enraptured to hear songs full of raillery. Confections of various kinds, sweets as ambrosia and more delicious than one could describe, were served to them. Expert cooks then began to serve a variety of seasoned articles which were too numerous to be named. Of the four categories of food mentioned in the scriptures (viz., 1. that which can be directly swallowed, 2. that which must be masticated before it can be gulped, 3. that which can be licked with the tongue and 4. that which can be sucked) each comprised an indescribable variety of dishes. Similarly there were seasoned dishes of various kinds, having six different flavours, each flavour being exhibited in numberless varieties. As the dinner was in progress, women railed in melodious strains at men and women both, mentioning each by name. Even raillery at an opportune time is agreeable and welcome; King Daśaratha and his whole party felt amused to hear it. In this way the whole party dined and in the end they were all reverently supplied with water to rinse their mouth with. (1—4)

दो०— देइ पान पूजे जनक दसरथु सहित समाज ।

जनवासेहि गवने मुदित सकल भूप सिरताज ॥ ३२९ ॥

Do.: dei pāna pūje janaka dasarathu sahita samāja,
janavāsehi gavane mudita sakala bhūpa siratāja.329.

Offering betel-leaves in due form, Janaka paid his homage to King Daśaratha and his company; and the crown of all monarchs, Daśaratha, retired to his own apartments with a cheerful heart. (329)

चौ०— नित नूतन मंगल पुर माहीं । निमिष सरिस दिन जामिनि जाहीं ॥
बड़े भोर भूपतिमनि जागे । जाचक गुन गन गावन लागे ॥ १ ॥
देखि कुअँर बर बधुन्ह समेता । किमि कहि जात मोदु मन जेता ॥
प्रातक्रिया करि गे गुरु पाहीं । महा प्रमोदु प्रेमु मन माहीं ॥ २ ॥
करि प्रनामु पूजा कर जोरी । बोले गिरा अमिअँ जनु बोरी ॥
तुम्हरी कृपाँ सुनहु मुनिराजा । भयउँ आजु मैं पूरनकाजा ॥ ३ ॥
अब सब बिप्र बोलाइ गोसाईँ । देहु धेनु सब भाँति बनाई ॥
सुनि गुर करि महिपाल बड़ाई । पुनि पठए मुनि बृंद बोलाई ॥ ४ ॥

Cau.: nita nūtana maṅgala pura māhī, nimiṣa sarisa dina jāmini jāhī.
baRe bhora bhūpatimani jāge, jācaka guna gana gāvana lāge.1.

dekhi kuāra bara badhunha sametā, kimi kahi jāta modu mana jetā.
 prātakriyā kari ge guru pāhī, mahā pramodu premu mana māhī.2.
 kari pranāmu pūjā kara jorī, bole girā amiā janu borī.
 tumharī kṛpā sunahu munirājā, bhayaū āju maī pūranakājā.3.
 aba saba bipra bolāi gosāi, dehu dhenu saba bhāti banāi.
 suni gura kari mahipāla baRāi, puni paṭhae muni bṛmda bolāi.4.

Everyday there was a new festival in the city; days and nights passed like a moment. The jewel of king, Daśaratha, woke up at a very early hour; and mendicants began to sing his praises. As he gazed upon the princes with their beautiful brides, the rapture of his soul was beyond all telling. Having finished his morning routine he called on his Guru with a heart full of exultation and love. Making obeisance to him and paying him his homage the king with joined palms addressed him in a voice steeped as it were in nectar, "Listen, O chief of sages: by your grace I have realized all my ambitions today. Now summoning all the Brāhmaṇas, O holy sir, present them with cows adorned in everyway." On hearing these words the preceptor applauded the king and then sent for the troops of sages. (1—4)

दो०— बामदेउ अरु देवरिषि बालमीकि जाबालि ।

आए मुनिबर निकर तब कौसिकादि तपसालि ॥ ३३० ॥

Do.: bāmadeu aru devariṣi bālamiki jābāli,
 āe munibara nikara taba kausikādi tapasāli.330.

Then came Vāmadeva, the celestial sage Nārada, Vālmiki, Jābāli, Viśvāmitra and hosts of other great sages given to austerities. (330)

चौ०— दंड प्रनाम सबहि नृप कीन्हे । पूजि सप्रेम बरासन दीन्हे ॥
 चारि लच्छ बर धेनु मगाई । कामसुरभि सम सील सुहाई ॥ १ ॥
 सब बिधि सकल अलंकृत कीन्ही । मुदित महिष महिदेवन्ह दीन्ही ॥
 करत बिनय बहु बिधि नरनाहू । लहेउँ आजु जगजीवन लाहू ॥ २ ॥
 पाइ असीस महीसु अनंदा । लिए बोलि पुनि जाचक बृन्दा ॥
 कनक बसन मनि हय गय स्यंदन । दिए बूझि रुचि रबिकुलनंदन ॥ ३ ॥
 चले पढ़त गावत गुन गाथा । जय जय जय दिनकर कुल नाथा ॥
 एहि बिधि राम बिआह उछाहू । सकइ न बरनि सहस मुख जाहू ॥ ४ ॥

Cau.: daṇḍa pranāma sabahi nṛpa kīnhe, pūji saprema barāsana dīnhe.
 cāri laccha bara dhenu magāi, kāmasurabhi sama sīla suhāi.1.
 saba bidhi sakala alaṅkṛta kīnhī, mudita mahipa mahidevanha dīnhī.
 karata binaya bahu bidhinaranāhū, laheū āju jaga jīvana lāhū.2.
 pāi asīsa mahīsu anandā, lie boli puni jācaka bṛmdā.
 kanaka basana mani haya gayasyaṁdana, die būjhi ruci rabikulanāṁdana.3.
 cale paRhata gāvata guna gāthā, jaya jaya jaya dinakara kula nāthā.
 ehi bidhi rāma biāha uchāhū, sakai na barani sahasa mukha jāhū.4.

The king threw himself upon the ground before them all and worshipping them with love offered them seats of honour. Next he sent for four lakhs of cows, all as gentle and

beautiful as the cow of plenty; and adorning them all in every possible way he gladly bestowed them upon the Brāhmaṇas. The king supplicated them in many ways and said, "It is only today that I have attained the fruit of my existence." The delight of the solar race was glad to receive their blessings and then sent for beggars and bestowed on them, according to their liking, gold, wearing apparel, jewels, horses, elephants and chariots. Singing the king's praises and saying, "Glory, glory, all glory to the lord of the solar race!" they all went away. In this way the rejoicing in connection with Śrī Rāma's wedding was more than the thousand-mouthed serpent-king could tell. (1—4)

दो०— बार बार कौसिक चरन सीसु नाइ कह राउ ।

यह सबु सुखु मुनिराज तव कृपा कटाच्छ पसाउ ॥ ३३१ ॥

Do.: *bāra bāra kausika carana sīsu nāi kaha rāu,*
yaha sabu sukhu munirāja tava kṛpā kaṭāccha pasāu.331.

Again and again the king bowed his head at the feet of Kauśika and said, "All this joy, O chief of sages, is a gift of your gracious looks." (331)

चौ०— जनक सनेहु सीलु करतूती । नृपु सब भाँति सराह बिभूती ॥
दिन उठि बिदा अवधपति मागा । राखहिं जनकु सहित अनुरागा ॥ १ ॥
नित नूतन आदरु अधिकाई । दिन प्रति सहस भाँति पहुनाई ॥
नित नव नगर अनंद उछाहू । दसरथ गवनु सोहाइ न काहू ॥ २ ॥
बहुत दिवस बीते एहि भाँती । जनु सनेह रजु बँधे बराती ॥
कौसिक सतानंद तब जाई । कहा बिदेह नृपहि समुझाई ॥ ३ ॥
अब दसरथ कहँ आयसु देहू । जद्यपि छाड़ि न सकहु सनेहू ॥
भलेहिं नाथ कहि सचिव बोलाए । कहि जय जीव सीस तिन्ह नाए ॥ ४ ॥

Cau.: *janaka sanehu sīlu karatūti, nrpu saba bhāti sarāha bibhūti.*
dina uṭhi bidā avadhapati māgā, rākhahi janaku sahita anurāgā.1.
nita nūtana ādaru adhikāi, dina prati sahasa bhāti pahunāi.
nita nava nagara ananda uchāhū, dasaratha gavanu sohāi na kāhū.2.
bahuta divasa bīte ehi bhāti, janu saneha raju bādhe barāti.
kausika satānanda taba jāi, kahā bideha nrpahi samujhāi.3.
aba dasaratha kahā āyasu dehū, jadyapi chāRi na sakahu sanehū.
bhalehi nātha kahi saciva bolāe, kahi jaya jīva sīsa tinha nāe.4.

King Daśaratha extolled in everyway Janaka's affection, amiability, affluence and doings. Every morning the King of Ayodhyā asked leave to return home; but each time Janaka would lovingly detain him. The royal guest received greater and enhanced attentions from day to day and was entertained in a thousand ways each day. The city witnessed a new rejoicing and festivity everyday; no one liked Daśaratha's departure. In this way a number of days passed, as though members of the bridegrooms' party were tied by cords of love. The sages Kauśika and Śātānanda then called on King Videha and advised him saying, "Now you must let Deśaratha go, even though you may not be able to part with him out of love." "Very well, my lord", replied the king, and sent for his ministers, who came and bowed their heads saying, "May you be victorious, may you live long!" (1—4)

दो०— अवधनाथु चाहत चलन भीतर करहु जनाउ ।

भाए प्रेमबस सचिव सुनि बिप्र सभासद राउ ॥ ३३२ ॥

Do.: avadhanāthu cāhata calana bhītara karahu janāu,
bhae premabasa saciva suni bipra sabhāsada rāu.332.

"The King of Ayodhyā longs to depart: make this known in the gynaeceum." At these words the ministers, Brāhmaṇas, courtiers as well as the king himself were overwhelmed with emotion. (332)

चौ०— पुरबासी सुनि चलिहि बराता । बूझत बिकल परस्पर बाता ॥
सत्य गवनु सुनि सब बिलखाने । मनहुँ साँझ सरसिज सकुचाने ॥ १ ॥
जहँ जहँ आवत बसे बराती । तहँ तहँ सिद्ध चला बहु भाँती ॥
बिबिध भाँति मेवा पकवाना । भोजन साजु न जाइ बखाना ॥ २ ॥
भरि भरि बसहुँ अपार कहारा । पठई जनक अनेक सुसारा ॥
तुरग लाख रथ सहस पचीसा । सकल सँवारे नख अरु सीसा ॥ ३ ॥
मत्त सहस दस सिंधुर साजे । जिन्हहि देखि दिसिकुंजर लाजे ॥
कनक बसन मनि भरि भरि जाना । महिषीं धेनु बस्तु बिधि नाना ॥ ४ ॥

Cau.: purabāsī suni calihi barātā, būjhata bikala paraspara bātā.
satya gavanu suni saba bilakhāne, manahū sājha sarasija sakucāne.1.
jahā jahā āvata base barātī, tahā tahā siddha calā bahu bhāti.
bibidha bhāti mevā pakavānā, bhojana sāju na jāi bakhānā.2.
bhari bhari basahā apāra kahārā, paṭhai janaka aneka susārā.
turaga lākha ratha sahasa pacīsā, sakala sāvāre nakha aru sīsā.3.
matta sahasa dasa simdhura sāje, jinhahi dekhi disikumjara lāje.
kanaka basana mani bhari bhari jānā, mahiṣī dhenu bastu bidhi nānā.4.

When the people of the city heard that the bridegrooms' party was leaving, they anxiously asked one another if it were a fact. When they learnt that the departure of the guests was certain, they were all sad in the same way as lotuses get shrivelled up in the evening. Provisions of various kinds were sent to all those places where the bridegrooms' party had halted while coming from Ayodhyā. Dry fruits and confections of all kinds and other articles of food too numerous to be mentioned were sent by Janaka on the back of oxen and through numberless porters alongwith a number of beautiful bedsteads. He also sent 1,00,000 horses and 25,000 chariots, all decorated from top to bottom, 10,000 adorned elephants in rut, that put to shame the elephants guarding the eight quarters, besides cartloads of gold, wearing apparel and jewels and even so she-buffaloes, cows and many other articles of various kinds. (1—4)

दो०— दाइज अमित न सकिअ कहि दीन्ह बिदेहुँ बहोरि ।

जो अवलोकत लोकपति लोक संपदा थोरि ॥ ३३३ ॥

Do.: dāija amita na sakia kahi dīnha bidehā bahori,
jo avalokata lokapati loka saṁpadā thori.333.

In this way King Videha gave once more a dowry which was immeasurable and

beyond all telling, and before which the wealth possessed by the lords of the different worlds looked small. (333)

चौ०— सबु समाजु एहि भाँति बनाई । जनक अवधपुर दीन्ह पठाई ॥
 चलिहि बरात सुनत सब रानी । बिकल मीनगन जनु लग्य पानी ॥ १ ॥
 पुनि पुनि सीय गोद करि लेहीं । देइ असीस सिखावनु देहीं ॥
 होएहु संतत पियहि पिआरी । चिरु अहिबात असीस हमारी ॥ २ ॥
 सासु ससुर गुर सेवा करेहू । पति रुख लखि आयसु अनुसरेहू ॥
 अति सनेह बस सखीं सयानी । नारि धरम सिखवहिं मृदु बानी ॥ ३ ॥
 सादर सकल कुअँरि समुझाई । रानिन्ह बार बार उर लाई ॥
 बहुरि बहुरि भेटहिं महतारीं । कहहिं बिरंचि रचीं कत नारीं ॥ ४ ॥

Cau.: sabu samāju ehi bhāṭi banāi, janaka avadhapura dīnha paṭhāi.
 calihi barāta sunata saba rānī, bikala mīnagana janu laghu pānī.1.
 puni puni siya goda kari lehī, dei asisa sikhāvanu dehī.
 hoehu samtata piyahi piārī, ciru ahibāta asisa hamārī.2.
 sāsū sasura gura sevā karehū, pati rukha lakhi āyasu anusarehū.
 ati saneha basa sakhi sayānī, nāri dharama sikhavahi mṛdu bānī.3.
 sādara sakala kuāri samujhāi, rāninha bāra bāra ura lāi.
 bahuri bahuri bheṭahi mahatārī, kahahi biramci racī kata nārī.4.

Having got all the equipage arranged in the order mentioned above, Janaka had everything despatched to Ayodhyā. When the queens heard that the bridegrooms' party was about to start, they all felt miserable even as fish when faced with shortage of water. Again and again they took Sītā in their lap and blessed and exhorted her in the following words: "May you be ever beloved of your lord, and may you live long with him: this is our blessing. Serve the parents of your husband and other elders and do the bidding of your lord according to his pleasure." In their excess of love Sītā's clever companions too taught her the duties of a housewife in soft accents. The queens politely admonished all the other princesses too and clasped them to their bosom again and again; and as the mothers embraced their daughters time and again, they exclaimed, "Why did Brahmā ever create a woman?" (1—4)

दो०— तेहि अवसर भाइन्ह सहित रामु भानु कुल केतु ।
 चले जनक मंदिर मुदित बिदा करावन हेतु ॥ ३३४ ॥

Do.: tehi avasara bhāinha sahita rāmu bhānu kula ketu,
 cale janaka maṁdira mudita bidā karāvana hetu.334.

That very moment did Rāma, the chief of the solar race, gladly proceeded alongwith His brothers to Janaka's palace to take the brides along with them. (334)

चौ०— चारिउ भाइ सुभायँ सुहाए । नगर नारि नर देखन धाए ॥
 कोउ कह चलन चहत हहिं आजू । कीन्ह बिदेह बिदा कर साजू ॥ १ ॥
 लेहु नयन भरि रूप निहारी । प्रिय पाहुने भूप सुत चारी ॥
 को जानै केहिं सुकृत सयानी । नयन अतिथि कीन्हे बिधि आनी ॥ २ ॥

मरनसीलु जिमि पाव पिऊषा । सुरतरु लहै जनम कर भूखा ॥
 पाव नारकी हरिपदु जैसैं । इन्ह कर दरसनु हम कहँ तैसैं ॥ ३ ॥
 निरखि राम सोभा उर धरहू । निज मन फनि मूरति मनि करहू ॥
 एहि बिधि सबहि नयन फलु देता । गए कुअँर सब राज निकेता ॥ ४ ॥

Cau.: cāriu bhāi subhāyā suhāe, nagara nāri nara dekhana dhāe.
 kou kaha calana cahata hañ ājū, kīnha bideha bidā kara sājū.1.
 lehu nayana bhari rūpa nihārī, priya pāhune bhūpa suta cārī.
 ko jānai kehī sukṛta sayānī, nayana atithi kīnhe bidhi ānī.2.
 maranasīlu jimi pāva piūṣā, surataru lahai janama kara bhūkhā.
 pāva nārakī haripadu jaisē, inha kara darasanu hama kahā taisē.3.
 nirakhi rāma sobhā ura dharahū, nija mana phani mūrati mani karahū.
 ehi bidhi sabahi nayana phalu detā, gae kuāra saba rāja niketā.4.

The people of the city, both men and women, ran to see the four brothers, who were naturally lovely. Said one, "They intend leaving today; King Videha has made all arrangements for their farewell. So let your eyes drink in their beauty; the four princes have been our most welcome guests. Who knows, friend, what virtuous deed we have performed, in return for which Providence has unexpectedly brought them before our eyes? Even as a dying man should stumble on nectar or he who has been starving all his life should be able to discover a wish-yielding tree or as one of the damned in hell should attain to the abode of Śrī Hari, even so have we been blessed with their sight. Gaze on Śrī Rāma's beauty and treasure it in your heart; let your mind fondly cherish His image even as a serpent loves the gem in its hood." Thus delighting the eyes of all, the four princes went to the royal palace. (1—4)

दो०— रूप सिंधु सब बंधु लखि हरषि उठा रनिवासु ।

करहिं निछावरि आरती महा मुदित मन सासु ॥ ३३५ ॥

Do.: rūpa simḍhu saba baṁdhu lakhi haraṣi uṭhā ranivāsu,
 karahī nichāvari āratī mahā mudita mana sāsu.335.

The ladies of the gynaeceum were transported with joy to behold the four brothers, who were oceans of beauty as it were, and the mothers-in-law in their ecstatic mood scattered gift and waved lights about the bridegrooms. (335)

चौ०— देखि राम छबि अति अनुरागीं । प्रेमबिबस पुनि पुनि पद लागीं ॥
 रही न लाज प्रीति उर छाई । सहज सनेहु बरनि किमि जाई ॥ १ ॥
 भाइन्ह सहित उबटि अन्हवाए । छरस असन अति हेतु जेवाँए ॥
 बोले रामु सुअवसरु जानी । सील सनेह सकुचमय बानी ॥ २ ॥
 राउ अवधपुर चहत सिधाए । बिदा होन हम इहाँ पठाए ॥
 मातु मुदित मन आयसु देहू । बालक जानि करब नित नेहू ॥ ३ ॥
 सुनत बचन बिलखेउ रनिवासू । बोलि न सकहिं प्रेमबस सासू ॥
 हृदयँ लगाइ कुअँरि सब लीन्ही । पतिन्ह सौँपि बिनती अति कीन्ही ॥ ४ ॥

Cau.: dekhi rāma chabi ati anurāgī, premabibasa puni puni pada lāgī.
 rahī na lāja prīti ura chāi, sahaja sanehu barani kimi jāi.1.

bhāinha sahita ubaṭi anhavāe, charasa asana ati hetu jevāe.
 bole rāmu suavasaru jānī, sīla saneha sakucamaya bānī.2.
 rāu avadhapura cahata sidhāe, bidā hona hama ihā paṭhāe.
 mātu mudita mana āyasu dehū, bālaka jāni karaba nita nehū.3.
 sunata bacana bilakheu ranivāsū, boli na sakahī premabasa sāsū.
 hṛdayā lagāi kuāri saba līnhī, patinha saūpi binatī ati kīnhī.4.

Greatly moved at the sight of Śrī Rāma's beauty they affectionately fell at His feet again and again. Their heart being rapt in love, the feeling of shyness had bid them adieu; how could their natural affection for their sons-in-law be described? After anointing the body of Śrī Rāma and His brothers with urguent they were given a bath and were most lovingly entertained with dishes containing the six flavours. Finding it a suitable opportunity Śrī Rāma spoke in accents full of amiability, affection and modesty. "Our royal father intends leaving for Ayodhyā, and has sent us here to take leave of you. Therefore, mothers, grant us permission with a cheerful mind and ever regard us with affection as your own children." The ladies of the gynaeceum were distressed to hear these words; the mothers-in-law were too overwhelmed with emotion to speak a word. They clasped all the princesses to their bosom and while giving them to their lords made humble submission to them. (1—4)

छं०— करि बिनय सिय रामहि समरपी जोरि कर पुनि पुनि कहै ।
 बलि जाउँ तात सुजान तुम्ह कहूँ बिदित गति सब की अहै ॥
 परिवार पुरजन मोहि राजहि प्रानप्रिय सिय जानिबी ।
 तुलसीस सीलु सनेहु लखि निज किंकरी करि मानिबी ॥

Cham.: kari binaya siya rāmahī samarapī jori kara puni puni kahai,
 bali jāū tāta sujāna tumha kahū bidita gati saba kī ahai.
 parivāra purajana mohi rājahi prānapriya siya jānibī,
 tulasīsa sīlu sanehu lakhi nija kimkarī kari mānibī.

With humble submission Queen Sunayanā committed Sītā to Rāma, and with joined palms prayed again and again, "I offer myself as sacrifice to You, my all-wise darling; You know what passes in the mind of all. May you know that Sītā is dear as life itself to the whole family, nay, to the entire population of the city, much more to me and to her royal father. Therefore, considering her meekness and affection, O Lord of Tulasi, treat her as Your maid-servant.

सो०— तुम्ह परिपूरन काम जान सिरोमनि भावप्रिय ।
 जन गुन गाहक राम दोष दलन करुनायतन ॥ ३३६ ॥

So.: tumha paripūrana kāma jāna siromani bhāvapriya,
 jana guna gāhaka rāma doṣa dalana karunāyatana.336.

"You have Your desires ever fulfilled, You are the crest-jewel of the wise; and it is love alone that attracts You. You perceive only the good points of Your devotees; You eradicate their weaknesses and are an abode of mercy, Rāma!" (336)

चौ०— अस कहि रही चरन गहि रानी । प्रेम पंक जनु गिरा समानी ॥
 सुनि सनेहसानी बर बानी । बहुबिधि राम सासु सनमानी ॥ १ ॥

राम बिदा मागत कर जोरी । कीन्ह प्रनामु बहोरि बहोरी ॥
 पाइ असीस बहुरि सिरु नाई । भाइन्ह सहित चले रघुराई ॥ २ ॥
 मंजु मधुर मूरति उर आनी । भई सनेह सिथिल सब रानी ॥
 पुनि धीरजु धरि कुअँरि हँकारी । बार बार भेटहिँ महतारी ॥ ३ ॥
 पहुँचावहिँ फिरि मिलहिँ बहोरी । बढी परस्पर प्रीति न थोरी ॥
 पुनि पुनि मिलत सखिन्ह बिलगाई । बाल बच्छ जिमि धेनु लवाई ॥ ४ ॥

Cau.: asa kahi rahī carana gahi rānī, prema paṁka janu girā samānī.
 suni sanehasānī bara bānī, bahubidhi rāma sāsu sanamānī.1.
 rāma bidā māgata kara jorī, kīnha pranāmu bahori bahorī.
 pāi asīsa bahuri siru nāī, bhāinha sahita cale raghurāī.2.
 maṁju madhura mūrati ura ānī, bhāī saneha sithila saba rānī.
 puni dhīraju dhari kuāri hākāī, bāra bāra bheṭahī mahatārī.3.
 pahūcāvahī phiri milahī bahorī, baRhī paraspara prīti na thorī.
 puni puni milata sakhinha bilagāī, bāla baccha jimi dhenu lavāī.4.

So saying the queen remained clinging to His feet; it seemed as if her speech had been lost in the quicksands of love. On hearing her fine speech, which was full of affection, Śrī Rāma honoured His mother-in-law in ways more than one. While seeking her permission with joined palms He made obeisance to her again and again. Having received her blessings the Lord of Raghus bowed His head once more and then departed with His brothers. Treasuring up in their heart Śrī Rāma's lovely and beautiful image all the queens were overcome with emotion. Then, recovering themselves, they called their daughters and embraced them again and again. They escorted them to some distance and then embraced them once more; the love on both sides swelled to a considerable extent. While meeting their daughters again and again they were parted by the companions of the princesses even as a cow who has just brought forth a calf may be parted from the latter. (1—4)

दो०— प्रेमबिबस नर नारि सब सखिन्ह सहित रनिवासु ।

मानहुँ कीन्ह बिदेहपुर करुनाँ बिरहँ निवासु ॥ ३३७ ॥

Do.: premabibasa nara nāri saba sakhinha sahita ranivāsu,
 mānahū kīnha bidehapura karunā birahā nivāsu.337.

All men and women including the companions of the princesses and the ladies of the gynaeceum were overpowered by emotion; it seemed as if pathos and the parting of lovers had taken up their abode in the capital of the Videhas. (337)

चौ०— सुक सारिका जानकी ज्याए । कनक पिंजरन्ह राखि पढ़ाए ॥

ब्याकुल कहहिँ कहाँ बैदेही । सुनि धीरजु परिहरइ न केही ॥ १ ॥

भए बिकल खग मृग एहि भाँती । मनुज दसा कैसेँ कहि जाती ॥

बंधु समेत जनकु तब आए । प्रेम उमगि लोचन जल छाए ॥ २ ॥

सीय बिलोकि धीरता भागी । रहे कहावत परम बिरागी ॥

लीन्हि रायँ उर लाइ जानकी । मिटी महामरजाद ग्यान की ॥ ३ ॥

समुझावत सब सचिव सयाने । कीन्ह बिचारु न अवसर जाने ॥
बारहिं बार सुता उर लाई । सजि सुंदर पालकीं मगाई ॥ ४ ॥

Cau.: suka sārīkā jānakī jyāe, kanaka pīmjaranhi rākhi paRhāe.
byākula kahahī kahā baidehī, suni dhīraju pariharai na kehī.1.
bhae bikala khaga mṛga ehi bhātī, manuja dasā kaisē kahi jāti.
baṁdhu sameta janaku taba āe, prema umagi locana jala chāe.2.
sīya biloki dhīratā bhāgī, rahe kahāvata parama birāgī.
linhi rāyā ura lāi jānakī, miṭi mahāmarajāda gyāna kī.3.
samujhāvata saba saciva sayāne, kīnha bicāru na avasara jāne.
bārahī bāra sutā ura lāī, saji suṁdara pālakī magāī.4.

The parrots and mainas who had been reared by Princess Jānakī and having been kept in cages of gold had been taught to speak, cried in distress, "Where is Videha's daughter?" On hearing their wail who would have the patience to stand the sight? When birds and beasts were distressed in this way, how can one depict the feelings of the human being. Then came King Janaka with his younger brother (Kuşadhvaja); due to excess of emotion tears rushed to his eyes. Although he was reputed to be a man of supreme dispassion, his strength of mind took leave of him the moment he gazed on Sītā. The king clasped Jānakī to his bosom and the great embankment of wisdom toppled down. All his wise counsellors admonished him; and realizing that it was no occasion for wailing, the king recovered himself. Again and again he pressed his daughters to his bosom and ordered beautiful and well-equipped palanquins to be brought. (1—4)

दो०— प्रेमबिबस परिवारु सबु जानि सुलगन नरेस ।

कुअँरि चढ़ाई पालकिन्ह सुमिरे सिद्धि गनेस ॥ ३३८ ॥

Do.: premabibasa parivāru sabu jāni sulagana naresa,
kuāri caRhāī pālakinha sumire siddhi ganesa.338.

The whole family was overwhelmed with emotion; yet, perceiving that the auspicious moment had arrived the king invoked Lord Gaṇeśa and His consort, Siddhi, and helped the princesses to ascend the palanquins. (338)

चौ०— बहुबिधि भूप सुता समुझाई । नारिधरमु कुलरीति सिखाई ॥
दासीं दास दिए बहुतेरे । सुचि सेवक जे प्रिय सिय केरे ॥ १ ॥
सीय चलत ब्याकुल पुरबासी । होहिं सगुन सुभ मंगल रासी ॥
भूसुर सचिव समेत समाजा । संग चले पहुँचावन राजा ॥ २ ॥
समय बिलोकि बाजने बाजे । रथ गज बाजि बरातिन्ह साजे ॥
दसरथ बिप्र बोलि सब लीन्हे । दान मान परिपूरन कीन्हे ॥ ३ ॥
चरन सरोज धूरि धरि सीसा । मुदित महीपति पाइ असीसा ॥
सुमिरि गजाननु कीन्ह पयाना । मंगलमूल सगुन भए नाना ॥ ४ ॥

Cau.: bahubidhi bhūpa sutā samujhāī, nārīdharamu kularīti sikhāī.
dāsī dāsa die bahutere, suci sevaka je priya siya kere.1.
sīya calata byākula purabāsī, hohī saguna subha maṁgala rāsī.
bhūsura saciva sameta samājā, saṁga cale pahūcāvana rājā.2.

samaya biloki bājane bāje, ratha gaja bāji barātinha sāje.
 dasaratha bipra boli saba līnhe, dāna māna paripūrana kīnhe.3.
 carana saroja dhūri dhari sīsā, mudita mahīpati pāi asīsā.
 sumiri gajānanu kīnha payānā, maṅgalamūla saguna bhae nānā.4.

King Janaka admonished his daughters in various ways more than one, and instructed them in the duties of a woman as well as in family customs. He bestowed upon Sītā a good many men-servants and maid-servants who had been her trusted and favourite attendants. As She proceeded on Her journey the citizens felt miserable; while good omens, which were all fountains of blessings, appeared. Accompanied by a crowd of Brāhmaṇas and his counsellors the king himself followed his daughters to escort them. When it was found that the time of departure had come, music began to play and the members of the bridegrooms' party made ready their chariots, elephants and horses. King Daśaratha sent to all the Brāhmaṇas and sated them with gifts and courtesy. The king placed the dust of their lotus-feet on his head and was glad to receive their benediction. Invoking the elephant-headed Gaṇeśa he set out on his journey, when many good omens, which were the roots of felicity, occurred. (1—4)

दो०— सुर प्रसून बरषहिं हरषि करहिं अपछरा गान ।

चले अवधपति अवधपुर मुदित बजाइ निसान ॥ ३३९ ॥

Do.: sura prasūna baraṣahī haraṣi karahī apacharā gāna,
 cale avadhapati avadhapura mudita bajāi nisāna.339.

The gods gladly rained down flowers and heavenly nymphs sang, as the lord of Ayodhyā joyfully set forth for his capital amidst the clash of kettledrums. (339)

चौ०— नृप करि बिनय महाजन फेरे । सादर सकल मागने टेरे ॥

भूषन बसन बाजि गज दीन्हे । प्रेम पोषि ठाढ़े सब कीन्हे ॥ १ ॥

बार बार बिरिदावलि भाषी । फिरे सकल रामहि उर राखी ॥

बहुरि बहुरि कोसलपति कहहीं । जनकु प्रेमबस फिरै न चहहीं ॥ २ ॥

पुनि कह भूपति बचन सुहाए । फिरिअ महीस दूरि बड़ि आए ॥

राउ बहोरि उतरि भए ठाढ़े । प्रेम प्रबाह बिलोचन बाढ़े ॥ ३ ॥

तब बिदेह बोले कर जोरी । बचन सनेह सुधौं जनु बोरी ॥

करौं कवन बिधि बिनय बनाई । महाराज मोहि दीन्हे बड़ाई ॥ ४ ॥

Cau.: nṛpa kari binaya mahājana phere, sādara sakala māgane ṭere.
 bhūṣana basana bāji gaja dīnhe, prema poṣi ṭhāRhe saba kīnhe.1.
 bāra bāra biridāvali bhāṣī, phire sakala rāmaḥi ura rākhi.
 bahuri bahuri kosalapati kahahī, janaku premabasa phirai na cahahī.2.
 puni kaha bhūpati bacana suhāe, phiria mahīsa dūri baRi āe.
 rāu bahori utari bhae ṭhāRhe, prema prabāha bilocana bāRhe.3.
 taba bideha bole kara jorī, bacana sanaha sudhā janu borī.
 karaū kavana bidhi binaya banāi, mahārāja mohi dīnhi baRāi.4.

King Daśaratha politely persuaded the respectable citizens to retire and having reverently called all the mendicants he bestowed on them ornaments and clothes as well

as horses and elephants and satiating them with love he made them all self-supporting. Glorifying the king again and again they all returned with Śrī Rāma in their heart. The Lord of Ayodhyā importuned King Janaka over and over again; but out of affection for his relative the latter would not turn back. Once more King Daśaratha addressed him in polite terms, "I beg you to turn back, O king; you have already come far enough." At last King Daśaratha got down from his chariot and remained standing, while his eyes overflowed with torrents of love. Then spoke King Videha with joined palms and in accents imbued with the nectar of love, "How and in what words should I make my supplication to you? You have conferred such high honour on me, O great king." (1—4)

दो०— कोसलपति समधी सजन सनमाने सब भाँति ।

मिलनि परसपर बिनय अति प्रीति न हृदयँ समाति ॥ ३४० ॥

Do.: **kosalapati samadhī sajana sanamāne saba bhāti,**
milani parasapara binaya ati prīti na hṛdayā samāti.340.

The king of Kosala showed every respect to the father of the bride and his relative, Janaka. The embrace in which they held each other was characterized by utmost humility and their heart could not contain the love they felt. (340)

चौ०— मुनि मंडलिहि जनक सिरु नावा । आसिरबादु सबहि सन पावा ॥

सादर पुनि भेंटे जामाता । रूप सील गुन निधि सब भ्राता ॥ १ ॥

जोरि पंकरुह पानि सुहाए । बोले बचन प्रेम जनु जाए ॥

राम करौं केहि भाँति प्रसंसा । मुनि महेस मन मानस हंसा ॥ २ ॥

करहिं जोग जोगी जेहि लागी । कोहु मोहु ममता महु त्यागी ॥

ब्यापकु ब्रह्म अलखु अबिनासी । चिदानंदु निरगुन गुनरासी ॥ ३ ॥

मन समेत जेहि जान न बानी । तरकि न सकहिं सकल अनुमानी ॥

महिमा निगमु नेति कहि कहई । जो तिहुँ काल एकरस रहई ॥ ४ ॥

Cau.: **muni maṇḍalihi janaka siru nāvā, āsirabādu sabahi sana pāvā.**
sādara puni bhēṭe jāmātā, rūpa sīla guna nidhi saba bhrātā.1.
jori paṁkaruha pāni suhāe, bole bacana prema janu jāe.
rāma karaū kehi bhāti prasamsā, muni mahesa mana mānasa haṁsā.2.
karahī joga jogī jehi lāgī, kohu mohu mamatā madu tyāgī.
byāpaku brahmu alakhu abināsī, cidānaṁdu niraguna gunarāsī.3.
mana sameta jehi jāna na bānī, taraki na sakahī sakala anumānī.
mahimā nigamu neti kahi kahaī, jo tihū kāla ekarasa rahaī.4.

King Janaka bowed his head to the throng of sages and received blessings from them all. Next he reverently embraced his sons-in-law, the four brothers, each a mine of beauty, amiability and goodness; and joining his graceful lotus hands he spoke in accents begotten of love as it were, "How can I extol You, O Rāma, sporting as You do in the hearts of sages as well as of the great Lord Śiva like a swan in the Mānasarovara lake. That for whose sake Yogis (those given to contemplation) practise Yoga (contemplation) renouncing anger, infatuation, the feeling of meum and pride, the all-pervading Brahma (Absolute) who is imperceptible and imperishable, the embodiment of consciousness and bliss, attributeless and simultaneously possessing divine qualities, who is beyond the ken

of speech and mind, who is past all speculation, but is only inferred by all and who is the same at all times— (1—4)

दो०— नयन बिषय मो कहँ भयउ सो समस्त सुख मूल ।

सबइ लाभु जग जीव कहँ भएँ ईसु अनुकूल ॥ ३४१ ॥

Do.: **nayana biṣaya mo kahū bhayau so samasta sukha mūla,**
sabai lābhu jaga jīva kahā bhaē īsu anukūla.341.

"That source of all joy has appeared before my eyes! Everything is easy of access in this world to a living being when God is propitious." (341)

चौ०— सबहि भाँति मोहि दीन्हि बड़ाई । निज जन जानि लीन्ह अपनाई ॥

होहिं सहस दस सारद सेवा । करहिं कलप कोटिक भरि लेखा ॥ १ ॥

मोर भाग्य राउर गुन गाथा । कहि न सिराहिं सुनुहु रघुनाथा ॥

मैं कछु कहउँ एक बल मोरें । तुम्ह रीझहु सनेह सुठि थोरें ॥ २ ॥

बार बार मागउँ कर जोरें । मनु परिहरै चरन जनि भोरें ॥

सुनि बर बचन प्रेम जनु पोषे । पूरनकाम रामु परितोषे ॥ ३ ॥

करि बर बिनय ससुर सनमाने । पितु कौसिक बसिष्ठ सम जाने ॥

बिनती बहुरि भरत सन कीन्ही । मिलि सप्रेम पुनि आसिष दीन्ही ॥ ४ ॥

Cau.: **sabahi bhāti mohi dīnhi baRāi, nija jana jāni līnha apanāi.**
hohī sahāsa dasa sārada seṣā, karahī kalapa koṭika bhari lekḥā.1.
mora bhāgya rāura guṇa gāthā, kahi na sirāhī sunahu raghunāthā.
mai kachu kahaū eka bala morē, tumha rījhahu sanēha suṭhi thorē.2.
bāra bāra māgaū kara jorē, manu pariharai carana jani bhorē.
sunī bara bacana prema janū poṣe, pūranakāma rāmu paritoṣe.3.
kari bara binaya sasura sanamāne, pitu kausika basiṣṭha sama jāne.
binatī bahuri bharata sana kīnhi, mili saprem puni āsiṣa dīnhi.4.

"You have exalted me in every way and accepted me as Your own servant. If there were ten thousand Śāradās and Śeṣas, and if they were to count for millions of Kalpas, the tale of my good fortune, I tell You, and the record of Your virtues, could not be exhausted, O Lord of Raghus. I make bold to say something on the strength of my conviction that You are pleased with the slightest devotion. I repeatedly beseech You with joined palms that my mind may never be deluded into deserting Your feet." On hearing these polite words saturated with love Śrī Rāma who had all His desires fulfilled, felt gratified. With the greatest courtesy the latter honoured His father-in-law treating him on a par with His own father, Kauśika or Vasiṣṭha. The king then humbly approached Bharata and embracing him with affection gave him his blessings. (1—4)

दो०— मिले लखन रिपुसूदनहि दीन्हि असीस महीस ।

भए परसपर प्रेमबस फिरि फिरि नावहिं सीस ॥ ३४२ ॥

Do.: **mile lakhana ripusūdanahi dīnhi asīsa mahīsa,**
bhae parasapara premabasa phiri phiri nāvahī sīsa.342.

Next the king embraced and blessed Lakṣmaṇa and Ripusūdana; overpowered by emotion they bowed their heads to one another again and again. (342)

चौ०— बार बार करि बिनय बड़ाई । रघुपति चले संग सब भाई ॥
जनक गहे कौसिक पद जाई । चरन रेनु सिर नयनन्ह लाई ॥ १ ॥
सुनु मुनीस बर दरसन तोरें । अगमु न कछु प्रतीति मन मोरें ॥
जो सुख सुजसु लोकपति चहहीं । करत मनोरथ सकुचत अहहीं ॥ २ ॥
सो सुख सुजसु सुलभ मोहि स्वामी । सब सिधि तव दरसन अनुगामी ॥
कीन्हि बिनय पुनि पुनि सिरु नाई । फिरे महीसु आसिषा पाई ॥ ३ ॥
चली बरात निसान बजाई । मुदित छोट बड़ सब समुदाई ॥
रामहि निरखि ग्राम नर नारी । पाइ नयन फलु होहि सुखारी ॥ ४ ॥

Cau.: bāra bāra kari binaya baRāi, raghupati cale saṅga saba bhāi.
janaka gahe kausika pada jāi, carana renu sira nayananha lāi.1.
sunu munīsa bara darasana torē, agamu na kachu pratīti mana morē.
jo sukhu sujasu lokapati cahai, karata manoratha sakucata ahai.2.
so sukhu sujasu sulabha mohi svāmī, saba sidhi tava darasana anugāmī.
kīnhi binaya puni puni siru nāi, phire mahīsu āsiṣā pāi.3.
calī barāta nisāna bajāi, mudita choṭa baRa saba samudāi.
rāmahi nirakhi grāma nara nārī, pāi nayana phalu hohi sukhārī.4.

Paying his respectful compliments to Janaka again and again the Lord of Raghus set out on His journey with His three brothers. Janaka approached Kauśika, clasped his feet and put the dust of the same on his head and eyes. He said, "Listen, O lord of sages: to him who has been blessed with your sight nothing is unattainable; such is my marriage party conviction. The joy and the bright renown which the regional lords of the universe long to have, but feel too diffident to expect—such a joy and glory has been brought within my reach; and all achievements follow on seeing you." In these words King Janaka made humble submission to Viśvāmitra, bowing his head again and again, and returned after receiving his blessings. The people started on its return journey to the sound of kettledrums; all the sections, both big and small, were transported with joy. Men and women of the villages, as they gazed on Śrī Rāma, felt gratified on realizing the object of their eyes. (1—4)

दो०— बीच बीच बर बास करि मग लोगन्ह सुख देत ।
अवध समीप पुनीत दिन पहुँची आइ जनेत ॥ ३४३ ॥

Do.: bīca bīca bara bāsa kari maga loganha sukha deta,
avadha samīpa punīta dina pahūcī āi janeta.343.

Halting at convenient stages in course of the journey and gladdening the people on the roadside the marriage procession approached Ayodhyā on a sacred day. (343)

चौ०— हने निसान पनव बर बाजे । भेरि संख धुनि हय गय गाजे ॥
झाँझि बिरव डिंडिमी सुहाई । सरस राग बाजहिं सहनाई ॥ १ ॥
पुर जन आवत अकनि बराता । मुदित सकल पुलकावलि गाता ॥
निज निज सुंदर सदन सँवारे । हाट बाट चौहट पुर द्वारे ॥ २ ॥

गलीं सकल अरगजाँ सिंचाई । जहाँ तहाँ चौकें चारु पुराई ॥
 बना बजारु न जाइ बखाना । तोरन केतु पताक बिताना ॥ ३ ॥
 सफल पूगफल कदलि रसाला । रोपे बकुल कदंब तमाला ॥
 लगे सुभग तरु परसत धरनी । मनिमय आलबाल कल करनी ॥ ४ ॥

Cau.: hane nisāna panava bara bāje, bheri samkha dhuni haya gaya gāje.
 jhājhi birava dīmdīmī suhāi, sarasa rāga bājahī sahanāi.1.
 pura jana āvata akani barātā, mudita sakala pulakāvali gātā.
 nija nija surādara sadanasāvāre, hāṭa bāṭa cauhaṭa pura dvāre.2.
 galī sakala aragajā simcāi, jahā tahā caukē cāru purāi.3.
 banā bajāru na jāi bakhānā, torana ketu patāka bitānā.3.
 saphala pūgaphala kadali rasālā, rope bakula kadamba tamālā.
 lage subhaga taru parasatadharanī, manimaya ālabāla kala karani.4.

Kettledrums were beaten and good tabors sounded, accompanied by the blast of sackbuts and conchs, and the neighing of horses and trumpeting of elephants. Similarly there was a clash of cymbals and drums, while clarionets played sweet tunes. The citizens were all delighted to hear the procession coming; the hair on their body stood erect. They all decorated their own beautiful houses as well as the markets, streets, squares and gates of the city. All the lanes were watered with perfumes; here and there festal squares were filled in with elegant devices. The bazar was beautified beyond all description with festal arches, flags, banners and canopies. Trees of the areca-nut, the plantain, the mango, the Bakula, the Kadamba and the Tamāla were transplanted alongwith their fruit. The beautiful trees thus planted touched the ground (on account of their being laden with fruits); they had basins of precious stones constructed around them with exquisite skill. (1—4)

दो०— बिबिध भाँति मंगल कलस गृह गृह रचे सँवारि ।

सुर ब्रह्मादि सिहाहिं सब रघुबर पुरी निहारि ॥ ३४४ ॥

Do.: bibidha bhāti maṅgala kalasa gr̥ha gr̥ha race sāvāri,
 sura brahmādi sihāhī saba raghubara purī nihāri.344.

Festal vases of various kinds were ranged in order in every house; Brahmā and the other gods were filled with envy to see the birthplace of Śrī Rāma (the Chief of Raghus). (344)

चौ०— भूप भवनु तेहि अवसर सोहा । रचना देखि मदन मनु मोहा ॥
 मंगल सगुन मनोहरताई । रिधि सिधि सुख संपदा सुहाई ॥ १ ॥
 जनु उछाह सब सहज सुहाए । तनु धरि धरि दसरथ गृह छाने ॥
 देखन हेतु राम बैदेही । कहहु लालसा होहि न केही ॥ २ ॥
 जूथ जूथ मिलि चलीं सुआसिनि । निज छबि निदरहिं मदन बिलासिनि ॥
 सकल सुमंगल सजें आरती । गावहिं जनु बहु बेष भारती ॥ ३ ॥
 भूपति भवन कोलाहलु होई । जाइ न बरनि समउ सुखु सोई ॥
 कौसल्यादि राम महतारीं । प्रेमबिबस तन दसा बिसारीं ॥ ४ ॥

Cau.: bhūpa bhavanu tehi avasara sohā, racanā dekhi madana manu mohā.
 maṅgala saguna manoharatāi, ridhi sidhi sukha sampadā suhāi.1.

janu uchāha saba sahaja suhāe, tanu dhari dhari dasaratha gr̥hā chāe.
 dekhana hetu rāma baidehī, kahahu lālasā hohi na kehī.2.
 jūtha jūtha mili calī suāsini, nija chabi nidarahī madana bilāsini.
 sakala sumāṅgala sajē āratī, gāvahī janu bahu beṣa bhāratī.3.
 bhūpati bhavana kolāhalu hoī, jāi na barani samau sukhu soī.
 kausalyādi rāma mahatārī, premabibasa tana dasā bisārī.4.

The king's palace looked very charming on that occasion; its decoration captivated the heart of Cupid himself. It looked as if auspicious omens and loveliness; affluence and mystic powers, joys and smiling prosperity and all kinds of rejoicings had assumed a naturally beautiful form and taken their abode in the palace of King Daśaratha. Tell me who would not feel tempted to have a look at Śrī Rāma and Videha's Daughter? Married women, whose husbands were alive, sallied forth in troops, each eclipsing Love's consort (Rati) by her beauty. They all carried articles of good omen and were equipped with lights for waving round the bridegrooms. As they moved along singing all the way, it appeared as if Goddess Bhāratī (the goddess of speech) had appeared in so many forms. The king's palace was full of hilarious tumult; the joy of the occasion was ineffable. Kausalyā and other mothers of Śrī Rāma were so overwhelmed with emotion that they forgot their own body. (1—4)

दो०— दिए दान बिप्रन्ह बिपुल पूजि गनेस पुरारि।

प्रमुदित परम दरिद्र जनु पाइ पदारथ चारि॥ ३४५ ॥

Do.: die dāna bipranha bipula pūji ganesa purāri,
 pramudita parama daridra janu pāi padāratha cāri.345.

After worshipping Lord Gaṇeśa and the Slayer of the demon Tripura, they bestowed enormous gifts upon the Brāhmaṇas and were supremely delighted as an utterly indigent man who had attained the four great prizes of life. (345)

चौ०— मोद प्रमोद बिबस सब माता। चलहिं न चरन सिथिल भए गाता॥

राम दरस हित अति अनुरागीं। परिछनि साजु सजन सब लागीं॥ १ ॥

बिबिध बिधान बाजने बाजे। मंगल मुदित सुमित्रां साजे॥

हरद दूब दधि पल्लव फूला। पान पूगफल मंगल मूला॥ २ ॥

अच्छत अंकुर लोचन लाजा। मंजुल मंजरि तुलसि बिराजा॥

छुहे पुरट घट सहज सुहाए। मदन सकुन जनु नीड़ बनाए॥ ३ ॥

सगुन सुगंध न जाहिं बखानी। मंगल सकल सजहिं सब रानी॥

रचीं आरतीं बहुत बिधाना। मुदित करहिं कल मंगल गाना॥ ४ ॥

Cau.: moda pramoda bibasa saba mātā, calahī na carana sithila bhae gātā.
 rāma darasa hita ati anurāgī, parichani sāju sajana saba lāgi.1.
 bibidha bidhāna bājane bāje, maṅgala mudita sumitrā sāje.
 harada dūba dadhi pallava phulā, pāna pūgaphala maṅgala mūlā.2.
 acchata aṁkura locana lājā, maṁjula maṁjari tulasi birājā.
 chuhe puraṭa ghaṭa sahaja suhāe, madana sakuna janu nīRa banāe.3.
 saguna sugaṁdha na jāhī bakhānī, maṅgala sakala sajahī saba rānī.
 racī āratī bahūta bidhānā, mudita karahī kala maṅgala gānā.4.

All the mothers were so overcome with joy and rapture that their feet refused to walk and all their limbs began to droop as it were. Full of intense longing for a sight of Śrī Rāma they began to get everything ready for the reception of their sons. Music of every kind started playing, while Sumitrā gladly got together articles of good omen such as turmeric, blades of Dūrvā grass, curds, ordinary leaves, flowers, betel-leaves, areca-nuts, auspicious roots, unbroken rice, sprouts of barley, Gorocana, parched paddy and lovely blossoms of the Basil plant. Exceedingly charming gold vases, painted with various colours, looked like nests built by Cupid's own birds. Auspicious perfumes defied all description. In this way all the queens prepared all sorts of auspicious articles. They got ready rows of lights arranged in various devices for waving round their sons and with a cheerful heart sang melodious festal strains. (1—4)

दो०— कनक थार भरि मंगलन्हि कमल करन्हि लिएँ मात ।

चलीं मुदित परिछनि करन पुलक पल्लवित गात ॥ ३४६ ॥

Do.: **kanaka thāra bhari maṅgalanhi kamala karanhi liēmāta,**
calī mudita parichani karana pulaka pallavita gāta.346.

Carrying in their lotus hands salvers of gold laden with articles of good omen, the queen-mothers proceeded joyfully to greet their sons ceremoniously, every limb of their body throbbing with emotion. (346)

चौ०— धूप धूम नभु मेचक भयऊ । सावन घन घमंडु जनु ठयऊ ॥
सुरतरु सुमन माल सुर बरषहिं । मनहुँ बलाक अवलि मनु करषहिं ॥ १ ॥
मंजुल मनिमय बंदनिवारे । मनहुँ पाकरिपु चाप सँवारे ॥
प्रगटहिं दुरहिं अटन्ह पर भामिनि । चारु चपल जनु दमकहिं दामिनि ॥ २ ॥
दुंदुभि धुनि घन गरजनि घोरा । जाचक चातक दादुर मोरा ॥
सुर सुगंध सुचि बरषहिं बारी । सुखी सकल ससि पुर नर नारी ॥ ३ ॥
समउ जानि गुर आयसु दीन्हा । पुर प्रबेसु रघुकुलमनि कीन्हा ॥
सुमिरि संभु गिरिजा गनराजा । मुदित महीपति सहित समाजा ॥ ४ ॥

Cau.: **dhūpa dhūma nabhu mecaka bhayaū, sāvana ghana ghamamṇḍū janu ṭhayaū.**
surataru sumana māla sura baraṣaḥī, manahū balāka avalī manu karaṣaḥī.1.
maṁjula manimaya baṁdanivāre, manahū pākariṣu cāpa sāvāre.
pragaṭaḥī durahī aṭanha para bhāmini, cāru capala janu damakaḥī dāmini.2.
dumḍubhi dhuni ghana garajani ghorā, jācaka cātaka dādura morā.
sura sugaṁdha suci baraṣaḥī bārī, sukhī sakala sasi pura nara nārī.3.
samau jāni gura āyasu dīnhā, pura prabesu raghukulamani kīnhā.
sumiri sambhū giriṣa ganarājā, mudita mahīpati sahita samājā.4.

The sky became dark with the fumes of burning incense, as though overhung with the fast gathering clouds of the month of Śrāvaṇa (August). The gods rained down wreaths of flowers from the trees of paradise, which looked like rows of herons in their graceful flight. Lovely festoons made of Jewels looked like rainbows appearing in a row. Charming and volatile ladies, appearing on house-tops as quickly or disappearing as alties looked like flashes of lightning. The beat of drums resembled the crash of thunder; while beggars were as clamorous as the Cātaka birds, frogs and peacocks. The gods poured

down showers in the form of sacred perfumes, which gladdened the crop in the form of all the citizens. Perceiving that a propitious hour had arrived the preceptor (Vasiṣṭha) gave the word, and the jewel of Raghu's race, King Daśaratha, gladly entered the city with all his followers, fixing his mind on Bhagavān Śambhu, Goddess Pārvatī and Their son, Lord Gaṇeśa. (1—4)

दो०— होहिं सगुन बरषहिं सुमन सुर दुंदुभीं बजाइ ।

बिबुध बधू नाचहिं मुदित मंजुल मंगल गाइ ॥ ३४७ ॥

Do.: hohī saguna baraṣahī sumana sura duṁdubhī bajāi,
bibudha badhū nācahī mudita maṁjula maṁgala gāi. 347.

Good omens manifested themselves and the gods rained down flowers to the beat of drums; while celestial dames danced for joy, singing melodious triumphal songs. (347)

चौ०— मागध सूत बंदि नट नागर । गावहिं जसु तिहु लोक उजागर ॥

जय धुनि बिमल बेद बर बानी । दस दिसि सुनिअ सुमंगल सानी ॥ १ ॥

बिपुल बाजने बाजन लागे । नभ सुर नगर लोग अनुरागे ॥

बने बराती बरनि न जाहीं । महा मुदित मन सुख न समाहीं ॥ २ ॥

पुरबासिन्ह तब राय जोहारे । देखत रामहि भए सुखारे ॥

करहिं निछावरि मनिगन चीरा । बारि बिलोचन पुलक सरीरा ॥ ३ ॥

आरति करहिं मुदित पुर नारी । हरषहिं निरखि कुअँर बर चारी ॥

सिबिका सुभग ओहार उघारी । देखि दुलहनिन्ह होहिं सुखारी ॥ ४ ॥

Cau.: māgadha sūta baṁdi naṭa nāgara, gāvahī jasu tihu loka ujāgara.

jaya dhuni bimala beda bara bānī, dasa disi sunia sumāṁgala sānī. 1.

bipula bājane bājana lāge, nabha sura nagara loga anurāge.

bane barātī barani na jāhī, mahā mudita mana sukha na samāhī. 2.

purabāsinha taba rāya johāre, dekhata rāmahi bhae sukhāre.

karahī nichāvari manigana cīrā, bāri bilocana pulaka sarīrā. 3.

ārati karahī mudita pura nārī, haraṣahī nirakhi kuāra bara cārī.

sibikā subhaga ohāra ughārī, dekhi dulahininha hohī sukhārī. 4.

Bards, minstrels, rhapsodists and skilled dancers chanted the glory of Him (Śrī Rāma) who illumines all the three worlds. Auspicious haily sounds and the sacred and melodious chanting of the Vedas were heard in all the ten directions. Musical instruments of all kinds began to play; gods in heaven and men in the city were enraptured alike. Members of the bridegroom's party looked smart beyond description. They were highly delighted and could not contain themselves for joy. The people of Ayodhyā then greeted the king, and were gladdened at the very sight of Śrī Rāma. They scattered about Him jewels and vestments; their eyes were full of tears and their body thrilled over. The women of the city gladly waved lights around His head and rejoiced to see the four noble princes. They were all the more gratified when they lifted the curtains of the beautiful palanquins and beheld the brides. (1—4)

दो०— एहि बिधि सबही देत सुखु आए राजदुआर ।

मुदित मातु परिछनि करहिं बधुन्ह समेत कुमार ॥ ३४८ ॥

**Do.: ehi bidhi sabahī deta sukhu āe rājaduāra,
mudita mātu parichani karahī badhunha sameta kumāra.348.**

Thus gladdening the heart of all, they arrived at the entrance of the royal palace; the delighted mothers waved lights over the princes and their brides. (348)

चौ०— करहिं आरती बारहिं बारा । प्रेमु प्रमोदु कहै को पारा ॥
भूषन मनि पट नाना जाती । करहिं निछावरि अगनित भाँती ॥ १ ॥
बधुन्ह समेत देखि सुत चारी । परमानंद मगन महतारी ॥
पुनि पुनि सीय राम छबि देखी । मुदित सफल जग जीवन लेखी ॥ २ ॥
सखीं सीय मुख पुनि पुनि चाही । गान करहिं निज सुकृत सराही ॥
बरषहिं सुमन छनहिं छन देवा । नाचहिं गावहिं लावहिं सेवा ॥ ३ ॥
देखि मनोहर चारिउ जोरीं । सारद उपमा सकल ढँढोरीं ॥
देत न बनहिं निपट लघु लागीं । एकटक रहीं रूप अनुरागीं ॥ ४ ॥

Cau.: karahī āratī bārahī bārā, premu pramodu kahai ko pārā.
bhūṣana mani paṭa nānā jāti, karahī nichāvari aganita bhāṭī.1.
badhunha sameta dekhi suta cārī, paramānanda magana mahatārī.
puni puni sīya rāma chabi dekhi, mudita saphala jaga jivana lekhī.2.
sakhī sīya mukha puni puni cāhī, gāna karahī nija sukṛta sarāhī.
baraṣahī sumana chanahī chana devā, nācahī gāvahī lāvahī sevā.3.
dekhi manohara cāriu jorī, sārada upamā sakala ḍhāḍhorī.
deta na banahī nipaṭa laghu lāgi, ekaṭaka rahī rūpa anurāgi.4.

They waved lights again and again; the love and rapture which they felt in their heart was beyond all words. They scattered about their sons and daughters-in-law ornaments, jewels and costumes of various kinds and numberless other articles. The queen-mothers were enraptured to behold their four sons alongwith their brides. As they gazed again and again on the beauty of Sītā and Rāma they felt delighted and regarded the object of their life in this world as realized. The queen-mothers' companions, as they gazed on Sītā's countenance over and over again, sang and extolled their good fortune. Moment after moment the gods rained down flowers, danced and sang and offered their homage. Seeing the four charming couples Goddess Śārada ransacked all her stock of similes, but her choice fell on none; they appeared too trivial. She therefore stood gazing with unwinking eyes, enchanted with their beauty. (1—4)

दो०— निगम नीति कुल रीति करि अरघ पाँवड़े देत ।

बधुन्ह सहित सुत परिछि सब चलीं लवाइ निकेत ॥ ३४९ ॥

**Do.: nigama nīti kula rīti kari aragha pāvare deta,
badhunha sahita suta parichi saba calī lavāi niketa.349.**

After performing the rites prescribed by the Vedas and family usage the queen-mothers waved lights over all the princes and their brides and conducted them to the palace, offering water to them as a mark of respect and spreading carpets along the way. (349)

चौ०— चारि सिंघासन सहज सुहाए । जनु मनोज निज हाथ बनाए ॥
 तिन्ह पर कुअँरि कुअँर बैठारे । सादर पाय पुनीत पखारे ॥ १ ॥
 धूप दीप नैबेद बेद बिधि । पूजे बर दुलहिनि मंगलनिधि ॥
 बारहिं बार आरती करहीं । ब्यजन चारु चामर सिर ढरहीं ॥ २ ॥
 बस्तु अनेक निछावरि होहीं । भरीं प्रमोद मातु सब सोहीं ॥
 पावा परम तत्व जनु जोगी । अमृतु लहेउ जनु संतत रोगीं ॥ ३ ॥
 जनम रंक जनु पारस पावा । अंधहि लोचन लाभु सुहावा ॥
 मूक बदन जनु सारद छाई । मानहुँ समर सूर जय पाई ॥ ४ ॥

Cau.: cāri siṁghāsana sahaja suhāe, janu manoja nija hātha banāe.
 tinha para kuāri kuāra baiṭhāre, sādara pāya punīta pakhāre.1.
 dhūpa dīpa naibeda beda bidhi, pūje bara dulahini maṁgalanidhi.
 bārahī bāra āratī karahī, byajana cāru cāmara sira ḍharahī.2.
 bastu aneka nichāvari hohī, bhariṁ pramoda mātu saba sohī.
 pāvā parama tatva janu jogī, amṛtu laheu janu saṁtata rogi.3.
 janama raṁka janu pārasa pāvā, aṁdhahi locana lābhu suhāvā.
 mūka badana janu sārada chāī, mānahū samara sūra jaya pāī.4.

There were four exquisitely beautiful thrones, which had been fashioned by Cupid with his own hands as it were; the queen-mothers seated the brides and the bridegrooms on them and reverently laved their holy feet. They then worshipped the blessed couples in accordance with the Vedic ritual by offering them incense, light and oblations of food. They passed lights around them again and again and waved beautiful fans and chowries over their heads. They scattered offerings of various kinds about them; the mothers were as full of exultation as a Yogī who has realized the highest truth, or as a lifelong chronic who has been able to lay his hands on nectar or as a born pauper who has stumbled on a philosopher's stone, or as a blind man who has regained a good vision, or as a dumb fellow, whose tongue has been transfused with the eloquence of Śāradā, the goddess of speech, or even as a hero who has triumphed in battle. (1—4)

दो०— एहि सुख ते सत कोटि गुन पावहिं मातु अनंदु ।
 भाइन्ह सहित बिआहि घर आए रघुकुलचंदु ॥ ३५० (क) ॥
 लोक रीति जननीं करहिं बर दुलहिनि सकुचाहिं ।
 मोदु बिनोदु बिलोकि बड़ रामु मनहिं मुसुकाहिं ॥ ३५० (ख) ॥

Do.: ehi sukha te sata koṭi guna pāvahī mātu anamdu,
 bhāinha sahita biāhi ghara āe raghukulacamdu.350(A).
 loka rīti jananiṁ karahī bara dulahini sakucāhī,
 modu binodu biloki baRa rāmu manahī musukāhī.350(B).

The mothers derived joy millions of times greater than the joys mentioned above; for in their case it was the Delighter of Raghu's race Himself who had returned home with His brothers duly married. As the mothers performed the traditional rites the brides and their grooms felt shy; while Śrī Rāma smiled within Himself on perceiving the ecstasy and merriment of the occasion. (350 A-B)

चौ०— देव पितर पूजे बिधि नीकी । पूजिं सकल बासना जी की ॥
 सबहि बंदि मागहिं बरदाना । भाइन्ह सहित राम कल्याना ॥ १ ॥
 अंतरहित सुर आसिष देहीं । मुदित मातु अंचल भरि लेहीं ॥
 भूपति बोलि बराती लीन्हे । जान बसन मनि भूषन दीन्हे ॥ २ ॥
 आयसु पाइ राखि उर रामहि । मुदित गए सब निज निज धामहि ॥
 पुर नर नारि सकल पहिराए । घर घर बाजन लगे बधाए ॥ ३ ॥
 जाचक जन जाचहिं जोड़ जोई । प्रमुदित राउ देहिं सोड़ सोई ॥
 सेवक सकल बजनिआ नाना । पूरन किए दान सनमाना ॥ ४ ॥

Cau.: deva pitara pūje bidhi nīkī, pūjī sakala bāsanā jī kī.
 sabahi baṁdi māgaḥi baradānā, bhāinha sahita rāma kalyānā.1.
 aṁtarahita sura āsiṣa deḥī, mudita mātu aṁcala bhari lehī.
 bhūpati boli barātī līnhe, jāna basana mani bhūṣana dīnhe.2.
 āyasu pāi rākhi ura rāmahi, mudita gae saba nija nija dhāmahi.
 pura nara nāri sakala pahirāe, ghara ghara bājana lage badhāe.3.
 jācaka jana jācaḥi joi joī, pramudita rāu deḥī soi soī.
 sevaka sakala bajaniā nānā, pūrana kie dāna sanamānā.4.

The mothers gratefully worshipped the gods and manes with due ceremony; for all the cravings of their heart had been satisfied. Bowing to all they begged as a boon the welfare of Rāma and His brothers. The gods conferred their blessings all unseen, and the mothers gladly received them by spreading the end of their garment. The king sent for those who had joined the marriage party and gave them vehicles, wearing apparel, jewels and ornaments. Having received the king's permission and enshrining Śrī Rāma's image in their heart they joyfully returned each to his own house. All the men and women of the city were invested with garments and jewels and there was jubilant music in every home. The king in his exultation gave whatever the mendicants asked for. Every attendant and every musician was sated with gifts and kind attentions. (1—4)

दो०— देहिं असीस जोहारि सब गावहिं गुन गन गाथ ।
 तब गुर भूसुर सहित गृहं गवनु कीन्ह नरनाथ ॥ ३५१ ॥

Do.: deḥī asīsa johāri saba gāvahī guna gana gātha,
 taba gura bhūsura sahita grhāḥ gavanu kīnha naranātha.351.

They all saluted and invoked blessing upon the king and sang his praises, and thereafter the king, accompanied by his preceptor and other Brāhmaṇas, proceeded to the palace. (351)

चौ०— जो बसिष्ट अनुसासन दीन्ही । लोक बेद बिधि सादर कीन्ही ॥
 भूसुर भीर देखि सब रानी । सादर उठीं भाग्य बड़ जानी ॥ १ ॥
 पाय पखारि सकल अन्हवाए । पूजि भली बिधि भूप जेवाँए ॥
 आदर दान प्रेम परिपोषे । देत असीस चले मन तोषे ॥ २ ॥

बहु बिधि कीन्हि गाधिसुत पूजा । नाथ मोहि सम धन्य न दूजा ॥
 कीन्हि प्रसंसा भूपति भूरी । रानिन्ह सहित लीन्हि पग धूरी ॥ ३ ॥
 भीतर भवन दीन्ह बर बासू । मन जोगवत रह नृपु रनिवासू ॥
 पूजे गुर पद कमल बहोरी । कीन्हि बिनय उर प्रीति न थोरी ॥ ४ ॥

Cau.: jo basiṣṭha anusāsana dīnhī, loka beda bidhi sādara kīnhī.
 bhūsura bhīra dekhi saba rānī, sādara uṭhī bhāgya baRa jānī.1.
 pāya pakhāri sakala anhavāe, pūji bhalī bidhi bhūpa jevāe.
 ādara dāna prema paripoṣe, deta asīsa cale mana toṣe.2.
 bahu bidhi kīnhi gādhisuta pūjā, nātha mohi sama dhanya na dūjā.
 kīnhi prasamsā bhūpati bhūrī, rāninha sahita līnhi paga dhūrī.3.
 bhītara bhavana dīnha bara bāsū, mana jogavata raha nṛpu ranivāsū.
 pūje gura pada kamala bahorī, kīnhi binaya ura prīti na thorī.4.

Under Vasiṣṭha's directions he reverently performed all the ceremonies prescribed either by usage or by the Veda. The queens, on seeing a crowd of Brāhmaṇas, deemed themselves most fortunate and all rose to greet them. They lavaged the feet of the holy ones and helped them all perform their ablutions; while the king duly worshipped and entertained them at meal. Overwhelmed with the host's civility, gifts and love, they departed glad of heart invoking blessings on him. To Gādhī's son (Viśvāmitra) he paid homage in various ways and said, "My lord, there is no one so blessed as I am." The king lavished his praises on him and with his queens took the dust of his feet. He assigned the sage a fine quarter in his own palace, while the king and his whole gynaeceum kept a vigilant eye on his wants even though unexpressed. Again he adored the lotus feet of his preceptor (Vasiṣṭha) and made humble submission to him with great affection in his heart. (1—4)

दो०— बधुन्ह समेत कुमार सब रानिन्ह सहित महीसु ।

पुनि पुनि बंदत गुर चरन देत असीस मुनीसु ॥ ३५२ ॥

Do.: badhunha sameta kumāra saba rāninha sahita mahīsu,
 puni puni baṁdata gura carana deta asīsa munīsu.352.

All the princes with their brides and the king with his queens bowed to the preceptor's feet again and again, while the great sage invoked blessings on them all. (352)

चौ०— बिनय कीन्हि उर अति अनुरागें । सुत संपदा राखि सब आगें ॥
 नेगु मागि मुनिनायक लीन्हा । आसिरबादु बहुत बिधि दीन्हा ॥ १ ॥
 उर धरि रामहि सीय समेता । हरषि कीन्हि गुर गवनु निकेता ॥
 बिप्रबधू सब भूप बोलाई । चैल चारु भूषन पहिराई ॥ २ ॥
 बहुरि बोलाइ सुआसिनि लीन्हीं । रुचि बिचारि पहिरावनि दीन्हीं ॥
 नेगी नेग जोग सब लेहीं । रुचि अनुरूप भूपमनि देहीं ॥ ३ ॥
 प्रिय पाहुने पूज्य जे जाने । भूपति भली भाँति सनमाने ॥
 देव देखि रघुबीर बिबाहू । बरषि प्रसून प्रसंसि उछाहू ॥ ४ ॥

Cau.: binaya kīnhi ura ati anurāgē, suta sampadā rākhi saba āgē.
 negu māgi munināyaka līnhā, āsirabādu bahuta bidhi dīnhā.1.

ura dhari rāmaḥi sīya sametā, haraṣi kīnha gura gavanu nīketā.
 biprabadhū saba bhūpa bolāi, caila cāru bhūṣana pahirāi.2.
 bahuri bolāi suāsini līnhi, ruci bicāri pahirāvani dīnhi.
 negī nega joga saba lehi, ruci anurūpa bhūpamani dehi.3.
 priya pāhune pūjya je jāne, bhūpati bhalī bhāti sanamāne.
 deva dekhi raghubīra bibāhū, baraṣi prasūna prasānsi uchāhū.4.

With his heart overflowing with love he made entreaties to the Guru and placed his sons and all his wealth before him. The great sage, however, asked for and accepted only his customary due (as a family priest) for the ceremonial occasion and blessed him in profusion. And with the image of Sītā and Rāma installed in his heart he gladly proceeded to his own residence. The king then summoned all the Brāhmaṇa dames, and invested them with beautiful robes, and ornaments. He next sent for the married women of the city (whose husbands were alive and who, though born in Ayodhyā, were married elsewhere) and presented them with garments of their liking. All those who were entitled to receive gifts and presents on ceremonial occasions, received their dues from the jewel of kings, who rewarded them according to their choice; and the king duly honoured those guests whom he regarded as worthy of affection and adoration. The gods who witnessed Śrī Rāma's wedding, rained down flowers, while applauding the jubilation— (1—4)

दो०— चले निसान बजाइ सुर निज निज पुर सुख पाइ ।

कहत परसपर राम जसु प्रेम न हृदयँ समाइ ॥ ३५३ ॥

Do.: cale nisāna bajāi sura nija nija pura sukha pāi,
 kahata parasapara rāma jasu prema na hṛdayā samāi.353.

And with beat of drum the celestials gladly proceeded each to his abode, talking to one another of Śrī Rāma's glory with their heart overflowing with love. (353)

चौ०— सब बिधि सबहि समदि नरनाहू । रहा हृदयँ भरि पूरि उछाहू ॥

जहँ रनिवासु तहाँ पगु धारे । सहित बहूटिन्ह कुअँर निहारे ॥ १ ॥

लिए गोद करि मोद समेता । को कहि सकइ भयउ सुखु जेता ॥

बधू सप्रेम गोद बैठारीं । बार बार हियँ हरषि दुलारीं ॥ २ ॥

देखि समाजु मुदित रनिवासू । सब केँ उर अनंद कियो बासू ॥

कहेउ भूप जिमि भयउ बिबाहू । सुनि सुनि हर्षु होत सब काहू ॥ ३ ॥

जनक राज गुन सीलु बड़ाई । प्रीति रीति संपदा सुहाई ॥

बहुबिधि भूप भाट जिमि बरनी । रानी सब प्रमुदित सुनि करनी ॥ ४ ॥

Cau.: saba bidhi sabahi samadi naranāhū, rahā hṛdayā bhari pūri uchāhū.
 jahā ranivāsu tahā pagu dhāre, sahita bahūṭinha kuāra nihāre.1.
 lie goda kari moda sametā, ko kahi sakai bhayau sukhu jetā.
 badhū saprema goda baiṭhārī, bāra bāra hiyā haraṣi dulārī.2.
 dekhi samāju mudita ranivāsū, saba kē ur ananda kiyo bāsū.
 kaheu bhūpa jimi bhayau bibāhū, suni suni haraṣu hota saba kāhū.3.
 janaka rāja guna sīlu baRāi, prīti rīti sampadā suhāi.
 bahubidhi bhūpa bhāṭa jimi baranī, rānī saba pramudita suni karanī.4.

Having shown everyone all possible honour the king, whose heart was overbrimming with joy, visited the private apartments and beheld the princes with their brides. He gladly took the boys in his arms and experienced a thrill of joy which nobody could tell. Similarly he affectionately seated the brides in his lap and fondled them again and again with a heart full of rapture. The ladies of the gynaeceum were delighted to behold this spectacle; the heart of everyone became an abode of joy. The king related how the wedding had taken place and everyone was delighted to hear the account. The goodness, amiability, nobility, loving nature and the splendid wealth of King Janaka were extolled by King Daśaratha in a variety of ways even as a rhapsodist would do; and the queens were enraptured to hear the record of his doings. (1—4)

दो०— सुतन्ह समेत नहाइ नृप बोलि बिप्र गुर ग्याति ।

भोजन कीन्ह अनेक बिधि घरी पंच गइ राति ॥ ३५४ ॥

Do.: **sutanha sameta nahāi nṛpa boli bipra gura gyāti,**
bhojana kīnha aneka bidhi ghārī pañca gai rāti.354.

After bathing with his sons the king called the Brāhmaṇas, the preceptor and his own kinsmen and, having entertained them at meal, feasted himself on a variety of dishes till a couple of hours of the night passed. (354)

चौ०— मंगलगान करहिं बर भामिनि । भै सुखमूल मनोहर जामिनि ॥

अँचइ पान सब काहूँ पाए । स्त्रग सुगंध भूषित छबि छाए ॥ १ ॥

रामहि देखि रजायसु पाई । निज निज भवन चले सिर नाई ॥

प्रेमु प्रमोदु बिनोदु बड़ाई । समउ समाजु मनोहरताई ॥ २ ॥

कहि न सकहिं सत सारद सेसू । बेद बिरंचि महेस गनेसू ॥

सो मैं कहाँ कवन बिधि बरनी । भूमिनागु सिर धरइ कि धरनी ॥ ३ ॥

नृप सब भाँति सबहि सनमानी । कहि मृदु बचन बोलाई रानी ॥

बधू लरिकनीं पर घर आई । राखेहु नयन पलक की नाई ॥ ४ ॥

Cau.: **maṅgalagāna karahī bara bhāmini, bhai sukhāmūla manohara jāmini.**
ācai pāna saba kāhū pāe, sraga sugaṁdha bhūṣita chabi chāe.1.
rāmaḥi dekhi rajāyasu pāi, nija nija bhavana cale sira nāi.
premu pramodu binodu baRāi, samau samāju manoharatāi.2.
kahi na sakahī sata sārada sesū, beda birañci mahesa ganesū.
so maī kahaū kavana bidhi baranī, bhūmināgu sira dharai ki dharanī.3.
nṛpa saba bhāti sabahi sanamānī, kahi mṛdu bacana bolāi rānī.
badhū larikanī para ghara āi, rākhehu nayana palaka kī nāi.4.

Lovely women sang joyous songs, and the night became a source of delight and soul-enchancing. After rinsing their mouth the king and his party were all given betel-leaves; and adorned with garlands and sandal-paste etc., they looked most charming. Looking once more at Śrī Rāma and having received their permission they proceeded each to his own house, bowing their heads. The love and rapture, meriment and magnanimity, prosperity, splendour and loveliness that manifested there were more than could be told by a hundred Śāradās and Śeṣas, Vedas and Brahmās, Śivas and Gaṇeśas. How, then, can I describe them at length any more than an earthly worm could support the globe on

its head? The king then summoned the queens and, showing every honour to them all, admonished them in gentle tones. "The brides are yet damsels and have come to a strange house; therefore, take care of them as eyelids protect the eyes. (1—4)

दो०— लरिका श्रमित उनीद बस सयन करावहु जाइ ।

अस कहि गे बिश्रामगृहँ राम चरन चितु लाइ ॥ ३५५ ॥

Do.: **larikā śramita unīda basa sayana karāvahu jāi,**
asa kahi ge biśrāmagrhaṁ rāma carana citu lāi.355.

"The boys are tired and feeling drowsy; go and put them to bed." So saying he retired to his own bedroom with his mind fixed on Śrī Rāma's feet. (355)

चौ०— भूप बचन सुनि सहज सुहाए । जरित कनक मनि पलंग डसाए ॥
सुभग सुरभि पय फेन समाना । कोमल कलित सुपेती नाना ॥ १ ॥
उपबरहन बर बरनि न जाहीं । स्रग सुगंध मनिमंदिर माहीं ॥
रतनदीप सुठि चारु चंदोवा । कहत न बनइ जान जेहिं जोवा ॥ २ ॥
सेज रुचिर रचि रामु उठाए । प्रेम समेत पलंग पौढ़ाए ॥
अग्या पुनि पुनि भाइन्ह दीन्ही । निज निज सेज सयन तिन्ह कीन्ही ॥ ३ ॥
देखि स्याम मृदु मंजुल गाता । कहहिं सप्रेम बचन सब माता ॥
मारग जात भयावनि भारी । केहि बिधि तात ताड़का मारी ॥ ४ ॥

Cau.: **bhūpa bacana suni sahaja suhāe, jarita kanaka mani palāga ḍasāe.**
subhaga surabhi paya phena samānā, komala kalita supetī nānā.1.
upabarahana bara barani na jāhī, sraga sugaṁdha manimaṁdira māhī.
ratanadīpa suṭhi cāru cāḍovā, kahata na banai jāna jehī jovā.2.
seja rucira raci rāmu uṭhāe, prema sameta palāga pauRhāe.
agyā puni puni bhāinha dīnhī, nija nija seja sayana tinha kīnhī.3.
dekhi syāma mṛdu maṁjula gātā, kahahī saprema bacana saba mātā.
māraga jāta bhayāvani bhārī, kehi bidhi tāta tāRakā mārī.4.

Hearing the sweet and loving words of the king, the queens made ready bejewelled beds of gold and furnished them with many a rich covering, soft and white as the froth of cow's milk, and pillows more charming than words can tell. The bed-chamber, made of precious stones, was decked with garlands and supplied with perfumes, lamps consisting of bright gems and a canopy lovely beyond words. He alone who saw it could know what it was like. Having thus prepared a number of fine beds the queens took up Śrī Rāma and lovingly laid Him down upon one of them. On being repeatedly asked by Śrī Rāma, His brothers too retired each to his own bed. As the mothers gazed on the swarthy limbs of Śrī Rāma, so soft and attractive, they all exclaimed in loving accents, "How did you manage, dear child; to kill the most dreadful demoness Tāḍakā while on your way to the forest? (1—4)

दो०— घोर निसाचर बिकट भट समर गनहिं नहिं काहु ।

मारे सहित सहाय किमि खल मारीच सुबाहु ॥ ३५६ ॥

Do.: **ghora nisācara bikaṭa bhaṭa samara ganahī nahī kāhu,**
māre sahita sahāya kimi khala mārīca subāhu.356.

"How were you able to slay those monstrous giants, the wicked Mārīca and Subāhu and their followers, who were formidable warriors and counted none before them in battle?" (356)

चौ०— मुनि प्रसाद बलि तात तुम्हारी । ईस अनेक करवरें टारी ॥
 मख रखवारी करि दुहुँ भाई । गुरु प्रसाद सब बिद्या पाई ॥ १ ॥
 मुनितिय तरी लगत पग धूरी । कीरति रही भुवन भरि पूरी ॥
 कमठ पीठि पबि कूट कठोरा । नृप समाज महुँ सिव धनु तोरा ॥ २ ॥
 बिस्व बिजय जसु जानकि पाई । आए भवन ब्याहि सब भाई ॥
 सकल अमानुष करम तुम्हारे । केवल कौसिक कृपाँ सुधारे ॥ ३ ॥
 आजु सुफल जग जनमु हमारा । देखि तात बिधुबदन तुम्हारा ॥
 जे दिन गए तुम्हहि बिनु देखें । ते बिरंचि जनि पारहि लेखें ॥ ४ ॥

Cau.: muni prasāda bali tāta tumhārī, īsa aneka karavarē ṭārī.
 makha rakhavārī kari duhuṁ bhāī, guru prasāda saba bidyā pāī.1.
 munitiya tarī lagata paga dhūrī, kīrati rahī bhuvana bhari pūrī.
 kamaṭha pīṭhi pabi kūṭa kaṭhorā, nṛpa samāja mahū siva dhanu torā.2.
 bisva bijaya jasu jānaki pāī, āe bhavana byāhi saba bhāī.
 sakala amānuṣa karama tumhāre, kevala kausika kṛpā sudhāre.3.
 āju suphala jaga janamu hamārā, dekhi tāta bidhubadana tumhārā.
 je dina gae tumhahi binu dekhē, te biramci jani parahi lekhe.4.

"My darling may God bless you; it was through the grace of the sage Viśvāmītra alone that God kept away a number of calamities from you. Even while you and your brother (Lakṣmaṇa) guarded the sacrifice, you were initiated into all the secret lore. At the mere touch of the dust from your feet the hermit's wife (Ahalyā) attained salvation and your glory filled the whole universe. In the assembly of princes you broke Śiva's bow, hard though it was as a tortoise-shell or adamant or rock. You gained the glory of having triumphed over the world and won the hand of Janaka's daughter, and then returned home after marrying all your brothers. All your actions have been superhuman and were accomplished only by the grace of the sage Kauśika. Our birth into the world has borne fruit today as we now behold, dear child, your moon-like face. Our prayer is that the number of days that have been spent without seeing you, may not be reckoned by the Creator at all." (1—4)

दो०— राम प्रतोषीं मातु सब कहि बिनीत बर बैन ।
 सुमिरि संभु गुर बिप्र पद किए नीदबस नैन ॥ ३५७ ॥

Do.: rāma pratoṣī mātu saba kahi binīta bara baina,
 sumiri sambhu gura bipra pada kie nīdabasa naina.357.

Śrī Rāma gratified all His mothers by addressing sweet and polite words to them; and fixing His thought on the feet of Lord Śambhu, His preceptors (Vasiṣṭha and Viśvāmītra) and the Brāhmaṇas in general, He closed His eyes in order to sleep. (357)

चौ०— नीदउँ बदन सोह सुठि लोना । मनहुँ साँझ सरसीरुह सोना ॥
 घर घर करहिं जागरन नारीं । देहिं परसपर मंगल गारीं ॥ १ ॥

पुरी बिराजति राजति रजनी । रानीं कहहिं बिलोकहु सजनी ॥
 सुंदर बधुन्ह सासु लै सोई । फनिकन्ह जनु सिरमनि उर गोई ॥ २ ॥
 प्रात पुनीत काल प्रभु जागे । अरुनचूड़ बर बोलन लागे ॥
 बंदि मागधन्हि गुनगन गाए । पुरजन द्वार जोहारन आए ॥ ३ ॥
 बंदि बिप्र सुर गुर पितु माता । पाइ असीस मुदित सब भ्राता ॥
 जननिन्ह सादर बदन निहारे । भूपति संग द्वार पगु धारे ॥ ४ ॥

Cau.: nīdaũ badana soha suṭhi lonā, manahũ sājha sarasīruha sonā.
 ghara ghara karahī jāgarana nārī, dehī parasapara maṁgala gārī.1.
 purī birājati rājati rajanī, rānī kahahī bilokahu sajanī.
 suṁdara badhunha sāsu lai soī, phanikanha janu siramani ura goī.2.
 prāta punīta kāla prabhu jāge, arunacūRa bara bolana lāge.
 baṁdi māgadhanhi gunagana gāe, purajana dvāra johārana āe.3.
 baṁdi bipra sura gura pitu mātā, pāi asīsa mudita saba bhrātā.
 jananinha sādara badana nihāre, bhūpati saṁga dvāra pagu dhāre.4.

Even during sleep His most charming countenance gleamed as a red lotus, half closed at eventide. In every house women kept vigil and railed at one another in auspicious strains. The queens said to one another, "See, friends, how resplendent the city is, and how splendid the night!" The mothers-in-law then slept with the lovely brides enfolded in their arms even as serpents would clasp to their bosom the gems from their hood. At the holy hour before dawn the Lord awoke, and the cocks commenced their beautiful crowing. The rhapsodists and genealogists sang His praises, while the citizens flocked to the gate to make their obeisance. The four brothers saluted the Brāhmaṇas and gods as well as their preceptor and parents and were glad to receive their benedictions. The mothers reverently gazed on their countenance as the princes repaired to the gate with the king. (1—4)

दो०— कीन्हि सौच सब सहज सुचि सरित पुनीत नहाइ ।

प्रातक्रिया करि तात पहिं आए चारिउ भाइ ॥ ३५८ ॥

Do.: kīnhi sauca saba sahaja suci sarita punīta nahāi,
 prātakriyā kari tāta pahī āe cāriu bhāi.358.

Though pure in themselves, the four brothers performed all the purificatory acts (such as evacuating the bowels, cleansing the privates and the hands with water and clay, rinsing the mouth, brushing the teeth and cleansing the tongue etc.) and bathed in the holy river (Sarayū) and, having gone through their morning routine of prayer etc., returned to their sire. (358)

[PAUSE 3 FOR A NINE-DAY RECITATION]

चौ०— भूप बिलोकि लिए उर लाई । बैठे हरषि रजायसु पाई ॥

देखि रामु सब सभा जुड़ानी । लोचन लाभ अवधि अनुमानी ॥ १ ॥

पुनि बसिष्टु मुनि कौसिकु आए । सुभग आसनन्हि मुनि बैठाए ॥

सुतन्ह समेत पूजि पद लागे । निरखि रामु दोउ गुर अनुरागे ॥ २ ॥

कहहिं बसिष्टु धरम इतिहासा । सुनहिं महीसु सहित रनिवासा ॥
 मुनि मन अगम गाधिसुत करनी । मुदित बसिष्टु बिपुल बिधि बरनी ॥ ३ ॥
 बोले बामदेउ सब साँची । कीरति कलित लोक तिहुँ माची ॥
 सुनि आनंदु भयउ सब काहू । राम लखन उर अधिक उछाहू ॥ ४ ॥

Cau.: bhūpa biloki lie ura lāi, baiṭhe haraṣi rajāyasu pāi.
 dekhi rāmu saba sabhā juRānī, locana lābha avadhi anumānī.1.
 puni basiṣṭu muni kausiku āe, subhaga āsanānhi muni baiṭhāe.
 sutanha sameta pūji pada lāge, nirakhi rāmu dou gura anurāge.2.
 kahahī basiṣṭu dharama itihāsā, sunahī mahīsu sahita ranivāsā.
 muni mana agama gādhisuta karanī, mudita basiṣṭa bipula bidhi baranī.3.
 bole bāmadeu saba sācī, kīrati kalita loka tihū mācī.
 suni ānaṁdu bhayau saba kāhū, rāma lakhana ura adhika uchāhū.4.

The king, on seeing them, clasped them to his bosom; and the four brothers gladly sat down on receiving his permission. The whole court was gratified to see Rāma and accounted their eyes supremely blest. Then came the sages Vasiṣṭha and Viśvāmitra and were seated on splendid seats. The father and sons adored the sages and clasped their feet and the two preceptors were enraptured to behold Śrī Rāma. The sage Vasiṣṭha narrated sacred legends, while the king and the ladies of the gynaeceum listened. In the course of his narration the sage gladly recounted in diverse ways the doings of Viśvāmitra, that surpassed the imagination even of hermits. Vāmadeva (another family preceptor of King Daśaratha) observed that whatever Vasiṣṭha said was true and that Viśvāmitra's fair renown had pervaded all the three spheres. Everyone rejoiced to hear that, while Śrī Rāma and Lakṣmaṇa were all the more delighted at heart. (1—4)

दो०— मंगल मोद उछाह नित जाहिं दिवस एहि भाँति ।

उमगी अवध अनंद भरि अधिक अधिक अधिकाति ॥ ३५९ ॥

Do.: maṅgala moda uchāha nita jāhī divasa ehi bhāti,
 umagī avadha anaṁda bhari adhika adhika adhikāti.359.

There was constant felicity, joy and rejoicing and days rolled on in this way. The city of Ayodhyā was inundated with a tidal wave of delight, swelling higher and still higher. (359)

चौ०— सुदिन सोधि कल कंकन छोरे । मंगल मोद बिनोद न थोरे ॥

नित नव सुखु सुर देखि सिहाहीं । अवध जन्म जाचहिं बिधि पाहीं ॥ १ ॥
 बिस्वामित्रु चलन नित चहहीं । राम सप्रेम बिनय बस रहहीं ॥
 दिन दिन सयगुन भूपति भाऊ । देखि सराह महामुनिराऊ ॥ २ ॥
 मागत बिदा राउ अनुरागे । सुतन्ह समेत ठाढ़ भे आगे ॥
 नाथ सकल संपदा तुम्हारी । मैं सेवकु समेत सुत नारी ॥ ३ ॥
 करब सदा लरिकन्ह पर छोहू । दरसनु देत रहब मुनि मोहू ॥
 अस कहि राउ सहित सुत रानी । परेउ चरन मुख आव न बानी ॥ ४ ॥
 दीन्ह असीस बिप्र बहु भाँती । चले न प्रीति रीति कहि जाती ॥
 रामु सप्रेम संग सब भाई । आयसु पाइ फिरे पहुँचाई ॥ ५ ॥

Cau.: sudina sodhi kala kaṁkana chore, maṁgala moda binoda na thore.
 nita nava sukhu sura dekhi sihāhī, avadha janma jācahī bidhi pāhī.1.
 bisvāmitru calana nita cahahī, rāma saprema binaya basa rahahī.
 dina dina sayaguna bhūpati bhāū, dekhi sarāha mahāmuni rāū.2.
 māgata bidā rāū anurāge, sutanha sameta thāRha bhe āge.
 nātha sakala saṁpadā tumhārī, maī sevakū sameta suta nārī.3.
 karaba sadā larikanha parachohū, darasanū deta rahaba muni mohū.
 asa kahi rāū sahita suta rānī, pareu carana mukha āva na bānī.4.
 dīnhi asīsa bipra bahu bhāī, cale na prīti rīti kahi jāī.
 rāmu saprema saṁga saba bhāī, āyasu pāi phire pahūcāī.5.

After fixing an auspicious day the sacred strings (tied round the wrist of the brides and bridegrooms before the wedding for warding off evil-spirits) were untied with no little felicity, joy and merriment. The gods were filled with envy to see new rejoicings everyday and begged of the Creator that they might be born in Ayodhyā. Viśvāmitra intended leaving everyday, but was detained by Śrī Rāma's affectionate entreaties. Seeing the king's devotion to him, grow a hundredfold day after day the great sage Viśvāmitra was full of praise for him. At last when he asked permission to go, the king was greatly moved and with his sons stood before him saying, "My lord, all that I have, is yours; while I and my sons and wives are your servants. Be ever gracious to these boys and condescend from time to time to bless me with your sight." So saying, the king with his sons and queens fell at his feet, and speech failed his tongue. The Brāhmaṇa (Viśvāmitra) invoked upon him every kind of blessing and departed amidst a scene of love that defied all description. Śrī Rāma and all His brothers lovingly escorted him and returned only when they were allowed to go back. (1—5)

दो०— राम रूपु भूपति भगति ब्याहु उछाहु अनंदु ।

जात सराहत मनहिं मन मुदित गाधिकुलचंदु ॥ ३६० ॥

Do.: rāma rūpu bhūpati bhagati byāhu uchāhu anamdu,
 jāta sarāhata manahī mana mudita gādhikulacamu.360.

The delighter of Gādhī's race gladly went on his way praising within himself Śrī Rāma's beauty, King Daśaratha's piety, the wedding of Śrī Rāma and Sītā and the festivities and rejoicings connected therewith. (360)

चौ०— बामदेव रघुकुल गुर ग्यानी । बहुरि गाधिसुत कथा बखानी ॥

सुनि मुनि सुजसु मनहिं मन राऊ । बरनत आपन पुन्य प्रभाऊ ॥ १ ॥

बहुरे लोग रजायसु भयऊ । सुतन्ह समेत नृपति गृहँ गयऊ ॥

जहँ तहँ राम ब्याहु सबु गावा । सुजसु पुनीत लोक तिहँ छावा ॥ २ ॥

आए ब्याहि रामु घर जब तें । बसइ अनंद अवध सब तब तें ॥

प्रभु बिबाहँ जस भयउ उछाहू । सकहिं न बरनि गिरा अहिनाहू ॥ ३ ॥

कबिकुल जीवनु पावन जानी । राम सीय जसु मंगल खानी ॥

तेहि ते मैं कछु कहा बखानी । करन पुनीत हेतु निज बानी ॥ ४ ॥

Cau.: bāmadeva raghukula gura gyānī, bahuri gādhisuta kathā bakhānī.
 suni muni sujasa manahī mana rāū, baranata āpana punya prabhāū.1.

bahure loga rajāyasu bhayaū, sutanha sameta nṛpati grhā gayaū.
jahā tahā rāma byāhu sabugāvā, sujasu punīta loka tihū chāvā.2.
āe byāhi rāmu ghara jaba tē, basai ananda avadha saba taba tē.
prabhu bibāhā jasa bhayau uchāhū, sakahī na barani girā ahināhū.3.
kabikula jīvanu pāvana jānī, rāma sīya jasu maṅgala khānī.
tehi te maī kachu kahā bakhānī, karana punīta hetu nija bānī.4.

Vāmadeva and the wise preceptor of Raghu's race, Vasiṣṭha, once more narrated the story of Viśvāmitra (Gādhī's son). On hearing the sage's bright glory the king praised to himself the value of his stock of merits (which attracted the sage to his house and won for him his favour). At the royal command the people dispersed, while the king with his sons returned to his palace. Everywhere the people sang the story of Śrī Rāma's wedding, and His holy and fair fame was diffused through all the three spheres. From the day Śrī Rāma came home duly married, every kind of joy took its abode in Ayodhyā. The festivities that followed the Lord's wedding were more than the goddess of speech or the Lord of serpents, Śeṣa, could tell. I know that the glory of Śrī Rāma and Sītā is the very life and sanctifier of the race of poets and a mine of blessings; that is why I have said something about it just to hallow my speech. (1—4)

छं०— निज गिरा पावनि करन कारन राम जसु तुलसीं कह्यो ।
रघुबीर चरित अपार बारिधि पारु कबि कौनें लह्यो ॥
उपबीत ब्याह उछाह मंगल सुनि जे सादर गावहीं ।
बैदेहि राम प्रसाद ते जन सर्वदा सुखु पावहीं ॥

Cham.: nija girā pāvani karana kārana rāma jasu tulasī kahyo,
raghubīra carita apāra bāridhi pāru kabi kaunē lahyo.
upabīta byāha uchāha maṅgala suni je sādara gāvahī,
baidehi rāma prasāda te jana sarbadā sukhu pāvahī.

For the purpose of hallowing his speech has Tulasīdāsa sung Śrī Rāma's glory; otherwise the story of Śrī Rāma is a limitless ocean, which no poet has ever been able to cross. Those men who reverently hear or sing the tale of the auspicious festivities attendant on Śrī Rāma's investiture with the sacred thread and marriage shall ever be happy by the grace of Videha's Daughter and Śrī Rāma.

सो०— सिय रघुबीर बिबाहु जे सप्रेम गावहिं सुनहिं ।
तिन्ह कहूँ सदा उछाहु मंगलायतन राम जसु ॥ ३६१ ॥

So.: siya raghubīra bibāhu je saprema gāvahī sunahī,
tinha kahū sadā uchāhu maṅgalāyatana rāma jasu.361.

Those who lovingly sing or hear the story of Sītā and Rāma's marriage shall ever rejoice; for Śrī Rāma's glory is an abode of felicity. (361)

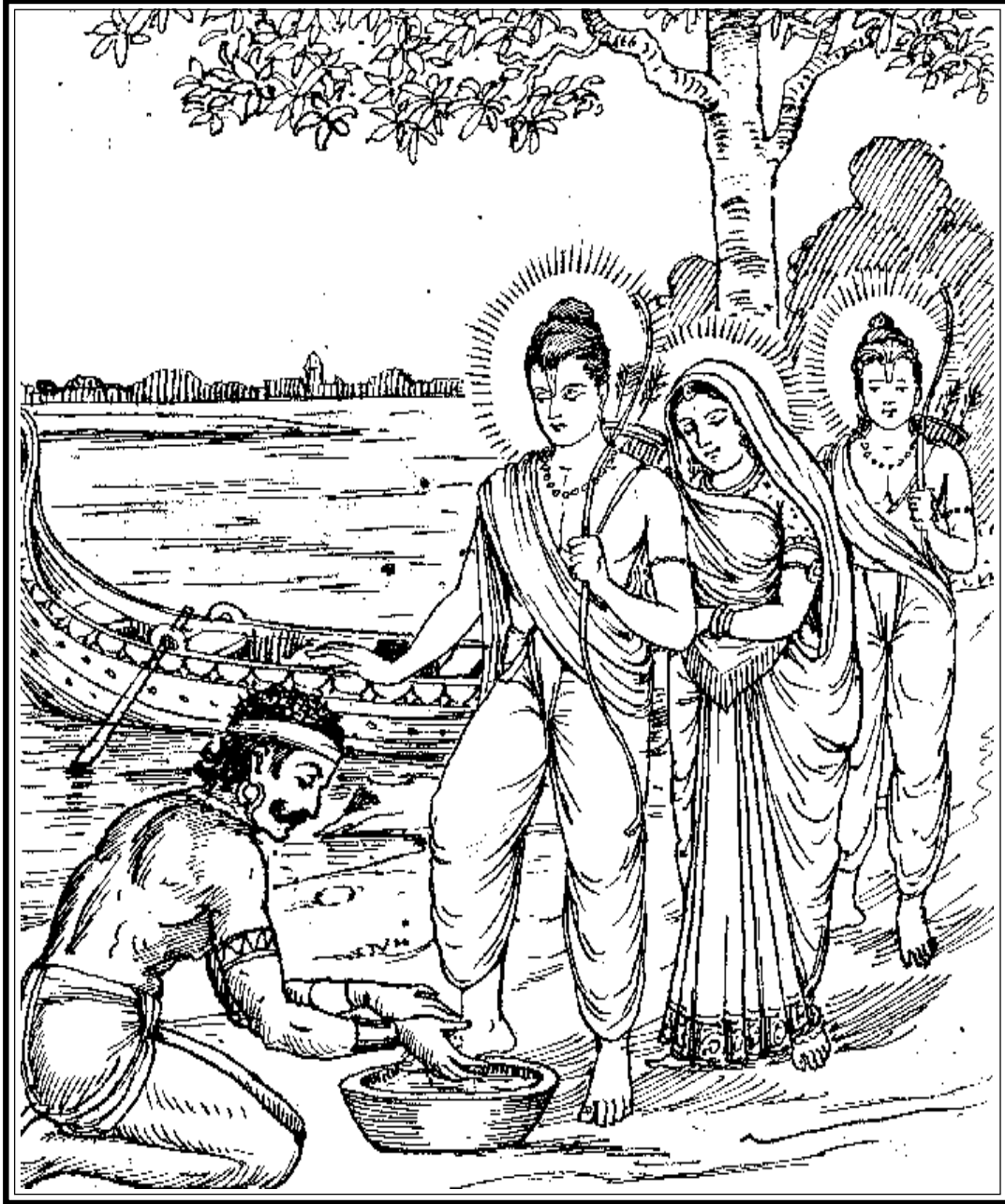
[PAUSE 12 FOR A THIRTY-DAY RECITATION]

इति श्रीमद्रामचरितमानसे सकलकलिकलुषविध्वंसने प्रथमः सोपानः समाप्तः ।

iti śrīmadrāmacaritamānase sakalakalikaluṣavidhvānsane prathamah sopānah samāptah.

Thus ends the first descent into the Mānasa lake of Śrī Rāma's exploits,
that eradicates all the impurities of the Kali age.

Kevaṭa Ke Bhāgya



अति आनंद उमगि अनुरागा । चरन सरोज पखारन लागा ॥

ॐ

Śrī Rāmacaritamānasa

(The Mānasa lake containing the exploits of Śrī Rāma)

Descent Two

(Ayodhyā-Kāṇḍa)

श्लोक

यस्याङ्गे च विभाति भूधरसुता देवापगा मस्तके
भाले बालविधुर्गले च गरलं यस्योरसि व्यालराट्।
सोऽयं भूतिविभूषणः सुरवरः सर्वाधिपः सर्वदा
शर्वः सर्वगतः शिवः शशिनिभः श्रीशङ्करः पातु माम् ॥ १ ॥

Śloka

yasyāṅke ca vibhāti bhūdharasutā devāpagā mastake
bhāle bālavidhurgale ca garalaṁ yasyorasi vyālarāṭ,
so'yaṁ bhūtivibhūṣaṇaḥ suravaraḥ sarvādhipaḥ sarvadā
śarvaḥ sarvagataḥ śivaḥ śaśinibhaḥ śrīśaṅkaraḥ pātu mām.1.

May He in whose lap shines forth the Daughter of the mountain-king, who carries the celestial stream on His head, on whose brow rests the crescent moon, whose throat holds poison and whose breast is the support of a huge serpent, and who is adorned by the ashes on His body, may that Chief of gods, the Lord of all, the Destroyer of the universe, the omnipresent Śiva, the moon-like Śaṅkara, ever protect me. (1)

प्रसन्नतां या न गताभिषेकतस्तथा न मम्ले वनवासदुःखतः।
मुखाम्बुजश्री रघुनन्दनस्य मे सदास्तु सा मञ्जुलमङ्गलप्रदा ॥ २ ॥
prasannatāṁ yā na gatābhiṣekatastathā na mamle vanavāsaduḥkhataḥ,
mukhāmbujaśrī raghunandanasya me sadāstu sā mañjulamaṅgalapradā.2.

May the splendour of Śrī Rāma's lotus-like face, which neither grew brighter at the prospect of His being installed on the throne of Ayodhyā nor was dimmed by the painful experience of exile in the woods, ever bring sweet felicity to me. (2)

नीलाम्बुजश्यामलकोमलाङ्गं सीतासमारोपितवामभागम्।
पाणौ महासायकचारुचापं नमामि रामं रघुवंशनाथम् ॥ ३ ॥

**nīlāmbujaśyāmalakomalāṅgaṁ sītāsamāropitavāmabhāgam,
pāṇau mahāsāyakacārucāpaṁ namāmi rāmaṁ raghuvaṁśanātham.3.**

I adore Śrī Rāma, the Lord of Raghu's race, whose limbs are as dark and soft as a blue lotus, who has Sītā enthroned on His left side and who holds in His hands a mighty arrow and a graceful bow. (3)

दो०— श्रीगुरु चरन सरोज रज निज मनु मुकुरु सुधारि।

बरनउँ रघुबर बिमल जसु जो दायकु फल चारि॥

**Do.: śrīguru carana saroja raja nija manu mukuru sudhāri,
baranaū raghubara bimala jasu jo dāyaku phala cāri.**

Cleansing the mirror of my mind with the dust from the lotus feet of the revered Guru, I sing Śrī Rāma's untarnished glory, that bestows the four rewards of human life.

चौ०— जब तें रामु ब्याहि घर आए। नित नव मंगल मोद बधाए॥
भुवन चारिदस भूधर भारी। सुकृत मेघ बरषहिं सुख बारी॥ १॥
रिधि सिधि संपति नदीं सुहाई। उमगि अवध अंबुधि कहूँ आई॥
मनिगन पुर नर नारि सुजाती। सुचि अमोल सुंदर सब भाँती॥ २॥
कहि न जाइ कछु नगर बिभूती। जनु एतनिअ बिरंचि करतूती॥
सब बिधि सब पुर लोग सुखारी। रामचंद मुख चंदु निहारी॥ ३॥
मुदित मातु सब सखीं सहेली। फलित बिलोकि मनोरथ बेली॥
राम रूपु गुन सीलु सुभाऊ। प्रमुदित होइ देखि सुनि राऊ॥ ४॥

**Cau.: jaba tẽ rāmu byāhi ghara āe, nita nava maṅgala moda badhāe.
bhuvana cāridasa bhūdhara bhārī, sukrta megha baraṣahī sukha bārī.1.
ridhi sidhi saṁpati nadī suhāī, umagi avadha āmbudhi kahū āī.
manigana pura nara nārī sujātī, suci amola suṁdara saba bhāī.2.
kahi na jāi kachu nagara bibhūtī, janu etania biraṁci karatūtī.
saba bidhi saba pura loga sukhārī, rāmacaṁda mukha caṁdu nihārī.3.
mudita mātu saba sakhī sahelī, phalita biloki manoratha belī.
rāma rūpu guna sīlu subhāū, pramudita hoi dekhi suni rāū.4.**

From the day Śrī Rāma returned home duly married, there was new festivity and jubilant music everyday. The fourteen spheres were like huge mountains on which clouds in the shape of meritorious deeds poured showers of joy. The water thus discharged formed into gorgeous rivers of affluence, success and prosperity, that rose in spate and flowed into the ocean of Ayodhyā. The men and women of the city were like jewels of a fine quality, bright, priceless and charming in everyway. The splendour of the capital was beyond description; it seemed as if the Creator's workmanship had been exhausted there. Gazing on the moon-like face of Śrī Rāmacandra the citizens were all happy in everyway. All the mothers with their companions and maids were delighted to see the creeper of their heart's desire bear fruit. The king was particularly enraptured when he saw or heard of Śrī Rāma's beauty, goodness, amiability and genial disposition. (1—4)

दो०— सब कें उर अभिलाषु अस कहहिं मनाइ महेसु।

आप अछत जुबराज पद रामहि देउ नरेसु॥ १॥

Do.: **saba kē ura abhilāṣu asa kahahī manāi mahesu,
āpa achata jubarāja pada rāmahi deu naresu.1.**

All cherished in their heart a common desire and said in their prayer to the great Lord Śiva, "Would that the king in his own life-time appointed Śrī Rāma as his regent." (1)

चौ०— एक समय सब सहित समाजा । राजसभाँ रघुराजु बिराजा ॥
सकल सुकृत मूरति नरनाहू । राम सुजसु सुनि अतिहि उछाहू ॥ १ ॥
नृप सब रहहि कृपा अभिलाषे । लोकप करहि प्रीति रुख राखें ॥
तिभुवन तीनि काल जग माहीं । भूरि भाग दसरथ सम नाहीं ॥ २ ॥
मंगलमूल रामु सुत जासू । जो कछु कहिअ थोर सब तासू ॥
रायँ सुभायँ मुकुरु कर लीन्हा । बदनु बिलोकि मुकुटु सम कीन्हा ॥ ३ ॥
श्रवन समीप भए सित केसा । मनहुँ जरठपनु अस उपदेसा ॥
नृप जुबराजु राम कहूँ देहू । जीवन जनम लाहु किन लेहू ॥ ४ ॥

Cau.: **ek samaya saba sahita samājā, rājasabhā raghurāju birājā.
sakala sukr̥ta mūrati naranāhū, rāma sujasu suni atihi uchāhū.1.
nṛpa saba rahahī kṛpā abhilāṣē, lokapa karahī prīti rukha rākhē.
tibhuvana tīni kāla jaga māhī, bhūri bhāga dasaratha sama nāhī.2.
maṅgalamūla rāmu suta jāsū, jo kachu kahia thora sabu tāsū.
rāyā subhāyā mukuru kara līnhā, badanu biloki mukuṭu sama kīnhā.3.
śravana samīpa bhae sita kesā, manahū jarathapanu asa upadesā.
nṛpa jubarāju rāma kahū dehū, jīvana janama lāhu kina lehū.4.**

One day the Chief of Raghus sat with all his court in the state assembly hall. Himself the embodiment of all virtues, the king was overjoyed to hear of Śrī Rāma's fair renown. Every monarch solicited his favour, and the very guardians of the world cultivated his friendship while respecting his wishes. In all the three spheres of the universe and in all time—past, present or future—none could be found so abundantly blessed as Daśaratha. Of him who had for his son Rāma, the root of all bliss, whatever might be said, would fall short of the truth. The king casually took a mirror in his hand and looking at his face in the mirror, set his crown straight. The hair beside his ears had turned grey; it seemed as if old age were whispering into his ears, "O king, make Rāma your regent and thereby realize the object of your life and birth in this world." (1—4)

दो०— यह बिचारु उर आनि नृप सुदिनु सुअवसरु पाइ ।
प्रेम पुलकि तन मुदित मन गुरहि सुनायउ जाइ ॥ २ ॥

Do.: **yaha bicāru ura āni nṛpa sudinu suavasaru pāi,
prema pulaki tana mudita mana gurahi sunāyau jāi.2.**

Entertaining this idea in his mind and finding an auspicious day and a suitable opportunity the king communicated it to his Guru (Vasiṣṭha) with his body thrilling over with emotion and his mind filled with rapture. (2)

चौ०— कहइ भुआलु सुनिअ मुनिनायक । भए राम सब बिधि सब लायक ॥
सेवक सचिव सकल पुरबासी । जे हमारे अरि मित्र उदासी ॥ १ ॥

सबहि रामु प्रिय जेहि बिधि मोही । प्रभु असीस जनु तनु धरि सोही ॥
 बिप्र सहित परिवार गोसाईं । करहिं छोहु सब रौरिहि नाई ॥ २ ॥
 जे गुर चरन रेनु सिर धरहीं । ते जनु सकल बिभव बस करहीं ॥
 मोहि सम यहु अनुभयउ न दूजें । सबु पायउ रज पावनि पूजें ॥ ३ ॥
 अब अभिलाषु एकु मन मोरें । पूजिहि नाथ अनुग्रह तोरें ॥
 मुनि प्रसन्न लखि सहज सनेहू । कहेउ नरेस रजायसु देहू ॥ ४ ॥

Cau.: kahai bhuālu sunia munināyaka, bhae rāma saba bidhi saba lāyaka.
 sevaka saciva sakala purabāsī, je hamāre ari mitra udāsī.1.
 sabahi rāmu priya jehi bidhi mohī, prabhu asīsa janu tanu dhari sohī.
 bipra sahita parivāra gosāī, karahī chohu saba raurihi nāī.2.
 je gura carana renu sira dharahī, te janu sakala bibhava basa karahī.
 mohi sama yahu anubhayau na dūjē, sabu pāyaū raja pāvani pūjē.3.
 aba abhilāṣu eku mana morē, pūjihi nātha anugraha torē.
 muni prasanna lakhi sahaja sanehū, kaheu naresa rajāyasu dehū.4.

Said the king, "Listen, O chief of sages: Rāma is now accomplished in everyway. Servants and ministers, nay, all the people of the city and others who are either my enemies or friends or neutrals, hold Rāma as dear as I do. It seems your benediction itself has incarnated in his lovely form. What more, my lord, all the Brāhmaṇas and their families cherish the same love for him as you do. Those who place on their head the dust from the Guru's feet acquire mastery as it were, over all fortune. No one has realized it as I have done; I have obtained everything by adoring the holy dust from your feet. Now there remains only one longing in my heart and that too will be realized by your grace, my lord." The sage was delighted to perceive his artless devotion and said, "O king, give me your commands." (1—4)

दो०— राजन राउर नामु जसु सब अभिमत दातार ।
 फल अनुगामी महिप मनि मन अभिलाषु तुम्हार ॥ ३ ॥

Do.: rājana rāura nāmu jasu saba abhimata dātāra,
 phala anugāmī mahipa mani mana abhilāṣu tumhāra.3.

"O king, your very name and glory grant all one's desires. The object of your heart's desire, O jewel of monarchs, is accomplished even before you entertain the desire." (3)

चौ०— सब बिधि गुरु प्रसन्न जियँ जानी । बोलेउ राउ रहँसि मृदु बानी ॥
 नाथ रामु करिअहिं जुबराजू । कहिअ कृपा करि करिअ समाजू ॥ १ ॥
 मोहि अछत यहु होइ उछाहू । लहहिं लोग सब लोचन लाहू ॥
 प्रभु प्रसाद सिव सबइ निबाहीं । यह लालसा एक मन माहीं ॥ २ ॥
 पुनि न सोच तनु रहउ कि जाऊ । जेहिं न होइ पाछें पछिताऊ ॥
 सुनि मुनि दसरथ बचन सुहाए । मंगल मोद मूल मन भाए ॥ ३ ॥
 सुनु नृप जासु बिमुख पछिताहीं । जासु भजन बिनु जरनि न जाहीं ॥
 भयउ तुम्हार तनय सोइ स्वामी । रामु पुनीत प्रेम अनुगामी ॥ ४ ॥

Cau.: saba bidhi guru prasanna jiyā jānī, boleu rāu rahāsi mṛdu bānī.
 nātha rāmu kariahī jubarājū, kahia kṛpā kari karia samājū.1.
 mohi achata yahu hoi uchāhū, lahaḥī loga saba locana lāhū.
 prabhu prasāda siva sabai nibāhī, yaha lālasā eka mana māhī.2.
 puni na soca tanu rahau ki jāū, jehī na hoi pāchē pachitāū.
 suni muni dasaratha bacanasuhāe, maṅgala moda mūla mana bhāe.3.
 sunu nṛpa jāsu bimukha pachitāhī, jāsu bhajana binu jarani na jāhī.
 bhayau tumhāra tanaya soi svāmī, rāmu punīta prema anugāmī.4.

When the king was assured in his heart of the Guru being so favourably disposed in everyway, he cheerfully said in gentle tones, "My lord, let Rāma be invested with regal powers; pray, command me so that necessary preparations may be set on foot. Let this happy event take place during my life-time so that all people may attain the reward of their eyesight. By the Lord's blessing Śiva has allowed everything to pass smoothly; this is the only longing that I have in my mind. Then I will not mind whether this body survives or not, so that I may not have to repent afterwards." The sage was pleased to hear these agreeable words of Daśaratha, which were the very fountain of felicity and joy. He said, "Listen, O king: aversion to Śrī Rāma makes one repent, while His adoration is the only means of soothing the agony of one's heart; nay, He follows like a shadow where there is unadulterated love; the same Lord Śrī Rāma has been born as a son to you." (1—4)

दो०— बेगि बिलंबु न करिअ नृप साजिअ सबुइ समाजु।

सुदिन सुमंगलु तबहिं जब रामु होहिं जुबराजु ॥ ४ ॥

Do.: begi bilambu na karia nṛpa sājia sabui samāju,
 sudina sumamṅgalu tabahī jaba rāmu hohī jubarāju.4.

"O king, let there be no delay, and make every preparation quickly. That day itself is auspicious and full of blessings, when Rāma it proclaimed regent." (4)

चौ०— मुदित महीपति मंदिर आए। सेवक सचिव सुमंत्रु बोलाए ॥
 कहि जयजीव सीस तिन्ह नाए। भूप सुमंगल बचन सुनाए ॥ १ ॥
 जाँ पाँचहि मत लागै नीका। करहु हरषि हियँ रामहि टीका ॥ २ ॥
 मंत्री मुदित सुनत प्रिय बानी। अभिमत बिरवँ परेउ जनु पानी ॥
 बिनती सचिव करहिं कर जोरी। जिअहु जगतपति बरिस करोरी ॥ ३ ॥
 जग मंगल भल काजु बिचारा। बेगिअ नाथ न लाइअ बारा ॥
 नृपहि मोदु सुनि सचिव सुभाषा। बढत बौँड जनु लही सुसाखा ॥ ४ ॥

Cau.: mudita mahīpati maṁdira āe, sevaka saciva sumantru bolāe.
 kahi jayajīva sīsa tinha nāe, bhūpa sumamṅgala bacana sunāe.1.
 jāū pācahi mata lāgai nīkā, karahu haraṣi hiyā rāmahi ṭīkā.2.
 maṁtrī mudita sunata priya bānī, abhimata biravā pareu janu pānī.
 binatī saciva karahī kara jorī, jahu jagatapati barisa karorī.3.
 jaga maṅgala bhala kāju bicārā, begia nātha na lāia bārā.
 nṛpahi modu suni saciva subhāṣā, baRhata baūRa janu lahī susākhā.4.

The king returned rejoicing to his palace and summoned his servants and counsellors including Sumantra. They bowed their heads saying, "Victory to you may

you live long;" and the king placed before them the most auspicious proposal. "If this proposal finds favour with you all, instal Śrī Rāma on the throne with a cheerful heart." The counsellors were glad to hear these agreeable words, which fell like a shower on the young plant of their desire. The ministers prayed with joined palms: "May you continue to live for millions of years, O sovereign of the world. You have thought out a good plan which is a source of happiness to the whole world; therefore, lord, make haste and lose no time." The king was pleased to hear the encouraging words of the ministers; it looked as if a growing creeper had obtained the support of a strong bough. (1—4)

दो०— कहेउ भूप मुनिराज कर जोड़ जोड़ आयसु होइ ।

राम राज अभिषेक हित बेगि करहु सोइ सोइ ॥ ५ ॥

Do.: kaheu bhūpa munirāja kara joi joi āyasu hoi,
rāma rāja abhiṣeka hita begi karahu soi soi.5.

Said the king, "Whatever orders the great sage Vasiṣṭha may be pleased to give in connection with Śrī Rāma's coronation should be promptly carried out." (5)

चौ०— हरषि मुनीस कहेउ मृदु बानी । आनहु सकल सुतीरथ पानी ॥

औषध मूल फूल फल पाना । कहे नाम गनि मंगल नाना ॥ १ ॥

चामर चरम बसन बहु भाँती । रोम पाट पट अगनित जाती ॥

मनिगन मंगल बस्तु अनेका । जो जग जोगु भूप अभिषेका ॥ २ ॥

बेद बिदित कहि सकल बिधाना । कहेउ रचहु पुर बिबिध बिताना ॥

सफल रसाल पूगफल केरा । रोपहु बीथिन्ह पुर चहुँ फेरा ॥ ३ ॥

रचहु मंजु मनि चौकें चारू । कहहु बनावन बेगि बजारू ॥

पूजहु गनपति गुर कुलदेवा । सब बिधि करहु भूमिसुर सेवा ॥ ४ ॥

Cau.: haraṣi munīsa kaheu mṛdu bānī, ānahu sakala sutīratha pānī.
auṣadha mūla phūla phala pānā, kahe nāma gani maṅgala nānā.1.
cāmara carama basana bahu bhāṭī, roma pāṭa paṭa aganita jāṭī.
manigana maṅgala bastu anekā, jo jaga jogu bhūpa abhiṣekā.2.
beda bidita kahi sakala bidhānā, kaheu racahu pura bibidha bitānā.
saphala rasāla pūgaphala kerā, ropahu bīthinha pura cahu pherā.3.
racahu maṁju mani caukē cārū, kahahu banāvana begi bajārū.
pūjahu ganapati gura kuladevā, saba bidhi karahu bhūmisura sevā.4.

The great sage Vasiṣṭha gladly said in soft accents, "Fetch water from all principal sacred places." And then he enumerated by name a number of auspicious objects such as herbs, roots, flowers, fruits, leaves, chowries, deerskins, and draperies of various kinds including countless varieties of woollen and silken textiles, jewels and numerous other articles of good omen which were considered useful in this world for the coronation of a king. Detailing all the procedure laid down in the Vedas he said, "Erect canopies of all sorts in the city and transplant in the streets on all sides trees of the mango, arecanut and plantain with fruits. Paint beautiful designs on the floors filling them with costly jewels and tell the people to decorate the bazar promptly. Worship Lord Gaṇeśa and your preceptor as well as the tutelary deity and render service in every form to the Brāhmaṇas, the very gods on earth." (1—4)

दो०— ध्वज पताक तोरन कलस सजहु तुरग रथ नाग ।

सिर धरि मुनिबर बचन सबु निज निज काजहिं लाग ॥ ६ ॥

Do.: dhvaja patāka torana kalasa sajahu turaga ratha nāga,
sira dhari munibara bacana sabu nija nija kājahī lāga.6.

“Prepare flags and banners, festal arches and vases as well as horses, chariots and elephants.” Bowing to these orders of the great sage (Vasiṣṭha) all concerned applied themselves to their own work.” (6)

चौ०— जो मुनीस जेहि आयसु दीन्हा । सो तेहिं काजु प्रथम जनु कीन्हा ॥
बिप्र साधु सुर पूजत राजा । करत राम हित मंगल काजा ॥ १ ॥
सुनत राम अभिषेक सुहावा । बाज गहागह अवध बधावा ॥
राम सीय तन सगुन जनाए । फरकहिं मंगल अंग सुहाए ॥ २ ॥
पुलकि सप्रेम परसपर कहहीं । भरत आगमनु सूचक अहहीं ॥
भए बहुत दिन अति अवसेरी । सगुन प्रतीति भेंट प्रिय केरी ॥ ३ ॥
भरत सरिस प्रिय को जग माहीं । इहइ सगुन फलु दूसर नाहीं ॥
रामहि बंधु सोच दिन राती । अंडन्हि कमठ हृदउ जेहि भाँती ॥ ४ ॥

Cau.: jo munīsa jehi āyasu dīnhā, so tehī kāju prathama janu kīnhā.
bipra sādhu sura pūjata rājā, karata rāma hita maṅgala kājā.1.
sunata rāma abhiṣeka suhāvā, bāja gahāgaha avadha badhāvā.
rāma sīya tana saguna janāe, pharakahī maṅgala aṅga suhāe.2.
pulaki saprema parasapara kahahī, bharata āgamanu sūcaka ahahī.
bhae bahuta dina ati avaserī, saguna pratīti bhēṭa priya kerī.3.
bharata sarisa priya ko jaga māhī, ihai saguna phalu dūsara nāhī.
rāmahi baṁdhu soca dina rāṭī, aṁḍanhi kamaṭha hṛdau jehi bhāṭī.4.

With whatever duty the great sage charged any man, the latter accomplished it so promptly as if it had been done by him beforehand. The king adored Brāhmaṇas, holy men and gods, and performed auspicious rites for the sake of Śrī Rāma's welfare. As soon as the delightful news of Śrī Rāma's installation reached the ears of the people, the whole of Ayodhyā resounded with festal music. Good omens manifested themselves in the person of Śrī Rāma and Sitā; Their graceful lucky limbs began to throb. Experiencing a thrill of joy they lovingly said to one another, “The omens prognosticate Bharata's return. Many days have passed and our heart longs to meet him. Auspicious omens assure us of our meeting with a beloved friend, and in this world there is no one so dear as Bharata; the good omens can thus have but one meaning.” Śrī Rāma anxiously remembered His half-brother (Bharata) day and night, even as a turtle has its heart fixed on its eggs. (1—4)

दो०— एहि अवसर मंगलु परम सुनि रहँसेउ रनिवासु ।

सोभत लखि बिधु बढत जनु बारिधि बीचि बिलासु ॥ ७ ॥

Do.: ehi avasara maṅgalu parama suni rahāseu ranivāsu,
sobhata lakhi bidhu baRhata janu bāridhi bīci bilāsu.7.

That very time the ladies of the palace were delighted to hear this most auspicious

news, even as the waves of the ocean commence their lovely sport on perceiving the waxing moon. (7)

चौ०— प्रथम जाइ जिन्ह बचन सुनाए । भूषन बसन भूरि तिन्ह पाए ॥
 प्रेम पुलकि तन मन अनुरागीं । मंगल कलस सजन सब लागीं ॥ १ ॥
 चौकें चारु सुमित्राँ पूरी । मनिमय बिबिध भाँति अति रूरी ॥
 आनंद मगन राम महतारी । दिए दान बहु बिप्र हँकारी ॥ २ ॥
 पूजीं ग्रामदेबि सुर नागा । कहेउ बहोरि देन बलिभागा ॥
 जेहि बिधि होइ राम कल्यानू । देहु दया करि सो बरदानू ॥ ३ ॥
 गावहिं मंगल कोकिलबयनीं । बिधुबदनीं मृगसावकनयनीं ॥ ४ ॥

Cau.: prathama jāi jinha bacana sunāe, bhūṣana basana bhūri tinha pāe.
 prema pulaki tana mana anurāgī, maṅgala kalasa sajana saba lāgī.1.
 caukē cāru sumitrā pūrī, manimaya bibidha bhāti ati rūri.
 ānāda magana rāma mahatārī, die dāna bahu bipra hākārī.2.
 pūjī grāmadebi sura nāgā, kaheu bhorī dena balibhāgā.
 jehi bidhi hoi rāma kalyānū, dehu dayā kari so baradānū.3.
 gāvahi maṅgala kokilabayani, bidhubadani mṛgasāvakanayani.4.

Those who broke the news first were richly rewarded with ornaments and costumes. With their body thrilling over with emotion and heart full of rapture all the queens started preparing festal vases. Queen Sumitrā painted with coloured meal lovely diagrams in various charming designs and filled them with jewels. Overwhelmed with delight Śrī Rāma's mother (Kausalyā) sent for the Brāhmaṇas and gave them gifts profusely. She worshipped female deities of the village and other gods and Nāgas and vowing them further offerings said to them, "In your mercy grant me a boon which may ensure Śrī Rāma's welfare." Moon-faced and fawn-eyed ladies sang festal strains in a voice as sweet as the notes of a cuckoo. (1—4)

दो०—राम राज अभिषेकु सुनि हियँ हरषे नर नारि ।
 लगे सुमंगल सजन सब बिधि अनुकूल बिचारि ॥ ८ ॥

Do.: rāma rāja abhiṣeku suni hiyā haraṣe nara nāri,
 lage sumaṅgala sajana saba bidhi anukūla bicāri.8.

Men and women rejoiced in their heart to hear of Śrī Rāma's installation on the throne; and thinking God to be favourably disposed towards them all began to make preparations. (8)

चौ०— तब नरनाहँ बसिष्ठु बोलाए । रामधाम सिख देन पठाए ॥
 गुर आगमनु सुनत रघुनाथा । द्वार आइ पद नायउ माथा ॥ १ ॥
 सादर अरघ देइ घर आने । सोरह भाँति पूजि सनमाने ॥
 गहे चरन सिय सहित बहोरी । बोले रामु कमल कर जोरी ॥ २ ॥
 सेवक सदन स्वामि आगमनू । मंगल मूल अमंगल दमनू ॥
 तदपि उचित जनु बोलि सप्रीती । पठइअ काज नाथ असि नीती ॥ ३ ॥
 प्रभुता तजि प्रभु कीन्ह सनेहू । भयउ पुनीत आजु यहू गेहू ॥
 आयसु होइ सो करौं गोसाई । सेवकु लहइ स्वामि सेवकाई ॥ ४ ॥

Cau.: **taba naranāhā bsiṣṭhu bolāe, rāmadhāma sikha dena paṭhāe.**
gura āgamanu sunata raghunāthā, dvāra āi pada nāyau māthā.1.
sādara aragha dei ghara āne, soraha bhāti pūji sanamāne.
gahe carana siya sahita bahori, bole rāmu kamala kara jori.2.
sevaka sadana svāmi āgamanū, maṅgala mūla amaṅgala damanū.
tadapi ucita janu boli sapriti, paṭhaia kāja nātha asi nīti.3.
prabhutā taji prabhu kīnha sanehū, bhayau punīta āju yahu gehū.
āyasu hoi so karaū gosāi, sevaku lahai svāmi sevakāi.4.

The king then called Vasiṣṭha and sent him to Śrī Rāma's apartments for tendering opportune advice. The moment the Lord of Raghus, Śrī Rāma, heard of the Guru's arrival, He repaired to the door and, bowed His head at his feet. Reverently offering him water to wash his hands with He ushered the sage and paid him honour by worshipping him in the sixteen prescribed modes.* Then clasping his feet with Sitā, Śrī Rāma spoke with His lotus palms joined, "A master's visit to his servant's house is the root of all blessings and a panacea for all evils; yet it would have been more fitting, my lord, for the master to have lovingly sent for the servant and charged him with a duty; for such is the right course. Since, however, my lord has laid aside his authority and showed his affection to me (by calling on me) my house has been hallowed today. I am ready to do what I am bid, holy sir; for a servant is benefited only by serving his master." (1—4)

दो०— सुनि सनेह साने बचन मुनि रघुबरहि प्रसंस।

राम कस न तुम्ह कहहु अस हंस बंस अवतंस॥ ९ ॥

Do.: **sunī sanēha sāne bacana muni raghubarāhi prasaṁsa,**
rāma kasa na tumha kahahu asa haṁsa baṁsa avataṁsa.9.

On hearing these words, steeped in affection as they were, the sage applauded the Chief of Raghus, Śrī Rāma, and said, "It is but meet, O Rāma, that you should say so, the ornament of the solar race that you are." (9)

चौ०— बरनि राम गुन सीलु सुभाऊ। बोले प्रेम पुलकि मुनिराऊ॥
 भूप सजेउ अभिषेक समाजू। चाहत देन तुम्हहि जुबराजू॥ १ ॥
 राम करहु सब संजम आजू। जौं बिधि कुसल निबाहै काजू॥
 गुरु सिख देइ राय पहिं गयऊ। राम हृदयँ अस बिसमउ भयऊ॥ २ ॥
 जनमे एक संग सब भाई। भोजन सयन केलि लरिकाई॥
 करनबेध उपबीत बिआहा। संग संग सब भए उछाहा॥ ३ ॥
 बिमल बंस यहु अनुचित एकू। बंधु बिहाइ बड़ेहि अभिषेकू॥
 प्रभु सप्रेम पछितानि सुहाई। हरउ भगत मन कै कुटिलाई॥ ४ ॥

Cau.: **barani rāma guna sīlu subhāū, bole prema pulaki muniṛāū.**
bhūpa sajeu abhiṣeka samājū, cāhata dena tumhahi jubarājū.1.

* The sixteen modes of worship prescribed in Tantric works consist in offering the following:—(1) Āsana (seat), (2) Pādya (water for washing the feet), (3) Arghya (water for washing the hands), (4) Ācamaniya (water to drink), (5) Snāniya (water for ablution), (6) Gandha (sandal-paste), (7) Vastra (raiment), (8) Puṣpa (flowers), (9) Dhūpa (burning incense), (10) Dīpa (light), (11) Naivedya (food), (12) Ācamaniya (water for rinsing the mouth), (13) Tāmbūla (betel-leaves), (14) Dakṣiṇā (a gift in coins), (15) Pradakṣiṇā (circumambulation), and (16) Nirājana (waving lights).

rāma karahu saba saṁjama ajū, jaū bidhi kusala nibāhai kājū.
 guru sikha dei rāya pahī gayaū, rāma hṛdayā asa bisamau bhayaū.2.
 janame eka saṁga saba bhāī, bhojana sayana keli larikāī.
 karanabedha upabīta biāhā, saṁga saṁga saba bhae uchāhā.3.
 bimala baṁsa yahu anucita ekū, baṁdhu bihāī baRehi abhiṣekū.
 prabhu saprema pachitāni suhāī, harau bhagata mana kai kuṭilāī.4.

Extolling Śrī Rāma's goodness, amiability and noble disposition, the lord of sages, Vasiṣṭha, said, thrilling over with emotion, "The king has made preparations for the installation ceremony; he would invest You with regal powers. Rāma, You should observe religious austerity today so that God may bring this affair to a happy conclusion." Having admonished Him in this way the Guru returned to the king; while Śrī Rāma felt uneasy in His heart and said to Himself, "My brothers and myself were all born together and together have we dined, slept and played in our childhood; the piercing of our ear-lobes, (one of the sixteen sacraments incumbent on a Hindu), our investiture with the sacred thread, wedding and all other ceremonies have been gone through together. The only unseemly practice in this spotless line is that the eldest should be installed on the throne to the exclusion of his younger brothers." May this loving and graceful expression of regret on the part of the Lord drive away all crookedness from the mind of His devotees. (1—4)

दो०— तेहि अवसर आए लखन मगन प्रेम आनंद।

सनमाने प्रिय बचन कहि रघुकुल कैरव चंद॥ १० ॥

Do.: **tehi avasara āe lakhana magana prema ānaṁda,**
sanamāne priya bacana kahi raghukula kairava caṁda.10.

On that very occasion came Lakṣmaṇa steeped in love and rapture; Śrī Rāma, who delighted Raghu's race even as the moon delights a lily flower, greeted him with endearing words. (10)

चौ०— बाजहिं बाजने बिबिध बिधाना। पुर प्रमोदु नहिं जाइ बखाना॥

भरत आगमनु सकल मनावहिं। आवहुं बेगि नयन फलु पावहिं॥ १ ॥

हाट बाट घर गलीं अथाई। कहहिं परसपर लोग लोगाई॥

कालि लगन भलि केतिक बारा। पूजिहि बिधि अभिलाषु हमारा॥ २ ॥

कनक सिंघासन सीय समेता। बैठहिं रामु होइ चित चेता॥

सकल कहहिं कब होइहि काली। बिघन मनावहिं देव कुचाली॥ ३ ॥

तिन्हहि सोहाइ न अवध बधावा। चोरहि चंदिनि राति न भावा॥

सारद बोलि बिनय सुर करहीं। बारहिं बार पाय लै परहीं॥ ४ ॥

Cau.: **bājahī bājane bibidh bidhānā, pura pramodu nahī jāi bakhānā.**
bharata āgamanu sakala manāvahī, āvahū begi nayana phalu pāvahī.1.
hāṭa bāṭa ghara galī āthāī, kahaṭi parasapara loga logāī.
kāli lagana bhali ketika bārā, pūjihi bidhi abhilāṣu hamārā.2.
kanaka siṁghāsana sīya sametā, baiṭhahī rāmu hoi cita cetā.
sakala kahaṭi kaba hoihi kālī, bighana manāvahī deva kucālī.3.
tinahi sohāi na avadha badhāvā, corahi caṁdini rāti na bhāvā.
sārada boli binaya sura karahī, bārāṭi bāra pāya lai parahī.4.

There was a sound of music of various kinds, and the rejoicing in the city was beyond words. All prayed for Bharata's return (from his maternal uncle's) and said to one another, "Would that Bharata came with expedition and obtained the reward of his eyes." In every bazar, street, house, lane and place of resort men and women talked to one another, "When will that blessed hour start tomorrow; during which God will fulfil our desire, when with Sītā beside Him Śrī Rāma will take His seat on the throne of gold and when the object of our desire will be accomplished?" They all said, "When will the morrow come?" While the wicked gods prayed that some trouble might brew in the meantime. The rejoicing that was going on in Ayodhyā did not please them even as a moonlit night is not liked by a thief. Invoking Śārādā the gods supplicated her and laying hold of her feet fell at them again and again. (1—4)

दो०— बिपति हमारि बिलोकि बड़ि मातु करिअ सोइ आजु ।

रामु जाहिं बन राजु तजि होइ सकल सुरकाजु ॥ ११ ॥

Do.: bipati hamāri biloki baRi mātu karia soi āju,
rāmu jāhī bana rāju taji hoi sakala surakāju.11.

"Perceiving our grave calamity, O Mother, manipulate things in such a way today that Śrī Rāma may retire into the forest, relinquishing His throne, and the object of us immortals may be wholly accomplished." (11)

चौ०— सुनि सुर बिनय ठाढ़ि पछिताती । भइउँ सरोज बिपिन हिमराती ॥
देखि देव पुनि कहहिं निहोरी । मातु तोहि नहिं थोरिउ खोरी ॥ १ ॥
बिसमय हरष रहित रघुराऊ । तुम्ह जानहु सब राम प्रभाऊ ॥
जीव करम बस सुख दुख भागी । जाइअ अवध देवहित लागी ॥ २ ॥
बार बार गहि चरन सँकोची । चली बिचारि बिबुध मति पोची ॥
ऊँच निवासु नीचि करतूती । देखि न सकहिं पराइ बिभूती ॥ ३ ॥
आगिल काजु बिचारि बहोरी । करिहहिं चाह कुसल कबि मोरी ॥
हरषि हृदयँ दसरथ पुर आई । जनु ग्रह दसा दुसह दुखदाई ॥ ४ ॥

Cau.: suni sura binaya ṭhāRhi pachitātī, bhaiū saroja bipina himarātī.
dekhi deva puni kahahī nihorī, mātu tohi nahī thorī.1.
bisamaya haraṣa rahita raghuraū, tumha jānahu saba rāma prabhāū.
jīva karama basa sukha dukhabhāgī, jāia avadha devahita lāgī.2.
bāra bāra gahi carana sākcō, calī bicāri bibudha mati pocī.
ūca nivāsu nīci karatūtī, dekhi na sakahī parāi bibhūtī.3.
āgila kāju bicāri bahorī, karihahī cāha kusala kabi morī.
haraṣi hrdayā dasaratha pura āi, janu graha dasā dusaha dukhadāi.4.

Hearing this prayer of the divinities goddess Śārādā stood still and was grieved at the thought that she was going to play the same role with reference to the people of Ayodhyā as a wintry night does with respect to a bed of lotuses. Seeing her downcast the gods spoke again in a suppliant tone, "Mother, not the least blame will attach to you; for the Lord of Raghus is above sorrow and joy alike. You are fully acquainted with Śrī Rāma's glory. As for the people, every embodied soul is subject to pleasure and pain according to its fate. Therefore, you should go to Ayodhyā for the good of the celestials."

Clasping her feet again and again they exerted great pressure on her till she yielded and set out, considering the gods as mean-minded. She said to herself, "Though their abode is on high, their doings are mean; they cannot see others prosperity." Again, reflecting on the role she was destined to perform in the days to come, when worthy poets would seek her favour, she came with a cheerful heart to the capital of Daśaratha like the intolerably evil influence of a planet. (1—4)

दो०— नामु मंथरा मंदमति चेरी कैकड़ केरि।
अजस पेटारी ताहि करि गई गिरा मति फेरि॥ १२ ॥

Do.: nāmu maṁtharā maṁdamati cerī kaikai kerī,
ajasa peṭārī tāhi karī gaī girā mati pheri.12.

Now Kaikeyī (Bharata's mother) had a dull-witted servant-maid, Mantharā by name; having perverted her reason and making her a receptacle of ill-repute, the goddess of speech returned to her abode. (12)

चौ०— दीख मंथरा नगरु बनावा। मंजुल मंगल बाज बधावा॥
पूछेसि लोगन्ह काह उछाहू। राम तिलकु सुनि भा उर दाहू॥ १ ॥
करइ बिचारु कुबुद्धि कुजाती। होइ अकाजु कवनि बिधि राती॥
देखि लागि मधु कुटिल किराती। जिमि गवँ तकड़ लेउँ केहि भाँती॥ २ ॥
भरत मातु पहिँ गइ बिलखानी। का अनमनि हसि कह हँसि रानी॥
ऊतरु देइ न लेइ उसासू। नारि चरित करि ढारइ आँसू॥ ३ ॥
हँसि कह रानि गालु बड़ तोरें। दीन्ह लखन सिख अस मन मोरें॥
तबहुँ न बोल चेरि बड़ि पापिनि। छाड़इ स्वास कारि जनु साँपिनि॥ ४ ॥

Cau.: dīkha maṁtharā nagaru banāvā, maṁjula maṁgala bāja badhāvā.
pūchesi loganha kāha uchāhū, rāma tilaku suni bhā ura dāhū.1.
karai bicāru kubuddhi kujātī, hoi akāju kavani bidhi rātī.
dekhi lāgi madhu kuṭila kirātī, jimi gavā takai leū kehi bhātī.2.
bharata mātu pahī gai bilakhānī, kā anamani hasi kaha hāsi rānī.
ūtaru dei na lei usāsū, nāri carita kari ḍhārai āsū.3.
hāsi kaha rāni gālu baRa torē, dīnha lakhana sikha asa mana morē.
tabahū na bola ceri baRi pāpini, chāRai svāsa kāri janu sāpini.4.

Mantharā saw the city decorated and festal music melodiously playing; she, therefore, asked the people, "What is all this rejoicing about?" When she heard of Śrī Rāma's coming installation, she felt distressed in her heart. That evil-minded and low-born woman pondered how mischief might be created overnight, even as a wily Bhīla woman who has seen a honeycomb hanging from a tree schemes how to get hold of the honey. Pulling a long face she approached Bharata's mother. "What makes you look so grave?" the queen smilingly asked. She made no answer, but only heaved deep sigh, and adopting the way of women shed crocodile tears. Said the queen laughing, "You are a most saucy girl; what I suspect, therefore, is that Lakṣmaṇa has taught you a lesson." Even then the most wicked servant-maid would not speak and merely hissed like a black cobra. (1—4)

दो०— सभय रानि कह कहसि किन कुसल रामु महिपालु ।

लखनु भरतु रिपुदमनु सुनि भा कुबरी उर सालु ॥ १३ ॥

Do.: **sabhaya rāni kaha kahasi kina kusala rāmu mahipālu,**
lakhanu bharatu ripudamanu suni bhā kubarī ura sālu.13.

Apprehensive of misfortune as she was, the queen said to her, “How is it that you do not speak? I hope Rāma and his royal father, Lakṣmaṇa, Bharata and Ripudamana (Śatrughna) are all well?” The hump backed woman (Mantharā) was pained at heart to hear these words. (13)

चौ०— कत सिख देइ हमहि कोउ माई । गालु करब केहि कर बलु पाई ॥

रामहि छाड़ि कुसल केहि आजू । जेहि जनेसु देइ जुबराजू ॥ १ ॥

भयउ कौसिलहि बिधि अति दाहिन । देखत गरब रहत उर नाहिन ॥

देखहु कस न जाइ सब सोभा । जो अवलोकि मोर मनु छोभा ॥ २ ॥

पूतु बिदेस न सोचु तुम्हारे । जानति हहु बस नाहु हमारे ॥

नीद बहुत प्रिय सेज तुराई । लखहु न भूप कपट चतुराई ॥ ३ ॥

सुनि प्रिय बचन मलिन मनु जानी । झुकी रानि अब रहु अरगानी ॥

पुनि अस कबहुँ कहसि घरफोरी । तब धरि जीभ कढ़ावउँ तोरी ॥ ४ ॥

Cau.: **kata sikha dei hamahi kou māi, gālu karaba kehi kara balu pāi.**
rāmahi chāRi kusala kehi ājū, jehi janesu dei jubarājū.1.
bhayau kausilahi bidhi ati dāhina, dekhata garaba rahata ura nāhina.
dekhamu kasa na jāi saba sobhā, jo avaloki mora manu chobhā.2.
pūtu bidesa na socu tumhārē, jānati hahu basa nāhu hamārē.
nīda bahuta priya seja turāi, lakhahu na bhūpa kapaṭa caturāi.3.
sunī priya bacana malina manu jānī, jhukī rāni aba rahu aragānī.
puni asa kabahū kahasi gharaphorī, taba dhari jībha kaRhāvaū torī.4.

“Why should anyone, O mother, give me a lesson? And on whose strength shall I be cheeky? Who is happy today, except Rāma, whom the king is going to invest with regal powers? Providence has turned most favourable to Kausalyā; seeing this she cannot contain the pride of her bosom. Why not go and see for yourself all the splendour, the sight of which has agitated my mind? Your son is away; while you are complacent under the notion that your lord is under your thumb. You are excessively fond of sleeping on a cushioned bed and are unable to detect the deceitful cunning of the king.” Hearing these affectionate words, yet knowing her malicious mind the queen angrily said, “Keep quiet now. If you ever speak thus again, expert as you are in sowing seeds of discord in a family, I will have your tongue pulled out.” (1—4)

दो०— काने खोरे कूबरे कुटिल कुचाली जानि ।

तिय बिसेषि पुनि चेरि कहि भरतमातु मुसुकानि ॥ १४ ॥

Do.: **kāne khore kūbare kuṭila kucālī jāni,**
tiya biseṣi puni ceri kahi bharatamātu musukāni.14.

“The one-eyed, the lame and the hump-backed, know these to be perverse and

wicked, more so if they come of women folk and particularly those belonging to the menial class!" said Bharata's mother and smiled. (14)

चौ०— प्रियबादिनि सिख दीन्हिउँ तोही । सपनेहुँ तो पर कोपु न मोही ॥
 सुदिनु सुमंगल दायकु सोई । तोर कहा फुर जेहि दिन होई ॥ १ ॥
 जेठ स्वामि सेवक लघु भाई । यह दिनकर कुल रीति सुहाई ॥
 राम तिलकु जौं साँचेहुँ काली । देउँ मागु मन भावत आली ॥ २ ॥
 कौसल्या सम सब महतारी । रामहि सहज सुभायँ पिआरी ॥
 मो पर करहिं सनेहु बिसेषी । मैं करि प्रीति परीछा देखी ॥ ३ ॥
 जौं बिधि जनमु देइ करि छोहू । होहुँ राम सिय पूत पुतोहू ॥
 प्रान तें अधिक रामु प्रिय मोरें । तिन्ह कें तिलक छोभु कस तोरें ॥ ४ ॥

Cau.: priyabādinī sikha dīnhiū tohī, sapanehū to para kopu na mohī.
 sudinu sumangala dāyaku soī, tora kahā phura jehi dina hoī.1.
 jeṭha svāmi sevaka laghu bhāī, yaha dinakara kula rīti suhāī.
 rāma tilaku jāū sācehū kālī, deū māgu mana bhāvata ālī.2.
 kausalyā sama saba mahatārī, rāmahi sahaja subhāyā piārī.
 mo para karahī sanehu biseṣī, maī kari prīti parīchā dekhī.3.
 jāū bidhi janamu dei kari chohū, hohū rāma siya pūta putohū.
 prāna tē adhika rāmu priya morē, tinha kē tilaka chobhu kasa torē.4.

"O sweet-tongued one, I have said all this to you by way of advice; otherwise I cannot even dream of being angry with you. That day alone will be auspicious and a bestower of good fortune, when your words will come to be true. The eldest brother should be the lord and the younger ones his servants: such is the blessed custom prevailing in the solar race. If Śrī Rāma's coronation is really taking place tomorrow, ask of me, my friend, what pleases your mind and I will grant it. By his innate disposition Rāma loves all his mothers as dearly as Kausalyā. He is particularly fond of me; I have had occasions to test his love. Should God in His mercy vouchsafe to me a human birth again, may Rāma and Sītā be my son and daughter-in-law respectively. Rāma is dearer to me than life; how is it that you have got perturbed at the news of his coronation?" (1—4)

दो०— भरत सपथ तोहि सत्य कहु परिहरि कपट दुराउ ।
 हरष समय बिसमउ करसि कारन मोहि सुनाउ ॥ १५ ॥

Do.: bharata sapatha tohi satya kahu parihari kapaṭa durāu,
 haraṣa samaya bisamau karasi kārana mohi sunāu.15.

"I adjure you in Bharata's name to tell me the truth putting away all deceit and reservation. Let me know the reason why you should grieve on an occasion of rejoicing." (15)

चौ०— एकहिं बार आस सब पूजी । अब कछु कहब जीभ करि दूजी ॥
 फोरै जोगु कपारु अभागा । भलेउ कहत दुख रउरेहि लागा ॥ १ ॥
 कहहिं झूठि फुरि बात बनाई । ते प्रिय तुम्हहि करुइ मैं माई ॥
 हमहुँ कहबि अब ठकुरसोहाती । नाहिं त मौन रहब दिनु राती ॥ २ ॥

करि कुरूप बिधि परबस कीन्हा । बवा सो लुनिअ लहिअ जो दीन्हा ॥
 कोउ नृप होउ हमहि का हानी । चेरि छाड़ि अब होब कि रानी ॥ ३ ॥
 जारै जोगु सुभाउ हमारा । अनभल देखि न जाइ तुम्हारा ॥
 तातें कछुक बात अनुसारी । छमिअ देबि बड़ि चूक हमारी ॥ ४ ॥

Cau.: *ekahī bāra āsa saba pūjī, aba kachu kahaba jībha kari dūjī.*
phorai jogu kapāru abhāgā, bhaleu kahata dukha raurehi lāgā.1.
kahahī jhūṭhi phuri bāta banāī, te priya tumhahi karui maī māī.
hamahū kahabi aba ṭhakurasohātī, nāhī ta mauna rahaba dinu rātī.2.
kari kurūpa bidhi parabasa kīnhā, bavā so lunia lahia jo dīnhā.
kou nrpa hou hamahi kā hānī, ceri chārī aba hoba ki rānī.3.
jārai jogu subhāu hamārā, anabhala dekhi na jāi tumhārā.
tātē kachuka bāta anusārī, chamia debi baRī cūka hamārī.4.

“I have had all my ambitions fulfilled as a result of my speaking only once; I shall now speak again with another tongue. My wretched head surely deserves to be smashed since you get offended even at my well-meaning words. Those alone who speak unctuous words, minding not what is true and what is false, are your favourites, while I am disagreeable to you. From this day onward I too will utter only that which is palatable to my mistress, or else will keep mum all the twenty-four hours. God has given me a misshapen body and made me dependent on others; one must reap as one has sown and must get what one has given. Whoever may be the ruler, I lose nothing thereby; for shall I cease to be a servant and become a queen now? Damnable is my nature in that I cannot bear to see harm come to you. That is why I just broached the topic. But it was a great blunder on my part; therefore, pardon me, O venerable lady.” (1—4)

दो०— गूढ़ कपट प्रिय बचन सुनि तीय अधरबुधि रानि ।

सुरमाया बस बैरिनिहि सुहृद जानि पतिआनि ॥ १६ ॥

Do.: *gūRha kapaṭa priya bacana suni tīya adharabudhi rāni,*
suramāyā basa bairinihi suhṛda jāni patiāni.16.

Hearing these pregnant and agreeable deceitful words, the queen, who was a woman with an unstable mind and was dominated by the celestial Māyā, reposed her faith in an enemy mistaking her for a friend. (16)

चौ०— सादर पुनि पुनि पूँछति ओही । सबरी गान मृगी जनु मोही ॥
 तसि मति फिरी अहड़ जसि भाबी । रहसी चेरि घात जनु फाबी ॥ १ ॥
 तुम्ह पूँछहु मैं कहत डेराऊँ । धरेहु मोर घरफोरी नाऊँ ॥
 सजि प्रतीति बहुबिधि गढ़ि छोली । अवध साढ़साती तब बोली ॥ २ ॥
 प्रिय सिय रामु कहा तुम्ह रानी । रामहि तुम्ह प्रिय सो फुरि बानी ॥
 रहा प्रथम अब ते दिन बीते । समउ फिरें रिपु होहिं पिरीते ॥ ३ ॥
 भानु कमल कुल पोषनिहारा । बिनु जल जारि करइ सोइ छारा ॥
 जरि तुम्हारि चह सवति उखारी । रूँधहु करि उपाउ बर बारी ॥ ४ ॥

Cau.: sādara puni puni pūchati ohī, sabarī gāna mṛgī janu mohī.
 tasi mati phirī ahai jasi bhābī, rahasī ceri ghāta janu phābī.1.
 tumha pūchahu mai kahataḍerāū, dharehu mora gharaphorī nāū.
 saji pratīti bahubidhi gaRhi cholī, avadha sārhasātī taba bolī.2.
 priya siya rāmu kahā tumha rānī, rāmahi tumha priya so phuri bānī.
 rahā prathama aba te dina bīte, samau phirē ripu hohī pirīte.3.
 bhānu kamala kula poṣanihārā, binu jala jāri karai soi chārā.
 jari tumhāri caha savati ukhārī, rūdhahu kari upāu bara bārī.4.

Again and again the queen politely questioned Mantharā, hyptonized as she was by the latter's guileful words like a doe fascinated by the music of a Bhīla woman. Her mind was changed according to the decree of fate and the servant-maid was pleased to find her plan succeed. She replied, "While you persist in questioning me, I am afraid to open my lips, since you have given me the name of a feud creator in the family." Thus working up the queen's faith and manipulating her according to her own liking in everyway, Mantharā, who spelt disaster for Ayodhyā like the evil influence exerted by the planet Saturn for a period of seven and a half years (according to Indian Astrology), then spoke, "You said just now, O queen, that Sītā and Rāma were dear to you and that you had endeared yourself to Rāma; this assertion of yours is true. This is, however, a thing of the past; those days have now gone by. When the tide turns even friend become foes. The sun fosters the family of lotuses; but in the absence of water it burns them to ashes. Your co-wife (Kausalyā) would strike at your very root; protect it by means of a good fence in the form of a remedy. (1—4)

दो०— तुम्हहि न सोचु सोहाग बल निज बस जानहु राउ ।

मन मलीन मुह मीठ नृपु राउर सरल सुभाउ ॥ १७ ॥

Do.: tumhahi na socu sohāga bala nija basa jānahu rāu,
 mana malīna muha mīṭha nṛpu rāura sarala subhāu.17.

"You are free from anxiety on the strength of your husband's love and know him to be under your sway. The king, however, is malicious of mind, though sweet of tongue; while you possess a guileless nature." (17)

चौ०— चतुर गँभीर राम महतारी । बीचु पाइ निज बात सँवारी ॥
 पठए भरतु भूप ननिअउरें । राम मातु मत जानब रउरें ॥ १ ॥
 सेवहिं सकल सवति मोहि नीकें । गरबित भरत मातु बल पी कें ॥
 सालु तुम्हार कौसिलहि माई । कपट चतुर नहिं होइ जनाई ॥ २ ॥
 राजहि तुम्ह पर प्रेमु बिसेषी । सवति सुभाउ सकइ नहिं देखी ॥
 रचि प्रपंचु भूपहि अपनाई । राम तिलक हित लगन धराई ॥ ३ ॥
 यह कुल उचित राम कहूँ टीका । सबहि सोहाइ मोहि सुठि नीका ॥
 आगिलि बात समुझि डरु मोही । देउ दैउ फिरि सो फलु ओही ॥ ४ ॥

Cau.: catura gābhīra rāma mahatārī, bīcu pāi nija bāta sāvārī.
 paṭhae bharatu bhūpa naniaurē, rāma mātu mata jānaba raurē.1.
 sevahī sakala savati mohi nīkē, garabita bharata mātu bala pī kē.
 sālu tumhāra kausilahi māi, kapaṭa catura nahī hoi janāi.2.

rājahi tumha para premu biseṣī, savati subhāu sakai nahī dekhī.
 raci prapaṁcu bhūpahi apanāi, rāma tilaka hita lagana dharāi.3.
 yaha kula ucita rāma kahū ṭikā, sabahi sohāi mohi suṭhi nīkā.
 āgili bāta samujhi ḍaru mohī, deu daiu phiri so phalu ohī.4.

“Rāma’s mother (Kausalyā) is clever and deep; finding a suitable opportunity she has turned it to account. You must know it is at the suggestion of Rāma’s mother that the king has sent away Bharata to his maternal grandfather’s. She says to herself, “All my other co-wives serve me well, only Bharata’s mother (yourself) is proud, because of her influence with her lord. It is therefore, O mother, that you rankle in Kausalyā’s heart; but she is too crafty to disclose her mind. The king is particularly fond of you; but due to the jealousy to which a co-wife is naturally subject, Kausalyā cannot tolerate it. That is why by resorting to machination and winning over the king she has prevailed on him to fix a date for Rāma’s installation on the throne. The coronation of Rāma is in accord with the traditions of the family; it is liked by all and is quite to my taste. I, however, shudder to think of the consequences; may heaven so ordain that the mischief may recoil on her own head.” (1—4)

दो०— रचि पचि कोटिक कुटिलपन कीन्हिसि कपट प्रबोधु ।

कहिसि कथा सत सवति कै जेहि बिधि बाढ़ बिरोधु ॥ १८ ॥

Do.: raci paci koṭika kuṭilapana kīnhesi kapaṭa prabodhu,
 kahisi kathā sata savati kai jehi bidhi bāRha birodhu.18.

Inventing and injecting many a mischievous formula Mantharā put the queen of the scent and told her a hundred and one stories of co-wives so as to foment her jealousy. (18)

चौ०— भावी बस प्रतीति उर आई । पूँछ रानि पुनि सपथ देवाई ॥

का पूँछहु तुम्ह अबहुँ न जाना । निज हित अनहित पसु पहिचाना ॥ १ ॥

भयउ पाखु दिन सजत समाजू । तुम्ह पाई सुधि मोहि सन आजू ॥

खाइअ पहिरिअ राज तुम्हारे । सत्य कहें नहिं दोषु हमारे ॥ २ ॥

जौं असत्य कछु कहब बनाई । तौ बिधि देइहि हमहि सजाई ॥

रामहि तिलक कालि जौं भयऊ । तुम्ह कहूँ बिपति बीजु बिधि बयऊ ॥ ३ ॥

रेख खँचाइ कहउँ बलु भाषी । भामिनि भइहु दूध कइ माखी ॥

जौं सुत सहित करहु सेवकाई । तौ घर रहहु न आन उपाई ॥ ४ ॥

Cau.: bhāvī basa pratīti ura āi, pū̃cha rāni puni sapatha devāi.
 kā pū̃chahu tumha abahū na jānā, nija hita anahita pasu pahicānā.1.
 bhayau pākhu dina sajata samājū, tumha pāi sudhi mohi sana ājū.
 khāia pahiria rāja tumhārē, satya kahē nahī doṣu hamārē.2.
 jāū asatya kachu kahaba banāi, tau bidhi deihi hamahi sajāi.
 rāmahi tilaka kāli jāū bhayaū, tumha kahū bipati bīju bidhi bayaū.3.
 rekha khācāi kahaū balu bhāṣī, bhāmini bhaihu dūdhā kai mākhī.
 jāū suta sahita karahu sevakāi, tau ghara rahahu na āna upāi.4.

As fate would have it, the queen felt assured in her heart of Mantharā’s fidelity;

adjuring her by her own life she questioned Mantharā once more, "What is it that you inquire about? It is strange that you should not understand things even now! Even a quadruped knows what is good or bad for it. Preparations have been going on for the last fortnight; while you have got the news from me today. I get food and clothing under your tutelage; hence I cannot be blamed for speaking the truth. If I tell a lie giving it the colour of truth, God will punish me for the same. Should Rāma's coronation take place tomorrow, God will have sown the seed of adversity for you. I swear and tell you most emphatically, O lady, that you have been discarded now as a fly from a cup of milk. If you and your son accept the role of servants, then alone you will be allowed to stay in the house; and in no other circumstance." (1—4)

दो०— कद्रूँ बिनतहि दीन्ह दुखु तुम्हहि कौसिलाँ देब ।
भरतु बंदिगृह सेइहहिं लखनु राम के नेब ॥ १९ ॥

Do.: **kadrū̃ binatahi dīnha dukhu tumhahi kausilā̃ deba,**
bharatu baṁdigr̥ha seihaḥĩ lakhanu rāma ke neba.19.

"Kadrū (the progenitress of the serpent race) persecuted her co-wife Vinatā* coronation; so will Kausalyā tyrannize over you. Bharata will rot in prison, while Lakṣmaṇa will be Rāma's lieutenant." (19)

चौ०— कैकयसुता सुनत कटु बानी । कहि न सकइ कहूँ सहमि सुखानी ॥
तन पसेउ कदली जिमि काँपी । कुबरीं दसन जीभ तब चाँपी ॥ १ ॥
कहि कहि कोटिक कपट कहानी । धीरजु धरहु प्रबोधिसि रानी ॥
फिरा करमु प्रिय लागि कुचाली । बकिहि सराहइ मानि मराली ॥ २ ॥
सुनु मंथरा बात फुरि तोरी । दहिनि आँखि नित फरकइ मोरी ॥
दिन प्रति देखउँ राति कुसपने । कहउँ न तोहि मोह बस अपने ॥ ३ ॥
काह करौं सखि सूध सुभाऊ । दाहिन बाम न जानउँ काऊ ॥ ४ ॥

Cau.: **kaikayasutā sunata kaṭu bānī, kahi na sakai kachu sahāmi sukhānī.**
tana paseu kadālī jimi kāpī, kubarī̃ dasana jībha taba cāpī.1.
kahi kahi koṭika kapaṭa kahānī, dhīraju dharahu prabodhisi rānī.
phirā karamu priya lāgi kucālī, bakihi sarāhai māni marālī.2.
sunu maṁtharā bāta phuri torī, dahini ākhi nita pharakai morī.
dina prati dekhaū̃ rāti kusapane, kahaū̃ na tohi moha basa apāne.3.
kāha karaū̃ sakhi sūdhā subhāū̃, dāhina bāma na jānaū̃ kāū.4.

* The names Kadrū and Vinatā take us back to the beginning of creation. The Purāṇas (a class of sacred literature dealing with the history of the entire cosmos and wrongly supposed by modern critics both in India and abroad to be works on mythology) declare that the different species of living beings from celestials down to the tiniest insect took their common descent from the sage Kaśyapa through different mothers. Of them Kadrū gave birth to the race of serpents, while Vinatā brought forth the winged creation. Once there was a controversy between the two ladies about the colour of the tail of the celestial horse Uccaiḥśravā. Vinatā insisted that the horse was white in colour while Kadrū maintained that it was dark. It was mutually agreed that the lady whose version proved untrue should serve the other as a handmaid for the rest of her life. When Kadrū came to know that the horses were really white in colour, she managed to hoodwink the guileless Vinatā by asking her sons (the cobra race) to cover the tail of Uccaiḥśravā by their own dark forms and thus lending it a dark hue. Vinatā was thus made to serve her co-wife for a number of years and suffered great persecution at her hands, till she was liberated by Garuḍa (Vinatā's powerful son and the celebrated vehicle of Bhagavān Viṣṇu). The story is told at length in the Ādiparva of the Mahābhārata.

Hearing these unpleasant remarks, Kekaya's daughter (Kaikeyī) shrivelled with fear and could not utter a word. Her body was wet with perspiration and shook like a plantain stalk. The humpback then bit her tongue (for fear lest the gloomy picture drawn by her might break Kaikeyī's heart). Telling her one after another many a story of wiles Mantharā comforted the queen and asked her to be of good cheer. At last the tide turned and Kaikeyī conceived a fondness for mischief; she applauded a heron mistaking it for a swan. "Listen, O Mantharā; what you say is quite true. My right eye ever throbs and I have an evil dream every night; but in my folly I did not tell you. I cannot help it, my friend; I am so guileless by nature. I cannot distinguish a friend from a foe." (1—4)

दो०— अपनें चलत न आजु लगि अनभल काहुक कीन्ह ।

केहिं अघ एकहि बार मोहि दैअँ दुसह दुखु दीन्ह ॥ २० ॥

Do.: *apanē calata na āju lagi anabhala kāhuka kīnha,*
*kehī agha ekahi bāra mohi daiā dusaha dukhu dīnha.*20.

"Never to this day have I done an evil turn to anybody during my ascendancy. I wonder for what offence has Providence subjected me to such terrible suffering all at once." (20)

चौ०— नैहर जनमु भरब बरु जाई । जिअत न करबि सवति सेवकाई ॥
अरि बस दैउ जिआवत जाही । मरनु नीक तेहि जीवन चाही ॥ १ ॥
दीन बचन कह बहुबिधि रानी । सुनि कुबरीं तियमाया ठानी ॥
अस कस कहहु मानि मन ऊना । सुखु सोहागु तुम्ह कहँ दिन दूना ॥ २ ॥
जेहिं राउर अति अनभल ताका । सोइ पाइहि यहु फलु परिपाका ॥
जब तें कुमत सुना मैं स्वामिनि । भूख न बासर नींद न जामिनि ॥ ३ ॥
पूँछेउँ गुनिन्ह रेख तिन्ह खाँची । भरत भुआल होहिं यह साँची ॥
भामिनि करहु त कहौं उपाऊ । है तुम्हरीं सेवा बस राऊ ॥ ४ ॥

Cau.: *naihara janamu bharaba baru jāī, jiata na karabi savati sevakāī.*
*ari basa daiu jiāvata jāhī, maranu nīka tehi jīvana cāhī.*1.
dīna bacana kaha bahubidhi rānī, suni kubarī tiyamāyā ṭhānī.
*asa kasa kahahu māni mana ūnā, sukhu sohāgu tumha kahū dina dūnā.*2.
jehī rāura ati anabhala tākā, soi pāihi yahu phalu paripākā.
*jaba tē kumata sunā mai svāmini, bhūkha na bāsara nīmda na jāmini.*3.
pūṅcheū guninha rekha tinha khācī, bharata bhuāla hohī yaha sācī.
*bhāmini karahu ta kahaū upāū, hai tumharī sevā basa rāū.*4.

"I would fain go and spend the rest of my life at my father's but would on no account serve a co-wife so long as there is life in me. For him whom heaven allows so survive as a dependant of an enemy, death is preferable to life." The queen uttered many such words of despondency; at this the humpback resorted to the wily ways of a woman. "Why should you speak in this strain, donot lose heart? Your happiness and good-luck will be ever on the increase. Whoever has contemplated such gross mischief to you shall eventually reap its fruit. Ever since I heard of this plot, my lady, I have felt no appetite during the day and have had no wink of sleep at night. I consulted the astrologers and they declared in positive terms: 'Bharata shall be the king; this much is certain.' If you

act up to it, O good lady, I will offer a suggestion to you; the king is under an obligation to you.” (1—4)

दो०— परउँ कूप तुअ बचन पर सकउँ पूत पति त्यागि ।

कहसि मोर दुखु देखि बड़ कस न करब हित लागि ॥ २१ ॥

Do.: parañ kūpa tua bacana para sakañ pūta pati tyāgi,
kahasi mora dukhu dekhi baRa kasa na karaba hita lāgi.21.

“At your suggestion I would throw myself down a well and can even forsake my son and husband. When you tell me to do something in view of my dire distress, why should I not comply with it in my own interest?” (21)

चौ०— कुबरीं करि कबुली कैकेई । कपट छुरी उर पाहन टेई ॥
लखइ न रानि निकट दुखु कैसें । चरइ हरित तिन बलिपसु जैसें ॥ १ ॥
सुनत बात मृदु अंत कठोरी । देति मनहुं मधु माहुर घोरी ॥
कहइ चेरि सुधि अहइ कि नाहीं । स्वामिनि कहिहु कथा मोहि पाहीं ॥ २ ॥
दुइ बरदान भूप सन थाती । मागहु आजु जुड़ावहु छाती ॥
सुतहि राजु रामहि बनबासू । देहु लेहु सब सवति हुलासू ॥ ३ ॥
भूपति राम सपथ जब करई । तब मागेहु जेहिं बचनु न टरई ॥
होइ अकाजु आजु निसि बीते । बचनु मोर प्रिय मानेहु जी तैं ॥ ४ ॥

Cau.: kubarī kari kabulī kaikeī, kapaṭa churī ura pāhana ṭeī.
lakhai na rāni nikaṭa dukhu kaisē, carai harita tina balipasū jaisē.1.
sunata bāta mṛdu anta kaṭhorī, deti manahū madhu māvura ghorī.
khai ceri sudhi ahai ki nāhī, svāmini kahihu kathā mohi pāhī.2.
dui baradāna bhūpa sana thātī, māgahu āju juRāvahu chātī.
sutahi rāju rāmahi banabāsū, dehu lehu saba savati hulāsū.3.
bhūpati rāma sapatha jaba karaī, taba māgehu jehī bacanu na ṭarāī.
hoi akāju āju nisi bītē, bacanu mora priya mānehu jī tē.4.

When she made Kaikeyī and treating her as an offering accepted for sacrifice the humpback whetted the knife of trickery on the stone of her heart. The queen, however, like a sacrificial beast who nibbled the green turf, did not foresee the impending calamity. Agreeable to hear, yet painful in consequence, were the words she spoke; it seemed as if she was administering honey mixed with poison. Said the maid-servant, “Do you, or do you not, remember the incident you once told me, my lady? You have in reserve with the king a couple of boons that he once promised you.* Ask for them today and soothe

* It is stated in Vālmiki's Rāmāyaṇa that King Daśaratha was once engaged in a combat with the demon king Śambara on behalf of the gods. The king was mortally wounded and fell unconscious in his chariot, while his charioteer also fell. The valiant Queen Kaikeyī, who had accompanied her royal husband to the field of battle assumed the role of a charioteer and removed the king to a safe retreat. When the king regained his consciousness and came to know of the timely help rendered by the queen he was immensely pleased and offered her a couple of boons. The queen, however, kept them in reserve and did not ask for anything on that occasion.

The Adhyātma-Rāmāyaṇa (forming part of the Brahmāṇḍa-Purāṇa), however, tells a different story. There we are told that while King Daśaratha was once fighting with the demons on behalf of the gods the axle

your heart. Bestow sovereignty on your son and an abode in the forest on Rāma and rob your co-wives of all their joy. When the king swears by Rāma, ask the boons only then, so that the former may not go back upon his word. The scheme will fail if this night is allowed to pass; cherish my words as dearer than life.” (1—4)

दो०— बड़ कुघातु करि पातकिनि कहेसि कोपगृहँ जाहु ।

काजु सँवारेहु सजग सबु सहसा जनि पतिआहु ॥ २२ ॥

Do.: baRa kughātu kari pātakini kahesi kopagrha jāhu,
kāju sāvārehu sajaga sabu sahasā jani patiāhu.22.

Having thus hatched her very cruel design against the queen the wretch said, “Betake yourself to the sulking-room. Manage the whole affair discreetly and be not too ready to believe.” (22)

चौ०— कुबरिहि रानि प्रानप्रिय जानी । बार बार बड़ि बुद्धि बखानी ॥
तोहि सम हित न मोर संसारा । बहे जात कइ भइसि अधारा ॥ १ ॥
जौं बिधि पुरब मनोरथु काली । करौं तोहि चख पूतरि आली ॥
बहुबिधि चेरिहि आदरु देई । कोपभवन गवनी कैकेई ॥ २ ॥
बिपति बीजु बरषा रितु चेरी । भुइँ भइ कुमति कैकई केरी ॥
पाइ कपट जलु अंकुर जामा । बर दोउ दल दुख फल परिनामा ॥ ३ ॥
कोप समाजु साजि सबु सोई । राजु करत निज कुमति बिगोई ॥
राउर नगर कोलाहलु होई । यह कुचालि कछु जान न कोई ॥ ४ ॥

Cau.: kubarihi rāni prānapriya jānī, bāra bāra baRi buddhi bakhānī.
tohi sama hita na mora saṁsārā, bahe jāta kai bhaisi adhārā.1.
jaũ bidhi puraba manorathu kālī, karaũ tohi cakha pūtari ālī.
bahubidhi cerihi ādaru deī, kopabhavana gavanī kaikēī.2.
bipati bīju baraṣā ritu cerī, bhuĩ bhai kumati kaikāī kerī.
pāi kapaṭa jalu aṁkura jāmā, bara dou dala dukha phala parināmā.3.
kopa samāju sāji sabu soī, rāju karata nija kumati bigoī.
rāura nagara kolāhalu hoī, yaha kucālī kachu jāna na koī.4.

Holding the humpback dear as life the queen applauded her uncommon shrewdness again and again. “I have no such friend as you in the whole world,” she said. “You have served as a prop to one who was drifting along a stream. If God fulfils my heart’s desire tomorrow, I will cherish you, my dear, as the apple of my eye.” Thus lavishing every term of endearment on her maid-servant, Kaikeyī retired to the sulking-room. Discord was the seed and the servant-girl (Mantharā) the rainy season; while the evil mind of Kaikeyī served as the soil. Fed by the water of wiliness the seed took root and sprouted with the two boons as its leaves and will eventually bear the fruit of adversity. Gathering about her every token of resentment, Kaikeyī lay down on the floor in the sulking-room; while enjoying

of the wheels of his chariot got loosened and was about to fall when Queen Kaikeyī, who had accompanied the king to the battlefield, perceived it and inserting her own arm in place of the axle prevented the chariot from toppling down and held her arm in that position till her husband was able to vanquish his foe. The king was filled with admiration and gratitude when he marked this heroic feat of his queen and offered her two boons, which the queen prudently reserved for a future occasion.

sovereignty, she was betrayed by her wicked mind. There was a great flutter in the gynaeceum as well as in the city; nobody had any inkling of this evil design. (1—4)

दो०— प्रमुदित पुर नर नारि सब सजहिं सुमंगलचार।

एक प्रबिसहिं एक निर्गमहिं भीर भूप दरबार॥ २३ ॥

Do.: **pramudita pura nara nāri saba sajahī sumangalacāra,**
eka prabisahī eka nirgamahī bhīra bhūpa darabāra.23.

In their ecstasy of joy all the citizens, both men and women, busied themselves with festive preparations and the entrance to the royal palace was flooded with a continuous stream of people going in and coming out. (23)

चौ०— बाल सखा सुनि हियँ हरषाहीं। मिलि दस पाँच राम पहिं जाहीं॥

प्रभु आदरहिं प्रेमु पहिचानी। पूँछहिं कुसल खेम मृदु बानी॥ १ ॥

फिरहिं भवन प्रिय आयसु पाई। करत परसपर राम बड़ाई॥

को रघुबीर सरिस संसारा। सीलु सनेहु निबाहनिहारा॥ २ ॥

जेहिं जेहिं जोनि करम बस भ्रमहीं। तहँ तहँ ईसु देउ यह हमहीं॥

सेवक हम स्वामी सियनाहू। होउ नात यह ओर निबाहू॥ ३ ॥

अस अभिलाषु नगर सब काहू। कैकयसुता हृदयँ अति दाहू॥

को न कुसंगति पाइ नसाई। रहइ न नीच मतें चतुराई॥ ४ ॥

Cau.: **bāla sakhā suni hiyā haraśāhī, mili dasa pāca rāma pahī jāhī.**
prabhu ādarahī premu pahicānī, pūṅchahī kusala khema mṛdu bānī.1.
phirahī bhavana priya āyasu pāi, karata parasapara rāma baRāi.
ko raghubīra sarisa saṁsārā, sīlu sanehu nibāhanihārā.2.
jehī jehī joni karam basa bhramahī, tahā tahā īsu deu yaha hamahī.
sevaka hama svāmī siyanāhū, hou nāta yaha ora nibāhū.3.
asa abhilāṣu nagara saba kāhū, kaikayasutā hṛdayā ati dāhū.
ko na kusangati pāi nasāi, rahai na nīca matē caturāi.4.

Delighted at the news a few of Śrī Rāma's boy-companions called on Him in a body; and sensible of their affection the Lord received them kindly, and politely enquired after their health and welfare. After receiving the permission of their beloved friend they returned home speaking highly of Him to one another. "Is there anyone in this world so amiable and constant in his affection as Rāma? In whichever species we may be born from time to time as a result of our actions, may God grant us that Sītā's spouse may be our lord and we his servants, and that this relation between us may continue till the end." Everyone in the city cherished the same desire; but there was intense agony in Kaikeyī's heart. Who is not ruined by evil company? Man loses his wit by following the counsel of vile men. (1—4)

दो०— साँझ समय सानंद नृपु गयउ कैकई गेहँ।

गवनु निठुरता निकट किय जनु धरि देह सनेहँ॥ २४ ॥

Do.: **sājha samaya sānaṁda nṛpu gayau kaikaī gehā,**
gavanu niṭhuratā nikaṭa kiya janu dhari deha sanehā.24.

At eventide the king joyously visited Kaikeyī's palace; it looked as if love incarnate had called on harshness personified. (24)

चौ०— कोपभवन सुनि सकुचेउ राऊ । भय बस अगहुड़ परइ न पाऊ ॥
 सुरपति बसइ बाहँबल जाकेँ । नरपति सकल रहहिं रुख ताकेँ ॥ १ ॥
 सो सुनि तिय रिस गयउ सुखाई । देखहु काम प्रताप बड़ाई ॥
 सूल कुलिस असि अँगवनिहारे । ते रतिनाथ सुमन सर मारे ॥ २ ॥
 सभय नरेसु प्रिया पहिं गयऊ । देखि दसा दुखु दारुन भयऊ ॥
 भूमि सयन पटु मोट पुराना । दिए डारि तन भूषन नाना ॥ ३ ॥
 कुमतिहि कसि कुबेष्टता फाबी । अन अहिवातु सूच जनु भाबी ॥
 जाइ निकट नृपु कह मृदु बानी । प्रानप्रिया केहि हेतु रिसानी ॥ ४ ॥

Cau.: kopabhavana suni sakuceu rāū, bhaya basa agahuRa parai na pāū.
 surapati basai bāhābala jākē, narapati sakala rahahī rukha tākē.1.
 so suni tiya risa gayau sukhāi, dekhahu kāma pratāpa baRāi.
 sūla kulisa asi āgavanihāre, te ratinātha sumana sara māre.2.
 sabhaya naresu priyā pahī gayaū, dekhi dasā dukhu dārūna bhayaū.
 bhūmi sayana paṭu moṭa purānā, die ḍāri tana bhūṣana nānā.3.
 kumatihī kasi kubeṣatā phābī, ana ahivātu sūca janu bhābī.
 jāi nikata nṛpu kaha mṛdu bānī, prānapriyā kehi hetu risānī.4.

The king was taken aback when he heard of the sulking-room. His feet refused to advance on account of fear. He under whose powerful arm the lord of celestials dwelt secure and whose goodwill was even sought by all king was stunned at the news of his wife's anger: look at the mighty power of sexual love. Even those who have endured the blows of a spear, thunderbolt or sword, have been overcome with the flower shafts of Rati's lord (the god of Love). The king timidly approached his beloved queen and was terribly distressed to perceive her condition. She was lying on the floor in old and coarse attire having cast away all the ornaments of her person. Her wretched garb so eminently befitted her, prognosticating as it were, her impending widowhood. Drawing close to her the king asked in soft accents, "Why are you angry, my soul's delight?" (1—4)

छं०— केहि हेतु रानि रिसानि परसत पानि पतिहि नेवारई ।
 मानहुँ सरोष भुअंग भामिनि बिषम भाँति निहारई ॥
 दोउ बासना रसना दसन बर मरम ठाहरु देखई ।
 तुलसी नृपति भवतव्यता बस काम कौतुक लेखई ॥

Cham.: kehi hetu rāni risāni parasata pāni patihi nevārai,
 mānahū saroṣa bhuaṅga bhāmini biṣama bhāti nihārai.
 dou bāsanā rasanā dasana bara marama ṭhāharu dekhai,
 tulasī nṛpati bhavatabyatā basa kāma kautuka lekhai.

As the king touched her with his hand saying "Why are you angry, my queen?" Kaikeyī threw it aside and flashed upon him a furious glance like an enraged serpent with

the two (above-mentioned) cravings of her heart for its bifurcated tongue and the boons (that had been promised to her by the king) for its fangs, spying out a vital part. As fate would have it, says Tulasī, the king took it all as an amorous sport.

सो०— बार बार कह राउ सुमुखि सुलोचनि पिकबचनि ।

कारन मोहि सुनाउ गजगामिनि निज कोप कर ॥ २५ ॥

So.: *bāra bāra kaha rāu sumukhi sulocani pikabacani,*
kārana mohi sunāu gajagāmini nija kopa kara.25.

Said the king again and again, "Tell me the cause of your anger, O fair-faced, bright-eyed dame with a voice melodious as the notes of a cuckoo and a gait resembling that of an elephant." (25)

चौ०— अनहित तोर प्रिया केइँ कीन्हा । केहि दुइ सिर केहि जमु चह लीन्हा ॥
कहु केहि रंकहि करौं नरेसू । कहु केहि नृपहि निकासौं देसू ॥ १ ॥
सकउँ तोर अरि अमरउ मारी । काह कीट बपुरे नर नारी ॥
जानसि मोर सुभाउ बरोरू । मनु तव आनन चंद चकोरू ॥ २ ॥
प्रिया प्रान सुत सरबसु मोरें । परिजन प्रजा सकल बस तोरें ॥
जौं कछु कहौं कपटु करि तोही । भामिनि राम सपथ सत मोही ॥ ३ ॥
बिहसि मागु मनभावति बाता । भूषन सजहि मनोहर गाता ॥
घरी कुघरी समुझि जियँ देखू । बेगि प्रिया परिहरहि कुबेषू ॥ ४ ॥

Cau.: *anahita tora priyā keṅ kīnhā, kehi dui sira kehi jamu caha līnhā.*
kahu kehi raṁkahi karaṁ naresū, kahu kehi nṛpahi nikāsaṁ desū.1.
sakaṁ tora ari amarau mārī, kāha kīṭa bapure nara nārī.
jānasi mora subhāu barorū, manu tava ānana caṁda cakorū.2.
priyā prāna suta sarabasu morē, parijana prajā sakala basa torē.
jaṁ kachu kahaṁ kapaṭu kari tohī, bhāmini rāma sapatha sata mohī.3.
bihasi māgu manabhāvati bātā, bhūṣana sajahī manohara gātā.
gharī kugharī samujhi jiyā dekhū, begi priyā pariharahi kubeṣū.4.

"Who is it, my dear, that has harmed you? Who is there with a head to spare and who is it that is courted by death? Tell me what pauper I should exalt to the position of a king and what monarch I should banish from his kingdom? I could slay even an immortal, were he your enemy; of what account, then, are men and women, who are mere worms as it were? You know my disposition, O beautiful lady; my mind is enamoured of your face as the Cakora bird is of the moon. O my beloved, my people and my family and all that I possess, my sons, nay, my life itself are all at your disposal. If I tell you anything insincerely, O good lady, I should be guilty of falsely swearing by Rāma a hundred times. Ask with a cheerful countenance whatever pleases your mind and adorn your charming limbs with jewels. Distinguish within yourself between an opportune and inopportune hour and give up, my darling, this unbecoming attire at once." (1—4)

दो०— यह सुनि मन गुनि सपथ बड़ि बिहसि उठी मतिमंद ।

भूषन सजति बिलोकि मृगु मनहुँ किरातिनि फंद ॥ २६ ॥

**Do.: yaha suni mana guni sapatha baRi bihasi uṭhī matimaṇḍa,
bhūṣana sajati biloki mṛgu manahū kirātini phaṇḍa.26.**

On hearing this and considering the great oath the dull-witted Kaikeyī smilingly arose and began to put on her ornaments; it seemed as if a huntress was laying the trap at the sight of a deer. (26)

चौ०— पुनि कह राउ सुहृद जियँ जानी । प्रेम पुलकि मृदु मंजुल बानी ॥
भामिनि भयउ तोर मनभावा । घर घर नगर अनंद बधावा ॥ १ ॥
रामहि देउँ कालि जुबराजू । सजहि सुलोचनि मंगल साजू ॥
दलकि उठेउ सुनि हृदउ कठोरू । जनु छुड़ गयउ पाक बरतोरू ॥ २ ॥
ऐसिउ पीर बिहसि तेहिं गोई । चोर नारि जिमि प्रगटि न रोई ॥
लखहि न भूप कपट चतुराई । कोटि कुटिल मनि गुरू पढ़ाई ॥ ३ ॥
जद्यपि नीति निपुन नरनाहू । नारिचरित जलनिधि अवगाहू ॥
कपट सनेहु बड़ाइ बहोरी । बोली बिहसि नयन मुहु मोरी ॥ ४ ॥

Cau.: puni kaha rāu suhṛda jiyā jānī, prema pulaki mṛdu maṁjula bānī.
bhāmini bhayau tora manabhāvā, ghara ghara nagara anaṇḍa badhāvā.1.
rāmaḥi deū kālī jubarājū, sajahī sulocani maṁgala sājū.
dalaki uṭheu suni hṛdau kaṭhorū, janu chui gayau pāka baratorū.2.
aisiu pīra bihasi teḥī goī, cora nāri jimi pragaṭi na roī.
lakhahī na bhūpa kapaṭa caturāī, koṭi kuṭila mani gurū paRhāī.3.
jadyapi nīti nipuna naranāhū, nāricarita jalanidhi avagāhū.
kapaṭa sanehu baRhāī bahorī, bolī bihasi nayana muhu morī.4.

Thinking her reconciled, the king spoke again in soft and winning accents his whole frame thrilling over with emotion, “Your heart’s desire, O good lady, is accomplished; every house in the city is a picture of joy and felicity. Tomorrow, I am installing Rāma as the prince-regent; therefore, O bright-eyed dame, put on a festive garb.” The queen’s heart, hard though it was, cracked at these words; it seemed as if abscess quite ripe, had unwarily touched had been unwarily touched. Even such (heart-rending) agony was disguised by her under the cloak of a smile. Just as a thief’s wife does not openly weep (on seeing her husband suffer punishment lest she should be made to share his lot). The king was unable to detect her wily designs, tutored as she was by a teacher (Mantharā) who ranked foremost among millions of villains. Although the king was skilled in statesmanship, the ways of a woman are like an unfathomable ocean. Again, with a greater show of false affection she smilingly said with a graceful movement of her face and eyes: (1—4)

दो०— मागु मागु पै कहहु पिय कबहुँ न देहु न लेहु ।
देन कहेहु बरदान दुइ तेउ पावत संदेहु ॥ २७ ॥

**Do.: māgu māgu pai kahahu piya kabahū na dehu na lehu,
dena kahehu baradāna dui teu pāvata saṁdehu.27.**

“You do repeat the word ‘Ask, ask’, but never actually give anything. You promised me a couple of boons; but I am yet doubtful about their implementation.” (27)

चौ०— जानेउँ मरमु राउ हँसि कहई । तुम्हहि कोहाब परम प्रिय अहई ॥
 थाती राखि न मागिहु काऊ । बिसरि गयउ मोहि भोर सुभाऊ ॥ १ ॥
 झूठेहुँ हमहि दोषु जनि देहू । दुइ कै चारि मागि मकु लेहू ॥
 रघुकुल रीति सदा चलि आई । प्राण जाहुँ बरु बचनु न जाई ॥ २ ॥
 नहिँ असत्य सम पातक पुंजा । गिरि सम होहिँ कि कोटिक गुंजा ॥
 सत्यमूल सब सुकृत सुहाए । बेद पुरान बिदित मनु गाए ॥ ३ ॥
 तेहि पर राम सपथ करि आई । सुकृत सनेह अवधि रघुराई ॥
 बात दृढ़ाइ कुमति हँसि बोली । कुमत कुबिहग कुलह जनु खोली ॥ ४ ॥

Cau.: jāneũ maramu rāu hāsi kahaī, tumhahi kohāba parama priya ahaī.
 thātī rākhi na māgihu kāū, bisari gayau mohi bhora subhāū.1.
 jhūṭhehũ hamahi doṣu jani dehū, dui kai cāri māgi maku lehū.
 raghukula rīti sadā cali āi, prāna jāhũ baru bacanu na jāi.2.
 nahī asatya sama pātaka puṁjā, giri sama hohī ki koṭika guṁjā.
 satyamūla saba sukr̥ta suhāe, beda purāna bidita manu gāe.3.
 tehi para rāma sapatha kari āi, sukr̥ta saneha avadhi raghurāi.
 bāta dṛṛhāi kumati hāsi bolī, kumata kubihaga kulaha janu kholī.4.

“I have now understood the whole mystery,” said the king with a smile; “You are extremely fond of being angry. You kept the boons in reserve and never asked for them; as for myself, I forgot all about them, being oblivious by nature. Pray do not level a false charge against me; you might as well ask four boons instead of two. It has always been the rule with the race of Raghus that one’s plighted word must be redeemed even at the cost of one’s life. Even a multitude of sins cannot be matched with a lie. Can millions of tiny Guṇjā seeds ever stand comparison with a mountain? Veracity is the root of all noble virtues, as is well-known in the Vedas and Purāṇas and has been declared by Manu (the first law-giver of the world, the author of Manusmṛti). Over and above this I have unwittingly sworn by Rāma, the Lord of Raghus, who is the very perfection of virtue and the highest embodiment of affection.” Having thus bound him to his word the evil-minded queen smilingly said, removing as it were the cap from the eyes of her hawk-like plot.* (1—4)

दो०— भूप मनोरथ सुभग बन सुख सुबिहंग समाजु ।
 भिल्लिनि जिमि छाड़न चहति बचनु भयंकरु बाजु ॥ २८ ॥

Do.: bhūpa manoratha subhaga banu sukha subiharaṅga samāju,
 bhillini jimi chāRana cahati bacanu bhayaṁkaru bāju.28.

The king’s desire (to see Rāma installed as the prince-regent of Ayodhyā) represented a lovely grove and the joy (that prevailed everywhere) stood for a host of charming birds. Queen Kaikeyī, who resembled a Bhīla woman, sought to release a fierce falcon in the form of her piercing words. (28)

[PAUSE 13 FOR A THIRTY-DAY RECITATION]

* Fowlers who maintain a hawk with them generally keep its eyes covered by a leather cap so that it may not attack any and every bird it sees indiscriminately, and uncover its eyes only when they intend it to attack its prey.

चौ०— सुनहु प्रानप्रिय भावत जी का । देहु एक बर भरतहि टीका ॥
 मागउँ दूसर बर कर जोरी । पुरवहु नाथ मनोरथ मोरी ॥ १ ॥
 तापस बेष बिसेषि उदासी । चौदह बरिस रामु बनबासी ॥
 सुनि मृदु बचन भूप हियँ सोकू । ससि कर छुअत बिकल जिमि कोकू ॥ २ ॥
 गयउ सहमि नहिं कछु कहि आवा । जनु सचान बन झपटेउ लावा ॥
 बिबरन भयउ निपट नरपालू । दामिनि हनेउ मनहुँ तरु तालू ॥ ३ ॥
 माथें हाथ मूदि दोउ लोचन । तनु धरि सोचु लाग जनु सोचन ॥
 मोर मनोरथु सुरतरु फूला । फरत करिनि जिमि हतेउ समूला ॥ ४ ॥
 अवध उजारि कीन्हि कैकेई । दीन्हिसि अचल बिपति कै नेई ॥ ५ ॥

Cau.: sunahu prānapriya bhāvata jī kā, dehu eka bara bharatahi ṭikā.
 māgaũ dūsara bara kara jorī, puravahu nātha manoratha morī.1.
 tāpasa beṣa biseṣi udāsī, caudaha barisa rāmu banabāsī.
 suni mṛdu bacana bhūpa hiyā sokū, sasi kara chuata bikala jimi kokū.2.
 gayau sahami nahī kachu kahi āvā, janu sacāna bana jhapaṭeu lāvā.
 bibarana bhayau nipaṭa narapālū, dāmini haneu manahū taru tālū.3.
 māthē hātha mūdi dou locana, tanu dhari socu lāga janu socana.
 mora manorathu surataru phulā, pharata karini jimi hateu samulā.4.
 avadha ujāri kīnhi kaikēī, dīnhisi acala bipati kai neī.5.

“Hear, my beloved lord, that which pleases my heart; vouchsafe to me for one boon the installation of Bharata (as the prince-regent of Ayodhyā). And for the second boon I ask with joined palms—pray accomplish my desire, my lord: let Rāma dwell in the woods for fourteen years in the garb of a hermit and wholly detached from the world.” The king was grieved at heart to hear these gentle words even as a Cakravāka bird is filled with agony at the mere touch of a moonbeam. He felt dismayed and could not utter a word, like a partridge in the woods at the swoop of a falcon. The king turned altogether pale as a palm tree struck by lightning; with his hands to his forehead and closing both his eyes he began to mourn like Grief personified. “The celestial tree of my desire, that had already blossomed, has been torn up with its roots by the elephant-like Kaikeyī just when it was about to bear fruit. She has desolated Ayodhyā and laid the foundation of everlasting misfortune.” (1—5)

दो०— कवनें अवसर का भयउ गयउँ नारि बिस्वास ।

जोग सिद्धि फल समय जिमि जतिहि अबिद्या नास ॥ २९ ॥

Do.: kavanē avasara kā bhayau gayau nāri bisvāsa,
 joga siddhi phala samaya jimi jatihi abidyā nāsa.29.

“An inauspicious thing has happened at an auspicious moment; and I am doomed by putting trust in a woman like a striving Yogī who has been undone by nescience at a time when his practice of Yoga was just going to bear fruit in the form of Realization.” (29)

चौ०— एहि बिधि राउ मनहिं मन झाँखा । देखि कुभाँति कुमति मन माखा ॥

भरतु कि राउर पूत न होही । आनेहु मोल बेसाहि कि मोही ॥ १ ॥

जो सुनि सरु अस लाग तुम्हारे। काहे न बोलहु बचनु सँभारे॥
 देहु उतरु अनु करहु कि नाही। सत्यसंध तुम्ह रघुकुल माहीं॥ २॥
 देन कहेहु अब जनि बरु देहू। तजहु सत्य जग अपजसु लेहू॥
 सत्य सराहि कहेहु बरु देना। जानेहु लेइहि मागि चबेना॥ ३॥
 सिबि दधीचि बलि जो कछु भाषा। तनु धनु तजेउ बचन पनु राखा॥
 अति कटु बचन कहति कैकेई। मानहुँ लोन जरे पर देई॥ ४॥

Cau.: ehi bidhi rāu manahī mana jhākhā, dekhi kubhāti kumati mana mākhā.
 bharatu ki rāura pūta na hoṁhī, ānehu mola besāhi ki mohī.1.
 jo suni saru asa lāga tumhārē, kāhe na bolahu bacanu sābhārē.
 dehu utaru anu karahu ki nāhī, satyasandha tumha raghukula māhī.2.
 dena kahehu aba jani baru dehū, tajahu satya jaga apajasu lehū.
 satya sarāhi kahehu baru denā, jānehu leihi māgi cabenā.3.
 sibi dadhīci bali jo kachu bhāṣā, tanu dhanu tajeu bacana panu rākhā.
 ati kaṭu bacana kahati kaikēī, mānahū lona jare para deī.4.

In this way the king moaned within himself. Seeing his bad plight the wicked queen sulked within her heart and said, "Is Bharata not your son? And have you bought me in consideration of money? If my words pierced you like arrows the moment they entered your ears, why should you not make promises after careful thought? Either say yes to my proposal or decline. You are true to your promise (more than anyone else) in the race of Raghu. Refuse the boons you promised me; abandon truth and court infamy in the world. Loud in your praise of truth you promised me a couple of boons, imagining of course that I would ask for a handful of parched grain. Śibi,* Dadhīci† and Bali‡

* King Śibi was noted for his piety and large-heartedness. Once upon a time the gods deputed Indra and Agni (the god of fire) to put his generosity to the test. Agni took the form of a pigeon and Indra appeared as a hawk. While the king was sitting in his court the pigeon flew into the hall and hid in his lap. The hawk too followed him; and while the pigeon sought his protection against the hawk, the latter insisted that the pigeon was its lawful spoil and should be made over to it. The king, who knew his duty, resolved to save the pigeon's life at all costs; for as a true Kṣatriya he could not betray one who had sought shelter with him. At the same time he recognized the validity of the hawk's claim and did not want to rob it of food which it had fairly won and without which it would die of starvation. The king offered the hawk anything else that it chose to name; but the hawk would be satisfied with nothing short of an equal weight of the king's own flesh. Scales were accordingly brought; and while the pigeon was put in one balance the king chopped his flesh with his own hands and put it in the other. But even though the monarch hacked and hewed large pieces of flesh from his muscular body, the pigeon outweighed them all. The king at last bodily mounted the balance and was just going to sever his head when Indra and Agni appeared in their own celestial forms, and interposed. They blessed the king and made him whole again.

† When Indra and the other gods were hard pressed by the demon Vṛtra, they approached Bhagavān Viṣṇu and sought His protection. God Viṣṇu told them that there was a great saint named Dadhīci practising penance in the Naimiṣa forest, and that if he would let them have his bones they could be made into weapon, before which no enemy could stand. Dadhīci, as soon as he heard what they wanted, gave up his ghost and out of his bones Viśvakarmā, the artisan of the gods, made a thunderbolt with which Indra easily dispatched Vṛtra.

‡ The demon-king Bali was so powerful that he acquired dominion over all the three worlds and custed the gods from heaven. The mother of the gods, Aditi, prayed to Lord Viṣṇu for relief and the latter was born as a son to Aditi in the form of a dwarf (Vāmana). The dwarf appeared before Bali and as a Brāhmaṇa boy asked for alms. The demon-king promised to give him whatever He asked. Bhagavān Vāmana said He wanted only as much land as could be measured in three strides. King Bali, who was noted for his generosity, granted the Brāhmaṇa's request at once. The divine Dwarf now assumed colossal dimensions; in one stride

redeemed their plighted word maintaining whatever they said even at the cost of their life and possessions.” In this way Kaikeyī uttered most pungent words as though applying salt to a burn. (1—4)

दो०— धरम धुरंधर धीर धरि नयन उघारे रायँ ।

सिरु धुनि लीन्हि उसास असि मारेसि मोहि कुठायँ ॥ ३० ॥

Do.: dharama dhuraṁdhara dhīra dhari nayana ughāre rāyā,
siru dhuni līnhi usāsa asi māresi mohi kuṭhāyā.30.

A champion of righteousness, the king took courage and opened his eyes, and beating his head sighed out, “She has attacked me (created an em not to allow me anyway out of it) .” (30)

चौ०— आगें दीखि जरत रिस भारी । मनहुँ रोष तरवारि उघारी ॥
मूठि कुबुद्धि धार निठुराई । धरी कूबरीं सान बनाई ॥ १ ॥
लखी महीप कराल कठोरा । सत्य कि जीवनु लेइहि मोरा ॥
बोले राउ कठिन करि छाती । बानी सबिनय तासु सोहाती ॥ २ ॥
प्रिया बचन कस कहसि कुभाँती । भीर प्रतीति प्रीति करि हाँती ॥
मोरें भरतु रामु दुइ आँखी । सत्य कहउँ करि संकरु साखी ॥ ३ ॥
अवसि दूतु मैं पठइब प्राता । ऐहहिं बेगि सुनत दोउ भ्राता ॥
सुदिन सोधि सबु साजु सजाई । देउँ भरत कहूँ राजु बजाई ॥ ४ ॥

Cau.: āgē dīkhi jarata risa bhārī, manahū roṣa taravāri ughārī.
mūṭhi kubuddhi dhāra niṭhurāī, dhārī kūbarī sāna banāī.1.
lakhī mahīpa karāla kaṭhorā, satya ki jīvanu leihi morā.
bole rāu kaṭhina kari chātī, bānī sabinaya tāsu sohātī.2.
priyā bacana kasa kahasi kubhātī, bhīra pratīti prīti kari hātī.
morē bharatu rāmu dui ākhī, satya kahaū kari saṁkaru sākhī.3.
avasi dūtu mai paṭhaiba prātā, aihahī begi sunata dou bhrātā.
sudina sodhi sabu sāju sajāī, deū bharata kahū rāju bajāī.4.

He saw her standing before him burning with rage, as if it were Fury's own sword drawn from the sheath, with a malicious mind for its hilt and remorselessness for its edge, whetted on the grindstone in the shape of the humpback (Mantharā). The king saw that the sword was dreadful and inflexible and said to himself, “Is it really going to take my life?” Then, steeling his heart, he politely spoke to her in endearing terms, “My darling, why should you utter such unbecoming words, casting all confidence and affection to the winds, O timid lady? Bharata and Rāma are my two eyes; I vouch for it calling Śaṅkara as my witness. I will positively despatch a messenger at daybreak, and the two brothers (Bharata and Śatrughna) will speedily come on hearing the message. Then, after fixing an auspicious date and making all preparations I will solemnly bestow the kingdom on Bharata.” (1—4)

He measured the whole earth and covered heaven with another. For the third step Lord Vāmana planted His foot on the blessed demon and sent him down to the subterranean region known by the name of Sutala, of which he became the sovereign. Won by his unique self-sacrifice and adherence to truth Bhagavān Vāmana ever waits as a porter at his door. King Bali will be installed as Indra in the next Manvantara.

दो०— लोभु न रामहि राजु कर बहुत भरत पर प्रीति ।
मैं बड़ छोट बिचारि जियँ करत रहेउँ नृपनीति ॥ ३१ ॥

Do.: lobhu na rāmaḥi rāju kara bahuta bharata para prīti,
mañ baRa choṭa bicāri jiyā karata raheū nṛpanīti.31.

“Rāma has no greed of sovereignty and is deeply attached to Bharata. I was only going to follow the usage obtaining among the princes, considering the seniority and juniority of the two princes.” (31)

चौ०— राम सपथ सत कहउँ सुभाऊ । राममातु कछु कहेउ न काऊ ॥
मैं सबु कीन्ह तोहि बिनु पूछें । तेहि तें परेउ मनोरथु छूछें ॥ १ ॥
रिस परिहरु अब मंगल साजू । कछु दिन गएँ भरत जुबराजू ॥
एकहि बात मोहि दुखु लागा । बर दूसर असमंजस मागा ॥ २ ॥
अजहूँ हृदउ जरत तेहि आँचा । रिस परिहास कि साँचेहुँ साँचा ॥
कहु तजि रोषु राम अपराधू । सबु कोउ कहइ रामु सुठि साधू ॥ ३ ॥
तुहूँ सराहसि करसि सनेहू । अब सुनि मोहि भयउ संदेहू ॥
जासु सुभाउ अरिहि अनुकूला । सो किमि करिहि मातु प्रतिकूला ॥ ४ ॥

Cau.: rāma sapatha sata kahaū subhāū, rāmamātu kachu kaheu na kāū.
mañ sabu kīnha tohi binu pūchē, tehi tē pareu manorathu chūchē.1.
risa pariharu aba maṅgala sājū, kachu dina gaē bharata jubarājū.
ekahi bāta mohi dukhu lāgā, bara dūsara asamañjasa māgā.2.
ajahū hṛdau jarata tehi ācā, risa parihāsa ki sācēhū sācā.
kahu taji roṣu rāma aparādhū, sabu kou kahai rāmu suṭhi sādū.3.
tuhū sarāhasi karasi sanehū, aba suni mohi bhayau saṁdehū.
jāsu subhāu arihi anukūlā, so kimi karihi mātu pratikūlā.4.

“I sincerely tell you, swearing by Rāma a hundred times, that his mother (Kausalyā) never said a word to me in this connection. No doubt I arranged everything without consulting you and that is why my cherished desire has not been realized. Now give up your anger and put on a festal garb; a few days hence Bharata will be the prince-regent. Only one thing has caused me pain; the second boon that you have asked for is something incongruous. My heart is still burning with the agony caused by it. Is it anger or jest, or is it all really true? Tell me with a cool mind Śrī Rāma’s guilt; everybody says Rāma is extremely well-behaved. You too spoke well of him and loved him. Hearing now what you have asked, I have begun to suspect (whether your profession of love was genuine). How could he whose temperament was congenial even to an enemy act contrary to the will of his own mother?”

दो०— प्रिया हास रिस परिहरहि मागु बिचारि बिबेकु ।
जेहिं देखौं अब नयन भरि भरत राज अभिषेकु ॥ ३२ ॥

Do.: priyā hāsa risa pariharahi māgu bicāri bibeku,
jehī dekhaū aba nayana bhari bharata rāja abhiṣeku.32.

“No more of jesting or anger, my darling; make a reasonable and thoughtful request, so that I may now regale my eyes on the sight of Bharata’s installation on the throne.” (32)

चौ०— जिऐ मीन बरु बारि बिहीना । मनि बिनु फनिकु जिऐ दुख दीना ॥
 कहउँ सुभाउ न छलु मन माहीं । जीवनु मोर राम बिनु नाही ॥ १ ॥
 समुझि देखु जियँ प्रिया प्रबीना । जीवनु राम दरस आधीना ॥
 सुनि मृदु बचन कुमति अति जरई । मनहुँ अनल आहुति घृत परई ॥ २ ॥
 कहइ करहु किन कोटि उपाया । इहाँ न लागिहि राउरि माया ॥
 देहु कि लेहु अजसु करि नाही । मोहि न बहुत प्रपंच सोहाहीं ॥ ३ ॥
 रामु साधु तुम्ह साधु सयाने । राममातु भलि सब पहिचाने ॥
 जस कौसिलाँ मोर भल ताका । तस फलु उन्हहि देउँ करि साका ॥ ४ ॥

Cau.: jiai mīna baru bāri bihīnā, mani binu phaniku jiai dukha dīnā.
 kahaũ subhāu na chalu mana māhī, jīvanu mora rāma binu nāhī.1.
 samujhi dekhu jiyā priyā prabīnā, jīvanu rāma darasa ādhīnā.
 suni mṛdu bacana kumati ati jaraī, manahũ anala āhuti ghṛta paraī.2.
 kahai karahu kina koṭi upāyā, ihā na lāgihi rāuri māyā.
 dehu ki lehu ajasu kari nāhī, mohi na bahuta prapañca sohāhī.3.
 rāmu sādhu tumha sādhu sayāne, rāmamātu bhali saba pahicāne.
 jasa kausilā mora bhala tākā, tasa phalu unhahi deũ kari sākā.4.

“A fish may rather survive even without water and a serpent may drag on a miserable and wretched existence without the gem in its head. But I tell you sincerely with a guileless heart that I cannot live without Rāma. Be assured in your mind, my wise darling, that my very existence depends on the sight of Śrī Rāma.” Hearing these soft words the evil-minded queen blazed up like the fire on which has fallen an oblation of clarified butter. She said, “You might as well try millions of devices; but your stratagem shall not avail with me. Either grant my request or earn a bad reputation by refusing it; I am not fond of much wiles. Rāma is virtuous, you too are virtuous and wise and no less virtuous is Rāma’s mother (Kausalyā); I have known all of you. I will repay with a vengeance the benefit she has sought to confer upon me.” (1—4)

दो०— होत प्रातु मुनिबेष धरि जौं न रामु बन जाहिं ।
 मोर मरनु राउर अजस नृप समुझिअ मन माहिं ॥ ३३ ॥

Do.: hota prātu munibeṣa dhari jāũ na rāmu bana jāhī,
 mora maranu rāura ajasa nṛpa samujhia mana māhī.33.

“If Rāma does not retire to the woods assuming the garb of a hermit as soon as the day breaks, death for me and ill-repute for you will be the result; bear this in mind, O king.” (33)

चौ०— अस कहि कुटिल भई उठि ठाढ़ी । मानहुँ रोष तरंगिनि बाढ़ी ॥
 पाप पहार प्रगट भइ सोई । भरी क्रोध जल जाइ न जोई ॥ १ ॥
 दोउ बर कूल कठिन हठ धारा । भवँ कूबरी बचन प्रचारा ॥
 ढाहत भूपरूप तरु मूला । चली बिपति बारिधि अनुकूला ॥ २ ॥

लखी नरेस बात फुरि साँची । तिय मिस मीचु सीस पर नाची ॥
 गहि पद बिनय कीन्ह बैठारी । जनि दिनकर कुल होसि कुठारी ॥ ३ ॥
 मागु माथ अबहीं देउँ तोही । राम बिरहँ जनि मारसि मोही ॥
 राखु राम कहँ जेहि तेहि भाँती । नाहिं त जरिहि जनम भरि छाती ॥ ४ ॥

Cau.: asa kahi kuṭila bhaī uṭhi ṭhāRhī, mānahū roṣa taramgini bāRhī.
 pāpa pahāra pragaṭa bhai soī, bhārī krodha jala jāi na joī.1.
 dou bara kūla kaṭhina haṭha dhārā, bhavāra kūbarī bacana pracārā.
 ḍhāhata bhūparūpa taru mūlā, calī bipati bāridhi anukūlā.2.
 lakhī naresa bāta phuri sācī, tiya misa mīcu sīsa para nācī.
 gahi pada binaya kīnha baiṭhārī, jani dinakara kula hosi kuṭhārī.3.
 māgu mātha abahī deū tohī, rāma birahā jani mārasi mohī.
 rākhu rāma kahū jehi tehi bhāṭī, nāhī ta jarihi janama bhari chāṭī.4.

So saying, the wicked woman rose and stood up as though it were a swollen stream of fury that had issued from the mountain of sin and, overflowing with the water of anger, was too terrible to look at. The two boons she had asked for represented its banks, her inexorable obstinacy corresponded to its (swift) current and the impelling force of Mantharā's words stood for its eddies; uprooting the king like a tree the river headed towards the ocean of adversity. The king now perceived that the demand of the queen was really true, and that it was death itself which was dancing over his head in the disguise of his own consort. Claspings her feet he persuaded her to sit down and implored her, "Pray do not play the axe with respect to the solar race. Ask of me my own head and I will forthwith give it to you; but kill me not by tearing Rāma from me. Retain Rāma by any means whatsoever, or your bosom will burn with anguish all your life." (1—4)

दो०— देखी ब्याधि असाध नृपु परेउ धरनि धुनि माथ ।

कहत परम आरत बचन राम राम रघुनाथ ॥ ३४ ॥

Do.: dekhī byādhi asādha nrpu pareu dharani dhuni mātha,
 kahata parama ārata bacana rāma rāma raghunātha.34.

When the king saw the malady uncontrollable he dropped on the ground beating his head and sobbing out in most piteous tones, "Rāma, O Rāma, O Lord of Raghus!" (34)

चौ०— ब्याकुल राउ सिथिल सब गाता । करिनि कलपतरु मनहुँ निपाता ॥

कंटु सूख मुख आव न बानी । जनु पाठीनु दीन बिनु पानी ॥ १ ॥
 पुनि कह कटु कठोर कैकेई । मनहुँ घाय महुँ माहुर देई ॥
 जौं अंतहुँ अस करतबु रहेऊ । मागु मागु तुम्ह केहिं बल कहेऊ ॥ २ ॥
 दुइ कि होइ एक समय भुआला । हँसब ठठाइ फुलाउब गाला ॥
 दानि कहाउब अरु कृपनाई । होइ कि खेम कुसल रौताई ॥ ३ ॥
 छाड़हु बचनु कि धीरजु धरहू । जनि अबला जिमि करुना करहू ॥
 तनु तिय तनय धामु धनु धरनी । सत्यसंध कहँ तून सम बरनी ॥ ४ ॥

Cau.: byākula rāu sithila saba gātā, karini kalapataru manahū nipātā.
 kam̐thu sūkha mukha āva na bānī, janu pāṭhīnu dīna binu pānī.1.
 puni kaha kaṭu kaṭhora kaikeī, manahū ghāya mahū māhura deī.
 jaū am̐tahū asa karatabu raheū, māgu māgu tumha kehī bala kaheū.2.
 dui ki hoi eka samaya bhuālā, hāsaba ṭhaṭhāi phulāuba gālā.
 dāni kahāuba aru kṛpanāi, hoi ki khema kusala rautāi.3.
 chāRahu bacanu ki dhīraju dharahū, jani abalā jimi karunā karahū.
 tanu tiya tanaya dhāmu dhanu dharanī, satyasaṁdha kahū ṭṛna sama baranī.4.

The king was stricken with grief and his limbs began to droop; it looked as if a wish-yielding tree had been knocked down by a female elephant. His throat was dry and speech failed his lips; he felt miserable like a fish out of water. Kaikeyī plied him once more with pungent and harsh words, injecting poison as it were into his wound, "If this was what you intended doing in the long run, what emboldened you to say 'Ask, ask'? Can both these things happen at the same time, O sovereign of the earth—to laugh a boisterous laugh and to look grave, to enjoy the reputation of being generous and yet be stingy? Is it possible to remain unscathed while playing the hero? Either go back upon your word or forbear; pray do not wail like a woman. Life and wife, sons, home, wealth and land have been spoken of as no better than a straw in the eyes of a man who is true to his word." (1—4)

दो०— मरम बचन सुनि राउ कह कहु कछु दोषु न तोर ।

लागेउ तोहि पिसाच जिमि कालु कहावत मोर ॥ ३५ ॥

Do.: marama bacana suni rāu kaha kahu kachu doṣu na tora,
 lāgeu tohi pisāca jimi kālu kahāvata mora.35.

On hearing these poignant words the king exclaimed, "Say what you will; you are not to blame for it. It is my doom which has possessed you like a devil and is using you as its mouthpiece." (35)

चौ०— चहत न भरत भूपतहि भोरें । बिधि बस कुमति बसी जिय तोरें ॥

सो सबु मोर पाप परिनामू । भयउ कुठाहर जेहिं बिधि बामू ॥ १ ॥

सुबस बसिहि फिरि अवध सुहाई । सब गुन धाम राम प्रभुताई ॥

करिहहिं भाइ सकल सेवकाई । होइहि तिहुँ पुर राम बड़ाई ॥ २ ॥

तोर कलंकु मोर पछिताऊ । मुएहुँ न मिटिहि न जाइहि काऊ ॥

अब तोहि नीक लाग करु सोई । लोचन ओट बैठु मुहु गोई ॥ ३ ॥

जब लगि जिऔं कहउँ कर जोरी । तब लगि जनि कछु कहसि बहोरी ॥

फिरि पछितैहसि अंत अभागी । मारसि गाइ नहारू लागी ॥ ४ ॥

Cau.: cahata na bharata bhūpatahi bhorē, bidhi basa kumati basī jiya torē.
 so sabu mora pāpa parināmū, bhayau kuṭhāhara jehī bidhi bāmū.1.
 subasa basihi phiri avadha suhāi, saba guna dhāma rāma prabhutāi.
 karihahī bhāi sakala sevakāi, hoihi tihū pura rāma baRāi.2.
 tora kalam̐ku mora pachitāū, muehū na miṭihi na jāihi kāū.
 aba tohi nīka lāga karu soī, locana oṭa baiṭhu muhu goī.3.

jaba lagi jiaũ kahaũ kara jorī, taba lagi jani kachu kahasi bahorī.
phiri pachitaihasi amta abhāgī, mārasi gāi nahārū lāgi.4.

“Bharata would never covet sovereignty even unwittingly. By the decree of fate, however, evil counsel has taken possession of your mind. All that is the outcome of my sins, due to which the tide has turned against me at an inopportune moment. Beautiful Ayodhyā shall flourish again under the sovereignty of Rāma, the abode of all virtues. All his brothers shall serve him and his fame shall spread through all the three spheres of creation. The stain on your reputation and my remorse shall not disappear even after our death and shall never go till eternity. Now do whatever pleases you; only keep out of my sight hiding your face. So long as I live, I beseech you with joined palms, pray speak not a word to me again. You will repent in the end, O hapless woman, that you killed a cow for the sake of gut.” (1—4)

दो०— परेउ राउ कहि कोटि बिधि काहे करसि निदानु ।

कपट सयानि न कहति कछु जागति मनहुँ मसानु ॥ ३६ ॥

Do.: pareu rāu kahi koṭi bidhi kāhe karasi nidānu,
kapaṭa sayāni na kahati kachu jāgati manahũ masānu.36.

Thus arguing with her in numberless way the king dropped on the ground crying. “Why do you bring ruin to all?” But a pastmaster in wiles the queen did not utter a word as though busy in prpraley avilsprit in a crematorium (to acquire control over ghosts). (36)

चौ०— राम राम रट बिकल भुआलू । जनु बिनु पंख बिहंग बेहालू ॥
हृदयँ मनाव भोरु जनि होई । रामहि जाइ कहै जनि कोई ॥ १ ॥
उदउ करहु जनि रबि रघुकुल गुर । अवध बिलोकि सूल होइहि उर ॥
भूप प्रीति कैकड़ कठिनाई । उभय अवधि बिधि रची बनाई ॥ २ ॥
बिलपत नृपहि भयउ भिनुसारा । बीना बेनु संख धुनि द्वारा ॥
पढ़हि भाट गुन गावहिं गायक । सुनत नृपहि जनु लागहिं सायक ॥ ३ ॥
मंगल सकल सोहाहिं न कैसें । सहगामिनिहि बिभूषन जैसें ॥
तेहि निसि नीद परी नहिं काहू । राम दरस लालसा उछाहू ॥ ४ ॥

Cau.: rāma rāma raṭa bikala bhuālū, janu binu paṁkha bihaṁga behālū.
hṛdayā manāva bhoru jani hoī, rāmahi jāi kahai jani koī.1.
udau karahu jani rabi raghukula gura, avadha biloki sūla hoihi ura.
bhūpa prīti kaikai kaṭhināi, ubhaya avadhi bidhi racī banāi.2.
bilapata nṛpahi bhayau bhinusārā, bīnā benu saṁkha dhuni dvārā.
paRrahāi bhāṭa guna gāvahī gāyaka, sunata nṛpahi janu lāgahī sāyaka.3.
maṁgala sakala sohāhī na kaisē, sahaḡāminihi bibhūṣana jaisē.
tehī nisi nīda parī nahī kāhū, rāma darasa lālasā uchāhū.4.

Stricken with grief the king repeated the word ‘Rāma’ again and again and felt miserable like a bird that has been shorn of its wings. He prayed in his heart, “May the day never dawn nor may anyone go and tell Rāma. Rise not, O sun-god, the progenitor of Raghu’s race; for you will be pained at heart to see the plight of Ayodhyā.” The king’s affection and the relentlessness of Kaikeyī both were the highest of their kind in God’s

creation. While the king was yet wailing, the day broke and the music of lute, flute and conch was heard at his door. Bards extolled him and minstrels sang his praises; they, however, pierced the king like shafts as he heard them. These and other tokens of rejoicing pleased him not even as ornaments repel a widow who has decided to accompany her deceased husband to the other world. None could have a wink of sleep that night since everyone was eagerly longing for a sight of Śrī Rāma. (1—4)

दो०— द्वार भीर सेवक सचिव कहहिं उदित रबि देखि ।

जागेउ अजहुँ न अवधपति कारनु कवनु बिसेषि ॥ ३७ ॥

Do.: *dvāra bhīra sevaka saciva kahahī udita rabi dekhi,*
*jāgeu ajahū na avadhapati kārānu kavanu biseṣi.*37.

At the door waited a crowd of servants and ministers, who said to one another at the sight of the risen sun, “The Lord of Ayodhyā has not yet woken up, what special reason can there be?” (37)

चौ०— पछिले पहर भूपु नित जागा । आजु हमहि बड़ अचरजु लागा ॥
जाहु सुमंत्र जगावहु जाई । कीजिअ काजु रजायसु पाई ॥ १ ॥
गए सुमंत्रु तब राउर माहीं । देखि भयावन जात डेराहीं ॥
धाइ खाइ जनु जाइ न हेरा । मानहुँ बिपति बिषाद बसेरा ॥ २ ॥
पूछें कोउ न ऊतरु देई । गए जेहिं भवन भूप कैकेई ॥
कहि जयजीव बैठ सिरु नाई । देखि भूप गति गयउ सुखाई ॥ ३ ॥
सोच बिकल बिबरन महि परेऊ । मानहुँ कमल मूलु परिहरेऊ ॥
सचिउ सभीत सकइ नहिं पूछी । बोली असुभ भरी सुभ छूछी ॥ ४ ॥

Cau.: *pachile pahara bhūpu nita jāgā, āju hamahi baRa acaraju lāgā.*
*jāhu sumantra jagāvahu jāi, kijia kāju rajāyasu pāi.*1.
gae sumantru taba rāura māhī, dekhi bhayāvana jāta ḍerāhī.
*dhāi khāi janu jāi na herā, mānahū bipati biṣāda baserā.*2.
pūchē kou na ūtaru deī, gae jehī bhavana bhūpa kaikeī.
*kahi jayajīva baiṭha siru nāi, dekhi bhūpa gati gayau sukhāi.*3.
soca bikala bibarana mahi pareū, mānahū kamala mūlu parihareū.
*saciu sabhita sakai nahī pūchī, bolī asubha bhārī subha chūchī.*4.

“The king used to wake up during the last watch of the night everyday; his behaviour today appears most strange to us. Getting into the palace, O Sumantra, you go and rouse him; on receiving his orders we may proceed with our work.” Sumantra then entered the gynaeceum; but it wore such a dismal appearance that he was afraid to advance. It looked like a monster that would spring on him and devour him; its sight was so repelling. It seemed to be the very abode of calamity and sorrow. Since nobody answered his questions he proceeded to the apartment where the king and Queen Kaikeyī were. Greeting the king with the salutary words “Jaya Jivan!” and bowing his head, he sat down. He turned pale to behold the condition of the king, who lay on the ground distracted with grief and colourless like a lotus stalk torn from its roots. The minister being too alarmed to ask any question, Kaikeyī, who was full of evil and void of all good, broke the silence. (1—4)

दो०— परी न राजहि नीद निसि हेतु जान जगदीसु।

रामु रामु रटि भोरु किय कहइ न मरमु महीसु ॥ ३८ ॥

Do.: *parī na rājahi nīda nisi hetu jāna jagadīsu,*
*rāmu rāmu raṭi bhoru kiya kahai na maramu mahīsu.*38.

“The king had no sleep last night: Heaven alone knows the reason. He has been simply repeating “Rāma, Rāma” till daybreak and refuses to disclose the secret.” (38)

चौ०— आनुहु रामहि बेगि बोलाई। समाचार तब पूँछेहु आई॥

चलेउ सुमंत्रु राय रुख जानी। लखी कुचालि कीन्हि कछु रानी ॥ १ ॥

सोच बिकल मग परइ न पाऊ। रामहि बोलि कहिहि का राऊ ॥

उर धरि धीरजु गयउ दुआरें। पूँछहिं सकल देखि मनु मारें ॥ २ ॥

समाधानु करि सो सबही का। गयउ जहाँ दिनकर कुल टीका ॥

राम सुमंत्रहि आवत देखा। आदरु कीन्ह पिता सम लेखा ॥ ३ ॥

निरखि बदनु कहि भूप रजाई। रघुकुलदीपहि चलेउ लेवाई ॥

रामु कुभाँति सचिव सँग जाहीं। देखि लोग जहँ तहँ बिलखाहीं ॥ ४ ॥

Cau.: *ānahu rāmahi begi bolāi, samācāra taba pūṅchehu āi.*
*caleu sumantru rāya rukha jānī, lakhī kucālī kīnhi kachu rānī.*1.
soca bikala maga parai na pāū, rāmahi boli kahihi kā rāū.
*ura dhari dhīraju gayau duārē, pūṅchahi sakala dekhi manu mārē.*2.
samādhānu kari so sabahī kā, gayau jahā dinakara kula ṭikā.
*rāma sumantrahi āvata dekhā, ādaru kīnha pitā sama lekhā.*3.
nirakhi badanu kahi bhūpa rajāi, raghukuladīpahi caleu levāi.
*rāmu kubhāti saciva sāga jāhī, dekhi loga jahā tahā bilakhāhī.*4.

“Therefore, call on Rāma and bring him soon; thereafter, when you have come back, you may ask further details.” Judging (from his master’s looks) that the king approved of this idea, Sumantra left; he concluded that the queen had contrived some evil design. He felt so distressed with anxiety that his legs refused to move ahead. “What will the king speak to Rāma after calling him?” he wondered. Recovering himself he repaired to the gate; and seeing him disconsolate all began to question him. He, however, reassured them all and proceeded to the apartment where the Ornament of the solar race (Śrī Rāma) was. When Śrī Rāma saw Sumantra coming, He received him with honour, treating the minister on an equal footing with His father. Looking Śrī Rāma in the face, Sumantra conveyed to Him the royal command and returned with the Light of Raghu’s race (Śrī Rāma). Śrī Rāma followed the minister in an unbecoming manner: people here and there were grieved to see this. (1—4)

दो०— जाइ दीख रघुबंसमनि नरपति निपट कुसाजु।

सहमि परेउ लखि सिंघिनिहि मनहुँ बृद्ध गजराजु ॥ ३९ ॥

Do.: *jāi dīkha raghubaṁsamani narapati nipaṭa kusāju,*
*sahami pareu lakhi siṁghinihi manahūṁ bṛddha gajarāju.*39.

The Jewel of Raghu's race went and saw the king in an utterly wretched state like an aged elephant who had dropped down in terror at the sight of a lioness. (39)

चौ०— सूखहिं अधर जरइ सबु अंगू। मनहुँ दीन मनिहीन भूअंगू॥
 सरुष समीप दीखि कैकेई। मानहुँ मीचु घरीं गनि लेई॥ १॥
 करुनामय मृदु राम सुभाऊ। प्रथम दीख दुख सुना न काऊ॥
 तदपि धीर धरि समउ बिचारी। पूँछी मधुर बचन महतारी॥ २॥
 मोहि कहु मातु तात दुख कारन। करिअ जतन जेहिं होइ निवारन॥
 सुनहु राम सबु कारन एहू। राजहि तुम्ह पर बहुत सनेहू॥ ३॥
 देन कहेन्हि मोहि दुइ बरदाना। मागेउँ जो कछु मोहि सोहाना॥
 सो सुनि भयउ भूप उर सोचू। छाड़ि न सकहिं तुम्हार सँकोचू॥ ४॥

Cau.: sūkhahī adhara jarai sabu aṅgū, manahū dīna manihīna bhūaṅgū.
 saruṣa samīpa dīkhi kaikeī, mānahū mīcu gharī gani leī.1.
 karunāmaya mṛdu rāma subhāū, prathama dīkha dukhu sunā na kāū.
 tadapi dhīra dhari samau bicārī, pūñchī madhura bacana mahatārī.2.
 mohi kahu mātu tāta dukha kārana, karia jatana jehī hoi nivārana.
 sunahu rāma sabu kārana ehū, rājahi tumha para bahuta sanehū.3.
 dena kahenhi mohi dui baradānā, māgeū jo kachu mohi sohānā.
 so suni bhayau bhūpa ura socū, chāRi na sakahī tumhāra sāṅkocū.4.

His lips got parched and his whole frame burned; he looked like a helpless snake bereft of the gem. The Lord beheld by the side of His father angry Kaikeyī, who stood there like Death personified counting the last minutes of his life. Śrī Rāma was compassionate and soft by nature; He witnessed sorrow for the first time in His life, He had never heard of it before. Yet, recovering Himself as the occasion demanded, addressed His step-mother in the following sweet words, "Tell me, dear mother, the cause of my father's distress, so that an attempt may be made to remove it." "Listen, Rāma; the sole cause is this: the king is very fond of you. He had promised me two boons of my choice and I asked whatever I liked. The king, however, was stricken with grief to hear my requests; for he cannot shake off the hesitation on your score." (1—4)

दो०— सुत सनेहु इत बचनु उत संकट परेउ नरेसु।
 सकहु त आयसु धरहु सिर मेटहु कठिन कलेसु॥ ४०॥

Do.: suta sanehu ita bacanu uta saṅkaṭa pareu naresu,
 sakahu ta āyasu dharahu sira meṭahu kaṭhina kalesu.40.

"Love for his son on one side and his plighted word on the other: The king is placed on the horns of a dilemma. Obey his command if you can, and rid him of a severe mental torture." (40)

चौ०— निधरक बैठि कहइ कटु बानी। सुनत कठिनता अति अकुलानी॥
 जीभ कमान बचन सर नाना। मनहुँ महिष मृदु लच्छ समाना॥ १॥
 जनु कठोरपनु धरें सरीरू। सिखइ धनुषबिद्या बर बीरू॥
 सबु प्रसंगु रघुपतिहि सुनाई। बैठि मनहुँ तनु धरि निठुराई॥ २॥

मन मुसुकाइ भानुकुल भानू । रामु सहज आनंद निधानू ॥
 बोले बचन बिगत सब दूषन । मृदु मंजुल जनु बाग बिभूषन ॥ ३ ॥
 सुनु जननी सोइ सुतु बड़भागी । जो पितु मातु बचन अनुरागी ॥
 तनय मातु पितु तोषनिहारा । दुर्लभ जननि सकल संसारा ॥ ४ ॥

Cau.: nidharaka baiṭhi kahai kaṭu bānī, sunata kaṭhinatā ati akulānī.
 jībha kamāna bacana sara nānā, manahū mahipa mṛdu laccha samānā.1.
 janu kaṭhorapanu dharē sarīrū, sikhai dhanuṣabidyā bara bīrū.
 sabu prasāngu raghupatihi sunāī, baiṭhi manahū tanu dhari niṭhurāī.2.
 mana musukāī bhānukula bhānū, rāmu sahaja ānānda nidhānū.
 bole bacana bigata saba dūṣana, mṛdu maṁjula janu bāga bibhūṣana.3.
 sunu janani soi sutu baRabhāgī, jo pitu mātu bacana anurāgī.
 tanaya mātu pitu toṣanihārā, durlabha janani sakala saṁsārā.4.

Kaikeyī unhesitatingly spoke these pungent words, which callousness itself was sore distressed to hear. With the tongue for a bow, and words for so many shafts and with the king for a delicate target as it were, it looked as hard heartedness had assumed the form of a great hero and practised bowmanship. Having communicated the whole incident to the Lord of Raghus (Śrī Rāma). She sat like the very incarnation of heartlessness. The Sun of the solar dynasty, Śrī Rāma, the natural fountain of joy, smiled within Himself and spoke words which were free from all blemish and were so sweet and agreeable that they seemed to be the very ornaments of speech; "Listen, mother: That son alone is blessed, who is devoted to the words of his parents. A son who gratifies his father and mother is rare in this whole world, mother." (1—4)

दो०— मुनिगन मिलनु बिसेषि बन सबहि भाँति हित मोर ।

तेहि महँ पितु आयसु बहुरि संमत जननी तोर ॥ ४१ ॥

Do.: munigana milanu biseṣi bana sabahi bhāti hita mora,
 tehi mahā pitu āyasu bahuri saṁmata janani tora.41.

"In the forest I shall get more opportunities of meeting hermits, which will be beneficial to me in every way. On top of it I have my father's command and your approval to boot, mother." (41)

चौ०— भरतु प्रानप्रिय पावहिं राजू । बिधि सब बिधि मोहि सनमुख आजू ॥

जौं न जाउँ बन ऐसेहु काजा । प्रथम गनिअ मोहि मूढ़ समाजा ॥ १ ॥

सेवहिं अरँडु कलपतरु त्यागी । परिहरि अमृत लेहिं बिषु मागी ॥

तेउ न पाइ अस समउ चुकाहीं । देखु बिचारि मातु मन माहीं ॥ २ ॥

अंब एक दुखु मोहि बिसेषी । निपट बिकल नरनायकु देखी ॥

थोरिहिं बात पितहि दुख भारी । होति प्रतीति न मोहि महतारी ॥ ३ ॥

राउ धीर गुन उदधि अगाधू । भा मोहि तें कछु बड़ अपराधू ॥

जातें मोहि न कहत कछु राऊ । मोरि सपथ तोहि कहु सति भाऊ ॥ ४ ॥

Cau.: bharatu prānapriya pāvahi rājū, bidhi saba bidhi mohi sanamukha ājū.
 jāū na jāū bana aisehu kājā, prathama gania mohi mūRha samājā.1.

sevahī arāḍu kalapataru tyāgī, parihari amṛta lehī biṣu māgī.
 teu na pāi asa samau cukāhī, dekhu bicāri mātu mana māhī.2.
 am̐ba eka dukhu mohi biseṣī, nipaṭa bikala naranāyaku dekhī.
 thoriḥī bāta pitahi dukha bhārī, hoti pratīti na mohi mahatārī.3.
 rāu dhīra guna udadhi agādhū, bhā mohi tē kachu baRa aparādhū.
 jāte mohi na kahata kachu rāu, mori sapatha tohi kahu sati bhāu.4.

“Again, Bharata, who is dear to me as life, will get the sovereignty: God is propitious to me in every respect today. If I refuse to proceed to the woods even under such circumstances, I should be reckoned foremost in an assembly of fools. Those who nurture a castor-oil plant leaving the tree of paradise and barter away nectar for poison, they too will not lose an opportunity like this should they ever get it: ponder this fact in your mind and realize it, mother. Only one thing pains me most, mother; I am grieved to see the king sore distressed. That my father should be so overwhelmed with grief over a trifling matter is more than I can believe, dear mother. The king is stout of heart and a fathomless ocean of goodness; I must have committed some great offence, which prevents the king from speaking out his mind to me. I adjure you, therefore, to tell me the truth.” (1—4)

दो०— सहज सरल रघुबर बचन कुमति कुटिल करि जान ।

चलइ जोंक जल बक्रगति जद्यपि सलिलु समान ॥ ४२ ॥

Do.: **sahaja sarala raghubara bacana kumati kuṭila kari jāna,**
calai joṁka jala bakragati jadyapi salilu samāna.42.

The words of Śrī Rāma (the Chief of Raghus) were artless and straight-forward, yet the evil-minded Kaikeyī took then to be otherwise. A leech must always move obliquely even though the water on which it moves has a smooth surface. (42)

चौ०— रहसी रानि राम रुख पाई । बोली कपट सनेहु जनाई ॥
 सपथ तुम्हार भरत कै आना । हेतु न दूसर में कछु जाना ॥ १ ॥
 तुम्ह अपराध जोगु नहिं ताता । जननी जनक बंधु सुखदाता ॥
 राम सत्य सबु जो कछु कहहू । तुम्ह पितु मातु बचन रत अहहू ॥ २ ॥
 पितहि बुझाइ कहहु बलि सोई । चौथेंपन जेहिं अजसु न होई ॥
 तुम्ह सम सुअन सुकृत जेहिं दीन्हे । उचित न तासु निरादरु कीन्हे ॥ ३ ॥
 लागहिं कुमुख बचन सुभ कैसे । मगहँ गयादिक तीरथ जैसे ॥
 रामहि मातु बचन सब भाए । जिमि सुरसरि गत सलिल सुहाए ॥ ४ ॥

Cau.: **rahasī rāni rāma rukha pāi, bolī kapaṭa sanehu janāi.**
sapatha tumhāra bharata kai ānā, hetu na dūsara maī kachu jānā.1.
tumha aparādha jogu nahī tātā, janani janaka baṁdhu sukhadātā.
rāma satya sabu jo kachu kahahū, tumha pitu mātu bacana rata ahahū.2.
pitahi bujhāi kahahu bali soī, cauthempana jehī ajasu na hoī.
tumha sama suana sukṛta jehī dīnhe, ucita na tāsu nirādaru kīnhe.3.
lāgahī kumukha bacana subha kaise, magahā gayādika tīratha jaise.
rāmahi mātu bacana saba bhāe, jimi surasari gata salila suhāe.4.

The queen rejoiced to find Śrī Rāma acquiescing to her proposal and said with a false show of affection, "I swear by yourself and Bharata that no other cause of the king's affliction is known to me. You are not supposed to do any offence, dear son, a source of delight that you are to your parents and brothers. What you say is all true; you are devoted to the words of your father and mother. I adjure you to argue with your father that he may not incur opprobrium in the evening of his life. It is hardly desirable for him to disregard the virtues (truthfulness etc.) that have fetched him a son like you." These polite words adorned her detestable mouth even as sacred spots just as Gayā is situated in the accursed land of Magadha (South Bihar). All these words from His stepmother sounded pleasant to Rāma in the same way as waters of all kinds are hallowed through their confluence with the holy Gaṅgā. (1—4)

दो०— गइ मुरुछा रामहि सुमिरि नृप फिरि करवट लीन्ह ।

सचिव राम आगमन कहि बिनय समय सम कीन्ह ॥ ४३ ॥

Do.: **gai muruchā rāmaḥi sumiri nrpa phiri karavaṭa līnha,**
saciva rāma āgamana kahi binaya samaya sama kīnha.43

The king's spell of unconsciousness now left him; he remembered Rāma and then changed sides. And the minister (Sumantra) informed him of Śrī Rāma's arrival and made humble submission to him in words appropriate to the occasion. (43)

चौ०— अवनिप अकनि रामु पगु धारे । धरि धीरजु तब नयन उघारे ॥
सचिव सँभारि राउ बैठारे । चरन परत नृप रामु निहारे ॥ १ ॥
लिए सनेह बिकल उर लाई । गै मनि मनहुँ फनिक फिरि पाई ॥
रामहि चितइ रहेउ नरनाहू । चला बिलोचन बारि प्रबाहू ॥ २ ॥
सोक बिबस कछु कहै न पारा । हृदयँ लगावत बारहि बारा ॥
बिधिहि मनाव राउ मन माहीं । जेहि रघुनाथ न कानन जाहीं ॥ ३ ॥
सुमिरि महेसहि कहइ निहोरी । बिनती सुनहु सदासिव मोरी ॥
आसुतोष तुम्ह अवढर दानी । आरति हरहु दीन जनु जानी ॥ ४ ॥

Cau.: **avanipa akani rāmu pagu dhāre, dhari dhīraju taba nayana ughāre.**
saciva sābhāri rāu baiṭhāre, carana parata nrpa rāmu nihāre.1.
lie saneha bikala ura lāi, gai mani manahū phanika phiri pāi.
rāmaḥi citai raheu naranāhū, calā bilocana bāri prabāhū.2.
soka bibasa kachu kahai na pārā, hṛdayā lagāvata bārahī bārā.
bidhihi manāva rāu mana māhī, jehī raghunātha na kānana jāhī.3.
sumiri mahesahi kahai nihorī, binatī sunahu sadāsiva morī.
āsutoṣa tumha avaḍhara dānī, ārati harahu dīna janu jānī.4.

Hearing that Śrī Rāma had come, the king recovered himself and opened his eyes. The minister (Sumantra) helped his sovereign to a sitting posture, when the latter beheld Rāma falling at his feet. Overwhelmed with emotion the king clasped Him to his bosom as though a serpent had regained its lost gem. The monarch kept gazing on Śrī Rāma and a torrent of tears streamed forth from his eyes. Overpowered with grief he could not utter a word and pressed the prince to his heart again and again. He inwardly prayed to God that the Lord of Raghus (Śrī Rāma) might not be able to proceed to the woods.

Invoking the mighty Lord Śiva he solicited Him saying, "Hear my prayer, O ever-blissful Lord! Quickly pleased and indiscreetly generous as You are, pray, relieve my affliction knowing me to be in distress. (1—4)

दो०— तुम्ह प्रेरक सब के हृदयँ सो मति रामहि देहु।

बचनु मोर तजि रहहिं घर परिहरि सीलु सनेहु ॥ ४४ ॥

Do.: tumha preraka saba ke hṛdayā so mati rāmahi dehu,
bacanu mora taji rahahī ghara parihari silu sanehu.44.

"Dwelling as You do in the heart of all as the prompter of actions, so inspire Rāma that he may flout my word and stay at home casting to the wind all sense of propriety and filial affection." (44)

चौ०— अजसु होउ जग सुजसु नसाऊ। नरक परौं बरु सुरपुरु जाऊ ॥
सब दुख दुसह सहावहु मोही। लोचन ओट रामु जनि होँही ॥ १ ॥
अस मन गुनइ राउ नहिं बोला। पीपर पात सरिस मनु डोला ॥
रघुपति पितहि प्रेमबस जानी। पुनि कछु कहिहि मातु अनुमानी ॥ २ ॥
देस काल अवसर अनुसारी। बोले बचन बिनीत बिचारी ॥
तात कहउँ कछु करउँ ढिठाई। अनुचितु छमब जानि लरिकाई ॥ ३ ॥
अति लघु बात लागि दुखु पावा। काहुँ न मोहि कहि प्रथम जनाव ॥
देखि गोसाईंहि पूँछिउँ माता। सुनि प्रसंगु भए सीतल गाता ॥ ४ ॥

Cau.: ajasu hou jaga sujasu nasāū, naraka paraū baru surapuru jāū.
saba dukha dusaha sahāvahu mohī, locana oṭa rāmu jani hoñhī.1.
asa mana gunai rāu nahī bolā, pīpara pāta sarisa manu ḍolā.
raghupati pitahi premabasa jānī, puni kachu kahihi mātu anumānī.2.
desa kāla avasara anusārī, bole bacana binīta bicārī.
tāta kahaū kachu karaū ḍhiṭhāī, anucitu chamaba jāni larikāī.3.
ati laghu bāta lāgi dukhu pāvā, kāhū na mohi kahi prathama janāvā.
dekhi gosāīhi pūñchiū mātā, suni prasaṅgu bhae sītala gātā.4.

"Let world-wide disrepute be my lot and let my good name perish; I would fain be damned to perdition and forgo heaven (the abode of immortals). Subject me to all severe hardships; but let not Rāma be screened from my view." The king thus prayed within his heart but did not open his lips; his mind quivered like an aspen leaf. Perceiving that His father was overpowered with affection, and apprehending that mother Kaikeyī might utter something again, the Lord of Raghus (Śrī Rāma) spoke after due deliberation, words which were not only humble but also suited to the place, time and circumstances. "Dear father, I make bold to submit something; pray forgive this impropriety on my part knowing that I am yet tender of age. You have suffered for a most trifling matter; and the pity of it is that nobody apprized me of it before. When I saw you I asked mother Kaikeyī, and was consoled to hear what she has told me." (1—4)

दो०— मंगल समय सनेह बस सोच परिहरिअ तात।

आयसु देइअ हरषि हियँ कहि पुलके प्रभु गात ॥ ४५ ॥

**Do.: maṅgala samaya saneha basa soca pariharia tāta,
āyasu deia haraṣi hiyā kahi pulake prabhu gāta.45.**

“Grieve not out of affection at a time of rejoicing, dear father, and command me with a glad heart.” The Lord felt a thrill of joy all over his body as He spoke these words. (45)

चौ०— धन्य जनमु जगतीतल तासू । पितहि प्रमोदु चरित सुनि जासू ॥
चारि पदारथ करतल ताके । प्रिय पितु मातु प्रान सम जाके ॥ १ ॥
आयसु पालि जनम फलु पाई । ऐहउँ बेगिहि होउ रजाई ॥
बिदा मातु सन आवउँ मागी । चलिहउँ बनहि बहुरि पग लागी ॥ २ ॥
अस कहि राम गवनु तब कीन्हा । भूप सोक बस उतरु न दीन्हा ॥
नगर ब्यापि गइ बात सुतीछी । छुअत चढ़ी जनु सब तन बीछी ॥ ३ ॥
सुनि भए बिकल सकल नर नारी । बेलि बिटप जिमि देखि दवारी ॥
जो जहँ सुनइ धुनइ सिरु सोई । बड़ बिषादु नहिं धीरजु होई ॥ ४ ॥

Cau.: dhanya janamu jagatīṭala tāsū, pitahi pramodu carita suni jāsū.
cāri padāratha karatala tākē, priya pitu mātu prāna sama jākē.1.
āyasu pālī janama phalu pāī, aihauṁ begihī hou rajāī.
bidā mātu sana āvaṁ māgī, calihauṁ banahi bahuri paga lāgī.2.
asa kahi rāma gavanu taba kīnhā, bhūpa soka basa utaru na dīnhā.
nagara byāpi gai bāta sutīchī, chuata caRhī janu saba tana bīchī.3.
suni bhae bikala sakala nara nārī, belī biṭapa jimi dekhi davārī.
jo jahāṁ sunai dhunai siru soī, baRa biṣādu nahī dhīraju hoī.4.

“Blessed is his birth on the surface of this earth, whose father is rejoiced to hear of his doings. He has in his hand all the four prizes of life, (viz., religious merit, material riches, sensuous gratification and final beatitude), to whom his parents are dear as life. After carrying out your order and having obtained the reward of my life I shall come back soon; therefore be pleased to command me. In the meantime I shall ask leave of mother Kausalyā and return forthwith; then I shall proceed to the woods after throwing myself once more at your feet.” So spoke Śrī Rāma and then departed; while the king was too overpowered with grief to make any answer. This most unwelcome news spread throughout the city as though the sting of a scorpion had circulated its poison throughout the body. Every man and woman who heard this was distressed even as trees and creepers are blasted at the very sight of a forest fire. Whoever heard it beat his head wherever he happened to be; the grief was too great to be borne. (1—4)

दो०— मुख सुखाहिं लोचन स्रवहिं सोकु न हृदयँ समाइ ।
मनहुँ करुन रस कटकई उतरी अवध बजाइ ॥ ४६ ॥

**Do.: mukha sukhāhī locana sravahī soku na hṛdayā samāi,
manahū karuna rasa kaṭakaī utarī avadha bajāi.46.**

Their mouths were parched, their eyes streamed and their heart could not contain their sorrow; it seemed as though the army of Pathos had openly pitched its camp at Ayodhyā. (46)

चौ०— मिलेहि माझ बिधि बात बेगारी । जहँ तहँ देहिँ कैकड़हि गारी ॥
 एहि पापिनिहि बूझि का परेऊ । छाड़ भवन पर पावकु धरेऊ ॥ १ ॥
 निज कर नयन काढ़ि चह दीखा । डारि सुधा बिषु चाहत चीखा ॥
 कुटिल कठोर कुबुद्धि अभागी । भड़ रघुबंस बेनु बन आगी ॥ २ ॥
 पालव बैठि पेड़ु एहिँ काटा । सुख महँ सोक ठाटु धरि ठाटा ॥
 सदा रामु एहिँ प्रान समाना । कारन कवन कुटिलपनु ठाना ॥ ३ ॥
 सत्य कहहिँ कबि नारि सुभाऊ । सब बिधि अगहु अगाध दुराऊ ॥
 निज प्रतिबिंबु बरुकु गहि जाई । जानि न जाइ नारि गति भाई ॥ ४ ॥

Cau.: milehi mājha bidhi bāta begārī, jahā tahā dehī kaikaihi gārī.
 ehi pāpinihi būjhi kā pareū, chāi bhavana para pāvaku dhareū.1.
 nija kara nayana kāRhi caha dīkhā, ḍārī sudhā biṣu cāhata cīkhā.
 kuṭila kaṭhora kubuddhi abhāgī, bhai raghubansa benu bana āgī.2.
 pālava baiṭhi peRu ehī kātā, sukha mahū soka ṭhātu dhari ṭhātā.
 sadā rāmu ehi prāna samānā, kārana kavana kuṭilapanu ṭhānā.3.
 satya kahahī kabi nārī subhāū, saba bidhi agahu agādha durāū.
 nija pratibību baruku gahi jāī, jāni na jāī nārī gati bhāī.4.

“When everything was ready, God upset the whole plan!” Everywhere people abused Kaikeyī. “What sense could there be in this wicked woman having set fire to a house that had been newly thatched! She seeks to perceive after tearing out her eyes with her own hands, and wishes to taste poison throwing away nectar. This crooked hard-hearted and evil-minded wretch has appeared as fire to burn the cluster of bamboos in the shape of Raghu’s race. Sitting on a twig she has hewn the tree itself; in the midst of joy she has raised a structure of sorrow. Śrī Rāma had always been dear to her as life: What has led her to resort to such perversity? Seers have truly said that a woman’s mind is altogether incomprehensible, unfathomable and shrouded in mystery. Sooner man may catch his own reflection but to know the ways of a woman is impossible. (1—4)

दो०— काह न पावकु जारि सक का न समुद्र समाइ ।

का न करै अबला प्रबल केहि जग कालु न खाइ ॥ ४७ ॥

Do.: kāha na pāvaku jāri saka kā na samudra samāi,
 kā na karai abalā prabala kehi jaga kālu na khāi.47.

“What is there that fire cannot consume; what is there that cannot be engulfed by the ocean? What is there that a powerful woman, miscalled powerless (Abalā) in common parlance, cannot accomplish and what creature is there in this perishable world, that death cannot devour?” (47)

चौ०— का सुनाइ बिधि काह सुनावा । का देखाइ चह काह देखावा ॥
 एक कहहिँ भल भूप न कीन्हा । बरु बिचारि नहिँ कुमतिहि दीन्हा ॥ १ ॥
 जो हठि भयउ सकल दुख भाजनु । अबला बिबस ग्यानु गुनु गा जनु ॥
 एक धरम परमिति पहिचाने । नृपहि दोसु नहिँ देहिँ सयाने ॥ २ ॥
 सिबि दधीचि हरिचंद कहानी । एक एक सन कहहिँ बखानी ॥
 एक भरत कर संमत कहहीं । एक उदास भायँ सुनि रहहीं ॥ ३ ॥

कान मूदि कर रद गहि जीहा । एक कहहिं यह बात अलीहा ॥
सुकृत जाहिं अस कहत तुम्हारे । रामु भरत कहूँ प्रानपिआरे ॥ ४ ॥

Cau.: *kā sunāi bidhi kāha sunāvā, kā dekhāi caha kāha dekhāvā.
eka kahahī bhala bhūpa na kīnhā, baru bicāri nahī kumatihī dīnhā.1.
jo haṭhi bhayau sakala dukha bhājanu, abalā bibasa gyānu gunu gā janu.
eka dharama paramiti pahicāne, nṛpahi dosu nahī dehi sayāne.2.
sibi dadhīci haricaṁda kahānī, eka eka sana kahahī bakhānī.
eka bharata kara saṁmata kahahī, eka udāsa bhāyā suni rahahī.3.
kāna mūdi kara rada gahi jīhā, eka kahahī yaha bāta alīhā.
sukṛta jāhi asa kahata tumhāre, rāmu bharata kahū prānapiāre.4.*

“Having first ordained one thing the Creator has now ordained quite the reverse of it; having shown us one spectacle he would now show us quite another.” Some people said, “The king has not done well; he has not been discreet in granting the wicked woman her request, whereby he has wilfully courted all this tragedy. By allowing himself to be ruled by a woman he has lost his wisdom and goodness as it were.” Others who were saner did not blame the king, recognizing as they did his high standard of morality. They repeated at length to one another the narratives of Śibi, Dadhīci and Hariścandra*. Some suggested Bharata’s connivance, while still others passively heard what their companions said. Others stopped their ears with their hands and bit their tongue as they exclaimed, “This is untrue. All your merits will be destroyed as you utter these words: Śrī Rāma is dear to Bharata as his own life.” (1—4)

दो०— चंदु चवै बरु अनल कन सुधा होइ बिषतूल ।
सपनेहुँ कबहुँ न करहिं किछु भरतु राम प्रतिकूल ॥ ४८ ॥

Do.: *caṁdu cavai baru anala kana sudhā hoi biṣatūla,
sapanehū kabahū na karahī kichu bharatu rāma pratikūla.48.*

“Sooner shall the moon rain sparks of fire or nectar have the same effect as poison than Bharata ever dream of doing anything prejudicial to the interests of Śrī Rāma.” (48)

चौ०— एक बिधातहि दूषनु देहीं । सुधा देखाइ दीन्ह बिषु जेहीं ॥
खरभरु नगर सोचु सब काहू । दुसह दाहु उर मिटा उछाहू ॥ १ ॥
बिप्रबधू कुलमान्य जठेरी । जे प्रिय परम कैकई केरी ॥
लगीं देन सिख सीलु सराही । बचन बानसम लागहिं ताही ॥ २ ॥

* Hariścandra, son of Triśaṅku, was a king of Ayodhyā and the twenty-eighth in descent from Ikṣvāku, the founder of the solar dynasty. In order to satisfy the claims of the sage Viśvāmitra, who wanted to test his integrity, he parted with his kingdom and all that he had, sold his wife and only son and hired himself out as the employee of a pariah who kept a burning Ghāṭa. Whenever a dead body was brought for cremation there, Hariścandra used to recover the toll and make it over to his master. One day it so happened that a snake bit his only son, Rohita, and the ex-queen brought the dead prince for cremation to the same Ghāṭa. Even though the ex-king recognized them to be his own wife and child, he would not allow the child to be burnt without recovering the usual toll. At last the penniless woman offered to part with the rag with which she had covered her shame and the heartless ex-monarch was going to strip her naked when the gods interposed and restored the pious king to his throne and all his former prosperity.

भरतु न मोहि प्रिय राम समाना । सदा कहहु यहु सबु जगु जाना ॥
 करहु राम पर सहज सनेहू । केहिं अपराध आजु बन देहू ॥ ३ ॥
 कबहुँ न कियहु सवति आरेसू । प्रीति प्रतीति जान सबु देसू ॥
 कौसल्याँ अब काह बिगारा । तुम्ह जेहि लागि बज्र पुर पारा ॥ ४ ॥

Cau.: *eka bidhātahi dūṣanu dehi, sudhā dekhāi dīnha biṣu jehī.*
kharabharu nagara socu saba kāhū, dusaha dāhu ura miṭā uchāhū.1.
biprabadhū kulamānya jaṭherī, je priya parama kaikāi kerī.
lagī dena sikha sīlu sarāhī, bacana bānasama lāgahī tāhī.2.
bharatu na mohi priya rāmasamānā, sadā kahahu yahu sabu jagu jānā.
karahu rāma para sahaja sanehū, kehī aparādha āju banu dehū.3.
kabahū na kiyahu savati āresū, prīti pratīti jāna sabu desū.
kausalyā aba kāha bigārā, tumha jehi lagi bajra pura pārā.4.

Some blamed the Creator, who had offered nectar but actually given them poison. The whole city was astir and everyone felt distressed. There was deep agony in their heart and their briskness was gone. Brāhmaṇa matrons and other venerable and elderly ladies of the royal family and such other ladies as were most dear to Kaikeyī began to expostulate with her praising her amiability; but their words pierced her like shafts. "You have always said, and the whole world knows it, that Bharata is not so dear to you as Rāma. You have borne natural affection towards Rāma; for what offence do you exile him to the woods today? You have never harboured jealousy towards your co-wives; your loving disposition and credulity are known throughout the land. What wrong has Kausalyā done to you now due to which you should have hurled this thunderbolt against the whole city. (1—4)

दो०— सीय कि पिय सँगु परिहरिहि लखनु कि रहिहहिं धाम ।

राजु कि भूँजब भरत पुर नृपु कि जिइहि बिनु राम ॥ ४९ ॥

Do.: *sīya ki piya sāgu pariharihi lakhanu ki rahihahī dhāma,*
rāju ki bhūjaba bharata pura nṛpu ki jīhi binu rāma.49.

"Will Sītā forgo the company of Śrī Rāma or Lakṣmaṇa choose to stay at home? Will Bharata enjoy the sovereignty of Ayodhyā or the king survive without Rāma? (49)

चौ०— अस बिचारि उर छाड़हु कोहू । सोक कलंक कोठि जनि होहू ॥

भरतहि अवसि देहु जुबराजू । कानन काह राम कर काजू ॥ १ ॥
 नाहिन रामु राज के भूखे । धरम धुरीन बिषय रस रूखे ॥
 गुर गृह बसहुँ रामु तजि गेहू । नृप सन अस बरु दूसर लेहू ॥ २ ॥
 जौं नहिं लगिहहु कहें हमारे । नहिं लागिहि कछु हाथ तुम्हारे ॥
 जौं परिहास कीन्हि कछु होई । तौ कहि प्रगट जनावहु सोई ॥ ३ ॥
 राम सरिस सुत कानन जोगू । काह कहिहि सुनि तुम्ह कहूँ लोगू ॥
 उठहु बेगि सोइ करहु उपाई । जेहि बिधि सोकु कलंकु नसाई ॥ ४ ॥

Cau.: *asa bicāri ura chāRahu kohū, soka kalamka koṭhi jani hohū.*
bharatahi avasi dehu jubarājū, kānana kāha rāma kara kājū.1.

nāhina rāmu rāja ke bhūkhe, dharama dhurīna biṣaya rasa rūkhe.
 gura gr̥ha basahū rāmu taji gehū, nr̥pa sana asa baru dūsara lehū.2.
 jaū nahī lagihahu kahē hamāre, nahī lāgihi kachu hātha tumhāre.
 jaū parihāsa kīnhi kachu hoī, tau kahi pragaṭa janāvahu soī.3.
 rāma sarisa suta kānana jogū, kāha kahihi suni tumha kahū logū.
 uṭhahu begi soi karahu upāī, jehi bidhi soku kalamku nasāī.4.

“Pondering thus banish anger from your breast nor make yourself a storehouse of grief and infamy. By all means instal Bharata as the Prince-Regent; but what need is there for exiling Rāma to the forest? Rāma is not covetous of sovereignty; he is a champion of righteousness and has no relish for sensuous pleasures. Let Rāma abandon his home and live with his preceptor; ask this of the king as your second boon. In case you do not follow our advice, you will gain nothing. If you have only played some joke, let us know by openly declaring it. Does a son like Rāma deserve to be exiled to the woods? What will the world say about you when they hear of it? Up quickly and devise some means to avert grief and obloquy.” (1—4)

छं०— जेहि भाँति सोकु कलंकु जाइ उपाय करि कुल पालही ।
 हठि फेरु रामहि जात बन जनि बात दूसरि चालही ॥
 जिमि भानु बिनु दिनु प्रान बिनु तनु चंद बिनु जिमि जामिनी ।
 तिमि अवध तुलसीदास प्रभु बिनु समुझि धौं जियँ भामिनी ॥

Cham.: jehi bhāti soku kalamku jāi upāya kari kula pālahī,
 haṭhi pheru rāmahi jāta bana jani bāta dūsari cālahī.
 jimi bhānu binu dinu prāna binu tanu caṁda binu jimi jāminī,
 timi avadha tulasīdāsa prabhu binu samujhi dhaū jiyā bhāminī.

“Devise some means to avert grief and infamy and save your family. Forcibly dissuade Rāma from proceeding to the woods and make no other suggestion. As the day without the sun, as the body without life and the night without the moon, so the city of Ayodhyā without the Lord of Tulasīdāsa, Śrī Rāma! just consider this, O irascible lady.”

सो०— सखिन्ह सिखावनु दीन्ह सुनत मधुर परिनाम हित ।
 तेइँ कछु कान न कीन्ह कुटिल प्रबोधी कूबरी ॥ ५० ॥

So.: sakhinha sikhāvanu dīnha sunata madhura parināma hita,
 teī kachu kāna na kīnha kuṭila prabodhī kūbarī.50.

The advice that Kaikeyī's friends gave her was agreeable to hear and salutary in consequence. But she gave no ear to it, tutored as she was by the mischievous humpback. (50)

चौ०— उतरु न देइ दुसह रिस रूखी । मृगिन्ह चितव जनु बाधिनि भूखी ॥
 ब्याधि असाधि जानि तिन्ह त्यागी । चलीं कहत मतिमंद अभागी ॥ १ ॥
 राजु करत यह दैअँ बिगोई । कीन्हेसि अस जस करइ न कोई ॥
 एहि बिधि बिलपहिं पुर नर नारीं । देहिं कुचालिहि कोटिक गारीं ॥ २ ॥

जरहिं बिषम जर लेहिं उसासा । कवनि राम बिनु जीवन आसा ॥
 बिपुल बियोग प्रजा अकुलानी । जनु जलचर गन सूखत पानी ॥ ३ ॥
 अति बिषाद बस लोग लोगार्ई । गए मातु पहिं रामु गोसाई ॥
 मुख प्रसन्न चित चौगुन चाऊ । मिटा सोचु जनि राखै राऊ ॥ ४ ॥

Cau.: utaru na dei dusaha risa rūkhī, mṛginha citava janu bāghini bhūkhī.
 byādhi asādhi jāni tinha tyāgī, calī kahata matimarṇda abhāgī.1.
 rāju karata yaha daiā bigoī, kīnhesi asa jasa karai na koī.
 ehi bidhi bilapahī pura nara nārī, dehī kucālihi koṭika gārī.2.
 jarahī biṣama jara lehī usāsā, kavani rāma binu jīvana āsā.
 bipula biyoga prajā akulānī, janu jalacara gana sūkhata pānī.3.
 ati biṣāda basa loga logāī, gae mātu pahī rāmu gosāī.
 mukha prasanna cita cauguna cāū, miṭā socu jani rākhai rāū.4.

She gave no reply and wore a sullen look due to anger that could not be easily curbed. She stared at them as a hungry tigress would gaze on a herd of does. Finding her disease incurable, her friends left her saying as they went, 'Wretched fool! Fate could not brook her sovereignty and has betrayed her. She has done what nobody else would do.' Men and women of the city thus lamented and showered numberless abuses on the wicked woman. They burned with terrible agony and sighed. "There can be no hope of life without Rāma," they said. The people were disconcerted at the thought of long separation even as aquatic creatures get disturbed when water in which they live begins dry. Men and women alike were overcome with excessive grief. In the meantime Lord Śrī Rāma called on His mother (Kausalyā). He wore a cheerful look and had fourfold joy in his heart; He no longer feared lest the king should detain him. (1—4)

दो०— नव गयंदु रघुबीर मनु राजु अलान समान ।
 छूट जानि बन गवनु सुनि उर अनंदु अधिकान ॥ ५१ ॥

Do.: nava gayarṇdu raghubīra manu rāju alāna samāna,
 chūṭa jāni bana gavanu suni ura anarṇdu adhikāna.51.

The mind of Śrī Rāma (the Hero of Raghu's race) resembled a young elephant (newly caught) with kingship for its chain. When He heard of the proposal for exiling Him to the forest He took Himself as freed and felt overjoyed in His heart. (51)

चौ०— रघुकुलतिलक जोरि दोउ हाथा । मुदित मातु पद नायउ माथा ॥
 दीन्हि असीस लाइ उर लीन्है । भूषन बसन निछावरि कीन्है ॥ १ ॥
 बार बार मुख चुंबति माता । नयन नेह जलु पुलकित गाता ॥
 गोद राखि पुनि हृदयँ लगाए । स्रवत प्रेमरस पयद सुहाए ॥ २ ॥
 प्रेम प्रमोदु न कछु कहि जाई । रंक धनद पदबी जनु पाई ॥
 सादर सुंदर बदन निहारी । बोली मधुर बचन महतारी ॥ ३ ॥
 कहहु तात जननी बलिहारी । कबहिं लगन मुद मंगलकारी ॥
 सुकृत सील सुख सीवँ सुहाई । जनम लाभ कइ अवधि अघाई ॥ ४ ॥

Cau.: raghukulatilaka jori dou hāthā, mudita mātu pada nāyau māthā.
 dīnhi asīsa lāi ura līnhe, bhūṣana basana nichāvari kīnhe.1.

bāra bāra mukha cumbati mātā, nayana neha jalu pulakita gātā.
 goda rākhi puni hṛdayā lagāe, sravata premarasa payada suhāe.2.
 premu pramodu na kachu kahi jāī, raṁka dhanada padabī janū pāī.
 sādara suṁdara badanu nihārī, bolī madhura bacana mahatārī.3.
 kahahu tāta janani balihārī, kabahī lagana muda maṁgalakārī.
 sukr̥ta sīla sukha sīvā suhāī, janama lābha kai avadhi aghāī.4.

The Crown of Raghu's race, Śrī Rāma, joined both His palms and cheerfully bowed His head at His mother's feet. She blessed Him and clasped Him to her bosom and scattered jewels and raiment around Him (in order to protect Him from evil). The mother kissed Him again and again with tears of affection in her eyes and her limbs thrilling over with joy. Seating Him in her lap she pressed Him once more to her heart, while milk flowed from her graceful breasts due to excess of love. Her affection and joy were altogether beyond description; it seemed as if a pauper had attained the position of Kubera (the god of riches). Fondly regarding His lovely countenance the mother spoke to Him in endearing terms; "Tell me, dear child—I beseech you;—when will be that delightful and auspicious hour, the beautiful culmination of piety, virtue and joy and the highest reward of human birth,—"

(1—4)

दो०— जेहि चाहत नर नारि सब अति आरत एहि भाँति ।

जिमि चातक चातकि तृषित बृष्टि सरद रितु स्वाति ॥ ५२ ॥

Do.: jehi cāhata nara nāri saba ati ārata ehi bhāti,
 jimi cātaka cātaki tṛṣita bṛṣṭi sarada ritu svāti.52.

—“And for which all men and women long as anxiously as a thirsty pair of Cātaka birds for an autumnal shower during the brief period when the sun is in the same longitude as the constellation named Svāti (the Arcturus)?

(52)

चौ०— तात जाउँ बलि बेगि नहाहू । जो मन भाव मधुर कछु खाहू ॥
 पितु समीप तब जाएहु भैया । भइ बड़ि बार जाइ बलि मैआ ॥ १ ॥
 मातु बचन सुनि अति अनुकूला । जनु सनेह सुरतरु के फूला ॥
 सुख मकरंद भरे श्रियमूला । निरखि राम मनु भवँरु न भूला ॥ २ ॥
 धरम धुरीन धरम गति जानी । कहेउ मातु सन अति मृदु बानी ॥
 पिताँ दीन्ह मोहि कानन राजू । जहँ सब भाँति मोर बड़ काजू ॥ ३ ॥
 आयसु देहि मुदित मन माता । जेहिँ मुद मंगल कानन जाता ॥
 जनि सनेह बस डरपसि भोरें । आनँदु अंब अनुग्रह तोरें ॥ ४ ॥

Cau.: tāta jāū bali begi nahāhū, jo mana bhāva madhura kachu khāhū.
 pitu samīpa taba jāehu bhaiā, bhai baRi bāra jāī bali maiā.1.
 mātu bacana suni ati anukūlā, janū saneha surataru ke phūlā.
 sukha makaraṁda bhare śriyamūlā, nirakhi rāma manu bhavāru na bhūlā.2.
 dharama dhurīna dharama gati jānī, kaheu mātu sana ati mṛdu bānī.
 pitā dīnha mohi kānana rājū, jahā saba bhāti mora baRa kājū.3.
 āyasu dehi mudita mana mātā, jehī muda maṁgala kānana jātā.
 jani saneha basa ḍarapasi bhorē, ānādu āmba anugraha torē.4.

“I adjure you, my darling, to bathe quickly and take some sweet dish of your choice. See your father after that, my boy; for I protest it is already too late.” Even on hearing these most agreeable words of His mother, which were blossoms as it were, of the celestial tree of affection, laden with the honey of joy and fountains of worldly prosperity, the bee of Śrī Rāma’s mind could not be lured by their charm. A champion of righteousness that He was, He clearly discerned the path of duty and spoke to His mother in exceedingly polite terms. “Father has bestowed on me the kingdom of the forest, where there will be great opportunities for me in everyway. Therefore, grant me leave with a cheerful heart, so that my journey to the forest may be attended with joy and blessing. Be not obsessed with erroneous fears due to affection, dear mother; by your goodwill I shall be ever happy.” (1—4)

दो०— बरष चारिदस बिपिन बसि करि पितु बचन प्रमान ।

आइ पाय पुनि देखिहउँ मनु जनि करसि मलान ॥ ५३ ॥

Do.: **baraṣa cāridasa bipina basi kari pitu bacana pramāna,**
āi pāya puni dekhihaũ manu jani karasi malāna.53.

“Spending four years and ten in the forest and having obeyed father’s commands I will come back and behold your feet again; be not sad at heart.” (53)

चौ०— बचन बिनीत मधुर रघुबर के । सर सम लगे मातु उर करके ॥
सहमि सूखि सुनि सीतलि बानी । जिमि जवास परें पावस पानी ॥ १ ॥
कहि न जाइ कछु हृदय बिषादू । मनहुँ मृगी सुनि केहरि नादू ॥
नयन सजल तन थर थर काँपी । माजहि खाइ मीन जनु मापी ॥ २ ॥
धरि धीरजु सुत बदन नहिारी । गदगद बचन कहति महतारी ॥
तात पितहि तुम्ह प्रानपिआरे । देखि मुदित नित चरित तुम्हारे ॥ ३ ॥
राजु देन कहूँ सुभ दिन साधा । कहेउ जान बन केहिं अपराधा ॥
तात सुनावहु मोहि निदानू । को दिनकर कुल भयउ कृसानू ॥ ४ ॥

Cau.: **bacana binīta madhura raghubara ke, sara sama lage mātu ura karake.**
sahami sūkhi suni sītali bānī, jimi javāsa parē pāvasa pānī.1.
kahi na jāi kachu hṛdaya biṣādū, manahū mṛgī suni kehari nādū.
nayana sajala tana thara thara kāpī, mājahi khāi mīna janu māpī.2.
dhari dhīraju suta badanu nihārī, gadagada bacana kahati mahatārī.
tāta pitahi tumha prānapiāre, dekhi mudita nita carita tumhāre.3.
rāju dena kahū subha dina sādha, kaheu jāna bana kehī aparādhā.
tāta sunāvahu mohi nidānū, ko dinakara kula bhayau kṛsānū.4.

The gentle and sweet words of Śrī Rāma (the Chief of the Raghus) pierced the mother’s heart and rankled there. Alarmed to hear His serene speech she turned pale in the same way as the Yavāsaka plant is blasted by a shower in the monsoon. The agony of her heart was beyond description like that of a doe that has heard a lion’s roar. Her eyes were wet with tears and her body violently shook like a fish that had got inebriated by sucking the scum raised by the first monsoon shower. Recovering herself and looking her son in the face the mother spoke in faltering accents, “My boy, you are dear as life to your father, to whom it is a constant delight to watch your day to day doings from .

He had got an auspicious day fixed for installing you as the prince-regent; for what offence has he asked you to proceed to the woods? Let me know the reason, my darling; who is it that has served as fire to consume the solar race?" (1—4)

दो०— निरखि राम रुख सचिवसुत कारनु कहेउ बुझाइ ।

सुनि प्रसंगु रहि मूक जिमि दसा बरनि नहिं जाइ ॥ ५४ ॥

Do.: **nirakhi rāma rukha sacivasuta kārānu kaheu bujhāi,**
suni prasāṅgu rahi mūka jimi dasā barani nahī jāi.54.

Reading in Śrī Rāma's eyes His tacit consent Sumantra's son (who had obviously accompanied the Prince) explained the reason. The mother was struck dumb as it were to hear the episode; the state of her mind could not be described in words. (54)

चौ०— राखि न सकइ न कहि सक जाहू । दुहूँ भाँति उर दारुन दाहू ॥
लिखत सुधाकर गा लिखि राहू । बिधि गति बाम सदा सब काहू ॥ १ ॥
धरम सनेह उभयँ मति घेरी । भइ गति साँप छुछुंदरि केरी ॥
राखउँ सुतहि करउँ अनुरोधू । धरमु जाइ अरु बंधु बिरोधू ॥ २ ॥
कहउँ जान बन तौ बड़ि हानी । संकट सोच बिबस भइ रानी ॥
बहुरि समुझि तिय धरमु सयानी । रामु भरतु दोउ सुत सम जानी ॥ ३ ॥
सरल सुभाउ राम महतारी । बोली बचन धीर धरि भारी ॥
तात जाउँ बलि कीन्हेहु नीका । पितु आयसु सब धरमक टीका ॥ ४ ॥

Cau.: **rākhi na sakai na kahi saka jāhū, duhūṁ bhāṭi ura dārūna dāhū.**
likhata sudhākara gā likhi rāhū, bidhi gati bāma sadā saba kāhū.1.
dharama saneha ubhayā mati gherī, bhai gati sāpa chuchundari kerī.
rākhaū sutahi karaū anurodhū, dharamu jāi aru baṁdhu birodhū.2.
kahaū jāna bana tau baRi hānī, saṁkaṭa soca bibasa bhai rānī.
bahuri samujhi tiya dharamu sayānī, rāmu bharatu dou suta sama jānī.3.
sarala subhāu rāma mahatārī, bolī bacana dhīra dhari bhārī.
tāta jāū bali kīnhehu nīkā, pitu āyasu saba dharamaka ṭikā.4.

She could neither detain her Son nor yet say 'Go'; she felt terrible agony in her heart in either event. "It seemed as though one was going to write 'moon' and wrote 'Rāhu' (the demon who is believed by the Hindus to devour the moon during a lunar eclipse) instead through a slip of the pen," she said to herself. "The ways of the Creator (Brahmā) are always adverse to all," she concluded. Kausalyā's judgment was swayed on the one hand by her sense of duty and on the other by her affection. She found herself on the horns of a dilemma like a snake that has caught hold of a musk-rat*. "If I press my son and detain him, the moral code will be violated and bad blood created between brothers. And if I allow him to proceed to the woods, it will be a grievous loss." The queen thus found herself faced with an embarrassing situation and was overwhelmed with grief. Again, realizing the duty of a woman and remembering that both Rāma and Bharata were

* It is popularly believed in India that if a snake once catches hold of a musk-rat mistaking it for an ordinary rat and latter discovers its identity, it can neither devour it nor disgorge it. For if it devours it, it is sure to die; and if it disgorges it, it goes blind.

equally her sons the prudent Kausalyā (Śrī Rāma's mother), who had a guileless disposition, spoke as follows with great courage, "You have done well, my child, I swear; a father's command is the most sacred of all obligations." (1—4)

दो०— राजु देन कहि दीन्ह बन मोहि न सो दुख लेसु।

तुम्ह बिनु भरतहि भूपतिहि प्रजहि प्रचंड कलेसु॥ ५५ ॥

Do.: rāju dena kahi dīnha banu mohi na so dukha lesu,
tumha binu bharatahi bhūpatihi prajahi pracanda kalesu.55.

"That having promised to bestow on you the kingdom of Ayodhyā your father has now decided to exile you to the woods does not make me the least sorry. But your absence from our midst will mean a terrible ordeal to Bharata, to the king himself and to the people." (55)

चौ०— जौं केवल पितु आयसु ताता। तौ जनि जाहु जानि बड़ि माता॥

जौं पितु मातु कहेउ बन जाना। तौ कानन सत अवध समाना॥ १ ॥

पितु बनदेव मातु बनदेवी। खग मृग चरन सरोरुह सेवी॥

अंतहुँ उचित नृपहि बनबासू। बय बिलोकि हियँ होइ हराँसू॥ २ ॥

बड़भागी बन अवध अभागी। जो रघुबंसतिलक तुम्ह त्यागी॥

जौं सुत कहौ संग मोहि लेहू। तुम्हरे हृदयँ होइ संदेहू॥ ३ ॥

पूत परम प्रिय तुम्ह सबही के। प्राण प्राण के जीवन जी के॥

ते तुम्ह कहहु मातु बन जाऊँ। मैं सुनि बचन बैठि पछिताऊँ॥ ४ ॥

Cau.: jaũ kevala pitu āyasu tāta, tau jani jāhu jāni baRi mātā.
jaũ pitu mātu kaheu bana jānā, tau kānana sata avadha samānā.1.
pitu banadeva mātu banadevī, khaga mṛga carana saroruha sevī.
am̐tahũ ucita nṛpahi banabāsū, baya biloki hiyā hoi harāsū.2.
baRabhāgī banu avadha abhāgī, jo raghubaṁsatilaka tumha tyāgī.
jaũ suta kahaũ saṅga mohi lehū, tumhare hṛdayā hoi saṁdehū.3.
pūta parama priya tumha sabahī ke, prāna prāna ke jīvana jī ke.
te tumha kahahu mātu bana jāũ, mai suni bacana baiṭhi pachitāũ.4.

"In any case if it be your father's command alone, my boy, then go not, remembering that a mother ranks higher than one's father. If, on the other hand, both father and mother have asked you to proceed to the woods then, of course, the forest will equal a hundred cities like Ayodhyā, with the sylvan gods for your father, the sylvan goddesses for your mother and the birds and beasts to wait upon your lotus feet. At all events it is but proper for a king to dwell in a forest in the evening of his life; it is your tender age which fills my heart with agony. How blessed is the forest and how luckless Ayodhyā, that will be deserted by you, O crown of Raghu's line! If I ask you, my boy, to take me with you, your mind will be filled with doubt. You are supremely dear to all, my child; you are the life of our life, the vitality of our soul. As such you say, "Mother, I go to the forest!" while I remain rooted to my seat even on hearing these words and repent. (1—4)

दो०— यह बिचारि नहिं करउँ हठ झूठ सनेहु बड़ाइ।

मानि मातु कर नात बलि सुरति बिसरि जनि जाइ॥ ५६ ॥

**Do.: yaha bicāri nahī karaū haṭha jhūṭha sanehu baRhāi,
māni mātu kara nāta bali surati bisari jani jāi.56.**

“Realizing this I do not press my suit exaggerating my false love. I only pray that remembering me as a mother you should not allow me to slip out of your mind.” (56)

चौ०—देव पितर सब तुम्हहि गोसाईं । राखहुँ पलक नयन की नाई ॥
अवधि अंबु प्रिय परिजन मीना । तुम्ह करुनाकर धरम धुरीना ॥ १ ॥
अस बिचारि सोइ करहु उपाई । सबहि जिअत जेहिं भेंटहु आई ॥
जाहु सुखेन बनहि बलि जाऊँ । करि अनाथ जन परिजन गाऊँ ॥ २ ॥
सब कर आजु सुकृत फल बीता । भयउ कराल कालु बिपरीता ॥
बहुबिधि बिलपि चरन लपटानी । परम अभागिनि आपुहि जानी ॥ ३ ॥
दारुन दुसह दाहु उर व्यापा । बरनि न जाहिं बिलाप कलापा ॥
राम उठाइ मातु उर लाई । कहि मृदु बचन बहुरि समुझाई ॥ ४ ॥

Cau.: deva pitara saba tumhahi gosāī, rākhahū palaka nayana kī nāī.
avadhi ambu priya parijana mīnā, tumha karunākara dharama dhurīnā.1.
asa bicāri soi karahu upāī, sabahi jiata jehī bhēṭahu āī.
jāhu sukhenā banahi bali jāū, kari anātha jana parijana gāū.2.
saba kara āju sukṛta phala bītā, bhayau karāla kālu biparītā.
bahubidhi bilapi carana lapaṭānī, parama abhāgini āpuhi jānī.3.
dārūna dusaha dāhu ura byāpā, barani na jāhī bilāpa kalāpā.
rāma uṭhāī mātu ura lāī, kahi mṛdu bacana bahuri samujhāī.4.

“May all the gods and manes protect you, O lord of the earth, as the eyelids protect the eyes. The term of exile is like water, while your near and dear ones resemble the fish that live on it; as for yourself you are a fountain of mercy and a champion of virtue. Remembering this please devise some means to see that you come back in time to find them all alive. I adjure you to proceed to the woods in good cheer abandoning your servants, family and the whole city. The fruit of everyone’s meritorious deeds is exhausted today and the tide of fortune has turned against us, assuming a sullen aspect.” Thus wailing in many ways mother Kausalyā clung to Śrī Rāma’s feet accounting herself the most unlucky woman. Her heart was filled with terrible and deep agony and the profusion of wailings was beyond all description. Śrī Rāma lifted His mother and pressed her to His bosom, and then comforted her with soothing words. (1—4)

दो०—समाचार तेहि समय सुनि सीय उठी अकुलाइ ।

जाइ सासु पद कमल जुग बंदि बैठि सिरु नाइ ॥ ५७ ॥

**Do.: samācāra tehi samaya suni sīya uṭhī akulāi,
jāi sāsū pada kamala juga baṁdi baiṭhi siru nāi.57.**

That very moment Sitā heard the news and rose in great agitation. She approached Her mother-in-law, revered her lotus feet and sat down bowing Her head. (57)

चौ०—दीन्हि असीस सासु मृदु बानी । अति सुकुमारि देखि अकुलानी ॥
बैठि नमितमुख सोचति सीता । रूप रासि पति प्रेम पुनीता ॥ १ ॥

चलन चहत बन जीवननाथू। केहि सुकृती सन होइहि साथू॥
 की तनु प्रान कि केवल प्राना। बिधि करतबु कछु जाइ न जाना॥ २॥
 चारु चरन नख लेखति धरनी। नूपुर मुखर मधुर कबि बरनी॥
 मनहुँ प्रेम बस बिनती करहीं। हमहि सीय पद जनि परिहरहीं॥ ३॥
 मंजु बिलोचन मोचति बारी। बोली देखि राम महतारी॥
 तात सुनहु सिय अति सुकुमारी। सासु ससुर परिजनहि पिआरी॥ ४॥

Cau.: dīnhi asīsa sāsū mṛdu bānī, ati sukumāri dekhi akulānī.
 baiṭhi namitamukha socati sītā, rūpa rāsi pati prema punītā.1.
 calana cahata bana jīvananāthū, kehi sukṛtī sana hoihi sāthū.
 kī tanu prāna ki kevala prānā, bidhi karatabu kachu jāi na jānā.2.
 cāru carana nakha lekhati dharanī, nūpura mukhara madhura kabi baranī.
 manahū prema basa binatīkarahī, hamahi siya pada jani pariharahī.3.
 maṁju bilocana mocati bārī, bolī dekhi rāma mahatārī.
 tāta sunahu siya ati sukumārī, sāsū sasura parijanahi piārī.4.

The mother-in-law blessed Her in gentle accents and felt distressed when she regarded Her most delicate frame. With Her head bent low Sītā, who was beauty personified and cherished unalloyed love towards Her Lord, sat reflecting, "The lord of my life would depart to the forest; it has yet to be seen who will have the good fortune to accompany Him—my body and soul together or my soul alone. What God intends to do cannot be foreseen even partly." As She scratched the ground with the lovely nails of Her toes, Her anklets produced a musical sound, as if—so declare the poets—they lovingly prayed that Sītā's feet may never abandon them. Seeing Her shed tears from Her charming eyes, Śrī Rāma's mother broke the silence: "Listen, my dear child: Sītā is exceedingly delicate and the pet of her father-in-law and mothers-in-law and the whole family." (1—4)

दो०—पिता जनक भूपाल मनि ससुर भानुकुल भानु।

पति रबिकुल कैरव बिपिन बिधु गुन रूप निधानु॥ ५८ ॥

Do.: pitā janaka bhūpāla manī sasura bhānukula bhānu,
 pati rabikula kairava bipina bidhu guna rūpa nīdhānū.58.

"She has for her father Janaka, the jewel among princes, while her father-in-law is no other than the sun of the solar race (your father); as for her lord (yourself), he is a veritable moon for the lily-like progeny of the sun-god and a repository of goodness and beauty." (58)

चौ०—मैं पुनि पुत्रबधू प्रिय पाई। रूप रासि गुन सील सुहाई॥

नयन पुतरि करि प्रीति बढ़ाई। राखेउँ प्रान जानकिहिं लाई॥ १॥
 कलपबेलि जिमि बहुबिधि लाली। सींचि सनेह सलिल प्रतिपाली॥
 फूलत फलत भयउ बिधि बामा। जानि न जाइ काह परिनामा॥ २॥
 पलंग पीठ तजि गोद हिंडोरा। सियँ न दीन्ह पगु अवनि कठोरा॥
 जिअनमूरि जिमि जोगवत रहऊँ। दीप बाति नहिं टारन कहऊँ॥ ३॥

सोइ सिय चलन चहति बन साथा । आयसु काह होइ रघुनाथा ॥
चंद किरन रस रसिक चकोरी । रबि रुख नयन सकइ किमि जोरी ॥ ४ ॥

Cau.: maṁ puni putrabadhū priya pāi, rūpa rāsi guna sīla suhāi.
nayana putari kari prīti baRhāi, rākheṁ prāna jānakiḥ lāi.1.
kalapabeli jimi bahubidhi lālī, sīmci saneha salila pratipālī.
phulata phalata bhayau bidhi bāmā, jāni na jāi kāha parināmā.2.
palāga pīṭha taji goda hīṁḍorā, siyā na dīnha pagu avani kaṭhorā.
jīanamūri jimi jogavata rahaṁ, dīpa bāti nahī tārana kahaṁ.3.
soi siya calana cahati banasāthā, āyasu kāha hoi raghūnāthā.
camda kirana rasa rasikacakorī, rabi rukha nayana sakai kimi jorī.4.

“Again I have found in her a beloved daughter-in-law, who is amiable and accomplished, and beauty personified. I have treated her as the very apple of my eye and loved her ever more; nay, my very life is centred in Jānakī. I have fostered her in many ways as a celestial creeper and nourished her by feeding her with the water of affection. Just when the creeper was about to blossom and bear fruit God turned against me and there is no knowing what will be the consequence. Borne invariably on a bedstead, seat, swing or my own lap Sītā has never set her foot on hard ground. I have been tending her like a life-giving herb and never ask her even to stir the wick of a lamp. The same Sītā would accompany you to the woods, and awaits your orders, O Lord of the Raghus! How can a female Cakora bird, who loves to feed on the nectar borne on the rays of the moon, bear to fix her gaze on the sun?” (1—4)

दो०—करि केहरि निसिचर चरहिं दुष्ट जंतु बन भूरि ।
बिष बाटिकाँ कि सोह सुत सुभग सजीवनि मूरि ॥ ५९ ॥

Do.: kari kehari nisicara carahī duṣṭa jaṁtu bana bhūri,
biṣa bāṭikā ki soha suta subhaga sajīvani mūri.59.

“Hosts of wild elephants, lions, demons and other fell creatures roam about in the woods. Can a beautiful life-giving herb fit in with a poison-wood, my boy?” (59)

चौ०—बन हित कोल किरात किसोरी । रचीं बिरंचि बिषय सुख भोरी ॥
पाहनकृमि जिमि कठिन सुभाऊ । तिन्हहि कलेसु न कानन काऊ ॥ १ ॥
कै तापस तिय कानन जोगू । जिन्ह तप हेतु तजा सब भोगू ॥
सिय बन बसिहि तात केहि भाँती । चित्रलिखित कपि देखि डेराती ॥ २ ॥
सुरसर सुभग बनज बन चारी । डाबर जोगु कि हंसकुमारी ॥
अस बिचारि जस आयसु होई । मैं सिख देउँ जानकिहि सोई ॥ ३ ॥
जौं सिय भवन रहै कह अंबा । मोहि कहँ होइ बहुत अवलंबा ॥
सुनि रघुबीर मातु प्रिय बानी । सील सनेह सुधाँ जनु सानी ॥ ४ ॥

Cau.: bana hita kola kirāta kisorī, racī biraṁci biṣaya sukha bhorī.
pāhanakṛmi jimi kaṭhina subhāu, tinahi kalesu na kānana kāu.1.
kai tāpasa tiya kānana jogū, jinha tapa hetu tajā saba bhogū.
siya bana basihi tāta kehi bhāṭī, citralikhita kapi dekhi ḍerāṭī.2.

surasara subhaga banaja bana cārī, dābara jogu ki haṁsakumārī.
asa bicārī jasa āyasu hoī, maī sikha deū jānakihi soī.3.
jaū siya bhavana rahai kaha aṁbā, mohi kahā hoi bahuta avalaṁbā.
suni raghubīra mātu priya bānī, sīla sanaha sudhā janu sānī.4.

“For residing in the forest God has created Kola* and Kirāta* girls, who are foreign to sensuous pleasures. Adamantine by nature like the insect living on stone, they never experience any hardship in the woods. Another class fit for the forest are the hermit women, who have renounced all pleasures for the sake of penance. But how, my son, will Sitā live in the forest;—she who is frightened to see even the picture of a monkey? Is a female cygnet, who disports in the lovely lotus-beds of the Mānasa lake, fit for a muddy puddle? First ponder this; then as you order I will instruct Janaka’s daughter. “If she stays at home,” the mother continued, “that will mean a great solace to me.” When Śrī Rāma (the Hero of Raghu’s race) heard this endearing speech of His mother, imbued as it were with the nectar of grace and affection— (1—4)

दो०—कहि प्रिय बचन बिबेकमय कीन्हि मातु परितोष ।

लगे प्रबोधन जानकिहि प्रगटि बिपिन गुन दोष ॥ ६० ॥

Do.: kahi priya bacana bibekamaya kīnhi mātu paritoṣa,
lage prabodhana jānakihi pragaṭi bipina guna doṣa.60.

He comforted her by addressing tender and wise words to her; and then He started admonishing Jānakī by disclosing to Her the advantages and disadvantages of forest life. (60)

चौ०—मातु समीप कहत सकुचाहीं । बोले समउ समुझि मन माहीं ॥
राजकुमारि सिखावनु सुनहू । आन भाँति जियँ जनि कछु गुनहू ॥ १ ॥
आपन मोर नीक जौँ चहहू । बचनु हमार मानि गृह रहहू ॥
आयसु मोर सासु सेवकाई । सब बिधि भामिनि भवन भलाई ॥ २ ॥
एहि ते अधिक धरमु नहिं दूजा । सादर सासु ससुर पद पूजा ॥
जब जब मातु करिहि सुधि मोरी । होइहि प्रेम बिकल मति भोरी ॥ ३ ॥
तब तब तुम्ह कहि कथा पुरानी । सुंदरि समुझाएहु मृदु बानी ॥
कहउँ सुभायँ सपथ सत मोही । सुमुखि मातु हित राखउँ तोही ॥ ४ ॥

Cau.: mātu samīpa kahata sakucāhī, bole samau samujhi mana māhī.
rājakumārī sikhāvanu sunahū, āna bhāti jiyā jani kachu gunahū.1.
āpana mora nīka jaū cahahū, bacanu hamāra māni grha rahahū.
āyasu mora sāsu sevakāi, saba bidhi bhāmini bhavana bhalāi.2.
ehi te adhika dharamu nahī dūjā, sādara sāsu sasura pada pūjā.
jaba jaba mātu karihi sudhi morī, hoihi prema bikala mati bhorī.3.
taba taba tumha kahi kathā purānī, suṁdari samujhāehu mṛdu bānī.
kahaū subhāyā sapatha sata mohī, sumukhi mātu hita rākhaū tohī.4.

[PAUSE 14 FOR A THIRTY-DAY RECITATION]

* The names of two well-known hilly tribes.

Even though He hesitated in speaking to Her in the presence of His mother, He realized within Himself the emergency of the situation and said, "Listen to my advice, O princess, and do not misunderstand me. If you wish well of me as well as of yourself, please accept my suggestion and stay at home. You will be obeying my order and rendering service to your mother-in-law; by remaining at home, O good lady, you will be benefited in everyway. For a woman there is no other duty more sacred than reverently adoring the feet of her husband's parents. Whenever my mother thinks of me and feeling disconsolate due to her love for me loses her balance of mind, do you console her, my love, with soothing words by narrating old legends to her. I tell you sincerely and solemnly; it is for my mother's sake, O charming lady, that I leave you here." (1—4)

दो०—गुर श्रुति संमत धरम फलु पाइअ बिनहिं कलेस ।

हठ बस सब संकट सहे गालव नहुष नरेस ॥ ६१ ॥

Do.: **gura śruti saṁmata dharama phalu pāia binahī kalesa,**
haṭha basa saba saṁkaṭa sahe gālava nahuṣa naresa.61.

"(By staying at home in deference to my wishes) you will easily obtain the reward of virtue approved of by one's elders and the Vedas; whereas by giving themselves over to obduracy the sage Gālava,* King Nahuṣa† and all others suffered great hardships." (61)

चौ०—मैं पुनि करि प्रवान पितु बानी । बेगि फिरब सुनु सुमुखि सयानी ॥

दिवस जात नहिं लागिहि बारा । सुंदरि सिखवनु सुनुहु हमारा ॥ १ ॥

जौं हठ करहु प्रेम बस बामा । तौ तुम्ह दुखु पाउब परिनामा ॥

काननु कठिन भयंकरु भारी । घोर घामु हिम बारि बयारी ॥ २ ॥

कुस कंटक मग काँकर नाना । चलब पयादेहिं बिनु पदत्राना ॥

चरन कमल मृदु मंजु तुम्हारे । मारग अगम भूमिधर भारे ॥ ३ ॥

कंदर खोह नदीं नद नारे । अगम अगाध न जाहिं निहारे ॥

भालु बाघ बृक केहरि नागा । करहिं नाद सुनि धीरजु भागा ॥ ४ ॥

*Gālava was a pupil of the celebrated sage Viśvāmitra. When he was about to leave his Guru after completing his studies, he requested the latter to ask something by way of the preceptor's fee (Gurudakṣiṇā). Viśvāmitra would ask nothing; but Gālava persisted in importuning him. At last, in order to get rid of his obstinate student, the sage Viśvāmitra ordered him to get for him a thousand snow-white horses with dark ears. Gālava had to experience a good deal of trouble in procuring this rare breed of horses.

† King Nahuṣa was a pious and illustrious ruler. When Indra, the lord of paradise, slew the demon Vṛtra (who was a Brāhmaṇa by birth) he incurred the sin of having killed a Brāhmaṇa and out of shame hid himself in the Mānasa-rovara lake. Finding themselves without a king the gods installed King Nahuṣa on the throne of Indra and proclaimed him as their ruler. Nahuṣa once beheld Indra's wife and, enamoured of her beauty, longed to take her to wife. Śacī, who was noted for her fidelity to her husband, did not approve of Nahuṣa's overtures and approached the sage Bṛhaspati (the preceptor of gods) for protection. The gods and sages thereupon expostulated with Nahuṣa and tried to dissuade him but in vain. According to Bṛhaspati's advice Śacī then offered to accept Nahuṣa as her husband if the latter rode to her on a palanquin carried by sages. Nahuṣa, who was blinded by passion and was bent on having her as his wife at all costs, gladly agreed and prevailed on the sages to carry him on their shoulders. As the sages, who got tired very soon, were proceeding rather slowly, Nahuṣa spurred them on and while doing so kicked the sage Agastya and the latter pronounced a curse upon him that he should take the form of a python.

Cau.: mañ puni kari pravāna pitu bānī, begi phiraba sunu sumukhi sayānī.
divasa jāta nahī lāgihi bārā, suṁdari sikhavanu sunahu hamārā.1.
jañ haṭha karahu prema basa bāmā, tau tumha dukhu pāuba parināmā.
kānanu kaṭhina bhayaṁkaru bhārī, ghora ghāmu hima bāri bayārī.2.
kusa kaṁṭaka maga kākara nānā, calaba pyādehi binu padatrānā.
carana kamala mṛdu mañju tumhāre, māraga agama bhumidhara bhāre.3.
kaṁdara khoha naḍī nada nāre, agama agādha na jāhi nihāre.
bhālu bāgha bṛka kehari nāgā, karahi nāda suni dhīraju bhāgā.4.

“As for myself listen, O fair and sensible lady: I will soon return after redeeming my father’s word. Days will steal away quickly; therefore, heed my advice, O charming lady. If on the other hand, you persist in your obstinacy due to your affection for me, O pretty one, you will eventually come to grief. The forest is rugged and most dreadful with its terrible heat, cold, rain and blasts. The tracks are beset with prickly grass and thorns and stones of various kinds and you will have to tread them without any shoes. Your lotus-like feet are delicate and lovely, while the paths are most difficult and intercepted by huge mountains, caves and chasms, streams, rivers and rivulets that are unapproachable, unfathomable and terrible to look at. Bears and tigers, wolves, lions and elephants raise such a cry as staggers one’s presence of mind.” (1—4)

दो०—भूमि सयन बलकल बसन असनु कंद फल मूल ।

ते कि सदा सब दिन मिलहिं सबुइ समय अनुकूल ॥ ६२ ॥

Do.: bhūmi sayana balakala basana asanu kaṁda phala mūla,
te ki sadā saba dina milahi sabui samaya anukūla.62.

“The ground will be your couch and the bark of trees, your raiment; while bulbs, fruits and roots will be your food. And do you think even these latter will be available to you all the year round? You will get everything according to its season.” (62)

चौ०—नर अहार रजनीचर चरहीं । कपट बेष बिधि कोटिक करहीं ॥
लागइ अति पहार कर पानी । बिपिन बिपति नहिं जाइ बखानी ॥ १ ॥
ब्याल कराल बिहग बन घोरा । निसिचर निकर नारि नर चोरा ॥
डरपहिं धीर गहन सुधि आएँ । मृगलोचनि तुम्ह भीरु सुभाएँ ॥ २ ॥
हंसगवनि तुम्ह नहिं बन जोगू । सुनि अपजसु मोहि देइहि लोगू ॥
मानस सलिल सुधाँ प्रतिपाली । जिअइ कि लवन पयोधि मराली ॥ ३ ॥
नव रसाल बन बिहरनसीला । सोह कि कोकिल बिपिन करीला ॥
रहहु भवन अस हृदयँ बिचारी । चंदबदनि दुखु कानन भारी ॥ ४ ॥

Cau.: nara ahāra rajanīcara carahi, kapaṭa beṣa bidhi koṭika karahi.
lāgai ati pahāra kara pānī, bipina bipati nahī jāi bakhānī.1.
byāla karāla bihaga bana ghorā, niscara nikara nāri nara corā.
darapahi dhīra gahana sudhi āē, mṛgalocani tumha bhīru subhāē.2.
haṁsagavani tumha nahi bana jogū, suni apajasu mohi deihi logū.
mānasa salila sudhā pratipālī, jai ki lavana pyodhi marālī.3.
nava rasāla bana biharansilā, soha ki kokila bipina karilā.
rahaḥu bhavana asa hṛdayā bicārī, caṁdabadani dukhu kānana bhārī.4.

“Man-eating demons roam about in the woods and assume all sorts of deceptive forms. The water of the hills is exceedingly unwholesome; the hardships of the forest are beyond all description. There are terrible serpents and fierce wild birds and multitudes of demons who steal both man and woman. The boldest shudder at the very thought of the forest; while you, O fawn-eyed lady, are timid by nature. You are not fit for the woods, O fair lady; the world will revile me when they hear that I am taking you to the forest. Can a female cygnet who has been brought up in the nectarean water of the Mānasa lake, live in the salt water of the ocean? Can a cuckoo that has made merry in a young mango grove, have its appropriate place in a thicket of Karīla bushes? Pondering this in your heart stay at home, O moon-faced lady; the hardships of the forest are great.” (1—4)

दो०—सहज सुहृद गुर स्वामि सिख जो न करइ सिर मानि ।

सो पछिताइ अघाइ उर अवसि होइ हित हानि ॥ ६३ ॥

Do.: **sahaja suhṛda gura svāmi sikha jo na karai sira māni,**
so pachitāi aghāi ura avasi hoī hita hāni.63.

“He who does not reverently follow the advice of a disinterested friend, preceptor and master has to repent fully at heart and surely harms himself.” (63)

चौ०—सुनि मृदु बचन मनोहर पिय के । लोचन ललित भरे जल सिय के ॥

सीतल सिख दाहक भइ कैसें । चकइहि सरद चंद निसि जैसें ॥ १ ॥

उतरु न आव बिकल बैदेही । तजन चहत सुचि स्वामि सनेही ॥

बरबस रोकि बिलोचन बारी । धरि धीरजु उर अवनिकुमारी ॥ २ ॥

लागि सासु पग कह कर जोरी । छमबि देबि बड़ि अबिनय मोरी ॥

दीन्हि प्रानपति मोहि सिख सोई । जेहि बिधि मोर परम हित होई ॥ ३ ॥

मैं पुनि समुझि दीखि मन माहीं । पिय बियोग सम दुखु जग नाही ॥ ४ ॥

Cau.: **sunī mṛḍu bacana manohara piya ke, locana lalita bhare jala siya ke.**
sītala sikha dāhaka bhai kaisē, cakaihi sarada caṁda nisi jaisē.1.
utaru na āva bikala baidehī, tajana cahata suci svāmi sanehī.
barabasa roki bilocana bārī, dhari dhīraju ura avanikumārī.2.
lāgi sāsū paga kaha kara jorī, chamabi debi baṛi abinaya morī.
dīnhi prānapati mohi sikha soī, jehi bidhi mora parama hita hoī.3.
maī puni samujhi dīkhi mana māhī, piya biyoga sama dukhu jaga nāhī.4.

When Sītā heard these soft and winning words of Her beloved lord, Her lovely eyes filled with tears. His soothing advice proved as scorching to Her as a moon-lit autumnal night to a female Cakravāka bird. Videha’s Daughter could make no answer. She was filled with agony to think that Her pious and loving lord would leave Her behind. Perforce restraining Her tears Earth’s Daughter took courage and throwing Herself at Her mother-in-law’s feet spoke to her with Her two palms joined together, “Forgive, O venerable lady, my great impudence. The lord of my life has tendered me only such advice as is conducive to my best interests. I have, however, pondered within myself and realized that there is no calamity in this world as great as being torn away from one’s beloved lord.” (1—4)

दो०—प्राननाथ करुनायतन सुंदर सुखद सुजान।

तुम्ह बिनु रघुकुल कुमुद बिधु सुरपुर नरक समान ॥ ६४ ॥

Do.: prānanātha karunāyatana suṁdara sukhada sujāna,
tumha binu raghukula kumuda bidhu surapura naraka samāna.64.

“O lord of my life, O abode of mercy, handsome, genial and wise, O moon for the lily-like race of Raghu, without you heaven would be as obnoxious as hell.” (64)

चौ०—मातु पिता भगिनी प्रिय भाई। प्रिय परिवारु सुहृद समुदाई॥
सासु ससुर गुर सजन सहाई। सुत सुंदर सुसील सुखदाई॥ १ ॥
जहँ लगि नाथ नेह अरु नाते। पिय बिनु तियहि तरनिहु ते ताते॥
तनु धनु धामु धरनि पुर राजू। पति बिहीन सबु सोक समाजू॥ २ ॥
भोग रोगसम भूषन भारू। जम जातना सरिस संसारू॥
प्राननाथ तुम्ह बिनु जग माहीं। मो कहँ सुखद कतहुँ कछु नाहीं॥ ३ ॥
जिय बिनु देह नदी बिनु बारी। तैसिअ नाथ पुरुष बिनु नारी॥
नाथ सकल सुख साथ तुम्हारे। सरद बिमल बिधु बदनु निहारे॥ ४ ॥

Cau.: mātu pitā bhaginī priya bhāī, priya parivāru suhṛda samudāī.
sāsu sasura gura sajana sahāī, suta saṁdara susīla sukhadāī.1.
jahā lagi nātha neha aru nāte, piya binu tiyahi taranihu te tāte.
tanu dhanu dhāmu dharani pura rājū, pati bihīna sabu soka samājū.2.
bhoga rogasama bhūṣana bhārū, jama jātanā sarisa saṁsārū.
prānanātha tumha binu jaga māhī, mo kahu sukhada katahū kachu nāhī.3.
jiya binu deha nadī binu bārī, taisia nātha puruṣa binu nārī.
nātha sakala sukha sātha tumhārē, sarada bimala bidhu badanu nihārē.4.

“Father and mother, sisters and dear brothers, beloved kinsmen and friends, father-in-law and mother-in-law, preceptor and relatives, allies and even sons, however good-looking, well-behaved and congenial—nay, whatever ties of affection and kinship there exist—to a woman bereft of her beloved lord they are far more tormenting than the scorching sun. Life, riches, house, land, city and kingdom—all these are mere accoutrements of woe to a woman bereft of her lord. Luxury to her is loathsome like a disease and ornaments a burden; while the world is like the torments of hell. Without you, O lord of my life, nothing in this world is delightful to me. As the body without a soul, and a river without water, even so, my lord, is a woman without her husband. In your company, my lord, I shall be happy in everyway so long as I behold your countenance resembling the cloudless moon of an autumnal night.” (1—4)

दो०—खग मृग परिजन नगरु बनु बलकल बिमल दुकूल।

नाथ साथ सुरसदन सम परनसाल सुख मूल ॥ ६५ ॥

Do.: khaga mṛga parijana nagaru banu balakala bimala dukūla,
nātha sātha surasadana sama paranasāla sukha mūla.65.

“Birds and beasts will be my kindred; the forest, my city and the bark of trees, my

spotless robes. And a hut of leaves in the company of my lord will be as comfortable as the abode of gods.” (65)

चौ०—बनदेबीं बनदेव उदारा । करिहहिं सासु ससुर सम सारा ॥
 कुस किसलय साथरी सुहाई । प्रभु संग मंजु मनोज तुराई ॥ १ ॥
 कंद मूल फल अमिअ अहारू । अवध सौध सत सरिस पहारू ॥
 छिनु छिनु प्रभु पद कमल बिलोकी । रहिहउँ मुदित दिवस जिमि कोकी ॥ २ ॥
 बन दुख नाथ कहे बहुतेरे । भय बिषाद परिताप घनेरे ॥
 प्रभु बियोग लवलेस समाना । सब मिलि होहिं न कृपानिधाना ॥ ३ ॥
 अस जियँ जानि सुजान सिरोमनि । लेइअ संग मोहि छाड़िअ जनि ॥
 बिनती बहुत करौं का स्वामी । करुनामय उर अंतरजामी ॥ ४ ॥

Cau.: banadebī banadeva udārā, karihahī sāsu sasura sama sārā.
 kusa kisalaya sātharī suhāī, prabhu sāga maṁju manoja turāī.1.
 kaṁda mūla phala amia ahārū, avadha saudha sata sarisa pahārū.
 chinu chinu prabhu pada kamala bilokī, rahihaū mudita divasa jimi koki.2.
 bana dukha nātha kahe bahutere, bhaya biṣāda paritāpa ghanere.
 prabhu biyoga lavalesa samānā, saba mili hohī na kṛpānidhānā.3.
 asa jiyā jāni sujāna siromani, leia saṁga mohi chāRia jani.
 binatī bahuta karaū kā svāmī, karunāmaya ura aṁtarajāmī.4.

“The generous-hearted sylvan gods and goddesses will take care of me like my own father-in-law and mother-in-law. A charming litter of grass and tender leaves will in the company of my lord vie with Cupid’s own lovely cushion. Bulbs, roots and fruits will be my ambrosial food; while mountains will be as good as a hundred royal mansions of Ayodhyā. Gazing on the lotus feet of my lord every moment I shall remain as cheerful as a female Cakravāka bird during the daytime. You have mentioned a number of hardships and perils, woes and afflictions attendant with forest life; but all these put together will hardly compare with an iota of the pangs of separation from my lord, O fountain of mercy! Bearing this in mind, O crest-jewel of wise men, take me with you; pray do not leave me behind. I refrain from making a lengthy submission, my lord, knowing as I do that you are all-merciful and have access to the hearts of all.” (1—4)

दो०—राखिअ अवध जो अवधि लगि रहत न जनिअहिं प्रान ।

दीनबंधु सुंदर सुखद सील सनेह निधान ॥ ६६ ॥

Do.: rākhia avadha jo avadhi lagi rahata na janiahī prāna,
 dinabaṁdhu suṁdara sukhada sīla saneha nidhāna.66.

“If you leave me in Ayodhyā till the expiry of your exile, you may rest assured that I shall not survive, O friend of the afflicted, O handsome and congenial lord. O storehouse of amiability and affection!” (66)

चौ०—मोहि मग चलत न होइहि हारी । छिनु छिनु चरन सरोज निहारी ॥
 सबहि भाँति पिय सेवा करिहौं । मारग जनित सकल श्रम हरिहौं ॥ १ ॥
 पाय पखारि बैठि तरु छाहीं । करिहउँ बाउ मुदित मन माहीं ॥
 श्रम कन सहित स्याम तनु देखें । कहँ दुख समउ प्रानपति पेखें ॥ २ ॥

सम महि तृन तरुपल्लव डासी । पाय पलोटीहि सब निसि दासी ॥
 बार बार मृदु मूरति जोही । लागिहि तात बयारि न मोही ॥ ३ ॥
 को प्रभु संग मोहि चितवनिहारा । सिंघबधुहि जिमि ससक सिआरा ॥
 मैं सुकुमारि नाथ बन जोगू । तुम्हहि उचित तप मो कहूँ भोगू ॥ ४ ॥

Cau.: mohi maga calata na hoihi hārī, chinu chinu carana saroja nihārī.
 sabahi bhāti piya sevā karihaũ, mārāga janita sakala śrama harihaũ.1.
 pāya pakhāri baiṭhi taru chāhī, karihaũ bāu mudita mana māhī.
 śrama kana sahita syāma tanu dekhē, kahā dukha samau prānapati pekhē.2.
 sama mahi tṛna tarupallava dāsī, pāya palotihi saba nisi dāsī.
 bāra bāra mṛdu mūrati johī, lāgihi tāta bayāri na mohī.3.
 ko prabhu sāga mohi citavanihārā, siṁghabadhuhi jimi sasaka siārā.
 maiṁ sukumāri nātha bana jogū, tumhahi ucita tapa mo kahūṁ bhogū.4.

“As I walk along the road I shall know no fatigue gazing on your lotus feet all the while. I shall render all sorts of service to my beloved lord (yourself) and shall relieve him of all the toil occasioned by the journey. Laving your feet and resting in the shade of a tree I shall fan you with a cheerful heart. Beholding your swarthy form bedewed with sweat and casting a look on the lord of my life I can have no occasion for grief. Spreading grass and leaves of trees on an even patch of ground this handmaid of yours will knead your feet overnight. Even as I gaze on your tender form again and again hot winds will have no effect on me. Who can dare look at me, when I am by the side of my lord, any more than a hare or jackal would regard a lioness? How true it is that I am delicate of body while my lord is fit to bear the hardships of a forest life, that it behoves you to undergo penance while it is worth while for me to loll in luxuries!” (1—4)

दो०—ऐसेउ बचन कठोर सुनि जौं न हृदउ बिलगान ।

तौ प्रभु बिषम बियोग दुख सहिहहिं पावँर प्रान ॥ ६७ ॥

Do.: aiseu bacana kāthora suni jaũ na hṛdaya bilagāna,
 tau prabhu biṣama biyoga dukha sahihahī pāvāra prāna.67.

“When my heart did not resent even on hearing such cruel words, I am sure my wretched self shall live to bear the terrible pangs of separation from my lord!” (67)

चौ०—अस कहि सीय बिकल भइ भारी । बचन बियोगु न सकी सँभारी ॥
 देखि दसा रघुपति जियँ जाना । हठि राखें नहिं राखिहि प्राना ॥ १ ॥
 कहेउ कृपाल भानुकुलनाथा । परिहरि सोचु चलहु बन साथ ॥
 नहिं बिषाद कर अवसरु आजू । बेगि करहु बन गवन समाजू ॥ २ ॥
 कहि प्रिय बचन प्रिया समुझाई । लगे मातु पद आसिष पाई ॥
 बेगि प्रजा दुख मेटब आई । जननी निठुर बिसरि जनि जाई ॥ ३ ॥
 फिरिहि दसा बिधि बहुरि कि मोरी । देखिहउँ नयन मनोहर जोरी ॥
 सुदिन सुधरी तात कब होइहि । जननी जिअत बदन बिधु जोइहि ॥ ४ ॥

Cau.: asa kahi siya bikala bhai bhārī, bacana biyogu na sakī sābhārī.
 dekhi dasā raghupati jiyā jānā, haṭhi rākhē nahī rākhihi prānā.1.

kaheu krpāla bhānukulanāthā, parihari socu calahu bana sāthā.
 nahī biṣāda kara avasaru ājū, begi karahu bana gavana samājū.2.
 kahi priya bacana priyā samujhāi, lage mātu pada āsiṣa pāi.
 begi prajā dukha meṭaba āi, janani niṭhura bisari jani jāi.3.
 phirihi dasā bidhi bahuri ki morī, dekhihaū nayana manohara jorī.
 sudina sugharī tāta kaba hoihi, janani jiata badana bidhu joihi.4.

So saying Sitā was overwhelmed with distress; she could not bear Her lord's separation even in words. Seeing Her condition the Lord of Raghus was convinced in His heart of hearts that if left behind against Her will She would not survive. The all-merciful Lord of the solar race, therefore, said: "Give up lamentation and accompany me to the forest. Grief is out of season today. Prepare yourself for the journey to the woods at once." Consoling His beloved Consort with these endearing words the Lord threw Himself at His mother's feet and received her blessings. "Pray return soon and relieve the people's distress and see that your heartless mother is not forgotten. Shall the tide of my fortune ever turn, O goodness, that I may behold the charming pair with my eyes again ? When, my dear son, will arrive the auspicious day and blessed hour that your mother shall live to see your moon-like countenance?" (1—4)

दो०—बहुरि बच्छ कहि लालु कहि रघुपति रघुबर तात ।

कबहिं बोलाइ लगाइ हियँ हरषि निरखिहउँ गात ॥ ६८ ॥

Do.: bahuri baccha kahi lālu kahi raghupati raghubara tāta,
 kabahī bolāi lagāi hiyā haraṣi nirakhihaū gāta.68.

"When again shall I call you 'my darling', 'my pet child', 'O Lord of Raghus', 'O Chief of Raghu's race', 'my boy', and summoning you clasp you to my bosom and gaze upon your limbs with delight?" (68)

चौ०—लखि सनेह कातरि महतारी । बचनु न आव बिकल भइ भारी ॥

राम प्रबोधु कीन्ह बिधि नाना । समउ सनेहु न जाइ बखाना ॥ १ ॥

तब जानकी सासु पग लागी । सुनिअ माय मैं परम अभागी ॥

सेवा समय दैअँ बनु दीन्हा । मोर मनोरथु सफल न कीन्हा ॥ २ ॥

तजब छोभु जनि छाड़िअ छोहू । करमु कठिन कछु दोसु न मोहू ॥

सुनि सिय बचन सासु अकुलानी । दसा कवनि बिधि कहौ बखानी ॥ ३ ॥

बारहिं बार लाइ उर लीन्ही । धरि धीरजु सिख आसिष दीन्ही ॥

अचल होउ अहिवातु तुम्हारा । जब लगि गंग जमुन जल धारा ॥ ४ ॥

Cau.: lakhi saneha kātari mahatārī, bacanu na āva bikala bhai bhārī.
 rāma prabodhu kīnha bidhi nānā, samau sanehu na jāi bakhānā.1.
 taba jānakī sāsū paga lāgī, sunia māya maī parama abhāgī.
 sevā samaya daiā banu dīnhā, mora manorathu saphala na kīnhā.2.
 tajaba chobhu jani chārīa chohū, karamu kaṭhina kachu dosu na mohū.
 suni siya bacana sāsū akulānī, dasā kavani bidhi kahaū bakhānī.3.
 bārahī bāra lāi ura līnhī, dhari dhīraju sikha āsiṣa dīnhī.
 acala hou ahivātu tumhārā, jaba lagi gaṅga jamuna jala dhārā.4.

Seeing that His mother was too overwhelmed with emotion to speak any more and was greatly agitated, Śrī Rāma consoled her in various ways; the gravity of the occasion and the intensity of affection was more than one could describe. Janakā's Daughter then threw Herself at Her mother-in-law's feet and said, "I tell you, mother: I am most unluckily in that at a time when I should have served you heaven has exiled me to the forest and has refused to grant my desire. Pray be not perturbed any more but at the same time cease not to entertain kindly feelings towards me. Relentless is fate and there is no fault of mine either." The mother-in-law was so distressed to hear Sītā's words that I have no words to describe her condition. Again and again she pressed her Daughter-in-law to her breast and recovering herself admonished and blessed Her: "May the blessed state of your wifehood (the longevity of your husband) know no break and endure so long as the streams of the Gaṅgā and Yamunā continue to flow." (1—4)

दो०—सीतहि सासु असीस सिख दीन्हि अनेक प्रकार।

चली नाइ पद पदुम सिरु अति हित बारहिं बार॥ ६९ ॥

Do.: sītahi sāsu asīsa sikha dīnhi aneka prakāra,
calī nāi pada paduma siru ati hita bārahī bāra .67.

The mother-in-law blessed and admonished Sītā in various ways and the latter parted from her, most affectionately bowing Her head at her lotus feet again and again. (69)

चौ०—समाचार जब लछिमन पाए। ब्याकुल बिलख बदन उठि धाए॥

कंप पुलक तन नयन सनीरा। गहे चरन अति प्रेम अधीरा॥ १ ॥

कहि न सकत कछु चितवत ठाढ़े। मीनु दीन जनु जल तें काढ़े॥

सोचु हृदयँ बिधि का होनिहारा। सबु सुखु सुकृतु सिरान हमारा॥ २ ॥

मो कहँ काह कहब रघुनाथा। रखिहहिं भवन कि लेहहिं साथा॥

राम बिलोकि बंधु कर जोरें। देह गेह सब सन तनु तोरें॥ ३ ॥

बोले बचनु राम नय नागर। सील सनेह सरल सुख सागर॥

तात प्रेम बस जनि कदराहू। समुझि हृदयँ परिनाम उछाहू॥ ४ ॥

Cau.: samācāra jaba lachimana pāe, byākula bilakha badana uṭhi dhāe.
kaṁpa pulaka tana nayana sanīrā, gahe carana ati prema adhīrā.1.
kahi na sakata kachu citavata ṭhāRhe, mīnu dīna janu jala tē kāRhe.
socu hṛdayā bidhi kā honihārā, sabu sukhu sukṛtu sirāna hamārā.2.
mo kahū kāha kahaba raghunāthā, rakhihahī bhavana ki lehahī sāthā.
rāma biloki baṁdhu kara jorē, deha geha saba sana ṭṛnu torē.3.
bole bacanu rāma naya nāgara, sīla saneha sarala sukha sāgara.
tāta prema basa jani kadarāhū, samujhi hṛdayā parināma uchāhū.4.

When Lakṣmaṇa got the news he started up in confusion and ran with a doleful face. Trembling all over with his hair standing on end and eyes full of tears he clasped Śrī Rāma's feet much excited with emotion. He was unable to speak and stood gazing piteously like a fish taken out of water. There was anxiety in his heart. "What is going to happen, O good heavens?" he said to himself. "All my joy and merits are over now. What will the Lord of Raghus command me to do? Will he leave me at home or take me

with him? “When Śrī Rāma saw His brother with joined palms having renounced his home and reckless about his own body, He addressed him in the following words, well-versed as He was in the rules of correct behaviour and an ocean of amiability, love, artlessness and joy: “Pray do not lose your balance of mind out of affection, dear brother, and be convinced in your heart of hearts that the end will be a happy one.” (1—4)

दो०—मातु पिता गुरु स्वामि सिख सिर धरि करहिं सुभायँ ।

लहेउ लाभु तिन्ह जनम कर नतरु जनमु जग जायँ ॥ ७० ॥

Do.: mātu pitā guru svāmi sikha sira dhari karahī subhāyā,
laheu lābhu tinha janama kara nataru janamu jaga jāyā.70.

“Those who reverently and unconstrainedly follow the advice of their father and mother, preceptor and master have reaped the fruit of their birth or else their coming into this world has been in vain.” (70)

चौ०—अस जियँ जानि सुनुहु सिख भाई । करहु मातु पितु पद सेवकाई ॥

भवन भरतु रिपुसूदनु नाहीं । राउ बृद्ध मम दुखु मन माहीं ॥ १ ॥

मैं बन जाउँ तुम्हहि लेइ साथ । होइ सबहि बिधि अवध अनाथा ॥

गुरु पितु मातु प्रजा परिवारु । सब कहँ परइ दुसह दुख भारु ॥ २ ॥

रहहु करहु सब कर परितोषू । नतरु तात होइहि बड़ दोषू ॥

जासु राज प्रिय प्रजा दुखारी । सो नृपु अवसि नरक अधिकारी ॥ ३ ॥

रहहु तात असि नीति बिचारी । सुनत लखनु भए ब्याकुल भारी ॥

सिअरें बचन सूखि गए कैसें । परसत तुहिन तामरसु जैसें ॥ ४ ॥

Cau.: asa jiyā jāni sunahu sikha bhāī, karahu mātu pitu pada sevakāī.
bhavana bharatu ripusūdanu nāhī, rāu bṛddha mama dukhu mana māhī.1.
maī bana jāū tumhahi lei sāthā, hoi sabahi bidhi avadha anāthā.
guru pitu mātu prajā parivārū, saba kahū parai dusaha dukha bhārū.2.
rahahu karahu saba kara paritoṣū, nataru tāta hoihi baRa doṣū.
jāsu rāja priya prajā dukhārī, so nṛpu avasi naraka adhikārī.3.
rahahu tāta asi nīti bicārī, sunata lakhanu bhae byākula bhārī.
siarē bacana sūkhi gae kaisē, parasata tuhina tāmarasu jaisē.4.

“Bearing this in mind, brother, listen to my advice and wait upon the feet of our father and mothers. Bharata and Ripusūdana (Śatrughna) are not at home, while the king is aged and full of grief for my sake. If I proceed to the woods taking you with me, Ayodhyā will be rendered completely masterless and the preceptor and parents, the people as well as the family, all will be subjected to a spell of terrible suffering. Stay, then, to comfort all; otherwise, brother, we shall incur great sin. A king whose reign brings suffering to his beloved people surely deserves an abode in hell. Bearing in mind this maxim, dear brother, stay at home.” Hearing this, Lakṣmaṇa felt much distressed. He turned pale at these soothing words in the same way as a lotus is blasted when touched by frost. (1—4)

दो०—उतरु न आवत प्रेम बस गहे चरन अकुलाइ ।

नाथ दासु मैं स्वामि तुम्ह तजहु त काह बसाइ ॥ ७१ ॥

**Do.: utaru na āvata prema basa gahe carana akulāi,
nātha dāsu mañ svāmi tumha tajahu ta kāha basāi.71.**

Overwhelmed with emotion he could not answer, but clasped his Brother's feet in anguish, "My lord, I am your slave and you my master; if you abandon me, what help!" (71)

चौ०—दीन्ह मोहि सिख नीकि गोसाईं । लागि अगम अपनी कदराई ॥
नरबर धीर धरम धुर धारी । निगम नीति कहूँ ते अधिकारी ॥ १ ॥
मैं सिसु प्रभु सनेहँ प्रतिपाला । मंदरु मेरु कि लेहिं मराला ॥
गुर पितु मातु न जानउँ काहू । कहउँ सुभाउ नाथ पतिआहू ॥ २ ॥
जहँ लागि जगत सनेह सगाई । प्रीति प्रतीति निगम निजु गाई ॥
मोरे सबइ एक तुम्ह स्वामी । दीनबंधु उर अंतरजामी ॥ ३ ॥
धरम नीति उपदेसिअ ताही । कीरति भूति सुगति प्रिय जाही ॥
मन क्रम बचन चरन रत होई । कृपासिंधु परिहरिअ कि सोई ॥ ४ ॥

Cau.: dīnhi mohi sikha nīki gosāī, lāgi agama apanī kadarāī.
narabara dhīra dharama dhura dhārī, nigama nīti kahū te adhikārī.1.
mañ sisu prabhu sanehā pratipālā, maṇdaru meru ki lehī marālā.
gura pitu mātu na jānaū kāhū, kahaū subhāu nātha patiāhū.2.
jahā lagi jagata saneha sagāī, prīti pratīti nigama niju gāī.
more sabai eka tumha svāmī, dīnabāṇḍhu ura amtarajāmī.3.
dharama nīti upadesia tāhī, kīrati bhūti sugati priya jāhī.
mana krama bacana carana rata hoī, kṛpāsīṇḍhu pariharia ki soī.4.

"My lord, you have given me a sound advice; but due to my faintheartedness it sounds impracticable to me. Only those noble men who are self-possessed and champion the cause of virtue, are fit to be taught the gospel of the Vedas and moral philosophy. I am a mere child fostered by your loving care; can a cygnet lift Mount Mandara or Meru? I know no preceptor nor father nor mother; I tell you sincerely; believe me, my lord. Whatever ties of affection, love and confidence exist in the world as declared by the Vedas—for me they are all centred in you and you alone, my lord. O friend of the afflicted, O knower of the innermost heart of all! Piety and propriety should be taught to him who is fond of glory, fortune and a noble destiny. He, however, who is devoted to your feet in thought, word and deed—should he be abandoned, O ocean of grace?" (1—4)

दो०—करुनासिंधु सुबंधु के सुनि मृदु बचन बिनीत ।
समुझाए उर लाइ प्रभु जानि सनेहँ सभीत ॥ ७२ ॥

**Do.: karunāsīṇḍhu subāṇḍhu ke suni mṛdu bacana binīta,
samujhāe ura lāi prabhu jāni sanehā sabhīta.72.**

Hearing these soft and polite words of His noble brother, the all-compassionate Lord clasped him to His bosom and consoled him, perceiving that he had lost his nerve through love. (72)

चौ०—मागहु बिदा मातु सन जाई। आवहु बेगि चलहु बन भाई॥
 मुदित भए सुनि रघुबर बानी। भयउ लाभ बड़ गड़ बड़ि हानी॥ १॥
 हरषित हृदयँ मातु पहिँ आए। मनहुँ अंध फिरि लोचन पाए॥
 जाइ जननि पग नायउ माथा। मनु रघुनंदन जानकि साथ॥ २॥
 पूँछे मातु मलिन मन देखी। लखन कही सब कथा बिसेषी॥
 गई सहमि सुनि बचन कठोरा। मृगी देखि दव जनु चहु ओरा॥ ३॥
 लखन लखेउ भा अनरथ आजू। एहिँ सनेह बस करब अकाजू॥
 मागत बिदा सभय सकुचाहीं। जाइ संग बिधि कहिहि कि नाही॥ ४॥

Cau.: māgahu bidā mātu sana jāī, āvahu begi calahu bana bhāī.
 mudita bhae suni raghubara bānī, bhayau lābha baRa gai baRi hānī.1.
 haraṣita hṛdayā mātu pahī āe, manahū aṁdha phiri locana pāe.
 jāī janani paga nāyau māthā, manu raghunāndana jānaki sāthā.2.
 pū̃che mātu malina mana dekhi, lakhana kahī saba kathā biseṣī.
 gaī sahami suni bacana kaṭhorā, mṛgī dekhi dava janu cahu orā.3.
 lakhana lakheu bhā anaratha ājū, ehī saneha basa karaba akājū.
 māgata bidā sabhaya sakucāhī, jāī saṁga bidhi kahihi ki nāhī.4.

“Go and ask leave of your mother; then quickly return and accompany me to the woods.” Lakṣmaṇa rejoiced to hear these words from the Chief of Raghus; great was his gain and a mighty loss was averted. He went up to his mother delighted at heart as a blind man who had regained his lost vision. Approaching her he bowed his head at her feet, while his heart was with Śrī Rāma (the Delighter of Raghu’s race) and Janaka’s Daughter. Finding him depressed in spirit the mother inquired the reason, when Lakṣmaṇa related at length the whole incident. Sumitrā was shocked to hear this cruel report as a doe on finding wild fire all about her. Lakṣmaṇa apprehended that things would take a wrong turn that day and that his mother would frustrate his plans due to her affection. He, therefore, felt nervous and hesitated in asking leave of her; for he thought within himself, “Good God, will she allow me to accompany Śrī Rāma or not?” (1—4)

दो०—समुझि सुमित्राँ राम सिय रूपु सुसीलु सुभाउ।
 नृप सनेहु लखि धुनेउ सिरु पापिनि दीन्ह कुदाउ॥ ७३॥

Do.: samujhi sumitrā rāma siya rūpu susīlu subhāu,
 nṛpa sanehu lakhi dhuneu siru pāpini dīnha kudāu.73.

Remembering the beauty, amiability and noble disposition of Śrī Rāma and Sītā and considering the king’s affection for Them, Sumitrā beat her head as she perceived that the wicked queen (Kaikeyī) had played him foul. (73)

चौ०—धीरजु धरेउ कुअवसर जानी। सहज सुहृद बोली मृदु बानी॥
 तात तुम्हारि मातु बैदेही। पिता रामु सब भाँति सनेही॥ १॥
 अवध तहाँ जहँ राम निवासू। तहँई दिवसु जहँ भानु प्रकासू॥
 जौँ पै सीय रामु बन जाहीं। अवध तुम्हार काजु कछु नाही॥ २॥
 गुर पितु मातु बंधु सुर साई। सेइअहिँ सकल प्रान की नाई॥
 रामु प्रानप्रिय जीवन जी के। स्वारथ रहित सखा सबही के॥ ३॥

पूजनीय प्रिय परम जहाँ तें। सब मानिअहिं राम के नातें॥
अस जियँ जानि संग बन जाहू। लेहु तात जग जीवन लाहू॥४॥

Cau.: dhīraju dhareu kuavasara jānī, sahaja suhṛda bolī mṛdu bānī.
tāta tumhāri mātu baidehī, pitā rāmu saba bhāti sanehī.1.
avadha tahā jahā rāma nivāsū, tahāi divasu jahā bhānu prakāsū.
jaū pai sīya rāmu bana jāhi, avadha tumhāra kāju kachu nāhi.2.
gura pitu matu baṁdhu sura sāi, seiahi sakala prāna kī nāi.
rāmu pranapriya jīvana jī ke, svāratha rahita sakhā sabahī ke.3.
pūjaniya priya parama jahā tē, saba māniahi rāma ke nātē.
asa jiyā jāni saṅga bana jāhū, lehu tāta jaga jīvana lāhū.4.

Perceiving that the time was unpropitious to them, she collected herself and, possessing as she did a naturally good heart, spoke in gentle words, “My dear son, Videha’s daughter is your mother while Rāma, who loves you in everyway, is your father. Ayodhyā is there where Rāma dwells; there alone is the day where there is sunlight. If Sitā and Rāma are really proceeding to the woods, you have no business in Ayodhyā. One’s preceptor, parents, brother, gods and master—all these should be tended as one’s own life. Rāma, however is dearer than life, the soul of our soul and the disinterested friend of all. Whosoever are worthy of adoration and most dear to us should be accounted as such only in so far as they are related to Rāma. Bearing this in mind, accompany him to the forest and derive, my boy, the benefit of your existence in the world. (1—4)

दो०—भूरि भाग भाजनु भयहु मोहि समेत बलि जाउँ।
जौं तुम्हरे मन छाड़ि छलु कीन्ह राम पद ठाउँ॥७४॥

Do.: bhūri bhāga bhājanu bhayahu mohi sameta bali jāū,
jaū tumhareṁ mana chāRi chalu kīnha rāma pada ṭhāū.74.

“It is your great good fortune as well as mine, I solemnly declare, that your mind has sincerely taken up its abode in Rāma’s feet.” (74)

चौ०—पुत्रवती जुबती जग सोई। रघुपति भगतु जासु सुतु होई॥
नतरु बाँझ भलि बादि बिआनी। राम बिमुख सुत तें हित जानी॥१॥
तुम्हरेहिं भाग रामु बन जाहीं। दूसर हेतु तात कछु नाहीं॥
सकल सुकृत कर बड़ फलु एहू। राम सीय पद सहज सनेहू॥२॥
रागु रोषु इरिषा मदु मोहू। जनि सपनेहुँ इन्ह के बस होहू॥
सकल प्रकार बिकार बिहाई। मन क्रम बचन करेहु सेवकाई॥३॥
तुम्ह कहूँ बन सब भाँति सुपासू। सँग पितु मातु रामु सिय जासू॥
जेहि न रामु बन लहहिं कलेसू। सुत सोइ करेहु इहइ उपदेसू॥४॥

Cau.: putravatī jubatī jaga soī, raghupati bhagatu jāsu sutu hoī.
nataru bājha bhali bādi biānī, rāma bimukha suta tē hita jānī.1.
tumharehi bhāga rāmu bana jāhi, dūsara hetu tāta kachu nāhi.
sakala sukṛta kara baRa phalu ehū, rāma sīya pada sahaja sanehū.2.

rāgu roṣu iriṣā madu mohū, jani sapanehū inha ke basa hohū.
 sakala prakāra bikāra bihāi, mana krama bacana karehu sevakāi.3.
 tumha kahū bana saba bhātisupāsū, sāga pitu mātu rāmu siya jāsū.
 jehī na rāmu bana lahaḥī kalesū, suta soi karehu ihai upadesū.4.

“That woman alone can be said to have borne a male issue, whose son is a devotee of Rāma (the Lord of Raghus). Otherwise she had better remain issueless; for she who deems herself fortunate in having a son hostile to Rāma has yearned in vain. It is due to your good fortune that Rāma is proceeding to the forest; there is no other ground for his doing so, my boy. The highest reward of all meritorious acts is verily this—to have spontaneous love for the feet of Sītā and Rāma. Never give way even in a dream to passion, anger, jealousy, arrogance or infatuation. Giving up all sorts of morbid feelings serve them in thought, word and deed. You will be happy in everyway in the forest since you will have with you your father and mother in Rāma and Sītā. Take care, my son, that Rāma may be put to no trouble in the woods: that is my admonition to you.” (1—4)

छं०—उपदेसु यहु जेहिं तात तुम्हरे राम सिय सुख पावहीं।
 पितु मातु प्रिय परिवार पुर सुख सुरति बन बिसरावहीं॥
 तुलसी प्रभुहि सिख देइ आयसु दीन्ह पुनि आसिष दई।
 रति होउ अबिरल अमल सिय रघुबीर पद नित नित नई॥

Cham.: upadesu yahu jehī tāta tumhare rāma siya sukha pāvahī,
 pitu mātu priya parivāra pura sukha surati bana bisarāvahī.
 tulasī prabhuhi sikha dei āyasu dīnha puni āsiṣa dai,
 rati hou abirala amala siya raghubīra pada nita nita nāi.

“My admonition to you, dear child, is this: it is up to you to see that Rāma and Sītā lead a happy life in the forest through your good offices and forget their father and mother, near and dear ones as well as the amenities of city life.” Having thus admonished the Lord of Tulasidāsa (Lakṣmaṇa) Sumitrā granted him leave (to accompany Śrī Rāma) and then invoked her blessing on him: “May your devotion to the feet of Sītā and the Hero of Raghu’s race be constant and untainted and ever new.”

सो०—मातु चरन सिरु नाइ चले तुरत संकित हृदयँ।
 बागुर बिषम तोराइ मनहुँ भाग मृगु भाग बस॥७५॥

So.: mātu carana siru nāi cale turata saṁkita hrdayā,
 bāgura biṣama torāi manahū bhāga mṛgu bhāga basa.75.

Bowing his head at his mother’s feet Lakṣmaṇa left at once with a timid heart apprehending any further development that might bulk his plans and interfere with his accompanying (Śrī Rāma to the forest); it looked as if a deer had luckily succeeded in bursting a strong snare and made good his escape. (75)

चौ०—गए लखनु जहँ जानकिनाथू। भे मन मुदित पाइ प्रिय साथू॥
 बंदि राम सिय चरन सुहाए। चले संग नृपमंदिर आए॥१॥

कहहिं परसपर पुर नर नारी । भलि बनाइ बिधि बात बिगारी ॥
 तन कृस मन दुखु बदन मलीने । बिकल मनहुँ माखी मधु छीने ॥ २ ॥
 कर मीजहिं सिरु धुनि पछिताहीं । जनु बिनु पंख बिहग अकुलाहीं ॥
 भइ बड़ि भीर भूप दरबारा । बरनि न जाइ बिषादु अपारा ॥ ३ ॥
 सचिवँ उठाइ राउ बैठारे । कहि प्रिय बचन रामु पगु धारे ॥
 सिय समेत दोउ तनय निहारी । ब्याकुल भयउ भूमिपति भारी ॥ ४ ॥

Cau.: gae lakhanu jahā jānakināthū, bhe mana mudita pāi priya sāthū.
 bāndi rāma siya carana suhāe, cale saṁga nṛpamaṁdira āe.1.
 kahahī parasapara pura nara nārī, bhali banāi bidhi bāta bigārī.
 tana kṛsa mana dukhu badana malīne, bikala manahū mākhī madhu chīne.2.
 kara mījahī siru dhuni pachitāhī, janu binu paṁkha bihaga akulāhī.
 bhai baRi bhīra bhūpa darabārā, barani na jāi biṣādu apārā.3.
 scivā uṭhāi rāu baiṭhāre, kahi priya bacana rāmu pagu dhāre.
 siya sameta dou tanaya nihārī, byākula bhayau bhūmipati bhārī.4.

Lakṣmaṇa went straight to where the Lord of Jānaki (Janaka's Daughter) was; he was glad at heart to find himself in the company of his beloved Brother. Bowing to the charming feet of Śrī Rāma and Sītā he accompanied Them to the king's palace. The men and women of the city said to one another, "How strange that God wellnigh fulfilled our hopes and then shattered them!" With emaciated bodies, a sorrowful heart and doleful face they felt miserable as a bee that has been robbed of its honey. They wrung their hands, beat their heads and lamented like birds that had been clipt of their wings and were restless without them. A huge crowd had collected at the entrance of the royal palace and there was untold grief which knew no bounds. The minister (Sumantra) raised the king and seated him communicating to him the agreeable news that Śrī Rāma had come. When he saw his two sons with Sītā, his distress was profound. (1—4)

दो०—सीय सहित सुत सुभग दोउ देखि देखि अकुलाइ ।

बारहिं बार सनेह बस राउ लेइ उर लाइ ॥ ७६ ॥

Do.: sīya sahita suta subhaga dou dekhi dekhi akulāi,
 bārahī bāra saneha basa rāu lei ura lāi.76.

The king felt much agitated as he gazed on his two sons with Sītā. Overwhelmed with emotion he pressed them to his bosom again and again. (76)

चौ०—सकइ न बोलि बिकल नरनाहू । सोक जनित उर दारुन दाहू ॥

नाइ सीसु पद अति अनुरागा । उठि रघुबीर बिदा तब मागा ॥ १ ॥
 पितु असीस आयसु मोहि दीजै । हरष समय बिसमउ कत कीजै ॥
 तात किएँ प्रिय प्रेम प्रमादू । जसु जग जाइ होइ अपबादू ॥ २ ॥
 सुनि सनेह बस उठि नरनाहौ । बैठारे रघुपति गहि बाहौ ॥
 सुनहु तात तुम्ह कहूँ मुनि कहहीं । रामु चराचर नायक अहहीं ॥ ३ ॥
 सुभ अरु असुभ करम अनुहारी । ईसु देइ फलु हृदयँ बिचारी ॥
 करइ जो करम पाव फल सोई । निगम नीति असि कह सबु कोई ॥ ४ ॥

Cau.: sakai na boli bikala naranāhū, soka janita ura dāruna dāhū.
 nāi sīsu pada ati anurāgā, uṭhi raghubīra bidā taba māgā.1.
 pitu asīsa āyasu mohi dījai, haraṣa samaya bisamau kata kijai.
 tāta kiē priya prema pramādū, jasū jaga jāi hoi apabādū.2.
 suni saneha basa uṭhi naranāhā, baiṭhāre raghupati gahi bāhā.
 sunahu tāta tumha kahū muni kahahī, rāmu carācara nāyaka ahahī.3.
 subha aru asubha karama anuhārī, īsu dei phalu hṛdayā bicārī.
 karai jo karama pāva phala soī, nigama nīti asi kaha sabu koī.4.

The king was too restless to speak; there was terrible agony in his heart due to excess of grief. Most affectionately bowing His head at His father's feet, the Hero of Raghu's race then arose and asked his permission to proceed to the woods: "Father, give me your blessings and commands; why should you be sorrowing at this hour of jubilation? By swerving from the path of duty due to attachment for a beloved object, dear father, one's reputation is lost and obloquy incurred." Hearing this the king got up in his love and holding Śrī Rāma (the Lord of Raghus) by the arm he made Him sit down and said, "Listen, my boy: of You the sages declare that Rāma is the Lord of the entire creation, both animate and inanimate. God requites our actions according as they are good or bad, weighing them in the scale of His judgment. He alone who does an act reaps its consequences: such is the law of the Vedas and so declare all." (1—4)

दो०—औरु करै अपराधु कोउ और पाव फल भोगु।

अति बिचित्र भगवंत गति को जग जानै जोगु ॥ ७७ ॥

Do.: auru karai aparādhu kou aura pāva phala bhogu,
 ati bicitra bhagavaṁta gati ko jaga jānai jogu.77.

"But in this case we find that one commits the offence and another reaps the fruit. Highly mysterious are the ways of God: no one in this world is competent to know them." (77)

चौ०—रायँ राम राखन हित लागी। बहुत उपाय किए छलु त्यागी॥
 लखी राम रुख रहत न जाने। धरम धुरंधर धीर सयाने॥ १ ॥
 तब नृप सीय लाइ उर लीन्ही। अति हित बहुत भाँति सिख दीन्ही॥
 कहि बन के दुख दुसह सुनाए। सासु ससुर पितु सुख समुझाए॥ २ ॥
 सिय मनु राम चरन अनुरागा। घरु न सुगमु बन बिषमु न लागा॥
 औरउ सबहिं सीय समुझाई। कहि कहि बिपिन बिपति अधिकाई॥ ३ ॥
 सचिव नारि गुर नारि सयानी। सहित सनेह कहहिं मृदु बानी॥
 तुम्ह कहँ तौ न दीन्ह बनबासू। करहु जो कहहिं ससुर गुर सासू॥ ४ ॥

Cau.: rāyā rāma rākhana hita lāgī, bahuta upāya kie chalu tyāgī.
 lakhī rāma rukha rahata na jāne, dharama dhuraṁdhara dhīra sayāne.1.
 taba nrpa sīya lāi ura līnhī, ati hita bahuta bhāti sikha dīnhī.
 kahi bana ke dukha dusaha sunāe, sāsū sasura pitu sukha samujhāe.2.
 siya manu rāma carana anurāgā, gharu na sugamu banu biṣamu na lāgā.
 aurau sabahī sīya samujhāi, kahi kahi bipina bipati adhikāi.3.

saciva nāri gura nāri sayānī, sahita saneha kahahī mṛdu bānī.
tumha kahū tau na dīnhabanabāsū, karahu jo kahahī sasura gura sāsū.4.

The king sincerely tried every means to detain Śrī Rāma. But he discovered Śrī Rāma's intention and came to know that He was not going to stay, a champion of righteousness, strong-minded and foresighted as He was. The king thereupon clasped Sītā to his bosom and most lovingly admonished Her in many ways. He described the terrible hardships of forest life and explained to Her the comforts She would enjoy if She chose to stay with Her husband's parents or Her own father. Sītā's mind, however, was attached to Śrī Rāma's feet; hence neither home seemed attractive to Her nor the forest repulsive. Everyone else too expostulated with Sītā dwelling on the many miseries of the forest. The minister's (Sumantra's) wife as well as the preceptor's (Vasiṣṭha's) and other prudent ladies fondly urged Her in gentle tones: "Nobody has exiled you to the forest: therefore, do as your husband's parents and preceptor bid you." (1—4)

दो०—सिख सीतलि हित मधुर मृदु सुनि सीतहि न सोहानि ।

सरद चंद चंदिनि लगत जनु चकई अकुलानि ॥ ७८ ॥

Do.: **sikha sītali hita madhura mṛdu suni sītahi na sohāni,**
sarada caṁda caṁdini lagata janu cakaī akulāni.78.

This advice, soothing, friendly, agreeable and tender as it was, did not sound pleasing to Sītā's ears. It seemed as if the touch of the rays of the autumnal moon had made a female Cakravāka bird restless. (78)

चौ०—सीय सकुच बस उतरु न देई । सो सुनि तमकि उठी कैकेई ॥

मुनि पट भूषन भाजन आनी । आगें धरि बोली मृदु बानी ॥ १ ॥

नृपहि प्रानप्रिय तुम्ह रघुबीरा । सील सनेह न छाड़िहि भीरा ॥

सुकृत्तु सुजसु परलोकु नसाऊ । तुम्हहि जान बन कहिहि न काऊ ॥ २ ॥

अस बिचारि सोइ करहु जो भावा । राम जननि सिख सुनि सुखु पावा ॥

भूपहि बचन बान सम लागे । करहि न प्रान पयान अभागे ॥ ३ ॥

लोग बिकल मुरुछित नरनाहू । काह करिअ कछु सूझ न काहू ॥

रामु तुरत मुनि बेषु बनाई । चले जनक जननिहि सिरु नाई ॥ ४ ॥

Cau.: **sīya sakuca basa utaru na deī, so suni tamaki uṭhī kaikeī.**
muni paṭa bhūṣana bhājana ānī, āgē dhari bolī mṛdu bānī.1.
nṛpahi prānapriya tumha raghubīrā, sīla saneha na chāRihi bhīrā.
sukṛtu sujasu paraloku nasāū, tumhahi jāna bana kahihi na kāū.2.
asa bicāri soi karahu jo bhāvā, rāma janani sikha suni sukhu pāvā.
bhūpahi bacana bāna sama lāge, karahī na prāna payāna abhāge.3.
loga bikala muruchita naranāhū, kāha karia kachu sūjha na kāhū.
rāmu turata muni beṣu banāī, cale janaka jananihi siru nāī.4.

Sītā was too modest to give any reply. But Kaikeyī flared up on hearing their talk. She brought hermits robes, ornaments and vessels and, placing them before Śrī Rāma, addressed Him in soft accents, "You are dear as life to the king, O Hero of Raghu's line; he is too soft to shake off his scruple and attachment for you. He would sooner forfeit

his virtue, good reputation and his happiness in the other world than ask you to proceed to the woods. Bearing this in mind do as you please.” Śrī Rāma rejoiced to hear His stepmother’s admonition; but her words pierced the king like shafts. “Will my wretched life never depart,” he said to himself. The people felt much distressed while the king fainted; no one knew what to do. Śrī Rāma presently dressed Himself as a hermit and bowing His head to His parents departed. (1—4)

दो०—सजि बन साजु समाजु सबु बनिता बंधु समेत ।

बंदि बिप्र गुर चरन प्रभु चले करि सबहि अचेत ॥ ७९ ॥

Do.: **saji bana sāju samāju sabu banitā baṁdhu sameta,**
baṁdi bipra gura carana prabhu cale kari sabahi aceta.79.

Having completed all the equipment and preparations for a journey to the woods the Lord with His Spouse and brother bowed to the feet of the Brāhmaṇas and the preceptor (Vasiṣṭha) and departed, leaving everyone in bewilderment. (79)

चौ०—निकसि बसिष्ठ द्वार भए ठाढ़े । देखे लोग बिरह दव दाढ़े ॥

कहि प्रिय बचन सकल समुझाए । बिप्र बृंद रघुबीर बोलाए ॥ १ ॥

गुर सन कहि बरषासन दीन्हे । आदर दान बिनय बस कीन्हे ॥

जाचक दान मान संतोषे । मीत पुनीत प्रेम परितोषे ॥ २ ॥

दासीं दास बोलाइ बहोरी । गुरहि सौंपि बोले कर जोरी ॥

सब कै सार सँभार गोसाईं । करबि जनक जननी की नाई ॥ ३ ॥

बारहिं बार जोरि जुग पानी । कहत रामु सब सन मृदु बानी ॥

सोइ सब भाँति मोर हितकारी । जेहि तें रहै भुआल सुखारी ॥ ४ ॥

Cau.: **nikasi basiṣṭha dvāra bhae ṭhāRhe, dekhe loga biraha dava dāRhe.**
kahi priya bacana sakala samujhāe, bipra bṛṁda raghubīra bolāe.1.
gura sana kahi baraṣāsana dīnhe, ādara dāna binaya basa kīnhe.
jācaka dāna māna saṁtoṣe, mīta punīta prema paritoṣe.2.
dāsī dāsa bolāi bahorī, gurahi saum̐pi bole kara jorī.
saba kai sāra sābhāra gosāi, karabi janaka janani kī nāi.3.
bārahi bāra jori juga pānī, kahata rāmu saba sana mṛdu bānī.
soi saba bhāti mora hitakārī, jehi tē rahai bhuāla sukhārī.4.

Issuing out of the palace the party halted at Vasiṣṭha’s door and found the people scorched with the fire of impending separation. The Hero of Raghu’s race comforted all with soothing words and then summoned hosts of Brāhmaṇas. He requested His preceptor to give them subsistence for a year and captivated their hearts through courtesy, gift and humility. He gratified mendicants with gifts and attentions and sated His friends with pure love. He then called His men-servants and maid-servants and entrusting them to the care of His Guru spoke to him with joined palms, “My lord, pray look after them and tend them as their own father and mother.” Again and again, with joined palms, Śrī Rāma addressed each one present there in soft accents, “He alone is friendly to me in every way, through whose good offices the king derives solace.” (1—4)

दो०—मातु सकल मोरे बिरहँ जेहिं न होहिं दुख दीन।

सोइ उपाउ तुम्ह करेहु सब पुर जन परम प्रबीन॥ ८० ॥

Do.: mātu sakala more birahā jehī na hohī dukha dīna,
soi upāu tumha karehu saba pura jana parama prabīna.80.

“Take care all of you, my most clever citizens, to see that none of my mothers is smitten with the pangs of separation from me.” (80)

चौ०—एहि बिधि राम सबहि समुझावा। गुर पद पदुम हरषि सिरु नावा॥

गनपति गौरि गिरीसु मनाई। चले असीस पाइ रघुराई॥ १ ॥

राम चलत अति भयउ बिषादू। सुनि न जाइ पुर आरत नादू॥

कुसगुन लंक अवध अति सोकू। हरष बिषाद बिबस सुरलोकू॥ २ ॥

गइ मुरुछा तब भूपति जागे। बोलि सुमंत्रु कहन अस लागे॥

रामु चले बन प्रान न जाहीं। केहि सुख लागि रहत तन माहीं॥ ३ ॥

एहि तें कवन ब्यथा बलवाना। जो दुखु पाइ तजहिं तनु प्राना॥

पुनि धरि धीर कहइ नरनाहू। लै रथु संग सखा तुम्ह जाहू॥ ४ ॥

Cau.: ehi bidhi rāma sabahi samujhāvā, gura pada paduma haraṣi siru nāvā.
ganapati gauri girīsu manāī, cale asīsa pāi raghurāī.1.
rāma calata ati bhayau biṣādū, suni na jāi pura ārata nādū.
kusaguna laṅka avadha ati sokū, haraṣa biṣāda bibasa suralokū.2.
gai muruchā taba bhūpati jāge, boli sumantru kahana asa lāge.
rāmu cale bana prāna na jāhī, kehi sukha lāgi rahata tana māhī.3.
ehi tē kavana byathā balavānā, jo dukhu pāi tajaḥī tanu prānā.
puni dhari dhīra kahai naranāhū, lai rathu saṅga sakḥā tumha jāhū.4.

In this way Śrī Rāma consoled all and cheerfully bowed His head at the lotus feet of His preceptor. Invoking Lord Gaṇapati, Goddess Gaurī (Pārvatī) and the Lord of Kailāsa and receiving the blessings of His Guru, the Lord of Raghus proceeded further. There was great lamentation as He sallied forth; the piteous wail of the citizens was revolting to the ears. Evil omens appeared in Laṅkā and Ayodhyā was plunged in grief, while the abode of gods was overcome with a mixed feeling of joy and sorrow. When the spell of unconsciousness broke, the king woke and calling Sumantra thus began, “Rāma has left for the woods, but my life refuses to depart. I wonder what joy it seeks after by clinging to this body! What agony more severe than this can I have, that will draw my breath out of my body?” Then, recovering himself, the king said, “Follow him, my friend, with your chariot.” (1—4)

दो०—सुठि सुकुमार कुमार दोउ जनकसुता सुकुमारि।

रथ चढ़ाइ देखराइ बनु फिरेहु गाँ दिन चारि॥ ८१ ॥

Do.: suṭhi sukumāra kumāra dou janakasutā sukumāri,
ratha caRhāi dekharāi banu phirehu gaँ dina cāri.81.

“Too tender-bodied are the two princes and delicate of frame is Janaka’s

daughter. Pick them up on the chariot, show them round the forest and return after three or four days.” (81)

चौ०—जौं नहिं फिरहिं धीर दोउ भाई। सत्यसंध दृढ़व्रत रघुराई॥
 तौ तुम्ह बिनय करेहु कर जोरी। फेरिअ प्रभु मिथिलेसकिसोरी॥१॥
 जब सिय कानन देखि डेराई। कहेहु मोरि सिख अवसरु पाई॥
 सासु ससुर अस कहेउ सँदेसू। पुत्रि फिरिअ बन बहुत कलेसू॥२॥
 पितुगृह कबहुँ कबहुँ ससुरारी। रहेहु जहाँ रुचि होइ तुम्हारी॥
 एहि बिधि करेहु उपाय कदंबा। फिरइ त होइ प्रान अवलंबा॥३॥
 नाहिं त मोर मरनु परिनामा। कछु न बसाइ भएँ बिधि बामा॥
 अस कहि मुरुछि परा महि राऊ। रामु लखनु सिय आनि देखाऊ॥४॥

Cau.: jaũ nahĩ phirahĩ dhīra dou bhāi, satyasam̐dha dṛRhabrata raghurāi.
 tau tumha binaya karehu kara jorī, pheria prabhu mithilesakisorī.1.
 jaba siya kānana dekhi ḍerāi, kahehu mori sikha avasaru pāi.
 sāsū sasura asa kaheu sādesū, putri phiria bana bahuta kalesū.2.
 pitugṛha kabahũ kabahũ sasurārī, rahehu jahā ruci hoi tumhārī.
 ehi bidhi karehu upāya kadambā, phirai ta hoi prāna avalambā.3.
 nāhĩ ta mora maranu parināmā, kachu na basāi bhaẽ bidhi bāmā.
 asa kahi muruchi parā mahi rāũ, rāmu lakhanu siya āni dekhāũ.4.

“If the two strong-minded brothers refuse to return—for the Lord of Raghus is true to his word and firm of resolve—then do you entreat him with joined palms: ‘My lord, kindly send back the daughter of Mithilā’s king.’ When Sitā gets frightere at the sight of the jungle, avail yourself of that opportunity and tell her my advice in the following words. “The parents of your husband have sent this message to you: Please return home, my daughter; there is much hardship in the forest. Now with your parents and now in your husband’s home—stay wherever you please. In this way try all possible means; if she comes back, there will be a support to my life. Otherwise all this will end in my death; nothing can avail against an adverse fate.” So saying the king dropped unconscious on the ground exclaiming: “Bring Rāma, Lakṣmaṇa and Sitā and show them to me!” (1—4)

दो०—पाइ रजायसु नाइ सिरु रथु अति बेग बनाइ।
 गयउ जहाँ बाहेर नगर सीय सहित दोउ भाइ॥८२॥

Do.: pāi rajāyasu nāi siru rathu ati bega banāi,
 gayau jahā bāhera nagara sīya sahita dou bhāi.82.

Receiving the king’s command Sumantra bowed his head to him and having got ready a most swift chariot went to the outskirts of the city, where Sitā and the two princely brothers were. (82)

चौ०—तब सुमंत्र नृप बचन सुनाए। करि बिनती रथ रामु चढ़ाए॥
 चढ़ि रथ सीय सहित दोउ भाई। चले हृदयँ अवधहि सिरु नाई॥१॥
 चलत रामु लखि अवध अनाथा। बिकल लोग सब लागे साथ॥
 कृपासिंधु बहुबिधि समुझावहिं। फिरहिं प्रेम बस पुनि फिरि आवहिं॥२॥

लागति अवध भयावनि भारी । मानहुँ कालराति अँधिआरी ॥
 घोर जंतु सम पुर नर नारी । डरपहिँ एकहि एक निहारी ॥ ३ ॥
 घर मसान परिजन जनु भूता । सुत हित मीत मनहुँ जमदूता ॥
 बागन्ह बिटप बेलि कुम्हिलाहीं । सरित सरोबर देखि न जाहीं ॥ ४ ॥

Cau.: *taba sumamtra nṛpa bacana sunāe, kari binatī ratha rāmu caRhāe.*
caRhi ratha sīya sahita dou bhāi, cale hṛdayā avadhahi siru nāi.1.
calata rāmu lakhi avadha anāthā, bikala loga saba lāge sāthā.
kṛpāsīm̐dhu bahubidhi samujhāvahī, phirahī prema basa puni phiri āvahī.2.
lāgati avadha bhayāvani bhārī, mānahū kālarāti ādhiārī.
ghora jaṁtu sama pura nara nārī, ḍarapahī ekahi eka nihārī.3.
ghara masāna parijana janu bhūtā, suta hita mīta manahū jamadūtā.
bāganha biṭapa beli kumhilāhī, sarita sarobara dekhi na jāhī.4.

Then Sumantra delivered to them the king's message and with humble submission persuaded Śrī Rāma to ascend the chariot. Having mounted the chariot Sītā and the two brothers set out on their journey mentally bowing their head to Ayodhyā. Finding Ayodhyā masterless with the departure of Śrī Rāma all those who had assembled there followed in their wake with an agitated mind. Śrī Rāma remonstrated in many ways, an ocean of compassion that He was; and the crowd turned homewards. But dragged by the affection they bore for Him they came back and joined the party once more. Ayodhyā presented a most dismal appearance as though it were the dark night of final dissolution of the universe. The men and women of the city looked like ghastly creatures and were frightened to see one another. Their houses appeared like so many crematories, their retainers like ghosts, and their sons, relations and friends like messengers of death. Trees and creepers in the gardens withered, while streams and ponds repelled the eyes. (1—4)

दो०—हय गय कोटिन्ह केलिमृग पुरपसु चातक मोर ।

पिक रथांग सुक सारिका सारस हंस चकोर ॥ ८३ ॥

Do.: *haya gaya koṭinha kelimṛga purapasu cātaka mora,*
pika rathāṁga suka sārīkā sārasa haṁsa cakora.83.

The numberless horses and elephants, animals kept for pleasure, urban cattle, Cātaka birds, peacocks, cuckoos, Cakravākas, parrots and Mainās, cranes, swans and Cakoras— (83)

चौ०—राम बियोग बिकल सब ठाढ़े । जहँ तहँ मनहुँ चित्र लिखि काढ़े ॥

नगरु सफल बनु गहबर भारी । खग मृग बिपुल सकल नर नारी ॥ १ ॥
 बिधि कैकई किरातिनि कीन्ही । जेहिँ दव दुसह दसहुँ दिसि दीन्ही ॥
 सहि न सके रघुबर बिरहागी । चले लोग सब ब्याकुल भागी ॥ २ ॥
 सबहिँ बिचारु कीन्ह मन माहीं । राम लखन सिय बिनु सुखु नाहीं ॥
 जहाँ रामु तहँ सबुड़ समाजू । बिनु रघुबीर अवध नहिँ काजू ॥ ३ ॥
 चले साथ अस मंत्रु दूढ़ाई । सुर दुर्लभ सुख सदन बिहाई ॥
 राम चरन पंकज प्रिय जिन्हही । बिषय भोग बस करहिँ कि तिन्हही ॥ ४ ॥

Cau.: **rāma biyoga bikala saba ṭhāRhe, jahā tahā manahūcitra likhi kāRhe.**
nagaru saphala banu gahabara bhārī, khaga mṛga bipula sakala nara nārī.1.
bidhi kaikāī kirātini kīnhī, jehī dava dusaha dasahū disi dīnhī.
sahi na sake raghubara birahāgī, cale loga saba byākula bhāgī.2.
sabahī bicāru kīnha mana māhī, rāma lakhana siya binu sukhu nāhī.
jahā rāmu tahā sabui samājū, binu raghubīra avadha nahī kājū.3.
cale sātha asa māntru dṛRhāī, sura durlabha sukha sadana bihāī.
rāma carana paṁkaja priya jinahāī, biṣaya bhoga basa karahī ki tinahāī.4.

—All stood restless due to their separation from Śrī Rāma; they looked like so many pictures drawn here and there. The city resembled an extensive and thick forest full of fruits and the many men and women residing therein represented so many birds and beasts. God assigned Kaikeyī the role of a Bhila woman who set the whole forest in a fierce blaze. The people could not bear the fire of separation from the Chief of Raghus and they all ran away in distress. They all came to this conclusion in their mind: “There can be no happiness without Rāma, Lakṣmaṇa and Sītā. The whole community will live where Rāma takes up his abode; without the Hero of Raghu’s race we have no business in Ayodhyā.” Having thus firmly resolved they followed Him forsaking their happy homes, which were the envy of gods. Can the pleasures of sense overpower those who hold the lotus feet of Śrī Rāma dear to their heart? (1—4)

दो०—**बालक बृद्ध बिहाइ गृहं लगे लोग सब साथ।**

तमसा तीर निवासु किय प्रथम दिवस रघुनाथ ॥ ८४ ॥

Do.: **bālaka bṛddha bihāī grhā lage loga saba sātha,**
tamasā tira nivāsu kiya prathama divasa raghunātha.84.

Leaving the children and aged people in their homes all the citizens accompanied Śrī Rāma. And the Lord of Raghus made His first day’s halt on the bank of the Tamasā. (84)

चौ०—**रघुपति प्रजा प्रेमबस देखी। सदय हृदयँ दुखु भयउ बिसेषी ॥**
करुनामय रघुनाथ गोसाँई। बेगि पाइअहिं पीर पराई ॥ १ ॥
कहि सप्रेम मृदु बचन सुहाए। बहुबिधि राम लोग समुझाए ॥
किए धरम उपदेस घनेरे। लोग प्रेम बस फिरहिं न फेरे ॥ २ ॥
सीलु सनेहु छाड़ि नहिं जाई। असमंजस बस भे रघुराई ॥
लोग सोग श्रम बस गए सोई। कछुक देवमायाँ मति मोई ॥ ३ ॥
जबहिं जाम जुग जामिनि बीती। राम सचिव सन कहेउ सप्रीती ॥
खोज मारि रथु हाँकहु ताता। आन उपायँ बनिहि नहिं बाता ॥ ४ ॥

Cau.: **raghupati prajā premabasa dekhī, sadaya hṛdayā dukhu bhayau biseṣī.**
karunāmaya raghunātha gosāī, begi pāiahī pīra parāī.1.
kahi saprema mṛdu bacana suhāe, bahubidhi rāma loga samujhāe.
kie dharama upadesa ghanere, loga prema basa phirahī na phere.2.
sīlu sanehu chārī nahī jāī, asamañjasa basa bhe raghurāī.
loga sogā śrama basa gae soī, kachuka devamāyā mati moī.3.

jabahī jāma juga jāmini bītī, rāma saciva sana kaheu saprītī.
khoja māri rathu hākahu tātā, āna upāyā banihi nahī bātā.4.

When the Lord of Raghus saw His people overwhelmed with love, His tender heart was much afflicted. Lord Śrī Rāma, who is all compassion, is readily touched by others, pain. Addressing them in affectionate, soft and agreeable tones, He comforted all in ways more than one. He also gave them varied instructions in their moral duty; but overmastered by love they would not turn back even though urged to return. Śrī Rāma could not afford to take leave of His amiable disposition and loving nature; the Lord of Raghus thus found Himself in a fix. Overpowered by grief and toil the people fell asleep and the deluding potency of gods further helped to benumb their mind. When two watches of the night had passed, Śrī Rāma addressed the minister in endearing terms, "Father, drive the chariot in such a way as to leave no tree; by no other means can our object be accomplished." (1—4)

दो०—राम लखन सिय जान चढ़ि संभु चरन सिरु नाइ ।

सचिवँ चलायउ तुरत रथु इत उत खोज दुराइ ॥ ८५ ॥

Do.: rāma lakhana siya jāna caRhi sambhu carana siru nāi,
sacivā calāyau turata rathu ita uta khoja durāi.85.

Bowing their head to the feet of Lord Śambhu (Śiva) Śrī Rāma, Lakṣmaṇa and Sītā mounted the car; and the minister (Sumantra) immediately drove the chariot now in one direction and now in another, thus confusing the tracks. (85)

चौ०—जागे सकल लोग भाँ भोरू । गे रघुनाथ भयउ अति सोरू ॥

रथ कर खोज कतहुँ नहिं पावहिं । राम राम कहि चहुँ दिसि धावहिं ॥ १ ॥

मनहुँ बारिनिधि बूड़ जहाजू । भयउ बिकल बड़ बनिक समाजू ॥

एकहि एक देहिं उपदेसू । तजे राम हम जानि कलेसू ॥ २ ॥

निंदहि आपु सराहहि मीना । धिग जीवनु रघुबीर बिहीना ॥

जौं पै प्रिय बियोगु बिधि कीन्हा । तौ कस मरनु न मागें दीन्हा ॥ ३ ॥

एहि बिधि करत प्रलाप कलापा । आए अवध भरे परितापा ॥

बिषम बियोगु न जाइ बखाना । अवधि आस सब राखहिं प्राना ॥ ४ ॥

Cau.: jāge sakala loga bhaē bhorū, ge raghunātha bhayau ati sorū.
ratha kara khoja katahū nahī pāvahī, rāma rāma kahi cahū disi dhāvahī.1.
manahū bārinidhi būRa jahājū, bhayau bikala baRa banika samājū.
ekahi eka dehī upadesū, taje rāma hama jāni kalesū.2.
nimdahī āpu sarāhahī mīnā, dhiga jīvanu raghubīra bihīnā.
jaū pai priya biyogu bidhi kīnhā, tau kasa maranu na māgē dīnhā.3.
ehi bidhi karata pralāpa kalāpā, āe avadha bhare paritāpā.
biṣama biyogu na jāi bakhānā, avadhi āsa saba rākhahī prānā.4.

All the people woke up at daybreak. "The Lord of Raghus has gone!" they loudly exclaimed. Nowhere could they find the tracks of the chariot and ran about in all directions crying "Rāma, O Rāma!" It seemed as if a bark had foundered in the ocean, as a result of which the party of merchants that had boarded it felt much agitated.

Everyone explained to the other how Rāma had forsaken them perceiving their distress. They condemned themselves and praised the fish (that died as soon as they were taken out of water), and said to one another; "A curse on our life without the Hero of Raghu's race! If God has torn us from our beloved, why did He not vouchsafe death to us on our asking?" Thus wailing in a variety of ways they all returned to Ayodhyā full of remorse. The anguish of parting was terrible beyond words. Everyone survived in the hope of seeing Rāma on the expiry of the term of exile. (1—4)

दो०—राम दरस हित नेम ब्रत लगे करन नर नारि।

मनहुँ कोक कोकी कमल दीन बिहीन तमारि॥ ८६ ॥

Do.: *rāma darasa hita nema brata lage karana nara nāri,*
manahū koka kokī kamala dīna bihīna tamāri.86.

Men and women alike started religious observances and fasts for ensuring Śrī Rāma's return. They were as miserable as the male and female Cakravāka birds and the lotus flower are in the absence of the sun. (86)

चौ०—सीता सचिव सहित दोउ भाई । सृंगबेरपुर पहुँचे जाई ॥
उतरे राम देवसरि देखी । कीन्ह दंडवत हरषु बिसेषी ॥ १ ॥
लखन सचिवँ सियँ किए प्रनामा । सबहि सहित सुखु पायउ रामा ॥
गंग सकल मुद मंगल मूला । सब सुख करनि हरनि सब सूला ॥ २ ॥
कहि कहि कोटिक कथा प्रसंगा । रामु बिलोकहि गंग तरंगा ॥
सचिवहि अनुजहि प्रियहि सुनाई । बिबुध नदी महिमा अधिकाई ॥ ३ ॥
मज्जनु कीन्ह पंथ श्रम गयऊ । सुचि जलु पिअत मुदित मन भयऊ ॥
सुमिरत जाहि मिटइ श्रम भारू । तेहि श्रम यह लौकिक ब्यवहारू ॥ ४ ॥

Cau.: *sītā saciva sahita dou bhāi, sṛṅgaberapura pahūce jāi.*
utare rāma devasari dekhī, kīnha daṇḍavata haraṣu biseṣī.1.
lakhana sacivā siyā kie pranāmā, sabahi sahita sukhu pāyau rāmā.
gaṅga sakala muda maṅgala mūlā, saba sukha karani harani saba sūlā.2.
kahi kahi koṭika kathā prasaṅgā, rāmu bilokahī gaṅga taraṅgā.
sacivahi anujahi priyahi sunāi, bibudha nadī mahimā adhikāi.3.
majjanu kīnha paṁtha śrama gayaū, suci jalu piata mudita mana bhayaū.
sumirata jāhi miṭai śrama bhārū, tehi śrama yaha laukika byavahārū.4.

Accompanied by Sītā and the minister the two brothers arrived at Śṛṅgaverapura. Beholding the celestial stream, Gaṅgā, Śrī Rāma alighted from His car and fell prostrate on the ground with great joy. Lakṣmaṇa, Sītā and the minister too made obeisance and Śrī Rāma rejoiced in common with them all. A fount of all joys and blessings, the Gaṅgā brings all delight and drives away all sorrow. Narrating numerous anecdotes connected with it, Śrī Rāma gazed on the waves of the Gaṅgā and told the minister, His younger brother (Lakṣmaṇa) and His beloved Consort the transcendent glory of the celestial stream. They took a plunge in the river and the fatigue of the journey was gone; and their hearts rejoiced when they drank of its holy water. That He whose very thought relieves the great toil of transmigration should feel fatigued shows that He imitated the ways of the world. (1—4)

दो०—सुद्ध सच्चिदानंदमय कंद भानुकुल केतु।
चरित करत नर अनुहरत संसृति सागर सेतु॥ ८७ ॥

Do.: **suddha saccidānaṁdamaya kaṁda bhānukula ketu,
carita karata nara anuharata saṁsṛti sāgara setu.87.**

The Glory of Raghu's race, who is a fountain of pure existence, knowledge and bliss, performed actions similar to those of a human being, and which constitute a bridge to cross the ocean of mundane existence. (87)

चौ०—यह सुधि गुहँ निषाद जब पाई। मुदित लिए प्रिय बंधु बोलाई॥
लिए फल मूल भेंट भरि भारा। मिलन चलेउ हियँ हरषु अपारा॥ १ ॥
करि दंडवत भेंट धरि आगें। प्रभुहि बिलोकत अति अनुरागें॥
सहज सनेह बिबस रघुराई। पूँछी कुसल निकट बैठाई॥ २ ॥
नाथ कुसल पद पंकज देखें। भयउँ भागभाजन जन लेखें॥
देव धरनि धनु धामु तुम्हारा। मैं जनु नीचु सहित परिवारा॥ ३ ॥
कृपा करिअ पुर धारिअ पाऊ। थापिअ जनु सबु लोगु सिहाऊ॥
कहेहु सत्य सबु सखा सुजाना। मोहि दीन्ह पितु आयसु आना॥ ४ ॥

Cau.: **yaha sudhi guhā niṣāda jaba pāi, mudita lie priya baṁdhu bolāi.
lie phala mūla bhēṭa bhari bhārā, milana caleu hiyā haraṣu apārā.1.
kari daṁḍavata bhēṭa dhari āgē, prabhuhi bilokata ati anurāgē.
sahaja saneha bibasa raghurāi, pūṅchī kusala nikaṭa baiṭhāi.2.
nātha kusala pada paṁkaja dekhē, bhayaū bhāgabhājana jana lekhē.
deva dharani dhanu dhāmu tumhārā, mai janu nīcu sahita parivārā.3.
krpā karia pura dhāria pāu, thāpia janu sabu logu sihāu.
kahehu satya sabu sakhā sujānā, mohi dīnha pitu āyasu ānā.4.**

When Guha, the Niṣāda,* got this news, he gladly called together his near and dear ones and taking by way of presents fruits and roots in baskets slung across their shoulders, he proceeded to meet the Lord with infinite joy in his heart. Prostrating himself on the ground and placing the presents before the Lord he gazed on Him with great affection. The Lord of Raghus, who is won by natural affection, seated him by His side and inquired about his welfare. "The sight of your lotus feet, my lord, is the root of all welfare; I can now count myself as a blessed man. My land, house and fortune are yours, holy sir; my family and myself are your humble servants. Do me the favour of visiting my town and confer dignity on me. Let everyone envy my lot." "Everything you have said is true; my wise friend; but my father has commanded me otherwise." (1—4)

दो०—बरष चारिदस बासु बन मुनि ब्रत बेषु अहारु।
ग्राम बासु नहिं उचित सुनि गुहहि भयउ दुखु भारु॥ ८८ ॥

Do.: **baraṣa cāridasa bāsu bana muni brata beṣu ahāru,
grāma bāsu nahī ucita suni guhahi bhayau dukhu bhāru.88.**

* A low-born tribe in India tracing their descent from a Brāhmaṇa through a Śūdra woman.

“For four years and ten my home shall be in the woods and my mode of life, dress and food shall be that of a hermit. Hence my staying in a village would be hardly advisable.” Guha was deeply distressed to hear this. (88)

चौ०—राम लखन सिय रूप निहारी । कहहिं सप्रेम ग्राम नर नारी ॥
ते पितु मातु कहहु सखि कैसे । जिन्ह पठए बन बालक ऐसे ॥ १ ॥
एक कहहिं भल भूपति कीन्हा । लोयन लाहु हमहि बिधि दीन्हा ॥
तब निषादपति उर अनुमाना । तरु सिंसुपा मनोहर जाना ॥ २ ॥
लै रघुनाथहि ठाउँ देखावा । कहेउ राम सब भाँति सुहावा ॥
पुरजन करि जोहारु घर आए । रघुबर संध्या करन सिधाए ॥ ३ ॥
गुहँ सँवारि साँथरी डसाई । कुस किसलयमय मृदुल सुहाई ॥
सुचि फल मूल मधुर मृदु जानी । दोना भरि भरि राखेसि पानी ॥ ४ ॥

Cau.: rāma lakhana siya rūpa nihārī, kahahī saprema grāma nara nārī.
te pitu mātu kahahu sakhi kaise, jinha paṭhae bana bālaka aise.1.
eka kahahī bhala bhūpati kīnhā, loyana lāhu hamahi bidhi dīnhā.
taba niṣādapati ura anumānā, taru siṃsupā manohara jānā.2.
lai raghunāthahi ṭhāū dekhāvā, kaheu rāma saba bhāti suhāvā.
purajana kari johāru ghara āe, raghubara saṁdhyā karana sidhāe.3.
guhā sāvāri sātharī ḍasāī, kusa kisalayamaya mṛdula suhāī.
suci phala mūla madhura mṛdu jānī, donā bhari bhari rākhesi pānī.4.

Beholding the beauty of Śrī Rāma, Lakṣmaṇa and Sītā, men and women of the village feelingly said, “What sort of parents, O friend, can they be who have sent such children to the forest?” Other people said, “The king has done well in that God has thereby rewarded our eyes.” The Chief of the Niṣādas then pondered within himself and perceived a charming Aśoka tree. He took the Lord of Raghus to the spot and showed it to Him, when Śrī Rāma declared that the place was beautiful in every way. The people of the town then returned home after paying their respects to Him, while the Chief of Raghus retired for performing His evening devotions. In the meantime Guha prepared a soft and beautiful bed of Kuśa grass and tender leaves and spread it on the ground. He also placed besides Him cups of leaves sacred, delicious and soft full of fruits, roots and water. (1—4)

दो०—सिय सुमंत्र भ्राता सहित कंद मूल फल खाइ ।
सयन कीन्ह रघुबंसमनि पाय पलोटत भाइ ॥ ८९ ॥

Do.: siya sumantra bhrātā sahita kaṇḍa mūla phala khāi,
sayana kīnha raghubaṁsamani pāya paloṭata bhāi.89.

Having partaken of the bulbs, roots and fruits alongwith Sītā, Sumantra and His brother (Lakṣmaṇa), the Jewel of Raghu’s race lay down to sleep, while His brother kneaded His feet. (89)

चौ०—उठे लखनु प्रभु सोवत जानी । कहि सचिवहि सोवन मृदु बानी ॥
कछुक दूरि सजि बान सरासन । जागन लगे बैठि बीरासन ॥ १ ॥

गुहँ बोलाइ पाहरू प्रतीती । ठावँ ठावँ राखे अति प्रीती ॥
 आपु लखन पहिँ बैठेउ जाई । कटि भाथी सर चाप चढ़ाई ॥ २ ॥
 सोवत प्रभुहि निहारि निषादू । भयउ प्रेम बस हृदयँ बिषादू ॥
 तनु पुलकित जलु लोचन बहई । बचन सप्रेम लखन सन कहई ॥ ३ ॥
 भूपति भवन सुभायँ सुहावा । सुरपति सदन न पटतर पावा ॥
 मनिमय रचित चारु चौबारे । जनु रतिपति निज हाथ सँवारे ॥ ४ ॥

Cau.: uṭhe lakhanu prabhu sovata jānī, kahi sacivahi sovana mṛdu bānī.
 kachuka dūri saji bāna sarāsana, jāgana lage baiṭhi bīrāsana.1.
 guhā bolāi pāharū pratīti, ṭhāvā ṭhāvā rākhe ati prīti.
 āpu lakhana pahī baiṭheu jāī, kaṭi bhāthī sara cāpa caRḥāi.2.
 sovata prabhuhi nihāri niṣādū, bhayau prema basa hṛdayā biṣādū.
 tanu pulakita jalu locana bahaī, bacana saprema lakhana sana kahaī.3.
 bhūpati bhavana subhāyā suhāvā, surapati sadanu na paṭatara pāvā.
 manimaya racita cāru caubāre, janu ratipati nija hātha sāvāre.4.

When Lakṣmaṇa perceived that his lord had fallen asleep, he rose and asked the minister in soft accents to retire. As for himself he got ready his bow and arrows and sitting at some distance in the posture of a hero he kept watch. Guha called his trusted watchmen and stationed them at different points with great love; while he himself went and took his seat beside Lakṣmaṇa with a quiver fastened to his waist and an arrow fitted to his bow. When the Niṣāda chief saw his lord lying (on a bed of grass and leaves) he felt great sorrow in his heart due to excess of love; the hair on his body bristled, tears flowed from his eyes and he addressed the following affectionate words to Lakṣmaṇa: "The king's palace is naturally charming; even Indra's residence can hardly stand comparison with it. Its beautiful attics are built of precious gems and are so lovely as though the god of love has constructed them with his own hands." (1—4)

दो०—सुचि सुबिचित्र सुभोगमय सुमन सुगंध सुबास ।

पलँग मंजु मनिदीप जहँ सब बिधि सकल सुपास ॥ ९० ॥

Do.: suci subicitra subhogamaya sumana sugaṁdha subāsa,
 palāga maṁju manidīpa jahā saba bidhi sakala supāsa.90.

"Free from impurities, exceedingly marvellous of design, abounding in exquisite luxuries and scented with the fragrance of flowers, they are furnished with lovely beds and lighted with gems and are full of amenities of every description." (90)

चौ०—बिबिध बसन उपधान तुराई । छीर फेन मृदु बिसद सुहाई ॥
 तहँ सिय रामु सयन निसि करहीं । निज छबि रति मनोज मदु हरहीं ॥ १ ॥
 ते सिय रामु साथरीं सोए । श्रमित बसन बिनु जाहिं न जोए ॥
 मातु पिता परिजन पुरबासी । सखा सुसील दास अरु दासी ॥ २ ॥
 जोगवहिं जिन्हहि प्राण की नाई । महि सोवत तेइ राम गोसाई ॥
 पिता जनक जग बिदित प्रभाऊ । ससुर सुरेस सखा रघुराऊ ॥ ३ ॥
 रामचंदु पति सो बैदेही । सोवत महि बिधि बाम न केही ॥
 सिय रघुबीर कि कानन जोगू । करम प्रधान सत्य कह लोगू ॥ ४ ॥

Cau.: bibidha basana upadhāna turāṅ, chīra phena mṛdu bisada suhāṅ.
 tahā siya rāmu sayana nisi karahī, nija chabi rati manoja madu harahī.1.
 te siya rāmu sātharī soe, śramita basana binu jāhī na joe.
 mātu pitā parijana purabāsī, sakhā susīla dāsa aru dāsī.2.
 jogavahī jinhahi prāna kī nāṅ, mahi sovata tei rāma gosāṅ.
 pitā janaka jaga bidita prabhāu, sasura suresa sakhā raghurāu.3.
 rāmacaṁdu pati so baidehī, sovata mahi bidhi bāma na kehī.
 siya raghubīra ki kānana jogū, karama pradhāna satya kaha logū.4.

Again they are equipped with coverlets and sheets, pillows and cushions of various kinds—all soft, white and charming as the froth of milk. It is in such attics that Sītā and Rāma used to sleep at night and humbled by their beauty the pride of Rati and her consort, the god of love. Those very Sītā and Rāma are now lying on a pallet, exhausted and uncovered, a sight one cannot bear to see. The same Lord Rāma whom his father and mother, his own family and the people of the city, his good-natured companions, men-servants and maid-servants, all cherished as their own life, sleeps on the ground! Nay, Sītā, whose father Janaka is famed throughout the world, whose father-in-law is King Daśaratha, the chief of Raghus and an ally of Indra (the lord of immortals) and whose spouse is Rāmacandra, is lying on the ground! An adverse fate spares none. Do Sītā and the Hero of Raghu's race deserve to be exiled to the woods? They rightly say: 'Fate is supreme.'

(1—4)

दो०—कैकयनंदिनि मंदमति कठिन कुटिलपनु कीन्ह ।

जेहिं रघुनंदन जानकिहि सुख अवसर दुखु दीन्ह ॥ ९१ ॥

Do.: kaikayanaṁdini maṁdamati kaṭhina kuṭilapanu kīnha,
 jehī raghunaṁdana jānakihi sukha avasara dukhu dīnha.91.

"The foolish daughter of Kekaya has wrought a cruel mischief in that she has brought trouble on Sītā and the Delighter of Raghu's race at a time of enjoyment." (91)

चौ०—भइ दिनकर कुल बिटप कुठारी । कुमति कीन्ह सब बिस्व दुखारी ॥
 भयउ बिषादु निषादहि भारी । राम सीय महि सयन निहारी ॥ १ ॥
 बोले लखन मधुर मृदु बानी । ग्यान बिराग भगति रस सानी ॥
 काहु न कोउ सुख दुख कर दाता । निज कृत करम भोग सबु भ्राता ॥ २ ॥
 जोग बियोग भोग भल मंदा । हित अनहित मध्यम भ्रम फंदा ॥
 जनमु मरनु जहँ लगि जग जालू । संपति बिपति करमु अरु कालू ॥ ३ ॥
 धरनि धामु धनु पुर परिवारू । सरगु नरकु जहँ लगि व्यवहारू ॥
 देखिअ सुनिअ गुनिअ मन माही । मोह मूल परमारथु नाही ॥ ४ ॥

Cau.: bhai dinakara kula biṭapa kuṭhārī, kumati kīnha saba bisva dukhārī.
 bhayau biṣādu niṣādahi bhārī, rāma siya mahi sayana nihārī.1.
 bole lakhana madhura mṛdu bānī, gyāna birāga bhagati rasa sānī.
 kāhu na kou sukha dukha kara dātā, nija kṛta karama bhoga sabu bhrātā.2.
 joga biyoga bhoga bhala maṁdā, hitaanahita madhyama bhrama phraṁdā.
 janamu maranu jahā lagi jaga jālū, saṁpati bipati karamu aru kālū.3.

dharani dhāmu dhanu pura parivārū, saragu naraku jahā lagi byavahārū.
dekhia sunia gunia mana māhī, moha mūla paramārathu nāhī.4.

“The wicked woman has played the axe in felling the tree of the solar race and plunged the whole universe in woe.” The Niṣāda chief was sore distressed to see Rāma and Sītā sleeping on the ground. Lakṣmaṇa spoke to him sweet and gentle words imbued with the nectar of wisdom, dispassion and devotion: “No one is a source of delight or pain to another; everyone reaps the fruit of one’s own actions, brother. Union and separation, pleasurable and painful experiences, friends, foes and neutrals—snares of delusion are these. Even so birth and death, prosperity and adversity, destiny and time and all the illusion of the world; lands, houses, wealth, town and family, heaven and hell, and all the phenomena of the world; nay, whatever is seen, heard or thought of with the mind has its root in ignorance: nothing exists in reality.” (1—4)

दो०—सपनें होइ भिखारि नृपु रंकु नाकपति होइ।
जागें लाभु न हानि कछु तिमि प्रपंच जियँ जोइ ॥ ९२ ॥

Do.: sapanē hoi bhikhāri nṛpu raṅku nākapati hoi,
jāgē lābhu na hāni kachu timi prapaṁca jiyā joi.92.

“Suppose in a dream a king becomes a pauper and a pauper becomes lord of paradise ; on waking, the one does not gain nor does the other lose anything. So must you look upon this world.” (92)

चौ०—अस बिचारि नहिं कीजिअ रोसू। काहुहि बादि न देइअ दोसू॥
मोह निसाँ सबु सोवनिहारा। देखिअ सपन अनेक प्रकारा॥ १ ॥
एहिं जग जामिनि जागहिं जोगी। परमारथी प्रपंच बियोगी॥
जानिअ तबहिं जीव जग जागा। जब सब बिषय बिलास बिरागा॥ २ ॥
होइ बिबेकु मोह भ्रम भागा। तब रघुनाथ चरन अनुरागा॥
सखा परम परमारथु एहू। मन क्रम बचन राम पद नेहू॥ ३ ॥
राम ब्रह्म परमारथ रूपा। अबिगत अलख अनादि अनूपा॥
सकल बिकार रहित गतभेदा। कहि नित नेति निरूपहिं बेदा॥ ४ ॥

Cau.: asa bicāri nahī kijia rosū, kāhuhi bādi na deia dosū.
moha nisā sabu sovanihārā, dekhia sapana aneka prakārā.1.
ehī jaga jāmini jāgahī jogī, paramārathī prapaṁca biyogī.
jānia tabahī jīva jaga jāgā, jaba saba biṣaya bilāsa birāgā.2.
hoi bibeku moha bhrama bhāgā, taba raghunātha carana anurāgā.
sakhā parama paramārathu ehū, mana krama bacana rāma pada nehū.3.
rāma brahma paramāratha rūpā, abigata alakha anādi anūpā.
sakala bikāra rahita gatabhedā, kahi nita neti nirūpahī bedā.4.

“Reasoning thus be not angry nor blame anyone in vain. Everyone is slumbering in the night of delusion, and while asleep one sees dreams of various kinds. In this night of mundane existence it is Yogīs (mystics) alone who keep awake—Yogīs who are in quest of the highest truth and remain aloof from the world. A soul should be deemed as having awoke from the night of the world only when he develops and

aversion for the enjoyments of the world of sense. It is only when right understanding comes that the error of delusion disappears and then alone one develops love for the feet of Śrī Rāma (the Lord of Raghus). O friend, the highest spiritual goal is this: to be devoted to the feet of Śrī Rāma in thought, word and deed. Śrī Rāma is no other than Brahma (God), the supreme Reality, unknown, imperceptible, beginningless, incomparable, free from all change and beyond all diversity. The Vedas ever speak of Him in negative terms (not this).” (1—4)

दो०—भगत भूमि भूसुर सुरभि सुर हित लागि कृपाल ।

करत चरित धरि मनुज तनु सुनत मिटहिं जग जाल ॥ ९३ ॥

Do.: **bhagata bhūmi bhūsura surabhi sura hita lāgi kṛpāla,**
karata carita dhari manuja tanu sunata miṭahī jaga jāla.93.

“For the sake of His devotees, Earth, the Brāhmaṇas, cows and gods, the gracious Lord takes the form of a man and performs actions by hearing of which the snares of the world are broken asunder.” (93)

[PAUSE 15 FOR A THIRTY-DAY RECITATION]

चौ०—सखा समुझि अस परिहरि मोहू । सिय रघुबीर चरन रत होहू ॥
कहत राम गुन भा भिनुसारा । जागे जग मंगल सुखदारा ॥ १ ॥
सकल सौच करि राम नहावा । सुचि सुजान बट छीर मगावा ॥
अनुज सहित सिर जटा बनाए । देखि सुमंत्र नयन जल छाए ॥ २ ॥
हृदयँ दाहु अति बदन मलीना । कह कर जोरि बचन अति दीना ॥
नाथ कहेउ अस कोसलनाथा । लै रथु जाहु राम केँ साथ ॥ ३ ॥
बनु देखाइ सुरसरि अन्हवाई । आनेहु फेरि बेगि दोउ भाई ॥
लखनु रामु सिय आनेहु फेरी । संसय सकल सँकोच निबेरी ॥ ४ ॥

Cau.: **sakhā samujhi asa parihari mohū, siya raghubīra carana rata hohū.**
kahata rāma guna bhā bhinusārā, jāge jaga maṅgala sukhadārā.1.
sakala sauca kari rāma nahāvā, suci sujāna baṭa chīra magāvā.
anuja sahita sira jaṭā banāe, dekhi sumamtra nayana jala chāe.2.
hṛdayā dāhu ati badana malīnā, kaha kara jori bacana ati dīnā.
nātha kaheu asa kosalanāthā, lai rathu jāhu rāma keṁ sāthā.3.
banu dekhāi surasari anhavāi, ānehu pheri begi dou bhāi.
lakhanu rāmu siya ānehu pherī, saṁsaya sakala sākoca niberī.4.

“Realizing this, O friend, shed all infatuation and be devoted to the feet of Sītā and the Hero of Raghu’s race.” While Lakṣmaṇa was yet recounting Śrī Rāma’s virtues, the day dawned and the Joy and Delight of the world woke up. After finishing all purificatory acts Śrī Rāma, who was all pure and wise, performed His ablutions and sent for some milk of the banyan tree. He as well as His brother then matted the hair on their heads, a sight which filled the eyes of Sumantra with tears. With great agony in his heart and a doleful face he joined his palms and spoke in most piteous accents, The king of Kosala, my lord, charged me thus: ‘Take the chariot and go with Rāma; let him see the forest and bathe in the Gaṅgā and then speedily bring the two brothers back. Setting at rest all their doubts and scruples do bring Lakṣmaṇa, Rāma and Sītā back to their home.’ (1—4)

दो०—नृप अस कहेउ गोसाईं जस कहइ करौं बलि सोइ ।

करि बिनती पायन्ह परेउ दीन्ह बाल जिमि रोइ ॥ ९४ ॥

Do.: nṛpa asa kaheu gosāi jasa kahai karaũ bali soi,
kari binatī pāyanha pareu dīnha bāla jimi roi.94.

“The king has commanded me thus; I shall, however, do as my lord bids me, I assure you.” Having supplicated in this way Sumantra fell at the Lord’s feet and wept like a child. (94)

चौ०—तात कृपा करि कीजिअ सोई । जातें अवध अनाथ न होई ॥

मंत्रिहि राम उठाइ प्रबोधा । तात धरम मतु तुम्ह सबु सोधा ॥ १ ॥

सिबि दधीच हरिचंद नरेसा । सहे धरम हित कोटि कलेसा ॥

रन्तिदेव बलि भूप सुजाना । धरमु धरेउ सहि संकट नाना ॥ २ ॥

धरमु न दूसर सत्य समाना । आगम निगम पुरान बखाना ॥

मैं सोइ धरमु सुलभ करि पावा । तजें तिहूँ पुर अपजसु छावा ॥ ३ ॥

संभावित कहूँ अपजस लाहू । मरन कोटि सम दारुन दाहू ॥

तुम्ह सन तात बहुत का कहऊँ । दिऐँ उतरु फिरि पातकु लहऊँ ॥ ४ ॥

Cau.: tāta kṛpā kari kijia soī, jātē avadha anātha na hoī.
maṁtrihi rāma uṭhāi prabodhā, tāta dharama matu tumha sabu sodhā.1.
sibi dadhīca haricaṁḍa naresā, sahe dharama hita koṭi kalesā.
raṁtideva bali bhūpa sujānā, dharamu dhareu sahi saṁkaṭa nānā.2.
dharamu na dūsara satya samānā, āgama nigama purāna bakhānā.
maī soi dharamu sulabha kari pāvā, tajē tihūṁ pura apajasu chāvā.3.
saṁbhāvita kahū apajasa lāhū, marana koṭi sama dārūna dāhū.
tumha sana tāta bahuta kā kahaū, diē utaru phiri pātaku lahaū.4.

“Have compassion, my darling, and take steps to see that Ayodhyā is not left without a master.” Śrī Rāma raised the minister and thus admonished him; “Dear one, you have investigated the truths of religion in their entirety. Śibi, Dadhīci and King Hariścandra suffered untold hardships for the sake of virtue. The wise kings Rantideva* and Bali upheld virtue even through many trials. There is no virtue equal to truthfulness: so declare the Āgamas (Tantras), Vedas and Purāṇas. That virtue I have found by an easy road; by abandoning it I shall be reviled in all the three worlds. To a man who is

* King Rantideva was a most generous-hearted ruler. He gave away his riches every now and then. Having parted with all that he possessed, he and his family had to remain without food and water for full forty-eight days on one occasion. He did nothing to earn his livelihood and depended on whatever he got unasked. Prolonged starvation had reduced him to a skeleton and he was lying in a semi-conscious state with his wife and children, counting his days. On the 49th day he got some rice boiled in milk, another sweet dish and water. He was just going to share it with his family when a stranger, who was a Brāhmaṇa by caste, appeared before him. The king gladly and devoutly gave away what was served before him to the Brāhmaṇa, and dividing the rest among themselves was about to partake of his own share when another newcomer, who happened to be a Śūdra, turned up. The king entertained the Śūdra as well out of the stock he had in hand. In the meantime a low-born man came with his dogs and asked food for himself and his dogs. The king gave away the remaining food to these strangers. He had now left with him water barely sufficient to slake the thirst of a single soul. As the king was about to quench his thirst thereby a pariah made his appearance and piteously begged for water. Moved by his entreaties King Rantideva parted even with his water and went without it himself.

highly esteemed, infamy causes agony as terrible as a million deaths. ser, what more shall I say to you? By urging something in reply I shall incur sin. (1—4)

दो०—पितु पद गहि कहि कोटि नति बिनय करब कर जोरि ।

चिंता कवनिहु बात कै तात करिअ जनि मोरि ॥ ९५ ॥

Do.: **pitu pada gahi kahi koṭi nati binaya karaba kara jori,**
cimtā kavanihu bāta kai tāta karia jani mori.95.

Clasping the feet of my father and conveying my repeated obeisances to him pray to him with joined palms: 'Be not troubled in anyway on my account, dear father.' (95)

चौ०—तुम्ह पुनि पितु सम अति हित मोरें । बिनती करउँ तात कर जोरें ॥
सब बिधि सोइ करतव्य तुम्हारे । दुख न पाव पितु सोच हमारे ॥ १ ॥
सुनि रघुनाथ सचिव संबादू । भयउ सपरिजन बिकल निषादू ॥
पुनि कछु लखन कही कटु बानी । प्रभु बरजे बड़ अनुचित जानी ॥ २ ॥
सकुचि राम निज सपथ देवाई । लखन सँदेसु कहिअ जनि जाई ॥
कह सुमंत्रु पुनि भूप सँदेसू । सहि न सकिहि सिय बिपिन कलेसू ॥ ३ ॥
जेहि बिधि अवध आव फिरि सीया । सोइ रघुबरहि तुम्हहि करनीया ॥
नतरु निपट अवलंब बिहीना । मैं न जिअब जिमि जल बिनु मीना ॥ ४ ॥

Cau.: **tumha puni pitu sama ati hita morē, binatī karaū tāta kara jorē.**
saba bidhi soi karatabya tumhārē, dukha na pāva pitu soca hamārē.1.
suni raghunātha saciva sambādū, bhayau saparijana bikala niṣādū.
puni kachu lakhana kahī kaṭu bānī, prabhu baraje baRa anucita jānī.2.
sakuci rāma nija sapaṭha devāī, lakhana sādesu kahia jani jāī.
kaha sumantru puni bhūpa sādesū, sahi na sakihi siya bipina kalesū.3.
jehi bidhi avadha āva phiri siyā, soi raghubarahi tumhahi karaniyā.
nataru nipaṭa avalamba bihīnā, maī na jiaba jimi jala binu mīnā.4.

"You too are extremely kind to me as my own father. Hence I pray with joined palms, sire, do everything in your power to see that my father does not feel miserable on account of grief for us." Hearing this conversation between the Lord of Raghus and the minister (Sumantra) the Niṣāda chief and his people felt much distressed. Thereafter Lakṣmaṇa made some poignant remarks; but the Lord stopped him knowing his words to be highly objectionable. Feeling shy Śrī Rāma adjured Sumantra by his own self not to convey Lakṣmaṇa's words. Sumantra then reproduced the king's message: "Sītā will not be able to endure the hardships of the forest; therefore, both Rāma (the Chief of Raghus) and yourself (Sumantra) should endeavour to see that Sītā returns to Ayodhyā. Otherwise, left entirely without any support, I shall not survive even as a fish without water." (1—4)

दो०—मइकेँ ससुरें सकल सुख जबहिं जहाँ मनु मान ।

तहँ तब रहिहि सुखेन सिय जब लगि बिपति बिहान ॥ ९६ ॥

Do.: **maikē sasurē sakala sukha jabahī jāhā manu māna,**
tahā taba rahihi sukhena siya jaba lagi bipati bihāna.96.

There is very comfort both in her parent's home as well as with the parents of her lord (i.e., ourselves); therefore, Sītā can live at ease wherever she pleases at a particular time till this adversity ends. (96)

चौ०—बिनती भूप कीन्ह जेहि भाँती । आरति प्रीति न सो कहि जाती ॥
 पितु सँदेसु सुनि कृपानिधाना । सियहि दीन्ह सिख कोटि बिधाना ॥ १ ॥
 सासु ससुर गुर प्रिय परिवारू । फिरहु त सब कर मिटै खभारू ॥
 सुनि पति बचन कहति बैदेही । सुनुहु प्रानपति परम सनेही ॥ २ ॥
 प्रभु करुनामय परम बिबेकी । तनु तजि रहति छाँह किमि छेंकी ॥
 प्रभा जाइ कहँ भानु बिहाई । कहँ चंद्रिका चंदु तजि जाई ॥ ३ ॥
 पतिहि प्रेममय बिनय सुनाई । कहति सचिव सन गिरा सुहाई ॥
 तुम्ह पितु ससुर सरिस हितकारी । उतरु देउँ फिरि अनुचित भारी ॥ ४ ॥

Cau.: binatī bhūpa kīnha jehi bhāṭī, āraṭi prīti na so kahi jāṭī.
 pitu sādesu suni kṛpānidhānā, siyahi dīnha sikha koṭi bidhānā.1.
 sāsū sasura gura priya parivārū, phirahu ta saba kara miṭai khabhārū.
 suni pati bacana kahati baidehī, sunahu prānapati parama sanehī.2.
 prabhu karunāmaya parama bibekī, tanu taji rahati chāṅha kimi chēkī.
 prabhā jāi kahā bhānu bihāi, kahā caṁdrikā caṁdu taji jāi.3.
 patihi premamaya binaya sunāi, kahati saciva sana girā suhāi.
 tumha pitu sasura sarisa hitakārī, utaru deū phiri anucita bhārī.4.

“The piteousness and affection with which the king's entreaty was attended cannot be expressed in words.” On hearing His father's message the All-merciful Lord admonished Sītā in countless ways. “If you return, the affliction of your mother-in-law and father-in-law, your preceptor and all your near and dear ones will cease.” In response to Her lord's advice King Videha's Daughter said, “Listen, most loving lord of my life, my all-compassionate and supremely wise master: can a shadow be torn away from its substance? The sunlight can never exist apart from the sun nor can the radiance of the moon leave the moon.” Having submitted Her loving entreaty to Her Lord, She spoke these charming words to the minister: “You are just like my own father or father-in-law; it is therefore most undesirable that I should urge something in reply.” (1—4)

दो०—आरति बस सनमुख भइउँ बिलगु न मानब तात ।
 आरजसुत पद कमल बिनु बादि जहाँ लगि नात ॥ ९७ ॥

Do.: āraṭi basa sanamukha bhaiū bilagu na mānaba tāta,
 ārajasuta pada kamala binu bādi jahā lagi nāta.97.

“It is due to grief that I am constrained to address you*; do not take offence at it, sire. In the absence of the lotus feet of my lord all other ties of kinship are of little account.” (97)

* It is unmannerly on the part of a Hindu woman to open her lips before the male elders of her husband.

चौ०—पितु बैभव बिलास मैं डीठा । नृप मनि मुकुट मिलित पद पीठा ॥
 सुखनिधान अस पितु गृह मोरें । पिय बिहीन मन भाव न भोरें ॥ १ ॥
 ससुर चक्कवड़ कोसलराऊ । भुवन चारिदस प्रगट प्रभाऊ ॥
 आगें होइ जेहि सुरपति लेई । अरध सिंघासन आसनु देई ॥ २ ॥
 ससुर एतादूस अवध निवासू । प्रिय परिवारु मातु सम सासू ॥
 बिनु रघुपति पद पदुम परागा । मोहि केउ सपनेहुँ सुखद न लागा ॥ ३ ॥
 अगम पंथ बनभूमि पहारा । करि केहरि सर सरित अपारा ॥
 कोल किरात कुरंग बिहंगा । मोहि सब सुखद प्रानपति संग ॥ ४ ॥

Cau.: pitu baibhava bilāsa mañ dīṭhā, nrpa mani mukuṭa milita pada pīṭhā.
 sukhanidhāna asa pitu gr̥ha morē, piya bihīna mana bhāva na bhorē.1.
 sasura cakkavai kosalarāū, bhuvana cāridasa pragaṭa prabhāū.
 āgē hoi jehi surapati leī, aradha siṁghāsana āsanu deī.2.
 sasura etāḍṛsa avadha nivāsū, priya parivāru mātū sama sāsū.
 binu raghupati pada paduma parāgā, mohi keu sapanehū sukhada na lāgā.3.
 agama par̥ntha banabhūmi pahārā, kari kehari sara sarita apārā.
 kola kirāta kuraṁga bihaṁgā, mohi saba sukhada prānapati saṁgā.4.

“I have witnessed the glory of my father’s fortune; his footstool is kissed by the crowns of the greatest monarchs. Bereft of my Lord, my parent’s home, which is such an abode of bliss, does not attract my mind even in an unguarded moment. My father-in-law is no less a personage than the King of Kosala, the suzerain lord of the entire globe, whose glory is manifest in all the fourteen spheres comprising the universe. Even Indra (the lord of celestials) goes ahead to receive him and seats him beside himself on his own throne. Such is my father-in-law, Ayodhyā is my abode, agreeable is my family and my mothers-in-law love me as my own mother. But without the dust from the lotus feet of my husband (the Lord of Raghus) none affords me pleasure even in a dream. On the other hand, impassable roads, forest regions and hills, elephants and lions, lakes and streams that cannot be crossed, wild tribes such as Kolas and Bhīlas, deer and birds—all these are delightful to me in the company of my beloved lord. (1—4)

दो०—सासु ससुर सन मोरि हूँति बिनय करबि परि पायँ ।
 मोर सोचु जनि करिअ कछु मैं बन सुखी सुभायँ ॥ ९८ ॥

Do.: sāsū sasura sana mori hūti binaya karabi pari pāyā,
 mora socu jani karia kachu mañ bana sukhī subhāyā.98.

“Falling at the feet of my father-in-law and mother-in-law request them on my behalf not to grieve the least for me; for I feel naturally happy in the woods.” (98)

चौ०—प्राननाथ प्रिय देवर साथ । बीर धुरीन धरें धनु भाथा ॥
 नहिं मग श्रमु भ्रमु दुख मन मोरें । मोहि लगि सोचु करिअ जनि भोरें ॥ १ ॥
 सुनि सुमंत्रु सिय सीतलि बानी । भयउ बिकल जनु फनि मनि हानी ॥
 नयन सूझ नहिं सुनइ न काना । कहि न सकइ कछु अति अकुलाना ॥ २ ॥
 राम प्रबोधु कीन्ह बहु भाँती । तदपि होति नहिं सीतलि छाती ॥
 जतन अनेक साथ हित कीन्हे । उचित उतर रघुनंदन दीन्हे ॥ ३ ॥

मेटि जाइ नहिं राम रजाई । कठिन करमगति कछु न बसाई ॥
राम लखन सिय पद सिरु नाई । फिरेउ बनिक जिमि मूर गवाई ॥ ४ ॥

Cau.: prānanātha priya devara sāthā, bīra dhurīna dharē dhanu bhāthā.
nahī maga śramu bhramu dukha mana morē, mohi lagi socu karia jani bhorē.1.
suni sumantru siya sītali bānī, bhayau bikala janu phani mani hānī.
nayana sūjha nahī sunai na kānā, kahi na sakai kachu ati akulānā.2.
rāma prabodhu kīnha bahu bhāṭī, tadapi hoti nahī sītali chāṭī.
jatana aneka sātha hita kīnhe, ucita utara raghunaṁdana dīnhe.3.
meṭi jāi nahī rāma rajāi, kaṭhina karamagati kachu na basāi.
rāma lakhana siya pada siru nāi, phireu banika jimi mūra gavāi.4.

“I have by my side the lord of my life as well as his younger brother, the foremost of heroes; both carrying a bow and a quiver full of arrows with them. My mind does not feel the toil of the journey, and there is no giddiness or sorrow; therefore, pray grieve not on my account even unwittingly.” On hearing these soothing words from Sītā’s lips, Sumantra felt uneasy as a serpent at the loss of its gem. He saw not with his eyes and heard not with his ears; and he was too agitated to speak. Śrī Rāma comforted him in many ways; yet his heart would not be pacified. He made many efforts even to accompany the Lord; but the Delighter of Raghus gave him suitable replies each time. Śrī Rāma’s command could not be violated either. Cruel was the turn Fate had taken; there was no help. Bowing his head at the feet of Śrī Rāma, Lakṣmaṇa and Sītā, he turned back as a merchant who had lost his capital. (1—4)

दो०—रथु हाँकेउ हय राम तन हेरि हेरि हिहिनाहिं ।
देखि निषाद बिषादबस धुनहिं सीस पछिताहिं ॥ ९९ ॥

Do.: rathu hākeu haya rāma tana heri heri hihināhī,
dekhi niṣāda biṣādabasa dhunahī sīsa pachitāhī.99.

As he drove the chariot the horses turned their eyes towards Śrī Rāma and neighed. Overcome with grief at this sight, the Niṣādas (Guha’s men) beat their heads and lamented. (99)

चौ०—जासु बियोग बिकल पसु ऐसैं । प्रजा मातु पितु जिइहहिं कैसैं ॥
बरबस राम सुमंत्रु पठाए । सुरसरि तीर आपु तब आए ॥ १ ॥
मागी नाव न केवटु आना । कहइ तुम्हार मरमु मैं जाना ॥
चरन कमल रज कहूँ सबु कहई । मानुष करनि मूरि कछु अहई ॥ २ ॥
छुअत सिला भइ नारि सुहाई । पाहन तें न काठ कठिनाई ॥
तरनिउ मुनि घरिनी होइ जाई । बाट परइ मोरि नाव उड़ाई ॥ ३ ॥
एहिं प्रतिपालउँ सबु परिवारू । नहिं जानउँ कछु अउर कबारू ॥
जौं प्रभु पार अवसि गा चहहू । मोहि पद पदुम पखारन कहहू ॥ ४ ॥

Cau.: jāsu biyoga bikala pasu aisē, prajā mātu pitu jiihahī kaisē.
barabasa rāma sumantru paṭhāe, surasari tīra āpu taba āe.1.
māgī nāva na kevaṭu ānā, kahi tumhāra maramu maī jānā.
carana kamala raja kahū sabu kahaī, mānuṣa karani mūri kachu ahaī.2.

chuata silā bhai nāri suhāī, pāhana tē na kāṭha kaṭhināī.
 taraniu muni gharinī hoi jāī, bāṭa parai mori nāva uRāī.3.
 ehī pratipālaū sabu parivārū, nahī jānaū kachu aura kabārū.
 jāū prabhu pāra avasi gā cahahū, mohi pada paduma pakhārana kahahū.4.

When even beasts felt so miserable on being torn away from Him how could His subjects and His father and mother hope to live without Him? Śrī Rāma dismissed Sumantra against the latter's will and Himself arrived at the bank of the heavenly stream (Gaṅgā) immediately afterwards. He called for a boat, but the ferryman would not bring it. The latter said, "I know your secret; about the dust of your lotus-feet everyone says it is some drug possessing the quality of turning things into human beings. By its very touch a rock was transformed into a charming woman* and wood is not harder than stone. If my boat itself gets converted into a hermit's wife (like Ahalyā), I shall be robbed of the very means of my subsistence in that my boat will disappear. It is by means of this boat that I maintain the whole of my family; I know no other trade. If, therefore, my lord, you must cross the river, permit me to lave your lotus-feet. (1—4)

छं०—पद कमल धोइ चढ़ाइ नाव न नाथ उतराई चहौं ।
 मोहि राम राउरि आन दसरथ सपथ सब साची कहौं ॥
 बरु तीर मारहुँ लखनु पै जब लगि न पाय पखारिहौं ।
 तब लगि न तुलसीदास नाथ कृपाल पारु उतारिहौं ॥

Cham.: pada kamala dhoi caRhāī nāva na nātha utarāī cahaū,
 mohi rāma rāuri āna dasaratha sapaṭha saba sācī kahaū.
 baru tīra mārāhū lakhānu pai jaba lagi na pāya pakhārihaū,
 taba lagi na tulasīdāsa nātha kṛpāla pāru utārihaū.

"I will let you board the boat only when I have bathed your lotus-feet; I seek no toll from you. I swear by you, O Rāma, as well as by King Daśaratha, that what I tell you is all true. Let Lakṣmaṇa shoot me with his arrows if he will; but until I have washed your feet I will not, O gracious lord of Tulasīdāsa, ferry you across."

सो०—सुनि केवट के बैन प्रेम लपेटे अटपटे ।
 बिहसे करुनाएन चितइ जानकी लखन तन ॥ १०० ॥

So.: suni kevaṭa ke baina prema lapeṭe aṭapaṭe,
 bihase karunāaina citai jānakī lakhana tana.100.

On hearing these words of the ferryman, mysterious though imbued with love, the all-merciful Lord looked at Janaka's Daughter and Lakṣmaṇa and smiled. (100)

चौ०—कृपासिंधु बोले मुसुकाई । सोइ करु जेहिं तव नाव न जाई ॥
 बेगि आनु जल पाय पखारू । होत बिलंबु उतारहि पारू ॥ १ ॥

* The boatman evidently refers here, in his own rustic yet humorous way, to Ahalyā, who had been transformed into a rock by the curse of her husband Gautama and was restored to her human form by the very touch of Śrī Rāma's feet (vide Bālakāṇḍa, Dohā 210 and the Charṇdas immediately following it).

जासु नाम सुमिरत एक बारा । उतरहिं नर भवसिंधु अपारा ॥
 सोइ कृपालु केवटहि निहोरा । जेहिं जगु किय तिहु पगहु ते थोरा ॥ २ ॥
 पद नख निरखि देवसरि हरषी । सुनि प्रभु बचन मोहँ मति करषी ॥
 केवट राम रजायसु पावा । पानि कठवता भरि लेइ आवा ॥ ३ ॥
 अति आनंद उमगि अनुरागा । चरन सरोज पखारन लागा ॥
 बरषि सुमन सुर सकल सिहाहीं । एहि सम पुन्यपुंज कोउ नाहीं ॥ ४ ॥

Cau.: kṛpāsīndhu bole musukāi, soi karu jehī tava nāva na jāi.
 begi ānu jala pāya pakhārū, hota bilāmbu utārahi pārū.1.
 jāsu nāma sumirata eka bārā, utarahī nara bhavasīndhu apārā.
 soi kṛpālu kevaṭahi nihorā, jehī jagu kiya tihu pagahu te thorā.2.
 pada nakha nirakhi devasari haraṣī, suni prabhu bacana mohā mati karaṣī.
 kevaṭa rāma rajāyasu pāvā, pāni kaṭhavatā bhari lei āvā.3.
 ati ānanda umagi anurāgā, carana saroja pakhārana lāgā.
 baraṣi sumana sura sakala sihāhī, ehi sama punyapuñja kou nāhī.4.

The all-compassionate Lord smilingly said, "Do that which may prevent the loss of your boat. Bring water at once and lave my feet; we are getting late, take us across." The same gracious Lord, by uttering whose Name only once men cross the boundless ocean of mundane existence, and for whose three strides the universe proved too small*, thus importuned an ordinary boatman. Though bewildered by the Lord's words, the celestial river (Gaṅgā) rejoiced on beholding the nails of His toes. On receiving Śrī Rāma's command the ferryman brought a wood basin full of water. In great joy and with a heart overflowing with love he proceeded to bathe the Lord's lotus-feet. Raining flowers on him all the gods envied his lot and said there was none so meritorious as he. (1—4)

दो०—पद पखारि जलु पान करि आपु सहित परिवार ।

पितर पारु करि प्रभुहि पुनि मुदित गयउ लेइ पार ॥ १०१ ॥

Do.: pada pakhāri jalu pāna kari āpu sahita parivāra,
 pitara pāru kari prabhuhi puni mudita gayau lei pāra.101.

Having laved the Lord's feet and drunk of the water in which they had been immersed alongwith the other members of his family, he thereby transported the souls of his deceased forbears across the ocean of metempsychosis and then gladly took the Lord across the Gaṅgā. (101)

* There is an allusion here to the Lord's Descent as a Dwarf and to His subsequently assuming colossal dimensions and measuring the earth and heavens in a couple of strides. The same Lord who had assumed the form of a Dwarf in the Satyayuga now appeared as Śrī Rāma; hence the two are identified by the poet. It is further mentioned in the Purāṇas that Brahmā (the Creator) laved the foot of the Lord when it reached Brahmaloka (the highest heaven) after measuring the heavens and it was this water which flowed through the heavens and later on reached the earth in the form of the river Gaṅgā. It is also gathered from the Purāṇas that the river, like all other rivers and mountains etc., is presided over by a goddess of the same name and it is this deity who is represented here as mystified by the Lord's behaviour as an ordinary human being depending on a boatman for being taken across the stream. When, however, the boatman bathed the feet of the Lord with the water of the holy river, the goddess took no time in recognizing the source of her waters and rejoiced to discover the Almighty Lord.

चौ०—उतरि ठाढ़ भए सुरसरि रेता । सीय रामु गुह लखन समेता ॥
 केवट उतरि दंडवत कीन्हा । प्रभुहि सकुच एहि नहिं कछु दीन्हा ॥ १ ॥
 पिय हिय की सिय जाननिहारी । मनि मुदरी मन मुदित उतारी ॥
 कहेउ कृपाल लेहि उतराई । केवट चरन गहे अकुलाई ॥ २ ॥
 नाथ आजु मैं काह न पावा । मिटे दोष दुख दारिद दावा ॥
 बहुत काल मैं कीन्हि मजूरी । आजु दीन्ह बिधि बनि भलि भूरी ॥ ३ ॥
 अब कछु नाथ न चाहिअ मोरें । दीनदयाल अनुग्रह तोरें ॥
 फिरती बार मोहि जो देबा । सो प्रसादु मैं सिर धरि लेबा ॥ ४ ॥

Cau.: utari ṭhārha bhae surasari retā, siya rāmu guha lakhana sametā.
 kevaṭa utari daṇḍavata kīnhā, prabhuhi sakuca ehi nahī kachu dīnhā.1.
 piya hiya kī siya jānanihārī, mani mudarī mana mudita utārī.
 kaheu kṛpāla lehi utarāī, kevaṭa carana gahe akulāī.2.
 nātha āju maī kāha na pāvā, miṭe doṣa dukha dārida dāvā.
 bahuta kāla maī kīnhi majūrī, āju dīnha bidhi bani bhali bhūrī.3.
 aba kachu nātha na cāhia morē, dīnadayāla anugraha torē.
 phiratī bāra mohi jo debā, so prasādu maī sira dhari lebā.4.

Getting down from the boat Sītā and Rāma stood on the sands of the Gaṅgā along-with Guha and Lakṣmaṇa. The ferryman too got down and fell prostrate before the Lord, who felt uncomfortable at the thought that He had given nothing to the ferryman. Sītā, however, who could read the mind of Her beloved lord, took off Her jewelled ring with a cheerful heart. The gracious Lord said, "Take your toll." But the ferryman clasped His feet in great distress. "What have I not already received, my lord? The fire of my errors, sorrows and indigence has been quenched today. I worked for my livelihood for a long time; it is only today that God has given me an adequate and handsome return. By your grace, my compassionate Lord, I want nothing now. While returning, whatever you bestow on me I shall thankfully accept that boon." (1—4)

दो०—बहुत कीन्ह प्रभु लखन सियँ नहिं कछु केवटु लेइ ।
 बिदा कीन्ह करुनायतन भगति बिमल बरु देइ ॥ १०२ ॥

Do.: bahuta kīnha prabhu lakhana siyaṅ nahī kachu kevaṭu lei,
 bidā kīnha karunāyatana bhagati bimala baru dei.102.

The Lord as well as Lakṣmaṇa and Sītā did their utmost; but the ferryman would accept nothing. The All-merciful Rāma, therefore, dismissed him after bestowing on him the boon of unalloyed devotion. (102)

चौ०—तब मज्जनु करि रघुकुलनाथा । पूजि पारथिव नायउ माथा ॥
 सियँ सुरसरिहि कहेउ कर जोरी । मातु मनोरथ पुरउबि मोरी ॥ १ ॥
 पति देवर सँग कुसल बहोरी । आइ करौं जेहि पूजा तोरी ॥
 सुनि सिय बिनय प्रेम रस सानी । भइ तब बिमल बारि बर बानी ॥ २ ॥
 सुनु रघुबीर प्रिया बैदेही । तव प्रभाउ जग बिदित न केही ॥
 लोकप होहि बिलोकत तोरें । तोहि सेवहि सब सिधि कर जोरें ॥ ३ ॥

तुम्ह जो हमहि बड़ि बिनय सुनाई । कृपा कीन्हि मोहि दीन्हि बड़ाई ॥
तदपि देबि मैं देबि असीसा । सफल होन हित निज बागीसा ॥ ४ ॥

Cau.: *taba majjanu kari raghukulanāthā, pūji pāṛathiva nāyau māthā.*
siyā surasarihi kaheu kara jorī, mātu manoratha puraubi morī.1.
pati devara sāga kusala bahorī, āi karaū jehī pūjā torī.
sunī siya binaya prema rasa sālī, bhai taba bimala bāri bara bānī.2.
sunu raghubīra priyā baidehī, tava prabhāu jaga bidita na kehī.
lokapa hohī bilokata torē, tohi sevhā saba sidhi kara jorē.3.
tumha jo hamahi baRī binaya sunāi, kṛpā kīnhi mohi dīnhi baRāi.
tadapi debi māi debi asīsā, saphala hona hita nija bāgisā.4.

The Lord of Raghu's race then bathed in the Gaṅgā and after worshipping a newly-made clay image of Śiva bowed His head to the Deity. With joined palms Sītā addressed the celestial river (Gaṅgā), "Mother, pray accomplish my desire, that I may return with my husband and His younger brother and worship you." In response to Sītā's prayer, steeped as it was in the nectar of love, the following happy utterance came from the holy stream: "Listen, O Vaidehī (Videha's Daughter), beloved Consort of Śrī Rāma (the Chief of Raghu's line): who in this world is not aware of Your glory? People become masters of the heaven's quarters the moment You look at them and all supernatural powers wait upon You with joined palms. By addressing an humble prayer to me You have done me a favour and exalted me. Yet, O venerable lady, bless You I must, just in order to fulfil my speech." (1—4)

दो०—प्राननाथ देवर सहित कुसल कोसला आइ ।

पूजिहि सब मनकामना सुजसु रहिहि जग छाड़ ॥ १०३ ॥

Do.: *prānanātha devara sahita kusala kosalā āi,*
pūjihi saba manakāmanā sujasu rahihi jaga chāi.103.

"With Your beloved Lord and His younger brother You shall safely return to Ayodhyā. Every wish of Your heart shall be accomplished and Your bright glory shall spread throughout the world." (103)

चौ०—गंग बचन सुनि मंगल मूला । मुदित सीय सुरसरि अनुकूला ॥

तब प्रभु गुहहि कहेउ घर जाहू । सुनत सूख मुखु भा उर दाहू ॥ १ ॥
दीन बचन गुह कह कर जोरी । बिनय सुनहु रघुकुलमनि मोरी ॥
नाथ साथ रहि पंथु देखाई । करि दिन चारि चरन सेवकाई ॥ २ ॥
जेहि बन जाइ रहब रघुआई । परनकुटी मैं करबि सुहाई ॥
तब मोहि कहँ जसि देब रजाई । सोइ करिहउँ रघुबीर दोहाई ॥ ३ ॥
सहज सनेह राम लखि तासू । संग लीन्ह गुह हृदय हुलासू ॥
पुनि गुहँ ग्याति बोलि सब लीन्हे । करि परितोषु बिदा तब कीन्हे ॥ ४ ॥

Cau.: *gaṅga bacana suni maṅgala mūlā, mudita sīya surasari anukūlā.*
taba prabhu guhahi kaheu ghara jāhū, sunata sūkha mukhu bhā ura dāhū.1.
dīna bacana guha kaha kara jorī, binaya sunahu raghukulamani morī.
nātha sātha rahi paṁthu dekhāi, kari dina cāri carana sevakāi.2.

jeḥī bana jāi rahaba raghurāi, paranakuṭī maī karabi suhāi.
 taba mohi kahā jasi deba rajāi, soi karihaū raghubīra dohāi.3.
 sahaja saneha rāma lakhi tāsū, saṅga līnha guha hṛdayā hulāsū.
 puni guhā gyāti boli saba līnhe, kari paritoṣu bidā taba kīnhe.4.

Sitā rejoiced to hear these benedictory words of goddess Gaṅgā and to find her favourably disposed. Then the Lord said to Guha, “Go home.” The moment he heard this his face turned pale and there was great agony in his heart. With joined palms Guha addressed the Lord in pathetic terms: “Hear my prayer, O Jewel of Raghu’s race; let me remain with you, my lord, and show you the path; after serving you for a few days I shall prepare a beautiful hut of leaves for you in whichever forest, O Lord of Raghus, you may go and take up your abode. Thereafter I swear by you, O Chief of Raghus, to do as you bid me.” Perceiving his natural love Śrī Rāma took him with Him and Guha felt much joy in his heart. Then Guha summoned all his kinsmen and having gratified them sent them away. (1—4)

दो०—तब गनपति सिव सुमिरि प्रभु नाइ सुरसरिहि माथ ।

सखा अनुज सिय सहित बन गवनु कीन्ह रघुनाथ ॥ १०४ ॥

Do.: **taba ganapati siva sumiri prabhu nāi surasarihi mātha,**
sakhā anuja siya sahita bana gavanu kīnha raghunātha.104.

Then the Lord invoked the gods Gaṇeśa and Śiva; and bowing His head to the celestial stream (Gaṅgā) the Lord of Raghus proceeded to the woods with His friend (Guha), His younger brother (Lakṣmaṇa) and Sitā. (104)

चौ०—तेहि दिन भयउ बिटप तर बासू । लखन सखाँ सब कीन्ह सुपासू ॥

प्रात प्रातकृत करि रघुराई । तीरथराजु दीख प्रभु जाई ॥ १ ॥

सचिव सत्य श्रद्धा प्रिय नारी । माधव सरिस मीतु हितकारी ॥

चारि पदारथ भरा भँडारू । पुन्य प्रदेस देस अति चारू ॥ २ ॥

छेत्रु अगम गढु गाढ़ सुहावा । सपनेहुँ नहिं प्रतिपच्छिन्ह पावा ॥

सेन सकल तीरथ बर बीरा । कलुष अनीक दलन रनधीरा ॥ ३ ॥

संगमु सिंहासनु सुठि सोहा । छत्रु अखयबटु मुनि मनु मोहा ॥

चवँर जमुन अरु गंग तरंगा । देखि होहिं दुख दारिद भंगा ॥ ४ ॥

Cau.: **tehi dina bhayau biṭapa tara bāsū, lakhana sakhā saba kīnha supāsū.**
prāta prātakṛta kari raghurāi, tīratharāju dīkha prabhu jāi.1.
saciva satya śraddhā priya nārī, mādharma sarisa mītu hitakārī.
cāri padāratha bharā bhāḍārū, punya pradesa desa ati cārū.2.
chetru agama gaRhu gāRha suhāvā, sapanehū nahī pratipacchinha pāvā.
sena sakala tīratha bara bīrā, kaluṣa anīka dalana ranadhīrā.3.
saṅgamu simhāsanu suṭhi sohā, chatru akhayabaṭu muni manu mohā.
cavāra jamuna aru gaṅga taraṅgā, dekhi hohī dukha dārida bhaṅgā.4.

That day He halted under a tree; Lakṣmaṇa and His friend (Guha) provided for all His comforts. At dawn the Lord of Raghus performed His morning duties and then

the Lord proceeded further and visited Prayāga, the king of holy places. This king has Truth for his minister, sradha for his beloved consort and a beneficent friend like Bindumādhava (the Deity presiding over Prayāga). His store is replete with the four prizes of human life, while the sacred region surrounding the confluence of the Gaṅgā and the Yamunā marks his most beautiful dominion. The holy Prayāga represents his inaccessible, strong and lovely fortress that no enemy has ever dreamt of possessing. All the sacred spots are his chosen and valiant warriors, who are staunch in battle and capable of crushing the host of sins. The confluence of the Gaṅgā and Yamunā constitutes his exquisite throne, while the immortal banyan tree (known by the name of Akṣayaṇa) represents his royal umbrella, which captivates the heart even of sages. The waves of the Gaṅgā and Yamunā constitute his chowries, whose very sight destroys sorrow and want. (1—4)

दो०—सेवहिं सुकृती साधु सुचि पावहिं सब मनकाम ।

बंदी बेद पुरान गन कहहिं बिमल गुन ग्राम ॥ १०५ ॥

Do.: **sevahī sukṛtī sādhu suci pāvahī saba manakāma,**
baṁdī beda purāna gana kahahī bimala guna grāma.105.

Virtuous and holy saints wait upon this king and attain all that they desire; while the Vedas and Purāṇas are the rhapsodists who recount his stainless virtues. (105)

चौ०—को कहि सकइ प्रयाग प्रभाऊ । कलुष पुंज कुंजर मृगराऊ ॥
अस तीरथपति देखि सुहावा । सुख सागर रघुबर सुख पावा ॥ १ ॥
कहि सिय लखनहि सखहि सुनाई । श्रीमुख तीरथराज बड़ाई ॥
करि प्रनामु देखत बन बागा । कहत महातम अति अनुरागा ॥ २ ॥
एहि बिधि आइ बिलोकी बेनी । सुमिरत सकल सुमंगल देनी ॥
मुदित नहाइ कीन्हि सिव सेवा । पूजि जथाबिधि तीरथ देवा ॥ ३ ॥
तब प्रभु भरद्वाज पहिं आए । करत दंडवत मुनि उर लाए ॥
मुनि मन मोद न कछु कहि जाई । ब्रह्मानंद रासि जनु पाई ॥ ४ ॥

Cau.: **ko kahi sakai prayāga prabhāū, kaluṣa puñja kuñjara mṛgarāū.**
asa tīrathapati dekhi suhāvā, sukha sāgara raghubara sukhu pāvā.1.
kahi siya lakhanahi sakhahi sunāī, śrī mukha tīratharāja baRāī.
kari pranāmu dekhata bana bāgā, kahata mahātama ati anurāgā.2.
ehi bidhi āi bilokī benī, sumirata sakala sumangala denī.
mudita nahāi kīnhi siva sevā, pūji jathābidhi tīratha devā.3.
taba prabhu bharadvāja pahī āe, karata daṁḍavata muni ura lāe.
muni mana moda na kachu kahi jāī, brahmānaṁda rāsi janu pāī.4.

Who can describe the glory of Prayāga, a lion as it were for the herd of elephants in the shape of sins? The Chief of Raghu's race, who is an ocean of bliss, was filled with delight to see this glorious king of holy places. With His own gracious lips He told Sitā, Lakṣmaṇa and His friend (Guha) the greatness of Prayāga. Making obeisance to this holy place He cast a look round the groves and gardens and expatiated on its glory with the utmost devotion. In this way he arrived at and saw the confluence of the Gaṅgā and Yamunā, the very thought of which bestows all choice blessings. After bathing in the

confluence He gladly adored Lord Śiva and worshipped the deities presiding over the holy Prayāga according to the prescribed ritual. The Lord then called on Bharadvāja; and the sage clasped Him to his bosom as He fell prostrate before him. The joy that the sage felt within his heart cannot be described in words; it looked as if he had found the bliss of oneness with Brahma incarnate. (1—4)

दो०—दीन्हि असीस मुनीस उर अति अनंदु अस जानि ।

लोचन गोचर सुकृत फल मनहुँ किए बिधि आनि ॥ १०६ ॥

Do.: dīnhi asīsa munīsa ura ati anan̄du asa jāni,
locana gocara sukr̥ta phala manahū kie bidhi āni.106.

The chief of sages, Bharadvāja, invoked his blessing on the Lord. He felt great joy in his heart to perceive that God had as it were set before him in visible form the reward of all his virtues. (106)

चौ०—कुसल प्रसन्न करि आसन दीन्हे । पूजि प्रेम परिपूरन कीन्हे ॥
कंद मूल फल अंकुर नीके । दिए आनि मुनि मनहुँ अमी के ॥ १ ॥
सीय लखन जन सहित सुहाए । अति रुचि राम मूल फल खाए ॥
भए बिगतश्रम राम सुखारे । भरद्वाज मृदु बचन उचारे ॥ २ ॥
आजु सुफल तपु तीरथ त्यागू । आजु सुफल जप जोग बिरागू ॥
सफल सकल सुभ साधन साजू । राम तुम्हहि अवलोकत आजू ॥ ३ ॥
लाभ अवधि सुख अवधि न दूजी । तुम्हरेँ दरस आस सब पूजी ॥
अब करि कृपा देहु बर एहू । निज पद सरसिज सहज सनेहू ॥ ४ ॥

Cau.: kusala prasna kari āsana dīnhe, pūji prema paripūrana kīnhe.
kaṁda mūla phala aṁkura nīke, diē āni muni manahū amī ke.1.
sīya lakhana jana sahita suhāe, ati ruci rāma mūla phala khāe.
bhae bigataśrama rāmu sukhāre, bharadvāja mṛdu bacana ucāre.2.
āju suphala tapu tīratha tyāgū, āju suphala japa joga birāgū.
saphala sakala subha sādhanā sājū, rāma tumhahi avalokata ājū.3.
lābha avadhi sukha avadhi na dūjī, tumhareṁ darasa āsa saba pūjī.
aba kari kṛpā dehu bara ehū, nija pada sarasija sahaja sanehū.4.

After enquiring of their welfare the sage allotted seats to the royal guests and offering homage to them sated them all with his love. He then brought and presented to them bulbs, roots, fruits and sprouts, all sweet as ambrosia. Śrī Rāma, with Sītā, Lakṣmaṇa and His devotee (Guha), partook of those delicious roots and fruits with much relish. Relieved of His toil Śrī Rāma felt much happy and Bharadvāja addressed Him in gentle tones; "Today my penance, pilgrimage and renunciation have been rewarded; today my prayer, meditation and dispassion have borne fruit; nay, all my pious practices have been rewarded by Your very sight, O Rāma. There is no culmination of gain, no culmination of joy other than this. In beholding You all my hopes have been realized. Now be pleased to grant me this one boon, viz., spontaneous attachment to Your lotus-feet. (1—4)

दो०—करम बचन मन छाड़ि छलु जब लगि जनु न तुम्हार ।

तब लगि सुखु सपनेहुँ नहीं किएँ कोटि उपचार ॥ १०७ ॥

**Do.: karama bacana mana chāRi chalu jaba lagi janu na tumhāra,
taba lagi sukhu sapanehũ nahĩ kiẽ koṭi upacāra.107.**

“Until a man gets sincerely devoted to You in thought, word and deed, he cannot even dream of happiness in spite of all his devices.” (107)

चौ०—सुनि मुनि बचन रामु सकुचाने । भाव भगति आनंद अघाने ॥
तब रघुबर मुनि सुजसु सुहावा । कोटि भाँति कहि सबहि सुनावा ॥ १ ॥
सो बड़ सो सब गुन गन गेहू । जेहि मुनीस तुम्ह आदर देहू ॥
मुनि रघुबीर परसपर नवहीं । बचन अगोचर सुखु अनुभवहीं ॥ २ ॥
यह सुधि पाइ प्रयाग निवासी । बटु तापस मुनि सिद्ध उदासी ॥
भरद्वाज आश्रम सब आए । देखन दसरथ सुअन सुहाए ॥ ३ ॥
राम प्रनाम कीन्ह सब काहू । मुदित भए लहि लोयन लाहू ॥
देहिं असीस परम सुखु पाई । फिरे सराहत सुंदरताई ॥ ४ ॥

Cau.: suni muni bacana rāmu sakucāne, bhāva bhagati ānaṁda aghāne.
taba raghubara muni sujasu suhāvā, koṭi bhāṭi kahi sabahi sunāvā.1.
so baRa so saba guna gana gehū, jehi munīsa tumha ādara dehū.
muni raghubīra parasapara navahī, bacana agocara sukhu anubhavahī.2.
yaha sudhi pāi prayāga nivāsī, baṭu tāpasa muni siddha udāsī.
bharadvāja āśrama saba āe, dekhaṇa dasaratha suana suhāe.3.
rāma pranāma kīnha saba kāhū, mudita bhae lahi loyana lāhū.
dehī asisa parama sukhu pāi, phire sarāhata suṁdaratāi.4.

Śrī Rāma felt abashed to hear the words of the sage, much as He was sated with joy by his love and devotion. The Chief of Raghus then told all in countless ways the fair and bright renown of the sage. “Great indeed is he and he the repository of all virtues, whom, O chief of sages, you are pleased to honour.” The sage (Bharadvāja) and the Hero of Raghu’s line thus exchanged civilities and experienced ineffable joy. On receiving this news the people of Prayāga, including religious students, ascetics, hermits, accomplished saints and recluses, all flocked to the hermitage of Bharadvāja in order to have a look at the charming sons of King Daśaratha. Śrī Rāma made obeisance to them all, who were delighted to obtain the reward of their eyes. Deriving supreme joy they gave their blessing and returned extolling the beauty of the royal guests. (1—4)

दो०—राम कीन्ह बिश्राम निसि प्रात प्रयाग नहाइ ।

चले सहित सिय लखन जन मुदित मुनिहि सिरु नाइ ॥ १०८ ॥

**Do.: rāma kīnha biśrāma nisi prāta prayāga nahāi,
cale sahita siya lakhana jana mudita munihi siru nāi.108.**

Śrī Rāma reposed (in the hermitage) overnight. At day break He bathed at Prayāga (in the confluence of the Gaṅgā and Yamunā) and proceeded on His journey with Sītā, Lakṣmaṇa and His attendant (Guha), gladly bowing His head to the sage. (108)

चौ०—राम सप्रेम कहेउ मुनि पाहीं । नाथ कहिअ हम केहि मग जाहीं ॥
मुनि मन बिहसि राम सन कहहीं । सुगम सकल मग तुम्ह कहूँ अहहीं ॥ १ ॥

साथ लागि मुनि सिष्य बोलाए । सुनि मन मुदित पचासक आए ॥
 सबन्हि राम पर प्रेम अपारा । सकल कहहिं मगु दीख हमारा ॥ २ ॥
 मुनि बटु चारि संग तब दीन्हे । जिन्ह बहु जनम सुकृत सब कीन्हे ॥
 करि प्रनामु रिषि आयसु पाई । प्रमुदित हृदयँ चले रघुराई ॥ ३ ॥
 ग्राम निकट जब निकसहिं जाई । देखहिं दरसु नारि नर धाई ॥
 होहिं सनाथ जनम फलु पाई । फिरहिं दुखित मनु संग पठाई ॥ ४ ॥

Cau.: rāma saprema kaheu muni pāhī, nātha kahia hama kehi maga jāhī.
 muni mana bihasi rāma sanakahahī, sugama sakala maga tumha kahū ahahī.1.
 sātha lāgi muni siṣya bolāe, suni mana mudita pacāsaka āe.
 sabanhi rāma para prema apārā, sakala kahahī magu dīkha hamārā.2.
 muni baṭu cāri saṁga taba dīnhe, jinha bahu janama sukr̥ta saba kīnhe.
 kari pranāmu riṣi āyasu pāi, pramudita hṛdayā cale raghurāi.3.
 grāma nikaṭa jaba nikasahī jāi, dekhahī darasu nāri nara dhāi.
 hohī sanātha janama phalu pāi, phirahī dukhita manu saṁga paṭhāi.4.

Śrī Rāma lovingly asked the sage, "Tell me, my lord, by which route we should go." Smiling inwardly the sage replied to Rāma, "All paths are easy to You." The sage then called his pupils in order that they may escort Śrī Rāma; hearing his call some fifty of them came, glad of heart. They all cherished boundless love for Śrī Rāma and each of them said he had seen the path. The sage then sent with the royal party four religious students who had practised all kinds of virtues in a series of previous births. Making obeisance to the sage and receiving his permission the Lord of Raghus proceeded with a cheerful heart. As the party passed by some village, men and women of the village ran to have a look at them. They felt gratified in having attained the fruit of their life and returned disconsolate sending their heart after the strangers. (1—4)

दो०— बिदा किए बटु बिनय करि फिरे पाइ मन काम ।

उतरि नहाए जमुन जल जो सरीर सम स्याम ॥ १०९ ॥

Do.: bidā kie baṭu binaya kari phire pāi mana kāma,
 utari nahāe jamuna jala jo sarīra sama syāma.109.

With great courtesy Śrī Rāma dismissed the students, who returned having obtained their heart's desire. The Lord then crossed the river Yamunā and bathed in its water, that was as dark as His own body. (109)

चौ०— सुनत तीरबासी नर नारी । धाए निज निज काज बिसारी ॥
 लखन राम सिय सुंदरताई । देखि करहिं निज भाग्य बड़ाई ॥ १ ॥
 अति लालसा बसहिं मन माहीं । नाउँ गाउँ बूझत सकुचाहीं ॥
 जे तिन्ह महुँ बयबिरिध सयाने । तिन्ह करि जुगुति रामु पहिचाने ॥ २ ॥
 सकल कथा तिन्ह सबहि सुनाई । बनहि चले पितु आयसु पाई ॥
 सुनि सबिषाद सकल पछिताहीं । रानी रायँ कीन्ह भल नाहीं ॥ ३ ॥
 तेहि अवसर एक तापसु आवा । तेजपुंज लघुबयस सुहावा ॥
 कबि अलखित गति बेषु बिरागी । मन क्रम बचन राम अनुरागी ॥ ४ ॥

Cau.: sunata tīrabāsī nara nārī, dhāe nija nija kāja bisārī.
 lakhana rāma siya suṁdaratāī, dekhi karahī nija bhāgya baRāī.1.
 ati lālasā basahī mana māhī, nāū gāū būjhata sakucāhī.
 je tinha mahū bayabiridha sayāne, tinha kari jugutī rāmu pahicāne.2.
 sakala kathā tinha sabahi sunāī, banahi cale pitu āyasu pāī.
 suni sabiṣāda sakala pachitāhī, rānī rāyā kīnha bhala nāhī.3.
 tehi avasara eka tāpasu āvā, tejapumja laghubayasa suhāvā.
 kabi alakhita gati beṣu birāgī, mana krama bacana rāma anurāgī.4.

Hearing of their arrival the people inhabiting the river banks ran to see them unmindful of their duties. Beholding the beauty of Lakṣmaṇa, Rāma and Sītā they congratulated themselves on their good luck. Their hearts were seized with intense longing, but they felt shy in enquiring the names and residence of the newcomers. Such of them, however, as were advanced in years and intelligent were able to identify Rāma through same device. They related to them the whole story telling them how Śrī Rāma had proceeded to the woods in obedience to His father's commands. They were all sad to hear this and lamented: "The king and queen have not done well." In the meantime there arrived an ascetic who was an embodiment of spiritual glow, young in years and charming in appearance. His ways were unknown to the poet; he was attired in the garb of a recluse and was devoted to Rāma in thought, word and deed. (1—4)

दो०—सजल नयन तन पुलकि निज इष्टदेउ पहिचानि ।

परेउ दंड जिमि धरनितल दसा न जाइ बखानि ॥ ११० ॥

Do.: sajala nayana tana pulaki nija iṣṭadeu pahicāni,
 pareu daṁḍa jimi dharanitala dasā na jāi bakhāni.110.

His eyes were wet with tears and a thrill ran through his body when he came to recognize his beloved Deity (Śrī Rāma). He fell prostrate on the ground and the state of his body and mind could not be described in words. (110)

चौ०—राम सप्रेम पुलकि उर लावा । परम रंक जनु पारसु पावा ॥
 मनहुँ प्रेमु परमारथु दोऊ । मिलत धरें तन कह सबु कोऊ ॥ १ ॥
 बहुरि लखन पायन्ह सोइ लागा । लीन्ह उठाइ उमगि अनुरागा ॥
 पुनि सिय चरन धूरि धरि सीसा । जननि जानि सिसु दीन्हि असीसा ॥ २ ॥
 कीन्ह निषाद दंडवत तेही । मिलेउ मुदित लिखि राम सनेही ॥
 पिअत नयन पुट रूपु पियूषा । मुदित सुअसनु पाइ जिमि भूखा ॥ ३ ॥
 ते पितु मातु कहहु सखि कैसे । जिन्ह पठए बन बालक ऐसे ॥
 राम लखन सिय रूपु निहारी । होहिं सनेह बिकल नर नारी ॥ ४ ॥

Cau.: rāma saprema pulaki ura lāvā, parama raṁka janu pārasu pāvā.
 manahū premu paramārathu doū, milata dharē tana kaha sabu koū.1.
 bahuri lakhana pāyanha soi lāgā, līnha uṭhāi umagi anurāgā.
 puni siya carana dhūri dhari sīsā, janani jāni sisu dīnhi asīsā.2.
 kīnha niṣāda daṁḍavata tehī, mileu mudita lakhi rāma sanehī.
 piata nayana puṭa rūpu piyūṣā, mudita suasanu pāi jimi bhūkhā.3.

te pitu mātu kahahu sakhi kaise, jinha paṭhae bana bālaka aise.
rāma lakhana siya rūpu nihārī, hohī sanaha bikala nara nārī.4.

Thrilling all over with emotion, Śrī Rāma pressed him to His bosom, he was in such an ecstasies though a pauper had found a philosopher's stone. Everyone who saw them suggested as though love, on the one hand, and the supreme Reality, on the other, embraced each other in living form. Next he threw himself at the feet of Lakṣmaṇa, who lifted him with a heart overflowing with love. Again he placed on his head the dust of Sītā's feet and the Mother (Sītā) gave him Her blessing, knowing him to be Her own child. The Niṣāda chief in his turn fell prostrate before the hermit, who gladly embraced him recognizing him to be a friend of Śrī Rāma. With the cup of his eyes he drank the nectar of Śrī Rāma's beauty and was delighted as a hungry soul who had secured excellent food *. "Tell me, friend, what are those father and mother like, that have exiled to the woods children such as these?" Beholding the beauty of Śrī Rāma, Lakṣmaṇa and Sītā, men and women alike were ill at ease on account of love. (1—4)

दो०—तब रघुबीर अनेक बिधि सखहि सिखावनु दीन्ह ।

राम रजायसु सीस धरि भवन गवनु तेइँ कीन्ह ॥ १११ ॥

Do.: **taba raghubīra aneka bidhi sakhahi sikhāvanu dīnha,**
rāma rajāyasu sīsa dhari bhavana gavanu teī kīnha.111.

The Hero of Raghu's race then admonished His friend (Guha) in ways more than one. And bowing to Śrī Rāma's commands he left for his home. (111)

चौ०—पुनि सियँ राम लखन कर जोरी । जमुनिहि कीन्ह प्रनामु बहोरी ॥

चले ससीय मुदित दोउ भाई । रबितनुजा कइ करत बड़ाई ॥ १ ॥

पथिक अनेक मिलहिं मग जाता । कहहिं सप्रेम देखि दोउ भ्राता ॥

राज लखन सब अंग तुम्हारे । देखि सोचु अति हृदय हमारे ॥ २ ॥

मारग चलहु पयादेहि पाएँ । ज्योतिषु झूठ हमारे भाएँ ॥

अगमु पंथु गिरि कानन भारी । तेहि महँ साथ नारि सुकुमारी ॥ ३ ॥

करि केहरि बन जाइ न जोई । हम सँग चलहिं जो आयसु होई ॥

जाब जहाँ लगि तहँ पहुँचाई । फिरब बहोरि तुम्हहि सिरु नाई ॥ ४ ॥

Cau.: **puni siyā rāma lakhana kara jorī, jamunahi kīnha pranāmu bahorī.**
cale sasiya mudita dou bhāī, rabitanujā kai karata baRāī.1.
pathika aneka milahī maga jātā, kahahī saprema dekhi dou bhrātā.
rāja lakhana saba aṅga tumhārē, dekhi socu ati hṛdaya hamārē.2.
māraga calahu payādehi pāē, jyotiṣu jhūṭha hamārē bhāē.
agamu paṁthū giri kānana bhārī, tehi mahā sātha nārī sukumārī.3.

* This episode of an ascetic has been ignored by some commentators as an interpolation and obviously it is disconnected with the main thread of the narrative and appears to have been inserted afterwards. All the same the lines are found in all old manuscripts. The poet was a saint of uncommon spiritual insight. It is, therefore, difficult to say what was his intention in writing these lines. In any case the episode cannot be dismissed as an interpolation. When the ascetic has been spoken of here as unknown even to the poet, no one can say with any amount of certainty who he was. To our mind he is none else than the monkey-god, Śrī Hanumān, or a mental projection of the poet (Tulasīdāsa) himself.

kari kehari bana jāi na joī, hama sāga calahī jo āyasu hoī.
jāba jahā lagi tahā pahūcāi, phiraba bahori tumhahi siru nāi.4.

Then, with joined palms, Sītā, Rāma and Lakṣmaṇa made renewed obeisance to the Yamunā. Accompanied by Sītā the two brothers gladly proceeded further, extolling the daughter of the sun-god as they went. Many a traveller met them on the way and beholding the two brothers they fondly exclaimed: "Finding all the marks of royalty on your person, we are sore troubled at heart. When you wend your way on foot, the science of astrology (which tells us that men possessing such and such features should always be borne on some vehicle) is misleading to our mind. The path is difficult and lies through big mountains and forests. On top of it you have a delicate lady with you. Infested with elephants and lions the forest is too terrible to look at. We are ready to accompany you if you enjoin us to do so. We will escort you as far as you go and will then return bowing our heads to you." (1—4)

दो०—एहि बिधि पूँछहिं प्रेम बस पुलक गात जलु नैन ।

कृपासिंधु फेरहिं तिन्हहि कहि बिनीत मृदु बैन ॥ ११२ ॥

Do.: ehi bidhi pūchahi prema basa pulaka gāta jalu naina,
krpāsīndhu pherahi tinhahi kahi binīta mṛdu baina.112.

In this way they offered their services, overmastered as they were by love; a thrill ran through their body and tears came to their eyes. The all-merciful Lord, however, dismissed them with polite and gentle words. (112)

चौ०—जे पुर गाँव बसहिं मग माहीं । तिन्हहि नाग सुर नगर सिहाहीं ॥

केहि सुकृतीं केहि घरीं बसाए । धन्य पुन्यमय परम सुहाए ॥ १ ॥

जहँ जहँ राम चरन चलि जाहीं । तिन्ह समान अमरावति नाहीं ॥

पुन्यपुंज मग निकट निवासी । तिन्हहि सराहहिं सुरपुरबासी ॥ २ ॥

जे भरि नयन बिलोकहिं रामहि । सीता लखन सहित घनस्यामहि ॥

जे सर सरित राम अवगाहहिं । तिन्हहि देव सर सरित सराहहिं ॥ ३ ॥

जेहि तरु तर प्रभु बैठहिं जाई । करहिं कलपतरु तासु बड़ई ॥

परसि राम पद पदुम परागा । मानति भूमि भूरि निज भागा ॥ ४ ॥

Cau.: je pura gāva basahi maga māhī, tinhahi nāga sura nagara sihāhī.
kehi sukṛtī kehi ghari basāe, dhanya punyamaya parama suhāe.1.
jahā jahā rāma carana cali jāhī, tinha samāna amarāvati nāhī.
punyapūnja maga nikaṭa nivāsī, tinhahi sarāhahi surapurabāsī.2.
je bhari nayana bilokahi rāmahi, sītā lakhana sahita ghanasyāmahi.
je sara sarita rāma avagāhahi, tinhahi deva sara sarita sarāhahi.3.
jehi taru tara prabhu baiṭhahi jāi, karahi kalapataru tāsu baRāi.
parasi rāma pada paduma parāgā, mānati bhūmi bhūri nija bhāgā.4.

The hamlets and villages that lay on the road were the envy of the towns of the Nāgas and gods. The deities presiding over these towns said to one another: "By what blessed soul and at what auspicious hour were these hamlets and villages founded? They are so lucky, meritorious and of such exquisite beauty!" Even Amarāvati (the city

of immortals) stood no comparison with the spots which were trodden by Śrī Rāma's feet. The dwellers on the wayside were all embodiments of virtue; they evoked the praise of the denizens of heaven inasmuch as they feasted their eyes on Śrī Rāma, who was dark as a cloud, as well as on Sītā and Lakṣmaṇa. The lakes and streams in which Śrī Rāma bathed were the envy of the lakes and rivers of gods. The tree under which the Lord sat was glorified by the trees of paradise. Nay, kissing the dust of Śrī Rāma's lotus- feet Earth deemed herself most lucky. (1—4)

दो०—छाँह करहिं घन बिबुधगन बरषहिं सुमन सिहाहिं ।

देखत गिरि बन बिहग मृग रामु चले मग जाहिं ॥ ११३ ॥

Do.: **chāha karahī ghana bibudhagana baraṣahī sumana sihāhī,**
dekhata giri bana bihaga mṛga rāmu cale maga jāhī.113.

Clouds screened Him from the sun, the gods rained flowers and regarded Him with wistful eyes as Śrī Rāma wended His way looking at the mountains, forests, birds and beasts. (113)

चौ०—सीता लखन सहित रघुराई । गाँव निकट जब निकसहिं जाई ॥

सुनि सब बाल बृद्ध नर नारी । चलहिं तुरत गृहकाजु बिसारी ॥ १ ॥

राम लखन सिय रूप निहारी । पाइ नयनफलु होहिं सुखारी ॥

सजल बिलोचन पुलक सरीरा । सब भए मगन देखि दोउ बीरा ॥ २ ॥

बरनि न जाइ दसा तिन्ह केरी । लहि जनु रंकन्ह सुरमनि ढेरी ॥

एकन्ह एक बोलि सिख देहीं । लोचन लाहु लेहु छन एहीं ॥ ३ ॥

रामहि देखि एक अनुरागे । चितवत चले जाहिं संग लागे ॥

एक नयन मग छबि उर आनी । होहिं सिथिल तन मन बर बानी ॥ ४ ॥

Cau.: **sītā lakhana sahita raghurāi, gāva nikaṭa jaba nikasahī jāi.**
sunī saba bāla bṛddha nara nārī, calahī turata gṛhakāju bisārī.1.
rāma lakhana siya rūpa nihārī, pāi nayanaphalu hohī sukhārī.
sajala bilocana pulaka sarīrā, saba bhae magana dekhi dou bīrā.2.
barani na jāi dasā tinha kerī, lahi janū raṁkanha suramani ḍherī.
ekanha eka boli sikha dehī, locana lāhu lehu chana ehī.3.
rāmahi dekhi eka anurāge, citavata cale jāhī sāga lāge.
eka nayana maga chabi ura ānī, hohī sithila tana mana bara bānī.4.

Whenever Sītā, Lakṣmaṇa and the Lord of Raghus happened to pass by some village, all those who heard of His coming—young and old, men and women alike—came out at once, unmindful of their household duties. Beholding the beauty of Śrī Rāma, Lakṣmaṇa and Sītā they obtained the reward of their eyes and felt gratified. Their eyes were wet with tears, a thrill ran through their body and they were all enraptured to behold the two brothers. The state of their mind could not be described in words; it seemed as if paupers had stumbled on a pile of cintamani. Calling their neighbours they admonished one another: "Obtain the reward of your eyes this very moment." Some were enraptured to see Rāma and went with Him gazing on Him all the time. Others took His image into the heart through the door of their eyes and were utterly overpowered in body, mind and speech. (1—4)

दो०—एक देखि बट छाँह भलि ड़ासि मृदुल तृन पात ।

कहहिं गवाँइअ छिनुकु श्रमु गवनब अबहिं कि प्रात ॥ ११४ ॥

Do.: **eka dekhi baṭa chāha bhali ḍāsi mṛdula tṛna pāta,**
kahahī gavaīa chinuku śramu gavanaba abahī ki prāta.114.

Seeing the cool shade of a banyan tree some spread soft grass and leaves under it and said, "Pray rest awhile and you may then depart either just now or preferably next morning." (114)

चौ०—एक कलस भरि आनहिं पानी । अँचइअ नाथ कहहिं मृदु बानी ॥

सुनि प्रिय बचन प्रीति अति देखी । राम कृपाल सुसील बिसेषी ॥ १ ॥

जानी श्रमित सीय मन माहीं । घरिक बिलंबु कीन्ह बट छाहीं ॥

मुदित नारि नर देखहिं सोभा । रूप अनूप नयन मनु लोभा ॥ २ ॥

एकटक सब सोहहिं चहुँ ओरा । रामचंद्र मुख चंद चकोरा ॥

तरुन तमाल बरन तनु सोहा । देखत कोटि मदन मनु मोहा ॥ ३ ॥

दामिनि बरन लखन सुठि नीके । नख सिख सुभग भावते जी के ॥

मुनिपट कटिन्ह कसैं तूनीरा । सोहहिं कर कमलनि धनु तीरा ॥ ४ ॥

Cau.: **eka kalasa bhari ānahī pānī, ācaia nātha kahahī mṛdu bānī.**
suni priya bacana prīti ati dekhī, rāma kṛpāla susīla biseṣī.1.
jānī śramita sīya mana māhī, gharika bilambu kīnha baṭa chāhī.
mudita nāri nara dekhahī sobhā, rūpa anūpa nayana manu lobhā.2.
ekaṭaka saba sohahī cahū orā, rāmacandra mukha caṇḍa cakorā.
taruna tamāla barana tanu sohā, dekhata koṭi madana manu mohā.3.
dāmini barana lakhana suṭhi nīke, nakha sikha subhaga bhāvate jī ke.
muniṣaṭa kaṭinha kasē tūnīrā, sohahī kara kamalāni dhanu tīrā.4.

Others brought a pitcher full of water and said in soft accents, "My lord, rinse your mouth." Hearing their agreeable words and seeing their extreme love, the tender-hearted and most amiable Śrī Rāma mentally perceived that Sītā was fatigued, and rested awhile in the shade of the banyan tree. Men and women regarded His loveliness with great delight; His peerless beauty captivated their eyes and mind. Standing in a circle with their gaze fixed on the countenance of Śrī Rāmacandra they all shone like a group of Cakora birds encircling the moon. With His graceful form possessing the hue of a young Tamāla tree He fascinated by His looks the mind of a million Cupids. Lakṣmaṇa too, who had fair limbs bright as lightning and charming from head to foot, appeared most lovely and attracted the mind. With the bark of trees wrapped round their loins and a quiver fastened to their waist the two brothers carried a bow and arrow in their lotus hands. (1—4)

दो०—जटा मुकुट सीसनि सुभग उर भुज नयन बिसाल ।

सरद परब बिधु बदन बर लसत स्वेद कन जाल ॥ ११५ ॥

Do.: **jaṭā mukuṭa sīsani subhaga ura bhuja nayana bisāla,**
sarada paraba bidhu badana bara lasata sveda kana jāla.115.

Their matted locks were coiled on their head in the shape of a beautiful crown and they had a broad chest, long arms and big eyes; while their lovely faces, which resembled the autumnal full moon, glistened with beads of sweat. (115)

चौ०—बरनि न जाइ मनोहर जोरी । सोभा बहुत थोरि मति मोरी ॥
 राम लखन सिय सुंदरताई । सब चितवहिं चित मन मति लाई ॥ १ ॥
 थके नारि नर प्रेम पिआसे । मनहुँ मृगी मृग देखि दिआ से ॥
 सीय समीप ग्रामतिय जाहीं । पूँछत अति सनेहँ सकुचाहीं ॥ २ ॥
 बार बार सब लागहिं पाएँ । कहहिं बचन मृदु सरल सुभाएँ ॥
 राजकुमारि बिनय हम करहीं । तिय सुभायँ कछु पूँछत डरहीं ॥ ३ ॥
 स्वामिनि अबिनय छमबि हमारी । बिलगु न मानब जानि गवाँरी ॥
 राजकुअँ दोउ सहज सलोने । इन्ह तें लही दुति मरकत सोने ॥ ४ ॥

Cau.: barani na jāi manohara jorī, sobhā bahuta thori mati morī.
 rāma lakhana siya suṁdaratāi, saba citavahi cita mana mati lāi.1.
 thake nāri nara prema piāse, manahū mṛgī mṛga dekhi diā se.
 siya samīpa grāmatiya jāhī, pūchata ati sanehā sakucāhī.2.
 bāra bāra saba lāgahi pāē, kahahi bacana mṛdu sarala subhāē.
 rājakumāri binaya hama karahī, tiya subhāyā kachu pūchata ḍarahī.3.
 svāmini abinaya chamabi hamārī, bilagu na mānaba jāni gavārī.
 rājakuāra dou sahaja salone, inha tē lahī duti marakata sone.4.

The pair was charming beyond words; their loveliness was unbounded and my wits are too poor. Everyone gazed on the beauty of Śrī Rāma, Lakṣmaṇa and Sītā with their mind, intellect and reason fully absorbed. Thirsting for love the villagers, both men and women, stood motionless even as bucks and does are dazed by light. The village women approached Sītā; in their extreme love they would put questions to Her but hesitated to do so. Again and again they threw themselves at Her feet and addressed to Her soft and guileless words which came straight from their heart: “Princess, we have a request to make to you, but due to our womanly modesty we are afraid to ask you. Forgive our incivility, madam, and be not offended, knowing that we are after all rustic women. Both these princes are naturally graceful in form; it is from them that emerald and gold have borrowed their green and yellow lustre respectively.” (1—4)

दो०—स्यामल गौर किसोर बर सुंदर सुषमा ऐन ।
 सरद सर्बरीनाथ मुखु सरद सरोरुह नैन ॥ ११६ ॥

Do.: syāmala gaura kisora bara suṁdara suṣamā aina,
 sarada sarbarīnātha mukhu sarada saroruha naina.116.

“The one dark and the other fair, but both of tender age,—which is so attractive,—handsome and all-beauteous, they have faces resembling the autumnal moon and eyes like the autumnal lotus.” (116)

चौ०—कोटि मनोज लजावनिहारे । सुमुखि कहहु को आहिं तुम्हारे ॥
 सुनि सनेहमय मंजुल बानी । सकुची सिय मन महुँ मुसुकानी ॥ १ ॥

तिन्हहि बिलोकि बिलोकति धरनी । दुहुँ सकोच सकुचति बरबरनी ॥
 सकुचि सप्रेम बाल मृग नयनी । बोली मधुर बचन पिकबयनी ॥ २ ॥
 सहज सुभाय सुभग तन गोरे । नामु लखनु लघु देवर मोरे ॥
 बहुरि बदनु बिधु अंचल ढाँकी । पिय तन चितइ भौंह करि बाँकी ॥ ३ ॥
 खंजन मंजु तिरीछे नयननि । निज पति कहेउ तिन्हहि सियँ सयननि ॥
 भई मुदित सब ग्रामबधूटीं । रंकन्ह राय रासि जनु लूटीं ॥ ४ ॥

Cau.: koṭi manoja lajāvanihāre, sumukhi kahahu ko āhī tumhāre.
 suni sanehamaya maṁjula bānī, sakucī siya mana mahū musukānī.1.
 tinhahi biloki bilokati dharanī, duhū sakoca sakucati barabaranī.
 sakuci saprema bāla mṛga nayanī, bolī madhura bacana pikabayanī.2.
 sahaja subhāya subhaga tana gore, nāmu lakhanu laghu devara more.
 bahuri badanu bidhu aṁcala ḍhākī, piya tana citai bhaumha kari bākī.3.
 khamjana maṁju tirīche nayanani, nija pati kaheu tinhahi siyā sayanani.
 bhaī mudita saba grāmabadhūṭī, raṁkanha rāya rāsi janu lūṭī.4.

[PAUSE 16 FOR A THIRTY-DAY RECITATION]

[PAUSE 4 FOR A NINE-DAY RECITATION]

“Putting to shame by their comeliness millions of Cupids, tell us, O fair lady, how stand they to you?” Hearing their loving and sweet words Sītā felt abashed and smiled within Herself. Looking at them in the first instance She then cast Her eyes towards the earth; the fair-complexioned lady felt a twofold delicacy. With a voice sweet as the notes of a cuckoo the fawn-eyed princess bashfully replied in loving and sweet accents: “The one who is artless in manners and has a fair and graceful form is called Lakṣmaṇa and is my younger brother-in-law.” Again veiling Her moon-like face with an end of Her sari She looked at Her beloved lord and then bending Her eyebrows and casting a sidelong glance with Her beautiful eyes that resembled the Khañjana bird (a species of wagtail) in their quick movements, She indicated to them by signs that He was Her husband. All the village women were as delighted as paupers that had been allowed free access to hoards of riches. (1—4)

दो०—अति सप्रेम सिय पायँ परि बहुबिधि देहिं असीस ।

सदा सोहागिनि होहु तुम्ह जब लगि महि अहि सीस ॥ ११७ ॥

Do.: ati saprema siya pāyā pari bahubidhi dehī asīsa,
 sadā sohāgini hohu tumha jaba lagi mahi ahi sīsa.117.

Falling at Sītā's feet in their great love they invoked upon Her many a blessing and said, “May you ever enjoy a happy married life so long as the earth rests on the head of the serpent-god (Śeṣa). (117)

चौ०—पारबती सम पतिप्रिय होहू । देबि न हम पर छाड़ब छोहू ॥

पुनि पुनि बिनय करिअ कर जोरी । जौं एहि मारग फिरिअ बहोरी ॥ १ ॥

दरसनु देब जानि निज दासी । लखीं सीयँ सब प्रेम पिआसी ॥

मधुर बचन कहि कहि परितोषीं । जनु कुमुदिनीं कौमुदीं पोषीं ॥ २ ॥

तबहिं लखन रघुबर रुख जानी । पूँछेउ मगु लोगन्हि मृदु बानी ॥
 सुनत नारि नर भए दुखारी । पुलकित गात बिलोचन बारी ॥ ३ ॥
 मिटा मोदु मन भए मलीने । बिधि निधि दीन्ह लेत जनु छीने ॥
 समुझि करम गति धीरजु कीन्हा । सोधि सुगम मगु तिन्ह कहि दीन्हा ॥ ४ ॥

Cau.: pārabatī sama patipriya hohū, debi na hama para chāRaba chohū.
 puni puni binaya karia kara jorī, jaū ehi māraga phiria bahorī.1.
 darasanu deba jāni nija dāsī, lakhī siyā saba prema piāsī.
 madhura bacana kahi kahi paritoṣī, janu kumudinī kaumudī poṣī.2.
 tabahī lakhana raghubara rukha jānī, pūcheu magu loganhi mṛdu bānī.
 sunata nāri nara bhae dukhārī, pulakita gāta bilocana bārī.3.
 miṭā modu mana bhae malīne, bidhi nidhi dīnha leta janu chīne.
 samujhi karama gati dhīraju kīnhā, sodhi sugama magu tinha kahi dīnhā.4.

“Be as dear to your lord as Pārvatī to Śiva; yet cease not to be kind to us, O good lady. Again and again we pray with joined palms: should you return by this very route, allow us to see you, remembering us as your handmaids.” Sītā found them all athirst with love and comforted them with many soothing words even as lilies are refreshed by moonlight. Presently, reading Śrī Rāma’s mind, Lakṣmaṇa gently asked the villagers about the road they should take. The moment they heard this the villagers, both men and women, became sad; a thrill ran through their body and tears rushed to their eyes. Their joy disappeared and they felt depressed at heart as though God was snatching back the treasure He had bestowed upon them. Reflecting on the ways of Fate they took courage and fixing upon the easiest road they gave it out to Him. (1—4)

दो०—लखन जानकी सहित तब गवनु कीन्ह रघुनाथ ।

फेरे सब प्रिय बचन कहि लिए लाइ मन साथ ॥ ११८ ॥

Do.: lakhana jānakī sahita taba gavanu kīnha raghunātha,
 phere saba priya bacana kahi lie lāi mana sātha.118.

Accompanied by Lakṣmaṇa and Janaka’s Daughter the Lord of Raghus then proceeded on His way. (As people tried to follow Him) He sent back all with soothing words, though He took their hearts with Him. (118)

चौ०—फिरत नारि नर अति पछिताहीं । दैअहि दोषु देहिं मन माहीं ॥
 सहित बिषाद परसपर कहहीं । बिधि करतब उलटे सब अहहीं ॥ १ ॥
 निपट निरंकुस निठुर निसंकू । जेहिं ससि कीन्ह सरुज सकलंकू ॥
 रूख कलपतरु सागरु खारा । तेहिं पठए बन राजकुमारा ॥ २ ॥
 जौं पै इन्हहि दीन्ह बनबासू । कीन्ह बादि बिधि भोग बिलासू ॥
 ए बिचरहिं मग बिनु पदत्राना । रचे बादि बिधि बाहन नाना ॥ ३ ॥
 ए महि परहिं डासि कुस पाता । सुभग सेज कत सृजत बिधाता ॥
 तरुबर बास इन्हहि बिधि दीन्हा । धवल धाम रचि रचि श्रमु कीन्हा ॥ ४ ॥

Cau.: phirata nāri nara ati pachitāhī, daiahi doṣu dehiṁ mana māhī.
 sahita biṣāda parasapara kahahī, bidhi karataba ulaṭe saba ahahī.1.

nipaṭa niraṁkusa niṭhura nisaṁkū, jehī sasi kīnha saruja sakalamkū.
 rūkha kalapataru sāgaru khārā, tehī paṭhae bana rājakumārā.2.
 jaū pai inhahi dīnha banabāsū, kīnha bādi bidhi bhoga bilāsū.
 e bicarahī maga binu padatrānā, race bādi bidhi bāhana nānā.3.
 e mahi parahī dāsi kusa pātā, subhaga seja kata srjata bidhātā.
 tarubara bāsa inhahi bidhi dīnhā, dhavala dhāma raci raci śramu kīnhā.4.

While returning to their homes the villagers, men and women alike, grievously lamented and blamed Providence in their heart. In doleful accents they said to one another, "The Creator's doings are all perverse, He is absolutely uncontrollable, heartless and remorseless. It is He who made the moon sickly (subject to periodical waning) and disfigured it with a dark patch. Again, it is He who made the wish-yielding tree a member of the vegetable kingdom and the ocean salt. It is the same Creator who has sent these princes into the woods. If He has chosen the forest as a fit abode for them, in vain has He provided luxuries and enjoyments. If they traverse the road bare-footed, in vain has He created vehicles of various kinds. If they repose on the ground littered with grass and leaves, why does God take the trouble of making lovely beds? If God has assigned them an abode in the shade of umbrageous trees, in vain has He taken pains to erect milk-white palaces." (1—4)

दो०—जौं ए मुनि पट धर जटिल सुंदर सुठि सुकुमार ।

बिबिध भाँति भूषन बसन बादि किए करतार ॥ ११९ ॥

Do.: jaū e muni paṭa dhara jaṭila suṁdara suṭhi sukumāra,
 bibidha bhāti bhūṣana basana bādi kie karatāra.119.

"If these handsome and most delicate boys are attired in the robes of hermits and wear matted locks of hair, in vain has God created ornaments and costumes of various kinds." (119)

चौ०—जौं ए कंद मूल फल खाहीं । बादि सुधादि असन जग माहीं ॥

एक कहहिं ए सहज सुहाए । आपु प्रगट भए बिधि न बनाए ॥ १ ॥

जहँ लगि बेद कही बिधि करनी । श्रवन नयन मन गोचर बरनी ॥

देखहु खोजि भुअन दस चारी । कहँ अस पुरुष कहाँ असि नारी ॥ २ ॥

इन्हहि देखि बिधि मनु अनुरागा । पटतर जोग बनावै लागा ॥

कीन्ह बहुत श्रम ऐक न आए । तेहिं इरिषा बन आनि दुराए ॥ ३ ॥

एक कहहिं हम बहुत न जानहिं । आपुहि परम धन्य करि मानहिं ॥

ते पुनि पुन्यपुंज हम लेखे । जे देखहिं देखिहहिं जिन्ह देखे ॥ ४ ॥

Cau.: jaū e kaṁḍa mūla phala khāhī, bādi sudhādi asana jaga māhī.
 eka kahahī e sahaja suhāe, āpu pragaṭa bhae bidhi na banāe.1.
 jahā lagi beda kahī bidhi karanī, śravana nayana mana gocara baranī.
 dekhamu khoji bhuana dasa cārī, kahā asa puruṣa kahā asi nārī.2.
 inhahi dekhi bidhi manu anurāgā, paṭatara joga banāvai lāgā.
 kīnha bahuta śrama aika na āe, tehī iriṣā bana āni durāe.3.
 eka kahahī hama bahuta na jānahī, āpuhi parama dhanya kari mānahī.
 te puni punyapumja hama lekhe, je dekhamu dekhihamu jinha dekhe.4.

“If they live on bulbs, roots and fruits alone, foods such as ambrosia exist in vain.” Some people remarked: “Naturally charming as they are, these princes must have appeared on earth of their own accord and were not made by Brahmā. In all the fourteen spheres ransack if you will the entire range of God’s creation described at length in the Vedas as perceptible by the ears, eyes and mind; but where can you find such a man and such a woman as these? At their very sight Brahmā’s mind got enamoured of them and he proceeded to make their match. He toiled much, but none of his products could even approach the prototype; and due to that jealousy he has brought these princes to the woods and hid them.” Others said, “We do not claim to know much, but account ourselves supremely blessed. They too are meritorious in our opinion, who see these princes or have seen them or shall see them.” (1—4)

दो०—एहि बिधि कहि कहि बचन प्रिय लेहिं नयन भरि नीर ।

किमि चलिहहिं मारग अगम सुठि सुकुमार सरीर ॥ १२० ॥

Do.: ehi bidhi kahi kahi bacana priya lehī nayana bhari nīra,
kimi calihahī mārāga agama suṭhi sukumāra sarīra.120.

“Making such fond remarks they filled their eyes with tears and added, Most delicate of frame, how shall they be able to traverse such an impassable road?” (120)

चौ०—नारि सनेह बिकल बस होहीं । चकई साँझ समय जनु सोहीं ॥
मृदु पद कमल कठिन मगु जानी । गहबरि हृदय कहहिं बर बानी ॥ १ ॥
परसत मृदुल चरन अरुनारे । सकुचति महि जिमि हृदय हमारे ॥
जौं जगदीस इन्हहि बनु दीन्हा । कस न सुमनमय मारगु कीन्हा ॥ २ ॥
जौं मागा पाइअ बिधि पाहीं । ए रखिअहिं सखि आँखिन्ह माहीं ॥
जे नर नारि न अवसर आए । तिन्ह सिय रामु न देखन पाए ॥ ३ ॥
सुनि सुरूपु बूझहिं अकुलाई । अब लगि गए कहाँ लगि भाई ॥
समरथ धाइ बिलोकहिं जाई । प्रमुदित फिरहिं जनमफलु पाई ॥ ४ ॥

Cau.: nāri saneha bikala basa hohī, cakaī sājha samaya janu sohī.
mṛdu pada kamala kaṭhina magu jānī, gahabari hṛdayā kahahī bara bānī.1.
parasata mṛdula carana arunāre, sakucati mahi jimi hṛdaya hamāre.
jaū jagadīsa inhahi banu dīnhā, kasa na sumanamaya mārāgu kīnhā.2.
jaū māgā pāia bidhi pāhī, e rakhiahī sakhi ākhinha māhī.
je nara nāri na avasara āe, tinha siya rāmu na dekhana pāe.3.
suni surūpu būjhahī akulāī, aba lagi gae kahā lagi bhāī.
samaratha dhāi bilokahī jāī, pramudita phirahī janamaphalu pāī.4.

Overmastered by love the women felt as uneasy as the female Cakravāka bird does at evening time. Reflecting on the tender lotus-like feet of the princes and the rough road they were required to tread, the women said in polite phrase with their heart stirred with deep feeling, “At the touch of their soft and rosy soles the earth shrinks even as our hearts. If the Lord of the universe chose to exile them into the woods, why did He not at the same time strew their path with flowers? If we can secure from Heaven the boon of our asking, let us keep these princes, O friend, within the lids of our eyes.” Those men

and women, who did not come in time, were unable to behold Sītā and Rāma. Hearing of their exquisite beauty they anxiously asked: "How far, brother, must have they gone by now?" The stronger of them ran on and saw the princes, and returned triumphant, attaining the end of their existence. (1—4)

दो०—अबला बालक बृद्ध जन कर मीजहिं पछिताहिं ।

होहिं प्रेमबस लोग इमि रामु जहाँ जहँ जाहिं ॥ १२१ ॥

Do.: abalā bālaka br̥ddha jana kara mījahī pachitāhī.

hohī premabasa loga imi rāmu jahā jahā jāhī.121.

Women, children and the aged, however, wrung their hands and lamented. In this way the people were smitten with love wherever Śrī Rāma went. (121)

चौ०—गावँ गावँ अस होइ अनंदू । देखि भानुकुल कैरव चंदू ॥

जे कछु समाचार सुनि पावहिं । ते नृप रानिहि दोसु लगावहिं ॥ १ ॥

कहहिं एक अति भल नरनाहू । दीन्ह हमहि जोइ लोचन लाहू ॥

कहहिं परसपर लोग लोगई । बातें सरल सनेह सुहाई ॥ २ ॥

ते पितु मातु धन्य जिन्ह जाए । धन्य सो नगरु जहाँ तें आए ॥

धन्य सो देसु सैलु बन गाऊँ । जहँ जहँ जाहिं धन्य सोइ ठाऊँ ॥ ३ ॥

सुखु पायउ बिरंचि रचि तेही । ए जेहि के सब भाँति सनेही ॥

राम लखन पथि कथा सुहाई । रही सकल मग कानन छाई ॥ ४ ॥

Cau.: gāvā gāvā asa hoi anamdū, dekhi bhānukula kairava camdū.

je kachu samācāra suni pāvahī, te nṛpa rānihi dosu lagāvahī.1.

kahahī eka ati bhala naranāhū, dīnha hamahi joi locana lāhū.

kahahī parasapara loga logāī, bātē sarala saneha suhāī.2.

te pitu mātu dhanya jinha jāe, dhanya so nagaru jahā tē āe.

dhanya so desu sailu bana gāū, jahā jahā jāhī dhanya soi thāū.3.

sukhu pāyau biramci raci tehī, e jehi ke saba bhāti sanehī.

rāma lakhana pathi kathā suhāī, rahī sakala maga kānana chāī.4.

In every village there was similar rejoicing at the sight of Śrī Rāma, who was a moon to the lily-like solar race. Those who could get some information as to the circumstances that had led to Śrī Rāma's banishment, blamed the king and queen. Others said, "The king is too benevolent in that he has vouchsafed to us the reward of our eyes." Men and women talked among themselves in straight, loving and agreeable phrases. "Blessed are the parents who gave birth to these princes; and happy the town from which they hail. Happy is the land, hill, forest, village and every spot which they visit. Nay, the Creator must have felt happy in creating him who looks upon these princes as his near and dear ones." The delightful story as to how Śrī Rāma and Lakṣmaṇa travelled in the woods was broadcast all along the route and throughout the forest. (1—4)

दो०—एहि बिधि रघुकुल कमल रबि मग लोगन्ह सुख देत ।

जाहिं चले देखत बिपिन सिय सौमित्रि समेत ॥ १२२ ॥

**Do.: ehi bidhi raghukula kamala rabi maga loganha sukha deta,
jāhī cale dekhata bipina siya saumitri sameta.122.**

Thus bringing joy to the people on the roadside, Śrī Rāma, who was a veritable sun to the lotus-like solar race, proceeded with Sītā and Sumitrā's son (Lakṣmaṇa) looking at the forest. (122)

चौ०—आगे रामु लखनु बने पाछें। तापस बेष बिराजत काछें॥
उभय बीच सिय सोहति कैसें। ब्रह्म जीव बिच माया जैसें॥१॥
बहुरि कहउँ छबि जसि मन बसई। जनु मधु मदन मध्य रति लसई॥
उपमा बहुरि कहउँ जियँ जोही। जनु बुध बिधु बिच रोहिनि सोही॥२॥
प्रभु पद रेख बीच बिच सीता। धरति चरन मग चलति सभीता॥
सीय राम पद अंक बराएँ। लखन चलहिं मगु दाहिन लाएँ॥३॥
राम लखन सिय प्रीति सुहाई। बचन अगोचर किमि कहि जाई॥
खग मृग मगन देखि छबि होहीं। लिए चोरि चित राम बटोहीं॥४॥

Cau.: āgē rāmu lakhanu bane pāchē, tāpasa beṣa birājata kāchē.
ubhaya bīca siya sohati kaisē, brahma jīva bīca māyā jaisē.1.
bahuri kahaū chabi jasi mana basaī, janu madhu madana madhya rati lasaī.
upamā bahuri kahaū jiyā johī, janu budha bidhu bīca rohini sohī.2.
prabhu pada rekha bīca bīca sītā, dharati carana maga calati sabhītā.
sīya rāma pada aṁka barāē, lakhana calahī magu dāhina lāē.3.
rāma lakhana siya prīti suhāī, bacana agocara kimi kahi jāī.
khaga mṛga magana dekhi chabi hohī, lie cori cita rāma baṭohī.4.

Śrī Rāma walked in front while Lakṣmaṇa followed in the rear, both conspicuous in the robes of ascetics. Between the two Sītā shone like Māyā (the Divine Energy) that stands between Brahma (God), on the one hand, and the individual soul on the other. To illustrate Her beauty as it exists in my mind in another way, She looked like Rati (the wife of the god of love) shining between Madhu (the spirit presiding over the vernal season) and the god of love. Beating my brains for another illustration, let me say She shone like Rohiṇī* between Budha† and the moon-god. Sītā trod on the path with meticulous care planting Her feet in the space between Her lord's footprints. Avoiding the footprints of both Sītā and Rāma, Lakṣmaṇa traversed the road always keeping them to his right. The ideal affection of Śrī Rāma, Lakṣmaṇa and Sītā was past telling; how can one describe it? Even birds and beasts were enraptured to behold their beauty; their hearts were stolen by Rāma, the wayfarer. (1—4)

दो०—जिन्ह जिन्ह देखे पथिक प्रिय सिय समेत दोउ भाइ ।

भव मगु अगमु अनंदु तेइ बिनु श्रम रहे सिराइ ॥ १२३ ॥

**Do.: jinha jinha dekhe pathika priya siya sameta dou bhāi,
bhava magu agamu anamdu tei binu śrama rahe sirāi.123.**

* The deity presiding over the fourth lunar asterism, who was born as the daughter of Dakṣa and was the favourite consort of the moon-god.

† The god presiding over the planet Mercury and descended from the loins of the moon-god.

Whoever saw the beloved travellers, Sītā and the two brothers (Rāma and Lakṣmaṇa), joyously reached the end of the toilsome journey of life without any exertion. (123)

चौ०—अजहुँ जासु उर सपनेहुँ काऊ । बसहुँ लखनु सिय रामु बटाऊ ॥
 राम धाम पथ पाइहि सोई । जो पथ पाव कबहुँ मुनि कोई ॥ १ ॥
 तब रघुबीर श्रमित सिय जानी । देखि निकट बटु सीतल पानी ॥
 तहँ बसि कंद मूल फल खाई । प्रात नहाइ चले रघुराई ॥ २ ॥
 देखत बन सर सैल सुहाए । बालमीकि आश्रम प्रभु आए ॥
 राम दीख मुनि बासु सुहावन । सुंदर गिरि काननु जलु पावन ॥ ३ ॥
 सरनि सरोज बिटप बन फूले । गुंजत मंजु मधुप रस भूले ॥
 खग मृग बिपुल कोलाहल करहीं । बिरहित बैर मुदित मन चरहीं ॥ ४ ॥

Cau.: ajahū jāsu ura sapanehū kāū, basahū lakhanu siya rāmu baṭāū.
 rāma dhāma patha pāihi soī, jo patha pāva kabahū muni koī.1.
 taba raghubīra śramita siya jānī, dekhi nikaṭa baṭu sītala pānī.
 tahā basi kaṇḍa mūla phala khāi, prāta nahāi cale raghurāi.2.
 dekhata bana sara saila suhāe, bālamiki āśrama prabhu āe.
 rāma dīkha muni bāsu suhāvana, suṇḍara giri kānanu jalu pāvana.3.
 sarani saroja biṭapa bana phūle, guṇjata maṃju madhupa rasa bhūle.
 khaga mṛga bipula kolāhala karahī, birahita baira mudita mana carahī.4.

Nay, to this very day, anyone in whose heart the wayfarers Lakṣmaṇa, Sītā and Rāma, should ever lodge even in a dream shall find the road leading to Śrī Rāma's abode (the divine region known by the name of Sāketa),—the road that scarce any anchorite may find. Then perceiving that Sītā was tired and seeing a banyan tree and cool water hard by, the Hero of Raghu's line partook of bulbs, roots and fruits and staying there overnight and bathing at dawn the Lord of Raghus proceeded further. And beholding lovely woods, lakes and hills the Lord reached the hermitage of Vālmiki. Śrī Rāma saw the sage's beautiful dwelling with its charming hills and forest and its sacred waters. The lotuses in the ponds and the trees in the woods were in blossom; intoxicated with their honey bees sweetly hummed over them. Birds and beasts made a tumultuous noise and moved about in joy free from all animosities. (1—4)

दो०—सुचि सुंदर आश्रमु निरखि हरषे राजिवनेन ।
 सुनि रघुबर आगमनु मुनि आगें आयउ लेन ॥ १२४ ॥

Do.: suci suṇḍara āśramu nirakhi haraṣe rājivanena,
 suni raghubara āgamanu muni āgē āyau lena.124.

The lotus-eyed Rāma rejoiced to behold the sacred and lovely hermitage; and hearing of the arrival of Śrī Rāma (the Chief of Raghu's line) the sage came forth to receive Him. (124)

चौ०—मुनि कहूँ राम दंडवत कीन्हा । आसिरबादु बिप्रवर दीन्हा ॥
 देखि राम छबि नयन जुड़ाने । करि सनमानु आश्रमहिं आने ॥ १ ॥
 मुनिबर अतिथि प्रानप्रिय पाए । कंद मूल फल मधुर मगाए ॥
 सिय सौमित्रि राम फल खाए । तब मुनि आश्रम दिए सुहाए ॥ २ ॥

बालमीकि मन आनँदु भारी । मंगल मूरति नयन निहारी ॥
 तब कर कमल जोरि रघुराई । बोले बचन श्रवन सुखदाई ॥ ३ ॥
 तुम्ह त्रिकाल दरसी मुनिनाथा । बिस्व बदर जिमि तुम्हरे हाथा ॥
 अस कहि प्रभु सब कथा बखानी । जेहि जेहि भाँति दीन्ह बनू रानी ॥ ४ ॥

Cau.: muni kahū rāma daṁḍavata kīnhā, āsirabādu biprabara dīnhā.
 dekhi rāma chabi nayana juRāne, kari sanamānu āśramahī āne.1.
 munibara atithi prānapriya pāe, kaṁḍa mūla phala madhura magāe.
 siya saumitri rāma phala khāe, taba muni āśrama die suhāe.2.
 bālamīki mana ānādu bhārī, maṁgala mūrati nayana nihārī.
 taba kara kamala jori raghurāi, bole bacana śravana sukhadāi.3.
 tumha trikāla darasī munināthā, bisva badara jimi tumharē hāthā.
 asa kahi prabhu saba kathā bakhānī, jehi jehi bhāti dīnha banu rānī.4.

Śrī Rāma fell prostrate before the sage and the holy Brāhmaṇa blessed Him in return. The sight of Śrī Rāma's beauty gladdened his eyes and with due honour he took the Lord into the hermitage. Finding a guest as dear to him as life itself, the holy sage sent for delicious bulbs, roots and fruits. Sītā, Lakṣmaṇa and Rāma partook of those fruits and the sage then assigned them beautiful quarters. Great was the joy of Vālmiki's heart as he beheld with his own eyes Śrī Rāma, who was bliss personified. Joining His lotus palms the Lord of Raghus then spoke to him in words which were delightful to the ears. "You directly perceive everything relating to the past, present and future, O lord of sages; the whole universe is as if berry in the palm of your hand." Saying so the Lord related to him the whole story as to how the queen (Kaikeyī) had exiled Him into the woods. (1—4)

दो०—तात बचन पुनि मातु हित भाइ भरत अस राउ ।

मो कहूँ दरस तुम्हार प्रभु सबु मम पुन्य प्रभाउ ॥ १२५ ॥

Do.: tāta bacana puni mātu hita bhāi bharata asa rāu,
 mo kahū darasa tumhāra prabhu sabu mama punya prabhāu.125.

"Compliance with my father's commands, gratification of my stepmother (Kaikeyī), the installation of a brother like Bharata to the throne and my seeing you—all this, my lord, is the result of my meritorious acts." (125)

चौ०—देखि पाय मुनिराय तुम्हारे । भए सुकृत सब सुफल हमारे ॥
 अब जहँ राउर आयसु होई । मुनि उदबेगु न पावै कोई ॥ १ ॥
 मुनि तापस जिन्ह तें दुखु लहहीं । ते नरेस बिनु पावक दहहीं ॥
 मंगल मूल बिप्र परितोषू । दहइ कोटि कुल भूसुर रोषू ॥ २ ॥
 अस जियँ जानि कहिअ सोइ ठाऊँ । सिय सौमित्रि सहित जहँ जाऊँ ॥
 तहँ रचि रुचिर परन तून साला । बासु करौं कछु काल कृपाला ॥ ३ ॥
 सहज सरल सुनि रघुबर बानी । साधु साधु बोले मुनि ग्यानी ॥
 कस न कहहु अस रघुकुलकेतू । तुम्ह पालक संतत श्रुति सेतू ॥ ४ ॥

Cau.: dekhi pāya muniṛāya tumhāre, bhae sukṛta saba suphala hamāre,
 aba jahā rāura āyasu hoī, muni udabegu na pāvai koī.1.

muni tāpasa jinha tē dukhu lahañ, te naresa binu pāvaka dahañ.
 maṅgala mūla bipra paritoṣū, dahai koṭi kula bhūsura roṣū.2.
 asa jiyā jāni kahia soi thāñ, siya saumitri sahita jahā jāñ.
 tahā raci rucira parana tṛnasālā, bāsu karañ kachu kāla kṛpālā.3.
 sahaja sarala suni raghubara bānī, sādhu sādhu bole muni gyānī.
 kasa na kahahu asa raghukulaketū, tumha pālaka saṁtata śruti setū.4.

“In beholding your feet, O king of sages, all my good deeds have been rewarded. Now I intend to go wherever you command me to go and where no anchorite may feel disturbed. For such monarchs as prove a source of annoyance to hermits and ascetics are consumed without fire. While the satisfaction of Brāhmaṇas is the root of happiness, their wrath consumes millions of generations. Bearing this in mind pray tell me a place to which I may proceed with Sītā and Lakṣmaṇa (Sumitrā’s son), and building a charming hut of leaves and grass may spend some time there, O good sir.” Hearing these guileless and unsophisticated words of Śrī Rāma (the Chief of Raghu’s line) the enlightened sage exclaimed, “Quite so, right You are. Why should You not speak thus, O Glory of Raghu’s line, ever busy as You are in maintaining the laws laid down by the Vedas?” (1—4)

छं०—श्रुति सेतु पालक राम तुम्ह जगदीस माया जानकी ।
 जो सृजति जगु पालति हरति रुख पाइ कृपानिधान की ॥
 जो सहससीसु अहीसु महिधरु लखनु सचराचर धनी ।
 सुर काज धरि नरराज तनु चले दलन खल निसिचर अनी ॥

Cham.: śruti setu pālaka rāma tumha jagadīsa māyā jānakī,
 jo sṛjati jagu pālati harati rukha pāi kṛpānidhāna kī.
 jo sahasasīsū ahīsū mahidharu lakhanu sacarācara dhanī,
 sura kāja dhari naraṛāja tanu cale dalana khala nisicara anī.

“While You are the custodian of the Vedic laws and the Lord of the universe, Sītā (Janaka’s Daughter) is Your Māyā (Divine Energy) who creates, preserves and dissolves the universe on receiving the tacit approval of Your gracious Self. As for Lakṣmaṇa he is no other than the thousand-headed Śeṣa (the lord of serpents), the supporter of the globe and the lord of the entire creation, both animate and inanimate. Having assumed the form of a king for the sake of the gods You are out to crush the host of wicked demons.”

सो०—राम सरूप तुम्हार बचन अगोचर बुद्धिपर ।
 अबिगत अकथ अपार नेति नेति नित निगम कह ॥ १२६ ॥

So.: rāma sarūpa tumhāra bacana agocara buddhipara,
 abigata akatha apāra neti neti nita nigama kaha.126.

“Your Being, O Rāma, is beyond the range of speech and beyond conception, unknown, unutterable and infinite; the Vedas ever speak of It as ‘not that’, ‘not that’.” (126)

चौ०—जगु पेखन तुम्ह देखनिहारे । बिधि हरि संभु नचावनिहारे ॥
 तेउ न जानहिं मरमु तुम्हारा । औरु तुम्हहि को जाननिहारा ॥ १ ॥
 सोइ जानइ जेहि देहु जनाई । जानत तुम्हहि तुम्हइ होइ जाई ॥
 तुम्हरिहि कृपाँ तुम्हहि रघुनंदन । जानहिं भगत भगत उर चंदन ॥ २ ॥
 चिदानंदमय देह तुम्हारी । बिगत बिकार जान अधिकारी ॥
 नर तनु धरेहु संत सुर काजा । कहहु करहु जस प्राकृत राजा ॥ ३ ॥
 राम देखि सुनि चरित तुम्हारे । जड़ मोहिं बुध होहिं सुखारे ॥
 तुम्ह जो कहहु करहु सबु साँचा । जस काछिअ तस चाहिअ नाचा ॥ ४ ॥

Cau.: jagu pekhaṇa tumha dekhanihāre, bidhi hari sambhu nacāvanihāre.
 teu na jānahī maramu tumhārā, auru tumhahi ko jānanihārā.1.
 soi jānai jehi dehu janāī, jānata tumhahi tumhai hoi jāī.
 tumharihi kṛpā tumhahi raghunāṇdana, jānahī bhagata bhagata ura caṇḍana.2.
 cidānaṇdamaya deha tumhārī, bigata bikāra jāna adhikārī.
 nara tanu dharehu saṁta sura kājā, kahahu karahu jasa prākṛta rājā.3.
 rāma dekhi suni carita tumhāre, jaRa mohahī budha hohī sukhāre.
 tumha jo kahahu karahu sabu sācā, jasa kāchia tasa cāhia nācā.4.

“This world is a spectacle and You are its spectator; nay, You make even Brahmā (the Creator), Viṣṇu (the Preserver) and Śambhu (the Destroyer) dance to Your tune. Even these latter know not Your secret; who else can know You? In fact, he alone can know You, to whom You make Yourself known; and the moment he knows You he becomes one with You. It is by Your grace, O Delighter of Raghus, that Your votaries come to know You, O Comforter of the heart of devotees. Your body is all consciousness and bliss and is devoid of change; it is the competent alone who realize this. It is for the sake of saints and gods that You have assumed a human semblance and speak and act even as worldly monarchs do. The stupid get puzzled while the wise feel delighted when they see or hear of Your doings. All that You say or do is true; for one should play the role one has assumed on the stage.” (1—4)

दो०—पूँछेहु मोहि कि रहौं कहँ मैं पूँछत सकुचाउँ ।
 जहँ न होहु तहँ देहु कहि तुम्हहि देखावौं ठाउँ ॥ १२७ ॥

Do.: pūṅchehu mohi ki rahaū kahā maī pūṅchata sakucāū,
 jahā na hohu tahā dehu kahi tumhahi dekhāvaū ṭhāū.127.

“You ask me: ‘Where should I take up my residence?’ But I ask You with diffidence: tell me first the place where You are not; then alone I can show You a suitable place.” (127)

चौ०—सुनि मुनि बचन प्रेम रस साने । सकुचि राम मन महुँ मुसुकाने ॥
 बालमीकि हँसि कहहिं बहोरी । बानी मधुर अमिअ रस बोरी ॥ १ ॥
 सुनहु राम अब कहउँ निकेता । जहाँ बसहु सिय लखन समेता ॥
 जिन्ह के श्रवन समुद्र समाना । कथा तुम्हारि सुभग सरि नाना ॥ २ ॥

भरहिं निरंतर होहिं न पूरे । तिन्ह के हिय तुम्ह कहूँ गृह रूरे ॥
 लोचन चातक जिन्ह करि राखे । रहहिं दरस जलधर अभिलाषे ॥ ३ ॥
 निदरहिं सरित सिंधु सर भारी । रूप बिंदु जल होहिं सुखारी ॥
 तिन्ह के हृदय सदन सुखदायक । बसहु बंधु सिय सह रघुनायक ॥ ४ ॥

Cau.: suni muni bacana prema rasa sāne, sakuci rāma mana mahū musukāne.
 bālamiki hāsi kahahī bahorī, bānī madhura amia rasa borī.1.
 sunahu rāma aba kahaū niketā, jahā basahu siya lakhana sametā.
 jinha ke śravana samudra samānā, kathā tumhāri subhaga sari nānā.2.
 bharahī niraṁtara hohī na pūre, tinha ke hiya tumha kahū grha rūre.
 locana cātaka jinha kari rākhe, rahahī darasa jaladhara abhilāṣe.3.
 nidarahī sarita siṁdhu sara bhārī, rūpa biṁdu jala hohī sukhārī.
 tinha kē hṛdaya sadanasukhadāyaka, basahu baṁdhu siya saha raghunāyaka.4.

On hearing the sage's words, imbued as they were with love, Śrī Rāma felt abashed and smiled within Himself. Vālmiki too smiled and spoke to Him again in words as sweet as though they were steeped in nectar: "Listen, Rāma: I tell You now the places where You should abide with Sītā and Lakṣmaṇa. The heart of those whose ears are like the ocean, constantly replenished with a number of lovely streams in the shape of Your stories but know no surfeit, shall be Your charming abode. Just as cātaka always longs to see the rain clouds, disdaining all big rivers, oceans and lakes and prefers only drops of rain clouds. Similarly those whose eyes are always laying for your beautiful vision disdain all worldly comforts and always lay for a glimpse of your beauty in their hearts there is a comfortable for you to live in along with Lakṣmaṇa and Sītā. (1—4)

दो०—जसु तुम्हार मानस बिमल हंसिनि जीहा जासु ।

मुक्ताहल गुन गन चुनइ राम बसहु हियँ तासु ॥ १२८ ॥

Do.: jasu tumhāra mānasa bimala haṁsini jīhā jāsu,
 mukatāhala guna gana cunai rāma basahu hiyaṁ tāsu.128.

"Nay, You should dwell in the heart of him whose swan-like tongue picks up pearls in the shape of Your virtues in the holy Mānasarovara lake of Your fame." (128)

चौ०—प्रभु प्रसाद सुचि सुभग सुबासा । सादर जासु लहइ नित नासा ॥
 तुम्हहि निबेदित भोजन करहीं । प्रभु प्रसाद पट भूषन धरहीं ॥ १ ॥
 सीस नवहिं सुर गुरु द्विज देखी । प्रीति सहित करि बिनय बिसेषी ॥
 कर नित करहिं राम पद पूजा । राम भरोस हृदयँ नहिं दूजा ॥ २ ॥
 चरन राम तीरथ चलि जाहीं । राम बसहु तिन्ह के मन माहीं ॥
 मंत्रराजु नित जपहिं तुम्हारा । पूजहिं तुम्हहि सहित परिवारा ॥ ३ ॥
 तरपन होम करहिं बिधि नाना । बिप्र जेवाँइ देहिं बहु दाना ॥
 तुम्ह तें अधिक गुरहि जियँ जानी । सकल भायँ सेवहिं सनमानी ॥ ४ ॥

Cau.: prabhu prasāda suci subhaga subāsā, sādara jāsu lahai nita nāsā.
 tumhahi nibedita bhojana karahī, prabhu prasāda paṭa bhūṣana dharahī.1.

sīsa navahī sura guru dvijadekhī, prīti sahita kari binaya biseṣī.
 kara nita karahī rāma padapūjā, rāma bharosa hṛdayā nahī dūjā.2.
 carana rāma tīratha cali jāhī, rāma basahu tinha ke mana māhī.
 mantrarāju nita japahī tumhārā, pūjahī tumhahi sahita parivārā.3.
 tarapana homa karahī bidhi nānā, bipra jevāi dehī bahu dānā.
 tumha tē adhika gurahi jiyā jānī, sakala bhāyā sevahī sanamānī.4.

“Abide, O Rāma, in the mind of those whose nose devoutly inhales everyday the fragrance of sacred and lovely offerings (in the shape of flowers, sandal-paste, etc.,) made to their Lord (Yourself), who eat only that which has been offered to You and put on clothes and ornaments first dedicated to You, whose heads bow down most submissively and lovingly at the sight of a god, preceptor or Brāhmaṇa, whose hands adore Śrī Rāma’s feet everyday, who cherish in their heart faith in Rāma and none else, and whose feet take them to holy places sacred to Rāma. Again those who are ever engaged in muttering the Rāma-Mantra (श्रीरामाय नमः), the king of all sacred formulas, and worship You alongwith Your associates; who offer water to the manes and pour oblations into the sacred fire in diverse ways, who feed the Brāhmaṇas and bestow liberal gifts on them and who look upon their preceptor as greater than Yourself and wait upon him with due honour and entire devotion—” (1—4)

दो०—सबु करि मागहिं एक फलु राम चरन रति होउ ।

तिन्ह के मन मंदिर बसहु सिय रघुनंदन दोउ ॥ १२९ ॥

Do.: sabu kari māgahī eka phalu rāma carana rati hou,
 tinha kē mana maṁdira basahu siya raghunāṁdana dou.129.

“And who having done all this ask only one boon as their reward: “Let me have devotion to Śrī Rāma’s feet!”—enthroned Yourself in the temple of their heart, both Sītā and the Delighter of Raghus (Yourself). (129)

चौ०—काम कोह मद मान न मोहा । लोभ न छोभ न राग न द्रोहा ॥

जिन्ह के कपट दंभ नहिं माया । तिन्ह के हृदय बसहु रघुराया ॥ १ ॥

सब के प्रिय सब के हितकारी । दुख सुख सरिस प्रसंसा गारी ॥

कहहिं सत्य प्रिय बचन बिचारी । जागत सोवत सरन तुम्हारी ॥ २ ॥

तुम्हहि छाड़ि गति दूसरि नाहीं । राम बसहु तिन्ह के मन माहीं ॥

जननी सम जानहिं परनारी । धनु पराव बिष तें बिष भारी ॥ ३ ॥

जे हरषहिं पर संपति देखी । दुखित होहिं पर बिपति बिसेषी ॥

जिन्हहि राम तुम्ह प्रानपिआरे । तिन्ह के मन सुभ सदन तुम्हारे ॥ ४ ॥

Cau.: kāma koha mada māna na mohā, lobha na chobha na rāga na drohā.
 jinha kē kapaṭa dambha nahī māyā, tinha kē hṛdaya basahu raghurāyā.1.
 saba ke priya saba ke hitakārī, dukha sukha sarisa prasamsā gārī.
 kahahī satya priya bacana bicārī, jāgata sovata sarana tumhārī.2.
 tumhahi chārī gati dūsari nāhī, rāma basahu tinha ke mana māhī.
 janani sama jānahī paranārī, dhanu parāva biṣa tē biṣa bhārī.3.
 je haraṣahī para sampati dekhī, dukhita hohī para bipati biseṣī.
 jinhahi rāma tumha prānapiāre, tinha ke mana subha sadana tumhāre.4.

“Those who have no lust, anger, arrogance, pride or infatuation, are without greed, excitement, attraction or aversion and who are free from fraud, hypocrisy and deceit—it is in their heart that You should abide, O Chief of Raghus. Again, those who are beloved of all and friendly to all, to whom joy and sorrow, applause and abuse are alike and who scrupulously utter truthful and polite words, nay, who are resigned to You whether awake or asleep and who have no support other than Yourself—it is in their mind, O Rāma, that You should dwell. Again, those who look upon another’s wife as their own mother and to whom another’s wealth is the deadliest of all poisons, who rejoice to see others’ prosperity and are particularly grieved to see another’s distress, and to whom, O Rāma, You are dear as their own life—their minds are Your blessed abodes.” (1—4)

दो०—स्वामि सखा पितु मातु गुर जिन्ह के सब तुम्ह तात ।

मन मंदिर तिन्ह कें बसहु सीय सहित दोउ भ्रात ॥ १३० ॥

Do.: **svāmi sakhā pitu mātu gura jinha ke saba tumha tāta, mana maṁdira tinha kē basahu sīya sahita dou bhrāta.130.**

“Nay, those to whom, my dear, You are at once master and companion, father and mother, preceptor and everything else—it is in the temple of their mind that Sitā and You two brothers should reside.” (130)

चौ०—अवगुन तजि सब के गुन गहहीं । बिप्र धेनु हित संकट सहहीं ॥
नीति निपुन जिन्ह कइ जग लीका । घर तुम्हार तिन्ह कर मनु नीका ॥ १ ॥
गुन तुम्हार समुझइ निज दोसा । जेहि सब भाँति तुम्हार भरोसा ॥
राम भगत प्रिय लागहिं जेही । तेहि उर बसहु सहित बैदेही ॥ २ ॥
जाति पाँति धनु धरमु बड़ाई । प्रिय परिवार सदन सुखदाई ॥
सब तजि तुम्हहि रहइ उर लाई । तेहि के हृदयँ रहहु रघुराई ॥ ३ ॥
सरगु नरकु अपबरगु समाना । जहँ तहँ देख धरें धनु बाना ॥
करम बचन मन राउर चेरा । राम करहु तेहि कें उर डेरा ॥ ४ ॥

Cau.: **avaguna taji saba ke guna gahahī, bipra dhenu hita saṁkaṭa sahaṁī. nīti nipuna jinha kai jaga līkā, ghara tumhāra tinha kara manu nīkā.1. guna tumhāra samujhai nija dosā, jehi saba bhāṭi tumhāra bharosā. rāma bhagata priya lāgahī jehī, tehi ura basahu sahita baidehī.2. jāti pāṭi dhanu dharamu baRāī, priya parivāra sadana sukhadāī. saba taji tumhahi rahai ura lāī, tehi ke hṛdayā rahahu raghurāī.3. saragu naraku apabaragu samānā, jahā tahā dekha dharē dhanu bānā. karama bacana mana rāura cerā, rāma karahu tehi kē ura ḍerā.4.**

“Those who overlook others’ faults and pick out their virtues and endure hardships for the sake of the Brāhmaṇas and cows, nay, who have established their reputation in the world as well-versed in the laws of propriety—their mind is Your excellent abode. Again, he who attributes his virtues to You and holds himself responsible for his faults, nay, who entirely depends on You and loves Śrī Rāma’s (Your) devotees—it is in his heart that You should stay alongwith Videha’s Daughter (Sitā). He who, renouncing his caste and kinsmen, wealth, faith and glory, his near and dear ones, his happy home and everything

else, cherishes You in his bosom—in his heart You should take up Your residence, O Lord of Raghus. Again, he to whom heaven and hell and even freedom from birth and death are the same inasmuch as he beholds You armed with a bow and arrow here, there and everywhere, and who is Your servant in thought, word and deed—make his heart, O Rāma, Your permanent abode.” (1—4)

दो०—जाहि न चाहिअ कबहुँ कछु तुम्ह सन सहज सनेहु ।

बसहु निरंतर तासु मन सो राउर निज गेहु ॥ १३१ ॥

Do.: **jāhi na cāhia kabahū kachu tumha sana sahaja sanehu,
basahu niraṁtara tāsū mana so rāura nija gehu.131.**

“Lastly, he who never wants anything and bears natural affinity to You—incessantly dwell in his mind; for that is Your own home.” (131)

चौ०—एहि बिधि मुनिबर भवन देखाए । बचन सप्रेम राम मन भाए ॥

कह मुनि सुनहु भानुकुलनायक । आश्रम कहउँ समय सुखदायक ॥ १ ॥

चित्रकूट गिरि करहु निवासू । तहँ तुम्हार सब भाँति सुपासू ॥

सैलु सुहावन कानन चारू । करि केहरि मृग बिहग बिहारू ॥ २ ॥

नदी पुनीत पुरान बखानी । अत्रिप्रिया निज तपबल आनी ॥

सुरसरि धार नाउँ मंदाकिनि । जो सब पातक पोतक डाकिनि ॥ ३ ॥

अत्रि आदि मुनिबर बहु बसहीं । करहिं जोग जप तप तन कसहीं ॥

चलहु सफल श्रम सब कर करहु । राम देहु गौरव गिरिबरहु ॥ ४ ॥

Cau.: **ehi bidhi munibara bhavana dekhāe, bacana saprema rāma mana bhāe.**

kaha muni sunahu bhānukulanāyaka, āśrama kahaū samaya sukhadāyaka.1.

citrakūṭa giri karahu nivāsū, tahā tumhāra saba bhāti supāsū.

sailu suhāvana kānana cārū, kari kehari mṛga bihaga bihārū.2.

nadī punīta purāna bakhānī, atri priyā nija tapabala ānī.

surasari dhāra nāū maṁdākinī, jo saba pātaka potaka ḍākinī.3.

atri ādi munibara bahu basahī, karahī joga japa tapa tana kasahī.

calahu saphala śrama saba kara karahū, rāma dehu gaurava giribarahū.4.

The eminent sage (Vālmīki) thus showed Him many a dwelling place and his loving words gladdened Śrī Rāma’s soul. “Listen, O Lord of the solar race,” the sage continued, “I now tell You a retreat that will be delightful in the existing circumstances. Take up Your abode on the Citrakūṭa hill: there You will have all facilities. Charming is the hill and lovely the forest, which is the haunt of elephants, lions and deer as well as of birds. It has a holy river glorified in the Purāṇas, which was brought by the sage Atri’s wife by dint of her penance. It is a side stream of the Gaṅgā and is known by the name of Mandākinī—which is quick to destroy sins even as a witch strangles infants. Many great sages like Atri dwell there practising Yoga and muttering sacred formulas and wasting their bodies with penance. Wend Your way thither, Rāma, and reward the labours of all, conferring dignity on this great mountain as well.” (1—4)

दो०—चित्रकूट महिमा अमित कही महामुनि गाइ ।

आइ नहाए सरित बर सिय समेत दोउ भाइ ॥ १३२ ॥

Do.: citrakūṭa mahimā amita kahī mahāmuni gāi,
āi nahāe sarita bara siya sameta dou bhāi.132.

The great sage Vālmiki then described at length the infinite glory of Citrakūṭa and the two brothers proceeded with Sītā and bathed in the sacred stream. (132)

चौ०—रघुबर कहेउ लखन भल घाटू। करहु कतहुँ अब ठाहर ठाटू॥
लखन दीख पय उतर करारा। चहुँ दिसि फिरेउ धनुष जिमि नारा॥ १॥
नदी पनच सर सम दम दाना। सकल कलुष कलि साउज नाना॥
चित्रकूट जनु अचल अहेरी। चुकइ न घात मार मुठभेरी॥ २॥
अस कहि लखन ठाउँ देखरावा। थलु बिलोकि रघुबर सुखु पावा॥
रमेउ राम मनु देवन्ह जाना। चले सहित सुर थपति प्रधाना॥ ३॥
कोल किरात बेष सब आए। रचे परन तृन सदन सुहाए॥
बरनि न जाहिं मंजु दुइ साला। एक ललित लघु एक बिसाला॥ ४॥

Cau.: raghubara kaheu lakhana bhala ghāṭū, karahu katahū aba ṭhāhara ṭhāṭū.
lakhana dikha paya utara karārā, cahū disi phireu dhanuṣa jimi nārā.1.
nadī panaca sara sama dama dānā, sakala kaluṣa kali sāuja nānā.
citrakūṭa janu acala aherī, cukai na ghāta mārā muṭhabherī.2.
asa kahi lakhana ṭhāū dekharāvā, thalu biloki raghubara sukhu pāvā.
rameu rāma manu devanha jānā, cale sahita sura thapati pradhānā.3.
kola kirāta beṣa saba āe, race parana ṭṛna sadana suhāe.
barani na jāhī maṁju dui sālā, eka lalita laghu eka bisālā.4.

Śrī Rāma (the Chief of Raghu's line) said, "Lakṣmaṇa, here is a good descent into the river; now make arrangements for our stay somewhere." Lakṣmaṇa presently surveyed the north bank of the Payaswinī river and said, "Lo! a rivulet bends round this bank like a bow with the river itself for its string, control of the mind and senses and charity for its arrows, and all the sins of the Kali age for its many quarries. Armed with this bow Mount Citrakūṭa looks like an immovable huntsman who takes unerring aim and makes a frontal attack." With these words Lakṣmaṇa showed the spot and Śrī Rāma was delighted to see the site. When the gods learnt that the site had captivated Śrī Rāma's mind, they proceeded to Citrakūṭa with Viśvakarmā, the chief of heavenly architects. They all came in the guise of Kolas and Bhīlas and put up beautiful dwellings of leaves and grass. They made a pair of huts which were lovely beyond words, the one a fine little cottage and the other larger in size. (1—4)

दो०—लखन जानकी सहित प्रभु राजत रुचिर निकेत।

सोह मदन मुनि बेष जनु रति रितुराज समेत॥ १३३॥

Do.: lakhana jānakī sahita prabhu rājata rucira niketa,
soha madanu muni beṣa janu rati riturāja sameta.133.

Adorning the beautiful cottage with Lakṣmaṇa and Janaka's Daughter (Sītā) the Lord looked as charming as the god of love accompanied by his consort, Rati, and the deity presiding over Spring (the king of seasons) all attired as hermits. (133)

[PAUSE 17 FOR A THIRTY-DAY RECITATION]

चौ०—अमर नाग किन्नर दिसिपाला । चित्रकूट आए तेहि काला ॥
 राम प्रनामु कीन्ह सब काहू । मुदित देव लहि लोचन लाहू ॥ १ ॥
 बरषि सुमन कह देव समाजू । नाथ सनाथ भए हम आजू ॥
 करि बिनती दुख दुसह सुनाए । हरषित निज निज सदन सिधाए ॥ २ ॥
 चित्रकूट रघुनंदनु छाए । समाचार सुनि सुनि मुनि आए ॥
 आवत देखि मुदित मुनिबृन्दा । कीन्ह दंडवत रघुकुल चंदा ॥ ३ ॥
 मुनि रघुबरहि लाइ उर लेहीं । सुफल होन हित आसिष देहीं ॥
 सिय सौमित्रि राम छबि देखहिं । साधन सकल सफल करि लेखहिं ॥ ४ ॥

Cau.: amara nāga kiṁnara disipālā, citrakūṭa āe tehi kālā.
 rāma pranāmu kīnha saba kāhū, mudita deva lahi locana lāhū.1.
 baraṣi sumana kaha deva samājū, nātha sanātha bhae hama ājū.
 kari binatī dukha dusaha sunāe, haraṣita nija nija sadana sidhāe.2.
 citrakūṭa raghunāṁdanu chāe, samācāra suni suni muni āe.
 āvata dekhi mudita munibṛṁdā, kīnha daṁḍavata raghukula cāṁdā.3.
 muni raghubarahi lāi ura lehī, suphala hona hita āsiṣa dehī.
 siya saumitri rāma chabi dekhahī, sādhanā sakala saphala kari lekhaḥī.4.

Gods, Nāgas, Kinnaras and the guardians of the eight quarters flocked to Citrakūṭa on that occasion. Śrī Rāma made obeisance to them all and the gods were glad to obtain the reward of their eyes. Raining flowers the heavenly host exclaimed, "Lord, we feel secure today!" With great supplication they described their terrible woes, and returned joyfully to their several abodes. Hermits streamed in as they heard the news that Śrī Rāma (the Delighter of Raghus) had taken up His abode at Citrakūṭa. The moon of the solar race fell prostrate when He saw the holy company coming with a cheerful countenance. The hermits pressed Śrī Rāma (the Chief of Raghu's line) to their bosom and invoked their blessings on Him just in order to see them come true. As they gazed on the beauty of Sītā, Lakṣmaṇa (Sumitrā's son) and Rāma, they accounted all their spiritual practices fully rewarded. (1—4)

दो०—जथाजोग सनमानि प्रभु बिदा किए मुनिबृन्दा ।
 करहिं जोग जप जाग तप निज आश्रमन्हि सुछंद ॥ १३४ ॥

Do.: jathājoga sanamāni prabhu bidā kie munibṛṁda,
 karahī joga japa jāga tapa nija āśramanhi suchaṁda.134.

After paying them due honours the Lord dismissed the holy throng and they practised Yoga (contemplation), Japa (muttering of prayers) and austerities and performed sacrifices unmolested in their own retreats. (134)

चौ०—यह सुधि कोल किरातन्ह पाई । हरषे जनु नव निधि घर आई ॥
 कंद मूल फल भरि भरि दोना । चले रंक जनु लूटन सोना ॥ १ ॥
 तिन्ह महुं जिन्ह देखे दोउ भ्राता । अपर तिन्हहि पूछहिं मगु जाता ॥
 कहत सुनत रघुबीर निकाई । आइ सबन्हि देखे रघुराई ॥ २ ॥

करहिं जोहारु भेंट धरि आगे । प्रभुहि बिलोकहिं अति अनुरागे ॥
चित्र लिखे जनु जहँ तहँ ठाढ़े । पुलक सरीर नयन जल बाढ़े ॥ ३ ॥
राम सनेह मगन सब जाने । कहि प्रिय बचन सकल सनमाने ॥
प्रभुहि जोहारि बहोरि बहोरि । बचन बिनीत कहहिं कर जोरी ॥ ४ ॥

Cau.: yaha sudhi kola kirātanha pāi, haraṣe janu nava nidhi ghara āi.
kaṁḍa mūla phala bhari bhari donā, cale raṁka janu lūṭana sonā.1.
tinha mahā jinha dekhe dou bhrātā, apara tinahi pūchahi magu jātā.
kahata sunata raghubīra nikāi, āi sabanhi dekhe raghurāi.2.
karahi johāru bhēṭa dhari āge, prabhuhi bilokahi ati anurāge.
citra likhe janu jahā tahā ṭhārhe, pulaka sarīra nayana jala bārhe.3.
rāma saneha magana saba jāne, kahi priya bacana sakala sanamāne.
prabhuhi johāri bahori bahori, bacana binīta kahahi kara jori.4.

When the Kolas and Bhilas got this news, they felt as delighted as though the nine heavenly treasures of Kubera had found their way to their own house. With cups of leaves full of bulbs, roots and fruits they sallied forth as paupers to gather gold as spoils. Such of them as had already seen the two brothers were questioned about them by others who proceeded along the same road. Describing and hearing of Śrī Rāma's beauty they all came and beheld the Lord of Raghus. Placing their offerings before the Lord they greeted Him and regarded Him with deep affection. They stood here and there as so many painted figures, thrilling all over and with tears streaming from their eyes. Śrī Rāma perceived that they were all overwhelmed with emotion and addressing kind words to them treated them all with honour; while they in their turn greeted the Lord again and again and with joined palms spoke to Him in polite terms:— (1—4)

दो०—अब हम नाथ सनाथ सब भए देखि प्रभु पाय ।

भाग हमारें आगमनु राउर कोसलराय ॥ १३५ ॥

Do.: aba hama nātha sanātha saba bhae dekhi prabhu pāya,
bhāga hamārē āgamanu rāura kosalarāya.135.

“Having seen Your feet, O Lord, we all feel secure now. Our good-luck is responsible for Your visit to this place, O Lord of Ayodhyā.” (135)

चौ०—धन्य भूमि बन पंथ पहारा । जहँ जहँ नाथ पाउ तुम्ह धारा ॥
धन्य बिहग मृग काननचारी । सफल जनम भए तुम्हहि निहारी ॥ १ ॥
हम सब धन्य सहित परिवारा । दीख दरसु भरि नयन तुम्हारा ॥
कीन्ह बासु भल ठाउँ बिचारी । इहाँ सकल रितु रहब सुखारी ॥ २ ॥
हम सब भाँति करब सेवकाई । करि केहरि अहि बाघ बराई ॥
बन बेहड़ गिरि कंदर खोहा । सब हमार प्रभु पग पग जोहा ॥ ३ ॥
तहँ तहँ तुम्हहि अहेर खेलाउब । सर निरझर जलठाउँ देखाउब ॥
हम सेवक परिवार समेता । नाथ न सकुचब आयसु देता ॥ ४ ॥

Cau.: dhanya bhūmi bana paṁtha pahārā, jahā jahā nātha pāu tumha dhārā.
dhanya bihaga mrga kānanacārī, saphala janama bhae tumhahi nihārī.1.

hama saba dhanya sahita parivārā, dīkha darasu bhari nayana tumhārā.
 kīnha bāsu bhala ṭhāũ bicārī, ihā sakala ritu rahaba sukhārī.2.
 hama saba bhāti karabasevakāi, kari kehari ahi bāgha barāi.
 bana behaRa giri kaṁdara khohā, saba hamāra prabhu paga paga johā.3.
 tahā tahā tumhahi aherakhelāuba, sara nirajhara jalaṭhāũ dekhāuba.
 hama sevaka parivāra sametā, nātha na sakucaba āyasu detā.4.

“Blessed is the land, forest, path and hill where You have planted Your foot, my Lord. Fortunate are the birds and beasts of the forest, whose life has been crowned by Your sight. And lucky are we all along with our family in that we have been able to feast our eyes on Your beauty. You have chosen an excellent spot whereon to take up Your abode; You will be comfortable here during all the seasons. We will render all sorts of services to You keeping away elephants and lions, serpents and tigers. The dreary forest, hills, caves and ravines have all been explored by us foot by foot, O Lord. We will take You for hunting to the different haunts of game and will show You lakes and springs and other reservoirs of water. We and our people are Your servants; therefore, do not hesitate to command us, O Lord.” (1—4)

दो०—बेद बचन मुनि मन अगम ते प्रभु करुना ऐन ।

बचन किरातन्ह के सुनत जिमि पितु बालक बैन ॥ १३६ ॥

Do.: **beda bacana muni mana agama te prabhu karunā aina,
 bacana kirātanha ke sunata jimi pitu bālaka baina.136.**

The same gracious Lord whom Vedic texts fail to describe and the mind of hermits cannot reach, listened to the words of the Bhilas even as a father listens to the words of his children. (136)

चौ०—रामहि केवल प्रेमु पिआरा । जानि लेउ जो जाननिहारा ॥

राम सकल बनचर तब तोषे । कहि मृदु बचन प्रेम परिपोषे ॥ १ ॥

बिदा किए सिर नाइ सिधाए । प्रभु गुन कहत सुनत घर आए ॥

एहि बिधि सिय समेत दोउ भाई । बसहिं बिपिन सुर मुनि सुखदाई ॥ २ ॥

जब तें आइ रहे रघुनायकु । तब तें भयउ बन मंगलदायकु ॥

फूलहिं फलहिं बिटप बिधि नाना । मंजु बलित बर बेलि बिताना ॥ ३ ॥

सुरतरु सरिस सुभायँ सुहाए । मनहुँ बिबुध बन परिहरि आए ॥

गुंज मंजुतर मधुकर श्रेनी । त्रिबिध बयारि बहइ सुख देनी ॥ ४ ॥

Cau.: **rāmahi kevala premu piārā, jāni leu jo jānanihārā.
 rāma sakala banacara taba toṣe, kahi mṛdu bacana prema paripoṣe.1.
 bidā kie sira nāi sidhāe, prabhu guna kahata sunata ghara āe.
 ehi bidhi siya sameta dou bhāi, basahī bipina sura muni sukhadāi.2.
 jaba tē āi rahe raghunāyaku, taba tē bhayau banu maṁgaladāyaku.
 phūlahī phalahī biṭapa bidhi nānā, maṁju balita bara beli bitānā.3.
 surataru sarisa subhāyā suhāe, manahū bibudha bana parihari āe.
 guṁja maṁjutara madhukara śrenī, tribidha bayāri bahai sukha denī.4.**

Love alone attracts Śrī Rāma; let those who are curious take note of it. Śrī Rāma

then gratified all the foresters by addressing to them gentle words sweetened by love. Dismissed by Him they bowed their head to Him and departed; and discussing the virtues of the Lord they returned to their respective homes. In this way Sitā and the two brothers lived in the forest, delighting the gods and hermits. Ever since the Lord of Raghus came and took up His abode there the forest became a fountain of blessings. Trees of various kinds blossomed and bore fruit and lovely creepers that coiled about them formed an excellent canopy. They were all naturally beautiful like the trees of heaven; it seemed as if the latter had abandoned the celestial groves and migrated to that spot. Strings of bees made an exceedingly sweet humming sound and a delightful breeze breathed soft, cool and fragrant. (1—4)

दो०—नीलकंठ कलकंठ सुक चातक चक्र चकोर ।

भाँति भाँति बोलहिं बिहग श्रवन सुखद चित चोर ॥ १३७ ॥

Do.: nīlakamṭha kalakamṭha suka cātaka cakka cakora,
bhāti bhāti bolahī bihaga śravana sukhada cita cora.137.

The blue jay, cuckoos, parrots, Cātakas, Cakravākas, Cakorās and other birds delighted the ear and ravished the soul with their varied notes. (137)

चौ०—करि केहरि कपि कोल कुरंगा । बिगतबैर बिचरहिं सब संग ॥
फिरत अहेर राम छबि देखी । होहिं मुदित मृगबृन्द बिसेषी ॥ १ ॥
बिबुध बिपिन जहँ लगि जग माहीं । देखि राम बन सकल सिहाहीं ॥
सुरसरि सरसइ दिनकर कन्या । मेकलसुता गोदावरि धन्या ॥ २ ॥
सब सर सिंधु नदी नद नाना । मंदाकिनि कर करहिं बखाना ॥
उदय अस्त गिरि अरु कैलासू । मंदर मेरु सकल सुरबासू ॥ ३ ॥
सैल हिमाचल आदिक जेते । चित्रकूट जसु गावहिं तेते ॥
बिंधि मुदित मन सुखु न समाई । श्रम बिनु बिपुल बड़ाई पाई ॥ ४ ॥

Cau.: kari kehari kapi kola kurāṅgā, bigatabaira bicarahī saba saṅgā.
phirata ahera rāma chabi dekhi, hohī mudita mṛgabṛṇḍa biseṣī.1.
bibudha bipina jahā lagi jaga māhī, dekhi rāma banu sakala sihāhī.
surasari sarasai dinakara kanyā, mekalasutā godāvari dhanyā.2.
saba sara siṁdhu nadī nada nānā, maṇḍākini kara karahī bakhānā.
udaya asta giri aru kailāsū, maṇḍara meru sakala surabāsū.3.
saila himācala ādika jete, citrakūṭa jasu gāvahī tete.
biṁdhi mudita mana sukhu na samāi, śrama binu bipula baRāi pāi.4.

Elephants, lions, monkeys, boars and deer, all sported together, free from enmity. Herds of deer were enraptured when they beheld the beauty of Śrī Rāma roaming about in search of prey. All the forests of gods existing in the universe were filled with envy at the sight of Śrī Rāma's forest. The heavenly river (Gaṅgā), Saraswatī, the Sun-born Yamunā, Narmadā (the daughter of Mount Mekala), the blessed Godāvarī and the various other lakes, seas, streams and rivers, all extolled the Mandākinī. The eastern and western hills (from and behind which the sun is believed to emerge and disappear every morning and evening), Mounts Kailāsa (the abode of Lord Śiva), Mandara, Meru, all abodes of gods, and mountains like the Himalayas, all sang praises of Citrakūṭa. Glad was the deity presiding

over the Vindhya range*, whose delight was more than his heart could contain, to think that he had won such great renown without much exertion. (1—4)

दो०—चित्रकूट के बिहग मृग बेलि बिटप तृन जाति ।

पुन्य पुंज सब धन्य अस कहहिं देव दिन राति ॥ १३८ ॥

Do.: citrakūṭa ke bihaga mṛga beli biṭapa tṛna jāti,
punya puñja saba dhanya asa kahahī deva dina rāti.138.

“Blessed and full of merit are all the birds and deer, creepers, trees and the various species of herbage of Citrakūṭa,” so declare the gods day and night. (138)

चौ०—नयनवंत रघुबरहि बिलोकी । पाइ जनम फल होहिं बिसोकी ॥

परसि चरन रज अचर सुखारी । भए परम पद के अधिकारी ॥ १ ॥

सो बनु सैलु सुभायँ सुहावन । मंगलमय अति पावन पावन ॥

महिमा कहिअ कवनि बिधि तासू । सुखसागर जहँ कीन्ह निवासू ॥ २ ॥

पय पयोधि तजि अवध बिहाई । जहँ सिय लखनु रामु रहे आई ॥

कहि न सकहिं सुषमा जसि कानन । जौं सत सहस होहिं सहसानन ॥ ३ ॥

सो मैं बरनि कहाँ बिधि केहीं । डाबर कमठ कि मंदर लेहीं ॥

सेवहिं लखनु करम मन बानी । जाइ न सीलु सनेहु बखानी ॥ ४ ॥

Cau.: nayanavaṁta raghubarahi bilokī, pāi janama phala hohī bisokī.
parasi carana raja acara sukhārī, bhae parama pada ke adhikārī.1.
so banu sailu subhāyā suhāvana, maṁgalamaya ati pāvana pāvana.
mahimā kahia kavani bidhi tāsū, sukhāsāgara jahā kīnha nivāsū.2.
paya payodhi taji avadha bihāī, jahā siya lakhanu rāmu rahe āī.
kahi na sakahī suṣamā jasi kānana, jāū sata sahasa hohī sahasānana.3.
so maī barani kahaū bidhi kehī, ḍābara kamaṭha ki maṁdara lehī.
sevahī lakhanu karama mana bānī, jāī na silu sanehu bakhānī.4.

Having beheld the Chief of Raghu's line those who had eyes, attained the end of their life and were rid of sorrow; whereas inanimate objects rejoiced at the touch of the very dust of His feet and became eligible for attaining the highest state (blessedness). The forest and hill where that Ocean of Bliss (Śrī Rāma) took up His abode were naturally lovely; auspicious and the holiest of the holy; how could it be possible to glorify them? The exquisite beauty of the forest where Sītā, Lakṣmaṇa and Śrī Rāma came and settled, taking leave of the ocean of milk and bidding adieu to Ayodhyā, could not be described even by a hundred thousand Śeṣas (each with a thousand pairs of tongues). How, then, can I describe it at some length any more than a tortoise living in a puddle can lift Mount Mandara? Lakṣmaṇa waited upon Śrī Rāma in thought, word and deed with an amiability and devotion more than one could tell. (1—4)

दो०—छिनु छिनु लखि सिय राम पद जानि आपु पर नेहु ।

करत न सपनेहुँ लखनु चितु बंधु मातु पितु गेहु ॥ १३९ ॥

* Citrakūṭa being a peak of the Vindhya mountains, the glory of the former is naturally shared by the latter. It is on this account that joyfulness is attributed to the range itself.

**Do.: chinu chinu lakhi siya rāma pada jāni āpu para nehu,
karata na sapanehūlakhanu citu baṁdhu mātu pitu gehu.139.**

Gazing on the feet of Sītā and Rāma every moment and conscious of their love for him, Lakṣmaṇa never recalled even in a dream his younger brother (Śatrughna), father, mother or even his home. (139)

चौ०—राम संग सिय रहति सुखारी। पुर परिजन गृह सुरति बिसारी॥
छिनु छिनु पिय बिधु बदन नु निहारी। प्रमुदित मनहुँ चकोरकुमारी॥ १॥
नाह नेहु नित बढ़त बिलोकी। हरषित रहति दिवस जिमि कोकी॥
सिय मनु राम चरन अनुरागा। अवध सहस सम बन प्रिय लागा॥ २॥
परनकुटी प्रिय प्रियतम संग। प्रिय परिवारु कुरंग बिहंगा॥
सासु ससुर सम मुनितिय मुनिबर। असनु अमिअ सम कंद मूल फर॥ ३॥
नाथ साथ साँथरी सुहाई। मयन सयन सय सम सुखदाई॥
लोकप होहिं बिलोक्त जासू। तेहि कि मोहि सक बिषय बिलासू॥ ४॥

**Cau.: rāma saṁga siya rahati sukhārī, pura parijana gr̥ha surati bisārī.
chinu chinu piya bidhu badanu nihārī, pramudita manahū cakorakumārī.1.
nāha nehu nita baRhata bilokī, haraṣita rahati divasa jimi kokī.
siya manu rāma carana anurāgā, avadha sahasa sama banu priya lāgā.2.
paranakuṭī priya priyatama saṁgā, priya parivāru kuraṁga bihaṁgā.
sāsu sasura sama munitiya munibara, asanu amia sama kaṁda mūla phara.3.
nātha sātha sātharī suhāī, mayana sayana saya sama sukhadāī.
lokapa hohī bilokata jāśū, tehi ki mohi saka biṣaya bilāsū.4.**

In Śrī Rāma's company Sītā lived a happy life, forgetting Her town (Ayodhyā), family and home. Ever watching the moonlike face of Her beloved lord She was extremely glad like the young of a Cakora bird. Finding Her lord's affection grow from day to day She remained happy as a Cakravāka bird during the day. Her mind was so enamoured of Śrī Rāma's feet that the forest appeared to Her as dear as a thousand Ayodhyās. Dear was the hut of leaves in the company of Her most beloved lord, while fawns and birds constituted Her beloved family. The holy hermits appeared to Her as Her own father-in-law and their spouses as Her mother-in-law; while Her diet consisting of bulbs, roots and fruits tasted like ambrosia. Shared with Her spouse even the lovely litter of leaves delighted Her as hundreds of Cupid's own beds. Can the charm of sensuous enjoyments ever enchant Her whose very look confers the sovereignty of a sphere. (1—4)

**दो०—सुमिरत रामहि तजहिं जन तृन सम बिषय बिलासु।
रामप्रिया जग जननि सिय कछु न आचरजु तासु॥ १४०॥**

**Do.: sumirata rāmahi tajahī jana tṛna sama biṣaya bilāsu,
rāmapriyā jaga janani siya kachu na ācaraju tāsu.140.**

Fixing their thoughts on Śrī Rāma, His devotees spurn the pleasures of sense as worth no more than a piece of straw. It is no wonder, then, in the case of Sītā, Śrī Rāma's beloved Consort and the Mother of the universe. (140)

चौ०—सीय लखन जेहि बिधि सुखु लहहीं । सोइ रघुनाथ करहिं सोइ कहहीं ॥
 कहहिं पुरातन कथा कहानी । सुनिहिं लखनु सिय अति सुखु मानी ॥ १ ॥
 जब जब रामु अवध सुधि करहीं । तब तब बारि बिलोचन भरहीं ॥
 सुमिरि मातु पितु परिजन भाई । भरत सनेहु सीलु सेवकाई ॥ २ ॥
 कृपासिंधु प्रभु होहिं दुखारी । धीरजु धरहिं कुसमउ बिचारी ॥
 लखि सिय लखनु बिकल होइ जाहीं । जिमि पुरुषहि अनुसर परिछाहीं ॥ ३ ॥
 प्रिया बंधु गति लखि रघुनंदनु । धीर कृपाल भगत उर चंदनु ॥
 लगे कहन कछु कथा पुनीता । सुनि सुखु लहहिं लखनु अरु सीता ॥ ४ ॥

Cau.: sīya lakhana jehi bidhi sukhu lahañ, soi raghunātha karahñ soi kahahñ.
 kahahñ purātana kathā kahāñī, sunahñ lakhanu siya ati sukhu māñī.1.
 jaba jaba rāmu avadha sudhi karahñ, taba taba bāri bilocana bharahñ.
 sumiri mātu pitu parijana bhāi, bharata sanehu sīlu sevakāi.2.
 kṛpāsīndhu prabhu hohñ dukhārī, dhīraju dharahñ kusamau bicārī.
 lakhi siya lakhanu bikala hoi jāhñ, jimi puruṣahi anusara parichāhñ.3.
 priyā bañdhu gati lakhi raghunāñdanu, dhīra kṛpāla bhagata ura cāñdanu.
 lage kahana kachu kathā punītā, suni sukhu lahañ lakhanu aru sītā.4.

The Lord of Raghus would do and say only that which would please Sītā and Lakṣmaṇa. He would narrate old legends and stories, to which Lakṣmaṇa and Sītā would listen with great delight. Every time Śrī Rāma thought of Ayodhyā His eyes filled with tears. The gracious Lord became sad when He recalled His father and mother, His family and brothers and particularly the affection, amiability and devotion of Bharata; but He recovered Himself when He realized that the time was unpropitious. Perceiving this, Sītā and Lakṣmaṇa felt distressed even as the shadow of a man behaves just like him. When He saw the condition of His beloved Consort and His brother (Lakṣmaṇa), the self-possessed and compassionate Rāma, the Delighter of Raghus and the Soother of His devotees heart, began to narrate some sacred legends, hearing which Lakṣmaṇa and Sītā felt relieved. (1—4)

दो०—रामु लखन सीता सहित सोहत परन निकेत ।

जिमि बासव बस अमरपुर सची जयंत समेत ॥ १४१ ॥

Do.: rāmu lakhana sītā sahita sohata parana niketa,
 jimi bāsava basa amarapura sacī jayañta sameta.141.

Accompanied by Lakṣmaṇa and Sītā Śrī Rāma shone in His hut of leaves even as Indra who dwells in Amarāvati with his spouse, Śacī, and his son, Jayanta. (141)

चौ०—जोगवहिं प्रभु सिय लखनहिं कैसैं । पलक बिलोचन गोलक जैसैं ॥
 सेवहिं लखनु सीय रघुबीरहि । जिमि अबिबेकी पुरुष सरीरहि ॥ १ ॥
 एहि बिधि प्रभु बन बसहिं सुखारी । खग मृग सुर तापस हितकारी ॥
 कहेउँ राम बन गवनु सुहावा । सुनहु सुमंत्र अवध जिमि आवा ॥ २ ॥
 फिरेउ निषादु प्रभुहि पहुँचाई । सचिव सहित रथ देखेसि आई ॥
 मंत्री बिकल बिलोकि निषादू । कहि न जाइ जस भयउ बिषादू ॥ ३ ॥

राम राम सिय लखन पुकारी । परेउ धरनितल ब्याकुल भारी ॥
देखि देखिन दिसि हय हिहिनाहीं । जनु बिनु पंख बिहग अकुलाहीं ॥ ४ ॥

Cau.: jogavahī prabhu siya lakhanahī kaisē, palaka bilocana golaka jaisē.
sevahī lakhanu sīya raghubīrahi, jimi abibekī puruṣa sarīrahi.1.
ehi bidhi prabhu bana basahī sukhārī, khaga mṛga sura tāpasa hitakārī.
kaheū rāma bana gavanusuhāvā, sunahu sumantra avadha jimi āvā.2.
phireu niṣādu prabhuhi pahūcāi, saciva sahita ratha dekhesi āi.
mantrī bikala biloki niṣādū, kahi na jāi jasa bhayau biṣādū.3.
rāma rāma siya lakhana pukārī, pareu dharanitala byākula bhārī.
dekhi dakhina disi haya hihināhī, janu binu pamkha bihaga akulāhī.4.

The Lord looked after Sītā and Lakṣmaṇa in the same way as the eyelids protect the eyeballs; while Lakṣmaṇa in his turn waited upon Sītā and Śrī Rāma (the Hero of Raghu's race) just as a fool (who identifies himself with his body) tends his own body. In this way the Lord, who was as friendly to birds and fawns as to gods and ascetics, lived happily in the forest. Thus have I told the delightful story of Śrī Rāma's journey to the woods; now hear how Sumantra reached Ayodhyā. When the Niṣāda chief returned after escorting the Lord, he saw the minister (Sumantra) with the chariot. The minister was distressed to see the Niṣāda chief; words fail to describe the agony which he felt at the moment. Crying out "Rāma, Rāma, Sītā, Lakṣmaṇa" he (Sumantra) dropped on the ground utterly helpless; while the horses kept looking on to the south and neighed. They were as restless as birds shorn of their wings. (1—4)

दो०—नहिं तृन चरहिं न पिअहिं जलु मोचहिं लोचन बारि ।

ब्याकुल भए निषाद सब रघुबर बाजि निहारि ॥ १४२ ॥

Do.: nahī tṛna carahī na piahi jalu mocahī locana bāri,
byākula bhae niṣāda saba raghubara bāji nihāri.142.

They would neither eat grass nor drink water; while their eyes kept shedding tears. The whole party of Niṣādas was distressed to see the horses of Śrī Rāma (the Chief of Raghu's line). (142)

चौ०—धरि धीरजु तब कहइ निषादू । अब सुमंत्र परिहरहु बिषादू ॥
तुम्ह पंडित परमारथ ग्याता । धरहु धीर लखि बिमुख बिधाता ॥ १ ॥
बिबिध कथा कहि कहि मृदु बानी । रथ बैठारेउ बरबस आनी ॥
सोक सिथिल रथ सकइ न हाँकी । रघुबर बिरह पीर उर बाँकी ॥ २ ॥
चरफराहिं मग चलहिं न घोरे । बन मृग मनहुँ आनि रथ जोरे ॥
अदुकि परहिं फिरि हेरहिं पीछें । राम बियोगि बिकल दुख तीछें ॥ ३ ॥
जो कह रामु लखनु बैदेही । हिंकरि हिंकरि हित हेरहिं तेही ॥
बाजि बिरह गति कहि किमि जाती । बिनु मनि फनिक बिकल जेहि भाँती ॥ ४ ॥

Cau.: dhari dhīraju taba kahai niṣādū, aba sumantra pariharahu biṣādū.
tumha paṇḍita paramāratha gyātā, dharahu dhīra lakhi bimukha bidhātā.1.
bibidha kathā kahi kahi mṛdu bānī, ratha baiṭhāreu barabasa ānī.
soka sithila ratha sakai na hāki, raghubara biraha pīra ura bāki.2.

carapharāhī maga calahī na ghore, bana mṛga manahū āni ratha jore.
aRhuki parahī phiri herahī pīchē, rāma biyogi bikala dukha tīchē.3.
jo kaha rāmu lakhanu baidehī, hīmkari hīmkari hita herahī tehī.
bāji biraha gati kahi kimi jāti, binu mani phanika bikala jehi bhātī.4.

Then recovering himself, the Niṣāda said, “Sumantra, cease sorrowing now. You are a man of wisdom and a knower of the highest truth; therefore, compose yourself realizing that Fate is unpropitious to you.” Narrating various legends in soft accents, he took him by force and seated him in the chariot. But overpowered by grief he could not drive the chariot; the agony of separation from Rāma (the Chief of Raghu’s line) was severe in his heart. The horses would not move along the road; they were getting fidgety. It seemed as if wild animals had been caught and put in harness. They would topple down and turn to look behind, torn away from Rāma and smarting with deep anguish. If anyone mentioned the name of Rāma, Lakṣmaṇa or Sītā, (Janaka’s Daughter), they would start neighing and regard him with love. How could anyone describe the anguish of separation the horses felt; they were as restless as a snake robbed of its gem. (1—4)

दो०—भयउ निषादु बिषादबस देखत सचिव तुरंग ।

बोलि सुसेवक चारि तब दिए सारथी संग ॥ १४३ ॥

Do.: bhayau niṣādu biṣādabasa dekhata saciva turaṅga,
boli susevaka cāri taba die sārathī saṅga.143.

The Niṣāda was overcome with grief as he beheld the minister and his horses. He then called four trusted grooms and sent them with the charioteer (Sumantra). (143)

चौ०—गुह सारथिहि फिरेउ पहुँचाई । बिरहु बिषादु बरनि नहिं जाई ॥
चले अवध लेइ रथहि निषादा । होहिं छनहिं छन मगन बिषादा ॥ १ ॥
सोच सुमंत्र बिकल दुख दीना । धिग जीवन रघुबीर बिहीना ॥
रहिहि न अंतहुँ अधम सरीरु । जसु न लहेउ बिछुरत रघुबीरु ॥ २ ॥
भए अजस अघ भाजन प्राणा । कवन हेतु नहिं करत पयाना ॥
अहह मंद मनु अवसर चूका । अजहुँ न हृदय होत दुइ टूका ॥ ३ ॥
मीजि हाथ सिरु धुनि पछिताई । मनहुँ कृपन धन रासि गवाई ॥
बिरिद बाँधि बर बीरु कहाई । चलेउ समर जनु सुभट पराई ॥ ४ ॥

Cau.: guha sārathihi phireu pahūcāi, birahu biṣādu barani nahī jāi.
cale avadha lei rathahi niṣādā, hohī chanahī chana magana biṣādā.1.
soca sumantra bikala dukha dīnā, dhiga jīvana raghubīra bihīnā.
rahihi na aṁtahū adhama sarīrū, jasu na laheu bichurata raghubīrū.2.
bhae ajasa agha bhājana prānā, kavana hetu nahī karata payānā.
ahaha maṁda manu avasara cūkā, ajahū na hṛdaya hota dui ṭūkā.3.
mīji hātha siru dhuni pachitāi, manahū kṛpana dhana rāsi gavāi.
birida bādhi bara bīru kahāi, caleu samara janu subhaṭa parāi.4.

Seeing off the charioteer, Guha returned; the agony of his separation was too deep for words. And the Niṣādas drove off to Ayodhyā, plunged in sorrow every moment.

Agitated and stricken with grief, Sumantra lamented: "Accursed is life without the Hero of Raghu's race. This wretched body will not survive in the long run; but what a pity it did not earn fame by perishing at the time of its parting from the Hero of Raghu's race. This life has become a sink of infamy and sin; I wonder what prevents it from departing. Alas! this vile soul has missed its chance. Oh, that my heart does not break in twain even now!" Wringing his hands and beating his head he rued his lot like a miser who has lost his hoard of riches. It seemed as if after assuming the role of, and posing as, an eminent hero, a great warrior had taken to flight. (1—4)

दो०—बिप्र बिबेकी बेदबिद संमत साधु सुजाति ।

जिमि धोखें मदपान कर सचिव सोच तेहि भाँति ॥ १४४ ॥

Do.: **bipra bibekī bedabida saṁmata sādhu sujāti,**
jimi dhokhē madapāna kara saciva soca tehi bhāṭi.144.

The minister gave himself up to grief like a discreet Brāhmaṇa of noble descent, who though well-versed in the Vedas and esteemed by the virtuous, has been deluded into drinking. (144)

चौ०—जिमि कुलीन तिय साधु सयानी । पतिदेवता करम मन बानी ॥

रहै करम बस परिहरि नाहू । सचिव हृदयँ तिमि दारुन दाहू ॥ १ ॥

लोचन सजल डीठि भइ थोरी । सुनइ न श्रवन बिकल मति भोरी ॥

सूखहिँ अधर लागि मुँह लाटी । जिउ न जाइ उर अवधि कपाटी ॥ २ ॥

बिबरन भयउ न जाइ निहारी । मारेसि मनहुँ पिता महतारी ॥

हानि गलानि बिपुल मन ब्यापी । जमपुर पंथ सोच जिमि पापी ॥ ३ ॥

बचनु न आव हृदयँ पछिताई । अवध काह मैं देखब जाई ॥

राम रहित रथ देखिहि जोई । सकुचिहि मोहि बिलोकत सोई ॥ ४ ॥

Cau.: **jimi kulīna tiya sādhu sayānī, patidevatā karama mana bānī.**
rahai karama basa parihari nāhū, saciva hṛdayā timi dārūna dāhū.1.
locana sajala ḍīṭhi bhai thorī, sunai na śravana bikala mati bhorī.
sūkhahī adhara lāgi mūha lāṭī, jiu na jāi ura avadhi kapāṭī.2.
bibarana bhayau na jāi nihārī, māresi manahū pitā mahatārī.
hāni galāni bipula mana byāpī, jamapura paṁtha soca jimi pāpī.3.
bacanu na āva hṛdayā pachitāi, avadha kāha mai dekhaba jāi.
rāma rahita ratha dekhihi joī, sakucihi mohi bilokata soī.4.

The minister felt in his heart agony as terrible as that of a virtuous and discreet lady of high birth who is devoted to her lord in thought, word and deed and who is compelled by evil destiny to live apart from her husband. His eyes were full of tears and lacking in vision, his ears deaf and his mind was agitated and confused. Nay, his lips were getting dry and his tongue had cleaved to the palate; yet his life-breath did not depart, the term of exile serving as a door to prevent its departure from his heart. He had turned pale and repelled the sight as if he had murdered his own father and mother. Great was the despondency which preyed upon his mind as a result of the loss he had just suffered; he looked like a sinner mourning while on his way to the abode of Death. Words failed him and he lamented within himself: "What shall I see on

reaching Ayodhyā? Whoever shall find the chariot devoid of Rāma will shun my sight.”
(1—4)

दो०— धाड़ पूँछिहहिं मोहि जब बिकल नगर नर नारि ।

उतरु देब मैं सबहि तब हृदयँ बज्रु बैठारि ॥ १४५ ॥

Do.: dhāi pūchihahī mohi jaba bikala nagara nara nāri,
utaru deba maī sabahi taba hṛdayā bajru baiṭhāri.145.

“When the agitated citizens run to make enquiries of me, I shall answer them all with a heavy load on my heart.” (145)

चौ०—पुछिहहिं दीन दुखित सब माता । कहब काह मैं तिन्हहि बिधाता ॥

पूछिहि जबहिं लखन महतारी । कहिहउँ कवन सँदेस सुखारी ॥ १ ॥

राम जननि जब आइहि धाई । सुमिरि बच्छु जिमि धेनु लवाई ॥

पूँछत उतरु देब मैं तेही । गे बनु राम लखनु बैदेही ॥ २ ॥

जोड़ पूँछिहि तेहि ऊतरु देबा । जाइ अवध अब यहु सुखु लेबा ॥

पूँछिहि जबहिं राउ दुख दीना । जिवनु जासु रघुनाथ अधीना ॥ ३ ॥

देहउँ उतरु कौनु मुहु लाई । आयउँ कुसल कुअँर पहुँचाई ॥

सुनत लखन सिय राम सँदेसू । तृन जिमि तनु परिहरिहि नरेसू ॥ ४ ॥

Cau.: puchihahī dīna dukhita saba mātā, kahaba kāha maī tinhahi bidhātā.
pūchihi jabahī lakhana mahatārī, kahihaū kavana sādesa sukhārī.1.
rāma janani jaba āihi dhāi, sumiri bacchu jimi dhenu lavāi.
pūchata utaru deba maī tehi, ge banu rāma lakhanu baidehī.2.
joi pūchihi tehi ūtaru debā, jāi avadha aba yahu sukhu leba.
pūchihi jabahī rāu dukha dīnā, jivanu jāsu raghunātha adhīnā.3.
dehaū utaru kaunu muhu lāi, āyaū kusala kuāra pahūcāi.
sunata lakhana siya rāma sādesū, tṛna jimi tanu pariharihi naresū.4.

“When all the helpless and afflicted mothers question me, good God, what shall I say to them? When Lakṣmaṇa’s mother (Sumitrā) puts questions to me, what glad tidings shall I convey to her? And when Rāma’s mother (Kausalyā) comes running like a cow that has recently borne a calf and has her thoughts fixed on it,” the only answer I can make to her queries will be “Rāma, Lakṣmaṇa and Sītā (Videha’s Daughter) have left for the woods.” Whosoever question me must be answered; this is the treat I shall have on reaching Ayodhyā. Again, when the king who is oppressed by grief and whose life hangs on Rāma, puts questions to me, with what face shall I tell him in reply that having safely escorted the princes I have come back? The moment he hears the news of Lakṣmaṇa, Sītā and Rāma the king will drop his body like a piece of straw. (1—4)

दो०—हृदउ न बिदरेउ पंक जिमि बिछुरत प्रीतमु नीरु ।

जानत हौं मोहि दीन्ह बिधि यहु जातना सरीरु ॥ १४६ ॥

Do.: hṛdau na bidareu paṁka jimi bichurata prītamu nīru,
jānata haū mohi dīnha bidhi yahu jātanā sarīru.146.

“The swampy ground of my heart like a swamoy ground did not crack even though the moisture in the shape of my most beloved Rāma has left. From this I conclude that in this very frame God has endowed me with a body* fit for suffering the tortures of hell.” (146)

चौ०—एहि बिधि करत पंथ पछितावा । तमसा तीर तुरत रथु आवा ॥
 बिदा किए करि बिनय निषादा । फिरे पायँ परि बिकल बिषादा ॥ १ ॥
 पैठत नगर सचिव सकुचाई । जनु मारेसि गुर बाँभन गाई ॥
 बैठि बिटप तर दिवसु गवाँवा । साँझ समय तब अवसरु पावा ॥ २ ॥
 अवध प्रबेसु कीन्ह अँधिआरें । पैठ भवन रथु राखि दुआरें ॥
 जिन्ह जिन्ह समाचार सुनि पाए । भूप द्वार रथु देखन आए ॥ ३ ॥
 रथु पहिचानि बिकल लखि घोरे । गरहिं गात जिमि आतप ओरे ॥
 नगर नारि नर ब्याकुल कैसें । निघटत नीर मीनगन जैसें ॥ ४ ॥

Cau.: ehi bidhi karata paṁtha pachitāvā, tamasā tīra turata rathu āvā.
 bidā kie kari binaya niṣādā, phire pāyā pari bikala biṣādā.1.
 paīṭhata nagara saciva sakucāī, janu māresi gura bābhana gāī.
 baiṭhi biṭapa tara divasu gavāvā, sājha samaya taba avasaru pāvā.2.
 avadha prabesu kīnha ādhiārē, paīṭha bhavana rathu rākhi duārē.
 jinha jinha samācāra suni pāe, bhūpa dvāra rathu dekhana āe.3.
 rathu pahicāni bikala lakhi ghore, garahī gāta jimi ātapa ore.
 nagara nāri nara byākula kaisē, nighaṭata nīra mīnagana jaisē.4.

While Sumantra was thus lamenting on the way, his chariot presently reached the bank of the Tamasā river. He politely dismissed the Niṣādas, who fell at his feet and returned with a heart stricken with grief. The minister hesitated to enter the city as if he had murdered his own preceptor, killed a Brāhmaṇa or butchered a cow. He passed the day sitting under a tree and found his opportunity only when it was dusk. He entered Ayodhyā in the dark and slunk into the palace leaving the chariot at the gate. All who heard the news flocked to the entrance of the royal palace to see the chariot. When they recognized the chariot and found the horses restless with their body wasting away as hail in the sun, the citizens, both men and women, were sore distressed as fish when the water runs short. (1—4)

दो०—सचिव आगमनु सुनत सबु बिकल भयउ रनिवासु ।
 भवनु भयंकरु लाग तेहि मानहुँ प्रेत निवासु ॥ १४७ ॥

Do.: saciva āgamanu sunata sabu bikala bhayau ranivāsu,
 bhavanu bhayaṁkaru lāga tehi mānahū preta nivāsu.147.

The moment they heard of the minister's arrival the whole gynaeceum was restless. To him the palace looked as dreary as though it were an abode of spirits. (147)

चौ०—अति आरति सब पूँछहिं रानी । उतरु न आव बिकल भइ बानी ॥
 सुनइ न श्रवन नयन नहिं सूझा । कहहु कहाँ नृपु तेहि तेहि बूझा ॥ १ ॥

* It is mentioned in the scriptures that sinners who are condemned to hell are endowed with a subtle body (known by the name of Yātanā-Śarīra), which though subjected to tortures in various forms is wonderfully tenacious and does not perish till the sinner has served the sentence.

दासिन्ह दीख सचिव बिकलाई । कौसल्या गृहँ गई लवाई ॥
जाइ सुमंत्र दीख कस राजा । अमिअ रहित जनु चंदु बिराजा ॥ २ ॥
आसन सयन बिभूषन हीना । परेउ भूमितल निपट मलीना ॥
लेइ उसासु सोच एहि भाँती । सुरपुर तें जनु खँसेउ जजाती ॥ ३ ॥
लेत सोच भरि छिनु छिनु छाती । जनु जरि पंख परेउ संपाती ॥
राम राम कह राम सनेही । पुनि कह राम लखन बैदेही ॥ ४ ॥

Cau.: ati āraṭi saba pūchahī rānī, utaru na āva bikala bhai bānī.
sunai na śravana nayana nahī sūjhā, kahahu kahā nṛpu tehi tehi būjhā.1.
dāsinha dīkha saciva bikalāī, kausalyā gṛhā gaī lavāī.
jāi sumantra dīkha kasa rājā, amia rahita janu caṁdu birājā.2.
āsana sayana bibhūṣana hīnā, pareu bhūmitala nipaṭa malīnā.
lei usāsu soca ehi bhāṭī, surapura tē janu khāseu jajāṭī.3.
leta soca bhari chinu chinu chāṭī, janu jari paṁkha pareu saṁpātī.
rāma rāma kaha rāma sanehī, puni kaha rāma lakhana baidehī.4.

In deep agony all the queens questioned him; but no reply came from him, his voice failed him. His ears could not hear, nor could his eyes see; he asked whomsoever he met: "Tell me, where is the king?" Seeing his confusion, the maid-servants conducted him to Kausalya's apartments. Arriving there Sumantra found the king as pale and lustreless as the moon without nectar. Without a seat, couch or ornaments he lay on the ground in a most wretched condition. Heaving a sigh he lamented even as Yayāti* when he had fallen from the abode of gods. With his heart bursting with grief every moment, he looked like Sampāti† who had dropped from the heavens on account of his wings having been singed. That great lover of Rāma cried "Rāma, Rāma" and again "Rāma, Lakṣmaṇa and Sītā." (1—4)

दो०—देखि सचिवँ जय जीव कहि कीन्हेउ दंड प्रनामु ।

सुनत उठेउ ब्याकुल नृपति कहु सुमंत्र कहँ रामु ॥ १४८ ॥

Do.: dekhi sacivā jaya jīva kahi kīnheu daṁḍa pranāmu,
sunata uṭheu byākula nṛpati kahu sumantra kahā rāmu.148.

The minister, on seeing the king, exclaimed, "salutory words jaya jīva!" and made obeisance to him by falling prostrate on the ground. The moment he heard this the king rose in bewilderment and said, "Tell me, Sumantra, where is Rāma?" (148)

चौ०—भूप सुमंत्रु लीन्ह उर लाई । बूड़त कछु अधार जनु पाई ॥
सहित सनेह निकट बैठारी । पूँछत राउ नयन भरि बारी ॥ १ ॥
राम कुसल कहु सखा सनेही । कहँ रघुनाथु लखनु बैदेही ॥
आने फेरि कि बनहि सिधाए । सुनत सचिव लोचन जल छाए ॥ २ ॥

* As a reward for the many sacrifices performed by him during his life-time King Yayāti ascended to heaven. Indra received him most courteously and encouraged him to speak highly of his own meritorious acts. In this way he unwittingly exhausted all his merits and was hurled back to the mortal plane.

† For the story of Sampāti see the Caupāis following Dohā 26 et seq in Kiṣkindhā-Kāṇḍa.

सोक बिकल पुनि पूँछ नरेसू। कहु सिय राम लखन संदेसू॥
 राम रूप गुन सील सुभाऊ। सुमिरि सुमिरि उर सोचत राऊ॥३॥
 राउ सुनाइ दीन्ह बनबासू। सुनि मन भयउ न हरषु हराँसू॥
 सो सुत बिछुरत गए न प्राना। को पापी बड़ मोहि समाना॥४॥

Cau.: bhūpa sumamtru līnha ura lāi, būRata kachu adhāra janu pāi.
 sahita saneha nikaṭa baiṭhārī, pūchata rāu nayana bhari bārī.1.
 rāma kusala kahu sakhā sanehī, kahā raghunāthu lakhanu baidehī.
 āne pheri ki banahi sidhāe, sunata saciva locana jala chāe.2.
 soka bikala puni pūcha naresū, kahu siya rāma lakhana samdesū.
 rāma rūpa guna sila subhāū, sumiri sumiri ura socata rāū.3.
 rāu sunāi dīnha banabāsū, suni mana bhayau na haraṣu harāsū.
 so suta bichurata gae na prānā, ko pāpī baRa mohi samānā.4.

The king pressed Sumantra to his bosom as if a drowning man had laid hold of some support. Seating him affectionately by his side and with his eyes full of tears the king asked him: "Apprise me of Rāma's welfare, O loving friend; where are Rāma (the Lord of Raghus), Lakṣmaṇa and Videha's daughter (Sītā)? Have you brought them back or have they left for the woods?" At these words tears rushed to the minister's eyes. Overwhelmed with grief the king asked again, "Tell me the news about Sītā, Rāma and Lakṣmaṇa." Recalling again and again Śrī Rāma's beauty, virtues, amiability and temperament the king sorrowed within himself: "Proclaiming my intention to instal him as Regent I exiled him to the woods; but the news neither delighted his soul nor grieved it. But my life did not depart even though I had to part from such a son! Who can be such a great sinner as I?" (1—4)

दो०—सखा रामु सिय लखनु जहँ तहाँ मोहि पहुँचाउ।

नाहिं त चाहत चलन अब प्रान कहउँ सतिभाउ॥ १४९ ॥

Do.: sakhā rāmu siya lakhanu jahā tahā mohi pahūcāu,
 nāhī ta cāhata calana aba prāna kahaū satibhāu.149.

"Take me, my friend, to the place where Rāma, Sita and Lakṣmaṇa are. If not, I sincerely tell you, my life is going to depart very soon." (149)

चौ०—पुनि पुनि पूँछत मंत्रिहि राऊ। प्रियतम सुअन सँदेस सुनाऊ॥
 करहि सखा सोइ बेगि उपाऊ। रामु लखनु सिय नयन देखाऊ॥१॥
 सचिव धीर धरि कह मृदु बानी। महाराज तुम्ह पंडित ग्यानी॥
 बीर सुधीर धुरंधर देवा। साधु समाजु सदा तुम्ह सेवा॥२॥
 जनम मरन सब दुख सुख भोगा। हानि लाभु प्रिय मिलन बियोगा॥
 काल करम बस होहिं गोसाईं। बरबस राति दिवस की नाई॥३॥
 सुख हरषहिं जड़ दुख बिलखाहीं। दोउ सम धीर धरहिं मन माहीं॥
 धीरज धरहु बिबेकु बिचारी। छाड़िअ सोच सकल हितकारी॥४॥

Cau.: puni puni pūchata mamtrihi rāū, priyatama suana sādesa sunāū.
 karahi sakhā soi begi upāū, rāmu lakhanu siya nayana dekhaū.1.

saciva dhīra dhari kaha mṛdu bānī, mahārāja tumha paṁḍita gyānī.
 bīra sudhīra dhuraṁdhara devā, sādhu samāju sadā tumha sevā.2.
 janama marana saba dukha sukha bhogā, hāni lābhu priya milana biyogā.
 kāla karama basa hohī gosāī, barabasa rāti divasa kī nāī.3.
 sukha haraṣahī jaRa dukhabilakhāhī, dou sama dhīra dharahī mana māhī.
 dhīraja dharahu bibeku bicārī, chāRia soca sakala hitakārī.4.

Again and again the king asked the minister; “Communicate to me the news of my most beloved sons. Quickly contrive, my friend, some means whereby you may be able to bring before my eyes Rāma, Lakṣmaṇa and Sītā.” Recovering himself the minister gently replied, “Your Majesty is learned and wise. Nay, you are a leader of the brave and courageous, my lord, and have always attended assemblies of holy men. Birth and death, all painful and pleasurable experiences, loss and gain, union with and separation from friends—all these, my lord, take place under the unalterable laws of time and destiny like the succession of night and day. Fools rejoice in prosperity and mourn in adversity; while the wise account both alike. Therefore, exercising your mature judgment take up courage and cease sorrowing, O friend of all. (1—4)

दो०—प्रथम बासु तमसा भयउ दूसर सुरसरि तीर।

न्हाइ रहे जलपानु करि सिय समेत दोउ बीर॥ १५० ॥

Do.: **prathama bāsu tamasā bhayau dūsara surasari tīra,**
nhāi rahe jalapānu kari siya sameta dou bīra.150.

“Their first halt was made by the side of the Tamasā and the next on the bank of the celestial river (Gaṅgā). Having bathed and drunk water, Sītā and the two brothers remained without food that day. (150)

चौ०—केवट कीन्हि बहुत सेवकाई। सो जामिनि सिंगरौर गवाई॥
 होत प्रात बट छीरु मगावा। जटा मुकुट निज सीस बनावा॥ १ ॥
 राम सखाँ तब नाव मगाई। प्रिया चढ़ाई चढ़े रघुराई॥
 लखन बान धनु धरे बनाई। आपु चढ़े प्रभु आयसु पाई॥ २ ॥
 बिकल बिलोकि मोहि रघुबीरा। बोले मधुर बचन धरि धीरा॥
 तात प्रनामु तात सन कहेहू। बार बार पद पंकज गहेहू॥ ३ ॥
 करबि पायँ परि बिनय बहोरी। तात करिअ जनि चिंता मोरी॥
 बन मग मंगल कुसल हमारें। कृपा अनुग्रह पुन्य तुम्हारें॥ ४ ॥

Cau.: **kevaṭa kīnhi bahuta sevakāi, so jāmini siṁgaraura gavāi.**
hota prāta baṭa chīru magāvā, jaṭa mukuṭa nija sīsa banāvā.1.
rāma sakhaṁ taba nāva magāi, priyā caRhāi caRhe raghurāi.
lakhana bāna dhanu dhare banāi, āpu caRhe prabhu āyasu pāi.2.
bikala biloki mohi raghubīrā, bole madhura bacana dhari dhīrā.
tāta pranāmu tāta sana kahehū, bāra bāra pada paṁkaja gahehū.3.
karabi pāyā pari binaya bahorī, tāta karia jani cimtā morī.
banā maga maṁgala kusala hamārē, kṛpā anugraha punya tumhārē.4.

“The Niṣāda showed great hospitality and the party spent that night in the village

of Śiṅgaraura (Śrṅgaverapura). At daybreak they sent for the milk of the banyan tree and the two brothers coiled up their matted hair in the shape of a crown. Then Rāma's friend (Guha) called for a boat and after helping Sitā to board it, Śrī Rāma followed suit. Lakṣmaṇa placed on it in an orderly way the two bows and quivers and himself boarded the boat on receiving the Lord's command. Seeing my distress the Hero of Raghu's race summoned up courage and addressed me in sweet accents: 'Sire, convey my obeisances to dear father and clasp his lotus feet again and again. Then, falling at his feet submit to him thus: 'Father, be not worried on my account. By your grace and goodwill and as a reward of your meritorious acts my journey to and sojourn in the woods will be happy and full of blessings. (1—4)

छ०—तुम्हरे अनुग्रह तात कानन जात सब सुखु पाइहौं ।
प्रतिपालि आयसु कुसल देखन पाय पुनि फिरि आइहौं ॥
जननीं सकल परितोषि परि परि पायँ करि बिनती घनी ।
तुलसी करेहु सोइ जतनु जेहिं कुसली रहहिं कोसल धनी ॥

Cham.: tumharē anugraha tāta kānana jāta saba sukhū pāihaū,
pratipāli āyasu kusala dekhana pāya puni phiri āihaū.
jananī sakala paritoṣi pari pari pāyā kari binatī ghanī,
tulasī karehu soi jatanu jehī kusalī rahahī kosala dhanī.

"By your grace, dear father, I shall have all sorts of comforts on my journey and having obeyed your commands shall come back safe to behold your lotus feet once more." Nay, consoling all my mothers fall at their feet again and again and with profuse entreaties make every effort—says Tulasidāsa—to see that the lord of Ayodhyā (my father) passes his days happily.

सो०—गुर सन कहब सँदेसु बार बार पद पदुम गहि ।
करब सोइ उपदेसु जेहिं न सोच मोहि अवधपति ॥ १५१ ॥

So.: gura sana kahaba sādesu bāra bāra pada paduma gahi,
karaba soi upadesu jehī na soca mohi avadhapati.151.

"Clasping my preceptor's lotus feet again and again, give him my message: 'Pray, so exhort the lord of Ayodhyā that he may no longer grieve on my account.'" (151)

चौ०—पुरजन परिजन सकल निहोरी । तात सुनाएहु बिनती मोरी ॥
सोइ सब भाँति मोर हितकारी । जातें रह नरनाहु सुखारी ॥ १ ॥
कहब सँदेसु भरत के आएँ । नीति न तजिअ राजपदु पाएँ ॥
पालेहु प्रजहि करम मन बानी । सेएहु मातु सकल सम जानी ॥ २ ॥
ओर निबाहेहु भायप भाई । करि पितु मातु सुजन सेवकाई ॥
तात भाँति तेहि राखब राऊ । सोच मोर जेहिं करै न काऊ ॥ ३ ॥
लखन कहे कछु बचन कठोरा । बरजि राम पुनि मोहि निहोरा ॥
बार बार निज सपथ देवाई । कहबि न तात लखन लरिकाई ॥ ४ ॥

Cau.: purajana parijana sakala nihorī, tāta sunāhehu binatī morī.
 soi saba bhāti mora hitakārī, jātē raha naranāhu sukhārī.1.
 kahaba sādesu bharata ke āē, nīti na tajia rājapadu pāē.
 pālehu prajahi karama mana bānī, seehu mātu sakala sama jānī.2.
 ora nibāhehu bhāyapa bhāi, kari pitu mātu sujana sevakāi.
 tāta bhāti tehi rākhaba rāū, soca mora jehī karai na kāū.3.
 lakhana kahe kachu bacana kaṭhorā, baraji rāma puni mohi nihorā.
 bāra bāra nija sapatha devāi, kahabi na tāta lakhana larikāi.4.

“Humbly approaching all the citizens and all my people, convey to them my submission: ‘He alone is my friend in everyway, who ensures the king’s happiness.’ Again, when Bharata comes, give him my message: ‘Abandon not the path of rectitude on assuming the office of Regent. Cherish your subjects in thought, word and deed and serve your mothers treating them all alike. Again, brother, vindicate your brotherliness till the last day by serving our parents and kinsmen. And last but not the least look after the king in such a way that he may never sorrow on my account.’ Here Lakṣmaṇa interposed some harsh words, but Rāma checked him and then entreated me adjuring me by himself again and again, ‘Make no mention, dear father, of Lakṣmaṇa’s childishness.’” (1—4)

दो०—कहि प्रनामु कछु कहन लिय सिय भइ सिथिल सनेह ।

थकित बचन लोचन सजल पुलक पल्लवित देह ॥ १५२ ॥

Do.: kahi pranāmu kachu kahana liya siya bhai sithila saneha,
 thakita bacana locana sajala pulaka pallavita deha.152.

“Sending her greeting Sītā opened her lips to say something but was overwhelmed with emotion. Her voice failed, her eyes filled with tears and a thrill ran through her body.” (152)

चौ०—तेहि अवसर रघुबर रुख पाई । केवट पारहि नाव चलाई ॥
 रघुकुलतिलक चले एहि भाँती । देखउँ ठाढ़ कुलिस धरि छाती ॥ १ ॥
 मैं आपन किमि कहाँ कलेसू । जित फिरेउँ लेइ राम सँदेसू ॥
 अस कहि सचिव बचन रहि गयऊ । हानि गलानि सोच बस भयऊ ॥ २ ॥
 सूत बचन सुनतहिं नरनाहू । परेउ धरनि उर दारुन दाहू ॥
 तलफत बिषम मोह मन मापा । माजा मनहुँ मीन कहूँ ब्यापा ॥ ३ ॥
 करि बिलाप सब रोवहिं रानी । महा बिपति किमि जाइ बखानी ॥
 सुनि बिलाप दुखहू दुखु लागा । धीरजहू कर धीरजु भागा ॥ ४ ॥

Cau.: tehi avasara raghubara rukha pāi, kevaṭa pārahi nāva calāi.
 raghukulatilaka cale ehi bhāti, dekhaū ṭhāRha kulisa dhari chāti.1.
 maī āpana kimi kahaū kalesū, jīata phireū lei rāma sādesū.
 asa kahi saciva bacana rahi gayaū, hāni galāni soca basa bhayaū.2.
 sūta bacana sunatahi naranāhū, pareu dharani ura dārūna dāhū.
 talaphata biṣama moha mana māpā, mājā manahū mīna kahū byāpā.3.
 kari bilāpa saba rovaḥī rānī, mahā bipati kimi jāi bakhānī.
 suni bilāpa dukhahū dukhu lāgā, dhīrajahū kara dhīraju bhāgā.4.

“At this moment, in response to a hint from the Chief of Raghus (Śrī Rāma), the boatman propelled the boat towards the opposite bank. So departed the Crown of Raghu’s race, while I stood looking on with a heavy load on my heart. How am I to describe my own anguish in that I came back alive bearing Rāma’s message?” At this stage Sumantra’s speech failed him, overpowered as he was by grief and remorse due to separation from Śrī Rāma. No sooner had he heard the charioteer’s speech than the king dropped to the ground, his heart burning with deep anguish. His mind being unhinged by excessive infatuation he tossed about like a fish that had been inebriated by sucking the foam of early rain water (which is intoxicating to the fish). All the queens wailed and wept; how can their great misfortune be described? At the sound of their wails sorrow itself was sorrowful and endurance could no longer endure. (1—4)

दो० — भयउ कोलाहलु अवध अति सुनि नृप राउर सोरु ।

बिपुल बिहग बन परेउ निसि मानहु कुलिस कठोरु ॥ १५३ ॥

Do.: bhayau kolāhalu avadha ati suni nṛpa rāura soru,
bipula bihaga bana pareu nisi mānahu kulisa kaṭhoru.153.

Ayodhyā was in great tumult at the sound of the outcry in the royal gynaeceum: it seemed as if a cruel thunderbolt had fallen at night on a large habitat of birds. (153)

चौ० — प्रान कंठगत भयउ भुआलू । मनि बिहीन जनु ब्याकुल ब्यालू ॥
इद्री सकल बिकल भइँ भारी । जनु सर सरसिज बन बिनु बारी ॥ १ ॥
कौसल्याँ नृपु दीख मलाना । रबिकुल रबि अँथयउ जियँ जाना ॥
उर धरि धीर राम महतारी । बोली बचन समय अनुसारी ॥ २ ॥
नाथ समुझि मन करिअ बिचारू । राम बियोग पयोधि अपारू ॥
करनधार तुम्ह अवध जहाजू । चढ़ेउ सकल प्रिय पथिक समाजू ॥ ३ ॥
धीरजु धरिअ त पाइअ पारू । नाहिं त बूड़िहि सबु परिवारू ॥
जौं जियँ धरिअ बिनय पिय मोरी । रामु लखनु सिय मिलहिं बहोरी ॥ ४ ॥

Cau.: prāna kaṁthagata bhayau bhuālū, mani bihīna janu byākula byālū.
idriṁ sakala bikala bhai bhārī, janu sara sarasija banu binu bārī.1.
kausalyāṁ nṛpu dīkha malānā, rabikula rabi āṭhayau jiyā jānā.
ura dhari dhīra rāma mahatārī, bolī bacana samaya anusārī.2.
nātha samujhi mana karia bicārū, rāma biyoga payodhi apārū.
karanadhāra tumha avadha jahājū, caRheu sakala priya pathika samājū.3.
dhīraju dharia ta pāia pārū, nāhi ta būRihi sabu parivārū.
jauṁ jiyā dharia binaya piya morī, rāmu lakhanu siya milahi bahorī.4.

The life-breath of the king had now stuck to his throat; he felt uneasy like a serpent robbed of its gem. All his senses were blighted as a cluster of lotuses in a lake that had been left without water. When Kausalyā saw the king withered and blasted, she concluded in her mind that the sun of the solar race was about to set. Summoning up courage, therefore, Śrī Rāma’s mother spoke words appropriate to the occasion: “Ponder in your heart, my lord, and reflect that separation from Rāma is a vast ocean, you are the helmsman and Ayodhyā the bark which has been boarded by our near and dear ones as its passengers. We can hope to reach a shore only if you have patience. If not, the

whole family will be drowned. If you take to heart this entreaty of mine, my beloved lord, we are sure to see Rāma, Lakṣmaṇa and Sītā again.” (1—4)

दो०—प्रिया बचन मृदु सुनत नृपु चितयउ आँखि उघारि ।

तलफत मीन मलीन जनु सींचत सीतल बारि ॥ १५४ ॥

Do.: **priyā bacana mṛdu sunata nṛpu citayau ākhi ughāri,**
talaphata mīna malīna janu sīmcata sītala bāri.154.

Hearing these soft words of his beloved queen, the king opened his eyes and looked up like a writhing wretched fish that had been sprinkled with cold water. (154)

चौ०—धरि धीरजु उठि बैठ भुआलू । कहु सुमंत्र कहँ राम कृपालू ॥
कहाँ लखनु कहँ रामु सनेही । कहँ प्रिय पुत्रबधू बैदेही ॥ १ ॥
बिलपत राउ बिकल बहु भाँती । भइ जुग सरिस सिराति न राती ॥
तापस अंध साप सुधि आई । कौसल्यहि सब कथा सुनाई ॥ २ ॥
भयउ बिकल बरनत इतिहासा । राम रहित धिग जीवन आसा ॥
सो तनु राखि करब मैं काहा । जेहिं न प्रेम पनु मोर निबाहा ॥ ३ ॥
हा रघुनंदन प्रान पिरीते । तुम्ह बिनु जिअत बहुत दिन बीते ॥
हा जानकी लखन हा रघुबर । हा पितु हित चित चातक जलधर ॥ ४ ॥

Cau.: **dhari dhīraju uṭhi baiṭha bhuālū, kahu sumantra kahā rāma kṛpālū.**
kahā lakhanu kahā rāmu sanehī, kahā priya putrabadhū baidehī.1.
bilapata rāu bikala bahu bhāṭī, bhai juga sarisa sirāti na rāti.
tāpasa aṁdha sāpa sudhi āi, kausalyahi saba kathā sunāi.2.
bhayau bikala baranata itihāsā, rāma rahita dhiga jīvana āsā.
so tanu rākhi karaba maī kāhā, jehī na prema panu mora nibāhā.3.
hā raghunāṁdana prāna pīrite, tumha binu jiata bahuta dina bīte.
hā jānakī lakhana hā raghubara, hā pitu hita cita cātaka jaladhara.4.

Recovering himself the king got up and sat down. “Tell me, Sumantra, where is my gracious Rāma? Where is Lakṣmaṇa and where my loving Rāma? Where is my beloved daughter-in-law, Vaidehī?” The restless monarch wailed in many ways; the night seemed to him like an age and he felt as though it would never end. He was reminded of the blind hermit’s curse and he narrated the whole story to Kausalyā. He was filled with agony as he related the circumstances*. “Fie on the hope of surviving without Rāma. What shall I gain

* The story has been told at length in the Rāmāyaṇa of Vālmiki (Ayodhyā-Kāṇḍa, Cantos 63-64). One day, when Daśaratha was still young, he was out hunting and rode to the bank of the Sarayū in search of game. The sun had set and the king heard at a distance what he believed to be the trumpeting of a wild elephant. The king, who was expert at hitting an invisible mark by its sound, discharged an arrow and lo! it struck a young hermit, Śravaṇa by name, who had been filling a pitcher for the use of his blind and aged parents. The king discovered to his great chagrin that what he had mistaken for the trumpeting of an elephant had been the gurgling sound caused by the filling of the pitcher. The hermit did not mind his own death; but he was worried about his helpless parents, who wholly depended on him. He therefore, implored the king to carry the water to the hermitage and inform his parents of what had happened to their son. With these dying words the hermit breathed his last and the king did as he was bid by the young anchorite. Śravaṇa’s parents, when they heard of his sad fate, begged the king to conduct them to the place where their son was and in their excessive agony pronounced a curse on the king that he too would die of grief for the loss of a son. It is of this incident that the king is reminded at the hour of his death.

by preserving this body, which has failed to keep my vow of love? O delighter of Raghus, who are dear to me as life, already I have lived too long without you. Ah, Janaka's daughter and Lakṣmaṇa, Ah, Chief of Raghu's line, who gladdened the loving heart of your father as a rain-cloud delights the Cātaka bird.” (1—4)

दो०—राम राम कहि राम कहि राम राम कहि राम ।

तनु परिहरि रघुबर बिरहँ राउ गयउ सुरधाम ॥ १५५ ॥

Do.: rāma rāma kahi rāma kahi rāma rāma kahi rāma,
tanu parihari raghubara birahā rāu gayau suradhāma.155.

Crying “Rāma, Rāma” and again “Rāma” and yet again “Rāma, Rāma, Rāma”, the king cast off his body in his agony of separation from the Chief of Raghu's line and ascended to the abode of gods. (155)

चौ०—जिअन मरन फलु दसरथ पावा । अंड अनेक अमल जसु छावा ॥
जिअत राम बिधु बदन नु निहारा । राम बिरह करि मरनु सँवारा ॥ १ ॥
सोक बिकल सब रोवहि रानी । रूपु सीलु बलु तेजु बखानी ॥
करहि बिलाप अनेक प्रकारा । परहि भूमितल बारहि बारा ॥ २ ॥
बिलपहि बिकल दास अरु दासी । घर घर रुदनु करहि पुरबासी ॥
अँथयउ आजु भानुकुल भानू । धरम अवधि गुन रूप निधानू ॥ ३ ॥
गारीं सकल कैकड़हि देहीं । नयन बिहीन कीन्ह जग जेहीं ॥
एहि बिधि बिलपत रैन बिहानी । आए सकल महामुनि ग्यानी ॥ ४ ॥

Cau.: jiana marana phalu dasaratha pāvā, aṇḍa aneka amala jasū chāvā.
jiata rāma bidhu badanu nihārā, rāma biraha kari maranu sāvārā.1.
soka bikala saba rovaḥī rānī, rūpu sīlu balu teju bakhānī.
karaḥī bilāpa aneka prakārā, paraḥī bhūmitala bāraḥī bārā.2.
bilapaḥī bikala dāsa aru dāsī, ghara ghara rudanu karaḥī purabāsī.
āthayau āju bhānukula bhānū, dharama avadhi guna rūpa nidhānū.3.
gārī sakala kaikaihi deḥī, nayana bihīna kīnha jaga jehī.
ehi bidhi bilapata raini bihānī, āe sakala mahāmuni gyānī.4.

It was King Daśaratha who reaped the reward both of his life and death. His untarnished fame spread through a number of universes; as long as he lived he gazed on Śrī Rāma's moonlike countenance and brought glory to his death by making the separation from Śrī Rāma his excuse for it. Stricken with grief all the queens wept and praised his comeliness of form, amiable manners, bodily might and majesty. They lamented in a variety of ways throwing themselves upon the ground again and again. Men-servants and maid-servants alike wailed in anguish and there was weeping in every house throughout the city. “Today has set the sun of the solar race the perfection of righteousness, the repository of beauty and virtues.” Everyone abused Kaikeyī, who had robbed the world of its very eyes. In this way they wailed till the close of night, when all the great and enlightened hermits arrived. (1—4)

दो०—तब बसिष्ठ मुनि समय सम कहि अनेक इतिहास ।

सोक नेवारेउ सबहि कर निज बिग्यान प्रकास ॥ १५६ ॥

**Do.: taba basiṣṭha muni samaya sama kahi aneka itihāsa,
soka nevāreu sabahi kara nija bigyāna prakāsa.156.**

Then the sage Vasiṣṭha narrated a number of legends befitting the occasion and dispersed the gloom that hung over them all by the light of his wisdom. (156)

चौ०—तेल नावँ भरि नृप तनु राखा । दूत बोलाइ बहुरि अस भाषा ॥
धावहु बेगि भरत पहि जाहू । नृप सुधि कतहुँ कहहु जनि काहू ॥ १ ॥
एतनेइ कहेहु भरत सन जाई । गुर बोलाइ पठयउ दोउ भाई ॥
सुनि मुनि आयसु धावन धाए । चले बेग बर बाजि लजाए ॥ २ ॥
अनरथु अवध अरंभेउ जब तें । कुसगुन होहि भरत कहूँ तब तें ॥
देखहि राति भयानक सपना । जागि करहि कटु कोटि कलपना ॥ ३ ॥
बिप्र जेवाँइ देहि दिन दाना । सिव अभिषेक करहि बिधि नाना ॥
मागहि हृदयँ महेस मनाई । कुसल मातु पितु परिजन भाई ॥ ४ ॥

Cau.: tela nāvā bhari nṛpa tanu rākhā, dūta bolāi bahuri asa bhāṣā.
dhāvahu begi bharata pahī jāhū, nṛpa sudhi katahū kahahu jani kāhū.1.
etanei kahehu bharata sana jāī, gura bolāi paṭhayau dou bhāī.
suni muni āyasu dhāvana dhāe, cale bega bara bāji lajāe.2.
anarathu avadha arāmbheu jaba tē, kusaguna hohī bharata kahū taba tē.
dekhahī rāti bhayānaka sapanā, jāgi karahī kaṭu koṭi kalapanā.3.
bipra jevāī dehī dina dānā, siva abhiṣeka karahī bidhi nānā.
māgahī hṛdayā mahesa manāī, kusala mātu pitu parijana bhāī.4.

The sage caused a boat to be filled with oil and had the king's body placed in it (to guard against decomposition); he then summoned envoys and spoke to them thus, "Run quickly and go to Bharata; but break not the news about the king to anyone at any place. Approaching Bharata tell him only this much:" "The preceptor has sent for you two brothers." Hearing the sage's orders the couriers rushed along with a speed that would put an excellent steed to shame. Ever since things began to take a vicious turn in Ayodhyā evil omens occurred before Bharata. He saw fearful dreams at night and on waking indulged in all sorts of unpleasant speculations. He would perform consecration water over Bhagavān Śiva in various ways and invoking the great Lord in his heart, begged of Him the welfare of his parents, family and half-brothers. (1—4)

दो०—एहि बिधि सोचत भरत मन धावन पहुँचे आइ ।

गुर अनुसासन श्रवन सुनि चले गनेसु मनाइ ॥ १५७ ॥

**Do.: ehi bidhi socata bharata mana dhāvana pahūce āi,
gura anusāsana śravana suni cale ganesu manāi.157.**

While Bharata was thus passing an anxious time the courier arrived. And hearing the Guru's commands he proceeded with an invocation to Lord Gaṇeśa. (157)

चौ०—चले समीर बेग हय हाँके । नाघत सरित सैल बन बाँके ॥
हृदयँ सोचु बड़ कछु न सोहाई । अस जानहिं जियँ जाउँ उड़ाई ॥ १ ॥

एक निमेष बरष सम जाई। एहि बिधि भरत नगर निअराई॥
 असगुन होहिं नगर पैठारा। रटहिं कुभाँति कुखेत करारा॥ २॥
 खर सिआर बोलहिं प्रतिकूला। सुनि सुनि होइ भरत मन सूला॥
 श्रीहत सर सरिता बन बागा। नगरु बिसेषि भयावनु लागा॥ ३॥
 खग मृग हय गय जाहिं न जोए। राम बियोग कुरोग बिगोए॥
 नगर नारि नर निपट दुखारी। मनहुँ सबन्हि सब संपति हारी॥ ४॥

Cau.: cale samīra bega haya hāke, nāghata sarita saila bana bāke.
 hr̥dayā socu baRa kachu na sohāī, asa jānahī jiyā jāū uRāī.1.
 eka nimeṣa baraṣa sama jāī, ehi bidhi bharata nagara niarāī.
 asaguna hohī nagara paiṭhārā, raṭahī kubhāti kukheta karārā.2.
 khara siāra bolahī pratikūlā, suni suni hoi bharata mana sūlā.
 śrīhata sara saritā bana bāgā, nagaru biseṣi bhayāvanu lāgā.3.
 khaga mṛga haya gaya jāhī na joe, rāma biyoga kuroga bigoe.
 nagara nāri nara nipaṭa dukhārī, manahū sabanhi saba saṁpati hārī.4.

Urging the horses to run as fast as the wind he went on his journey crossing difficult streams, hills and forests. There was such a great anxiety in his heart that nothing would please him. He thought to himself, "Would that I could fly home." Every moment hung heavy like an year. In this way Bharata drew near to the city. Evil omens occurred to him as he entered the city. Crows cawed in an ominous way at undesirable places. Donkeys and jackals gave a cry that foreboded evil and which pierced Bharata to the heart as he listened to it. Lakes and rivers, groves and gardens had lost their charm; while the city wore a particularly dismal look. Birds and fawns, horses and elephants were too wretched to look at, undone by the fell disease of separation from Rāma. The people of the city, both men and women, were extremely miserable as though all of them had lost everything they had in their possession. (1—4)

दो०—पुरजन मिलहिं न कहहिं कछु गवँहिं जोहारहिं जाहिं ।

भरत कुसल पूँछि न सकहिं भय बिषाद मन माहिं ॥ १५८ ॥

Do.: purajana milahī na kahahī kachu gavāhī johārahī jāhī,
 bharata kusala pūchi na sakahī bhaya biṣāda mana māhī.158.

The citizens met him but spoke not a word; they made obeisance and quietly passed on. Bharata too could not enquire after their welfare, his mind being obsessed with fear and grief. (158)

चौ०—हाट बाट नहिं जाइ निहारी। जनु पुर दहँ दिसि लागि दवारी॥

आवत सुत सुनि कैकयनंदिनि। हरषी रबिकुल जलरुह चंदिनि॥ १॥
 सजि आरती मुदित उठि धाई। द्वारेहिं भेंटि भवन लेइ आई॥
 भरत दुखित परिवारु निहारा। मानहुँ तुहिन बनज बनु मारा॥ २॥
 कैकेई हरषित एहि भाँती। मनहुँ मुदित दव लाइ किराती॥
 सुतहि ससोच देखि मनु मारें। पूँछति नैहर कुसल हमारें॥ ३॥
 सकल कुसल कहि भरत सुनाई। पूँछी निज कुल कुसल भलाई॥
 कहु कहँ तात कहाँ सब माता। कहँ सिय राम लखन प्रिय भ्राता॥ ४॥

Cau.: hāṭa bāṭa nahī jāi nihārī, janu pura dahā disi lāgi davārī.
 āvata suta suni kaikayanaṁdini, haraṣī rabikula jalaruha caṁdini.1.
 saji āratī mudita uṭhi dhāī, dvārehī bhēṭi bhavana lei āī.
 bharata dukhita parivāru nihārā, mānahū tuhina banaja banu mārā.2.
 kaikē haraṣita ehi bhāṭī, manahū mudita dava lāī kirāṭī.
 sutahi sasoca dekhi manu mārē, pūchatī naihara kusala hamārē.3.
 sakala kusala kahi bharata sunāī, pūchī nija kula kusala bhalāī.
 kahu kahā tāta kahā saba mātā, kahā siya rāma lakhana priya bhrātā.4.

The bazars and the streets repelled the sight as though a wild conflagration had broken out in the city on all sides. Kaikeyī, who was to the solar race what the moon is to the lotuses, was rejoiced to hear of her son's approach. Preparing lights for waving round his head, she sprang up and ran glad at heart, and meeting him at the very door conducted him into her apartments. Bharata saw with wonder that while the household wore a wretched appearance like a bed of lotuses blasted by frost, Kaikeyī was as happy as a Bhīla woman who had set a whole forest ablaze. Seeing her son melancholy and depressed in spirits, she asked him: "Is all well in my mother's house?" Bharata assured her that everything was well and then enquired after the health and welfare of his own family: "Tell me, where is my father and where all mothers, and where is Sītā and my beloved brothers, Śrī Rāma and Lakṣmaṇa?" (1—4)

दो०—सुनि सुत बचन सनेहमय कपट नीर भरि नैन ।

भरत श्रवन मन सूल सम पापिनि बोली बैन ॥ १५९ ॥

Do.: suni suta bacana sanehamaya kapaṭa nīra bhari naina,
 bharata śravana mana sūla sama pāpini bolī baina.159.

On hearing her son's affectionate words the sinful woman brought crocodile tears to her eyes and spoke words that pierced his ears and soul as so many shafts. (159)

चौ०—तात बात में सकल सँवारी । भै मंथरा सहाय बिचारी ॥
 कछुक काज बिधि बीच बिगारेउ । भूपति सुरपति पुर पगु धारेउ ॥ १ ॥
 सुनत भरतु भाए बिबस बिषादा । जनु सहमेउ करि केहरि नादा ॥
 तात तात हा तात पुकारी । परे भूमितल ब्याकुल भारी ॥ २ ॥
 चलत न देखन पायउँ तोही । तात न रामहि सौँपेहु मोही ॥
 बहुरि धीर धरि उठे सँभारी । कहु पितु मरन हेतु महतारी ॥ ३ ॥
 सुनि सुत बचन कहति कैकेई । मरमु पाँछि जनु माहुर देई ॥
 आदिहु तें सब आपनि करनी । कुटिल कठोर मुदित मन बरनी ॥ ४ ॥

Cau.: tāta bāta maī sakala sāvārī, bhai maṁtharā sahāya bicārī.
 kachuka kāja bidhi bīca bigāreu, bhūpati surapati pura pagu dhāreu.1.
 sunata bharatu bhae bibasa biṣādā, janu sahameu kari kehari nādā.
 tāta tāta hā tāta pukārī, pare bhūmitala byākula bhārī.2.
 calata na dekhanā pāyaū tohī, tāta na rāmaḥi saūpehu mohī.
 bahuri dhīra dhari uṭhe sābhārī, kahu pitu marana hetu mahatārī.3.
 suni suta bacana kahati kaikē, maramu pāchi janu māhura deī.
 ādihu tē saba āpani karani, kuṭila kaṭhora mudita mana barani.4.

“I have accomplished everything for you, my son; and poor Mantharā has been of great help to me. Only God has marred our plans a little before they could be completed; the king has departed to Indra’s paradise.” As soon as he heard this, Bharata was overcome with grief as an elephant who is terrified at the roar of a lion. Crying “Father, father, Ah my father!” he fell to the ground much agitated. “I could not see you before you left, nor did you, my father, entrust me to the care of Śrī Rāma.” Then, collecting himself he got up with some effort and said, “Tell me, mother, the cause of my father’s demise.” Hearing the words of her son she replied as one who had cut a vital part and inserted poison into it. With a glad heart the cruel and wicked woman recounted from the very beginning all that she had done. (1—4)

दो०—भरतहि बिसरेउ पितु मरन सुनत राम बन गौनु ।

हेतु अपनपउ जानि जियँ थकित रहे धरि मौनु ॥ १६० ॥

Do.: **bharatahi bisareu pitu marana sunata rāma bana gaunu,**
hetu apanapau jāni jiyā thakita rahe dhari maunu.160.

Hearing of Śrī Rāma’s exile to the forest Bharata forgot his father’s death; and realizing in his heart that he was at the root of it he remained mute and stupefied. (160)

चौ०—बिकल बिलोकि सुतहि समुझावति । मनहुँ जरे पर लोनु लगावति ॥

तात राउ नहिं सोचै जोगू । बिढ़इ सुकृत जसु कीन्हेउ भोगू ॥ १ ॥

जीवत सकल जनम फल पाए । अंत अमरपति सदन सिधाए ॥

अस अनुमानि सोच परिहरहू । सहित समाज राज पुर करहू ॥ २ ॥

सुनि सुठि सहमेउ राजकुमारू । पाकें छत जनु लाग अँगारू ॥

धीरज धरि भरि लेहिं उसासा । पापिनि सबहि भाँति कुल नासा ॥ ३ ॥

जौं पै कुरुचि रही अति तोही । जनमत काहे न मारे मोही ॥

पेड़ काटि तैं पालउ सींचा । मीन जिअन निति बारि उलीचा ॥ ४ ॥

Cau.: **bikala biloki sutahi samujhāvati, manahū jare para lonu lagāvati.**
tāta rāu nahī socai jogū, biRhai sukr̥ta jasu kīnheu bhogū.1.
jīvata sakala janama phala pāe, aṁta amarapati sadana sidhāe.
asa anumāni soca pariharahū, sahita samāja rāja pura karahū.2.
suni suṭhi sahameu rājakumārū, pākē chata janu lāga āgārū.
dhīraja dhari bhari lehī usāsā, pāpini sabahi bhāti kula nāsā.3.
jaū pai kuruci rahī ati tohī, janamata kāhe na māre mohī.
peRa kāṭi taī pālau sičā, mīna jiana niti bāri ulīcā.4.

Observing his son’s distress she comforted him like one who applied salt to a burn. “The king, my son, is not fit for lamentation. He not only reaped a rich harvest of merit and renown but enjoyed life also. During his life-time he obtained all the rewards of human existence and in the end ascended to the abode of Indra (the lord of immortals). Pondering thus cease sorrowing and rule the kingdom with all its limbs (such as the army, the exchequer, the ministers and so on).” The prince was utterly dismayed to hear these words as though a festering sore had been touched by a live coal. Recovering himself he heaved a deep sigh and said, “O wicked woman, you have brought complete ruin to our family. If you bore such deep malice, why did you not kill me as soon as I

was born? Cutting down the tree you have watered a leaf and you have drained the pond for keeping the fish alive. (1—4)

दो०—हंसबंसु दसरथु जनकु राम लखन से भाइ।

जननी तू जननी भई बिधि सन कछु न बसाइ ॥ १६१ ॥

Do.: haṁsabaṁsu dasarathu janaku rāma lakhana se bhāi,
jananī tū jananī bhaī bidhi sana kachu na basāi.161.

“Claiming my descent from the sun-god, with King Daśaratha for my father and Rāma and Lakṣmaṇa for my brothers I have had you, mother, for my mother! One is powerless against Providence. (161)

चौ०—जब तैं कुमति कुमत जियँ ठयऊ। खंड खंड होइ हृदउ न गयऊ ॥

बर मागत मन भइ नहिं पीरा। गरि न जीह मुहँ परेउ न कीरा ॥ १ ॥

भूपँ प्रतीति तोरि किमि कीन्ही। मरन काल बिधि मति हरि लीन्ही ॥

बिधिहुँ न नारि हृदय गति जानी। सकल कपट अघ अवगुन खानी ॥ २ ॥

सरल सुसील धरम रत राऊ। सो किमि जानै तीय सुभाऊ ॥

अस को जीव जंतु जग माहीं। जेहि रघुनाथ प्रानप्रिय नाहीं ॥ ३ ॥

भे अति अहित रामु तेउ तोही। को तू अहसि सत्य कहु मोही ॥

जो हसि सो हसि मुहँ मसि लाई। आँखि ओट उठि बैठहि जाई ॥ ४ ॥

Cau.: jaba taṁ kumati kumata jiyā ṭhayaū, khaṁḍa khaṁḍa hoi hṛdau na gayaū.
bara māgata mana bhai nahī pīrā, gari na jīha muhā pareu na kīrā.1.
bhūpā pratīti tori kimi kīnhī, marana kāla bidhi mati hari līnhī.
bidhihū na nāri hṛdaya gati jānī, sakala kapaṭa agha avaguna khānī.2.
sarala susīla dharama rata rāū, so kimi jānai tīya subhāū.
asa ko jīva jāntu jaga māhī, jehi raghunātha prānapriya nāhī.3.
bhe ati ahita rāmu teu tohī, ko tū ahasi satya kahu mohī.
jo hasi so hasi muhā masi lāī, ākhi oṭa uṭhi baiṭhahi jāī.4.

“The moment, O malicious woman, you contrived this evil design in your mind, how is it your heart did not break into pieces? While asking for the boons did not your conscience pinch you, your tongue did faster nor did your mouth become free of maggot? How did the king trust you? Surely God must have robbed him of his senses on the eve of his death. Even the Creator has not been able to know the working of a woman’s heart, the repository of all deceit, sin and vice! Simple, amiable and pious as the king was, how could he know the nature of a woman? What living creature is there in the world, to whom the Lord of Raghus is not dear as life itself? Yet even that Rāma appeared to you as a great enemy. Tell me the truth, therefore, to what species do you belong? Whatever you may be, you had better bedaub your face with ink and leaving my presence remove to some place out of my sight. (1—4)

दो०—राम बिरोधी हृदय तें प्रगट कीन्ह बिधि मोहि।

मो समान को पातकी बादि कहउँ कछु तोहि ॥ १६२ ॥

**Do.: rāma birodhī hr̥daya tē pragaṭa kīnha bidhi mohi,
mo samāna ko pātakī bādī kahaũ kachu tohi.162.**

“Nay, God has created me out of a wone kaikey hostile to Rāma! Who is there so sinful as myself? In vain, therefore, do I taunt you.” (162)

चौ०—सुनि सत्रुघुन मातु कुटिलाई। जरहिं गात रिस कछु न बसाई॥
तेहि अवसर कुबरी तहँ आई। बसन बिभूषन बिबिध बनाई॥१॥
लखि रिस भरेउ लखन लघु भाई। बरत अनल घृत आहुति पाई॥
हुमगि लात तकि कूबर मारा। परि मुह भर महि करत पुकारा॥२॥
कूबर टूटेउ फूट कपारू। दलित दसन मुख रुधिर प्रचारू॥
आह दइअ मैं काह नसावा। करत नीक फलु अनइस पावा॥३॥
सुनि रिपुहन लखि नख सिख खोटी। लगे घसीटन धरि धरि झोंटी॥
भरत दयानिधि दीन्हि छड़ाई। कौसल्या पहिं गे दोउ भाई॥४॥

Cau.: suni satrughna mātu kuṭilāi, jarahī gāta risa kachu na basāi.
tehi avasara kubarī tahā āi, basana bibhūṣana bibidha banāi.1.
lakhi risa bhareu lakhana laghu bhāi, barata anala ghr̥ta āhuti pāi.
humagi lāta taki kūbara mārā, pari muha bhara mahi karata pukārā.2.
kūbara ṭūṭeu phūṭa kapārū, dalita dasana mukha rudhira pracārū.
āha daia mai kāha nasāvā, karata nika phalu anaisa pāvā.3.
suni ripuhana lakhi nakha sikha khoṭī, lage ghasīṭana dhari dhari jhomṭī.
bharata dayānidhi dīnhi chaRāi, kausalyā pahī ge dou bhāi.4.

When Śatrughna heard of mother Kaikeyī's wickedness, he burned all over with rage; but there was no help. That very moment came the hunchback (Mantharā) clad in a variety of rich costumes and adorned with various ornaments. The very sight of that woman filled Lakṣmaṇa's younger brother with anger as though clarified butter had been poured into fire. Springing forward he kicked her with such steady aim at the hump that she fell flat on her face and screamed aloud. Her hump was smashed, her head split and her teeth broken and her mouth emitted blood. “Ah, my God! what harm have I done? Surely this is an ill recompense for my services.” Hearing this and seeing her vile from head to foot, Śatrughna (the slayer of his foes) seized her by the hair on her head and began to drag her till the merciful Bharata rescued her. The two brothers then called on mother Kausalyā. (1—4)

दो०—मलिन बसन बिबरन बिकल कृस सरीर दुख भार।

कनक कलप बर बेलि बन मानहुँ हनी तुसार॥ १६३ ॥

**Do.: malina basana bibarana bikala kṛsa sarīra dukha bhāra,
kanaka kalapa bara beli bana mānahũ hanī tusāra.163.**

In sordid attire, pale, agitated and oppressed with woe and with a wasted frame she looked like a lovely celestial creeper of gold blasted by frost in the forest. (163)

चौ०—भरतहि देखि मातु उठि धाई। मुरुछित अवनि परी झड़ि आई॥
देखत भरतु बिकल भए भारी। परे चरन तन दसा बिसारी॥१॥

मातु तात कहँ देहि देखाई । कहँ सिय रामु लखनु दोउ भाई ॥
 कैकड़ कत जनमी जग माझा । जौँ जनमि त भइ काहे न बाँझा ॥ २ ॥
 कुल कलंकु जेहिं जनमेउ मोही । अपजस भाजन प्रियजन द्रोही ॥
 को तिभुवन मोहि सरिस अभागी । गति असि तोरि मातु जेहि लागी ॥ ३ ॥
 पितु सुरपुर बन रघुबर केतू । मैं केवल सब अनरथ हेतू ॥
 धिग मोहि भयउँ बेनु बन आगी । दुसह दाह दुख दूषन भागी ॥ ४ ॥

Cau.: bharatahi dekhi mātu uṭhi dhāi, muruchita avani parī jhai āi.
 dekhta bharatu bikala bhae bhārī, pare carana tana dasā bisārī.1.
 mātu tāta kahā dehi dekhāi, kahā siya rāmu lakhanu dou bhāi.
 kaikai kata janamī jaga mājhā, jāṁ janami ta bhai kāhe na bājhā.2.
 kula kalamku jehī janameu mohī, apajasa bhājana priyajana drohī.
 ko tibhuvana mohi sarisa abhāgī, gati asi tori mātu jehi lāgī.3.
 pitu surapura bana raghubara ketū, mai kevala saba anaratha hetū.
 dhiga mohi bhayaū benu bana āgī, dusaha dāha dukha dūṣana bhāgī.4.

When mother Kausalyā saw Bharata, she sprang up and ran to meet him; but she felt giddy and dropped unconscious on the ground. Bharata was deeply moved to see her plight and threw himself at her feet forgetting the condition of his own body. "Mother, show me my father. Where is Sītā and the two brothers, Śrī Rāma and Lakṣmaṇa? Why was Kaikeyī born into this world at all? And if born, why did she not remain barren instead of bearing me, a blot on my family, a very sink of infamy and an enemy of near and dear ones? Who in the three spheres is so wretched as I, on whose account, mother, you have been reduced to such a plight. My father is in heaven and Śrī Rāma, the Chief of Raghu's line, is in the woods; it is I who like a shooting star am responsible for the whole trouble. Woe be to me, who have proved to be for my family a very fire among the bamboos and a victim of terrible agony, suffering and censure." (1—4)

दो०—मातु भरत के बचन मृदु सुनि पुनि उठी सँभारि ।

लिए उठाइ लगाइ उर लोचन मोचति बारि ॥ १६४ ॥

Do.: mātu bharata ke bacana mṛdu suni puni uṭhī sābhāri,
 lie uṭhāi lagāi ura locana mocati bāri.164.

On hearing Bharata's tender words, Kausalyā rose with a renewed effort and lifting him clasped him to her bosom; while tears streamed from her eyes. (164)

चौ०—सरल सुभाय मायँ हियँ लाए । अति हित मनहुँ राम फिरि आए ॥
 भेंटेउ बहुरि लखन लघु भाई । सोकु सनेहु न हृदयँ समाई ॥ १ ॥
 देखि सुभाउ कहत सबु कोई । राम मातु अस काहे न होई ॥
 माताँ भरतु गोद बैठारे । आँसु पोंछि मृदु बचन उचारे ॥ २ ॥
 अजहुँ बच्छ बलि धीरज धरहू । कुसमउ समुझि सोक परिहरहू ॥
 जनि मानहु हियँ हानि गलानी । काल करम गति अघटित जानी ॥ ३ ॥
 काहुहि दोसु देहु जनि ताता । भा मोहि सब बिधि बाम बिधाता ॥
 जो एतेहुँ दुख मोहि जिआवा । अजहुँ को जानइ का तेहि भावा ॥ ४ ॥

Cau.: sarala subhāya māyā hiyā lāe, ati hita manahū rāma phiri āe.
 bhemṭeu bahuri lakhana laghubhāi, soku sanehu na hṛdayā samāi.1.
 dekhi subhāu kahata sabu koī, rāma mātu asa kāhe na hoī.
 mātā bharatu goda baiṭhāre, āsu poṁchi mṛdu bacana ucāre.2.
 ajahū baccha bali dhīraja dharahū, kusamau samujhi soka pariharahū.
 jani mānahu hiyā hāni galānī, kāla karama gati aghaṭita jānī.3.
 kāhuhi dosu dehu jani tātā, bhā mohi saba bidhi bāma bidhātā.
 jo etehū dukha mohi jiāvā, ajahū ko jānai kā tehi bhāvā.4.

Guileless by nature, mother Kausalyā pressed him to her bosom with utmost affection as though Śrī Rāma Himself had come back. She then embraced Lakṣmaṇa's younger brother (Śatrughna); her heart was too full with grief and love. Everyone who saw her loving disposition said, "Rāma's mother that she is, no wonder she should be so loving." The mother seated Bharata in her lap and wiping away his tears spoke to him in soothing words: "I adjure you, my child, to compose yourself even now; knowing this to be an unpropitious time sorrow no more. Take not to heart the loss we have sustained and feel no remorse for it, remembering that the course of time and fate is unalterable. Do not blame anyone, my son; it is Providence that has turned hostile to me in every-way. And when He makes me survive even under such trying circumstances, who knows what may be His pleasure with regard to me even now?" (1—4)

दो०—पितु आयस भूषन बसन तात तजे रघुबीर।

बिसमउ हरषु न हृदयँ कछु पहिरे बलकल चीर॥ १६५ ॥

do.: pitu āyasa bhūṣana basana tāta taje raghubīra,
 bisamau haraṣu na hṛdayā kachu pahire balakala cīra.165.

"At his father's behest, dear child, the hero of Raghu's line discarded his ornaments and princely apparel and put on a hermit's dress (consisting of the bark of trees) without either sorrow or exultation." (165)

चौ०—मुख प्रसन्न मन रंग न रोषू। सब कर सब बिधि करि परितोषू॥
 चले बिपिन सुनि सिय सँग लागी। रहइ न राम चरन अनुरागी॥ १ ॥
 सुनतहिं लखनु चले उठि साथा। रहहिं न जतन किए रघुनाथा॥
 तब रघुपति सबही सिरु नाई। चले संग सिय अरु लघु भाई॥ २ ॥
 रामु लखनु सिय बनहि सिधाए। गइउँ न संग न प्रान पठाए॥
 यहु सबु भा इन्ह आँखिन्ह आगें। तउ न तजा तनु जीव अभागें॥ ३ ॥
 मोहि न लाज निज नेहु निहारी। राम सरिस सुत मैं महतारी॥
 जिए मरै भल भूपति जाना। मोर हृदय सत कुलिस समाना॥ ४ ॥

Cau.: mukha prasanna mana raṁga na roṣū, saba kara saba bidhi kari paritoṣū.
 cale bipina suni siya sāga lāgī, rahai na rāma carana anurāgī.1.
 sunatahi lakhanu cale uṭhi sāthā, rahahi na jatana kie raghunāthā.
 taba raghupati sabahi siru nāi, cale saṁga siya aru laghu bhāi.2.
 rāmu lakhanu siya banahi sidhāe, gaiū na saṁga na prāna paṭhāe.
 yahu sabu bhā inha ākhinha āgē, tau na tajā tanu jīva abhāgē.3.

mohi na lāja nija nehu nihārī, rāma sarisa suta maī mahatārī.
jiai marai bhala bhūpati jānā, mora hṛdaya sata kulisa samānā.4.

“With a cheerful countenance, and without either joy or anger, he comforted all in everyway and proceeded to the forest. Hearing this Sītā followed him and would not stay, devoted as she was to Rāma’s feet. Lakṣmaṇa also, when he heard this, sprang up and accompanied them; he would not be left behind even though the Lord of Raghus tried his best to detain him. The Lord of Raghus then bowed his head to all and departed with Sītā and his younger brother (Lakṣmaṇa). So Rāma, Lakṣmaṇa and Sītā left for the woods, whereas I neither accompanied them nor sent my soul after them (leaving my body here). All this happened before these eyes and yet this wretched soul did not take leave of the body. I am not ashamed of my love; to think that a son like Rāma should have a mother like me! The king knew well how to live and how to die; whereas my heart is a hundred times harder than adamant.” (1—4)

दो० —कौसल्या के बचन सुनि भरत सहित रनिवासु ।

ब्याकुल बिलपत राजगृह मानहुँ सोक नेवासु ॥ १६६ ॥

Do.: **kausalyā ke bacana suni bharata sahita ranivāsu,**
byākula bilapata rājagṛha mānahū soka nevāsu.166.

Hearing Kausalyā’s words, Bharata and the whole gynaeceum wailed in distress; the king’s palace seemed the very abode of sorrow. (166)

चौ० —बिलपहिं बिकल भरत दोउ भाई । कौसल्याँ लिए हृदयँ लगाई ॥

भाँति अनेक भरतु समुझाए । कहि बिबेकमय बचन सुनाए ॥ १ ॥

भरतहुँ मातु सकल समुझाई । कहि पुरान श्रुति कथा सुहाई ॥

छल बिहीन सुचि सरल सुबानी । बोले भरत जोरि जुग पानी ॥ २ ॥

जे अघ मातु पिता सुत मारें । गाड़ गोठ महिसुर पुर जारें ॥

जे अघ तिय बालक बध कीन्हें । मीत महीपति माहुर दीन्हें ॥ ३ ॥

जे पातक उपपातक अहहीं । करम बचन मन भव कबि कहहीं ॥

ते पातक मोहि होहुँ बिधाता । जौं यहु होइ मोर मत माता ॥ ४ ॥

Cau.: **bilapahī bikala bharata dou bhāi, kausalyā lie hṛdayā lagāi.**
bhāti aneka bharatu samujhāe, kahi bibekamaya bacana sunāe.1.
bharatahū mātu sakala samujhāi, kahi purāna śruti kathā suhāi.
chala bihīna suci sarala subānī, bole bharata jori juga pānī.2.
je agha mātu pitā suta mārē, gāi goṭha mahisura pura jārē.
je agha tiya bālaka badha kīnhē, mīta mahīpati māhura dīnhē.3.
je pātaka upapātaka ahahī, karama bacana mana bhava kabi kahahī.
te pātaka mohi hohū bidhātā, jāu yahu hoi mora mata mātā.4.

Much agitated, the two brothers, Bharata and Śatrughna, loudly lamented and Kausalyā clasped them to her bosom. She comforted Bharata in many ways and tendered words of wisdom to him. Bharata too in his turn consoled all his mothers, narrating legends from the Purāṇas and Vedas. Joining both his palms he addressed them in guileless, innocent, simple and charming words: “The sins attaching to the

murder of one's mother, father or son and to the act of setting fire to a cowpen or a village of Brāhmaṇas, and those incurred by slaying a woman or child and by administering poison to a friend or a monarch, nay, all the major and minor sins of thought, word or deed, that have been enumerated by the seers,—let all such sins be mine if, my mother, this plot has my concurrence.” (1—4)

दो०—जे परिहरि हरि हर चरन भजहिं भूतगन घोर।

तेहि कइ गति मोहि देउ बिधि जौं जननी मत मोर ॥ १६७ ॥

Do.: je parihari hari hara carana bhajahī bhūtagana ghora,
tehi kai gati mohi deu bidhi jāñ janani mata mora.167.

“May Providence award me the fate of those who forsaking the feet of Śrī Hari and Lord Śiva worship frightful ghosts, if, mother, I have complicity in this plot.” (167)

चौ०—बेचहिं बेदु धरमु दुहि लेहीं। पिसुन पराय पाप कहि देहीं॥
कपटी कुटिल कलहप्रिय क्रोधी। बेद बिदूषक बिस्व बिरोधी॥ १॥
लोभी लंपट लोलुपचारा। जे ताकहिं परधनु परदारा॥
पावौं मैं तिन्ह कै गति घोरा। जौं जननी यहु संमत मोर॥ २॥
जे नहिं साधुसंग अनुरागे। परमारथ पथ बिमुख अभागे॥
जे न भजहिं हरि नरतनु पाई। जिन्हहि न हरि हर सुजसु सोहाई॥ ३॥
तजि श्रुतिपंथु बाम पथ चलहीं। बंचक बिरचि बेष जगु छलहीं॥
तिन्ह कै गति मोहि संकर देऊ। जननी जौं यहु जानौं भेऊ॥ ४॥

Cau.: becahī bedu dharamu duhi lehī, pisuna parāya pāpa kahi dehī.
kapaṭī kuṭila kalahapriya krodhī, beda bidūṣaka bisva birodhī.1.
lobhī lampaṭa lolupacārā, je tākahī paradhanu paradārā.
pāvaū maī tinha kai gati ghorā, jāñ janani yahu saṁmata morā.2.
je nahī sādhusaṁga anurāge, paramāratha patha bimukha abhāge.
je na bhajahī hari naratanu pāī, jinhahi na hari hara sujasu sohāī.3.
taji śrutipanthu bāma patha calahī, baṁcaka biraci beṣa jagu chalahī.
tinha kai gati mohi saṁkara deū, janani jāñ yahu jānaū bheū.4.

“If, mother, all this has my approval, let me share the terrible fate of those who sell the Vedas, exploit their piety, are given to backbiting and expose others' sins, who are deceitful, wicked, quarrelsome and irascible, who revile the Vedas and are hostile to the world, nay, who are greedy and lecherous and behave as the repacious do, and who cast their eyes on others' wealth and others' wife. Nay, mother, if I ever knew this secret, may Lord Śiva allot me the fate of those wretches who love not the company of the virtuous, who have rejected the path leading to God-Realization, who worship not Śrī Hari even though blessed with a human form, and take no delight in the glory of Śrī Hari and Lord Śiva, who have abandoned the path of the Vedas and follow the contrary way, and who are impostors and deceive the world by assuming false appearances.” (1—4)

दो०—मातु भरत के बचन सुनि साँचे सरल सुभायँ।

कहति राम प्रिय तात तुम्ह सदा बचन मन कायँ ॥ १६८ ॥

**Do.: mātu bharata ke bacana suni sãce sarala subhāyā,
kahati rāma priya tāta tumha sadā bacana mana kāyā.168.**

Hearing Bharata's truthful, artless and sincere words mother Kausalyā said, "You, my dear child, have always been beloved Rāma in thought, word and deed." (168)

चौ०—राम प्राणहु तें प्राण तुम्हारे । तुम्ह रघुपतिहि प्राणहु तें प्यारे ॥
बिधु बिष चवै स्रवै हिमु आगी । होइ बारिचर बारि बिरागी ॥ १ ॥
भएँ ग्यानु बरु मिटै न मोहू । तुम्ह रामहि प्रतिकूल न होहू ॥
मत तुम्हार यहु जो जग कहहीं । सो सपनेहुँ सुख सुगति न लहहीं ॥ २ ॥
अस कहि मातु भरतु हियँ लाए । थन पय स्रवहिं नयन जल छाए ॥
करत बिलाप बहुत यहि भाँती । बैठेहिं बीति गई सब राती ॥ ३ ॥
बामदेउ बसिष्ठ तब आए । सचिव महाजन सकल बोलाए ॥
मुनि बहु भाँति भरत उपदेसे । कहि परमारथ बचन सुदेसे ॥ ४ ॥

Cau.: rāma prānahu tē prāna tumhāre, tumha raghupatihi prānahu tē pyāre.
bidhu biṣa cavaī sravai himu āgī, hoi bāricara bāri birāgī.1.
bhaē gyānu baru miṭai na mohū, tumha rāmahi pratikūla na hohū.
mata tumhāra yahu jo jaga kahahī, so sapanehū sukha sugati na lahahī.2.
asa kahi mātu bharatu hiyā lāe, thana paya sravahī nayana jala chāe.
karata bilāpa bahuta yahi bhāṭī, baiṭhehī bīti gāī saba rāṭī.3.
bāmadeu basiṣṭha taba āe, saciva mahājana sakala bolāe.
muni bahu bhāṭī bharata upadese, kahi paramāratha bacana sudese.4.

"Rāma is dearer to you than your own life, and likewise you are dearer to the Lord of Raghus than his own life. The moon may diffuse poison (through her rays) and snow emit fire; nay, an aquatic creature may shun water and spiritual enlightenment may fail to eradicate error; but in no case will you turn hostile to Rāma. Those in this world who allege this plot was contrived with your connivance shall never attain happiness or salvation even in a dream." So saying mother Kausalyā clasped Bharata to her bosom; milk began to flow from her breasts and her eyes filled with tears. In this way they squatted away the whole night lamenting in profusion. The sages Vāmadeva and Vasiṣṭha then came and summoned all the ministers and the elite of the city. Vasiṣṭha admonished Bharata in many ways speaking to him words of wisdom appropriate to the occasion. (1—4)

दो०—तात हृदयँ धीरजु धरहु करहु जो अवसर आजु ।
उठे भरत गुर बचन सुनि करन कहेउ सबु साजु ॥ १६९ ॥

**Do.: tāta hr̥dayā dhīraju dharahu karahu jo avasara āju,
uṭhe bharata gura bacana suni karana kaheu sabu sāju.169.**

"Have courage in your heart, dear son, and do what the occasion demands today." Hearing his preceptor's commands Bharata rose and asked everything to be got ready. (169)

चौ०—नृपतनु बेद बिदित अन्हवावा । परम बिचित्र बिमानु बनाववा ॥
गहि पद भरत मातु सब राखी । रहीं रानि दरसन अभिलाषी ॥ १ ॥

चंदन अगर भार बहु आए। अमित अनेक सुगंध सुहाए॥
 सरजु तीर रचि चिता बनाई। जनु सुरपुर सोपान सुहाई॥ २॥
 एहि बिधि दाह क्रिया सब कीन्ही। बिधिवत न्हाइ तिलांजुलि दीन्ही॥
 सोधि सुमृति सब बेद पुराना। कीन्ह भरत दसगात बिधाना॥ ३॥
 जहँ जस मुनिबर आयसु दीन्हा। तहँ तस सहस भाँति सबु कीन्हा॥
 भए बिसुद्ध दिए सब दाना। धेनु बाजि गज बाहन नाना॥ ४॥

Cau.: nṛpatanu beda bidita anhavāvā, parama bicitra bimānu banāvā.
 gahi pada bharata mātu saba rākhi, rahī rāni darasana abhilāṣī.1.
 caṁdana agara bhāra bahu āe, amita aneka sugaṁdha suhāe.
 saraju tīra raci citā banāi, janu surapura sopāna suhāi.2.
 ehi bidhi dāha kriyā saba kīnhī, bidhivata nhāi tilām̐juli dīnhī.
 sodhi sumṛti saba beda purānā, kīnha bharata dasagāta bidhānā.3.
 jahā jasa munibara āyasu dīnhā, tahā tasa sahasa bhāti sabu kīnhā.
 bhae bisuddha die saba dānā, dhenu bāji gaja bāhana nānā.4.

He had the king's body washed in accordance with the Vedic rites and caused a most splendid funeral bier to be prepared for him. Claspings the feet of his mothers Bharata prevented them (from ascending the funeral pile); they all stayed behind in the hope of seeing Śrī Rāma. There arrived many loads of sandal-wood and aloes and diverse other excellent aromatic herbs of untold varieties. The pile was raised in an artistic way on the bank of the Sarayū river, and looked like a lovely ladder reaching to heaven. In this way all the rites of cremation were gone through and then the funeral party bathed with due ceremony and offered a handful of water and sesame seeds to the departed soul. After ascertaining the views of all the Smṛti texts, the Vedas and the Purāṇas Bharata performed the ceremony of Daśagātra.* Whatever orders the great sage Vasiṣṭha gave on a particular point Bharata carried out all of them in a thousand ways. He bestowed all sorts of gifts on attaining purity.† He gave away cows, horses, elephants and conveyances of various sorts— (1—4)

दो०—सिंघासन भूषण बसन अन्न धरनि धन धाम।

दिए भरत लहि भूमिसुर भे परिपूरन काम॥ १७०॥

Do.: siṁghāsana bhūṣana basana anna dharani dhana dhāma,
 die bharata lahi bhūmisura bhe paripūrana kāma.170.

—And even so thrones, ornaments and costumes, foodgrains, lands, money and houses; and the Brāhmaṇas had all their desires fulfilled on receiving them. (170)

चौ०—पितु हित भरत कीन्ही जसि करनी। सो मुख लाख जाइ नहिं बरनी॥

सुदिनु सोधि मुनिबर तब आए। सचिव महाजन सकल बोलाए॥ १॥

बैठे राजसभाँ सब जाई। पठए बोलि भरत दोउ भाई॥

भरतु बसिष्ठ निकट बैठारे। नीति धरममय बचन उचारे॥ २॥

* The ceremony consists in offering to the departed soul a ball of boiled rice on each of the ten days following the cremation of the deceased.

† The Hindus believe that the agnates and certain other relations of a deceased remain impure for a number of days and get purified only after the prescribed period is over.

प्रथम कथा सब मुनिबर बरनी । कैकड़ कुटिल कीन्हि जसि करनी ॥
 भूप धरमब्रतु सत्य सराहा । जेहिं तनु परिहरि प्रेमु निबाहा ॥ ३ ॥
 कहत राम गुन सील सुभाऊ । सजल नयन पुलकेउ मुनिराऊ ॥
 बहुरि लखन सिय प्रीति बखानी । सोक सनेह मगन मुनि ग्यानी ॥ ४ ॥

Cau.: pitu hita bharata kīnhi jasi karānī, so mukha lākha jāi nahī barānī.
 sudinu sodhi munibara taba āe, saciva mahājana sakala bolāe.1.
 baiṭhe rājasabhā saba jāi, paṭhae boli bharata dou bhāi.
 bharatu basiṣṭha nikaṭa baiṭhāre, nīti dharamamaya bacana ucāre.2.
 prathama kathā saba munibara barānī, kaikai kuṭila kīnhi jasi karānī.
 bhūpa dharamabratu satya sarāhā, jehī tanu parihari premu nibāhā.3.
 kahata rāma guna sīla subhāū, sajala nayana pulakeu munirāū.
 bahuri lakhana siya prīti bakhānī, soka saneha magana muni gyānī.4.

Whatever rites Bharata performed for the benefit of his father (in the other world) were more than a hundred thousand tongues could recount. Then, after determining an auspicious date the great sage (Vasiṣṭha) came and summoned all the ministers as well as the elite of the city. They all repaired to the council chamber and sat there. The two brothers, Bharata and Śatrughna, were also sent for. Vasiṣṭha seated Bharata by his side and spoke to him words full of wisdom and piety. First of all the great sage repeated the whole story of Kaikeyī's wily doing and paid his tribute to the vow of piety and truthfulness of King Daśaratha, who remained true to his love even at the cost of his life. And as the great hermit spoke of Śrī Rāma's virtues, amiability and kind disposition tears came to his eyes and a thrill ran through his body. Again, when he extolled the affection that Lakṣmaṇa and Sītā bore (towards Rāma), the enlightened sage was overwhelmed with grief and emotion. (1—4)

दो०—सुनहु भरत भावी प्रबल बिलखि कहेउ मुनिनाथ ।

हानि लाभु जीवनु मरनु जसु अपजसु बिधि हाथ ॥ १७१ ॥

Do.: sunahu bharata bhāvī prabala bilakhi kaheu muninātha,
 hāni lābhu jīvanu maranu jasu apajasu bidhi hātha.171.

"Listen, Bharata: formidable is fate!" the lord of sages sorrowfully exclaimed. "Loss and gain, life and death, glory and infamy—all these lie in the hands of Providence." (171)

चौ०—अस बिचारि केहि देइअ दोसू । ब्यरथ काहि पर कीजिअ रोसू ॥
 तात बिचारु करहु मन माहीं । सोच जोगु दसरथु नृपु नाहीं ॥ १ ॥
 सोचिअ बिप्र जो बेद बिहीना । तजि निज धरमु बिषय लयलीना ॥
 सोचिअ नृपति जो नीति न जाना । जेहि न प्रजा प्रिय प्राण समाना ॥ २ ॥
 सोचिअ बयसु कृपन धनवानू । जो न अतिथि सिव भगति सुजानू ॥
 सोचिअ सूद्रु बिप्र अवमानी । मुखर मानप्रिय ग्यान गुमानी ॥ ३ ॥
 सोचिअ पुनि पति बंचक नारी । कुटिल कलहप्रिय इच्छाचारी ॥
 सोचिअ बटु निज ब्रतु परिहरई । जो नहिं गुर आयसु अनुसरई ॥ ४ ॥

Cau.: asa bicāri kehi deia dosū, byaratha kāhi para kijia rosū.
 tāta bicāru karahu mana māhī, soca jogu dasarathu nrpu nāhī.1.

socia bipra jo beda bihīnā, taji nija dharamu biṣaya layalīnā.
 socia nrpati jo nīti na jānā, jehi na prajā priya prāna samānā.2.
 socia bayasu krpana dhanavānū, jo na atithi siva bhagati sujānū.
 socia sūdrū bipra avamānī, mukhara mānapriya gyāna gumānī.3.
 socia puni pati baṁcaka nārī, kuṭila kalahapriya icchācārī.
 socia baṭu nija bratu pariharaī, jo nahī gura āyasu anusaraī.4.

“Arguing thus, whom should we blame and with whom should we be angry without any cause? Ponder in your heart, my son, that King Daśaratha is not worth grieving for. Pitiably is the Brāhmaṇa who is ignorant of the Vedas, and who has abandoned his own duty and is engrossed in the pleasures of sense; pitiably the king who has no knowledge of polity and who does not love his people as his own life: pitiably the Vaiśya (a member of the trading class) who is niggardly though rich, and who is not perfect in hospitality nor in devotion to Lord Śiva; pitiably the Śūdra (a member of the labouring or artisan class) who is disrespectful towards the Brāhmaṇas, loquacious and proud of his knowledge and loves to be honoured. Pitiably, again, is the woman who deceives her husband, is crooked and quarrelsome and follows her own will; pitiably the religious student who breaks his vow and obeys not the orders of his preceptor.” (1—4)

दो०—सोचिअ गृही जो मोह बस करइ करम पथ त्याग ।

सोचिअ जती प्रपंच रत बिगत बिबेक बिराग ॥ १७२ ॥

Do.: socia grhī jo moha basa karai karama patha tyāga,
 socia jatī prapaṁca rata bigata bibeka birāga.172.

“Nay, pitiably is the householder who out of ignorance forsakes the path of duty, and pitiably the recluse who is attached to the world and lacks discretion and dispassion.” (172)

चौ०—बैखानस सोइ सोचै जोगू । तपु बिहाइ जेहि भावइ भोगू ॥
 सोचिअ पिसुन अकारन क्रोधी । जननि जनक गुर बंधु बिरोधी ॥ १ ॥
 सब बिधि सोचिअ पर अपकारी । निज तनु पोषक निरदय भारी ॥
 सोचनीय सबहीं बिधि सोई । जो न छाड़ि छलु हरि जन होई ॥ २ ॥
 सोचनीय नहिं कोसलराऊ । भुवन चारिदस प्रगट प्रभाऊ ॥
 भयउ न अहइ न अब होनिहारा । भूप भरत जस पिता तुम्हारा ॥ ३ ॥
 बिधि हरि हरु सुरपति दिसिनाथा । बरनहिं सब दसरथ गुन गाथा ॥ ४ ॥

Cau.: baikhānasa soi socai jogū, tapu bihāi jehi bhāvai bhogū.
 socia pisuna akārana krodhī, janani janaka gura baṁdhu birodhī.1.
 saba bidhi socia para apakārī, nija tanu poṣaka niradaya bhārī.
 socanīya sabahī bidhi soī, jo na chārī chalu hari jana hoī.2.
 socanīya nahī kosalarāū, bhuvana cāridasa pragaṭa prabhāū.
 bhayau na ahai na aba honihārā, bhūpa bharata jasa pitā tumhārā.3.
 bidhi hari haru surapati disināthā, baranahī saba dasaratha guna gāthā.4.

“Pitiably is the anchorite who has given up penance and developed a liking for luxuries; pitiably the backbiter who is angry without cause and an enemy of his own

parents, preceptor and brothers. Pitiabie in everyway is he who harms others, cherishes his own body and is exceedingly heartless. And pitiabie in every respect is he who is not sincerely devoted to Śrī Hari. The lord of Kosala is not worth grieving for, his glory being manifest through all the fourteen spheres. There never was, nor is, nor shall be hereafter, a monarch like your father, Bharata. Brahmā, Viṣṇu, Śiva, Indra (the lord of celestials) and the guardians of the quarters, all sing praises of King Daśaratha. (1—4)

दो०—कहहु तात केहि भाँति कोउ करिहि बड़ाई तासु ।

राम लखन तुम्ह सत्रुहन सरिस सुअन सुचि जासु ॥ १७३ ॥

Do.: kahahu tāta kehi bhāṭi kou karihi baRāi tāsu,
rāma lakhana tumha satruhana sarisa suana suci jāsu.173.

“Tell me, dear child, who can glorify him who begot such pious sons as Rāma, Lakṣmaṇa, Śatrughna and yourself?” (173)

चौ०—सब प्रकार भूपति बड़भागी । बादि बिषादु करिअ तेहि लागी ॥
यहु सुनि समुझि सोचु परिहरहू । सिर धरि राज रजायसु करहू ॥ १ ॥
रायँ राजपदु तुम्ह कहँ दीन्हा । पिता बचनु फुर चाहिअ कीन्हा ॥
तजे रामु जेहिं बचनहि लागी । तनु परिहरेउ राम बिरहागी ॥ २ ॥
नृपहि बचन प्रिय नहिं प्रिय प्राना । करहु तात पितु बचन प्रवाना ॥
करहु सीस धरि भूप रजाई । हइ तुम्ह कहँ सब भाँति भलाई ॥ ३ ॥
परसुराम पितु अग्या राखी । मारी मातु लोक सब साखी ॥
तनय जजातिहि जौबनु दयऊ । पितु अग्याँ अघ अजसु न भयऊ ॥ ४ ॥

Cau.: saba prakāra bhūpati baRabhāgī, bādi biṣādu karia tehi lāgī.
yahu suni samujhi socu pariharahū, sira dhari rāja rajāyasu karahū.1.
rāyā rājapadu tumha kahū dīnhā, pitā bacanu phura cāhia kīnhā.
taje rāmu jehī bacanahi lāgī, tanu parihareu rāma birahāgī.2.
nṛpahi bacana priya nahī priya prānā, karahu tāta pitu bacana pravānā.
karahu sīsa dhari bhūpa rajāi, hai tumha kahā saba bhāṭi bhalāi.3.
parasurāma pitu agyā rākhi, mārī mātu loka saba sākhī.
tanaya jajātihi jaubanu dayāu, pitu agyā agha ajasu na bhayaū.4.

“The king was blessed in everyway; it is no use mourning for him. Hearing and realizing this, sorrow no more, and reverently obey the king’s command. The king has bestowed the kingship on you; it behoves you, therefore, to redeem the words of your father who abandoned Rāma for the sake of his word and quitted his body in his anguish of separation from Rāma. The king did not love his own life as he did his word; therefore, dear son, redeem your father’s word. Reverently obey the king’s command; this will do you good in everyway. Paraśurāma executed the command of his father and killed his own mother: the whole world will bear testimony to this fact. Yayāti’s son (Puru)*

* King Yayāti had won the hand of Devayānī, daughter of Śukrācārya (preceptor of the demon kings). Devayānī having one complained to her father of the king’s infidelity, Śukrācārya pronounced on him a curse as a result of which he became old and infirm before time. Having been propitiated by him through supplication and entreaty, however, the sage allowed the king to borrow the youth of another in exchange for his own old age should anyone be willing to part with it. The king thereupon sought the help of his sons, but the first

exchanged his own youth for the old age of his father and incurred no sin or blame because he did so in obedience to his father's command." (1—4)

दो०—अनुचित उचित बिचारु तजि जे पालहिं पितु बैन ।

ते भाजन सुख सुजस के बसहिं अमरपति ऐन ॥ १७४ ॥

Do.: **anucita ucita bicāru taji je pālahiṁ pitu baina, te bhājana sukha sujasa ke basahiṁ amarapati aina.174.**

"Those who cherish their father's word, minding not whether it is reasonable or otherwise, attain happiness and fair renown and dwell in the abode of Indra (the lord of immortals)." (174)

चौ०—अवसि नरेस बचन फुर करहू । पालहु प्रजा सोकु परिहरहू ॥
 सुरपुर नृपु पाइहि परितोषू । तुम्ह कहूँ सुकृतु सुजसु नहिं दोषू ॥ १ ॥
 बेद बिदित संमत सबही का । जेहि पितु देइ सो पावइ टीका ॥
 करहु राजु परिहरहु गलानी । मानहु मोर बचन हित जानी ॥ २ ॥
 सुनि सुख लहब राम बैदेहीं । अनुचित कहब न पंडित केहीं ॥
 कौसल्यादि सकल महतारीं । तेउ प्रजा सुख होहिं सुखारीं ॥ ३ ॥
 परम तुम्हार राम कर जानिहि । सो सब बिधि तुम्ह सन भल मानिहि ॥
 सौँपेहु राजु राम के आएँ । सेवा करेहु सनेह सुहाएँ ॥ ४ ॥

Cau.: **avasi naresa bacana phura karahū, pālahu prajā soku pariharahū. surapura nṛpu pāihi paritoṣu, tumha kahūṁ sukr̥tu sujasa nahī doṣū.1. beda bidita saṁmata sabahī kā, jehi pitu dei so pāvai ṭikā. karahu rāju pariharahu galānī, mānahu mora bacana hita jānī.2. suni sukhu lahaba rāma baidehī, anucita kahaba na paṁḍita kehī. kausalyādi sakala mahatārī, teu prajā sukha hohī sukhārī.3. parama tumhāra rāma kara jānihi, so saba bidhi tumha sana bhala mānihi. saūpehu rāju rāma ke āē, sevā karehu saneha suhāē.4.**

"Therefore, you needs must redeem the king's word; cherish your subjects and cease to grieve. The king in heaven will derive solace, while you will earn merit and good fame and shall incur no blame. It is well known in the Vedas and has the sanction of all that the crown goes to him on whom the father bestows it. Therefore, rule the kingdom, feel no remorse and accept my advice as salutary. Rāma and Videha's daughter (Sitā) will be gratified when they hear of it and no wise man will call it wrong. Kausalyā and all the other mothers too will be happy in the happiness of the people. Nay, he who will know the supreme affinity between you and Rāma, will have perfect goodwill towards you. When Rāma returns home you may hand over the kingdom to him and serve him with ideal affection." (1—4)

four of them declined. It was only the fifth and youngest son, Puru, who willingly parted with his own youth and accepted the old age of his father. After enjoying life for a few more years Yayāti got disgusted with the world and retired to the woods, returning the youth of his youngest son and crowning him king in preference to his elder brothers, who had all disappointed him. Even though Yayāti had made use of his son's youth in enjoying life with his mother, the son incurred no sin because he had agreed to this arrangement only to please his father and made a unique sacrifice for his sake.

दो०— कीजिअ गुर आयसु अवसि कहहिं सचिव कर जोरि ।

रघुपति आएँ उचित जस तस तब करब बहोरि ॥ १७५ ॥

Do.: kījia gura āyasu avasi kahahī saciva kara jori,
raghupati āē ucita jasa tasa taba karaba bahori.175.

The ministers submitted with joined palms: "You needs must obey the order of your preceptor. When the Lord of Raghus comes back, you may do what you think fit then." (175)

चौ०— कौसल्या धरि धीरजु कहई । पूत पथ्य गुर आयसु अहई ॥
सो आदरिअ करिअ हित मानी । तजिअ बिषादु काल गति जानी ॥ १ ॥
बन रघुपति सुरपुर नरनाहू । तुम्ह एहि भाँति तात कदराहू ॥
परिजन प्रजा सचिव सब अंबा । तुम्हही सुत सब कहँ अवलंबा ॥ २ ॥
लखि बिधि बाम कालु कठिनाई । धीरजु धरहु मातु बलि जाई ॥
सिर धरि गुर आयसु अनुसरहू । प्रजा पालि परिजन दुखु हरहू ॥ ३ ॥
गुर के बचन सचिव अभिनंदनु । सुने भरत हिय हित जनु चंदनु ॥
सुनी बहोरि मातु मृदु बानी । सील सनेह सरल रस सानी ॥ ४ ॥

Cau.: kausalyā dhari dhīraju kahai, pūta pathya gura āyasu ahaī.
so ādaria karia hita mānī, tājia biṣādu kāla gati jānī.1.
bana raghupati surapura naranāhū, tumha ehi bhāti tāta kadarāhū.
parijana prajā saciva saba āmbā, tumhahī suta saba kahā avalāmbā.2.
lakhi bidhi bāma kālu kaṭhināī, dhīraju dharahu mātu bali jāī.
sira dhari gura āyasu anusarahū, prajā pālī parijana dukhu harahū.3.
gura ke bacana saciva abhināndanu, sune bharata hiya hita janu caṁdanu.
sunī bahori mātu mṛdu bānī, sīla saneha sarala rasa sānī.4.

Summoning courage Kausalyā said, "Salutary, my son, is your Guru's command; the same should be respected and obeyed by you as conducive to your good. Cease to grieve realizing the vicissitudes of life. The Lord of Raghus is in the forest and the king is in heaven (the abode of gods); while you, my son, are thus giving way to faint-heartedness. You, my child, are the only support of all including your family, subjects, ministers and all your mothers. Perceiving the antipathy of God and the relentlessness of fate, I adjure you by my life to have courage. Reverently obey your Guru's command, cherish your subjects and relieve the affliction of your family." Bharata listened to the advice of his preceptor and the ministers, appeal endorsing the same, which were as soothing to his heart as sandal-paste. He further heard the mother's soft words imbued with the nectar of amiability, affection and guilelessness. (1—4)

छं०— सानी सरल रस मातु बानी सुनि भरतु ब्याकुल भए ।

लोचन सरोरुह स्रवत सींचत बिरह उर अंकुर नए ॥

सो दसा देखत समय तेहि बिसरी सबहि सुधि देह की ।

तुलसी सराहत सकल सादर सीवँ सहज सनेह की ॥

cham.: **sānī sarala rasa mātu bānī suni bharatu byākula bhae,
locana saroruha sravata śīcata biraha ura aṁkura nae.
so dasā dekhata samaya tehi bisarī sabahi sudhi deha kī,
tulasī sarāhata sakala sādara sīvā sahaja saneha kī.**

Bharata grew restless when he heard mother Kausalyā's speech imbued as it was with the nectar of sincerity. His lotus eyes shed tears that watered the fresh shoots of desolation in his heart. All those who saw his condition at that time forgot their own existence. Everyone, says Tulasīdāsa; reverently extolled him as the perfection of artless love.

सो०—भरतु कमल कर जोरि धीर धुरंधर धीर धरि ।

बचन अमिअँ जनु बोरि देत उचित उत्तर सबहि ॥ १७६ ॥

So.: **bharatu kamala kara jori dhīra dhuraṁdhara dhīra dhari,
bacana amiā janu bori deta ucita uttara sabahi.176.**

Joining his lotus palms, Bharata, who was foremost among the strong-minded, took courage and proceeded to give befitting replies to all in words steeped as it were in nectar. (176)

चौ०—मोहि उपदेसु दीन्ह गुर नीका । प्रजा सचिव संमत सबही का ॥
मातु उचित धरि आयसु दीन्हा । अवसि सीस धरि चाहउँ कीन्हा ॥ १ ॥
गुर पितु मातु स्वामि हित बानी । सुनि मन मुदित करिअ भलि जानी ॥
उचित कि अनुचित किएँ बिचारू । धरमु जाइ सिर पातक भारू ॥ २ ॥
तुम्ह तौ देहु सरल सिख सोई । जो आचरत मोर भल होई ॥
जद्यपि यह समुझत हउँ नीकें । तदपि होत परितोषु न जी कें ॥ ३ ॥
अब तुम्ह बिनय मोरि सुनि लेहू । मोहि अनुहरत सिखावनु देहू ॥
ऊतरु देउँ छमब अपराधू । दुखित दोष गुन गनहिं न साधू ॥ ४ ॥

Cau.: **mohi upadesu dīnha gura nīkā, prajā saciva saṁmata sabahī kā.
mātu ucita dhari āyasu dīnhā, avasi sīsa dhari cāhaū kīnhā.1.
gura pitu mātu svāmi hita bānī, suni mana mudita karia bhali jānī.
ucita ki anucita kiē bicārū, dharamu jāi sira pātaka bhārū.2.
tumha tau dehu sarala sikha soī, jo ācarata mora bhala hoī.
jadyapi yaha samujhata haū nīkē, tadapi hota paritoṣu na jī kē.3.
aba tumha binaya mori suni lehū, mohi anuهارata sikhāvanu dehū.
ūtaru deū chamaba aparādhū, dukhita doṣa guna ganahī na sādhu.4.**

[PAUSE 18 FOR A THIRTY-DAY RECITATION]

“My preceptor has given me excellent advice, which has been endorsed by my subjects, ministers and all. Mother (Kausalyā) too has enjoined on me what she has thought fit and which I certainly wish to carry out with reverence. The advice of one's preceptor, parents, master and friend ought to be acted upon with a cheerful heart as conducive to one's good. By pausing to think whether it is right or wrong one fails in one's duty and incurs a load of sin. You are surely giving me sincere advice which, if

followed, will do me good. Even though I fully realize this, my heart is not satisfied. Now hear my request and give me advice that may suit me. Forgive me my presumption in returning an answer to you; for good people reckon not the virtues or faults of the distressed. (1—4)

दो०— पितु सुरपुर सिय रामु बन करन कहहु मोहि राजु ।

एहि तें जानहु मोर हित कै आपन बड़ काजु ॥ १७७ ॥

Do.: **pitu surapura siya rāmu bana karana kahahu mohi rāju,**
ehi tẽ jānahu mora hita kai āpana baRa kāju.177.

“My father is in heaven and both Sītā and Rāma are in the woods, whereas you ask me to rule the kingdom. Do you think this will do me good or you expect some unusual gain to yourself from this arrangement?” (177)

चौ०— हित हमार सियपति सेवकाई । सो हरि लीन्ह मातु कुटिलाई ॥
मैं अनुमानि दीख मन माहीं । आन उपायँ मोर हित नाहीं ॥ १ ॥
सोक समाजु राजु केहि लेखें । लखन राम सिय बिनु पद देखें ॥
बादि बसन बिनु भूषन भारू । बादि बिरति बिनु ब्रह्मबिचारू ॥ २ ॥
सरुज सरीर बादि बहु भोगा । बिनु हरिभगति जायँ जप जोगा ॥
जायँ जीव बिनु देह सुहाई । बादि मोर सबु बिनु रघुराई ॥ ३ ॥
जाउँ राम पहिँ आयसु देहू । एकहिँ आँक मोर हित एहू ॥
मोहि नृप करि भल आपन चहहू । सोउ सनेह जड़ता बस कहहू ॥ ४ ॥

Cau.: **hita hamāra siyapati sevakaĩ, so hari lĩnha mātu kuṭilāĩ.**
maĩ anumāni dīkha mana māhĩ, āna upāyā mora hita nāhĩ.1.
soka samāju rāju kehi lekhe, lakhana rāma siya binu pada dekhe.
bādi basana binu bhūṣana bhārū, bādi birati binu brahmabīcārū.2.
saruja sarīra bādi bahu bhogā, binu haribhagati jāyā japa jogā.
jāyā jīva binu deha suhāĩ, bādi mora sabu binu raghurāĩ.3.
jāũ rāma pahĩ āyasu dehū, ekahĩ āka mora hita ehū.
mohi nrpa kari bhala āpanacahahū, sou saneha jaRatā basa kahahū.4.

“My good lies in the service of Śrī Rāma, although I have been deprived of that privilege through my mother’s perversity. I have pondered in my heart and realized that my good lies in no other way. Of what account is this kingdom, which is nothing but an abode of sorrow, when the feet of Lakṣmaṇa, Rāma and Sītā are no longer to be seen? A load of jewels is of no use without clothes; an enquiry about Brahma (the Absolute) is of little use without dispassion; abundant enjoyments are of no use to a diseased body; of little use are Japa (muttering of prayers) and Yoga (exercises of mind-control) without devotion to Śrī Hari. A handsome body is of no use without life and all I have is naught without the Lord of Raghus. Grant me leave to go where Rāma is; my good exclusively lies in this. And if you urge that you seek your own good by crowning me king, you say so only through ignorance caused by affection.” (1—4)

दो०— कैकेई सुअ कुटिलमति राम बिमुख गतलाज ।

तुम्ह चाहत सुखु मोहबस मोहि से अधम कें राज ॥ १७८ ॥

**Do.: kaikeī sua kuṭilamati rāma bimukha gatalāja,
tumha cāhata sukhu mohabasa mohi se adhama kē rāja.178.**

“It is through infatuation that you expect happiness from the reign of a wretch like me, who is Kaikeyi’s son, of perverted intellect, hostile to Rāma and lost to shame.” (178)

चौ०—कहउँ साँचु सब सुनि पतिआहू। चाहिअ धरमसील नरनाहू॥
मोहि राजु हठि देइहहु जबहीं। रसा रसातल जाइहि तबहीं॥ १॥
मोहि समान को पापनिवासू। जेहि लागि सीय राम बनबासू॥
रायँ राम कहँ काननु दीन्हा। बिछुरत गमनु अमरपुर कीन्हा॥ २॥
मैं सठु सब अनरथ कर हेतू। बैठ बात सब सुनउँ सचेतू॥
बिनु रघुबीर बिलोकि अबासू। रहे प्राण सहि जग उपहासू॥ ३॥
राम पुनीत बिषय रस रूखे। लोलुप भूमि भोग के भूखे॥
कहँ लागि कहौं हृदय कठिनाई। निदरि कुलिसु जेहिं लही बड़ाई॥ ४॥

Cau.: kahaũ sācu saba suni patiāhū, cāhia dharamasīla naranāhū.
mohi rāju haṭhi deiḥahu jabahī, rasā rasātala jāihi tabahī.1.
mohi samāna ko pāpanivāsū, jehi lagi siya rāma banabāsū.
rāyā rāma kahū kānanu dīnhā, bichurata gamanu amarapura kīnhā.2.
maĩ saṭhu saba anaratha karahetū, baiṭha bāta saba sunaũ sacetū.
binu raghubīra biloki abāsū, rahe prāna sahi jaga upahāsū.3.
rāma punīta biṣaya rasa rūkhe, lolupa bhūmi bhoga ke bhūkhe.
kahā lagi kahaũ hṛdaya kaṭhināī, nidari kulisu jehī lahī baRāī.4.

“I tell you the truth: you should all listen and believe what I say. A virtuous man alone should be crowned as king. The moment you instal me on the throne perforce the earth will sink into the lowest depths. Who is such an inveterate sinner as I, on whose account Sītā and Rāma have been exiled into the forest? The king sent Rāma into exile and himself ascended to heaven the moment the latter left him. My wretched self, which is the root of all evil, is sitting quietly and hears all talk unmoved. Even though I find the palace without Rāma, I have survived and endured the world’s jeers. Devoid of attraction for Śrī Rāma, who is a sacred object of love, my soul is rapacious and hungers for land (dominion) and enjoyment. I have no words to depict the cruelty of my heart that has attained notoriety by surpassing even adamant.” (1—4)

दो०—कारन तें कारजु कठिन होइ दोसु नहिं मोर।
कुलिस अस्थि तें उपल तें लोह कराल कठोर॥ १७९॥

**Do.: kārana tē kārāju kaṭhina hoi dosu nahī mora,
kulisa asthi tē upala tē loha karāla kaṭhora.179.**

“An effect is as a rule harder than its cause and I am not to blame for it. The thunderbolt* is more formidable and harder than bone (of which it was made) and iron than rock (from which it is quarried).” (179)

* The story as to how the thunderbolt was made out of the bones of the philanthropic sage Dadhici (who gave up his life in the interest of the gods) has been told in the account of this sage, which appears in the footnote below the Caupāis following Dohā 29 above.

चौ०—कैकेई भव तनु अनुरागे । पावँर प्रान अघाइ अभागे ॥
 जौं प्रिय बिरहँ प्रान प्रिय लागे । देखब सुनब बहुत अब आगे ॥ १ ॥
 लखन राम सिय कहँ बनु दीन्हा । पठइ अमरपुर पति हित कीन्हा ॥
 लीन्ह बिधवपन अपजसु आपू । दीन्हेउ प्रजहि सोकु संतापू ॥ २ ॥
 मोहि दीन्ह सुखु सुजसु सुराजू । कीन्ह कैकई सब कर काजू ॥
 एहि तें मोर काह अब नीका । तेहि पर देन कहहु तुम्ह टीका ॥ ३ ॥
 कैकइ जठर जनमि जग माहीं । यह मोहि कहँ कछु अनुचित नाहीं ॥
 मोरि बात सब बिधिहिं बनाई । प्रजा पाँच कत करहु सहाई ॥ ४ ॥

Cau.: *kaikē bhava tanu anurāge, pāvāra prāna aghāi abhāge.*
jaũ priya birahā prāna priya lāge, dekhaba sunaba bahuta aba āge.1.
lakhana rāma siya kahũ banu dīnhā, paṭhai amarapura pati hita kīnhā.
līnha bidhavapana apajasu āpū, dīnheu prajahi soku saṁtāpū.2.
mohi dīnha sukhu sujasu surājū, kīnha kaikāi saba kara kājū.
ehi tē mora kāha aba nīkā, tehi para dena kahahu tumha ṭikā.3.
kaikai jaṭhara janami jaga māhī, yaha mohi kahā kachu anucita nāhī.
mori bāta saba bidhihī banāi, prajā pāca kata karahu sahāi.4.

“Clinging to this body born of Kaikeyī, my wretched life is exceedingly unfortunate. When life has been dear to me even though I have been torn from my beloved brother, I shall have much to see and hear yet. Kaikeyī has sent Lakṣmaṇa, Rāma and Sitā into exile and has done a good turn to her husband by despatching him to the abode of immortals; she has taken widowhood and infamy upon herself and bestowed grief and affliction on the people; and to me she has allotted happiness, good reputation and a thriving kingdom; in this way she has served the interests of all. I cannot expect greater good than this at present; over and above that you proclaim your intention to crown me king. Since I have been born into this world through Kaikeyī’s womb, this is not at all unbecoming of me. God Himself has accomplished everything for me; why, then, should you all as well as the people help my cause? (1—4)

दो०—ग्रह ग्रहीत पुनि बात बस तेहि पुनि बीछी मार ।
 तेहि पिआइअ बारुनी कहहु काह उपचार ॥ १८० ॥

Do.: *graha grahīta puni bāta basa tehi puni bīchī mārā,*
tehi piāia bārunī kahahu kāha upacāra.180.

“If a man under the evil influence of planets (who is possessed by some evil spirit) and is also affected by delirium and has been further stung by a scorpion is given a cup of wine, tell me, what kind of treatment is this?” (180)

चौ०—कैकइ सुअन जोगु जग जोई । चतुर बिरंचि दीन्ह मोहि सोई ॥
 दसरथ तनय राम लघु भाई । दीन्ह मोहि बिधि बादि बड़ाई ॥ १ ॥
 तुम्ह सब कहहु कढ़ावन टीका । राय रजायसु सब कहँ नीका ॥
 उतरु देउँ केहि बिधि केहि केही । कहहु सुखेन जथा रुचि जेही ॥ २ ॥

मोहि कुमातु समेत बिहाई । कहहु कहिहि के कीन्ह भलाई ॥
 मो बिनु को सचराचर माहीं । जेहि सिय रामु प्रानप्रिय नाहीं ॥ ३ ॥
 परम हानि सब कहँ बड़ लाहू । अदिनु मोर नहिं दूषन काहू ॥
 संसय सील प्रेम बस अहहू । सबुड़ उचित सब जो कछु कहहू ॥ ४ ॥

Cau.: **kaikai suana jogu jaga joī, catura birañci dīnha mohi soī.**
dasaratha tanaya rāma laghu bhāī, dīnhi mohi bidhi bādi baRāī.1.
tumha saba kahahu kaRhāvana ṭikā, rāya rajāyasu saba kahā nīkā.
utaru deū kehi bidhi kehi kehī, kahahu sukhena jathā ruci jehī.2.
mohi kumātu sameta bihāī, kahahu kahihi ke kīnha bhalāī.
mo binu ko sacarācara māhī, jehi siya rāmu prānapriya nāhī.3.
parama hāni saba kahā baRa lāhū, adinu mora nahī dūṣana kāhū.
saṁsaya sīla prema basa ahahū, sabui ucita saba jo kachu kahahū.4.

“God in His wisdom has ordained for me everything in this world that is worthy of Kaikeyī’s son. He has, however, bestowed on me in vain the honour of being a son of king Daśaratha and a younger brother of Śrī Rāma. All of you urge me to accept the throne and the king’s command is good for all. How shall I answer all individually? Let everyone gladly say what one pleases. Barring me and my vile mother, tell me, who will say the right thing has been done? Excepting myself who is there in the whole animate and inanimate creation that does not love Sītā and Rāma as one’s own life? What is most baneful appears to you all as a mighty gain; this is my misfortune and none is to be blamed for it. You are in the grip of doubt, amiability and affection; and whatever you all say is right.” (1—4)

दो०—राम मातु सुठि सरलचित मो पर प्रेमु बिसेषि ।

कहइ सुभाय सनेह बस मोरि दीनता देखि ॥ १८१ ॥

Do.: **rāma mātu suṭhi saralacita mo para premu biseṣi,**
kahai subhāya saneha basa mori dīnatā dekhi.181.

“Śrī Rāma’s mother (Kausalyā) is most guileless of heart and loves me in a special degree. Finding me in distress she has said all this under impulse of natural affection.” (181)

चौ०—गुर बिबेक सागर जगु जाना । जिन्हहि बिस्व कर बदर समाना ॥
 मो कहँ तिलक साज सज सोऊ । भएँ बिधि बिमुख बिमुख सबु कोऊ ॥ १ ॥
 परिहरि रामु सीय जग माहीं । कोउ न कहिहि मोर मत नाहीं ॥
 सो मैं सुनब सहब सुखु मानी । अंतहुँ कीच तहाँ जहँ पानी ॥ २ ॥
 डरु न मोहि जग कहिहि कि पोचू । परलोकहु कर नाहिन सोचू ॥
 एकइ उर बस दुसह दवारी । मोहि लगि भे सिय रामु दुखारी ॥ ३ ॥
 जीवन लाहु लखन भल पावा । सबु तजि राम चरन मनु लावा ॥
 मोर जनम रघुबर बन लागी । झूठ काह पछिताउँ अभागी ॥ ४ ॥

Cau.: **gura bibeka sāgara jagu jānā, jinhahi bisva kara badara samānā.**
mo kahā tilaka sāja saja soū, bhaē bidhi bimukha bimukha sabu koū.1.

parihari rāmu siya jaga māhī, kou na kahihi mora mata nāhī.
 so maṭ sunaba sahaba sukhu mānī, aṁtahū kīca tahā jahā pānī.2.
 ḍaru na mohi jaga kahihi ki pocū, paralokahu kara nāhina socū.
 ekai ura basa dusaha davārī, mohi lagi bhe siya rāmu dukhārī.3.
 jīvana lāhu lakhana bhala pāvā, sabu taji rāma carana manu lāvā.
 mora janama raghubara bana lāgī, jhūṭha kāha pachitāū abhāgī.4.

“My Guru (Vasiṣṭha) as all the world knows, is an ocean of wisdom; the universe is like a plum in the palm of his hand*. Even he is making preparations for my coronation; when Fate is adverse, everyone else turns hostile. With the exception of Śrī Rāma and Sītā no one in this world will say the plot did not have my approval. All this I must hear and endure with a cheerful heart; for wherever there is water mud must be there eventually. I shudder not to think that the world will call me vile; and I have little anxiety about the other world either. There is one terrible anguish that plagues my heart; it is that Sītā and Rāma are suffering hardships on my account. Lakṣmaṇa has fully reaped the reward of his existence; discarding everything else, he has fixed his mind on Śrī Rāma’s feet. As for myself I was born for Śrī Rāma’s banishment; in vain do I lament, wretched that I am.” (1—4)

दो०—आपनि दारुन दीनता कहउँ सबहि सिरु नाइ ।

देखें बिनु रघुनाथ पद जिय कै जरनि न जाइ ॥ १८२ ॥

Do.: āpani dāruna dīnatā kahaū sabahi siru nāi,
 dekhē binu raghunātha pada jiya kai jarani na jāi.182.

“Bowing my head to all I lay open my terrible distress before you. Unless I behold Śrī Rāma’s feet the agony of my soul shall not go.” (182)

चौ०—आन उपाउ मोहि नहिं सूझा । को जिय कै रघुबर बिनु बूझा ॥
 एकहिं आँक इहइ मन माहीं । प्रातकाल चलिहउँ प्रभु पाहीं ॥ १ ॥
 जद्यपि मैं अनभल अपराधी । भै मोहि कारन सकल उपाधी ॥
 तदपि सरन सनमुख मोहि देखी । छमि सब करिहहिं कृपा बिसेषी ॥ २ ॥
 सील सकुच सुठि सरल सुभाऊ । कृपा सनेह सदन रघुराऊ ॥
 अरिहुक अनभल कीन्ह न रामा । मैं सिसु सेवक जद्यपि बामा ॥ ३ ॥
 तुम्ह पै पाँच मोर भल मानी । आयसु आसिष देहु सुबानी ॥
 जेहिं सुनि बिनय मोहि जनु जानी । आवहिं बहुरि रामु रजधानी ॥ ४ ॥

Cau.: āna upāu mohi nahī sūjhā, ko jiya kai raghubara binu būjhā.
 ekahī āka ihai mana māhī, prātakāla calihāū prabhu pāhī.1.
 jadyapi maṭ anabhala aparādhī, bhai mohi kārana sakala upādhī.
 tadapi sarana sanamukha mohi dekhī, chami saba karihahī kṛpā biseṣī.2.
 sīla sakuca suṭhi sarala subhāū, kṛpā saneha sadana raghurāū.
 arihuka anabhala kīnha na rāmā, maṭ sisu sevaka jadyapi bāmā.3.
 tumha pai pāca mora bhala mānī, āyasu āsiṣa dehu subānī.
 jehī suni binaya mohi janū jānī, āvahī bahuri rāmu rajadhānī.4.

* It is an idiomatic way of saying that the secrets of the world are intimately known to him.

“I find no other remedy. Who else than the Chief of Raghus can know what passes in my heart? There is only one resolve in my mind; at daybreak I must proceed to meet the Lord. Even though I am a vile offender and am at the root of all troubles, yet when the Lord finds me before him in a suppliant mien he will forgive all my faults and shower his special grace on me. The Lord of Raghus is an embodiment of amiability, meekness, extreme guilelessness of disposition, compassion and love. Śrī Rāma has never injured even an enemy, to say nothing of me, a mere child and his servant too, though hostile to him. Therefore, do allow me, all of you, to depart and bless me in an auspicious strain knowing it to be for my good, so that on hearing my supplication and recognizing me as his servant Śrī Rāma may return to his capital.” (1—4)

दो०—जद्यपि जनमु कुमातु तें मैं सठु सदा सदोस ।

आपन जानि न त्यागिहहिं मोहि रघुबीर भरोस ॥ १८३ ॥

Do.: **jadyapi janamu kumātu tē maī saṭhu sadā sadosa,**
āpana jāni na tyāgihahī mohi raghubīra bharosa.183.

“Though I am born of a wicked mother and am myself a rogue and ever guilty, I am confident of Rāma that he will never forsake me knowing me for his own.” (183)

चौ०—भरत बचन सब कहँ प्रिय लागे । राम सनेह सुधाँ जनु पागे ॥
लोग बियोग बिषम बिष दागे । मंत्र सबीज सुनत जनु जागे ॥ १ ॥
मातु सचिव गुर पुर नर नारी । सकल सनेहँ बिकल भए भारी ॥
भरतहि कहहिं सराहि सराही । राम प्रेम मूरति तनु आही ॥ २ ॥
तात भरत अस काहे न कहहू । प्रान समान राम प्रिय अहहू ॥
जो पावँरु अपनी जड़ताई । तुम्हहि सुगाइ मातु कुटिलाई ॥ ३ ॥
सो सठु कोटिक पुरुष समेता । बसिहि कलप सत नरक निकेता ॥
अहि अघ अवगुन नहिं मनि गहई । हरइ गरल दुख दारिद दहई ॥ ४ ॥

Cau.: **bharata bacana saba kahā priya lāge, rāma saneha sudhā janu pāge.**
loga biyoga biṣama biṣa dāge, maṁtra sabīja sunata janu jāge.1.
mātu saciva gura pura nara nārī, sakala sanehā bikala bhae bhārī.
bharatahi kahahī sarāhi sarāhī, rāma prema mūrati tanu āhī.2.
tāta bharata asa kāhe na kahahū, prāna samāna rāma priya ahahū.
jo pāvāru apanī jaRatāī, tumhahi sugāi mātu kuṭilāī.3.
so saṭhu koṭika puruṣa sametā, basihi kalapa sata naraka niketā.
ahi agha avaguna nahī mani gahāī, harai garala dukha dārida dahāī.4.

Bharata's words pleased all, imbued as they were with the nectar of devotion to Śrī Rāma. The people who had been burning with the deadly poison of separation from Śrī Rāma were roused to their senses on hearing as it were a charm against snake poison alongwith its seed-letter.* The mothers, the ministers, the preceptor and the people of the city, all were overwhelmed with emotion. They praised Bharata

* According to the Tantras (a sacred literature dealing with the worship of deities) there are mystic formulas sacred to every deity, which if repeated with genuine faith and in accordance with certain prescribed rules help the realization of that deity. Every such Mantra has also got a Bija Mantra consisting of a single letter with 'm' added to it. This seed-letter, if prefixed to the Mantra itself, enhances its potency.

again and again and said, “Your body is the very personification of affection for Śrī Rāma. It is no wonder that you should say so, dear Bharata, since you are dear to Rāma as his own life. The vile man who through his ignorance hates you because of your mother’s perversity, the wretch shall abide in hell for a hundred Kalpas (cycles) with millions of his past generations. A gem on the head of a serpent is not affected by the sins and faults of the serpent; on the other hand, it counteracts poison and destroys burns to ashes, sorrow and indigence.” (1—4)

दो०— अवसि चलिअ बन रामु जहँ भरत मंत्रु भल कीन्ह ।

सोक सिंधु बूड़त सबहि तुम्ह अवलंबनु दीन्ह ॥ १८४ ॥

Do.: **avasi calia bana rāmu jahā bharata maṁtru bhala kīnha,**
soka simḍhu būrata sabahi tumha avalaṁbanu dīnha.184.

“Bharata, you have thought out a good plan; by all means let us proceed to the woods where Śrī Rāma is. You have held out a helping hand to us all while we were being drowned in an ocean of grief.” (184)

चौ०— भा सब केँ मन मोदु न थोरा । जनु घन धुनि सुनि चातक मोरा ॥

चलत प्रात लखि निरनउ नीके । भरतु प्राणप्रिय भे सबही के ॥ १ ॥

मुनिहि बंदि भरतहि सिरु नाई । चले सकल घर बिदा कराई ॥

धन्य भरत जीवनु जग माहीं । सीलु सनेहु सराहत जाहीं ॥ २ ॥

कहहिं परसपर भा बड़ काजू । सकल चलै कर साजहिं साजू ॥

जेहि राखहिं रहु घर रखवारी । सो जानइ जनु गरदनि मारी ॥ ३ ॥

कोउ कह रहन कहिअ नहिं काहू । को न चहइ जग जीवन लाहू ॥ ४ ॥

Cau.: **bhā saba keṁ mana modu na thorā, janu ghana dhuni suni cātaka morā.**
calata prāta lakhi niranau nīke, bharatu prānapriya bhe sabahī ke.1.
munihi baṁdi bharatahi siru nāi, cale sakala ghara bidā karāi.
dhanya bharata jīvanu jaga māhī, silu sanehu sarāhata jāhī.2.
kahahī parasapara bhā baRa kājū, sakala calai kara sājahī sājū.
jehi rākhahī rahu ghara rakhavārī, so jānai janu garadani mārī.3.
kou kaha rahana kahia nahī kāhū, ko na cahai jaga jīvana lāhū.4.

Everyone felt as great a joy as when the Cātaka birds and peacocks hear a clap of thunder. When the people came to know Bharata’s welcome resolve to start the very next morning, they all began to love him as their own life. After reverencing the sage and bowing their head to Bharata they all took leave and proceeded to their respective homes praising as they went his amiability and affection and exclaiming, “Blessed is Bharata’s life in this world!” They said to one another, “A great object has been accomplished!” Everyone began to make preparations for the journey. Whomsoever they left behind saying “You should stay behind to guard the house,” felt as if he was smitten on the neck. Someone said, “Nobody should be asked to remain behind; who in this world would not have the reward of his life?” (1—4)

दो०— जरउ सो संपति सदन सुखु सुहृद मातु पितु भाइ ।

सनमुख होत जो राम पद करै न सहस सहाइ ॥ १८५ ॥

**Do.: jarau so saṁpati sadana sukhu suhṛda mātu pitu bhāi,
sanamukha hota jo rāma pada karai na sahasa sahāi.185.**

“Perish that property, house, happiness, friend, father, mother or brother, who does not gladly help one turn one’s face towards Śrī Rāma’s feet!” (185)

चौ०—घर घर साजहिं बाहन नाना । हरषु हृदयँ परभात पयाना ॥
भरत जाइ घर कीन्ह बिचारू । नगरु बाजि गज भवन भंडारू ॥ १ ॥
संपति सब रघुपति कै आही । जौं बिनु जतन चलों तजि ताही ॥
तौ परिनाम न मोरि भलाई । पाप सिरोमनि साइँ दोहाई ॥ २ ॥
करइ स्वामि हित सेवकु सोई । दूषन कोटि देइ किन कोई ॥
अस बिचारि सुचि सेवक बोले । जे सपनेहुँ निज धरम न डोले ॥ ३ ॥
कहि सबु मरमु धरमु भल भाषा । जो जेहि लायक सो तेहि राखा ॥
करि सबु जतनु राखि रखवारे । राम मातु पहिं भरतु सिधारे ॥ ४ ॥

Cau.: ghara ghara sājahī bāhana nānā, haraṣu hṛdayā parabhāta payānā.
bharata jāi ghara kīnha bicārū, nagaru bāji gaja bhavana bhāḍārū.1.
saṁpati saba raghupati kai āhī, jāu binu jatana calāu taji tāhī.
tau parināma na mori bhalāi, pāpa siromani sāi dohāi.2.
karai svāmi hita sevaku soī, dūṣana koṭi dei kina koī.
asa bicāri suci sevaka bole, je sapanehuṁ nija dharama na ḍole.3.
kahi sabu maramu dharamu bhala bhāṣā, jo jehi lāyaka so tehi rākhā.
kari sabu jatanu rākhi rakhavāre, rāma mātu pahī bharatu sidhāre.4.

In every house they got ready vehicles of various kinds; their soul rejoiced at the thought of starting early next morning. On reaching his own apartments Bharata thought to himself: “The city, horses, elephants, houses and the treasury—everything belongs to the Lord of Raghus. If I leave it unprotected, the result will not be good for me; for disloyalty to one’s master is the greatest of all sins. A servant is he who serves the interests of his master, no matter if anyone brings millions of imputations against him.” Pondering thus he summoned faithful servants who had never dreamt of flinching from their duty. Confiding to them all the secrets he taught them their paramount duty and entrusted them with the work for which they were severally fit. After making all arrangements and posting guards Bharata went to Śrī Rāma’s mother (Kausalyā). (1—4)

दो०—आरत जननीं जानि सब भरत सनेह सुजान ।

कहेउ बनावन पालकीं सजन सुखासन जान ॥ १८६ ॥

**Do.: ārata janani jāni saba bharata saneha sujāna,
kaheu banāvana pālakī sajana sukhāsana jāna.186.**

Knowing all the mothers in distress, Bharata, who understood the ways of love, ordered palanquins to be got ready and sedan-chairs to be equipped. (186)

चौ०—चक्र चक्रि जिमि पुर नर नारी । चहत प्रात उर आरत भारी ॥
जागत सब निसि भयउ बिहाना । भरत बोलाए सचिव सुजाना ॥ १ ॥

कहेउ लेहु सबु तिलक समाजू। बनहिं देब मुनि रामहि राजू॥
 बेगि चलहु सुनि सचिव जोहारे। तुरत तुरग रथ नाग सँवारे॥ २॥
 अरुंधती अरु अगिनि समाऊ। रथ चढ़ि चले प्रथम मुनिराऊ॥
 बिप्र बृंद चढ़ि बाहन नाना। चले सकल तप तेज निधाना॥ ३॥
 नगर लोग सब सजि सजि जाना। चित्रकूट कहँ कीन्ह पयाना॥
 सिबिका सुभग न जाहिं बखानी। चढ़ि चढ़ि चलत भई सब रानी॥ ४॥

Cau.: cakka cakki jimi pura nara nārī, cahata prāta ura ārata bhārī.
 jāgata saba nisi bhayau bihānā, bharata bolāe saciva sujānā.1.
 kaheu lehu sabu tilaka samājū, banahī deba muni rāmahi rājū.
 begi calahu suni saciva johāre, turata turaga ratha nāga sāvēre.2.
 arum̐dhatī aru agini samāū, ratha caRhi cale prathama munirāū.
 bipra bṛm̐da caRhi bāhana nānā, cale sakala tapa teja nidhānā.3.
 nagara loga saba saji saji jānā, citrakūṭa kahā kīnha payānā.
 sibikā subhaga na jāhī bakhānī, caRhi caRhi calata bhāī saba rānī.4.

Much afflicted at heart like the male and female Cakravāka birds, the men and women of the city longed for the dawn. They kept awake the whole night till it was daybreak, when Bharata summoned his wise counsellors and said to them, "Take all that is necessary for the installations ceremony; the sage (Vasiṣṭha) will crown Śrī Rāma even in the forest. Start expeditiously." Hearing this the ministers greeted him and had the horses, chariots and elephants immediately equipped. Taking with him his wife, Arundhati, and the requisites for Agnihotra* (offering oblations into the sacred fire) the chief of sages, Vasiṣṭha, was the first to mount the chariot and led the way. Hosts of Brāhmaṇas, who were all repositories of austerity and spiritual glow followed in vehicles of various kinds. The people of the city followed next; having equipped their own conveyances they all left for Citrakūṭa. All the queens journeyed in palanquins which were lovely beyond words. (1—4)

दो०—सौंपि नगर सुचि सेवकनि सादर सकल चलाइ।

सुमिरि राम सिय चरन तब चले भरत दोउ भाइ॥ १८७॥

Do.: saūpi nagara suci sevakani sādara sakala calāi,
 sumiri rāma siya carana taba cale bharata dou bhāi.187.

Leaving the city in the charge of faithful servants and respectfully sending the whole party ahead, the two brothers, Bharata and Śatrughna, started last of all, remembering the feet of Śrī Rāma and Sītā. (187)

चौ०—राम दरस बस सब नर नारी। जनु करि करिनि चले तकि बारी॥

बन सिय रामु समुझि मन माहीं। सानुज भरत पयादेहिं जाहीं॥ १॥
 देखि सनेहु लोग अनुरागे। उतरि चले हय गय रथ त्यागे॥
 जाइ समीप राखि निज डोली। राम मातु मृदु बानी बोली॥ २॥

* In ancient times, as a general rule, every Brāhmaṇa maintained the sacred fire and kept it perpetually alive till his death, when he was cremated with the same fire. He carried it with him wherever he went and poured oblations into it every morning and evening.

तात चढ़हु रथ बलि महतारी। होइहि प्रिय परिवारु दुखारी॥
 तुम्हें चलत चलिहि सबु लोगू। सकल सोक कृस नहिं मग जोगू॥३॥
 सिर धरि बचन चरन सिरु नाई। रथ चढ़ि चलत भए दोउ भाई॥
 तमसा प्रथम दिवस करि बासू। दूसर गोमति तीर निवासू॥४॥

Cau.: rāma darasa basa saba nara nārī, janu kari karini cale taki bārī.
 bana siya rāmu samujhi mana māhī, sānuja bharata payādehī jāhī.1.
 dekhi sanehu loga anurāge, utari cale haya gaya ratha tyāge.
 jāi samīpa rākhi nija ḍolī, rāma mātu mṛdu bānī bolī.2.
 tāta caRhahu ratha bali mahatārī, hoihi priya parivāru dukhārī.
 tumharē calata calihi sabu logū, sakala soka kṛsa nahī maga jogū.3.
 sira dhari bacana carana siru nāī, ratha caRhi calata bhae dou bhāī.
 tamasā prathama divasa kari bāsū, dūsara gomati tīra nivāsū.4.

Seized with a longing for the sight of Śrī Rāma, all the people, including both men and women, headed with the same zeal as male and female elephants rush in pursuit of water. Realizing in their heart that Sītā and Rāma were in the woods Bharata and his younger brother journeyed on foot. Seeing their affection the people were overcome with emotion and dismounting walked on foot, leaving their horses, elephants and chariots. Going up to Bharata Śrī Rāma's mother (Kausalyā) stopped her palanquin by his side and spoke in soft accents, "I adjure you by my life to mount the chariot, dear child; or else all our near and dear ones will be put to trouble. If you walk on foot the whole party will follow suit and you know they are all wasted with sorrow and hardly fit to undertake the journey on foot." Reverently obeying her command and bowing their head at her feet the two brothers mounted their chariot and proceeded on the journey. They halted the first day on the bank of the Tamasā* river and made the next halt on the bank of the Gomati. (1—4)

दो०—पय अहार फल असन एक निसि भोजन एक लोग ।

करत राम हित नेम ब्रत परिहरि भूषन भोग॥१८८॥

Do.: paya ahāra phala asana eka nisi bhojana eka loga,
 karata rāma hita nema brata parihari bhūṣana bhoga.188.

Some of them lived on milk and some on fruits; while others took their meals by night. Renouncing ornaments and luxuries they observed vows and fasts for the sake of Śrī Rāma. (188)

चौ०—सई तीर बसि चले बिहाने। सृंगबेरपुर सब निअराने॥
 समाचार सब सुने निषादा। हृदयँ बिचार करइ सबिषादा॥१॥
 कारन कवन भरतु बन जाहीं। है कछु कपट भाउ मन माहीं॥
 जौँ पै जियँ न होति कुटिलाई। तौ कत लीन्ह संग कटकाई॥२॥
 जानहिं सानुज रामहि मारी। करउँ अकंटक राजु सुखारी॥
 भरत न राजनीति उर आनी। तब कलंकु अब जीवन हानी॥३॥

* The Tamasā (now popularly known by the name of Tons) is a branch of Ghāgharā which leaves that river about 10 miles from Ayodhyā and after flowing past the town of Azamgarh falls into the Sarayū.

सकल सुरासुर जुरहिं जुझारा । रामहि समर न जीतनिहारा ॥
का आचरजु भरतु अस करहीं । नहिं बिष बेलि अमिअ फल फरहीं ॥ ४ ॥

Cau.: saī tīra basi cale bihāne, śṛṅgaberapura saba niarāne.
samācāra saba sune niṣādā, hṛdayā bicāra karai sabiṣādā.1.
kāraṇa kavana bharatu bana jāhī, hai kachu kapaṭa bhāu mana māhī.
jaū pai jiyā na hoti kuṭilāi, tau kata līnha saṁga kaṭakāi.2.
jānahī sānuja rāmahi mārī, karaū akamṭaka rāju sukhārī.
bharata na rājanīti ura ānī, taba kalaṁku aba jīvana hānī.3.
sakala surāsura jurahī jujhārā, rāmahi samara na jītanīhārā.
kā ācaraju bharatu asa karahī, nahī biṣa beli amia phala pharahī.4.

Halting on the bank of the Sai* river they resumed their journey at daybreak and the whole party drew near to Śṛṅgaverapura†. When the Niṣāda chief (Guha) heard the whole story, he anxiously thought within himself: "What motive can Bharata have in journeying to the woods? He must have some evil design at heart. If he had no mischievous intention at heart, why should he have brought an army with him? He must have thought that after killing Rāma and his younger brother (Lakṣmaṇa) he would reign peacefully and happily. But Bharata did not take to heart the maxims of sound polity; latterly he brought on himself stigma alone but this time he will meet a sure death. If all the warriors among the gods and demons combine against Śrī Rāma, even they will fail to conquer him in battle. But what wonder that Bharata should behave as he is doing; for venomous plants, after all, can never bear fruits of ambrosia." (1—4)

दो०—अस बिचारि गुहँ ग्याति सन कहेउ सजग सब होहु ।

हथवाँसहु बोरहु तरनि कीजिअ घाटारोहु ॥ १८९ ॥

Do.: asa bicāri guhā gyāti sana kaheu sajaga saba hohu,
hathavāṣahu borahu tarani kijia ghāṭārohu.189.

Pondering thus Guha said to his kinsmen, "Be alert all of you; collect the boats and sink them and blockade the ghats (flight of steps leading to the river landing-place)." (189)

चौ०—होहु सँजोइल रोकहु घाटा । ठाटहु सकल मरै के ठाटा ॥
सनमुख लोह भरत सन लेऊँ । जिअत न सुरसरि उतरन देऊँ ॥ १ ॥
समर मरनु पुनि सुरसरि तीरा । राम काजु छनभंगु सरीरा ॥
भरत भाइ नृपु मै जन नीचू । बड़ें भाग असि पाइअ मीचू ॥ २ ॥
स्वामि काज करिहउँ रन रारी । जस धवलिहउँ भुवन दस चारी ॥
तजउँ प्रान रघुनाथ निहोरें । दुहूँ हाथ मुद मोदक मोरें ॥ ३ ॥
साधु समाज न जाकर लेखा । राम भगत महुँ जासु न रेखा ॥
जायँ जिअत जग सो महिभारू । जननी जौबन बिटप कुठारू ॥ ४ ॥

* The Sai rises about midway between the Gomati and the Gaṅgā and falls into the former 10 miles below the city of Jaunpur.

† The site of the ancient Śṛṅgaverapura is marked by a village bearing the same name under the modernized form 'Singraur' 22 miles to the north-west of Allahabad. The Gaṅgā has changed its course and only a small branch now flows through the old channel.

Cau.: hohu sājoila rokahu ghātā, thātahu sakala marai ke thātā.
 sanamukha loha bharata sana leū, jiata na surasari utarana deū.1.
 samara maranu puni surasari tārā, rāma kāju chanabhaṅgu sarārā.
 bharata bhāi nṛpu maī jana nīcū, baRē bhāga asi pāia mīcū.2.
 svāmi kāja karihaū rana rārī, jasa dhavalihaū bhuvana dasa cārī.
 tajaū prāna raghunātha nihorē, duhū hātha muda modaka morē.3.
 sādhu samāja na jākara lekhā, rāma bhagata mahū jāsū na rekhā.
 jāyā jiata jaga so mahibhārū, janani jāubana biṭapa kuṭhārū.4.

“Equip yourself and blockade the ghats; be prepared in everyway to face death. I will encounter Bharata in open combat and would not let him cross the Gaṅgā so long as there is life in me. To die in battle and that too on the bank of the Gaṅgā; and to lay down this frail body in Śrī Rāma’s cause! Then Bharata is Śrī Rāma’s own brother and a king; while I am an humble servant! It is through a great good fortune that one meets with a death like this. In the cause of my master I will fight on the battlefield and will brighten the fourteen spheres with my glory. I am going to lay down my life for the sake of Śrī Rāma (the Lord of Raghus) and will be a gainer either way. (If I win the battle I will have served the cause of my master, and if I die I will attain the eternal abode of the Lord and his constant service.) He who is not reckoned among the virtuous and is neither counted among Śrī Rāma’s devotees, lives in vain in this world; he is a veritable burden to the earth and an axe to the tree of his mother’s youth.” (1—4)

दो०—बिगत बिषाद निषादपति सबहि बड़ाइ उछाहु ।

सुमिरि राम मागेउ तुरत तरकस धनुष सनाहु ॥ १९० ॥

Do.: bigata biṣāda niṣādapati sabahi baRhāi uchāhu,
 sumiri rāma māgeu turata tarakasa dhanuṣa sanāhu.190.

The Niṣāda chief, who was not the least troubled at heart, encouraged all and, fixing his thought on Śrī Rāma, forthwith demanded his quiver, bow and coat of mail. (190)

चौ०—बेगहु भाइहु सजहु सँजोऊ । सुनि रजाइ कदराइ न कोऊ ॥
 भलेहिं नाथ सब कहहिं सहरषा । एकहिं एक बड़ावइ करषा ॥ १ ॥
 चले निषाद जोहारि जोहारी । सूर सकल रन रूचइ रारी ॥
 सुमिरि राम पद पंकज पनहीं । भार्थी बाँधि चढ़ाइन्हि धनहीं ॥ २ ॥
 अँगरी पहिरि कूँड़ि सिर धरहीं । फरसा बाँस सेल सम करहीं ॥
 एक कुसल अति ओड़न खाँड़े । कूदहिं गगन मनहुँ छिति छाँड़े ॥ ३ ॥
 निज निज साजु समाजु बनाई । गुह राउतहि जोहारे जाई ॥
 देखि सुभट सब लायक जाने । लै लै नाम सकल सनमाने ॥ ४ ॥

Cau.: begahu bhāihu sajahu sājoū, suni rajāi kadarāi na koū.
 bhalehī nātha saba kahahī saharaṣā, ekahī eka baRhāvai karaṣā.1.
 cale niṣāda johāri johārī, sūra sakala rana rūcai rārī.
 sumiri rāma pada paṁkaja panahī, bhāthī bādhi caRhāinhi dhanahī.2.
 āgarī pahiri kūṛi sira dharahī, pharasā bāsa sela sama karahī.
 eka kusala ati oRana khāRe, kūdahī gagana manahū chiti chāRe.3.

nija nija sāju samāju banāi, guha rāutahi johāre jāi.
dekhi subhaṭa saba lāyaka jāne, lai lai nāma sakala sanamāne.4.

“Make haste, brethren, to get ready the necessary equipment; on hearing my command, let no one shrink in fear.” “very well, my lord,” they all joyfully responded, and roused the spirit of one another. Greeting their chief one after another, the Niṣādas left; they were all brave and loved to fight on the battlefield. Invoking the shoes of Śrī Rāma’s lotus feet they fastened their quiver and strung their bow. Nay, they donned their coat of mail, placed the helmet on their head and straightened their axe, bludgeon and spear. Some of them who were exceptionally clever at fencing, sprang with such agility that it seemed they never touched the ground and moved in the air. Equipping themselves with their weapons etc., and forming themselves into batches they all went up to their chief, Guha, and greeted him. Seeing his gallant warriors and finding them all fit for active service he addressed them, each by his name, and duly honoured them. (1—4)

दो०—भाइहु लावहु धोख जनि आजु काज बड़ मोहि ।

सुनि सरोष बोले सुभट बीर अधीर न होहि ॥ १९१ ॥

Do.: bhāihu lāvahu dhokha jani āju kāja baRa mohi,
suni saroṣa bole subhaṭa bīra adhīra na hohi.191.

“Don’t be treacherous (spare not your life), brethren; there is a great issue before me today.” At this the gallant warriors spiritedly exclaimed, “Have patience, our brave chieftain!” (191)

चौ०—राम प्रताप नाथ बल तोरे । करहिं कटकु बिनु भट बिनु घोरे ॥

जीवत पाउ न पाछें धरहीं । रुंड मुंडमय मेदिनि करहीं ॥ १ ॥

दीख निषादनाथ भल टोलू । कहेउ बजाउ जुझाऊ ढोलू ॥

एतना कहत छींक भइ बाँए । कहेउ सगुनिअन्ह खेत सुहाए ॥ २ ॥

बूढ़ु एकु कह सगुन बिचारी । भरतहि मिलिअ न होइहि रारी ॥

रामहि भरतु मनावन जाहीं । सगुन कहइ अस बिग्रहु नाहीं ॥ ३ ॥

सुनि गुह कहइ नीक कह बूढ़ा । सहसा करि पछिताहिं बिमूढ़ा ॥

भरत सुभाउ सीलु बिनु बूझें । बड़ि हित हानि जानि बिनु जूझें ॥ ४ ॥

Cau.: rāma pratāpa nātha bala tore, karahī kaṭaku binu bhaṭa binu ghore.
jīvata pāu na pāchē dharahī, ruṇḍa muṇḍamaya medini karahī.1.
dīkha niṣādanātha bhala ṭolū, kaheu bajāu jujhāu ḍholū.
etanā kahata chīka bhai bāe, kaheu sagunianha kheta suhāe.2.
būRhu eku kaha saguna bicārī, bharatahi milia na hoihi rārī.
rāmahi bharatu manāvana jāhī, saguna kahai asa bigrahu nāhī.3.
suni guha kahai nīka kaha būRhā, sahasā kari pachitāhī bimūRhā.
bharata subhāu silu binu būjhē, baRi hita hāni jāni binu jūjhē.4.

“Through the majesty of Śrī Rāma and by your might, my lord, we shall leave no fighting man or horse in the enemy’s ranks. We shall never retrace our steps so long as there is life in us; nay, we shall strew the earth with the trunks and heads of fallen warriors!” The Niṣāda chief saw that he had a good band of warriors and exclaimed, “Beat the martial drum.” Even as he said so someone sneezed on the left. The sooth-

sayers said, "The sneeze has come from an auspicious quarter! (The issue will be a happy one.)" An old man thought over the meaning of the omen and exclaimed, "Let us go and meet Bharata; there will be no conflict. Bharata is out to persuade Śrī Rāma to return. The omen tells us that there will be no discord." On hearing this Guha said, "The old man says aright. Fools act precipitately and repent. If we come to a clash without knowing Bharata's intentions and ascertaining his temper and disposition, we shall be doing much harm to our own cause." (1—4)

दो०—गहहु घाट भट समिटि सब लेउँ मरम मिलि जाइ ।

बूझि मित्र अरि मध्य गति तस तब करिहउँ आइ ॥ १९२ ॥

Do.: **gahahu ghāṭa bhaṭa samiṭi saba leuṁ marama mili jāi,**
būjhi mitra ari madhya gati tasa taba karihaū āi.192.

"Close up, all my warriors, and blockade the ghats till I meet Bharata and find out what is in his mind. When I have ascertained his friendly, hostile or neutral attitude I shall act accordingly after that." (192)

चौ०—लखब सनेहु सुभायँ सुहाएँ। बैरु प्रीति नहिं दुरइँ दुराएँ॥

अस कहि भेंट सँजोवन लागे। कंद मूल फल खग मृग मागे॥ १ ॥

मीन पीन पाठीन पुराने। भरि भरि भार कहारन्ह आने॥

मिलन साजु सजि मिलन सिधाए। मंगल मूल सगुन सुभ पाए॥ २ ॥

देखि दूरि तें कहि निज नामू। कीन्ह मुनीसहि दंड प्रनामू॥

जानि रामप्रिय दीन्हि असीसा। भरतहि कहेउ बुझाइ मुनीसा॥ ३ ॥

राम सखा सुनि संदनु त्यागा। चले उतरि उमगत अनुरागा॥

गाउँ जाति गुहँ नाउँ सुनाई। कीन्ह जोहारु माथ महि लाई॥ ४ ॥

Cau.: **lakhaba sanehu subhāyā suhāē, bairu prīti nahī duraiṁ durāē.**
asa kahi bhēṭa sājovana lāge, kaṇḍa mūla phala khaga mṛga māge.1.
mīna pīna pāṭhīna purāne, bhari bhari bhāra kahāranha āne.
milana sāju saji milana sidhāe, maṅgala mūla saguna subha pāe.2.
dekhi dūri tē kahi nija nāmū, kīnha munīsahi daṇḍa pranāmū.
jāni rāmapriya dīnhi asīsā, bharatahi kaheu bujhāi munīsā.3.
rāma sakhā suni saṁdanu tyāgā, cale utari umagata anurāgā.
gaū jāti guhā nāū sunāi, kīnha johāru mātha mahi lāi.4.

"I shall test his love on the touchstone of his friendly disposition; for hatred and love cannot be disguised even if one tries to do so." So saying he began to collect articles for making a present and sent for bulbs, roots and fruits as well as birds and deer. Men of the porter class also brought loads of fat and ripe fish of the Pāṭhina* species. Thus equipping himself with presents he proceeded to meet Bharata and met with auspicious and happy omens. As soon as he saw the chief of sages, Vasiṣṭha, he mentioned his own name and prostrated himself before the sage from a distance. The sage, who knew him to be a friend of Śrī Rāma, bestowed his blessing on him and told Bharata in detail about him. Hearing that he was a friend of Śrī Rāma, Bharata alighted

* The Pāṭhina is said to be a kind of sea-fish, the Silurus Pelorius or Boalis.

from his chariot and, leaving it behind, advanced towards him with a heart overflowing with love. Guha, on his part mentioned his village, caste and name and greeted him by placing his head on the ground. (1—4)

दो०—करत दंडवत देखि तेहि भरत लीन्ह उर लाइ ।

मनहुँ लखन सन भेंट भइ प्रेमु न हृदयँ समाइ ॥ १९३ ॥

Do.: karata daṇḍavata dekhi tehi bharata līnha ura lāi,
manahūṁ lakhana sana bhēṭa bhai premu na hṛdayā samāi. 193.

When Bharata saw him falling prostrate on the ground he lifted him and pressed him to his bosom. He felt as if he had met Lakṣmaṇa and the surging emotion of his heart could not be repressed. (193)

चौ०—भेंटत भरतु ताहि अति प्रीती । लोग सिहाहिं प्रेम कै रीती ॥

धन्य धन्य धुनि मंगल मूला । सुर सराहि तेहि बरिसहिं फूला ॥ १ ॥

लोक बेद सब भाँतिहिं नीचा । जासु छाँह छुड़ लेइअ सीँचा ॥

तेहि भरि अंक राम लघु भ्राता । मिलत पुलक परिपूरित गाता ॥ २ ॥

राम राम कहि जे जमुहाहीं । तिन्हहि न पाप पुंज समुहाहीं ॥

यह तौ राम लाइ उर लीन्हा । कुल समेत जगु पावन कीन्हा ॥ ३ ॥

करमनास जलु सुरसरि परई । तेहि को कहहु सीस नहिं धरई ॥

उलटा नामु जपत जगु जाना । बालमीकि भए ब्रह्म समाना ॥ ४ ॥

Cau.: bhēṭata bharatu tāhi ati prīti, loga sihāhi prema kai rīti.
dhanya dhanya dhuni maṅgala mūlā, sura sarāhi tehi barisahī phūlā. 1.
loka beda saba bhātihi nīcā, jāsu chāha chui leia sīcā.
tehi bhari aṅka rāma laghu bhrātā, milata pulaka paripūrita gātā. 2.
rāma rāma kahi je jamuhāhi, tinahi na pāpa puṁja samuhāhi.
yaha tau rāma lāi ura līnhā, kula sameta jagu pāvana kīnhā. 3.
karamanāsa jalu surasari parai, tehi ko kahahu sīsa nahī dharaī.
ulaṭā nāmu japata jagu jānā, bālamiki bhae brahma samānā. 4.

Bharata embraced him with great affection and the people admired the mode of his love. Raising a jubilant cry of applause the gods extolled him and rained flowers on him. "This man is low in the eyes of the world as well as from the point of view of the Vedas, so much so that one must bathe even on crossing his shadow. Yet Śrī Rāma's younger brother, Bharata, has met him in close embrace, his body thrilling all over with joy. Hosts of sins turn away from them who utter the name of Rāma even while yawning. As for this man he was embraced by Śrī Rāma Himself, who thereby bestowed on him and his family the efficacy of sanctifying the whole world. When the water of the Karmanāsā joins the celestial stream (the Gaṅgā) tell me who would not place it on his head! The whole world knows how Vālmīki became as good as Brahma (God Himself) by repeating the name (Rāma) in the reverse way (as Marā). (1—4)

दो०—स्वपच सबर खस जमन जड़ पावँर कोल किरात ।

रामु कहत पावन परम होत भुवन बिख्यात ॥ १९४ ॥

**Do.: svapaca sabara khasa jamana jaRa pāvāra kola kirāta,
rāmu kahata pāvana parama hota bhuvana bikhyaṭa.194.**

“Even a pariah*, a Śabara (Bhīla), a Khāsī, the stupid barbarian and the vile Kola and Kirāta get supremely sanctified and get renowned through all the spheres by uttering the name of Rāma.” (194)

चौ०—नहि अचिरिजु जुग जुग चलि आई । केहि न दीन्हि रघुबीर बड़ाई ॥
राम नाम महिमा सुर कहहीं । सुनि सुनि अवधलोग सुख लहहीं ॥ १ ॥
रामसखहि मिलि भरत सप्रेमा । पूँछी कुसल सुमंगल खेमा ॥
देखि भरत कर सीलु सनेहू । भा निषाद तेहि समय बिदेहू ॥ २ ॥
सकुच सनेहु मोदु मन बाढ़ा । भरतहि चितवत एकटक ठाढ़ा ॥
धरि धीरजु पद बंदि बहोरी । बिनय सप्रेम करत कर जोरी ॥ ३ ॥
कुसल मूल पद पंकज पेखी । मैं तिहुँ काल कुसल निज लेखी ॥
अब प्रभु परम अनुग्रह तोरें । सहित कोटि कुल मंगल मोरें ॥ ४ ॥

Cau.: nahi aciriju juga juga cali āi, kehi na dīnhi raghubīra baRāi.
rāma nāma mahimā sura kahahī, suni suni avadhaloga sukhu lahañ.1.
rāmasakhahi mili bharata sapremā, pūñchī kusala sumāṅgala khemā.
dekhi bharata kara sīlu sanehū, bhā niṣāda tehi samaya bidehū.2.
sakuca sanehu modu mana bāRhā, bharatahi citavata ekaṭaka ṭhāRhā.
dhari dhīrajū pada baṁdi bahorī, binaya saprema karata kara jorī.3.
kusala mūla pada paṁkaja pekhī, mai tihū kāla kusala nija lekhi.
aba prabhu parama anugraha torē, sahita koṭi kula māṅgala morē.4.

“It is no wonder; it has been so for ages. Who has not been exalted through contact with the Hero of Raghu’s race?” In this way the gods glorified Śrī Rāma’s name and the people of Ayodhyā rejoiced as they heard the praise. Having thus met Śrī Rāma’s friend (Guha), Bharata lovingly enquired after his health, welfare and happiness. Seeing Bharata’s amiability and affection on that occasion the Niṣāda forgot all about himself. His bashfulness, love and soul’s delight grew; and he stood gazing at Bharata with unwinking eyes. Collecting himself he bowed at Bharata’s feet again and with joined palms lovingly submitted, “Now that I have beheld your lotus feet, which are the very fountain of happiness, I have accounted myself blessed for all time. And now, my lord, by your supreme grace my welfare is assured for millions of generations.” (1—4)

दो०—समुझि मोरि करतूति कुलु प्रभु महिमा जियँ जोड़ ।
जो न भजइ रघुबीर पद जग बिधि बंचित सोड़ ॥ १९५ ॥

**Do.: samujhi mori karatūti kulu prabhu mahimā jiyā joi,
jo na bhajai raghubīra pada jaga bidhi baṁcita soi.195.**

“Remembering my doings and my descent, on the one hand, and realizing the

* The word used in the original is ‘Śvapaca’ (lit., one who cooks the flesh of a dog, i.e., lives on the flesh of dogs; the Kolas and Kirātas are wild mountain tribes; the Khāsīs are another hilly tribe inhabiting Khasa, a hilly tract in Northern India).

Lord's greatness on the other, he who does not devote himself to Śrī Rāma's feet has been befooled in this world by Providence." (195)

चौ०—कपटी कायर कुमति कुजाती । लोक बेद बाहेर सब भाँती ॥
 राम कीन्ह आपन जबही तें । भयउँ भुवन भूषन तबही तें ॥ १ ॥
 देखि प्रीति सुनि बिनय सुहाई । मिलेउ बहोरि भरत लघु भाई ॥
 कहि निषाद निज नाम सुबानीं । सादर सकल जोहारीं रानीं ॥ २ ॥
 जानि लखन सम देहिं असीसा । जिअहु सुखी सय लाख बरीसा ॥
 निरखि निषादु नगर नर नारी । भए सुखी जनु लखनु निहारी ॥ ३ ॥
 कहहिं लहेउ एहिं जीवन लाहू । भेंटैउ रामभद्र भरि बाहू ॥
 सुनि निषादु निज भाग बड़ाई । प्रमुदित मन लइ चलेउ लेवाई ॥ ४ ॥

Cau.: kapaṭī kāyara kumati kujāṭī, loka beda bāhera saba bhāṭī.
 rāma kīnha āpana jabahī tē, bhayaū bhuvana bhūṣana tabahī tē.1.
 dekhi prīti suni binaya suhāī, mileu bahori bharata laghu bhāī.
 kahi niṣāda nija nāma subānī, sādara sakala johārī rānī.2.
 jāni lakhana sama dehi asīsā, jiahu sukhī saya lākha barisā.
 nirakhi niṣādu nagara nara nārī, bhae sukhī janu lakhanu nihārī.3.
 kahahī laheu ehī jīvana lāhū, bhēṭeu rāmabhadra bhari bāhū.
 suni niṣādu nija bhāga baṛāī, pramudita mana lai caleu levāī.4.

"False, cowardly, evil-minded and low-born as I am and cast off from society as well as from the fold of the Vedas in every way, I have become the ornament of the world ever since Śrī Rāma took me for his own." Seeing his affection and hearing his humble submission Bharata's younger brother, Śatrughna, embraced him next. The Niṣāda chief then greeted all the dowager queens in polite and respectful terms, mentioning his name each time. Treating him on the same footing as Lakṣmaṇa they gave him their blessing: May you live happily for millions of years. The men and women of the city were as glad to see the Niṣāda chief as if they saw Lakṣmaṇa, and said, "He has surely reaped the reward of his existence in that our beloved Rāma folded him in his arms." Hearing them extol his good fortune the Niṣāda chief led them with a cheerful heart. (1—4)

दो०—सनकारे सेवक सकल चले स्वामि रुख पाइ ।

घर तरु तर सर बाग बन बास बनाएन्हि जाइ ॥ १९६ ॥

Do.: sanakāre sevaka sakala cale svāmi rukha pāi,
 ghara taru tara sara bāga bana bāsa banāenhi jāi.196.

Receiving a signal from him and learning their master's will all his attendants dispersed; and in the houses, the foot of trees, ponds, orchards and groves they made room for the guests to take up their lodging. (196)

चौ०—सृंगबेरपुर भरत दीख जब । भे सनेहँ सब अंग सिथिल तब ॥
 सोहत दिउँ निषादहि लागू । जनु तनु धरें बिनय अनुरागू ॥ १ ॥
 एहि बिधि भरत सेनु सबु संग । दीखि जाइ जग पावनि गंगा ॥
 रामघाट कहँ कीन्ह प्रनामू । भा मनु मगनु मिले जनु रामू ॥ २ ॥

करहिं प्रनाम नगर नर नारी । मुदित ब्रह्ममय बारि निहारी ॥
 करि मज्जनु मागहिं कर जोरी । रामचंद्र पद प्रीति न थोरी ॥ ३ ॥
 भरत कहेउ सुरसरि तव रेनू । सकल सुखद सेवक सुरधेनू ॥
 जोरि पानि बर मागउँ एहू । सीय राम पद सहज सनेहू ॥ ४ ॥

Cau.: sṛṅgaberapura bharata dīkha jaba, bhe sanehā saba aṅga sithila taba.
 sohata diē niṣādahi lāgū, janu tanu dharē binaya anurāgū.1.
 ehi bidhi bharata senu sabu saṅgā, dīkhi jāi jaga pāvani gaṅgā.
 rāmaghāṭa kahā kīnha pranāmū, bhā manu maganu mile janu rāmū.2.
 karahī pranāma nagara nara nārī, mudita brahmamaya bāri nihārī.
 kari majjanu māgahī kara jorī, rāmacandra pada prīti na thorī.3.
 bharata kaheu surasari tava renū, sakala sukhada sevaka suradhenū.
 jori pāni bara māgaū ehū, siya rāma pada sahaja sanehū.4.

When Bharata beheld the town of Śṛṅgaverapura, all his limbs were overpowered with emotion. Leaning on the Niṣāda chief he presented a goodly sight; it appeared as if meekness and love had taken a living form. In this way Bharata with all his army went and saw the stream of the Gaṅgā, which purifies the whole world. He made obeisance to the ghat where Śrī Rāma had bathed and said His prayers; and his soul was enraptured as if he had met Śrī Rāma Himself. The men and women of the city bowed low; they were glad to see the divine stream. Taking a dip into the river they begged with joined palms to be favoured with abundant love for Śrī Rāmacandra's feet. Bharata exclaimed, "Mother Gaṅgā! your sands are delightful to all and the very cow of plenty to your devotees. With joined palms, therefore, I ask of you only one boon; viz., spontaneous love for the feet of Sitā and Śrī Rāma." (1—4)

दो०—एहि बिधि मज्जनु भरतु करि गुर अनुसासन पाइ ।

मातु नहानीं जानि सब डेरा चले लवाइ ॥ १९७ ॥

Do.: ehi bidhi majjanu bharatu kari gura anusāsana pāi,
 mātu nahānī jāni saba ḍerā cale lavāi.197.

In this way after taking a dip into the Gaṅgā and receiving his Guru's commands, and on learning that all his mothers had finished their bath he had the tents shifted. (197)

चौ०—जहँ तहँ लोगन्ह डेरा कीन्हा । भरत सोधु सबही कर लीन्हा ॥
 सुर सेवा करि आयसु पाई । राम मातु पहिं गे दोउ भाई ॥ १ ॥
 चरन चाँपि कहि कहि मृदु बानी । जननीं सकल भरत सनमानी ॥
 भाइहि सौँपि मातु सेवकाई । आपु निषादहि लीन्ह बोलाई ॥ २ ॥
 चले सखा कर सों कर जोरें । सिथिल सरीरु सनेह न थोरें ॥
 पूँछत सखहि सो ठाउँ देखाऊ । नेकु नयन मन जरनि जुड़ाऊ ॥ ३ ॥
 जहँ सिय रामु लखनु निसि सोए । कहत भरे जल लोचन कोए ॥
 भरत बचन सुनि भयउ बिषादू । तुरत तहाँ लइ गयउ निषादू ॥ ४ ॥

Cau.: jahā tahā loganha ḍerā kīnhā, bharata sodhu sabahī kara līnhā.
 sura sevā kari āyasu pāi, rāma mātu pahī ge dou bhāi.1.

carana cāpi kahi kahi mṛdu bānī, janani sakala bharata sanamānī.
 bhāihi saūpi mātu sevakāi, āpu niṣādahi līnha bolāi.2.
 cale sakhā kara sō kara jorē, sithila sarīru saneha na thorē.
 pūchata sakhahi so ṭhāū dekhāū, neku nayana mana jarani juRāū.3.
 jahā siya rāmu lakhanu nisi soe, kahata bhare jala locana koe.
 bharata bacana suni bhayau biṣādū, turata tahā lai gayau niṣādū.4.

The people took up their lodgings at different places and Bharata made enquiries about all. After worshipping the gods and taking leave of them the two brothers (Bharata and Śatrughna) went up to Śrī Rāma's mother (Kausalyā). Bharata showed respect to all his mothers by kneading their feet and speaking to each in polite terms. Then entrusting his brother with the service of his mothers he himself summoned the Niṣāda chief and went hand in hand with him, his body overpowered with excess of love. He asked his friend to show him the spot—and thereby soothe the agony of his eyes and soul to some extent—where Sītā, Śrī Rāma and Lakṣmaṇa had slept at night. Even as he spoke the corners of his eyes were filled with tears. The Niṣāda chief was distressed to hear Bharata's words and presently took him to the spot— (1—4)

दो०—जहँ सिंसुपा पुनीत तर रघुबर किय बिश्रामु।

अति सनेहँ सादर भरत कीन्हेउ दंड प्रनामु॥ १९८ ॥

Do.: jahā siṁsupā punīta tara raghubara kiya biśrāmu,
 ati sanehā sādara bharata kīnheu daṁḍa pranāmu.198.

—Where the Chief of Raghu's line had rested under a holy Aśoka tree. With great affection and reverence Bharata prostrated himself there. (198)

चौ०—कुस साँथरी निहारि सुहाई। कीन्ह प्रनामु प्रदच्छिन जाई॥
 चरन रेख रज आँखिन्ह लाई। बनइ न कहत प्रीति अधिकाई॥ १ ॥
 कनक बिंदु दुइ चारिक देखे। राखे सीस सीय सम लेखे॥
 सजल बिलोचन हृदयँ गलानी। कहत सखा सन बचन सुबानी॥ २ ॥
 श्रीहत सीय बिरहँ दुतिहीना। जथा अवध नर नारि बिलीना॥
 पिता जनक देउँ पटतर केही। करतल भोगु जोगु जग जेही॥ ३ ॥
 ससुर भानुकुल भानु भुआलू। जेहि सिहात अमरावतिपालू॥
 प्राननाथ रघुनाथ गोसाईं। जो बड़ होत सो राम बड़ाई॥ ४ ॥

Cau.: kusa sātharī nihārī suhāi, kīnha pranāmu pradacchina jāi.
 carana rekha raja ākhinha lāi, banai na kahata prīti adhikāi.1.
 kanaka bimdu dui cārika dekhe, rākhe sīsa sīya sama lekhe.
 sajala bilocana hṛdayā galānī, kahata sakhā sana bacana subānī.2.
 śrīhata siya birahā dutihīnā, jathā avadha nara nāri bilīnā.
 pitā janaka deū paṭatara kehī, karatala bhogu jogu jaga jehī.3.
 sasura bhānukula bhānu bhuālū, jehi sihāta amarāvatipālū.
 prānanāthu raghunātha gosāi, jo baRa hota so rāma baRāi.4.

Beholding a lovely litter of Kuśa grass he paced round it clockwise and made obeisance. He also placed the dust of Śrī Rāma's footprints on his eyes with an excess

of love which could not be described in words. He saw there a few gold spangles, which he placed on his head and treated them on a par with Sītā. With tears in his eyes and a heart full of remorse he spoke to his friend in sweet accents: "These spangles have lost their charm and appear lustreless due to their separation from Sītā, even as the people of Ayodhyā, both men and women, are spent through sorrow. To whom shall I liken her father, Janaka, who in this world is a master of asceticism and enjoyment both? And she had for her father-in-law King Daśaratha, the sun of the solar race, who was the envy even of the lord of paradise (Indra). And her beloved lord is no other than Lord Śrī Rāma, from whose glory all great ones derive their greatness! (1—4)

दो०—पति देवता सुतीय मनि सीय साँथरी देखि ।

बिहरत हृदउ न हहरि हर पबि तें कठिन बिसेषि ॥ १९९ ॥

Do.: **pati devatā sutīya mani sīya sātharī dekhi,**
biharata hṛdau na hahari hara pabi tē kaṭhina biseṣi.199.

"Even as I gaze on the litter used by Sītā, the jewel among virtuous women devoted to their lord, my heart does not break in horror; it is harder than adamant, my God." (199)

चौ०—लालन जोगु लखन लघु लोने । भे न भाइ अस अहहिं न होने ॥

पुरजन प्रिय पितु मातु दुलारे । सिय रघुबीरहि प्रानपिआरे ॥ १ ॥

मृदु मूरति सुकुमार सुभाऊ । तात बाउ तन लाग न काऊ ॥

ते बन सहहिं बिपति सब भाँती । निदरे कोटि कुलिस एहिं छाती ॥ २ ॥

राम जनमि जगु कीन्ह उजागर । रूप सील सुख सब गुन सागर ॥

पुरजन परिजन गुर पितु माता । राम सुभाउ सबहि सुखदाता ॥ ३ ॥

बैरिउ राम बड़ाई करहीं । बोलनि मिलनि बिनय मन हरहीं ॥

सारद कोटि कोटि सत सेवा । करि न सकहिं प्रभु गुन गन लेखा ॥ ४ ॥

Cau.: **lālana jogu lakhana laghu lone, bhe na bhāi asa ahahī na hone.**
purajana priya pitu mātu dulāre, siya raghubīrahi prānapiāre.1.
mṛdu mūrati sukumāra subhāu, tāta bāu tana lāga na kāu.
te bana sahaḥī bipati saba bhāṭī, nidare koṭi kulisa eḥī chāṭī.2.
rāma janami jagu kīnha ujāgara, rūpa sīla sukha saba guna sāgara.
purajana parijana gura pitu mātā, rāma subhāu sabahi sukhadātā.3.
bairiu rāma baRāi karahī, bolani milani binaya mana harahī.
sārada koṭi koṭi sata seṣā, kari na sakahī prabhu guna gana lekhā.4.

"And my younger brother, Lakṣmaṇa, is so comely and worth fondling; never was there such a brother, nor is there, nor will be. Beloved of the people and the darling of his parents, he is dear as life to both Sītā and the Hero of Raghu's line. Nay, he is so delicate of frame and tender of disposition and his body has never been exposed to hot winds; yet he is bearing hardships of every kind in the woods. Oh! my breast has outdone millions of thunderbolts. As for Śrī Rāma he has illumined the world by being born in it; he is such an ocean of beauty, amiability, joy and all excellences. Śrī Rāma's disposition is the delight of the people of Ayodhyā and his own family, much more of his preceptor and parents. Even enemies praise Śrī Rāma, who steals the heart by his polite

speech, agreeable manners and modesty of behaviour. Millions of Śārādās (goddesses of speech) and hundreds of millions of Śeṣas (serpent-gods) are unable to reckon up the virtues of the Lord." (1—4)

दो०—सुखस्वरूप रघुबंसमनि मंगल मोद निधान ।

ते सोवत कुस डसि महि बिधि गति अति बलवान ॥ २०० ॥

Do.: **sukhasvarūpa raghubaṁsamani maṅgala moda nidhāna,**
te sovata kusa ḍāsi mahi bidhi gati ati balavāna.200.

"That jewel of Raghu's line, who is bliss personified and a mine of joy and blessings, sleeps on the ground spreading the Kuśa grass on it! The ways of Providence are inexorable indeed." (200)

चौ०—राम सुना दुखु कान न काऊ । जीवनतरु जिमि जोगवड़ राऊ ॥

पलक नयन फनि मनि जेहि भाँती । जोगवहिं जननि सकल दिन राती ॥ १ ॥

ते अब फिरत बिपिन पदचारी । कंद मूल फल फूल अहारी ॥

धिग कैकई अमंगल मूला । भइसि प्राण प्रियतम प्रतिकूला ॥ २ ॥

मैं धिग धिग अघ उदधि अभागी । सबु उतपातु भयउ जेहि लागी ॥

कुल कलंकु करि सृजेउ बिधाताँ । साइँदोह मोहि कीन्ह कुमाताँ ॥ ३ ॥

सुनि सप्रेम समुझाव निषादू । नाथ करिअ कत बादि बिषादू ॥

राम तुम्हहि प्रिय तुम्ह प्रिय रामहि । यह निरजोसु दोसु बिधि बामहि ॥ ४ ॥

Cau.: **rāma sunā dukhu kāna na kāū, jīvanataru jimi jogavai rāū.**
palaka nayana phani mani jehi bhāṭī, jogavahī janani sakala dina rāṭī.1.
te aba phirata bipina padacārī, kaṁda mūla phala phūla ahārī.
dhiga kaikāi amaṅgala mūlā, bhaisi prāna priyatama pratikūlā.2.
maī dhiga dhiga agha udadhi abhāgī, sabu utapātu bhayau jehi lāgī.
kula kalaṁku kari sṛjeu bidhātā, sāīdoha mohi kīnha kumātā.3.
suni saprema samujhāva niṣādū, nātha karia kata bādi biṣādū.
rāma tumhahi priya tumha priya rāmahi, yaha nirajosu dosu bidhi bāmahi.4.

"Śrī Rāma had never heard any mention of sorrow; the king (our father) tended him like the tree of life. Nay, all the mothers cherished him day and night even as the eyelids protect the eyes or a serpent guards the gem on its head. The same Rāma now wanders through the forest on foot living on bulbs, roots, fruits and flowers. Accursed is Kaikeyī (my mother), the root of evil, who turned hostile to him (her own husband) who was the dearest object of her life. And twice accursed is my own wretched self, the ocean of sin and the occasion of all trouble. While God created me as a blot on my family, my wicked mother has made me the enemy of my master." Hearing this the Niṣāda chief lovingly comforted him: "Why should you lament in vain? Śrī Rāma is dear to you, and you are dear to Rāma: this is a settled fact, and the blame rests with an adverse fate." (1—4)

छं०—बिधि बाम की करनी कठिन जेहिं मातु कीन्ही बावरी ।

तेहि राति पुनि पुनि करहिं प्रभु सादर सरहना रावरी ॥

तुलसी न तुम्ह सो राम प्रीतमु कहतु हों सौहें किएँ।
परिनाम मंगल जानि अपने आनिए धीरजु हिएँ॥

charṇ.: **bidhi bāma kī karanī kaṭhina jehī mātu kīnhī bāvarī,**
tehi rāti puni puni karahī prabhu sādara sarahanā rāvarī.
tulasī na tumha so rāma prītamū kahatu haṁ saūhē kiē,
parināma maṅgala jāni apāne ānie dhīraju hiē.

"Cruel indeed are the doings of an adverse fate, which drove mother Kaikeyī mad. The Lord reverently praised you again and again that night. There is no one, says Tulasīdāsa, so supremely dear to Śrī Rāma as you are: I declare this on oath. Therefore, be assured that all will be well in the end and take courage in your heart."

सो०—अंतरजामी रामु सकुच सप्रेम कृपायतन।

चलिअ करिअ बिश्रामु यह बिचारि दृढ़ आनि मन ॥ २०१ ॥

So.: **am̐tarajāmī rāmu sakuca saprema kṛpāyatana,**
calia karia biśrāmu yaha bicāri dr̐Rha āni mana.201.

"Śrī Rāma knows the heart of all; nay, He is an embodiment of tenderness, affection and compassion. Considering this and summoning courage in your heart, please go and take rest." (201)

चौ०—सखा बचन सुनि उर धरि धीरा। बास चले सुमिरत रघुबीरा॥
यह सुधि पाइ नगर नर नारी। चले बिलोकन आरत भारी॥१॥
परदखिना करि करहिं प्रनामा। देहिं कैकइहि खोरि निकामा॥
भरि भरि बारि बिलोचन लेहीं। बाम बिधातहि दूषन देहीं॥२॥
एक सराहहिं भरत सनेहू। कोउ कह नृपति निबाहेउ नेहू॥
निंदहिं आपु सराहि निषादहि। को कहि सकइ बिमोह बिषादहि॥३॥
एहि बिधि राति लोगु सबु जागा। भा भिनुसार गुदारा लागा॥
गुरहि सुनावँ चढ़ाइ सुहाई। नई नाव सब मातु चढ़ाई॥४॥
दंड चारि महँ भा सबु पारा। उतरि भरत तब सबहि सँभारा॥५॥

Cau.: **sakhā bacana suni ura dhari dhīrā, bāsa cale sumirata raghubīrā.**
yaha sudhi pāi nagara nara nārī, cale bilokana ārata bhārī.1.
paradakhinā kari karahī pranāmā, dehī kaikaihi khori nikāmā.
bhari bhari bāri bilocana lehī, bāma bidhātahi dūṣana dehī.2.
eka sarāhahī bharata sanehū, kou kaha nṛpati nibāheu nehū.
niṁdahī āpu sarāhi niṣādahi, ko kahi sakai bimoha biṣādahi.3.
ehi bidhi rāti logu sabu jāgā, bhā bhinusāra gudārā lāgā.
gurahi sunāvā caRhāi suhāī, naī nāva saba mātu caRhāī.4.
daṁḍa cāri mahā bhā sabu pārā, utari bharata taba sabahi sābhārā.5.

Bharata took comfort at the words of his friend and proceeded towards his lodgings with his thoughts directed towards the Hero of Raghu's race. On receiving this

news the men and women of the city sallied forth to see the place (where Śrī Rāma had slept one night) much distressed at heart. Pacing round the spot clockwise they made obeisance to it and blamed Kaikeyī to their heart's content. Tears rushed to their eyes again and again and they reproached cruel Fate. Some would praise Bharata's love, while others said the king had vindicated his affection. They would reproach themselves and praise the Niṣāda chief; who can describe their confusion and woe? In this way they all kept vigil overnight and at daybreak the passage across the river began. The Guru was put on a good and handsome boat, and all the mothers on another newly-built one. In an hour and a half everyone was taken across. When Bharata had alighted, he made sure that all had come. (1—5)

दो०—प्रातःक्रिया करि मातु पद बंदि गुरहि सिरु नाइ ।

आगें किए निषाद गन दीन्हेउ कटकु चलाइ ॥ २०२ ॥

Do.: prātakriyā kari mātu pada baṁdi gurahi siru nāi,
āgē kie niṣāda gana dīnheu kaṭaku calāi.202.

Having finished the morning duties Bharata adored his mothers' feet and bowed his head to the preceptor, and keeping a party of the Niṣādas ahead started the whole host. (202)

चौ०—कियउ निषादनाथु अगुआई । मातु पालकीं सकल चलाई ॥
साथ बोलाइ भाइ लघु दीन्हा । बिप्रन्ह सहित गवनु गुर कीन्हा ॥ १ ॥
आपु सुरसरिहि कीन्हा प्रनामू । सुमिरे लखन सहित सिय रामू ॥
गवने भरत पयादेहिं पाए । कोतल संग जाहिं डोरिआए ॥ २ ॥
कहहिं सुसेवक बारहिं बारा । होइअ नाथ अस्व असवारा ॥
रामु पयादेहि पायँ सिधाए । हम कहँ रथ गज बाजि बनाए ॥ ३ ॥
सिर भर जाउँ उचित अस मोरा । सब तें सेवक धरमु कठोरा ॥
देखि भरत गति सुनि मृदु बानी । सब सेवक गन गरहिं गलानी ॥ ४ ॥

Cau.: kiyau niṣādanāthu aguāi, mātu pālakī sakala calāi.
sātha bolāi bhāi laghu dīnhā, bipranha sahita gavanu gura kīnhā.1.
āpu surasarihi kīnhā pranāmū, sumire lakhana sahita siya rāmū.
gavane bharata payādehi pāe, kotala saṁga jāhi doriāe.2.
kahahi susevaka bārahi bārā, hoia nātha asva asavārā.
rāmu payādehi pāyā sidhāe, hama kahā ratha gaja bāji banāe.3.
sira bhara jāū ucita asa morā, saba tē sevaka dharamu kaṭhorā.
dekhi bharata gati suni mṛdu bānī, saba sevaka gana garahi galānī.4.

He made the Niṣāda chief lead the van and then started the palanquins carrying the queen-mothers, and summoning his younger brother (Śatrughna) told him off as their escort. The Guru proceeded next alongwith the other Brāhmaṇas. He himself then made obeisance to the celestial river, invoked Sitā, Rāma and Lakṣmaṇa and set forth on foot; Horse while empty saddle wise led by the bridle alongwith him. Again and again his faithful servants said, "Be pleased, sire, to mount your horse." "Śrī Rāma has gone on foot; while chariots, elephants and horses are intended for me! What behoves me is that I should walk on my head; most diflicaly for of servan." Seeing his

behaviour and hearing his polite speech all his servants melted out of a feeling of self-disparagement. (1—4)

दो०—भरत तीसरे पहर कहँ कीन्ह प्रबेसु प्रयाग ।

कहत राम सिय राम सिय उमगि उमगि अनुराग ॥ २०३ ॥

Do.: **bharata tīsare pahara kahā kīnha prabesu prayāga,**
kahata rāma siya rāma siya umagi umagi anurāga.203.

Bharata entered the limits of Prayāga (the area surrounding the confluence of the Gaṅgā and Yamunā near Allahabad) in the afternoon; overflowing with love he cried "Rāma, Sītā!" "Rāma, Sītā!" even as he went. (203)

चौ०—झलका झलकत पायन्ह कैसें । पंकज कोस ओस कन जैसें ॥
भरत पयादेहिं आए आजू । भयउ दुखित सुनि सकल समाजू ॥ १ ॥
खबरि लीन्ह सब लोग नहाए । कीन्ह प्रनामु त्रिबेनिहिं आए ॥
सबिधि सितासित नीर नहाने । दिए दान महिसुर सनमाने ॥ २ ॥
देखत स्यामल धवल हलोरे । पुलकि सरीर भरत कर जोरे ॥
सकल कामप्रद तीरथराऊ । बेद बिदित जग प्रगट प्रभाऊ ॥ ३ ॥
मागउँ भीख त्यागि निज धरमू । आरत काह न करइ कुकरमू ॥
अस जियँ जानि सुजान सुदानी । सफल करहिं जग जाचक बानी ॥ ४ ॥

Cau.: **jhalakā jhalakata pāyanha kaisē, paṁkaja kosa osa kana jaisē.**
bharata payādehī āe ājū, bhayau dukhita suni sakala samājū.1.
khbari līnha saba loga nahāe, kīnha pranāmu tribenihī āe.
sabidhi sitāsita nīra nahāne, die dāna mahisura sanamāne.2.
dekhatā syāmala dhavala halore, pulaki sarīra bharata kara jore.
sakala kāmaprada tīratharāū, beda bidita jaga pragaṭa prabhāū.3.
māgaū bhīkha tyāgi nija dharamū, ārata kāha na karai kukaramū.
asa jiyā jāni sujāna sudānī, saphala karahī jāca kā bānī.4.

The blisters on the soles of his feet glistened like dew-drops on a lotus bud. The whole company was grieved to hear that Bharata had made the day's march on foot. After ascertaining that all had finished their ablutions, he repaired to the confluence of the Gaṅgā, Yamunā and Sarasvatī and did homage to it. He bathed in white and dark waters with due ceremony and honoured the Brāhmaṇas bestowing gifts on them. As he watched the coming of the dark and white waves Bharata felt a thrill of joy over his body and he joined his palms in prayer: "You are the bestower of all desired objects, O king of sacred places; your glory is known to the Vedas and manifest throughout the world. Abandoning the course of conduct prescribed for a Kṣatriya I beg alms of you as what vile act is there that an afflicted soul would not stoop to? Realizing this in their heart of hearts the wise and generous donors accomplish in this world the prayer of the suppliant. (1—4)

दो०—अरथ न धरम न काम रुचि गति न चहउँ निरबान ।

जनम जनम रति राम पद यह बरदानु न आन ॥ २०४ ॥

**Do.: aratha na dharama na kāma ruci gati na cahañ nirabāna,
janama janama rati rāma pada yaha baradānu na āna.204.**

"I have no liking for wealth nor for religious merit nor for sensuous enjoyment nor again do I seek the state of perfect and perpetual calm. Birth after birth let me have devotion to Śrī Rāma's feet: this is the only boon I ask and nought else." (204)

चौ०—जानहुँ रामु कुटिल करि मोही । लोग कहउ गुर साहिब द्रोही ॥
सीता राम चरन रति मोरें । अनुदिन बढ़उ अनुग्रह तोरें ॥ १ ॥
जलदु जनम भरि सुरति बिसारउ । जाचत जलु पबि पाहन डारउ ॥
चातकु रटनि घटें घटि जाई । बढें प्रेमु सब भाँति भलाई ॥ २ ॥
कनकहिं बान चढ़इ जिमि दाहें । तिमि प्रियतम पद नेम निबाहें ॥
भरत बचन सुनि माझ त्रिबेनी । भइ मृदु बानि सुमंगल देनी ॥ ३ ॥
तात भरत तुम्ह सब बिधि साधू । राम चरन अनुराग अगाधू ॥
बादि गलानि करहु मन माहीं । तुम्ह सम रामहि कोउ प्रिय नाही ॥ ४ ॥

Cau.: jānahū rāma kuṭila kari mohī, loga kahau gura sāhiba drohī.
sītā rāma carana rati morē, anudina baRhau anugraha torē.1.
jaladu janama bhari surati bisārau, jācata jalu pabi pāhana ḍārau.
cātaku raṭani ghaṭē ghaṭi jāi, baRhē premu saba bhāti bhalāi.2.
kanakahī bāna caRhai jimi dāhē, timi priyatama pada nema nibāhē.
bharata bacana suni mājha tribenī, bhai mṛdu bāni sumangala denī.3.
tāta bharata tumha saba bidhi sādhu, rāma carana anurāga agādhū.
bādi galāni karahu mana māhī, tumha sama rāmahi kou priya nāhī.4.

"Let Śrī Rāma take me for a wicked fellow, and let the people call me an enemy of my preceptor and master. All the same by your grace may my devotion to the feet of Sītā and Śrī Rāma grow day by day. The cloud may neglect the Cātaka bird all its life and on its asking water may discharge thunderbolt and hail. But the bird will fall in the estimation of others if it ceases to call out to the cloud. It will gain in everyway only by intensifying its love for the latter. Just as gold gets brighter by being put into the fire, even so the lover shines by sticking to his vow of devotion to the feet of his most beloved lord." In response to Bharata's prayer there came a sweet and benedictory utterance from the midst of the Trivenī: "Dear Bharata, you are pious in everyway and your love for Śrī Rāma's feet is unbounded. In vain do you harbour depressing thoughts in your mind; there is no one so dear to Rāma as you are." (1—4)

दो०—तनु पुलकेउ हियँ हरषु सुनि बेनि बचन अनुकूल ।
भरत धन्य कहि धन्य सुर हरषित बरषहिं फूल ॥ २०५ ॥

**Do.: tanu pulakeu hiyaṁ haraṣu suni beni bacana anukūla,
bharata dhanya kahi dhanya sura haraṣita baraṣahī phūla.205.**

A thrill ran through Bharata's body and his soul rejoiced to hear the agreeable words of the (deity presiding over) Trivenī. Exclaiming "Bharata is praiseworthy, all praise to him!" the gods joyfully rained flowers. (205)

चौ०—प्रमुदित तीरथराज निवासी । बैखानस बटु गृही उदासी ॥
 कहहिं परसपर मिलि दस पाँचा । भरत सनेहु सीलु सुचि साँचा ॥ १ ॥
 सुनत राम गुन ग्राम सुहाए । भरद्वाज मुनिबर पहिं आए ॥
 दंड प्रनामु करत मुनि देखे । मूरतिमंत भाग्य निज लेखे ॥ २ ॥
 धाइ उठाइ लाइ उर लीन्हे । दीन्हि असीस कृतारथ कीन्हे ॥
 आसनु दीन्ह नाइ सिरु बैठे । चहत सकुच गृहँ जनु भजि पैठे ॥ ३ ॥
 मुनि पूँछब कछु यह बड़ सोचू । बोले रिषि लखि सीलु सँकोचू ॥
 सुनहु भरत हम सब सुधि पाई । बिधि करतब पर किछु न बसाई ॥ ४ ॥

Cau.: *pramudita tīratharāja nivāsī, baikhānasa baṭu grhī udāsī.*
kahahī parasapara mili dasa pācā, bharata sanehu sīlu suci sācā.1.
sunata rāma guna grāma suhāe, bharadvāja munibara pahī ãe.
daṇḍa pranāmu karata munidekhe, mūratimarṁta bhāgya nija lekhe.2.
dhāi ūṭhāi lāi ura līnhe, dīnhi asīsa kṛtāratha kīnhe.
āsanu dīnha nāi siru baiṭhe, cahata sakuca grhā janu bhaji paiṭhe.3.
muni pūchaba kachu yaha baRa socū, bole riṣi lakhi sīlu sākcū.
sunahu bharata hama saba sudhi pāi, bidhi karataba para kichu na basāi.4.

The inhabitants of Prayāga (the king of sacred places), including anchorites, religious students, householders and recluses, were transported with joy. same persons gathered together and said to one another, "Bharata's affection and amiability are artless and genuine." Hearing of Śrī Rāma's charming virtues he came to the great sage Bharadvāja. The sage saw him falling prostrate before him and looked upon him as his own good-luck personified. Running up and lifting him the sage clasped him to his bosom and gratified him by bestowing his blessing on him. Offered a seat by the sage he sat down with his head bent low, as if he would run away and hide his face in a den of bashfulness. He felt much perturbed at the thought that the sage might ask him any question. Seeing his amiability and confusion of mind the sage said to him, "Listen, Bharata! I have already heard everything; but we have no control over the doings of Fate." (1—4)

दो०—तुम्ह गलानि जियँ जनि करहु समुझि मातु करतूति ।
 तात कैकइहि दोसु नहिं गई गिरा मति धूति ॥ २०६ ॥

Do.: *tumha galāni jiyā jani karahu samujhi mātu karatūti,*
tāta kaikaihi dosu nahī gaī girā mati dhūti.206.

"Be not distressed at heart by the thought of what your mother has done. It is no fault of Kaikeyī, dear child; it was the goddess of speech who deluded her mind." (206)

चौ०—यहउ कहत भल कहिहि न कोऊ । लोकु बेदु बुध संमत दोऊ ॥
 तात तुम्हार बिमल जसु गाई । पाइहि लोकउ बेदु बड़ाई ॥ १ ॥
 लोक बेद संमत सबु कहई । जेहि पितु देइ राजु सो लहई ॥
 राउ सत्यव्रत तुम्हहि बोलाई । देत राजु सुखु धरमु बड़ाई ॥ २ ॥

राम गवनु बन अनरथ मूला । जो सुनि सकल बिस्व भइ सूला ॥
 सो भावी बस रानि अयानी । करि कुचालि अंतहुँ पछितानी ॥ ३ ॥
 तहँउँ तुम्हार अलप अपराधू । कहै सो अधम अयान असाधू ॥
 करतेहु राजु त तुम्हहि न दोषू । रामहि होत सुनत संतोषू ॥ ४ ॥

Cau.: yahau kahata bhala kahihi na koū, loku bedu budha saṁmata doū.
 tāta tumhāra bimala jasu gāī, pāihi lokau bedu baRāī.1.
 loka beda saṁmata sabu kahaī, jehi pitu dei rāju so lahaī.
 rāu satyabrata tumhahi bolāī, deta rāju sukhu dharamu baRāī.2.
 rāma gavanu bana anaratha mūlā, jo suni sakala bisva bhai sūlā.
 so bhāvī basa rāni ayānī, kari kucāli aṁtahū pachitānī.3.
 tahāū tumhāra alapa aparādhū, kahaī so adhama ayāna asādhū.
 karatehu rāju ta tumhahi na doṣū, rāmahi hota sunata saṁtoṣū.4.

"Nobody would approve of it even if I said so; for the wise recognize worldly opinion as well as the judgment of the Vedas. By singing your unsullied glory, however, the world and the Vedas both will be exalted. The world as well as the Vedas admit it and everyone says that of king's sons he alone gets the throne on whom his father bestows it. The king, who was above all true to his vow, would have called you and bestowed the kingdom on you; and this would have brought him joy, religious merit and glory. But the root of all trouble was Rāma's exile to the forest and the whole universe was pained to hear of it. It was, however, as fate would have it; much as the foolish queen (Kaikeyi) did wrong, she now repents for it. But he who lays the least blame for it on you is vile, ignorant and wicked. Even if you accepted the sovereignty no blame would attach to you and even Rāma would have been gratified to hear of it." (1—4)

दो०—अब अति कीन्हेहु भरत भल तुम्हहि उचित मत एहु ।

सकल सुमंगल मूल जग रघुबर चरन सनेहु ॥ २०७ ॥

Do.: aba ati kīnhehu bharata bhala tumhahi ucita mata ehu,
 sakala sumangala mūla jaga raghubara carana sanehu.207.

"But what you have done now is excellent; your standpoint is quite justified. For devotion to Śrī Rāma's feet is the root of all choice blessings in the world." (207)

चौ०—सो तुम्हार धनु जीवनु प्राना । भूरिभाग को तुम्हहि समाना ॥
 यह तुम्हार आचरजु न ताता । दसरथ सुअन राम प्रिय भ्राता ॥ १ ॥
 सुनहु भरत रघुबर मन माहीं । पेम पात्रु तुम्ह सम कोउ नाही ॥
 लखन राम सीतहि अति प्रीती । निसि सब तुम्हहि सराहत बीती ॥ २ ॥
 जाना मरमु नहात प्रयागा । मगन होहिं तुम्हें अनुरागा ॥
 तुम्ह पर अस सनेहु रघुबर कें । सुख जीवन जग जस जड़ नर कें ॥ ३ ॥
 यह न अधिक रघुबीर बड़ाई । प्रनत कुटुंब पाल रघुराई ॥
 तुम्ह तौ भरत मोर मत एहू । धरें देह जनु राम सनेहू ॥ ४ ॥

Cau.: so tumhāra dhanu jīvanu prānā, bhūribhāga ko tumhahi samānā.
 yaha tumhāra ācaraju na tātā, dasaratha suana rāma priya bhrātā.1.

sunahu bharata raghubara manamāhī, pema pātru tumha sama kou nāhī.
 lakhana rāma sītahi ati prīti, nisi saba tumhahi sarāhata bīti.2.
 jānā maramu nahāta prayāgā, magana hohī tumharē anurāgā.
 tumha para asa sanehu raghubarakē, sukha jīvana jaga jasa jaRa nara kē.3.
 yaha na adhika raghubīra baRāī, pranata kuṭumba pāla raghurāī.
 tumha tau bharata mora mataehū, dharē deha janu rāma sanehū.4.

"And that is your wealth and life, nay, your vital breath. Who is, then, so highly blessed as you? This is, however, not to be wondered at in your case, who are a son of King Daśaratha and a beloved brother of Rāma. I tell you, Bharata, there is no one held so dear in his heart by the Chief of Raghu's line as you. Lakṣmaṇa, Rāma and Sītā most fondly praised you the whole night. I came to know the secret only when they were bathing at Prayāga; they would feel overwhelmed with love for you. The Chief of Raghu's line cherishes the same love for you as a fool does for a life of ease in this world. This is, however, no great tribute to the Hero of Raghu's race, who cherishes the whole family of the suppliant. As for yourself, Bharata, my opinion is that you are the very incarnation of love for Rāma." (1—4)

दो०—तुम्ह कहँ भरत कलंक यह हम सब कहँ उपदेसु ।

राम भगति रस सिद्धि हित भा यह समउ गनेसु ॥ २०८ ॥

Do.: tumha kahā bharata kalamka yaha hamasabakahā upadesu,
 rāma bhagati rasa siddhi hita bhā yaha samau ganesu.208.

"What, to your mind, constitutes a slur on you is a lesson to us all. The present occasion has proved very propitious for preparing elixir in the form of devotion of Rāma." (208)

चौ०—नव बिधु बिमल तात जसु तोरा । रघुबर किंकर कुमुद चकोरा ॥
 उदित सदा अँथइहि कबहूँ ना । घटिहि न जग नभ दिन दिन दूना ॥ १ ॥
 कोक तिलोक प्रीति अति करिही । प्रभु प्रताप रबि छबिहि न हरिही ॥
 निसि दिन सुखद सदा सब काहू । ग्रसिहि न कैकइ करतबु राहू ॥ २ ॥
 पूरन राम सुपेम पियूषा । गुर अवमान दोष नहिं दूषा ॥
 रामभगत अब अमिअँ अघाहूँ । कीन्हेहु सुलभ सुधा बसुधाहूँ ॥ ३ ॥
 भूप भगीरथ सुरसरि आनी । सुमिरत सकल सुमंगल खानी ॥
 दसरथ गुन गन बरनि न जाहीं । अधिकु कहा जेहि सम जग नाहीं ॥ ४ ॥

Cau.: nava bidhu bimala tāta jasū torā, raghubara kiṅkara kumuda cakorā.
 udita sadā āthaihi kabahū nā, ghaṭihi na jaga nabha dina dina dūnā.1.
 koka tiloka prīti ati karihī, prabhu pratāpa rabi chabihi na harihī.
 nisi dina sukhada sadā saba kāhū, grasihi na kaikai karatabu rāhū.2.
 pūrana rāma supema piyūṣā, gura avamāna doṣa nahī dūṣā.
 rāmabhagata aba amiā aghāhū, kīnhehu sulabha sudhā basudhāhū.3.
 bhūpa bhagīratha surasari ānī, sumirata sakala sumamgala khānī.
 dasaratha guna gana barani najāhī, adhiku kahā jehi sama jaga nāhī.4.

"Your glory, dear child, is a new type of spotless moon as it were; while Rāma's devotees are like so many water-lilies (that open only in moonlight) and Cakora birds

(that are equally fond of the moon). It shall always remain above the horizon and shall never set; nay, it shall never wane and shall ever wax in the heavens of this world. The Cakravāka bird in the shape of the three worlds shall cherish great love for it, while the sun in the shape of the Lord's glory shall never rob it of its splendour. It shall ever delight everyone by day as well as by night and the demon Rāhu in the form of Kaikeyī's doings shall never eclipse it. It is full of nectar in the form of ideal love for Rāma and is untarnished by any stain resulting from a wrong done to the Guru.* Let Rāma's devotees now enjoy nectar to their heart's content since you have made it so easy of access even on earth. Of your forbears King Bhagiratha† brought down the celestial river, the very thought of which is a fountain of all choice blessings. As for Daśaratha's virtues they are more than one can describe. In the world there is none else even equal to you how then any one can be superior to you. (1—4)

दो०—जासु सनेह सकोच बस राम प्रगट भए आइ ।

जे हर हिय नयननि कबहुँ निरखे नहीं अघाइ ॥ २०९ ॥

Do.: jāsū saneha sakoca basa rāma pragaṭa bhae āi,
je hara hiya nayanani kabahū nirakhe nahī aghāi.209.

"Won by his affection and meekness Śrī Rāma Himself appeared on earth—Rāma whom even Śiva always saw him with his mental eyes but never satiated." (209)

चौ०—कीरति बिधु तुम्ह कीन्ह अनूपा । जहँ बस राम पेम मृगरूपा ॥

तात गलानि करहु जियँ जाएँ । डरहु दरिद्रहि पारसु पाएँ ॥ १ ॥

सुनहु भरत हम झूठ न कहहीं । उदासीन तापस बन रहहीं ॥

सब साधन कर सुफल सुहावा । लखन राम सिय दरसनु पावा ॥ २ ॥

* It is mentioned in the Purāṇas that Brhaspati, the preceptor of the gods, on one occasion, when he was returning from a bath in the Gaṅgā, found his wife, Tārā, with the moon-god and threw his dripping robe at him and hit him in the face, thus causing the spots that are still to be seen there.

† The descent of the celestial river, Gaṅgā, to the earth is associated with the name of King Bhagiratha, who is said to have practised austere penance for 1000 years and eventually succeeded in bringing down the stream. The Purāṇas tell us how King Sagara, an ancestor of the illustrious Bhagiratha, performed a horse sacrifice. The horse released by the king prior to the sacrifice was.

King Sagara's sons, 60,000 in number, went out in quest of the horse and dug the earth on all sides. While digging the earth in the north-east they found the horse by the side of the divine sage Kapila, who sat absorbed in meditation in the nether regions. The foolish and haughty princes took the sage for a thief and abusing him right and left ran to assault him. The sage now opened his eyes and lo! as a result of their offence the princes were instantly reduced to ashes by a fire which emanated from their body.

King Sagara had another son, Asamañjasa by name. His son, Amśumān, who was much devoted to his grandfather, proceeded in search of the horse under orders of the king, and found the animal near the ashes of his uncles. He also beheld the great sage Kapila and supplicated to him. The sage, who was pleased with his prayer, told him that the horse belonged to his grandfather and asked him to take it back. The sage further told him about the death of his uncles and added that the latter could attain salvation only if their remains could be washed by the Gaṅgā. Amśumān took the horse to his grandfather, who duly performed the horse sacrifice and then retired to the woods after installing his grandson on the throne of Ayodhyā.

King Amśumān and his son Dilipa successively practised austere for a number of years with a view to bringing the Gaṅgā down to the mortal plane, but in vain Dilipa's son, Bhagiratha, at last succeeded in bringing the stream to the earth and took it to the place, where his uncles had lain in the form of ashes. The moment the water of the Gaṅgā touched their remains their spirits were absolved from the sin of insulting a holy sage and ascended to heaven. Such is the glory of the Gaṅgā, which is stated to have emanated from the feet of Bhagavān Viṣṇu Himself.

तेहि फल कर फलु दरस तुम्हारा । सहित पयाग सुभाग हमारा ॥
 भरत धन्य तुम्ह जसु जगु जयऊ । कहि अस पेम मगन मुनि भयऊ ॥ ३ ॥
 सुनि मुनि बचन सभासद हरषे । साधु सराहि सुमन सुर बरषे ॥
 धन्य धन्य धुनि गगन पयागा । सुनि सुनि भरतु मगन अनुरागा ॥ ४ ॥

Cau.: kīrati bidhu tumha kīnha anūpā, jahā basa rāma pema mṛgarūpā.
 tāta galāni karahu jiyā jāē, ḍarahu daridrahi pārasu pāē.1.
 sunahu bharata hama jhūṭha nakahai, udāsīna tāpasa bana rahai.2.
 saba sādhanā kara suphalasuhāvā, lakhana rāma siya darasanu pāvā.2.
 tehi phala kara phalu darasatumhārā, sahita payāga subhāga hamārā.
 bharata dhanya tumha jasu jagujayaū, kahi asa pema magana muni bhayaū.3.
 suni muni bacana sabhāsadaharaṣe, sādhu sarāhi sumana sura baraṣe.
 dhanya dhanya dhuni gaganapayāgā, suni suni bharatu magana anurāgā.4.

"You have created the peerless moon of your glory, which bears on it the figure of a deer* in the shape of love for Rāma. You feel distressed at heart, dear son, for no purpose: you fear poverty even though you have found the philosopher's stone. Listen, Bharata—I tell no falsehood, I am an ascetic dwelling in the forest and having no concern with the world—I obtained the happy and excellent reward of all spiritual practices when I saw Lakṣmaṇa, Rāma and Sītā. The reward of that reward itself is your sight, It is great fortune for prayaga as well as all of us. Bharata, you deserve all praise since by your glory you have conquered the whole world." As he concluded his speech the sage was overwhelmed with love. Those who were assembled there rejoiced to hear the sage's words, while the gods acclaimed Bharata and rained flowers on him. Even as Bharata heard the shouts of applause in the heavens as well as in Prayāga he was overwhelmed with emotion. (1—4)

दो०—पुलक गात हियँ रामु सिय सजल सरोरुह नैन ।

करि प्रनामु मुनि मंडलिहि बोले गदगद बैन ॥ २१० ॥

Do.: pulaka gāta hiyā rāmu siya sajala saroruha naina,
 kari pranāmu muni maṇḍalihi bole gadagada baina.210.

Experiencing a thrill of joy all over his body, with his heart full of Sītā and Rāma and his lotus eyes wet with tears he made obeisance to the conclave of sages and thus spoke in a voice choked with emotion: (210)

चौ०—मुनि समाजु अरु तीरथराजू । साँचिहुँ सपथ अघाइ अकाजू ॥
 एहिं थल जाँ किछु कहिअ बनाई । एहि सम अधिक न अघ अधमाई ॥ १ ॥
 तुम्ह सर्बग्य कहउँ सतिभाऊ । उर अंतरजामी रघुराऊ ॥
 मोहि न मातु करतब कर सोचू । नहिं दुखु जियँ जगु जानिहि पोचू ॥ २ ॥
 नाहिन डरु बिगरिहि परलोकू । पितहु मरन कर मोहि न सोकू ॥
 सुकृत सुजस भरि भुअन सुहाए । लछिमन राम सरिस सुत पाए ॥ ३ ॥

* The spot in the moon is represented by the Hindus as a deer even as it is presented in European nurseries as the form of a man.

राम बिरहँ तजि तनु छनभंगू। भूप सोच कर कवन प्रसंगू॥
राम लखन सिय बिनु पग पनहीं। करि मुनि बेष फिरहिं बन बनहीं॥ ४॥

Cau.: muni samāju aru tīratharājū, sācīhū sapatha aghāi akājū.
ehi thala jaū kichu kahia banāi, ehi sama adhika na agha adhamāi.1.
tumha sarbagya kahaū satibhāū, ura aṁtarajāmī raghurāū.
mohi na mātu karataba kara socū, nahī dukhu jiyā jagu jānihi pocū.2.
nāhina ḍaru bigarihi paralokū, pitahu marana kara mohi na sokū.
sukṛta sujasa bhari bhuana suhāe, lachimana rāma sarisa suta pāe.3.
rāma birahā taji tanu chanabhaṁgū, bhūpa soca kara kavana prasaṁgū.
rāma lakhana siya binu paga panahī, kari muni beṣa phirahī bana banahī.4.

"Here is an assembly of sages and we stand at a place which is known as the king of sacred places. Great harm will come to a man if he states even a fact on oath at such a place. And if one tells a lie there will be no greater sin and depravity. I speak out the truth knowing as I do that you are all-wise, while the Lord of Raghus has access to the inmost recesses of one's heart. Do not mind I am not semful for what my mother has done nor am I troubled at heart over the thought that the world will look upon me as mean. I fear not lest I should spoil my future life nor do I grieve over my father's death, whose meritorious deeds and fair renown shine forth throughout the universe, who had sons like Lakṣmaṇa and Śrī Rāma, and who quitted his frail body as a result of his separation from Śrī Rāma. Thus there is hardly any occasion for lamentation on his account. What pains me is that dressing themselves as hermits Śrī Rāma, Lakṣmaṇa and Sītā roam from forest to forest without shoes on their feet." (1—4)

दो०—अजिन बसन फल असन महि सयन डासि कुस पात ।

बसि तरु तर नित सहत हिम आतप बरषा बात ॥ २११ ॥

Do.: ajina basana phala asana mahi sayana ḍāsi kusa pāta,
basi taru tara nita sahata hima ātapa baraṣā bāta.211.

"Clad in deerskin, living on bare fruits, reposing on the ground overspread with Kuśa grass and leaves and halting under trees they ever endure cold and sunshine, rain and storm!" (211)

चौ०—एहि दुख दाहँ दहइ दिन छाती। भूख न बासर नीद न राती॥
एहि कुरोग कर औषधु नाहीं। सोधेउँ सकल बिस्व मन माहीं॥ १॥
मातु कुमत बढई अघ मूला। तेहिं हमार हित कीन्ह बँसूला॥
कलि कुकाठ कर कीन्ह कुजंत्रू। गाड़ि अवधि पढ़ि कठिन कुमंत्रू॥ २॥
मोहि लगि यहु कुठाटु तेहिं ठाटा। घालेसि सब जगु बारहबाटा॥
मिटइ कुजोगु राम फिरि आएँ। बसइ अवध नहिं आन उपाएँ॥ ३॥
भरत बचन सुनि मुनि सुखु पाई। सबहिं कीन्हि बहु भाँति बड़ई॥
तात करहु जनि सोचु बिसेषी। सब दुखु मिटिहि राम पग देखी॥ ४॥

Cau.: ehi dukha dāhā dahai dina chātī, bhūkha na bāsara nīda na rātī.
ehi kuroga kara auṣadhu nāhī, sodheū sakala bisva mana māhī.1.
mātu kumata baRhaī agha mūlā, tehī hamāra hita kīnha bāsūlā.
kali kukāṭha kara kīnha kujamṁtrū, gāRi avadhi paRhi kaṭhina kumaṁtrū.2.

mohi lagi yahu kuṭhāṭu teḥṭhāṭā, ghālesi saba jagu bārahabāṭā.
 miṭai kujogu rāma phiri āē, basai avadha nahṭ āna upāē.3.
 bharata bacana suni muni sukhu pāi, sabahṭ kīnhi bahu bhāti baRāi.
 tāta karahu jani socu biseṣī, saba dukhu miṭiḥi rāma paga dekhī.4.

"It is this burning agony which is ever consuming my breast, so that I feel no appetite by day and get no sleep at night. For this fell disease there is no remedy: I have mentally ransacked the whole world. My mother's evil counsel was like a sinful carpenter, who used my interests as an adze and fashioned out of the inauspicious wood of discord a destructive magical contrivance and muttering the terrible malevolent spell of (Śrī Rāma's) exile for a fixed term (of fourteen years) planted it (in the soil of Ayodhyā).^{*} It is for my sake that she employed this infamous contrivance and brought ruin on the whole world. This calamity will cease only when Śrī Rāma returns; by no other means can Ayodhyā thrive again." The sage (Bharadvāja) was gratified to hear Bharata's words and everyone applauded him in ways more than one. "Grieve not much, dear child; all your woes will disappear the moment you behold Śrī Rāma's feet." (1—4)

दो०—करि प्रबोधु मुनिबर कहेउ अतिथि पेमप्रिय होहु ।

कंद मूल फल फूल हम देहिं लेहु करि छोहु ॥ २१२ ॥

Do.: kari prabodhu munibara kaheu atithi pemapriya hohu,
 kaṁda mūla phala phūla hama dehṭ lehu kari chohu.212.

After comforting him (thus) the chief of the sages, Bharadvāja, said, "Be my beloved guest and deign to accept the bulbs, roots, fruits and flowers that we may offer you." (212)

चौ०—सुनि मुनि बचन भरत हियँ सोचू । भयउ कुअवसर कठिन सँकोचू ॥
 जानि गरुड़ गुर गिरा बहोरी । चरन बंदि बोले कर जोरी ॥ १ ॥
 सिर धरि आयसु करिअ तुम्हारा । परम धरम यहु नाथ हमारा ॥
 भरत बचन मुनिबर मन भाए । सुचि सेवक सिष निकट बोलाए ॥ २ ॥
 चाहिअ कीन्हि भरत पहुनाई । कंद मूल फल आनहु जाई ॥
 भलेहिं नाथ कहि तिन्ह सिर नाए । प्रमुदित निज निज काज सिधाए ॥ ३ ॥
 मुनिहि सोच पाहुन बड़ नेवता । तसि पूजा चाहिअ जस देवता ॥
 सुनि रिधि सिधि अनिमादिक आई । आयसु होइ सो करहिं गोसाई ॥ ४ ॥

Cau.: suni muni bacana bharata hiyā socū, bhayau kuavasara kaṭhina sāṁkocū.
 jāni garui gura girā bahorī, carana baṁdi bole kara jorī.1.
 sira dhari āyasu karia tumhārā, parama dharama yahu nātha hamārā.
 bharata bacana munibara mana bhāe, suci sevaka siṣa nikaṭa bolāe.2.
 cāhia kīnhi bharata pahunāi, kaṁda mūla phala ānahu jāi.
 bhaleḥṭ nātha kahi tinha sira nāe, pramudita nija nija kāja sidhāe.3.
 munihi soca pāhuna baRa nevatā, tasi pūjā cāhia jasa devatā.
 suni ridhi sidhi animādika āi, āyasu hoi so karahṭ gosāi.4.

^{*} This evidently refers to a magical contrivance, intended to drive out an enemy from his home, in which wood is cut during a particular period from the tree known as the helleric myrobalan and after fashioning a pin out of it the same is planted in the enemy's house with the recitation of some spells. This is believed to bring the desired result.

On hearing the sage's words Bharata was troubled at heart; for he was faced with a hard puzzle at a difficult time. Then, realizing the the importance of what the elder's say he adored the sage's feet and replied with joined palms, "Your orders must be respectfully obeyed; this is my paramount duty, my lord." Bharata's reply pleased the great sage (Bharadvāja), who called his trusty servants and pupils by his side. "Bharata ought to be entertained; therefore, go and bring bulbs, roots and fruits." They bowed their heads with the words 'very well, sir!' and most gladly proceeded to take charge of their respective duties. The sage anxiously thought that he had invited a distinguished guest and that a deity must be worshipped according to his or her rank. Hearing of this riches of various kinds (Riddhis) and supernatural powers (Siddhis) like Aṇimā (the power of assuming atomic size) appeared (in a visible form) and said, "We are prepared to do your bidding, O lord." (1—4)

दो०—राम बिरह ब्याकुल भरतु सानुज सहित समाज ।

पहुनाई करि हरहु श्रम कहा मुदित मुनिराज ॥ २१३ ॥

Do.: rāma biraha byākula bharatu sānuja sahita samāja,
pahunāi kari harahu śrama kahā mudita munerāja.213.

"Bharata as well as his younger brother (Śatrughna) and the whole company are distressed due to their separation from Rāma. Entertain them and relieve them of their fatigue," the great sage gladly said. (213)

चौ०—रिधि सिधि सिर धरि मुनिबर बानी । बड़भागिनि आपुहि अनुमानी ॥
कहहिं परसपर सिधि समुदाई । अतुलित अतिथि राम लघु भाई ॥ १ ॥
मुनि पद बंदि करिअ सोइ आजू । होइ सुखी सब राज समाजू ॥
अस कहि रचेउ रुचिर गृह नाना । जेहि बिलोकि बिलखाहिं बिमाना ॥ २ ॥
भोग बिभूति भूरि भरि राखे । देखत जिन्हहि अमर अभिलाषे ॥
दासीं दास साजु सब लीन्हें । जोगवत रहहिं मनहि मनु दीन्हें ॥ ३ ॥
सब समाजु सजि सिधि पल माहीं । जे सुख सुरपुर सपनेहुं नाहीं ॥
प्रथमहिं बास दिए सब केही । सुंदर सुखद जथा रुचि जेही ॥ ४ ॥

Cau.: ridhi sidhi sira dhari munibara bānī, baRabhāgini āpuhi anumānī.
kahahī parasapara sidhi samudāi, atulita atithi rāma laghu bhāi.1.
muni pada baṁdi karia soi ājū, hoi sukhī saba rāja samājū.
asa kahi raceu rucira gr̥ha nānā, jehi biloki bilakhāhī bimānā.2.
bhoga bibhūti bhūri bhari rākhe, dekhata jinhahi amara abhilāṣe.
dāsī dāsa sāju saba līnhē, jogavata rahahī manahi manu dīnhē.3.
saba samāju saji sidhi pala māhī, je sukha surapura sapanehū nāhī.
prathamahī bāsa die saba kehī, suṁdara sukhada jathā ruci jehī.4.

The riches and supernatural powers in their embodied forms bowed to the command of the great sage and deemed themselves highly favoured. The Siddhis said to one another, "Śrī Rāma's younger brother (Bharata) is a guest beyond compare. Bowing at the sage's feet let us do that which may gratify the whole of the royal party. So saying they erected beautiful dwellings of various patterns, which put to shame by their appearance the aerial cars of gods. They were replete with abundant luxuries and

splendours, which were coveted by immortals. Equipped with necessities of all kinds men-servants and maid-servants remained in attendance focussing their attention on the pleasure of the guests. The Siddhis provided in an instant all the amenities which cannot be dreamt of even in heaven. First of all they assigned to each of the guests quarters that were charming and comfortable and suited to the taste of the occupant. (1—4)

दो०—बहुरि सपरिजन भरत कहूँ रिषि अस आयसु दीन्ह ।

बिधि बिसमय दायकु बिभव मुनिबर तपबल कीन्ह ॥ २१४ ॥

Do.: **bahuri saparijana bharata kahū riṣi asa āyasu dīnha,**
bidhi bisamaya dāyaku bibhava munibara tapabala kīnha.214.

Thereafter Bharata and his family were assigned quarters; for such were the instructions given by the sage. By dint of his penance the great sage pravede wealth that astonished the Creator (Brahmā) himself. (214)

चौ०—मुनि प्रभाउ जब भरत बिलोका । सब लघु लगे लोकपति लोका ॥

सुख समाजु नहिं जाइ बखानी । देखत बिरति बिसारहिं ग्यानी ॥ १ ॥

आसन सयन सुबसन बिताना । बन बाटिका बिहग मृग नाना ॥

सुरभि फूल फल अमिअ समाना । बिमल जलासय बिबिध बिधाना ॥ २ ॥

असन पान सुचि अमिअ अमी से । देखि लोग सकुचात जमी से ॥

सुर सुरभी सुरतरु सबही कें । लखि अभिलाषु सुरेस सची कें ॥ ३ ॥

रितु बसंत बह त्रिबिध बयारी । सब कहँ सुलभ पदारथ चारी ॥

स्त्रक चंदन बनितदिक भोगा । देखि हरष बिसमय बस लोगा ॥ ४ ॥

Cau.: **muni prabhāu jaba bharata bilokā, saba laghu lage lokapati lokā.**
sukha samāju nahī jāi bakhānī, dekhata birati bisārahī gyānī.1.
āsana sayana subasana bitānā, bana bāṭikā bihaga mṛga nānā.
surabhi phūla phala amia samānā, bimala jalāsaya bibidha bidhānā.2.
asana pāna suci amia amī se, dekhi loga sakucāta jamī se.
sura surabhī surataru sabahī kē, lakhi abhilāṣu suresa sacī kē.3.
ritu basānta baha tribidha bayārī, saba kahā sulabha padāratha cārī.
sraka caṁdana banitādika bhogā, dekhi haraṣa bisamaya basa logā.4.

When Bharata beheld the sage's power, the realms of all the rulers of the spheres looked small in his eyes. The luxuries were more than one could describe; the wise would forget their dispassion on seeing them. There were seats and couches, drapery, canopies, groves and gardens, birds and beasts of different species, sweet-scented flowers and fruits tasting like ambrosia, many a lake and pond of limpid water, foods and drinks of an undefiled and innocent character, which were more delicious than nectar and ambrosia, and which the guests would hesitate to accept like so many ascetics. Every house was supplied with a celestial cow (the cow of plenty) and a tree of paradise; Indra (the king of gods) and his consort, Śacī, grew covetous at their sight. It was the vernal season and a cool, fragrant and gentle breeze was blowing. Everyone had all the four prizes of life (viz., religious merit, worldly riches, sensuous enjoyment and final beatitude) within one's easy reach. At the sight of luxuries like garlands, sandal-paste and women the guests were overcome by a mixed feeling of joy and sorrow (joy at the