Sri Rama Charita Manasa
With Hindi Text and English Translation
OM

Śrī Rāmacaritamānasa

or

[The Mānasa lake brimming over with the exploits of Śrī Rāma]

With Hindi Text and English Translation

(A Romanized Edition)

Gita Press, Gorakhpur, India
Publisher’s Note

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

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

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Procedure of Reciting the Rāmacaritamānasā

Those who undertake to read the Rāmacaritamānasā according to the correct procedure should before commencing the reading invoke and worship the author. Gosvāmī Tulasidāsa, the sage Vālmiki, Lord Śiva and Śrī Hanumān, and then invoke the Divine Couple, Sītā and Rāma, along with 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

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

"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."

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

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

"Obeisance to you, O Satrughna! 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."

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

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:

“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 along with His three brothers and other favourite attendants (Hanumān and others) and who grants the desire of His devotees.”

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

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

Then water should be sipped thrice with the recitation of the following Mantras one after another: Pāḍya (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. Abhuṣanā (ornaments); 7. Gandha (sandal-paste); 8. Puṣpa (flowers); 9. Dhūpa (burning incense); 10. Dipa (light); 11. Naivedya (food); 12. Ācamaniya (water of rinsing the mouth); 13. Tāmbula (betel-leaves with other ingredients for cleansing and scenting the mouth); 14. Stava-Pāṭha (singing praises); 15. Tarpāṇa (water for slaking thirst) and 16. Namaskāra (salutation).

* The sixteenfold equipage of worship consists of:—
Karanyāsa consists in invoking and installing typical Mantras on the various fingers, palms and back of the hands. In Karanyāsa as well as in Anganyāsa 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 indentified 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 मुकुटि धन धरम धाम के ॥
अहुङ्कार्या 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 कहं जे जयुहाहं । तिहहं न पापंजु सपुहाहं ॥
सत्तीयां 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 नामः ते अधिका । होउ नाथ अघ खग गन बधिका ॥
महामाह्यां 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 दारू जोपित की नाईं । सराहि नरा जात रापु गोसाईं ॥
अनामाकाव्यां नमः ॥

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

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

समुख होइ जीव मोहि जबहं । जम्य कोटि अघ नासहि तबहं ॥
कंतियाकाव्यां 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.

मायविभ्रमयाः । रघुकुलनायक । धृत बर चाप रुचिर कर सायक ॥
कातलकरपृङ्ख्यां नमः ॥
(Protect me, O Leader of Raghu’s race, holding as You do an excellent bow and brilliant arrow in Your hands.)

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

**Aṅganyāsa**

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

```
ऽग  मंगल  गुन  ग्राम  राम  के ।

हदयाय  नम: ।
```

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  जयुहारीं।

शिकसे  स्वाहा ।
```

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

```
राम  सकल  नामह  ते  अधिका ।

शिखायें  वषाद् ।
```

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

```
उमा  दारु  जोयत  की  नाईं।

कवचाय  हुम् ।
```

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

```
समुख  होड़  जीव  मोहि  जबहीं।

चेतत्वानं  वोध् ।
```

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.

```
मामभिक्षु  रघुकुलनायक ।

अस्राय  फट ।
```

**Dhyanā**

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

```
मामवलोकय  पंकजलोचन।

नील  तामस  स्याम  काम  अरि।

जातुधान  बलेद  बल  भजन।

भूजपे  सनि  नव  बुद्ध  बलाहक।

न्यायवाद  भार  महि  खंडित।

अरुण  विनिघ  वध  पंडित।
```
(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 nectar of 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, Dūśaṇa and Virādha. An enemy of the demon king Rāvana 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 Ayodhya! Your Name wipes out the impurities of this sinful age and curbs the feeling of meum. Protect this humble devotee, O Lord of Tulasidāsa!)

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.
The Mānasa lake containing the exploits of Śrī Rāma

Descent One

(Bāla-Kāṇḍa)

श्लोक

वर्णनामर्थसंघानां रसानां छन्दसामपि।
मंजलानां च कर्त्तारी वन्दे वाणीविनायकोऽ।

Śloka

vārṇānāmarthasaṁghānāṁ rasānāṁ chandasāmapi,
maṅgalarām ca kartārau vande vāṇīvināyakau.1.

I reverence Vāṇī (the goddess of speech) and Vināyaka (Lord Ganesa), 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 blessings. (1)

भवानीश्रव्योऽवदे श्रव्दाविश्वाससूचयिणोऽ।
याध्यां विना न पश्यन्ति सिद्धा: स्वान्तःस्थमिश्ररः।

bhavānīśaṅkarau vande śraddhāviśvāsaṁpuṇaṁ,
yābhyaṁ vinā na paśyanti siddhāḥ svāntaṁśvāṁśvāṁ.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 श्रव्दाविश्वाससूचयिणम्।
यमाश्रितो हि वक्रोपि चन्द्र: सर्वत्र वन्दते।

vande bodhamayaṁ nityaṁ gurum śaṅkararūpam,
yamāśrito hi vakro’pi candrāṁ 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)

सीतारामगुणग्रामपुण्यारण्यविहारिणोऽ।
वन्दे विश्वदिव्यज्ञानी कविश्वरकपिश्ररोऽ।

sitārāmagaṇuṇagṛmapuṇyāraṇyavīhāriṇau
vande viśuddhavijñānau kaviśvarakapiśvarau.4.
I pay homage to the king of bards (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)

udbhavasthiṣasamhārakārinīṁ
sarvaśreyaskāriṁ sitāṁ nato'ham rāmavallabhāṁ.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 blessings. (5)

yanmāyāvaśavartti viśvamakhilant brahmādidebapārisa
yatprāṇātpragyāt bhātī sakalam rajjā yathābhṛmāṁ. 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)

For the gratification of his own self Tulasidāsa brings forth this very elegant composition relating in common parlance the story of the Lord of Raghūs, 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)

So.: jo sumirata sidhi hoi gana nāyaka karibara badana,
karau anugrah sōrā buḍhi rāsi suṇgh guna sadanā.1.
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.

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.

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

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.
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 dispenses 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—

\[1—4\]

-as for instance, by applying to the eyes the miraculous salve known by the name of Siddhaṇjana (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.

\[1\]
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 Brahmānas, 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 plant 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)

Do.: suni samujhahi jana mudita mana majjhahi ati anurāga,
lahahī cări phala achata tanu sādhu samāja prayāga.2.

* The fruit of the cotton plant has been characterized in the original as ‘Nīrasa’, ‘Viśada’ 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) Cau.: majjana phala pekhia tatakalā, kāka hoṁ pika bakau marālā. suni ācaraja karai jani koi, satasaṁgati mahimā nahi goī.1. bālamika nārada ghatajoni, nija nija mukhī kahi nija hoṁi. jalacara thalacara nabhacara nānā, je jaRa cetana jiva jahnā.2. mati kirati gati bhūti bhalāi, jaba jeht jatana jahē jeht pāi. so jānaba satasaṁgga prabhāi, lokahū beda na aňa upāi.3. binu satasaṁgga bibeka na hoī, rāma kṛpā binu sulabha na soī. satasaṁgga muda marūgala mūlā, soī phala sidhi saba sādhana phūlā.4. sāṭha sudharahī satasaṁgati pāi, pārasa parasa kudhāta suhāi. bidhi basa sujana kusamāgata parahī, phani mani sama nija guna anusarahī.5. bidhi hari hari kabi kobida bānī, kahata sādu mahimā sakucānī. so mo sana kahi jēta na kaisē, sāka banika mani guna gana jaisē.6.

The result of an immersion 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. Valmiki†, Nārada‡ and Agastyā§, 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.
† Valmiki 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.
§ Agastyā was begotten of god Varuṇa through a pitcher. Another great sage, Vasisthā, 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)

Do.:  

Do.: बांद्वः सांत समाना चित्व हित अनहित चहिं कोडः।
अंजलि गत सुभ सुमन जिमि सम सुगंध कर दोडः॥ ३ ( क ) ॥
संत सदृ चित्त जगत हित जानि सुभाउ सनेि।
बालबिनय सुनि करि कृष रामचरन रति देनेि॥ ३ ( ख ) ॥

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)

चौ—  

चौ— बहुरि बंदि खल गन सतिभाणि। जे बिनु काज दहिनें बावि॥
पर हित हानि लाभ जिन्ह केि। उजने हरष विदाद बसेंि॥ १॥
हुरि हर जस राकेस राहु सेि। पर अकाज भट सहसाभु सेि॥
जे पर दोष लखि ह सहसाभि। पर हित घृत जिन्ह के मन माखि॥ २॥
तेज कृसानु रोष महियेसा। अघ अवगुन धन धनी धनेसा॥
उदय केत सम हित सखी के। कृपकरन सम सोवान नीके॥ ३॥
पर अकाजु लगि तनु परहिि। जिमि हिम उपल कृषि दलि गाहि॥
बंद्वः खल जस सेष सरोि। सहस बदन बरनि पर दोष॥ ४॥
पुनि फ्रानवः पुष्यराज समाना। पर अघ सुनु सहस दस काना॥
बहुरि सक्र सम फ्रानवें तेहि। संतत सुग्रान्निक हित जेहि॥ ५॥
बचन बचि जेहि सदा पिआरा। सहस नयन पर दोष निहार॥ ६॥
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 Sahasrabhū* (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 Kumbhakarna† 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 Prthu (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 the 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 a thousand eyes as it were.

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

† Kumbhakarna 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 ‘Surāṇika’ in the original ‘Surāṇika’ (Surā+Anika) is a compound word in Sanskrit, meaning the army of the gods. In Hindi it can as well be treated as two separate words ‘Surā (wine) and ‘Nika’ (charming). Hence it has been interpreted both ways in the above rendering.
Do.: udāsīna ami mīta hita sunata jarahī khala rīti,
jāni pāni juga jori jana binaṭi karai sapritī.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)

Cau.: maṭ apanī disi nihorā, tinhā nīja orā na lāuba bhorā.1.
bāyasa paliaḥī ati anurāgā, hohī nirāmiṣa kabhūh ki kāgā.1.
barhādau saritā asajjana caranā, dukhaprada ubhaya bica kachū baranā.2.
bichurata eka prana hari lehī, milata eka dukha dāruna dehī.2.
upajahī eka sanga jaga māhī, jalaja jorhka jimi guna bilagāhī.3.
sudhā surā sama sādhū asādhū, janaka eka jaga jaladhī agādhē.3.
bhala anabhala nīja nīja karatū, lahata sujasa apaloka bībhūṭī.3.
sudhā sudhākara surasari sādhū, garala anala kalimala sari byādhē.4.
guna avaguna jānata saba koi, jo jehi bhāva nīka tehī 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
vegetarians? I adore the feet of a saint and a 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 Karmanāśa—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)

* 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.
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.

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 Kāśi or Vārānasi and Magadha or North Bihar (the accursed land), the holy Gangā the river of the celestials—and the unholy Karmanāśā* (in Bihar), the desert land of Māravāra (Western Rājputānā and Sindha) and the rich soil of Mālavā, the Brāhmāṇa—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.

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* A river of sinful origin in Bihar, a plunge in whose waters is said to destroy one’s religious merits. Hence it is called Karmanāśā (that which neutralizes one’s meritorious acts).
Do.: jaRa cetana guna došamaya bisva kinh karatāra, sarhta harṁsa 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)

Cau.: asa bibeka jaba dei bidhātā, taba taji doṣa gunahī manu rātā. kāla subhāu karama bariā, bhaleu prakṛti basa cukai bhalāī.1. so sudhāri harijana jimi lehī, dali dukha doṣa bimala jasu dehī. khalau karahī bhala pāi susaṅgu, mītai na malina subhāu abhaṅgu.2. lakhi subeṣa jaga baṅcaka jeū, beṣa pratāpa pūjiaṅ teū. ugarahī antha na hoi nibhāu, kālanemi jimi rāvana rāhū.3. kiehū kubesu sādhu sanamānū, jimi jaga jāmavarta hanumānū. hānī kusaṅgu susaṅgati lāhū, lokahū beda bidīta saba kāhū.4. gagana caṅhaī raja pavana prasaṅgā, kicahī milai nica jala saṅgā. sādhu asādhu sadana suka sārī, sumirahī rāma dehī gani gārī.5. dhūma kusaṅgatī kārikha hoī, likhia purāna māṁju māsi soī. soī jala anala anila saṁghātā, hoi jala jaga jīvana datā.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 mean appearance, even as Jámbavān (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.

Do.: graha bheṣaja jala pavana paṭa pāḍa kujoga sujoga,
hoḥ kubastu subastu jagā lakhaḥ jala loka. 7(A).

* Kālanemi was a demon chief, who was a contemporary of Rāvana, the mighty king of Lāṅkā. In the Lāṅkā-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 jointly 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 damsels 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 ‘Kusahgati’ 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.
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, spirits, manes (the souls of departed ancestors) and Gandharvas, Kinnaras and Rākṣasas (giants).* Pray be gracious to me all on this occasion.

*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.
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 Sita and Rama, I make obeisance to them with joined palms. Knowing me as your servant, be genuinely gracious to 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,† Sri Rama; but my wits are poor, whereas the exploits of Sri Rama are unfathomable. For this I find not the least resources, while I am bankrupt 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)

* 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) Anḍaja (oviparous), (3) Svedaja (born of sweat, such as lice, bugs etc.), and (4) Udēhihya (sprouting from the soil, viz., plants).

† King Raghu was a forbear of Sri Rama. 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.
The laughter of the evil-minded will benefit me; crows call the cuckoo hoarse. Herons ridicule the swan, frogs make fun of the Cataka 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 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)

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.

16 — 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.

Cau.: ehi mahā raghupati nāma udārā, atī pāvāra purāṇa śruti sārā.

mahāgala bhavana mantra gala hārī, umā sahita jehi japata purārī.1. bhaniti bicitra sukabi kṛta jōu, rāma nāma binu saha na sou.

bidhubadanī saba bhāṭi sāvārī, saha na basana binā bara nārī.2. saba guna rahita kukabi kṛta bānī, rāma nāma jasa arhikta jānī. saḍara kahahī suhaṭh budha tāhī, madhukara sarisa sarita gunārāhī.3. jadapi kahita rasa ekau nāhī, rāma pratāpa pragaṭa ehi māhī.

soi bharosa morē mana āvā, kehi na susāṅga baṛapana pāvā.4. dhūmau tajai sahaja karāi, agaru prasaṅga sugardha basāi.

bhaniti bhadesa bastu bhaṁi baranī, rāma kathā jaga mahāgala karani.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)

भो— मंगल कर्नि कलि मल हरनि तुलसी कथा रघुनाथ की।

गति कूर कबिता सरित की ज्यों सरित पावन पाथ की।.
The tale of the Lord of Raghuvra, O Tulasidas, 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 Ganga. 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 Shiva, even the ashes of the cremation-ground appear charming and purify by their very thought.

My composition will appear extremely delightful to all by its association with the glory of Sri Rama, 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 Sita and Rama even though couched in the vulgar tongue.
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, Sarasvati (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 Sarasvati 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)

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)
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 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 Raghūs. 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)

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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, 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 befriender of the poor, the Lord of Raghus is a straightforward and powerful master. Knowing thus, the wise sing the glory of Sri 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 Sri Rama. Sages have sung the glory of Sri Hari in the past; it will be easy for me to follow that very path. (1—5)

Do: ati apāra je sarita bara jaũ nṛpa setu karāhī, 
caRhi pipīlīkau parama laghu binu śrama pārahi jāhīṃ || 13 ||

If kings get bridges constructed over big rivers, which are too broad, even the tiniest ants cross them without exertion. (13)
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 bards 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 Samskrta 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)
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 सुरूचि लखि मो पर होइ कृपाल। १४ (ग)।।

Do.: sarala kabita kīrati bimala soi ādaraṁ sujāna,
sahaja bayara bisarāi ripu jo suṇi karaṁ bakhāna.14(A).
so na hoi binu bimala mati mohi mati bala ati thora,
karaṁ kṛpā hari jasa kahaṁ puni puni karaṁ nihora.14(B).
kabi kobīda rughubara 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)

सो—बांडउँ पुनि पद कंजु रामायण जेहि निरमयउँ।
सखर सुकोमल मंजु दोष रहित दूषन सहित। १४ (घ)।।
बांडउँ चारिउ बेद भव बारिधि बोहित सरिस।
जिन्हि न सपनेहुँ खेद बरनत रघुबर बिसद जसू। १४ (ङ)।।
बांडउँ बिधि पद रेनु भव सागर जेहि कोहि जहै।
संत सुधा ससि थेनु प्रगटे खल बिष बारूनी। १४ (च)।।

Do.—बिबुध किक्रो घ्राघ चरन बंदि कहउँ कर जोर।
होइ प्रसन्न पुरवहु सकल मंजु मनोरथ मोरि। १४ (छ)।।

So.: baṁdaū muni pada kaṁju rāmāyana jehi niramayaṁ,
sakhara sukomala maṁju doṣa rahita duṣana sahita.14(D).
baṁdaū cāriu beda bhava bāridhi bohita sarisa,
jinhi na sapanehu kheda baranata rughubara bisada jasū.14(E).
baṁdaū bidhi pada renu bhava sāgara jehi kinhā jahā,
samta sudhā sasi dhenu pragate khala bīṣa bārūnī.14(F).

Do.: bibudha bipra budha graha carana baṁdi kahaṅkara jori,
hoi prasanna puravahu sakala maṁju manoratha mori.14(G).
I bow to the lotus feet of the sage (Vālmiki) who composed the Rāmāyana, which though containing an account of the demon Khara (a cousin of Rāvana), is yet very soft and charming, and though faultless, is yet full of references to Dusana (another cousin of the demon-king Rāvana). 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)

* * *

† There is a pun on the words ‘Sakhara’ and ‘Dusana sahita’ in the original, which are capable of a twofold interpretation ‘Khara’ and ‘Dusana’ as proper nouns denote two of Rāvana’s cousins, whose figure in the Aranyakāṇḍa of the great epic poem of Vālmiki and lead a military expedition against Śrī Rāma in order to avenge themselves of the insult offered to their sister, Śūrpanākhā, by Laksmaṇa, 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, ‘Dusana’ also means a fault and thus the poet express himself to a contradiction in terms when he calls the Rāmāyana both ‘Doṣarahita’ (faultless) and Dusana sahita (full of faults). The contradiction, however, is only verbal in both cases and constitutes a figure of speech known by the name ‘Virodha’ or ‘Virodhabhasa’.

† 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 Sarasvati 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 (Sarasvati) dispels ignorance through the recital and hearing of her glory. I adore the great Lord Śiva and His consort Goddess Bhavāni (Pārvati), 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 Tulasidāsa in every way. Seeing the prevalence of the Kali age Hara and Girijā (Śiva and Pārvati) 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 (Pārvati), 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 (Pārvati), 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)

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

If Hara and Gauri (Lord Śiva and Pārvati) 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)

Cau.: baṁdaũ avadhā purī ati pāvani, sarajū sari kali kaluṇḍa nasāvani. pranavaũ pura nara nāri bahorī, mamatā jinha para prabhuhi na thorī.1. siya niṁdaka agha ogha nasāe, loka bisoka banāi basāe. baṁdaũ kausalyā disi pračī, kirati jāsu sakala jaga māci.2. pragāteu jahā raghupati sasi cārū, biswa sukhaδa khala kamala tusārū. dasaratha rau sahita saba rāni, sukṛta sumaṅgala mūṛati māni.3. karaũ pranāma karama mana bāni, karahu kṛpā sutva sevaka jāni. jinhahi biraci baRa bhayau bidhātā, mahimā avadhī rāma pitu mātā.4.
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 Raghūs, 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)

So.: **bamdaū avadh bhuāla satya prema jehi rāma pada,**
**bichurata dīnadayāla priya tānu ṭrana 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)

Cau.: **pranavaū parijana sahita bidehu, jāhi rāma pada gūṛha sanehū.**
**joga bhoga mahā rākheu goi, rāma bilokata pragāteu soį.1.**
pranavaū prathama bharata ke caranā, jāsu nema brata jāi na baranā.
rāma carana paṅkaja mana jāsu, lubudha madhupa iva tajai na pāsū.2.
barhdau lachimana pada jalarāṭā, sītala subhaga bhagata sukha dātā.
raghupati kīrati bimala patākā, daṁḍa samāna bhayau jasa jākā.3.
seṣa sahasrasasā jaga kārana, jo avatāre bhūmi bhaya ṭārana.
sadā so sānukūla raha mo para, kṛpaṁindhu saumitri gunākara.4.
ripusūdana pada kamala namāmi, sūra susila bhara bhayau anugāmi.
Mahābīrā binavaū hanumānā, rāma jāsu jasa āpa bakhānā.5.

I make obeisance to king Janaka, alongwith his family, who bore hidden 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 Laksmana—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 Sumitra, an ocean of benevolence and a mine of virtues, be ever propitious to me. I adore the lotus feet of Satrughna (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)

So.—prasnaḥ pavakumāra khala bana pāvaka gyanaghana. 
jarṣu hrdaya agāra basahī rāma sarā cāpa dhara. II 17 II

So.: pranavaḥ pavanakumāra khala bana pāvaka gyanaghana, 
jāsu hrdaya āgāra basahī rāma sarā 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)

Chō—kapipati ričch nisāchara raja. āṅgadādī āsu kīsī samāja. 
bandaḥ sabhā kā śhran suhāta. ādhyam sarīr rāmā jhīt pāta. II 1 II
shrupatī śhran upāsak jater. ḍha maṃṣa sār nār āṣur samāta.
bandaḥ pad sarōjā sabhā kēra. āsu bhīnu kām rāmā kā chēra. II 2 II
śuṇk samākādī bhagata muṇta nārād. āsu muṇīnīkā śhragānī śhrasātād.
prasnaḥ sabhī dhārī śhran śhrī sa. karoṣu kūpā jāna Jānī muṇika. II 3 II
jānābhanta jāna jānī jānī. ātītāvan śhrag kārī naśi dāna kī.
takā ḍhuṇa pad kāmā prayāve. jarṣu kūpāś āśrimal mātā pāve. II 4 II
muṇa maṭh b حصان kāmā ṭhāuvāvya. śhran kāmā bandaḥ sabhā laypah. II
rajanvyāna dhāreā śhrun Śhrūtā saikā. bhagata śhragānī śhrup aikā. II 5 II

Cau.: kapipati ričch nisācarā rājā, aṁgadādi āsu kīsī samājā. 
baraṇḍāḥ sābhā ke carāna suhaṁ, adhama sarīrā rāmā jinīha pāe.1. 
rāghupati carāna upāsaka jete, khaga mṛga suṁa nara asura samete.
baraṇḍāḥ pada saroha sābhā kere, āsu kāṁa rāmā ke cere.2. 
suka sanakādi bhagata muni nārāda, āe munibara bigyaṁa bīśarāda. 
pranavaḥ sabāhi dharranī dharī śhrī, karahū kṛpā jana jāni munisā.3. 
janakasūtā jaga jānani jānāki, atiṣaya priya karunā nīdhāna kī. 
tāke jāna pada kamala maṉāvaṉ, āsu kṛpā nīramaṉā matī pāvaṉ.4. 
punī maṇa bacāna karma rāghunāyaka, carana kamala baraṇḍāḥ sābhā lāyāka. 
rājīvanayana dharē dhanu sāyaka, bhagata bīpati bharījāna sukha dāyāka.5.
The lord of monkeys (Sugrīva), the chief of bears (Jāmbavān), the king of demons
(Vibhiṣaṇa) and the host of monkeys beginning with Arīgada, 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. Sūka, 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. Jānaki, 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)

Do.: girā aratha jala bīci sama kahiata bhinnna na bhinnna,
barndaǔ sītā rāma pada jinhahi parama priya khinnna॥ 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)

Cau.: barndaǔ nāma rāma raghubara ko, hetu krṣānu bhānu himakara ko.
bidhi hari haramaya beda prāna so, aguna anūpama guna nidhāna so.1.
mahāmaṁtra joi japatā mahesū, kāśi mukuti hetu upadesū.2.
mahimā jānu jāna ganarā, prathama pūjītā nāma prabhā.3.
jāna ādikabi nāma pratāpā. bhayau suddha kari ulatā jāpu.4.
sahasa nāma sama suni sīvā bānī. japi jēpi sīya sākṣā bhāvanī.5.
harē harē harē harē hī ko. kiyā bhūvan tīyā bhūvan tī ko.6.
nāma prabhā ko, jāna sīva nīko, kālākūṭa phalu dinha amī ko.7.

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., Parasurāma and Balarāma (the elder brother of Śrī Kṛṣṇa).
seed-letters* representing the fire-god, the sun-god and the moon-god (viz., Ra, Â and Ma respectively). It is the same as Brahmå (the creative aspect of God), Vi¶ƒu (His preservative aspect) and Šiva (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 Mahe‹vara mutters and which, when imparted by Him at Kå‹∂ (the modern Våråƒas∂) leads to emancipation†. Its glory is known to Lord Ganešå, who is worshipped before all others as a concession to the Name‡. The oldest poet (Vålmåki) 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 Šiva that the name is as good as a thousand other names of God, Goddess Bhavåå (Pårvåå) dined with Her consort after uttering It only once#. Noticing such partiality of Her heart for the Name, Hara (Lord Šiva) 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). Šiva knows full well the power of the Name, due to which deadly poison served the purpose of nectar to Him.

(1—4)

Do.: bara¶å ritu raghupati bhagati tulas∂ såli sudåsa,
råma nåma bara barana juga såvana bhådava måsa.19.

Devotion to the Lord of Raghus is, as it were, the rainy season and the noble devotees, says Tulasååsa, represent the paddy crop; while the two charming syllables of the name ‘Råmaí stand for the two months of Šrååvåå and Bhådårapaå (corresponding roughly to July and August).

* Each letter-sound of the Sa≈skæta 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 B∂ja-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 Šiva, the deity presiding over the holy city of Kå‹∂, whispers into the right ear of every creature, dying within its boundaries, the name ‘Råmaí and thereby brings emancipation to the dying soul.

‡ We read in the Puråånas how there was a scramble for precedence among the gods, each of whom claimed the first position for himself. They approached Brahmå 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. Ganešå, who rode on no better animal than a rat, naturally lagged behind. He met on the way the celestial sage Nårååda, who advised him to scratch the word ‘Råmaí on the ground and pace round It, as the word comprised in Itself the entire creation. Ganešå did accordingly and was naturally the first to finish the round of the universe. Brahmå appreciated this act of Ganešå and conceded his title to precedence over all the other gods. Since then Ganešå has uninterruptedly enjoyed the right of being worshipped first of all.

§ Vålmåki was a highway robber in his earlier life and was known by the name of Ratnåkååra. 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 Råma. 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 Šrå Råma in fine verse even before His advent.

# We are told in the Padmapurååna how Bhagavåå Śååkååra once invited His consort to join Him in His dinner. Goddess Pårååvi, however, decline on the ground that She had not yet recited the Vi¶ƒu-Sahasranååma, which She must before Her breakfast. Bhagavåå Śååkååra asked Her to repeat the name of Råma instead, as a single utterance of the Name was as good as reciting a thousand other names of the Lord. Pårååvi did accordingly and forthwith joined Her lord in dinner.
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 Rama and Lakshmana to Tulasidasa. 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 Jiva (the individual soul) Good brothers like the divine sages Nara and Narayana, 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 (Balarama, who wielded a plough as a weapon) for Yasoda (Their foster-mother, the wife of Nanda) in the shape of the tongue. (1—4)

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

Lo! the two letters (र and र) forming part of the name of Raghuvvara (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 Tulasidasa.†
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.

vowel ‘ँ’ is placed above that letter in the shape of a curved line (e.g. in ‘ँँ’ and ‘ँँ’); while the nasal consonant ‘ँ’ 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 ‘ँँ’). The curved line standing for the letter ‘ँ’ has been poetically compared in the above Doha to an umbrella and the dot substituted for ‘ँ’ 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)

Yogis (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)

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* Works on Yoga enumerate the following eight kinds of miraculous powers acquired by Yogis:—
  (i) Anīmā (the faculty of reducing one's body to the size of an atom), (ii) Mahīmā (the power of expanding one's body to an infinitely large size), (iii) Garīmā (the power of becoming infinitely heavy), (iv) Laghīmā (the power of becoming infinitely light in body), (v) Prāpti (unrestricted access to all places), (vi) Prakāmīya (realizing whatever one desires), (vii) Īśītva (absolute lordship) and (viii) Vaśītva (subjugating all).

† Śrīmad bhagavadgītā mentions four kinds of devotees, viz., (i) Arta (the afflicted), (ii) Jijhasu (the seeker of Truth), (iii) Artharthi (the seeker of worldly riches) and (iv) Jhāni (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 tinhahu kie mana mina.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.

Chā— āgūna sugūna duī brahma sarūpā, akatha āgadha anādī anūpā.1. morē mata baRa nāmu duhū tē, kie jehi juga niṣa basa niṣa būtē.2. prauRhi sujana jani jānahī jana kī, kahaū pratīti prīti ruci mana kī.3. eku dārugata dekhia eku, pavaka sama juga brahma bibekū.4. ubhaya agama juga sugama nāma tē, kaheū nāmu baRa brahma rāma tē.5. byāpaku eku brahma abināsi, sata cetana ghana anāda rāsi.6. asa prabhu hrdayā achata abikārī, sakala jīva dina dukhāri.7. nāma nirūpana nāma jatana tē, sou pragatata jimi mola ratana tē.8.

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, partiality 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 appraisement, however, the same Brahma reveals Itself even as the value of a jewel is revealed by its correct knowledge. (1—4)

De— nīrangū tē ehi bhātī braNā nāma prabhāu apāra.9. kahāū nāmu baRa rāma tē nīj bijārī anūsārā.10. Do.: niranguna tē ehi bhātī baRa nāma prabhāu apāra, kahaū nāmu baRa rāma tē nīja 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.

Cau.: rāma bhagata hita nara tanu dhāri, sahi sarhkaṭa ke śadhhu sukhārī. namu saprema japata anayāsā, bhagata hohī muda marāṅgala bāsā. 1. rāma eka tāpasa tiya tāri, nāma koṭi khala kumati sudhārī. riṣi hita rāma sukētusutā kī, sahita sena suta kinhī bibākī. 2. sahita doṣa dukha dāsā durāsā, dalai nāmu jimi rabi nisī nāsā. bharījēu rāma āpū bhava cāpū, bhava bhaya bharānā nāma pratāpū. 3. dāṇḍaka banu prabhu kinhī suhāvāna, jana manā amita nāma ke pāvana. niscara nikara dale rāghunārādana, nāmu sakala kali kaluṣa nikaṇḍana. 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), 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 daughter (Tāḍakovā) with her army and son (Subāhū); 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 Śiva, while the very glory of His Name dispels the fear of rebirth. The Lord restored the charm of the Dāṇḍaka forest 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. 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 Dāṇḍaka 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.
The Lord of Raghus conferred immortality only on faithful servants like Sabari (the celebrated Bhila woman) and the vulture (Jaṭāyu)*, while His Name has delivered innumerable wretches; the tale of Its virtues is well-known in the Vedas. (24)

As is well-known to all, Śrī Rāma extended His protection to two devotees only, viz., Sugriva and Vibhiṣaṇa; 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 Lanka).

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 Rāvana with all his family and returned to His own city with Sītā. He was then crowned king in the capital of Ayodhya, while gods and sages sung 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)

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

* For the accounts of Sabari 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.*

[PAUSE I FOR A THIRTY-DAY RECITATION]

By the grace of the Name alone Lord Sambhu (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 Yogis like Suka, 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. Dhrūva 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 Ajāmila 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.

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

* The Rāmāyana 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.
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 Puranas as well as of saints is just this; that love of Rama (or the name 'Rama') is the reward of all virtuous acts. In the first age, contemplation; in the second age, sacrifice; in the Dvapara 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 Rama is the bestower of one's desired object in this age of Kali; It is beneficial in the other world and one's father and mother in this world. In Kaliyuga neither Karma (action) nor Bhakti (devotion) nor again Jnana (knowledge) avails; the name of Rama 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.

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 Kanda.
Do.: rāma nāma narakesāri 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 Hiranyakasipu. Crushing this enemy of gods, the Name will protect the devotees repeating It, even as the Man-lion protected Prahlāda. (27)

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 Śri Rāma.

He whose grace is never tired of showing its good-will to others will mend my errors in every way. 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 ray 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 (Śri 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)

Do.: satā sevaka kī prīti ruci rakhiḥahī rāma kṛpalū. 

28 (क्र) II 

hāṁ ṭvahatā sabhū kahat rāma sahaṁ upahāsa. 

sāhībā sitānātha sō ṭevakā tulasiādās. 28 (ख) II

Do.: satā sevaka kī prīti ruci rakhiḥahī rāma kṛpalū, 

upala kie jalaṁāna jehi saciva sumati kapi bhālu.28(A). 

hāhum kahāvata sabhū kahat rāma sahaṁ upahāsa, 

sāhībā sitānātha sō ṭevakā tulasiādās.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 Sītā’s Lord has a servant like Tulsidāsa. (28 A-B)

Cau.: ati baRī mori dhīthāi khorī. 

suni agha narakahu naka sakorī.1. 

suni avaloki sucita cakha cahi, bhagati mori mati svāmi sarahī. 

kahan naṁsaṁ ṭvahat hīṁ hīṁī.2. 

rhatī n prabhū ṭvahat hīṁ hīṁī. 

jehi agaṁ bhīṁ ṭvahat hīṁ hīṁī.3. 

soṁ kārathī bijāhī ṭhāṁ. 

te bhīṁ hīṁ hīṁī bhāmpānā. 

rajasabhā rāgabhā bāhāına.4.

My presumption and error are indeed very great and, hearing the tale of my sins, even hell has turned up its nose 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 Kīṣkindhā) even as a huntsman was repeated in the misdemeanour perpetrated
by Sugriva* Vibhiśaṇa 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.

Do.— प्रभु तरु तर कपि डार पर ते किए आपु समान।
तुलसी कहू न राम से साहिब सीलिन्द्रान। २९ (क)॥
राम निकाई रावरी है सबही को नीक।
जी यह साँची है सदा तौ नीको तुलसीक। २९ (ख)॥
एहि बिधि निज गुन दोष कहि सबही बहुरि सिरु नाइ।
बरनउँ धुबर बिसद जसू सुनि कलि कलुष नसाइ। २९ (ग)॥

Do.: prabhu taru tara kapi dara para te kie aput samana,
tulasī kemū na rāma se sāhiba sīlanidhāna.29(A).
rāma nikāi rāvari hai sababhi ko nika,
jaū yaha sācī hai sadā tau niko tulasika.29(B).
ehi bidhi nija guna doṣa kahi sababhi bahuri siru nāi,
baranaūraghubara bisada vasu 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 Tulasidāsa! Your goodness, O Rāma, is beneficent
to all; if this is a fact, Tulasidāsa 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)

चौ— जागबलिक जो कथा सुहाई। भरद्वाज मुनिबरहि सुनाई॥
कहहैं आँख लब बहानी। सुनहैं आँक सजन सुधु मानी॥ १॥
संभु कींह यह चरित सुहाई। बहुरि कुपा करि उमहि सुनाई॥
सोइ सिय कागभुड़हि दीहा। राम भगत अधिकारिक चीहा॥ २॥
तेहि सन जागबलिक पुनि पावा। तिहु पुनि भरद्वाज प्रति गावा॥
ते श्रोता बकता समसीला। सबवर्दसी जानहि हरलीला॥ ३॥
जानहि तीनि काल निज ग्यावा। करतल गत आमलक समाना॥
और जे हरभगत सुजाना। कहहैं सुनहि समझहिविधिनाना॥ ४॥

* Vālī was killed by Śrī Rāma on the plea that the former had usurped his younger brother’s wife.
Sugrīva and Vibhiśaṇa too are stated to have taken Tārā (Vālī’s wife) and Mandodāri (Rāvana’s wife)
respectively as their consort after the death of their husbands. In this way even though Sugrīva and Vibhiśaṇa
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
disseminates Sugrīva’s act as a mere misdemeanour (कुँतवेली).
The charming story which Yājñavalkya related to the good sage Bharadvaja, 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 Sambhu (Lord Śiva), who graciously communicated it to His Consort Umā (Pārvati). Śiva imparted it once more to Kākabhusundī (a sage in the form of crow), knowing him to be a devotee of Śri Rāma and one qualified to hear it. And it was Yājñavalkya who received it from the latter (Kākabhusundī) and narrated it to Bharadvaja. Both these, the listener (Bharadvaja) and the reciter (Yājñavalkya), are equally virtuous; they view all alike and are acquainted with the pastimes of Śri Hari. Like an emblic myrobalan fruit placed on one’s palm, they hold the past, present and future within their knowledge. Besides these, other enlightened devotees of Śri Hari too recite, hear and understand this story in diverse ways.

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 well. Both the listener and the reciter of the mysterious story of Śri 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?

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

* 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 Tulasidāsa as his own mother, Hulasi. It is beloved of Lord Śiva as the river Narmadā (which has its source in Mount Mekala, a peak of the Amarakaṅṭaka 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)

Do.: rāmakathā maṁdākinī citrakūṭa cita cāru,
tulasī subhaga sāneha bana siya raghubīra bhīhāru.31.

The story of Śrī Rāma is the river Maṇḍākini (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 Tulasidāsa, is the woodland in which Sītā and Rāma carry on Their divine pastimes.

(31)

Cau.: rāmacarīta citrāšāni cāru, saṁhta saṁatī tiya subhaga sīgāru.

jaga maringal gaṇagraha rāma ke, dāni mukuti dhana dhārama dhāma ke.1.
sadagura gyāna birāga joga ke, bibudha bāda bhava bhīma roga ke.2.
janani janaaka siya rāma prema ke, bija sakala brata dhārama nema ke.3.
samana pāpa saṁtāpa soka ke, priya pālaka paraloka loka ke.4.
saciva subhāṣa bhūpara biṣāra ke, kūṁbhajā lobha udādhi āpāra ke.5.
kāma kohā kalimāla karigana ke, kehari savaka jana mana bāna ke.6.
atithi pujya priyatama parāra ke, kāmada ghana dārida dāvāri ke.7.
harana mohāmaṇi biṣaya byāla ke, meṭta kāthone kūrāha bhāla ke.8.
harana mohāmaṇi biṣaya byāla ke, meṭta kāthone kūrāha bhāla ke.9.
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 wildfire 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 Viśnu 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 Ganga. (1—7)

* 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...
I shall now relate at some length the seed of the story—viz., how Goddess Bhavanī (Parvati) 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 Sri Rama in this world. They are convinced in their heart that Sri Rāma has bodied Himself forth in diverse ways and that the Ramayana, though consisting of a thousand million verses, is yet infinite. Great sages have diversely sung the charming stories of Śri 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)

Do.: rāma anāṁta anāṁta guna amita kathā bistāra,
suni ācaraṇu na mānihaṁt jinha ke 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)

petals in moonlight alone. Similarly the Cakora is said to feed on moonbeams and supposed to be particularly enamoured of the moon.
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 Śri Rāma, placing my head on the feet of Śri Hari. I commence this story in the Sarhvat year 1631 (1574 A. D.). On Tuesday, the ninth of the lunar month of Caitra, this story shed its lustre at Ayodhya. On this day of Śri 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 Śri Rāma. (1—4)

Do.: majjaha sajjana brāhda bahu pāvana sarajū nīra, japaha rāma dhari dhyāna ura sunḍara syāma sarīra.34.

Numerous groups of pious men take dip in the holy water of the Sarayu river and, visualizing in their heart the beautiful swarthy form of Śri Rāma, mutter His name. (34)
The very sight and touch of the Sarayu, a dip into its waters or a draught from it cleanses one's sins—so declare the Vedas and Puranas. Even Sarada, the goddess of learning, with Her pure intelligence cannot describe the infinite glory of this most sacred river. The beautiful town of Ayodhya grants an abode in Sri Rama'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 Ayodhya are never born again. Knowing the town to be charming in every way, 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, Ramacaritamanasa (the Manasa lake of Sri Rama’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 Ramacaritamanasa is the delight of sages; it was conceived by Sambhu (Lord Siva). 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 Siva treasured it in His mind till, when a favourable opportunity presented itself, He communicated it to His consort, Sivâ (Parvati). Therefore, after due consideration Lord Hara joyously gave it the excellent title of Ramacaritamanasa†. 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 ‘Mânasâ also denotes the mind and Lord Siva gave this story the title of ‘Râmacaritamânasâ’ firstly because it contains a life-account of Śrī Râma and secondly because He treasured it in His mind before communicating it to Pârvati.
Do.: jasa mānasa jehi bidhi bhayau jagā pracāra jehi hetu,
aba soi kahaū prasāṅga saba sumirī umā bṛṣaketu.35.

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

Cau.: sarṁbhū prasāḍa sumati hiyā hulasī, rāmacaritaṁānasā kabī tulasī.
karaī manohara mati anuhārī, sujana sucita suni lehu sudhārī.1.
sumati bhūmi thala hydya agādhū, beda purāna uddhī ghanā sādhū.2.
baraśahī rāma sujasa bara bārī, madhura manohara maṁgalakārī.3.
līlā saguna jo kahaū bhakānī, soi svacchātā karaī mala hānī.
prema bhagati jo barani na jāi, soi madhurātī susītalātī.4.
so jala sukrta sālī hita hoi, rāma bhagata jana jivana soi.
medhā mahī gata so jala pāvana, sakili śravana maga cale suhāvana.5.
bhareū sumānasā suthala thirānā, sukhāda sita ruci cāru cīrānā.5.

By the grace of Śambhu (Lord Śiva) a blessed idea inspired the mind of Tulasidāsa, which made him the author of Rāmacaritaṁānasā. 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 depression, 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)
The four most beautiful and excellent dialogues (viz., those between (i) Bhusundi and Garuda, (ii) Śiva and Pārvatī (iii) Yājñavalkya and Bharadvāja and (iv) between Tulasidāsa and other saints) that have been cleverly woven into this narrative are the four lovely Ghāṭas of this holy and charming lake. (36)

Cau.: sapta prabarhīda subhaga sopānā, gyāna nayana nirakhata mana mānā. raghupati mahīma aguna abādhā, baranaba soi bara bāri agādhā. 1. rāma siya jasa salila sudhāsama, upamā bīci bilāsa manorama. puraini saghana cāru caupāi, juguti manhju mani sipa suhāi. 2. charnda so realpath suindara dohā, soi bahuraṁga kamala kula sohā. aratha anūpa subhāva subhāsā, soi parāga makaraṁda subāsā. 3. sukṛta punji maṁjulā ali mālā, gyāna birāga bicāra marālā. dhuni avareba kabita guna jātī, mina manohara te bahubhāṭi. 4. aratha dharama kamādlka cārī, kahaba gyāna bigyāna bicārī. nava rasa japa tapa joga birāgā, te saba jalacara cāru taRāgā. 5. sukṛṭī sādhū nāma guna gānā, te bicitra jala bihaṁga samānā. sarītasabhā cāhū disi avārāi, śraddhā ritu basarīta sama gāi. 6. bhagati nirūpana bibidha bidhānā, chamā dayā dama latā bitānā. sama jama nīyama phūla phala gyānā, hari pada rati rasa beda bakhānā. 7. aurau kathā aneka prasaṁga, 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 Cauḍās represent the thick growth of lotus-plants; the various poetic devices constitute the lovely shells that yield beautiful pearls. The other metres, viz., Chandas, Soraṇhās 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.

* Puṇak Baṭikā Baṅg Ban सुख सुबिहंग बिहारु।
Maḷi Suman Sanep Jal Sāchān Lōchan Chāru।.37।

Do.: pulaka bāṭikā bāga bana sukha subhiṃga bhāru,
maḷi sumana sanēha jala śīcata 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.

* The nine sentiments of poetry are: (1) Śṛṅgāra (the erotic sentiment or the sentiment of love) (2) Hāsyā (the humorous sentiment) (3) Karuṇā (the pathetic sentiment) (4) Vīra (the heroic sentiment) (5) Raudra (the sentiment of wrath or fury) (6) Bhāyānaka (the sentiment of terror) (7) Bhīḥatsa (the sentiment of disgust) (8) Śānta (the sentiment of quietism) and (9) Abhuta (the marvellous sentiment).
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 Manasarovara 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 Sri Rama. 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)

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 (Sri Rama). (38)

The Manasa 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 (Sri Rama). (38)

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 Manasarovara 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 Sri Rama. 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.

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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 Manasarovara 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 Sri Rama. 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)

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 Manasarovara 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 Sri Rama. 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)
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—there 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.

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

The beautiful Sarayu in the form of Sri Rama's fair renown joined the heavenly stream (Ganga) of devotion to Rama. The latter was joined again by the charming stream of Devotion blended with noble dispassion and reason. This triple stream, which scares away the threefold agony referred to above, headed towards the ocean of Sri Rama's divine personality. With its source in the Manasa lake and united with the celestial river (Ganga), the Sarayu of Sri Rama'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 riverbanks. The bridegroom's party in the wedding of Goddess Uma (Parvati) and the great Lord Siva are the numberless aquatic creatures of various kinds. The rejoicings and felicitations that attended the advent of Sri Rama, the Chief of Raghur, represent the charm of the eddies and waves. (1—4)

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.

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 Parasurāma (the Lord of Bhṛgus) represents the furious current of this river; while Śri Rāma’s soft words are the strongly built Ghatas on the banks. The festivities connected with the wedding of Śri 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 Śri Rāma as the Yuvarāja (Prince-regent) represent as it were the crowds of bathers assembled at the river bank on a sacred occasion. Kaikeyi’s evil counsel represents the moss on the bank, which brought a serious calamity in its wake.

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.
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 Śisirā 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 weather 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 Śiṭā, 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.

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.

* The months of Mārgaśīra 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 Cāitra and Vaiśākha (corresponding roughly to March and April) constitute the vernal season; Jyeṣṭha and Aṣādhā (corresponding roughly to May and June) constitute the hot weather; Śrāvana and Bhādrapada (corresponding roughly to July and August) constitute the rainy season and Aśvina Kārtika (corresponding roughly to September and October) constitute the autumnal season.
Cau.: ärati binaya dinātā morī, laghutā lalīta subāri na thōrī. 
adabhuta salīla sunata gunakārī, āsā piśā saṅkṣaṭ manomala hārī.1. 
rāma supremaḥi poṣata pānī, harata sakala kaluṣa galānī. 
ḥava śrāma soṣaka toṣaka toṣā, samana durīta dukha dārīda doṣā.2. 
kāma kohā mada moha nasāvana, bimala bibeka birāga baRāhāvana. 
sādara majjana pānā kie tē, mitāṭhī pāpa parītāpa hie tē.3. 
jinha ehi bārī na māṇasa dhoe, te kāyā kalikā bhāgo. 
ṭṛṣṭa nirakhi rabi kara bhava bārī, phirihāṭ mṛgā jīmi 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)

Do.: mati anuhārī suhārī gūṅ gān gānī mān anhavāī |
sūmīrī bhavānī sāṁkarāh kah kahi kāthā suhāā ā43 ( k ā ) ā |
abhramā pād pāṅkārūh hīrīṁ dhārī pāḍi prasādā ā |
kahāū jūgāl muṇībārjā kara mīlān sūbhag sāmbādā ā43 ( k ā ) ā |

Do.: mati anuhārī subāri gurha gana gani mana anhavai, 
sumirhi bhavani samkarahi kah kabhi katha suhaai.43(A). 
aba raghupathi pada parikaruh hiyai dhari pai prasada, 
kahau jugala munibarja kara milana subhaga sambada.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 (Pārvati) and 
Lord Śaṅkara, the poet (Tulasidāsa) narrates the beautiful story. Installing in my heart
the lotus feet of the Lord of Raghūs 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)

The sage Bharadvāja lives in Prayāgā; 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, Prayāgā. Troops of gods and demons, Kinnaras (demigods) and men, all devoutly bathe in the triple stream of the Gaṅgā, Yamunā and Sarasvatī. They worship the lotus feet of God Vindumadhava (the presiding deity of Prayāgā); 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)

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)
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)

Do.: sarhta kahahr asi nīti prabhu śruti purāna muni gāva, hoi na bimala bibeka ura gura sana kie durava. (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)
सर्वत्र जपता सर्वभु अबिनासी, सिवा भगवान्या ग्यना गुण रासी।
कारा कारी जिवा जागा आहाही, काशी मरता परमा पादा लाहाही।
सोपी रामा महिम्मा मूरिराया, सिवा उपदेसु करता करी दाया।
रामु कावना प्रभु दुधादृ तोही, काहिया बुज्हाही क्रपानिधि मोही।
एका रामा अवधेसा कुमारिया, तिन्हा कारा करिता सिरसारा।
नारी बिराहा दुक्हु लाहेन आपरा, भायरू रोशु राना रावनु मारा।

"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 (Vārāṇasi) 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 Ayodhya 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)

दो— प्रभु सोइ राम कि अपर कोउ जाहि जपत त्रिपुरारि।
सत्यधाम सर्वग्य तुहु कहहु विबेकु विचारि॥ ४६ ॥

Do.: prabhu soi rāma ki apara kou jāhi japatā 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 embodiment of truth and omniscient; so ponder well and give me your considered reply.” (46)

चौ— जैसे मिठे मोर भ्रम भारी। कहहु सो कथा नाथ बिसतारी॥
जागारालिक बोले मुपुकाई। तुहहि बिदित रस्पुति प्रभुताई॥ १ ॥
रामरणगत तुम्ह मन क्रम बानी। चतुराई तुम्हारि में जानी।
चाहु सुने राम गुन गुजा। किनिहु प्रत्र मन्धु अति मुजा॥ २ ॥
तत तुम्ह सादर मनू लाई। कहहु राम के कथा सुहाई॥
महामोहु महिसेशु बिसाला। रामकथा कालिका कराला॥ ३ ॥
रामकथा संसें विषन समाना। संत चकोर करिहे जेहि पाना॥
ऐसें संसें कींह भवानी। महदेव तब कहा बहानी॥ ४ ॥

Cau.: jaise mitai mora bhrama bhārī, kahahu so kathā nātha bistāri.
jāgabalika bole musukāi, tumhahi bidita raghupati prabhutāi.1.
rāmahagata tumha mana krama bānī, caturāī tumhāri maḥ jānī.
cāhāhu sunaī rāma guṇa gūṛhā, kinhīhu prasna manahū ati mūṛhā.2.
tātu sunahū sādara manu lai, kahahu rāma kai kathā suhāi.
mahāmohu maḥīṣesu bīsālā, rāmakathā kālikā karālā.3.
rāmakathā sasī kirana samānā, sarīta cakora karah jehī pānā.
aisei sarisaya kinhā 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 Mahiṣāsura (so-called because he was endowed with the form of a buffalo); while the narrative of Rāma is the dread Kālika (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 Pārvati), and the great God Śiva then expounded the matter in detail. (1—4)

Do—

Do.: kahaũ so mati anuhaũrī ab uama saṁbhu saṁbāda.

bhayau samaya jehi hetu jehi sunu muni miṭṭhi biṣāda II 47 II

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

Cau.: eka bāra tretā juga mahī, saṁbhu gae kuṁbhajā riṣi pāḥi.
saṁga satī jagajañi bhavāṇi, pūje riṣi akhileṣvāra jānī.1.
rāmakathā munībāra bakhāṇi, suṇī mahesā parama sukuḥ māṇi.
riṣi pūchi haribhagati suḥāṇi, kahī saṁbhu adhiķāri pāi.2.
kahata sunata rāhu gūna gāthā, kachu dina tahā rahe girināthā.
muni sana bidā māgi tripurārī, cale bhavana saège daccakumārī.3.
tehī avasara bharajana mahībhārā, hari rāghubarhāsa āṅha avatārā.
piṭā bacana taṛi rāju udāsī, daṁḍaka bana bichara abināsī.4.

Once upon a time, in the age of Tretā, Lord Śiva called on the jar-born sage Agastya. His consort, Goddess Sati, 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 Maheṣa listened to it with extreme delight. The sage then inquired about Devotion to Hari and Sambhu discoursed on it finding in the sage a fit recipient. Thus narrating and hearing the tale of Śri Rāma’s virtues, the Lord of Kailāsa (Śiva) spent some days there. Finally, asking leave of the sage, the Slayer of the demon Tripura, Śankara, proceeded to His home (Mount Kailāsa) with Dakṣa’s

* The story is told in Durga-Saptasati or the Caṇḍi 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, Sri Hari had descended in the line of king Raghu. Renouncing His right to the Throne at the word of His father (Dasaratha), the immortal Lord was wandering in the Dandaka forest in the garb of an ascetic.

Do.: hṛdayā bicārata jāta hara kehi bidhī darasanu hoi, gupta rūpa avatāreṇu prabhu gaē jāna sabu koi.48(A).
So.: saṁkara ura ati chobhu satī na jānahī maramu soi, tulasī darasana lubhu mana ḍaru locana lālacī.48(B).

Lord Hara (Siva) 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 Śankara’s heart there was a great tumult; Sati, however, had no inkling of this secret. His mind, says Tulasidāsa, apprehended lest the secret might be disclosed while the temptation of obtaining a sight of the Lord made His eyes wistful. (48 A-B)

Cau.: rāvana marana manuja kara jācā, prabhu bidhī bacanu kinha caha sācā. jaũ naḥī jāvī rahai pachitāvā, karata bicāru na banaṭa banāvā.1. ehi bidhī bhae socabasa īsā, tehi samaya jāi dasasīsā. linha nica māricahi saṛgā, bhayau turata soi kapaṭa kurāṅgā.2. kari chalu mūraḥ harī baidehī, prabhu prabhāu tasa bidita na tehi. mṛga badhi baṁḍhu saḥita hari āe, āśramu dekhi nayana jala chae.3. biraha bikala nara iva raghurāi, khojata bipina phirata dou bhāi. kabhāu joga biyoga na jāken.4. deśa pramāt biraha ḍuṅku tāken.4

“Rāvana (the demon king of Lanka) 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 Rāvana (who had no less than ten heads) took with him the demon Mārica, who forthwith assumed the
illusory form of a deer. The fool (Rāvana) 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 (Lakṣmana) ; and His eyes were filled with tears when He saw the empty hermitage. The Lord of Raguḥs 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)

Do.: ati bicitra raghupati carita jānahī parama sujāna, je matimpanḍa bimoḥa bāsa hṛdayā dharahī kachu ānā.49.

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

Cau.: sarībhu samaya tehi rāmaḥi dekha, upajā hiyā ati haraṣu biseṣā. bhari locana chabisiṃdhu nihāri, kusamaya jāni na kinhī cinhārī.1. jaya saccidānāṁda jaga pāvana, asa kahi caleu manoja nasāvana. cale jāta siva satī sametā, puni puni pulakata krpnīketā.2. satī so dasā sarībhū kai dekhi, ura upajā sarindhu biseṣī. sarīkaru jagatabarhīda jagadīsā, surā nara muni saba nāvata sīsā.3. tinha nṛpasutahi kinhā prannāṁ, kahi saccidānāṁda pradāṁmā. bhae magana chabi tāsu biloki, ajahū pṛiti ura rahati na roki.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 Sāti, the all-merciful Lord was repeatedly thrilled with joy. When Sāti beheld Śambhu in this state, a grave doubt arose in Her mind: “Saṅkara 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 is unable to control even to this moment!” (1—4)
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 Mâyâ and beyond all distinction and which not even the Vedas can comprehend—can It assume the shape of a man?” (50)

Cau.: bisnu jo sura hita naratanu dhārī, sou sarbagya jathā tripurārī. khojai so ki agya iva nāri, gyānadāhāma śripati asurārī.1. sarbhugirā puni mṛṣā na hoi, sīva sarbagya jāna sabu koī. asa sarhsaya mana bhayau apārā, hoi na hṛdayā prabodha pracārā.2. jadyapi pragata na keheu bhavāni, hara añtarjāmī sabā jānī. sunahī satī tava nāri subhā, sarhsaya asa na dharia ura kāū.3. jāsu kathā kurhbjaya riṣī gāi, bhagati jāsu māt munihi sunāi. soi mama iṣṭadeva raghubirā, sevata jāhi sadā muni dhirā.4.

“Even Viśṇu 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 Śri (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 Bhāvāni (Goddess Pārvatī) did not open Her lips, Lord Hara, Who is the inner controller of all, came to know everything. “Look here, Sati, 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)
“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 Maya, 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 Puranas and other scriptures in negative terms as ‘not this’.”

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

“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, Sati 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 mischief was in store for Dakṣa's daughter (Sati). “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 Śri 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 Śri Hari; while Sati proceeded to the spot where the all-blissful Lord (Śri Rāma) was.

(1—4)

Do: punī punī hṛdayā bicāru kari dhari sītā kara rūpa,
āgē hoi cali paṁtha teḥt jeḥt āvata narabhūpa.52.

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

Cau.: lachimana dkha umākṛta beṣā, cakita bhae bhṛma hṛdayā biseṣā.
kahi na sakata kachu ati ganbhīrā, prabhu prabhāu jānata matidhirā.1.
sati kapaṭu jāneu surasvāmi, sabadarasi saba anṭarajāmi.2.
sūmirata jāhī mitḍu agyānā, sōḍī sārabagya rāmu bhagavānā.3.
sati kōṁh chhāh tāhēh dūraū, dēkhuh nārī sūbhav prabhāu.4.
nīj māya balu hṛdayā bakhānī. bōle bhīhīrī sāmu mṛdu bānī.5.
jōri pāṁh prabhū kōṁh pranāmu. pīṭā samet thīd nīj nāmu.
khaḍēū bhaṁhārī khaṁh bṛṣakēṭū. bhiphī akēlī fīrīhē kēhī ēhētu.6.

When Lākṣmana saw Uma (Sati) 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, Śri Rāma, took no time in detecting the false appearance of Sati, Rāma was the same omniscient Lord whose very thought wipes out ignorance. Sati sought to practise deception even on Him: see how deep-rooted the nature of a woman is! Extolling in His heart the potency of His Māya (delusive power), Śri Rāma smilingly accosted Her in a mild tone. Joining the palms of His hands, He first made obeisance to Her mentioning His name along with 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)

Do:— rām bhaṁn mṛdu gūḍh suṇi upajā āti sāṁkocu.
sati sābhīt mahēs pahī chali hṛdayā bāḍh sōchu.53.
Do.: rāma bacana mrdu gūRha suni upajā ati sārkocu, satī sabhīta mahesa pahī calī hṛdayā baRa socu.53.

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

Cau.: maṭ sarhkarā kara kahā na mānā, njīṣ aγyānu rāma para ānā. jāi utaru aba dehau kāhā, ura upajā atī dāruna dāhā.1.
jāṇā rāma satī dukhu pāvā, njīṣ prabhāu kachu prageṭi janāvā. satī dikha kautuku maga jātā, āgē rāmu sāhīta śrī bhṛtā.2.
phīrī citavā pāchē prabhu dekhā, sahīta barīdu siya suṇdara beśā. jahā citavāhī tahā prabhu āsinā, sevāhī siddha munīsa prabīnā.3.
dekhe siva bīḍhī biṣṇu anekā, amīta prabhāu eka tē ekā. barīdu carana karata prabhu sevā, bibidha beṣa dekhe saba devā.4.

“I heeded not the word of Śankara 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 along with His Consort, Śītā, and His younger brother, Lākṣmāna. She looked back and there too She saw the Lord with His brother and Śītā in an attractive garb. Whichever way She turned Her eyes, there was the Lord enthroned with the Siddhas (adepts) and illumined sages ministering to Him. Satī saw more than one sets of Śiva, Bhrahmā 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)

Do.: satī bidhātrī imḍirā dekhē amīta anūpa, jeṭhī jeṭhī beṣh ājādi sura teṭhī teṭhī tān anuṛupā.54.

She further perceived innumerable Satīs (consorts of Śīva), consorts of Bhrahmā and Lākṣmīs (consorts of Viṣṇu), all peerless in beauty. They conformed in their appearance to the garb in which Bhrahmā and the other gods appeared. (54)

Do.: dēkhē jahē tān āpuṭṭī jētē. sānacnā sāhīt sākala sura jētē.55.
Each separate vision of Rama 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 Sri Rama was the same in every case. Although She saw many Ramas with as many Sitās, their garb did not vary. Seeing the same Rama, the same Laksmana and the same Sitā, Sati 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 Sri Rama, She proceeded to the spot where the Lord of Kailasa was.

Do.: gāi samīpa mahesa taba haśi 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 Sri Rama?”

[PAUSE 2 FOR A THIRTY-DAY RECITATION]
Hans realized the greatness of the Hero of Raghu's race, Sati in Her awe concealed the truth from Siva. “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 Sati had done. Again, He bowed His head to the delusive power of Śrī Rāma, that had prompted Sati to tell a lie. What has been preordained by the will of Śrī Hari must have its way, the all-wise Sambhu thought within Himself. Sati had assumed the disguise of Sitā: this made Śiva much disconsolate at heart. “If I continue to love Sati as heretofore, the cult of Devotion will disappear and it will be indecorous on My part to do so.”

(1—4)

Do.: parama punita na jai taji ki'e prema baRa pāpu,
pragati na kahata mahesu kachu hṛdayā adhika saṁtāpu.56

“Sati 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)
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 Sati 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.” Sati 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 Sati inquired in ways more than one, the Slayer of the demon Tripura, Śaṅkara spoke not a word. (1—4)

Do.—सतीं हृदयं अनुमान किय सबु जानेँउ सर्वग्य।
कीन्ह कपटु में संभु सन नारी सहज जड़ अग्य। ॥ ५७ ( क ) ॥

Sati 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)

So.—जलु पय सरिस बिकाई देखखु धर्म प्रिति कि पृथि भल।
बिलग होइ रसु जाइ कपट खटाई परत पुनिः। ॥ ५७ ( ख ) ॥

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 falsehood. (57B)

Cau.—हृदयां सोचु सम्प्रसार तिव करनी। चिता अमित जाइ नहें बरनी।
कप्रासिद्धु सिव परम अगाधा। प्रागत न कहेउ मोर अपाराधा। ॥ १ ॥
संकर नुख अतलोक भवानी। प्रभु मोहि तजेउ हदयां अकुलानी।
निज अघ समुज्ञ्ख न कचु कहि जाइ। तप्य अवाँ हद उर अधिकाई। ॥ २ ॥
सतिहि ससोच जानि बुपकेतू। कह्वि कथा सूद्र सुख हेतू। ॥ ३ ॥
बारत पंख बिबिषि इतिहासा। बिस्मानाध पहुँचे कैलासा। ॥ ३ ॥
तहुँ पुनि संभु समुज्ञ्ख धन आपन। बैठे बट तर करि कमलासन। ॥ ४ ॥
संकर सहज सरङ्गु समहरा। लागि समाधि अखंड अपारा। ॥ ४ ॥

Cau.—हृदयां सौचु समुज्ञ्खा निजा करानि। चिता अमित जाइ नहि बरानि।
कप्रासिद्धु सिव परम अगाधा। प्रागत न कहेउ मोर अपाराधा। ॥ १ ॥
संकर नुख अवलोक भवानि। प्रभु मोहि तजेउ हदयां अकुलानि।
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संकर सहज सरङ्गु समहरा। लागि समाधि अखंड अपारा। ॥ ४ ॥
Sati 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 Śāṅkara, 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 Sati, 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, Śambhu sat down there under a banyan tree in the Yogic pose known as Padmāsana (the pose of a lotus). Śāṅkara communed with His own Self and passed into an unbroken and indefinitely long Samādhi (trance).

Then Sati 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.

Cau.: nita nava socu satī ura bhārā, kaba jaihāū ḍukha sāgāra pārā. maī jo kīnha rāghupati apamānā, puni patibacanu mṛśā kari jānā.1. so phalu mohi biddhātā dīnhā, jo kachu ucita rahā soi kīnha. aba bidhī asa būjha naīt tohi, śāṅkara bimukha jiāvāsi mohī.2. kahi na ājā kṛṣṇa hṛdaya galānā. mana māṇe rāmahī sūṁśār sājānī. jmā prabhū dīnadhālā kahāvā. ārātī hṛn cand jāmu gāvā.3. tī mā biṇa kārāt kār jōrī. ḍuṭū ḍeṅgē dēh yeh mōrī. jmā mōre śīv chāna sānēū. mana kram bācān samā bṛtū ēhū.4.
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 same 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—

Do.:

dau sabadarasi sunia prabhu karau so begi upai,
oi maranu jehi binahit śrama dusaha bipatti bihaI.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)

Cau.:
ehi bidhi dukhita prajesakumāri, akathāniya daruna dukhu bhāri.
bite saṁbata sahasa satāsi, taji samadhī saṁbhau abināsī.1.
rāma nāma siva sumiranā lāge, jāneu sati jagatapati jāge.
jāi saṁbhau pada bairadana kinhā, sanamukha saṁhara āsana dīnā.2.
lage kahana hārikathā rasālā, daccha prajesa bhae tehi kālā.
dekhā bidhi bicāri saba lāyaka, dacchahi kinhā prajapati nāyaka.3.
baRa adhikāra daccha jaba pāvā, ati abhimānu ḫrdayā taba āvā.
nahi kou asa janama jaga māhī, prabhutā pāi jahi mada nāhī.4.

The daughter of Dakṣa, Sati, thus felt very miserable. Her deep agony was terrible
beyond words. When eighty-seven thousand years elapsed, the immortal Śambhau
emerged from His trance. Śiva started repeating the name of Rāma; then Sati came to
know that the Lord of the universe had come to the waking state. She went and bowed
at the feet of Śambhau, Śaṅkara gave Her a seat opposite Himself. He began to narrate
the delightful stories of Śrī Hari. Meanwhile Dakṣa (Sati’s father) had come to be the lord
of created beings. On careful consideration the Creator (Brahma) 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.
Dakṣa got together all the sages and they 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.

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 along with their wives. All the gods with the exception of Viśṇu, Vīraṇci (the Creator) and the great Lord Śiva, set out in their aerial cars. Sati 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 Sati 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 Sati spoke in a charming voice tinged with awe, misgiving and affection—

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Do.: pitā bhavana utsava parama jāu prabhu āyasu hoi, tau māt jāu 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)

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 our behaviour; that is why he insults us even now. If you go there uninvited, Bhavanī, 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 Sati 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)

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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)
When Bhavāni (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 Sati. Sati 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 Śarikara’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 Sati furious. Her mother tried to pacify Her in many ways.

1—4

Do.: siva apamānu na jāi sahi hṛdaya na hoi prabodha, sakala sabhahi haṭhi haṭakī taba bhōī 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)
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, Śambhu 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)

*= Fire produced by Yogis through the friction of the vital airs within the body.
Sāṅkara 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, Dākṣa 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, Sāti 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 re-born as Pārvatī (lit., daughter of a mountain) in the house of Himācāla (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)

Do.: sadā sumana phala sahita saba druma nānā jāti, pragaṭi sunḍara saila para mani ākara bahu bhaṭṭī.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)

Cau.: saritā saba puntā jalu bahāhi, khaga mṛga madhupā sukhī saba rahihi. sahaja bayaru saba jivanā tyāgā, giri para sakala karāhi anurāgā.1.

soha saila girijā grha āē, jimi janu rāmabhagati ke pāē. nita nūtana maṅgala grha tāṣū, bhrahmādikā gāvahī jasu jāṣū.2.

nārada samācāra saba pāē, kautukāhi giri gehā sidhāē. sailarājā baRa ādara kinhā, pada pakhāri bara āsanu dīnāh.3.

nārī sahita muni pada sirū nāvā, carana saila sabu bhavanu sīcāvā. nija saubhāgya bahutā giri barānā, sutā boli meli muni caranāh.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 along with 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)

Do.: trikālagya sarbagya tumha gati sarbatra tumhāri, kahahu sutā ke doṣa guna munibara hṛdayā bicārī. 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)

Cau.: kaha muni bihasi gūḍha mṛdu bānī. Sutā tumhāri sakala gūnā khānī.

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 Bhavāni. 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—  

Do.: jogī jaṭilā akāma mana nagana amāṅgala beṣa, asa svāmī ehi milihi pari hṛstā āsī rēkha. 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)

Hearing the words of the sage and believing them to be true, Himalaya and his wife became disconsolate; while Uma felt delighted. Even Narada could not perceive this difference. Even though their outer expression was the same, their feeling was different, Girijā and all her playmates, Himalaya 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 Narada could not be untrue: Uma 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)

Do.: kaha munīsa himavaṁta sunu jo bidhi likhā līlāra, deva danuja nara nāga muni kou na meṭaniha.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)
जे जे बर के दोष बखाने। ते सब सिव पहिं में अनुमाने।
जों विबाहु संकर सन होई। दोषाद गुन सम कह सबू कोई। २।
जों अहं सेज सवन हरि करहं। बुध कहं तिन्ह कर दोषु न थयं।
भानु ख्रुमानु सर्व सर्व रस खाहं। तिन्ह कहं मंद कहात कोठ नाहं। ३।
सुभ अरु असुभ सलिल सब बहढ़। सुससि कोठ अपुनीत न नाह।
समरथ कहं नहं दोषु गोसाई। रवि पावक सुससि की नाह। ४।

Cau.: tadapi eka maṁ kahāu upāi, hoi karai jaū daiu sahaī.
jasa baru mai baraneū tumha pāhi, milihi umahi tasa saṁśaya nāhī. १।
je je bara ke doṣā bakhāne, te saba siva paḥ mat anumāne.
jaū vibāhu sarṅkara sana hoi, doṣau guna sama kaha sabu koī. २।
jaű ahi seja sayana hari karahī, budha kachu tinhā kara doṣu na dharaṅī.
bhānu kṛṣānu sarba rasa khaṅī, tinhā kāhā marnda kahata kou nāhī. ३।
subha aru asubha salīla saba bahāi, surasari kou apūṇīta na kahāi.
samartha kahū nāḥ doṣu gosāi, rabi pāvaka surasari kī nāi. ४।

“Nevertheless I tell you one remedy: this may avail if Heaven helps you. Uma 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.”

(१—४)

ढो— जीं अस हिसिषा करहि नर जड़ बिबेक अथिमान।
परहि कलप भरि नरक महुँ जीव कि इंस समान॥ ६९ ॥

Do.: jaū asa hisisā karahī nara jaRa bibeka abhimāna,
parahī kalapa bhari narakaha mahū jīva kī īsā samāna.६९।

“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?”

(६९)

जौ— सुससि जल कृत्व बाहुनि जाना। कबद्धं न संत करहि सेहि पान॥
सुससि मिले सो पावन जैसे। इंस अनीसहि अंतर तैसे॥ १।
संभु सहज समार भगवाना। एहि विबाहं सब बिघि कल्याना॥
दुरााँधू मै अहि महेशु। आसुलोष पुनि किएं कलेशु॥ २।
जौं तुपु करे कृपारि तुकारी। भावनि मेंट सकिें प्रिपृगारी॥
जठापि बर अनेक जग माहं। एहि कहं सिव तज दुसर नाहं॥ ३।
बर दायक प्रातारि भजन। कृपासिद्ध संबवक मन रंजन॥
इच्छात फल बिनु सिव अवराथं। लहिः अ न कोटि जोग जय सारं॥ ४।
Cau.: surasari jala kṛta bārūni jānā, kabahū na saṁta karahī tehi pānā.

surasari milē so pāvana jaisē, isa anīsahī anītaru taisē.1.

saṁbhū sahaJa samaratha bhagavānā, ehi bibāhā saba bidhi kalyānā.
dūrāṛadhya pai ahaḥ maheśū, āsutosha punī kiē kalesū.2.

jaū tapu karai kumāri tumhārī, bhāviu meṭi sakahi tripurārī.

jadyapī bara aneka jaga māhī, ehi kahā siva taji dūsara nāhī.3.

bara dāyaka pranatārati bārihāna, kṛpāśiṇḍhu sevaka mana raṇjana.

ichhita phala binu siva avarāḍhē, lahia na koṭi joga japa sādhē.4.

“Holy men would never drink wine even if they came to know that it had been made of water from the Gahga; but the same wine becomes pure when it is poured into the Gahga. The difference between an individual soul and God should be similarly explained. Saṁbhū is all-powerful by nature; for He is no other than God Himself. Hence matrimony with Him will prove auspicious in every way. 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 a suitor 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)

Do.: asa kahi nārada sumiri hari girijahi dinhi asīsa,

hoihi yaha kalyāṇa apa saṁsaya tajha girīṣa.70.

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

Cau.: kahi asa brahmabhavana muni gayau, āgila carita sunahu jasa bhayaū.

patihi ekānt pādā kahē māna. nāth n mē samūrē muni bēna.1.

jē chā bāru kūrū ḫōda anūpā. kariṁ bībāhu suṭā anūpā.2.

n t kanyā bāru ḫōda kuārī. kānt Ṽapā mām prānaṇīrārī.3.

jē n mātiḥ kāruhā mālīra jōgu. mārī sāhu kētē sābu lōgu.4.

sōd bībāhrī pāt kārē bābāhū. jēnē n bāhārī ḫōda ḫādā dāhu.5.

asa kāhē pārī chāṇa dhārī sīsā. bōle suḥiḥ sānēh gīsīsā.6.

bāru pāvaka ḫaṭē sāsī māhī. nārada bācānu anvāṇa nāhī.7.

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

Cau.: kahi asa brahmabhavana muni gayau, āgila carita sunahu jasa bhayaū.
patihi ekāntī pāi kaha mainā, nāthā na maṭ samujhe muni bainā.1.

jaū gharu baru kulu ho anūpā, kariā bibāhu sutā anurūpā.

na ta kanyā baru rahau kuārī, karītī umā mama prānapārī.2.

jaū na milīhi baru girijahi jōgu, giri jaRa sahaJa kāhī sabu lōgu.

soi bīcārī patī karehu bibāhū, jēhī na bahārī ho ḫādā dāhū.3.

asa kahi pari carana dhari sisā, bole sahīta sānēhā girīṣā.

baru pāvaka pragaṭai sasi māhī, nārada bācānu anyāṭhā 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, Menā (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 Girija, 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 Menā 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 emit flames of fire than the prophecy of Nārada should prove untrue.”

\[\text{(1—4)}\]

\[\text{Do.: priyā socu pariharahu sabu sumirahu śrībhagavāna, pārabatihi niramayau jeḥī soi karihi kalyāna.71.} \]

“Put away all anxiety, my dear, and fix your thoughts on the Lord. He alone who has created Pārvati will bring her happiness.”

\[\text{(71)}\]

\[\text{Cau.: aba jaū tumhahi sutā para nehū, tau asa jāi sikhāvanu dehū. karai so tapu jeḥī milāhi mahesū, āna upāyā na miṭihi kalesū.1. nārada bacana sagarbha sahetu, suṇḍara saba guna nidhi brṣaketū. asa bicāri tumha tajahu asamkā, sabahi bhaiṭi saṅkaru akalankā.2. suni pati bacana harāṣi mana māhi, gai turata uṭhi girijā pāhi. umahi bilokī nayana bhare bāri, sahiṭa saneha goda baṅthārī.3. bāraḥ bāra leti ura lāi, gadagad kariṭha na kachu kahi jāi. jagata mātu sarbhagya bhavāni. mātu suṅkha boḷī mrdū bānī.4.} \]

“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. Saṅkara is irproachable in everyway.”

Hearing the above words of her husband Menā felt delighted at heart; she at once rose and went where Girija 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 Bhavāṇi, then spoke the following soft words, which brought delight to her mother:

Do.: sunahi mātu maṅ dikha asa sapana sunāvaṭ tohi, surṇḍara gaurā subiprabara asa upadesuṅ 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)

Cau.: karahi jāi tapu saṅkalamārī, nārada kahā so satya bīcārī. mātu pitahi puni yaha mata bhāvā, tapu sukhaprada dukha doṣa nasāvā. ¹. tapabala racai praparicu bhidāṭā, tapabala bhīsnu sakala jaga trāṭā. tapabala saṁbhau karahi saṅghāṛā, tapabala seṣu dharai mahībhāṛā. ². tapa adhāra saba srṣṭi bhavāṇī, karahi jāi tapu asa jīyā jānī. sunata bacana bisamita mahātārī, sapana sunāyaṭ girīhī hākārī. ³. mātu pitahi bahubidhi samujhāṛī, caṅumā tapa hīṭa haraśāṬī. priya parivārī pīṭa aru māṭā, bhaṅ bikalā mukha āva na bāṭā. ⁴.

“Recognizing the truth of Nāradeśa’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, Bhavāṇī. Bearing this in mind, go and practise austerity.” Hearing these words the mother was filled with wonder. She sent for Himalaya and communicated the vision to him. Consoling her parents in many ways Uma set out for penance in a joyous mood. Her loving household and parents felt miserable and none could speak a word. (¹—⁴)
The sage Vedaśīrā then came and consoled them all. They were comforted when they heard of the glory of Pārvati. (73)

Chāo—उर धरे उमा प्राणपति चरना। जाड़ बिपिन लागी तपु करना॥ अति सुकुमार न तनु तप जोगू। पति पद सुमिरि तजेज सबु भोगू॥ १ ॥ नित नव चरन उपज अनुगान। बिसरी देह तपहि मनु लागा॥ संबत सहस मूल फल खाए। सागु खाड़ सत बरघ गावी॥ २ ॥ कछु दिन भोजनु बारि बतास। किए कठिन कछु दिन उपबास॥ बेल पाती महि पड़ सुखाई। तीनी सहस संबत सोड़ खाई॥ ३ ॥ पुनि परिहरे सुखानें परना। उमहि नामु तब भयू अपरना॥ देखि उमहि तपु खीन सरीर। ब्रह्मगिरा भे गान गाभीर। ४ ॥

Cau.: ura dhari umā prānapati caranā, jāi bipina lāgī tapu karanā. ati sukumāra na tanu tapa jogū, pati pada sumiri tajeu sabu bhogū.1. nita nava carana upaja anurāgā, bisari deha tapahi manu lāgā. saṁbata sahasa mūla phala khāē, sāgu khāē sata baraśa gavāē.2. kachu dina bhojanu bārī batāsā, kie kaṭhīna kachu dina upabāsā. bela pātī mahi parai sukhāi, tīnī sahasa saṁbata so khāī.3. puni parihare sukhāne purāṇa, umahi nāmu taba bhayau aparāṇa. dekhī umahi tapa khina sarīrā, brahmagīrā bhāi 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 Aparāṇa (living without leaves). Seeing her body emaciated through self-mortification the deep voice of Brahmā (the Creator) resounded through the heavens:—

(1—4)

Dūo—भयू मनोरथ सुफल तव सुनु गिरिराजकुमारि। परिहरु दुसह कलेस सब अब मिलिहि त्रिपुरारि॥ ७४ ॥

Do.: bhayau manoratha suphala tava sunu girirājakumāri, pariharu dusaha kalesa saba abā milīhāḥ tripurārī. 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)

Chāo—अस तपु काहु न कोहं भवानी। भए अणक धरे मुनि ग्यानी॥ अब उर धरहु ब्रह्म बर बानी। सत्य सदा संतत सुचि जानी॥ १ ॥

* The Bela tree (Aegle marmelos) is specially sacred to Śiva.
There have been many self-possessed and illumined sages; but not one of them, Bhavanî, 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.” Girijâ (the daughter of Himavan) rejoiced to hear this utterance of Brahmâ echoed by heaven and a thrill ran through her limbs. [Yâjñavalkya says to Bharadvâja] I have thus sung the beautiful story of Uma; now hear the charming account of Sambhu. Ever since Sati went and quitted her body, Siva’s mind recoiled from everything. He ever repeated the name of the Lord of Raghus and heard the recitation of Śri Râma’s glories here and there. (1—4)

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 Śri Hari, the delight of the whole world. (75)
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 recognizes services 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)

Do.: aba binatī mama sunahu siva jaũ mo para nija nehu,
jāi bibāhahu sailajghī yah mohi māgē dehu.76.

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

(76)
Siva 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 Šaṅkara; 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. Šaṅkara 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)

Do.: pārabatī pahi jāi tumha prema parichchā lehu,
ghihi prēri pāṭhæhu bhavān dūri karehu sāṃdehu. Seventy.

“Going to Pārvati, 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)

Cau.: risinha gauri dekhī tahā kaisī, mūratimaṁta tapasyā jaisī.
bole muni sunu sailakumāri, karahu kavana kārana tapu bhārī.1.
kehi avarādhahu kā tumha cahahū, hama sana satya maramu kina cahahū.
kahata bacana manu ati sakucāi, hāsihu suni hamāri jaRāṭāi.2.
manu haṭha parā na sunai sikhāvā, cahata bāri para bhiṭī uṭhāvā.
nārada kahā satya soi jānā, binu parikhanha hama cahahū uRānā.3.
dekhahu muni abibēku hamārā, cāhia sadā sivahī bharatārā.4.

There the seers saw Gaurī (a name of Pārvati; 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)

(1—4)
Hearing the above reply the sages laughed and said, “After all your body owes its existence to a mountain (Himalaya); tell us who has ever listened to Nárada’s advice and lived in his home.” (78)

“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 Hiranyakāśipu (the father of Prahlāda) met a similar fate. Men and women who listen to Nárada’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 Sati at the intercession of some friends; but later on he abandoned her and left her to die.” (1—4)

“He is care-free now; he lives on alms and enjoys a sound sleep. Can women ever stay in the house of habitual recluses?” (79)
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 Lakṣmi (the goddess of prosperity) and has His abode in Vaikuntha. Such a suitor we shall unite with you.” Hearing this, Bhavāṇić 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 Narada’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

दो— महादेव अवगुन भवन बिष्नु सकल गुन धाम।
जेहि कर मनु रम जाहि सन तेहि तेहि सन काम।।

Do.: mahādeva avaguna bhavana bīṣṇu sakala guna dhāma,
jehi kara manu rama jāhi sana tehi tehi sana kāma.80.

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

चौ— जौ तुम्ह मिलतेहु प्रथम पुनीसा। सुनितें सिख तुम्हारि धरि सीसा।
अब में जसू संभु हित हारा। को गुन दुषन कै बिचारा॥ १॥

जौ तुम्हे हत हदव बिबसी। राहि न जाइ बिनु किँछें बरेयी॥
ती कौतुकानह आलसु नाही। बर कन्या अनेक जग माही॥ २॥

जन बौटि लगि राग हमारी। बरें संभु न त रहूँ कुआरी॥
तजौ न नारद कर उपदेसू। आप कहहि सत बार महसु॥ ३॥
में परूँ कहड़ जगदंबा। तुम्हूँ गृह गवनन्द भवू बिलिबा॥
देखि प्रेम बोले मुनि ग्यानी। जय जय जगदंबिकें भवानी॥ ४॥

Cau.: ajahū mānahu kahā hamārā, hama tumha kahū baru nika bicārā.
ati sumdara sucī sukhāda susīlā, gāvahī beda jāsu jasa liā.1.
dūṣana rahita sakala guna rāsi, śripati pura baikurñṭha nivāsī.
asa baru tumhaṁ milāuba āṇī, sunata bhāsi kaha bacana bhavāṇī.2.
satyā kahehu giribhava tanu ehā, haṭha na chūṭa chūṭai baru dehā.
kanakau puni paśāna té hoi, jārehū sahaju na parīharo soī.3.
nārada bacana na maṭ pariharau, basau bhavānu ujarau naḥī ḍaraū.
gura kē bacana pratīṭi na jehī, sapanehu sugama na sukha sidhī tehe.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 Pārvati, the Mother of the universe, “Please return to your home. It is already late.” Seeing Pārvati’s devotion the enlightened sages exclaimed, “Glory, all glory to You, O Bhavāni, Mother of the universe!”

88

Do.: tumha māyā bhagāvāna siva sakala jagata pitu mātu, nāi carana sira muni cale puni puni harasata gātou.81.

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

Cau.: jāi tumha milatehu prathama munīsā, sunatī sikha tumhārī dhari sīsā.

“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 Pārvati, the Mother of the universe, “Please return to your home. It is already late.” Seeing Pārvati’s devotion the enlightened sages exclaimed, “Glory, all glory to You, O Bhavāni, Mother of the universe!”

89

Do.: tumha māyā bhagāvāna siva sakala jagata pitu mātu, nāi carana sira muni cale puni puni harasata gātou.81.

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

Cau.: jāi tumha milatehu prathama munīsā, sunatī sikha tumhārī dhari sīsā.
The sages went and despatched Himavân to Girijâ and he with many entreaties brought her home. The seven seers then called on Śiva and told Him the whole history of Umâ. Śiva was enraptured to hear of her love; and the Saptarasîs gladly went home. The all-wise Śambhu then concentrated His mind and began to meditate on the Lord of Râghus. A demon, Târaka 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 Vîrânîci (Brahmâ) and told him their grievances. The Creator found all the gods miserable.

दो—— सब सन कहा बुझाई बिधि दत्जु निधन तब होइ।
संभु सुंक संभूत सुत एहि जीतइ रन सोइ॥ ८२ ॥

Do.: saba sana kaha bujhaai bidhi danu ji nitha taba hoi,
sambhu sukra saambhuta suta ehi jiitai rana soi.82.

Brahmâ 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)

चौ—— मोर कहा सुनि करहू उपाई। होइहि इस्वर करिहि सहाई॥
सतीं जो तजी दच्छ मख देहा। जननी जाइ हिमाचल मेहा॥ १ ॥
तेहि तपु कोईं संभु पति लागी। सिव समाधि बैठे सबु ल्यागी॥
जदिपि अहि असंमजस भारी। तदिपि वाल एक सुनुह हमारी॥ २ ॥
पठाहु कामु जाइ सिव पाहिं। कई छोभु संकर मन माहिं॥
तब हम जाइ सिवहि सिर नाई। करवाउब बिबाहु बरिआई॥ ३ ॥
एहि बिधि भलेहि देवहिंत होइ। मत अति नीक कहहू सबु कोई॥
असुति सुनुह कीहि अति हेतू। प्रगटें बिषमदान झङकेतू॥ ४ ॥

Cau.: mora kaha suni karahu upai, hoii hisvara karhih sahai.
sati jo tajhi daccha makha deha, jananii jai himacaala geha.1.
tehi tapu kinha sambhu pati lagi, siva samadhie baiithe sabu tyagi.
jadapi ahai asamanjasa bhari, tadapi bata eka sunahu hamari.2.
pathavahu kamu jai siva pahi, karai chohbu saanakara mana mahi.
taba hama jai sivahie sira nai, karavaubhie bibahu bari.3.
ehi bidhi bhalehie devahita hoi, mata ati nika kahai sabu ko.
astuti suranha kinih ati hetu, pragate biyambama jhasaketa.4.

“Hearing what I say, act accordingly; God will help you and the plan will succeed. Sati, who left her body at the sacrifice performed by Dakṣa, has been born again in the house of Himâcala. 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)

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)

“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)

* 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.
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?"

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)

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 Yogis (mystics) gave up their Yoga (contemplative union with God) under the influence of lust. (1—4)

Even great Yogis 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.

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So.: \( \text{dharī na kāhū dhīra saba ke mana manasisja hare,} \\
\text{ja rākhē rāhubīr tē ubārē tēhi kāl mahū.} \)

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)

* 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.
The wonder, lasted for an hour or so till the god of love reached Sambhru. Cupid trembled at the sight of Siva; 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 Bhagavan Rudra (Siva), 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.

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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 Sambhu 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 Yogis were relieved of a thorn as it were. (1—4)

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"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)

Cau.: jaba jadubhariha krṣṇa avatārā, hoilī harana mahā mahībhārā.
kṛṣṇa tanaya hoilī pati torā, bacanu anyathā hoi na morā.1.
ratī gavani sunī saṁkara bāṇī, kathā aparā abhī bahānī.2.
devanha samācāra saba pāe, brahmādīka baikunṭha sidhā.3.
saba sūra bīṣṇu bairhīcī sametā, gae jahā siva krpaṁikētā.4.
prthaka prthaka tinya kīṁhi prasāṁśā, bhae prasannā caṁdra avatāṁśā.5.
bole kṛpaṁiṁdu bṛṣakētū, kahāhu amara āe kehi hetū.6.
kahā bidhi tumha prabhu aṁtarājāmi, tadapi bhagati basa binavaṁ svāṁ.7.

“When Śrī Krṣṇa 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 Saṁkara, Rati went away. I now proceed to relate the subsequent part of the story. When Brahma (the Creator) and the other gods received all the tidings, they repaired to Vaikunṭha (the abode of God Viṣṇu). Thence all the gods, including Viṣṇu and Viraṁci (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)
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)**

**चौँ—कहा हमार न सुनेहू तब नारद कें उपदेसः।**

अब भा झौठ तुम्हार पन जरेउ कामु महेसः।**८९ः**

Do.: kahā hamāra na sunehu tabla nārada ke upadesa,
aba bhā jhūtha tumhāra pana jareu 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]**
Hearing this, Bhavani smiled and said, "O great and illumined sages, you have spoken aright. According to your belief it is only now that Sambhu 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 without enjoyment. 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. Fire, my friends, 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)
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 Sambhu Himacala respectfully summoned great sages. He had an auspicious date, asterism and hour ascertained and speedily 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 clapping 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.

दो— लगे संवारण सकल सुर बाहन बिबिध बिमान।
होहि सगुन मंगल सुभद करहि अपछरा गान॥ ९१॥

Do.: lage sāvārana sakala sura bāhana bibidha bimāna,
hohī saguna maṅgala subhada karahī apachārā 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)

चौ— सिबहि संभु गन करहि सिगारा। जटा सुकुट आहि मौरु संवारा॥
कुंडल कंकन पहिरे ब्याला। तन बिभूति पट केहि छला॥ १॥
ससि ललाट सुंदर सिर गंगा। नवन तीनि उपबीत भुज्जगा॥
गरल कंड उर नर सिर माला। असिव बेश सिवधाम कृपाला॥ २॥
कर बिसूल अरु डमुर बिराजा। चले बसहि चढ़ि बाजहि बाजा॥
देखि सिबहि सुराट्य मुखकाहि। बर लायक दुलहिन जग नाहि॥ ३॥
बिनु बिरंचि आदि सुब्राता। चढ़ि चढ़ि बाहन चले बाराता॥
सुर समाज सव भितस अनूपा। नाहि बरात दुलह अनुपुपा॥ ४॥

Cau.: sivahi sāṁbhu gana karahī simgāra, jaṭā mukuta ahi mauru sāvārā.
kurīḍḍala kaṁkana pahire byālā, tana bibhūṭi paṭa kehari chālā.1.
sasi lalāṭa surdhara sira garhāgā, nayana tīni upabīta bhujāṅgā.
garal kaṁṭha ura nara sira mālā, asiva beṣa sivadhāma kṛpāla.2.
kara trisūla aru damaru birājā, cale basahā caRhi bājaḥ bājā.
dekhi sivahi suratriya musukāhī, bara lāyaka dulahini jaga nāhī.3.
biṣṇu birahci adi surabratā, caRhi caRhi bāhana cale baratā.
sura samāja saba bhāṭi anūpā, naht barāta dūlaha anurūpā.4.

The attendants of Sambhu 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 brow and the river Gariga 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 Damaru (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)

"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 retinue.

(92)
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 clothes could not be counted. The troops of spirits, goblins and fairies of various kinds beggared description.

The ghosts danced and sang; they were all extremely fantastic. They looked most absurd and spoke words in a peculiar style.

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 Himācalā
erected a most wonderful pavilion which beggared description. As many mountains as
exists 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
along with 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 small. (1—4)

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.

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)

* 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.
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 Śri 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)
The parents smiled; for they knew that the children were talking of Siva's retinue. They reassured the children in many ways and said, "Be not afraid, there is no cause for fear." (95)

The party which had gone ahead to receive the bridegroom's procession returned with the procession and assigned beautiful lodgings to all the guests. Menä (Parvati'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 Menä's fair hands and she proceeded to welcome Lord Hara with great delight. The women were seized with excessive fear when they saw Rudra (Siva) in frightful accoutrements. They fled in great panic and entered the house; while the great Lord Siva repaired to the lodgings of the bridegroom's party. Menä was sore distressed at heart and sent for Parvati. With great affectionshe seated her in her lap; and tears rushed to her eyes; which resembled a pair of blue lotuses. "To think that the Creator, who has made you so beautiful, should have been stupid enough to give you such a raving madman for a bridegroom!" (1—4)
"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 Babula. 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."

Do.—— भई बिकल अबला सकल दुःख देखिक गिरिनारि।
करि बिलापु रोदति बदति सुता सनेहु संभारि॥ ९६ ॥
Do.: bhaṅ bikalā abalā sakala dukhita dekhī girinārī,
kari bilāpu rodati badati sutā sanehu sābhārī.96.

All the ladies assembled there were distressed when they saw the consort of Himācala sad. Recalling the affection of her daughter she wept, wept and exclaimed as below:— (96)

Cau.: nārada kara maṅ kāha bigārā, bhavanu mora jinha basata ujārā. 
asa upadesu umahi jinha dinhā, baure barahi lägi tapu kinhā.1. 
sācehū unha kē mhōha na māyā, udāśīna dhanu dhāmu na jāyā. 
para ghara ghālaka lāja na bhīrā, bājha kī jāna prasava kai pirā.2. 
janaṇhi bikalā biloki bhavānī, bolī juta bibeka mṛdu bānī. 
asā bicārī socahi mati mātā, so na tarai jo racai bidhātā.3. 
karam likhā jō bāaur nāhī, tē kāt dōsu lagaḍā kāhā.4. 
tumhā sān mīthāhī kī bhangi kē antaka. mātu vārthē jānī lehe kālākā.4.

“What harm have I done to Nārada that he should have ruined my happy 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 fear 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)
“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.

Then Nārada reassured them all, narrating to them the past history of Umā. He said, “Menā, 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, which has no beginning; She is Śambhu’s inseparable half. She creates, maintains and then dissolves the universe and assumes the semblance of a material 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 Sītā.

\(1—4\)

 Chew—

siya beṣu satī jo kīnha tehī aparādha saṁkara pariharī, 
harā birahā jāī bahori pitu kē jagya jokānala jarī. 
aba janami tumhare bhavana nija pati lāgi dārūna tapu kiyā, 
asa jāni saṁsaya tajahu girijā sarvādā saṁkara priyā.

“Śaṅkara repudiated Her because She had offended Him by assuming the disguise of Sītā. 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; Girija (your daughter) is ever beloved of Śaṅkara.”

\(98\)

Do.: sunī nārada ke bacana taba saba karā miṭā biśāda, 
chana mahūbyāpeu sakala pura ghara ghara yaha sarhbāda.

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.
lage hona pura marīgalāgānā, saja sabahī hātaka ghaṭa nānā.
bhāti aneka bhai jevanārā, sūpasāstra jasa kachu byavahārā.
so jevanārā ki jāi bakhānī, basahī bhavana jehī mātu bhavānī.
sādara bole sakala bārātī, bīṣṇu biranči deva saba jātī.
bībidhi pāthi bālīthi jevanārā, lāgē parusana nipuna suārā.

nārībrīnda sura jēvātā jānī, lagī dena gārī mṛdu bānī.

Then Mena and her consort Himavān rejoiced and bowed at Pārvatī’s feet again and again. All the citizens, including men, women and children, young men 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.

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Charm.: gārī madhura svara dehī sūndari bīghya bācana sunāvahi,
bhojanu karahtī sura ati bilarbhū binodu sunī sacu pāvahi.
jevātā jo bārhyo anaṁdu so mukha koṭihū na parai kahyo,
acavāi dīnhe pāṇa gavane bāsa jāhā jāko rāhyo.

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.

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.

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.
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 beggared description. Bowing His head to the Brahmanas 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)

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 Śaradā (the goddess of learning) shrink abashed, of what account is the dull-witted Tulasidāsa? Mother Bhavānī, the mind 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.
At the direction of the sages Śambhu and Bhavani 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.*

*Cau.*

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 Himalaya 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, “Victory, victory, all victory to Sarikara!” 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.

* Lord Gaṇapati is reputed to be an offspring of Śiva and Pārvati. 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.
Himacala 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 Mena, with her heart overflowing with love, clasped His lotus-feet and said:—

**Do.**

“Lord, Uma 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)

The mother-in-law in ways more than one; and she returned home bowing her head at his feet. The mother then sent for Uma, and taking Her into her lap gave Her the following excellent advice. “Ever adore the feet of Sahkara 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 dependent 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. Menā met Pārvati again and again and fell down clasping the girl’s feet; her

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**Chār.:**

dāiḍa diyo bahu bhaṭṭi puni kara jori himabhūdhara kahyo,
kā dēu pūranakāma saṁkara carana pāṅkajā gahi rahiyo.
sivā kṛpaśāgara susara kara saṁtoṣu saba bhaṭṭiḥ kīyo,
puni gahe pada pāṭhoja mayanā prema paripūrana hiyo.

Nātha Uma mam prāṇ sam gṛḥāṅkikāri kareḥu.

Cham.: bahu bidhi sarhaḥu sasu samujhāḥi, gavani bhavana carana siru nāi.
janani umā boli taba linhi, lai uchaṅga suṁdara sikha dinhi.
karehu sada sāṁkara pada paṭujā, nāridharamu pati deu na dūjā.
bacana kahata bhare locana bāri, bahuri lāi ura linhi kumāri.
kata bidhi sṛjī nāri jaga māhī, parādhīṇa sāparneḥu sūṣku nāhi.

Sambhū 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 dependent 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. Menā met Pārvati again and again and fell down clasping the girl’s feet; her
supreme love was beyond all words. Bidding adieu to all the ladies Bhavāni ran and clung to her mother’s breast once more. (1—4)

Taking leave of Her mother once more, Bhavani 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, Śāṅkara proceeded to His home (Mount Kailāsa) with Umā. All the divinities delightfully rained down flowers and kettle-drums produced a charming sound in the heavens.

Himavān then accompanied Śiva in order to escort Him with great affection. Śiva, however, sent him back, consoling him in various ways. (102)

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Himavān then accompanied Śiva in order to escort Him with great affection. Śiva, however, sent him back, consoling him in various ways. (102)
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 Kailāśa than all the gods returned to their respective realms. Śambhu and Bhavāni 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 Kailāśa along with 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 Taraka in battle. The story of Śānmuṣkha (the six-headed deity) is well-known in the Vedas, Tantras and Purāṇas, and the entire world knows it.

The tale of the birth, exploits, glory and surpassing strength of Śānmuṣkha 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.

The exploits of Girijā’s lord are illimitable like the ocean; even the Vedas cannot reach their end. How, then, can Tulasidāsa, a most dull-witted clown, succeed in describing them? (103)
Bharadvaja was much delighted to hear the sweet and charming story of Sambhu'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 Yajnavalkya was delighted to see his condition. “Blessed indeed is your birth. O great sage,” he said, “to you the Lord of Gauri is dear as life. Those who love not Siva’s lotus feet cannot even dream of pleasing Rama. A guileless love for Siva’s feet is the surest sign of a devotee of Rama. Who is so faithful to the Lord of Raghus as Siva, who renounced a sinless wife like Sati, and demonstrated ideal devotion to Rama by His pledge of unswerving fidelity? Brother, whom does Rama hold so dear as Siva?

(1—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. Śāradā (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.

Do:—

**śiṣṭḥ tapodhāna jogijana sura kīṁnara munibrīndā, basahī tahā sukṛtī sakala sevahī siva sukhakaṁda.** 105

Do.:—

* Hosts of Siddhas (adepts) ascetics and Yogis (mystics), as well as gods, Kinnaras and sages, all lucky souls, reside there and adore Śiva, the root of all joy.

Cau.:—

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,
moon and the conch-shell; 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)

Do.: jaṭā mukuṭa surasārīta sīra locana nalina bīsālā, nilakamṭha lāvanyanidhi soha bālabidhu bhālā.106.

With His twisted coils of hair for a crown and the celestial stream (the Gangā) 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)

Cau.: baithē soha kāmaripu kāśē, dhārē sarīru saṃtarasu jaisē. pārabātī bhala avasaru jānī, gāi saṃbhū paḥī mātu bhavānī.1. jānī priyā ādaru atī kīnī, bāma bhāga āsanu hara dīnī. baithī siva samīpa harasaśi, pūruba janma kathā cita āī.2. paṭī hiyā hetu adhika anumānī, bihāsi umā bōli priya bānī. kathā jo sakala loka hitakāri, soī pūchana caha sailakumāri.3. bisvanātha mama nāṭha purārī, tribhuvana mahīmā bidīta tumhārī. cara aru acara nāga nara devā, sakala karahī pada paṁkajā 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, Uma smilingly spoke the following sweet words to Him: the Daughter of Himalaya 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 inanimate beings, Nāgas, men and gods, all do homage to Your lotus-feet."

(1—4)
Do.: **prabhu samaratha sarbagya siva sakala kalā guna dhāma, joga gyāṇa 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)

Cau.: **jau mo para prasanna sukharasl, jania satya mohi nija dasl. tau prabhu harahu mora agyānā, kahi raghunātha kathā bidhi nānā.1. jāsu bhavanu suratara tara hoī, sahi ki daridra janita dukhu soī. sasibhūṣana asa hṛdayā bicārī, harahu nātha mama mati bhrama bhārī.2. prabhu je muni paramārathābādī, kahāhi rāma kahū brahma anādī. sesa sāradā beda purānā, sakala karaḥ rāghupati guna gānā.3. tumha puni rāma rāma dina rātī, sādara japahu anāga ārātī. rāmu so avadhā nṛpati sura soī, ki 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 Raghūs. 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 Śrādā, as well as the Vedas and the Purāṇas, all sing praises of the Lord of Raghūs. 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 Ayodhya or some other unborn, unqualified and imperceptible Being?” (1—4)

Do.: **jaunṛpa tanaya ta brahma kimi nāri bīrahā mati bhori, dekhi carita mahimā suṇata bhramati buddhi ati mori.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)
Cau.: jau aniha byapaka bibhu kou, kahahu bujhai natha mohi sou. agya jani risa ura jani dharahu, jehi bidhi moha mitai soi karaahu.1. ma't bana dikhī rāma prabhutāī, ati bhaya bikala na tumhahi sunāī. tadapi malina mana bodhu na avā, so phalu bhalī bhātī hama pāvā.2. ajahū kachh saṁsau mana morē, karahu kṛpā binavāi kara jore. prabhu taba mohi bahu bhāti prabodhā, nātho so samuji̅ karahu jani krodhā.3. taba kara asa bimohā abā nāhi, rāmakāthā para ruci mana māhi. kahahu puniṭa rāma gunā gāthā, bhujagarājā bhūṣana surānāthā.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."

Do.: bāndaū pada dhari dharani siru binaya karaū kara jori, baranahu raghubara bisadā jasu śrutī siddhatā 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."

De—...

Cau.:...
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 man 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, Sītā, 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)

Do.: bahuri kahahu karunāyatana kinhā jo acaraja rāma, prajā sahītī raghubārsamani 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)

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 maḥ pūchā naht hoī, sou dayāla rākhahu jani goī.2.
tumha tribhuvana gura beda bakhānā, āna jiva pāvāra kā jānā. prasna umā kai sahaja suhāi, chala bīhāna suni siva mana bhāi.3.
hara hiyā rāmacarita saba ē, prema pulaka locana jala chāe. śrīrāghunāthā rūpa ura āvā, paramānaṁda 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, Vijnāna 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 Uma, 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.

Do: magana dhyānarasa daṁḍa juga puni mana bāhera kīnha, raghupati carita mahesa taba haraśita 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.

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.
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)

Do.—राम कृपा तें पारबिति सपनेहुँ तब मन माहि।
सोक मोह संदेह भ्रम मम बिचार कछु नाहिं॥ १०२॥

Do.: rāma kṛpā tē pārabati sapanēhū tava mana māhi,
soka mohā saṁdeha bhrāma bīcāra kachū nāhi.112.

“By the blessing of Rāma, O Pārvati, not even in dream can grief, infatuation, doubt or error enter your mind, so far as I can judge.” (112)

Cau.: tadapi asāṅkā kīṁhiḥ soī. kahata sunata saba kara hita hoī.

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)

Do.—रामकथा सुरदेनु सम सेवत सब सुख दानि।
सतसमाज सुलोक सब को न सुनै अस जानि॥ १०३॥
"Like the cow of plenty, the story of Rama 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)

The story of Rama is the lovely clap of hand-palms which scares away the birds of doubt. Even so the story of Rama 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 Sri Rama, 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 Rama, 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 Rama whom the Vedas extol and on whom the sages contemplate is someone else!" (1—4)

"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 Sri Hari and know no difference between truth and falsehood." (114)
1. 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 Sri Rama? For those who have no knowledge either of the unqualified Brahma or of qualified Divinity, who indulge in fantastic utterances of various kinds and who spin round in this world under the influence of Sri 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.”

2. “Thus assured in your heart, discard all doubt and adore Sri Rama’s feet. O daughter of the mountain-king, hear my words, which are sun-beams as it were for the darkness of error.”

3. “Assured in your heart, discard all doubt and adore Sri Rama’s feet. O daughter of the mountain-king, hear my words, which are sun-beams as it were for the darkness of error.”
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. Ṣrī 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 Ṣrī Rāma). Joy and grief, knowledge and ignorance, egoism and pride—these are the characteristics of a Jiva (finite being). Ṣrī 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)

Do.: puruṣa prasiddha prakāsa nidhi pragata parāvara nātha ।
raghukulamani smaṃ svāmi soi kahi sivā nāya mātha । ११६ ।

“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)

Chā.—निज भ्रम नहि समुझहि अयानी। प्रभु पर मोह धरहि जड़ प्राणी।
जधा गगन घन पटल निहारी। झोंपेत भानु कह्हि कुविचारी। १।
चिबव जो लोचन अंगुलि लाएँ। ग्राट जुगल ससि तेहि के भाएँ।
उमा राम बिष्क्र अस मोहा। नभ तम धृम धृरि जिमि सोहा। २।
बिषय करन सुर जीव समेिा। सकल एक तें एक सचेता।
सब कर परम प्रकाश कोई । राम अनादि अवधयति सोई। ३।
जगत प्रकाश प्रकाशक रामू। मायाधीस यथा गुन धामू।
जासु सत्यता तें जड़ माया। भास सद्य इव मोह सहाया। ४।
“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. Uma, 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 Jiiva (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 Ayodhya. The world of matter is the object of illumination, while Rāma is its illuminator. He is the Lord of Maya and the abode of wisdom and virtues. It is due to His reality that even unconscious Matter appears as real through ignorance.”

(1—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. Girija, 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)

**Do:**

\[ \text{Jehi imi gāvahī beda budha jāhi dharaḥt muni dhyāna,}
\text{soi dasaratha suta bhagata hita kosalapati bhagavāna.118.} \]

“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 Ayodhya, the friend of His devotees.”

(118)

**Cau.:**

\[ \text{kāśi marata jaṁtu avalokī, jāsu nāma bala karaū bisoki.}
\text{soi prabhu mora carācara svāmī, rāghubara saba ura antarājāmī.1.}
\text{bibasahū jāsu nāma nara kahahī, janama aneka racita agha dahahī.}
\text{sādara sumirana je nara karahī, bhava bārīdhi gopada iva taraṅī.2.}
\text{rāma so paramātama bhavānī, tāh bhrāma ati abhīhita tava bānī.}
\text{asa sarhāsaya ānata ura māhī, gyāna birāga sakala guna jāhī.3.}
\text{suni siva ke bhrāma bharījana bacanā, miṭi gai saba kutaraka kai racanā.}
\text{bhai rāghupati pada prīti pratīti, dāruna asarhāhāvānī bītī.4.} \]

“When I behold any creature dying in the holy Kāśi (the modern Vāraṅasi), 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. Bhavāni; 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 Pārvati 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.

Do.: puni puni prabhу pada kamala gahi jori pānkaruha pānī, bolī girijā bacana bara manahū prema rasa sānī.119.
Clasping the lotus-feet of her lord again and again, and joining her lotus-like palms, Pārvati spoke the following fine words, steeping them as it were in the nectar of love:—

Chā.— sās kal sām sūnī nila turāhī | Ṛihat mohā sarātātāb bhārī |
        ṛāh kūpāl sabu sānū hari | ṛāma sīvī sāma jāni mohā nānū || 1 |
        nāth kūpā ab gāvyā bīsātā | susūbhā prābhū chāna prĀsā || 2 |
        ab mohā āpānā cīkārī jānī | jātāpī sāhā jāṇā nāri āyānī || 2 |
        prāmāj jā mā pūṣhā sōdā kāhū | jājī mā pā prānā prābhū abhū || 3 |
        ṛāma bhrā dīnāmā bhīnakāli sā | sāmb hāltā sāb ūr pārā bāsā || 3 |
        nāth kāhū nātātā kēhī hētū | mohā sābhā kāhū bhrākētū || 4 |
        umā bacana sūnī pāra bīnītā | rāmakāthā pā prāti punītā || 4 |

Cau.: sasi kara sama suni girā tumhārī, mitā mohā saradātāpā bhārī.
tumhā kṛpāla sahu sarhā sahu hareu, rāma sarvāpū jānī mohā pareu.1.
nātha kṛpā abā gayā biśādā, sukhā bhayā prabhū caṇā carā prasādā.
aba mohā āpānā kirākārī jānī, jadapā sahāja jāRa nāri āyānī.2.
prathāma jo māt pūchā soi kahāhū, jaū mo para prasanna prabhū aḥāhū.
rāma brahma cināmaya abhīnāsi, sarba rāhita saha ura pura bāsī.3.
nātha dhareu naraṇau kehī heṭu, mohā saṃjñāi kahāhū bhrākētū.
uma bacana suni para bānītā, rāmakāthā para prāti 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)

Do.: hiyā haraše kāmāri taba saṅkara sahaja sujāna, 
bahu bidhi umahi prarāṃsi puni bole kṛpānīdhāna.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 :—

[PAUSE 1 FOR A NINE-DAY RECITATION]
[PAUSE 4 FOR A THIRTY-DAY RECITATION]

So.: sunu subha katha bhavāni rāmacaritamānas bimala, 
kahā bhusumdi bakhāni sunā bihaga nāyaka garuRa.120(B).
so saṁbāda udāra jehi bidhi bhā āgē kahaba, 
sunahu rāma avatāra carita parama surhāna anagha.120(C).
hari guna nāma apāra kathā rūpa aganita amita, 
maṭ nija mati anusāra kahau umā sādara sunahu.120(D).

“Hear the blessed story of the holy Rāmacaritamānas, which was narrated at length by the sage Bhusunḍi 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)

Chā—sunu giriraja hariśchir crashā suhāṇa. bhipul vīsad nigamāgam gāṇa. īhari avatare hetau jehī hāu. īdāminē kahē jād n sōōē. 1. 
ram aṭakāra bhūdār man bānē. vaḥ smāra asu sunēhī sāyānī. 
ādāpi sānt yuṇē bēd pūraya. jas kahē kahēhī svamātī anumānā. 2. 
tas mē sūmūkā sūnāvaē tāhē. sūmūkē parē jas kōra mēhī. 
jab jab hāu dṛṣṭaṃ kē haṇī. bahēhī āsūr aṭhām abhīmāni. 3. 
kahēhī aṁnītī jād nāhī bānē. sībāhī śivākēhī bhānē suhū ṛhari. 4. 
tas tāb pṛbhū dhrārī vībhīd sarīrā. īhāhī kūpānīdhāna sāraṇā pīra. 4.
Hark, O Girija: 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 Rama 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 unicity 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)

Do.: asura māri thāpaṁḥ suranha rākhaṁḥ nīja śruti setu, jaga bistāraṁḥ bisad jas rāma janaṁ 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)
“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 Bhavāni. 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 Hiranyaśakipu 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 bodilying Himself forth as a Man-Lion, He killed the other (Hiranyaśakipu) and spread the fair renown of His devotee, Prahlāda (Hiranyākṣipu’s son).” (1—4)

Do.: bhae nisācara jāi tei mahābīra balavāna,
        kurmbhakarana rāvana subhaṭa sura bijai jaga jāna.122.

“It is these two brothers that were born again as the powerful and most valiant Rākṣasas. Rāvana and Kumbhakarṇa, who were great warriors and, as all the world knows, conquered even gods.” (122)

Cau.: mukuta na bhae hate bhagavānā, tini janama dvija bacana pravānā.
eka bāra tinha ke hita lagi, dhereu sarīra bhagata anurāgī.1.
kasyapa aditi tahā pitu mātā, dasaratha kausalyā bikhyātā.
eka kalapa ehi bidhi avatārā, carita pavitra kie sahsrārā.2.
eka kalapa sura dekhi dukhāre, samara jalandhara sana saba hare,
sambhu kinha saṅgrāma apārā, danuja mahābala maraí na māra.3.
parama sati asuraṛdhipa nāri, tehā bala tahī na jītaḥ purārī.4.

“Even though slain by the Lord, the two brothers (Hiranyaśaksa 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
Sambhu 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.”

**Do:— छल करि टारेउ तासु ब्रह्म प्रभु सुर तारा किन्ह। जब तेहि जानेउ मरम तब श्राप करि दीन्ह॥ १२३॥**

Do.: chala kari tāreū tāsu brata prabhu sūra kārāja kīnha, jaba teḥi 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)

**Cau.:**

"The sportive and gracious Lord accepted her curse. It was this Jalandhara who was reborn as Rāvana 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 Bharadvaja; the story of each birth of the Lord has been sung by poets in diverse ways. On one occasion Narada 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, “Narada is a votary of God Viṣṇu and enlightened soul too. Wherefore did the sage pronounce a curse? What offence had Lakṣmi’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.”

**Do:— बोले बिहासि महेश सब ग्यानी मुढ़ न कोइ। जेहि जस रघुपति करहि जब सो तस तेहि छन होइ॥ १२४ ( क )॥**

Do.: bole bihāsi mahesa taba gyānī mūṛha na koi, jehi jasa rāghupati karaḥ 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)

Sū:— कहाँ राम गुन गाथ भरद्राज सादर सुनहुँ।
भव भजन रघुनाथ भजु तुलसी तज मान मद् ॥ १२४ (ख) ॥

So.: kahaũ rāma guna gātha bharadvāja sādara sunahu,
bhava bharājana raghunātha bhaju tulasī tajī māna mada.124(B).

Said Yājñavalkya, “I am going to recount the virtues of Rama, O Bharadvaja; listen with a devout mind.” Renouncing pride and intoxication, O Tulasidāsa, adore the Lord of Raghus, who puts an end to metempsychosis. (124 B)

Cau.: himagiri guhā eka ati pāvani, baha samipā surasāri suhāvani.
aśrama parama punita suhāvā, dekhī devāriṣi mana ati bhāvā.1.
nirakhī saila sari bipina bhībhāgā, bhayau ramāpāti pada anurāgā.2.
sumirata harihī śrāpa gatī bādhi, sahaja bimala mana āgī samādhi.3.
muni gati dekhī suvēra dekāna.4.

In the Himalaya 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 Lakṣmi’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)

Dū— सुख हाड़ ले भाग सठ स्वान निरिख मृगराज।
छीनि लेड़ जनि जान जड़ तिमि सुरपति हि न लाज। ॥ १२५ ॥

* For the cause of the curse see Caupā I following Dohā 78 (p. 85)
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)

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. Rambha 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 deceptive tricks. 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 Lakshmi as his great protector. (1—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)
The will of Śrī Rāma alone prevails; there is no one who can alter it. Sambhu’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 Lakṣmi, Bhagavān Nārāyaṇa, who is Vedānta (the crown of all Vedas) personified. The abode of Ramā (Lakṣmi) 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 Māya (deluding potency) of the Lord of Raghūs. No one was ever born in this world, who is beyond its charm. (1—4)

Do.: rūkha badana kari bacana mṛdu bole śrībhagavāna,
tumhare sumirana tē mitāhī moha mār 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)

Cau.: rāma kinha cāhah soi hoī, karai anyathā asa nahī koī.
sarībhau bacana muni mana nahī bhāe, taba birarnci ke loka sidhāe.1.
eka bāra karatala bara bīna, gāvata hari guna gāna prabīna.
chirāsīndhu gavane munināthā, jahā basa śrīnīvāsa śrūtimāthā.2.
haraśi mile uṭhi ramāniketā, baṅhe āsana riṣihi sametā.
bole bihaśi caṛacara rāyā, bahute dināna kinhī muni dāyā.3.
kāma carita nārada saba bhaśe, jadayi prathama barai sivā rākhe.
ati praraṇḍa raghupati kai māyā, jehi na mohā asa ko jaga jāyā.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 Lākṣmī (the goddess of prosperity) then set His Māyā into operation. Now hear of her relentless doings.

Do.: \(\text{biraceu maga mahū nagara tehī sata jojana bistāra, šrīnivāsapura tē adhika racanā bibidha prakāra.129.}\)

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 (Vaikunṭha).

Cau.: \(\text{basahī nagara surhdara nara nārī, janu bahu manasija rati tanudhāri.1.}
\text{sata suresa sama bibhava bilāsā, rūpa teja bala nīti nīvāsa.2.}
\text{bisvamohani tāsu kumārī, śrī bimohā jisu rūpu nihārī.}
\text{kāra dājavirbhar so nṛpavāla. Ārea tāsu Agnītān mahipālā.3.}
\text{muni kautuki nagara tehī gāvak.4.}
\text{purāsās kāvā purūrāt bhavāk.5.}
\text{sūnu san kāri bhūgamārā ārea.6.}
\text{karī pūjā tūp munī bāṭāa.7.}

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 Rāti. A king, Śilanidhi 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, Viśvamohini by name, whose beauty enraptured even Lākṣmī. 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)

Do.: अनि देखाई नारदहि भूपति राजकुमारि।
कहहु नाथ गुन दोष सब एहि के हदयं बिचारि॥ १३० ॥

Do.: अनि देखाई नारदहि भूपति राजकुमारि,
कहहु नाथ गुन दोष सब एहि के हदयं बिचारि।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)

चौ— देखें रूप मुनि बिचिति किसारिः बड़ी बार लगि रहें निहारिः
लच्छन तागु बिलोकि भुलाने हदयं हरष नहिं प्रगट बखाने॥ १॥
जो एहि बारः अमर सोढ़ होइः समरभूमि तेहि जीत न कोइः
सेवहि सकल चररचरता हरि बारः सीनदिनि कन्या जाहि॥ २॥
लच्छन सब बिचारि उर राखे कछु बनाई भूप सन भाषे
सुता सुलच्छन कहि नृप पाखि नाद चले सोच मन माहि॥ ३॥
करीं जाई सोढ़ जतन बिचारि जेहि प्रकार मोहि बरे कुमारि
जय तय कछ न होइ तेहि काला हे बिधि मिलिः कबन बिधि बाला॥ ४॥

Cau.: देखि रूप मुनि बिचिति किसारिः बड़ी बार लगि रहें निहारिः
lacchana tāsu bilokī bhūlāne hṛdayā harāṣa naṁ pragata bahkhāne.1.
jo ehi barai amara soi hoī samarabhūmi tehi jīta na koī.
sevahi sakala carācara tāhī barai silanidhi kanyā jāhī.2.
lacchana saba bicāri ura rākhe kachuka banāi bhūpā sana bhāṣe.
sutā sulacchana kahi nṛpa pāḥi nārada caie soca mahaī.3.
karaū jāi soi jatā bicāri jehi prakāra mohi barai kumarī.
japa tāpa 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 Śilanidhi’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)
Do.: ehi avasara cāhia parama sobhā rūpā bisāla,
jo biloki rijiha kuārī 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.

Cau.: hari sana māgau surīdaratāī, hoīhi jātā gaharu ati bhāī.
morē hita hari sama naṭ hū, ehi avasara sahāya soi hū.1
bhubidhi binaya kīnhī tehī kālā, pragāṭē prabhu kautāki kṛpālā.2
prabhu biloki muni nayana jūrāne, hoīhi kāju hiē harasānē.2
ati ārati kāhi kathā sūnāi, karahu kṛpā kāri hohu sahāī.3
āpana rūpā dehu prabhu mohi, ānā bhāī naṭ pāvā ohī.3
jehi bidhi nātha hoī hita morā, karahu so begi dāsa maṭ torā.
nija māyā bala dekhi bisālā, hiyā hāsi bole dīnādayālā.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 friend 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.
Speedily 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

Do.: jehi bidhi hoīhi parama hita nārāda sunahu tumhāra.
soī hūm karāb na ānā kachhā bāchā n 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.

Cau.: kūnath māg rhūt bhāku kī ṣogī. bād na deṣh sunhū mūnī ṣogī.1
jehi bidhi hita tumhārā mān ṭoṣā. kahī ās apāntāhit prābhū bhavā.1

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Cau.: kupatha maγa ruja byäkula rogi, baida na dei sunahu muni jogi.
ehi bidhi hita tumhāra maγ maγ sayau, kahi asa amṛtaraṇita prabhau bhayau.1.
maγa bibasa bhāe muni muRha, samujhī naht hari girā nigūRha.
gavane turata tahā riśrāi, jahā svayambara bhūmi banāi.2.
nija nija āsana baιthe rājā, bahu banāva kari sahita samājā.
muni mana haraṣa rūpa ati morē, mohi taji ānahi barhi na bhorē.3.
muni hita kārana kṛpaṇidhāna, dinha kurūpā na jāi 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 Māyas the sage was so mystified that he could not understand even such
unambiguous words of Śri 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)

Do.: rahe tahā duι rudra gana te jānahī saba bheu,
biprabēśa dekhata phiraḥi param 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)
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.

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* 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 jaī.3.
asa kahi dou bhāge bhayā bhārī, badana dīkha muni bārī nihārī.
beṣu biloki krodha ati bājrā, tinhahi sarāpa dinha ati gājrā.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 Lakṣmi 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)

Do.: hohu nisācara jāi tumha kapaṭi pāpī dōu.
hsāsehu hamahi sō lehu fāl bāhuri hāsehu muni kōu ॥ १३५ ॥

"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)

Cau.: puni jala dīkha rūpa nīja pāṇa. tadāpi hūdayā sāntoṣa n āvā."

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 Lakṣmi 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 Rāma 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 distracted?” 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 richly endowed with jealousy and fraud. While churning the ocean You drove Rudra mad and inciting Him through the gods You made Him quaff the poison.

(1—4)

Do.: asura surā biṣa sāṅkarahī āpu rāma mani cāru, svāratha sādhaka kuṭila tumha sadā kapaṭa byavahāru. 136. ॥

“Apportioning intoxicating liquor to the demons and poison to Śaṅkara, You appropriated Rāma and the lovely gem (Kaustubha) to Yourself. You have ever been selfish and perverse, and treacherous in Your dealings.” (136)

Cau.:  # parama svatāntra na sīra para koi. bhāvai manahi karaho tumha soi. bhalehi mañḍa mañḍehi bhala karahū, bisamaya haraśa na hiyā kachu dharahū.1. 

1. dahaki dahaki paricehu saba kāhū, ati asāṁka mana sadā uchāhū. karama subhāsāhu tumhai na bādha, aba lagi tumhai na kāhū sādhā. 2. 

2. bhole bhavana aba bāyana dīn, pāvahuge phala āpaha kinhā. barēcehu mohi javani dharī dehā, soī tanu dharahū śrāpama ehā. 3. 

3. kapī ākṛti tumha kinhi hāmaī. karihaṁ kīsah sahāya tumhārī. mam apakara koinh tumhai bharī. nāri bīrāṁ tumhā hob tumhari. 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)
Gladly accepting the curse, the compassionate Lord made many entreaties to the sage, and withdrew the irresistible charm of His Maya.

When Śrī Hari lifted the spell of His Maya, there was neither Rama 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 Śāṅkara 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 Maya shall haunt you no more.”

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.
When the attendants of Śiva saw the sage moving along the road free from delusion and greatly delighted at heart, they approached him in great alarm and, clasping his feet, spoke to him in great humility, "We are servants of Śiva and no Brahmans, O great sage; we committed a great sin and have reaped its fruit. Now rid us of the curse, O benevolent sage." Narada, 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)

Do.: eka kalapa ehi hetu prabhu līnha manuja avatāra,
sura rāmjana sajjana sukhada hari bharjana bhūbi bhāra. 139.

In one Kalpa (round of creation) it was for this reason that Lord Śri Hari assumed a human form. It is His vow to gladden the gods, to delight the virtuous and to ease the earth of its burden.

(139)
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 wise 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 Bhavāni, has been narrated by me in order to show that even enlightened sages are deluded by Śrī Hari's Māya. The Lord is sportive and a friend of the suppliant; He is easy to serve and rids one of all sorrows. (1—4)

So.: sura nara muni kou nāḥi jehi na moha māyā prabala, asa bicārī mana māhī bhajia mahāmāyā patihi.140.

There is no god, man or sage whom Śrī Hari's powerful Māya cannot infatuate. Bearing this in mind, one should adore the Lord of this great Māya. (140)

Ch. 1— Āpar ḍetū suṇu saṁkalpamaṁ | kahē bicārj kahā bīstārī ||

So.: aparanto sunu sañkalpamārī, kahā bicātri katha bistārī || (140)

Thus Śrī Rāmacaritamānasā

| Page 144 | ŚRĪ RĀMACARITAMĀNASĀ |

| Ca.: ehi bidhi jana krama hari kere, surdhara sukhada bicītra ghanere. kalapa kalapa prati prabhu āvataraḥ, cāru carita nānābidhi karahā.1. taba taba kathā munîsaṁha gāi, parama punīta prabārhīda banaï.4. bibidha prasaṅga anūpa bakhāne, karaḥ na sunī ācaraju sayānē.2. hari anārtha harikathā anantarā, kahaḥt na sunah bhabhidhi saha sarantarā. rāmacaṇḍra ke carita suhāe, kalapa koṭi lagi jāhīt na gāe.3. yaha prasaṅga māt kahā bhavāṇī, harimāya mohahīt muni gyāṇi. prabhu kautukī praṇata hitakārī, sevata sulabha sakala dukha hārī.4. |

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There is no god, man or sage whom Śrī Hari's powerful Māya cannot infatuate. Bearing this in mind, one should adore the Lord of this great Māya. (140)
Hear, O daughter of the mountain-king, another reason why the unbegotten, unqualified and formless Brahma became king of Ayodhya. I shall relate at length the marvellous story connected with it. The Lord whom you saw roaming in the forest with His brother (Laksmana) in the garb of hermits, and whose doings drove you mad in the form of Sati 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 Śankara’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.

Do.: so maf 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 Rama wipes out all the impurities of the Kali age, brings forth all blessings and is most charming. (141)

Swañyambhu manu arū satarūpa. jinh te bhai narisṣṭi anūpā.

Do.: svāyambhū manu aru satarūpā, jinha te bhai nararṣṣṭhī anūpā.
dampati dharama ācarana nīkā, ajahū gāva śruti jinha kai likā.1
nṛpa uttarāpaḍa suta tāsū, dhrva hari bhagata bhayau suta jāsū.2
laghu suta nāma priyabrata tāhi, bedā purāna prasāhī jāhī.3
śāntyā śastra jinh pragat bhaṅgā.4

Swañyambhuva* Manu had Satarūpa as wife; of them was born this human race, peerless 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

* So-called because he was born of Swayambhu (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 Swayambhuva and the other as Satarūpa. 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.
was king Uttanapada, who begot the celebrated devotee of Sri Hari, Dhrupa. Manu's younger son was known as Priyavrata, who is mentioned with praise by the Vedas and the Puranas. They had a daughter too, Devahuti by name, who was the favourite 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 Sankhya, 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 every way. (1—4)

So.: hoi na biṣaya birāga bhavana basata bhā cauthapana, hṛdayābahuta dukha läga 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 Sri Hari. (142)

Cau.: barabasa raja sutahi taba dinhā, nāri sameta gavana bana kinhā. tīratha bara naimisa bikhyātā, ati pūṇita sādhaka sidhi dātā.1. basahī tāhā muni siddha samājā, tahā hiyā haraṣi caleu manu rājā. paṁtha jāta sohaḥ matidhirā, gyāna bhagati janu dharā sarirā.2. pahūce jāi dhenumati tīrā, haraṣi nāhāne niramala nīrā. āe milana siddha muni gyāni, dharama dhuramdhara nrpaśi jānī.3. jahā jahā tīratha rahe suhāe, muninhā sakala sādara karavāe. kṛṣa sarirā munipatā paridhānā, sata samajā nīt suhaṁ 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 Naimisāranyā (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 road, 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. Adept 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 Purānas in the assembly of saints.

(1—4)

Do.: dvādasa acchara maṁtra puni japahī sahita anurāga, bāsudeva pada pavkaruha dampati mana ati lāga.143.

They further devoutly repeated the twelve-lettered formula.

Their mind was fondly devoted to the lotus feet of Lord Vasudeva (the all-pervading Viṣṇu).

(143)

Cau.: karahī ahāra sāka phala kaṁḍā, sumiraṁ brahma saccdānanda.

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 Sambhus, Viraṅcis 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)
In this way six thousand years elapsed even while they lived on water. Then for another seven millennia they lived on air alone. (144)

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)

Do.: śravana sudhā sama bacana suni pulaka praphullita gāta, bole manu kari dāṅḍavata prema n 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)
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 Brahma, 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 Bhusundi'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)

Do: nīla saroruhā nīla mani nīla niradhara syāma, lājahī tana sobhā nirakhī 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)
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 ear-lobes 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 neck 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)

Do.: Tarita bininhdaka pita pata udara rekha bara tini, nabh manohara leti Janu Jamuna bhavara chabi chini. 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)


His lotus feet, which attract the minds of sages like so many bees, were beyond description. On His left side shone His primordial energy, Sita, who is ever devoted to Him, and who is a storehouse of beauty and the source of the universe. Sita, who stood to the left of Śrī Rāma, was the same from a fragment of whose being emanate countless Lakṣmis, Umās and Brahmānis (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 Śatarūpa 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)
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, grant my desire.” “O king, ask of Me unreservedly; there is nothing which I would not give you.” (1—4)

Do.—

“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)

Cau.—

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)
Do.: soi sukha soi gati soi bhagati soi nija carana sanehu,
soi bibeka soi rahani prabhu hamahi kṛpa 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)

Cau.: suni mṛdu gūṛha rucira bara racanā, kṛpāśīrdhu bole mṛdu bacanā.
jo kachu ruci tumhare mana māhī, mā so dinha saba saṁsaya nāḥ. 1.
mātu bibeka alaukika torē, kabaḥu na miṭīhi anugraha morē.
barhi carana manu kaheu bahori, avara eka binati prabhu morī. 2.
suta bīṣaīka tava pada rati hoū, mohī baRa mūṛha kahai kina koū.
manī binu phani jimi jala binu minā, mama jīvana timi tumhahi adhīna. 3.
asa baru māgi carana gahi raheu, evamastu karunāṇidhi kaheu.
aba tumha mama anusāsana māni, basahu jāi surapatī rajadhāṇi. 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 once 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)

So.: tahā kari bhoga bisāla tāta gaē kachu kāla puni.
hōihāhu avadh bhuāla taba maē hoba tumhāra suṇ. 151

“Having enjoyed extensive enjoyments there you shall, after some time, be born as king of Ayodhya; then, dear father, I will be your son.” (151)
Voluntarily assuming human guise I will manifest Myself in your house. Bodying
Myself forthwith My rays 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, She 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 Amaravati, the city of immortals. (1—4)

Do.: yaha itihasa punita ati umahi kahi brsaketu,
bharadvaja sunu apar puni rama 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)
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 Pratápabhānu. 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.

When Pratápabhānu 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).
The prime minister, Dharmaruci by name, was a second Sukra 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 be 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)

Do.: svabasa bisva kari bāhubala nija pura kīnha prabesu, aratha dharama kāmādi sukha sevai samaya naresu.154.

Having thus subjugated the whole universe by the might of his arm, the king re-entered his capital. He devoted himself to the pleasures of wealth, religious practices and sense-gratification etc., at the appropriate time. (154)

Cau.: bhūpa pratāpabhānu bala pāi, kāmadhenu bhai bhūmi suhāi. saba dukha barajita prajā sukhāri, dharamasila suhdara nara nāri.1. saciva dharamaruci hari pada priti, nṛpa hita hetu sikhava nita niti. gura sura sanhita pitara mahidevā, karai sadā nṛpa saba kai sevā.2. bhūpa dharama je beda bakhāne, sakala karai sādara suhka māne. dina prati dei bibhida bidhi dānā, sunai sāstra bara beda purānā.3. nānā bāpi kūpa taRāgā, sumana bāṭikā suhdara bāgā. biprabhavana surabhavana suhāe, saba tīrthanaha bicitra banāe.4.

Invigorated 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 royal master 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, Śukraniti.
advised him on state policy everyday. Preceptors, gods, saints, manes and Brähmanas—
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 Brähmanas and beautiful temples of wonderful architecture.  (1—4)

Do.:— जहाँ लगि कहे पुरान श्रुति एक एक सब जाग।
बार सहस्र सहस्र नृप किए सहित अनुराग॥ १५५॥

Whatever sacrifices have been enjoined in the Vedas and the Purāṇas, the king
devoutly performed each one of them a thousand times. (155)

Cau.:— ह्रदयाः न कछु फल अनुसंधाना। भूप विबेकी तरस सुजाग॥
हरिः जे धरम करस्म मन बानी। बासुदेव अपित नृप व्यानी॥ १॥
चढ़ति बर वाजि बार एक राजा। युग्मया कर सब साजि समाज॥
बिध्याचल गभीर बन गयः। पृग पुनित बहु मारत भयः॥ २॥
फित बिपन नृप दीघ्व बराहू। जनु बन दुरें ससिहि यसि राहू॥
बड़ा बिधु नहिं समात मुख पाहिं। मनहुँ क्रोध बस उगित नाहिं॥ ३॥
कोल कराल दसन छवि गाई। नु किसाल पीवर अधिकाई॥
मुखुपुराण हय आरो पाएं। चिनित बिलोकत कन उठाएं॥ ४॥

There was no seeking for any reward in his heart; the king was a man of great
intelligence 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 deer. 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)
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)

When itsaw 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 horse or elephant. 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)

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)
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 Pratapabhanu and who had run away from the field of battle deserting his army. Knowing that the time was propitious for Pratapabhanu 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 Pratapabhanu went and he for his part immediately recognized that the newcomer was no other than Pratapabhanu. Overcome by thirst, the latter, however, could not recognize the ex-king. Perceiving his holy garb Pratapabhanu 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)

Do.: bhūpati tṛṣita biloki teḥ sarabarū dinha dekhāi, majjana pāṇa sameta haya kīnha nṛpati haraśāi. 158.

Seeing king Pratapabhanu thirsty, he showed him a good lake and the king as well as his horse gladly bathed in it and drank from it. (158)
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 game 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)

The inevitable, says Tulasidāsa, 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)
“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 Ksatriya 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 Pratapabhanu and recalling the grudge he had nursed against him, the hermit felt delighted at heart.

Do.: kapata bori bani mrdula boleu juguti samet.

He uttered the following soft yet false and artful words, “My name is now Bhikhari (a mendicant), penniless and homeless as I am.” (160)

Cau.: kaha npra je bhargwa suchari abh nirgita niket. 160.

sadā rahahī apanapau durāe, saba bidhi kusala kubesa banāe.1. 

sahā priti bhupati kai dekhi, āpu biṣaya bivāsa bisesā.3.

sadā rahahī apanapau durāe, saba bidhi kusala kubesa banāe.1. 

sahā priti bhupati kai dekhi, āpu biṣaya bivāsa bisesā.3.

SABA PRKĀRA RĀJAHĪ APANĀI. BOLĒU AĐIK MKANĀI. 4.

Do.: kapata bori bani mrdula boleu juguti samet, nāma hamāra bhikhāri aba nirdhana rahita niketa.160.

He uttered the following soft yet false and artful words, “My name is now Bhikhari (a mendicant), penniless and homeless as I am.” (160)

Cau.: kaha npra je bhargwa suchari abh nirgita niket. 160.

sadā rahahī apanapau durāe, saba bidhi kusala kubesa banāe.1. 

sahā priti bhupati kai dekhi, āpu biṣaya bivāsa bisesā.3.

Sadā rahahī apanapau durāe, saba bidhi kusala kubesa banāe.1.
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.

Do:— अब लगि मोहि न मिलेउ कोड में न जनावँ काहु

लोकमान्यता अनल सम कर तय सानन दाहु॥ १६१ (क)॥

Do.: aba lagi mohi na mileu kou maṭ na janāvaū 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)."

So:— तुलसी देखि सुबेशु भुलहि मूढ़ न चतुर नर।

सुंदर केकिहिं पेखु बचन सुधा सम असन आहि॥ १६१ (ख)॥

So.: tulasī dekhi subeṣu bhūlahī mūRha na catura nara,
sundara kekhi pekhu bachan suḍha sam aṣan 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.

Ch:— तातें गुपुत राहूं जग माहीं। हरि तजि किमिनि प्रयोजन नाहीं॥

प्रभु जानत सब बिनहि जनाएँ। कहहु कथित सिधि लोक रिसाएँ॥ १॥

तुहु सुचि सुमति परम प्रिय मोरे। प्रीति प्रतीति मोहि पर तोरे॥

अब जों तात दुरावें तोरे। दारून देश घटें अति मोही॥ २॥

जिमि जिमि तापसु कदहु उदासा। तिमि तिमि नृपहि उपज बिसवासा॥

देखि स्वबस कर्म मन बानी। तब बोला तापस बागधानी॥ ३॥

नाम हमार एकानु भाई। सुनि नृप बोलेद युनि सिरु नाई॥

कहहु नाम कर अरथ बाहानी। मोहि सेवक अति आपन जानी॥ ४॥

Cau.: tāte guparta rahu jaga māhiḥ, hari taji kimapi prayojana nāhiḥ.

prabhu jānata saba binaḥ janāē, kahahu kavani sidhi loka riḥāē.1.
tumha suci sumati parama priya morē, prīti pratītī mohi pari torē.
aba jaū tāta durāvaū tohī, dārūna doṣa ghatai ati mohi.2.
jimi jimi tāpasu kathai udāsā, tīmi tīmi nṛpahi upaja bisvāsā.
dekhā svabasa karma mana bānī, taba bolā tāpasa bagadhyānī.3.
nāma hāmāra ekatanu bhāi, suni nṛpa boleu puni siru nāi.
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.”

दो— आदिसृष्टि उपजी जबहीं तब उत्तपति भै मोरि।

नाम एकतनु हेतु तेहि देह न धरि बहोरि॥ १६२ ॥

Do.: आदिसृष्टि जाबहि ताबा उतपति भाई मोरि,

नाम एकतानु हेतु तेहि देहाना धारि बहारि।१६२।

“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.”

चौ— जनि आचरजू कधु मन माहि। सूत तपे तें दुर्लभ कधु नाहि॥

tapabala ते जग मुखज विभाता। tapabala बिलु भए भिजाता॥ १॥

tapabala संघु कर्णं संघात। तपे अगान न कधु संसारा॥

भयु नुपहि सुनि अति अनुराग। कथा पुरातन यहे सौ लागा॥ २॥

करम धरम इतिहास अनेक। करुड़ निरूपन विरत मिठावा॥

उद्भव पालन प्रलय कहानी। कहेसि अयत आचरज बखानी॥ ३॥

सुनि महीप तापस बस भयु। आयन नाम कहन तब लागा॥

कह तापस नृप जानौं तोहि। करिहू करघ लाग भल मोही॥ ४॥

Cau.: जानि अचराजु कराहु मण माहि। दुरुपक्ता दुरुपक्ता नाहि।

tapabala ते जग मुखज विभाता। tapabala बिलु भए भिजाता॥ १॥

tapabala संघु कर्णं संघात। तपे अगान न कधु संसारा॥

भयु नुपहि सुनि अति अनुराग। कथा पुरातन यहे सौ लागा॥ २॥

karma धरमाः इतिहास अनेक। करुड़ निरूपन विरत विमानी॥

उद्भव पालन प्रलय कहानी। कहेसि अयत आचरज बखानी॥ ३॥

सुनि महीप तापस बस भयु। आयन नाम कहन तब लागा॥

कह तापस नृप जानौं तोहि। करिहू करघ लाग भल मोही॥ ४॥

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, Sambhu 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)
“Your name is Pratapabhanu; 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.”

“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.”
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 reduce the Brāhmaṇas to your will, O king, even Brahma, 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)

Do.: evamastu kahi kapaṭamuni bolā kuṭīla 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)
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 Pratapabhanu, if you divulge this secret or if a Brähmana 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 Brahmana or a spiritual preceptor? A Guru can save one even if one has evoked the wrath of Brahma; 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 Brähmana, my lord, is something most terrible."

(1—4)

Do.: hoht bipra basa kavana bidhi kahahu kṛpā kari sou, tumha taji dīnadayāla nija hitū n dekhāu kou. 166.

“How shall I be able to win over the Brähmana? Kindly tell me that too. I see no friend other than you, my gracious lord.” (166)

Cau.: suṇu nṛpa bibidha jatana jaga māhī. kaśṭasādhya puni hohtī ki nāhī. ahaī eka ati sugama upāi, tahā paraṁtu eka kaṭhināi. 1. mama ādhīna jugutī nṛpa soī, morā jāba tava nagara na hoi. āju lagē aru jaba te bhayaū, kāhū ke grha grāma na gayaū. 2. jaū na jāu tava hoi akājaū, baṇā āi asamaṁjasa āju. suṇi mahisa boleu mrdu bāni, nāṭha nigama asi nīti bhakāni. 3. baRe seneha laghunha para karāhī, giri nīja sirāni sadā ṭṛṇa dharaḥī. jaladhi agāḍha maulī baha phenū, sarṭata dharani dharata sīra 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.”

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.”

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 works 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)
“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)

“In this way O king, with little exertion all the Brāhmaṇas shall be reduced 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)

“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)
Cau.: sayana kinha ṇṛpa āyasu maṇi, āsana jāi baiṭha chalargāni. šramita bhūpa nidrā ati āi, so kimi sova soca adhikāi.1.
kālaketu nisicara taḥā āvā, jehī sūkara hoi ṇṛpahi bhulāvā.
parama mitra tāpasa ṇṛpa kārā, jānai so ati kapaṭa ganerā.2.
tehī ke sata suta aru dasa bhāi, khāla ati ajaya deva dukhadāi.
pratham mahī bhūpa samara saba māre, bipra sanhā sura dekāi dukhārē.3.
teḥī khalā pāchila bayaru sābhārā, tāpasa ṇṛpa mili maṃtra bicārā.
jeht ripu chay chay soi racenhi upāū, bhāvī basa na jānā kachū 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 Brahmānas, 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)

Do.: ripu tejasā akela api laghu kari gania na tāhu, ajaḥū delta dukha rabi sasihi sira avasēṣita 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)

* 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.
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 Pratapabhanu 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)

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)
muni mahimā mana mahū anumāni, uṭheu gavāḥ jehṭ jāna na rāni.
kānana gayau bājī caRhi tehī, pura nara nāri na jāneu kehī.2.
gae jāma juga bhūpati āvā, ghara ghara utsava bāja badhāvā.
uparohitahī dekha jaba rājā, cakita biloka sumīrī soī kājā.3.
juga sama nṛpahi gae dīna tīnī, kapaṭī muni pada raha mati līnī.
samaya jānī uparohita āvā, nṛpahi 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 supernatural power
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)

Do.: nṛpa harāseu pahicāni guru bhrama basa rahā na ceta,
bare turata sata sahasa bara bipra kutumba 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)

Cau.: uparohita jevanāra banāi, charasa cāri āshla jasi śruti gāi.
māyāmaya tehī kīṃhi rasoi, birījana bahu gani sakai na koī.1.
bibhidha mṛgānha kara āmiśa rādhā tehī mahū bipra māsu khala sādhāh.
bhojana kahū saba bipra bōlae, pada pakhaī sādana baḍīhāe.2.
parusana jabaḥ lāga mahipālā, bhai akāsabānī tehī kālā.
biprabṛndā uṭhi uṭhi grha jāhū, hai baRī hānī anna jani khāhū.3.
bhayau rasoi bhusura māsu, saba dvīja uṭhe māni bisvāsū.
bhūpa bikala matī 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)

Do. bole bipra sakopa taba nahī kachu kīnha bicāra, jāi nisācara hōhu nrpa mūRha sahita parivāra.173.

Then exclaimed the Brāhmaṇas in wrath, regardless of consequences, “O foolish king, go and take birth in the demon’s form, you and all your family.” (173)

Cau.: chatrabarhdhu ta’ bipra bolāi, ghālai lie sahita samudāi. isvara rākha dharama hamārā, jaihāsi ta’ sameta parivārā.1. sarhbata madhya nāsa tava hoū, jaladātā na rahīhi kula koū. nrpa sunī śrāpa bikala ati trāsā, bhai bahori bara girā akāsā.2. biprahu śrāpa bicāri na dīnā, nahī aparādha bhūp kachu kīnā. cakita bipra saba sunī nabhabāni, bhūpā gayau jahā bhojana khānī.3. tahā na asana nahī bipra suārā, phireu rāu mana soca apārā. saba prasarānga mahisuranha sunāi, trasita pareu avani 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)
Do.: bhūpati bhāvī mitāi nahī jadapi na duṣana tora, kīe 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)

Cau.: asa kahi saba mahideva sidhāe, samācāra puruloganha pāe. socaḥ dusana daivahi dehi, biracata harhsa kāga kiya jehi.1. uparohitahi bhavaṇa pahūcāi, asura tāpasahi kharāi janāī.2. tehi khala jahā tahā patra paṭhāe, sahi sahi sena bhūpa saba dhāe.3. gherenhi nagara nisāna bajāi, bibidha bhāti nita hoi larāi.4. jūjhe sakala subhaṣa kari kariṇi, baṅdhu sameta pareu nṛpa dharani.5. satyaketu kula kou nahī bācā, bipraśrāpa kimi hoi asācā.6. ripu jīti saba nṛpa nagara basāi, nīja pura gavane jaya jasu pāi.7.

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)
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 Ravana; 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 Ravana's younger half-brother, Vibhisana 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 a 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)
All the three brothers practised austerities of various kinds, terrible 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 Ravana 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 Kumbhakarna and was astonished to see his gigantic form. Brahmā said to himself, "Should this wretch have his daily repast, the whole world will be laid waste." So Brahmā directed Śarada, who changed his mind. Accordingly the demon asked for continued sleep, extending over six months.

(1—4)
Having granted them boons Brahma went away, while they returned to their home rejoicing. The demon Maya had a daughter, Mandodari by name, who was exceedingly beautiful, a jewel of womankind. Maya brought and made her over to Rāvana, knowing that the latter was going to become the lord of the demons. Delighted at having obtained such a good wife, Rāvana 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 Brahma 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 Lankā.

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 Śri Hari to be the chief of the demons in a particular cycle, that illustrious hero of incomparable might lived there with his army.

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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 Puspaka as a trophy.

Do.: kautukahī kailāsa puni līnhesi jāi uṭhāhi, 
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)

Cau.: sukha sarpati suta sena sahāi, jaya pratāpa bala buddhi baRāī. 
nita nūtana saba bāRhata jāi, jimi pratiḷabhā lobha adhikaī.1. 
atibala kurbbhakarana asa bhṛtā, jehi kahū naht pratiḷbhaṭa jaga jātā. 
karai pānā sovai śaṭa māśā, jāgata hoi tihū pura trasā.2. 
jaū dina prati ahāra kara soī, bisva begi saba caupaṭa hoi. 
samara dhirā naht jāi bakhāṇā, tehi sama amīta bīra balavānā.3. 
bārīdanāda jeṭha suta tāsu, bhaṭa mahū prathama lika jaga jāsū. 
jehi na hoi rana sanamukha koī, surapura nītaḥ parāvāna 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. Rāvana’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)

Do.:

There were many more champions such as the hideous Kumukha, the intrepid Akampana, Kuśīrada with teeth like thunderbolts, the fiery Dhūmaketu and the gigantic Atikāya, each one of whom was able to subdue the whole world. (180)

Cau.:

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 Rāvana 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 Rāvana 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 Brahmans, 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)
Do.: chudhā chīna balahīna sura sahajēhī milīhāhī āī,
taba mārīhāū ki chārīhāū bhālī bhātī apanāī.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)

Cau.: meghanāda kahū puni hākārāvā, dinī sikha balu bayarū bārhāvā.
je sura samara dhīra balavānā, jinha kē laribe kara abhimānā.1.
tināhī jīti rana ānesu bādhī, uṭhi suta pitu anusāsana kādhī.
ehi bidhi sabhāī āgyā dinhi, āpunu caleu gada kara līnhi.2.
calata dasānana dolati avanī, garjata garbha sravahī sura ravanī.
rāvana āvata suneu sakohā, devanha take meru giri khoohā.3.
digapālanha ke loka suhāē, sūne sakala dasānana pāē.
puni puni sīrghanāda kari bhārī, dei devatanha gāri pacārī.4.
rana mada matta phirai jaga dhāvā, pratibhāta khojata kathāū na pāvā.
rabī sasi pavana baruna dhanadhārī, agini kāla jama saba adhikārī.5.
krinnara siddha manuja sura nāgā, ḫāṭhi sabhāī ke pahāthāhī lāgā.
brahmasṛṣṭi jahā lagi tanudhārī, dasamukha basabartī nara nārī.6.
āyasu karahī sakala bhayabhitā, navahī āi nita carana binitā.7.

Then Rāvana 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 Rāvana ordered all and himself sallied forth, club in hand. Even as the ten-headed Rāvana marched, the earth shook and at his thundering call the spouses of gods miscarried. Hearing of Rāvana’s angry approach the gods themselves sought the caves of Mount Sumeru. When the ten-faced Rāvana 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 with lust of blood 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 Rāvana’s will. All did his bidding out of fear and always bowed supplicingly at his feet. (1—7)

By his mighty arm he subdued the whole universe and left no one independent. The king of kings, Rāvana, 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)
everything in their power to eradicate religion. Wherever they found a cow or a Brähmana 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 Brähmanas and the spiritual preceptor. There was no devotion to Sri Hari, no sacrificial performances, no austerities and no spiritual wisdom. No one would ever dream of listening to the Vedas or the Purâṇas. (1—4)

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 Râvana’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 Purâṇas was intimidated in manifold ways and sent into exile.

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]
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 alarmed 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 Rāvana 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.

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."

"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."

"Breathe, poor 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)
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 Vaikuntha. 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 Sri 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)

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)

...
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 beneficent 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 Maya (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 dispenses 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 Saradā (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 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 Mandarā 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)

Do.: jāni sabhaya surabhūmi suni bacana sameta sāneha, gaganagirā gambhirā bhai harani soka sāmdeha.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)

Cau.: jani darapahu muni siddha suresā, tumhahi lagi dhariraṣu nara besā. aṁsahā sahiṣa manuṣā avatārā, lehaṁ dinakara bāṁsā udārā.1. kasyapa aditi mahātapa kinhā, tinhā kahu maṁ pūrabā bara dināh. te dasaratha kausalyā rūpā, kosalapurī pragaṭa narabhupā.2. tinhā kē ghṛha avatarihaṁ jāi, raghukula tilaka so cāriu bhāi. nārada bacana satya saba karihaṁ, parama sakti sameta avatarihaṁ.3. harihaṁ sakala bhumī gurūṁ, nirbhaya hohu deva sumudai. gagana brahmabāṇi suni kānā, turata phire sūra hṛdaya juRānā.4. taba bhrāṁ dharaniḥ sumūḍhāva. abhaya bhāi bharosa jīyā āva.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
Ayodhya 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 justify all that was uttered by Narada 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)

Do.: nija lokahi biramci 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)

At the form of monkeys you go to the earth and adore the feet of Śrī Hari; 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 Ayodhya 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 Śārīga bow) and his mind was also set on Him. (1—4)
Do.: kausalyādi nāri priya saba ācarana punīta, 
pati anukūla prema drṛhha hari pada kamala biniṭa.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)

Cau.: eka bara bhupati mana mahī, bhai galāni morē sutā nāhī. 
gura grha gayau turata mahipāla, carana ligi kari binaya bisālā.1. 
nija dukha sukhā saba gurahi sunāyau, kahi basiśṭha bahubidhi samujhāyau. 
dhārahu dhīra hoilhāī sutā cāri, tribhuvana bidita bhagata bhaya hari.2. 
sṛṅgī riśīhi basiśṭha bolośa, putrakāma subha jagya karaśvā. 
bhagati sahita muni āhutī dīnhe, pragaṭe agini carū kara līnhe.3. 
jo basiśṭha kachu hrdayā bīcārā, sakala kāju bhā siddha tumhārā. 
yaha habi bāṭi dehu nṛpa jāi, jathā joga jehi bhāga banāi.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 Vasistha 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 Vasistha summoned the sage Śrīngī and 
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 Vasistha 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)

Do.: taba adṛṣya bhae pāvaka sakala sabhahi samujhāi, 
paramānāṁda magana nṛpa haraśa na hrdayā 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)

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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)
The king at once sent for his beloved consorts. When Kausalya and the other queens arrived there, he gave one half of the offering to Kausalya and divided the other into two halves, one of which he gave to Kaikeyi. The remnant was again divided into two parts, which he placed in the hands of Kausalya and Kaikeyi and after thus obtaining their approval handed both the shares to Sumitra. In this way all the queens became pregnant. They were all glad of heart and felt very happy. From the time Sri 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)

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, all these turned out to be propitious. And full of delight was all creation, animate and inanimate; for the birth of Sri Rama is the source of joy. (190)
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.

\[1—4\]
The gracious Lord, who is compassionate to the lowly and the benefactor of Kausalya 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 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, beyond attributes, above knowledge 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 Lākṣmi, 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 staggered 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 every way.” 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)

Do.: bipra dhenu sura saṁta hita līṅha manuja avatāra, nīja 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)

Cau.: suni sisu rudana parama priya bānī, saṁbhrama cali āṁ saba rāṇī. haraśīta jahā tahā dhūṁ dāśī, anāda magana sakala purābāśī.1. dasaratha putrajamana sunī kānā, mānāhu brahmānāndha samānā. parama prema mana pulaka sarīrā, cāhata uthana karata mati dhīrā.2. jākara nāma sunata subha hoī, morē grha āva prabhu soī. paramānāndha pūri mana rājā, kahā bolāi bajāvahu bajā.3. gura basīsthā kahā gayau hākārā, āe dvijana sahita nrpaḍvārā. anupama bālaka dekhenhi jāi, rūpa rāsi guna kahī na sīrāī.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 Vasīṣṭha was also summoned 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)
After performing the Nandimukha Śrāddha the king completed all the rites connected with the birth of a child and made gifts of gold, cows, raiment and jewels to the Brāhmaṇas.

The city was full of flags and banners and festal arches. It was decorated in a way which defies 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.
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)
दो— मन संतोष सबसे के जहूँ तहूँ देहि असीस। ।
सकल तनय चिर जीवहुँ तुलसिदास के ईस ॥ १९६ ॥

Do.: mana samtoše sabanhi ke jahā tahā dehf 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)

चौ— कछु दिवस बीते एहि भांति। जात न जानिः दिन अर राति॥
नामकरण कर अवसर जानी। भूप बोलि पठाएं मुनि ग्यानी॥ १॥
करि पूजा भूपति अस भाषा। धरिः नाम जो मुनि गुनि राखा।
इन्हे के नाम अनेक अनूपा। में नृप कहव स्वेंति अनुपा॥ २॥
जो आनंद सिंहु सुखरासी। सीकर तें तेलोक सुपासी॥
सौ सुख धाम राम अस नामा। अखिल लोक दायव बिधामा॥ ३॥
विश्व भतन पोषन कर जोइ। ताकर नाम भरत अस होइ॥
जाके सुमिरन तें रिपु नास। नाम सत्रुहन बेहे प्रकासा॥ ४॥

Cau.: kachuka divasa bite ehi bhātī, jāta na jānīa dina aru rātī.
nāmakarana kara avasaru jānī, būpā boli pāthae muni gyānī.1.
kari pūjā bhūpati asa bhāṣā, dharia nāma jo muni guni rākhā.
inha ke nāma aneka anūpā, maṁ nrpa kahaba svamāti anurūpā.2.
jo ānāhda sihndhu sukharāsi, sīkara té trailoka supāsi.
so sukha dhāmā rāmā asa nāmā, akhila loka dāyaka biśrāmā.3.
bisva bharana poṣana kara joī, tākara nāma bharata asa hoī.
jāke sumirana té ripu nāsā, nāma satrūhana 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'."

Do.: lacchana dhāmā rāma priya sakala jagata ādāhāra,
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)

Cau.: dhare nāma gura hṛdayā bicāri, beda tatva nrpa tava suta cāri.
muni dhana jana sarabasa siva prānā, bāla keli rasa tehī sukha mānā.1.
bārehi te nija hita pati jānī, lachimana rāmā carana rati mānī.
bhārata satruhana dūnau bhāi, prabhu sevaka jasi priti baṛāi.2.
syāma gaura surīdara dou jorī, nirakhahī chabi janānī tṛṇa torī.
cāriu sila rūpa guna dhāmā, tadapi adhika sukhāsāgra rāmā.3.
hṛdayā anugraha īndu prakāsā, sūcata kīrana manohara hāsā.
kabahū ucharīga kabahū 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 Lākṣmaṇa 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)

Do.—

Do.: byāpaka brahma nirāmjana nirguna bigata binoda, so aja prema bhagati basa kausalyā ke 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)

Cau.: kāma koṭi chabi syāma sarirā, nila karīja bārida garībhīrā. aruna carana parhkaja nakha jotī, kamala dalanhi baiṭhe janu motī.1. rekha kulisa dhvaja arhūka sohe, nūpura dhuni suni muni mana mohe. kaṭi kīṅkni udara traya rekha, nābhī gabhīra jāna jehī dekhā.2. bhuja bisāla bhusana juta bhuri, hiyā hari nakha ati sobhā rūri. ura manihāra padika kī sobhā, bipra carana dekhata mana lobhā.3. karību karīṭha ati cibuka suhāi, ānana amita madana chabi chāi. dui dui dasana adhara arunāre, nāsā tilaka ko baranai pāre.4.
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.

Do.: sukha samdohā mohapara gyaṇa girā gotīta,
dāṃpati parama prema basa kara sīsucarita 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).

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 Bhrgu was deputed to visit the three divinities one by one. Bhrgu 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 Bhrgu 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 Pārvati intervened and pacified Him. Thereafter Bhrgu went to Vaikuṇṭha, 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.

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In this way Śrī Rāma, the father and mother of the universe, delighted the people of Ayodhya. Bhavāni, 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 compassionate those who betake themselves to Him in thought, word and deed, giving up all cleverness. 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 and rock Him in the cradle.

(1—4)

Do.: prema magana kausalyā nisi dina jāta na jāna,
suta sanēha basa mātā bālcarita 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)
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.

Do.: dekharāvā mātahī nīja adbhuta rūpā 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.

Cau.: aganita rabi sasi siva caturāṇāna, bahu giri sarita sirīndhu mahi kānana, kāla karma guna gyāna subhāū, sou dekhā jo sunā na kāū.1. dekhi māyā saba bidhi gāṛhi, ati sabhita jorē kara ṭhāṛī, dekhā jiva nacī vebha n anā.2. tana pulakita mukha bacana na āvā, nayana mudī caranani siru nāvā.3. bisamayavant dekhī mahantarī. 4. astuti kari na jāī bhī māna. 5. jagat pitaṁ ānā suī karī jāna. 6. hārī jānī bahubidhi samuśāī. 7. yah jānī kathā kahīsī suṭu maī.8.
She saw therein countless suns and moons, Sivas and four-faced Brahmas, and a number of mountains, rivers, oceans, plains and woods, as well as the spirit of time, the principle of action, the modes of Prakrti (Sattva, Rajas and Tamas), the spirit of knowledge and Nature and many more things of which she had never heard before. She further perceived Máya, 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 Máya, 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. Śri Hari comforted His mother in many ways and said, "Listen, My mother: do not reveal this fact anywhere."

(1—4)


Joining her palms Kausalyā prayed again and again, "See, my Lord, that Your Máya no longer casts her spell on me."

(202)

Cau.: bālacarita hari bahubidhi kinhā, ati anarhda dasanha kahā dīnā. kachuka kāla bitē saba bhāi, baRe bhae parijana sukhadāi.1. cūrRakaraṇa kinhā guru jāi, bipranha puni dachinā bahu pāi. paraṇa manohara carita apārā, karata phirata cāriu sukumārāi.2. mana krama bacana agocara joī, dasaratha ajira bicara prabhu soī. bhojana karata bola jaba rājā, nahi āvata taji bāla samājā.3. kausalyā jaba bolana jāi, ñhumuku ñhumuku prabhu calahī parāi. nigama neti siva arīta na pāvā, tāhi dharai jananī hāthi dhāvā.4. dhūsara dhūri bharē tanu āe, bhūpatai bihaśi goda bājtēa.5.Śri Hari indulged in many kinds of childish sports to the great delight of His servants. 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 Brähmanas 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 dinner, 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)

Do.: bhojana karata capala cita ita uta avasaru pāi,
bhājī cale kilakata mukha dadhi odana lapāṭāi.203.

Even while the Lord sat at dinner, 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)

Cau.: bālacarita ati sarala suhāe, sārada sēṣa sambhū śruti gāe.
jinha kara mana inha sana nahi rātā, te jana bāncita kie bidhātā.1.
bhae kumāra jabahī saba bhrātā, dinha janeū guru pitu mātā.2.
guraghrā gae paRhaṇa raghurāi, alapa kāla bidyā saba aī.3.
jākī sahim svāsā śruti čhārī, sō hāri āe jah kautuk bharī.4.
bidyā bijānī nihum yuṇ sāla. khelāni khel sākal nṛpatīla.5.
kartal bāan dhūnuh śruti sāha. dēkhet rūp chaṛača mohā.6.
jinh bēdihū śruti bhāhī saba bālī. śrūkita hōhi sābā loga lūgā.7.

His charming and most innocent childish sports have been sung by Sarada, Sesa, Sambhu 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 Raghū 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 Śri 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)

Do: kosalapura bāṣī nara nāri br̥ddha aru bāla, prānahu te priyā lāgata sab kahū rāma kr̥pāla.204.

The people of Ayodhya, men and women, elderly men as well as children, all held the gracious Rāma dearer than life. (204)

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 Raghūs 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)

Do: byāpaka akala aniha 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)

Cau.: yaha saba carita kahâ maṭ gāī, āgili kathā sunahu mana lāī. bisvāmitra mahāmuni gyanī, basahī bipina subha āśrama jānī.1. jahā japa jagya joga muni karahī, ati māricula subāhuhi āharī. dekhata jagya nisācara dhāvaḥ, karaḥ upadrava muni dukha pāvaḥ.2. gādhitaṇaya mana ciṁṭā byāpī, hari bīnu maraḥ na niscara pāpī. taba munībara mana kinha bicārā, prabhu avatare harana mahī bhāra.3. eẖū misa dekhau pada jāi, kari binati ānāu dou bhāī. gāṇa bīraṇa sakala guna ayanā, so prabhu maṭ dekhāba bharī nayanā.4.

All this story has been sung by me; now hear attentively what followed. The great enlightened hermit Viṣvāmitra 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 Mārica 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)

Do.: bahubidhi karata manoratha jāta lägi nahi 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 proceeded to the royal court. (206)

Do.: yuñā śrīyam suṇā jāva rajā. mīlā ṣubha litre bīpī samāja. kari dundvat munihi śanmāna. niṣṭā āsaṁ kāṅṭerūhi āna.1. chana pānārī kāṁṭa ṛti pūrṇa. mo sam ājau ṛkym naḥi dūrā.2. 

vibhidh bhūtiṁ bhōjon karavā. muniṁ ṛduṁ ṛrto ṛti ṛtā.2.
When the king heard of the sage's visit he went out to meet him with a party of Brāhmanas. 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 Sri Rama the sage forgot all about himself. He was enraptured as he gazed on the beauty of Sri Rama's countenance even as the Cakora bird is enamoured of the fullmoon. 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, Sri Rama, with His younger brother (Laksmana); with the extermination of the demons I will feel secure." (1—5)

\[\text{Chātra}\]

\[\text{Do.}\]

"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)
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 in no case can I afford to spare Rama, my lord. My lovely boys, who are yet too young, are no match for the most hideous and relentless demons." The enlightened hermit Visvamitra felt delighted at heart to hear the king's reply, steeped as it was in the nectar of love. Then Vasistha 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)
The Lord had reddish eyes, a broad chest and long arms; His body was dark as the blue lotus or the Tamala 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 Brahmans; on my account He has left His own father." While on the way the sage pointed out the demoness Tādaka, 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.

Do.: ayudha sarba samarpī kai prabhu nija āśrama āni, kaṁda mūla phala bhojana dinha 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.

Do.: ayudha sarba samarpī kai prabhu nija āśrama āni, kaṁda mūla phala bhojana dinha 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.
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 Sri Rama Himself guarded the sacrifice. On hearing of it the furious demon Marica, a great enemy of hermits, rushed with his army. Sri Rama struck him with a headless shaft and he fell at a distance of eight hundred miles beyond the sea-shore. The Lord next despatched Subahu with an arrow of fire; while His younger brother, Lakśmana, 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 Brahmanas. Even though the Lord knew everything, the Brahmanas 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)


“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 Raghu’s race.”

(210)
गङ्गा— परस्पर पद पावन सोक नसावन प्रगट भई तपपुंज सहि।
देखियं रघुनायक जन सुखदायक सनमुख होढ़ कर जोरि रही।
अति प्रेम अधीरा पुलक सरीरा मुख नहि आवढ़ बचन कही।
असय बड़ि भागी चरनहि लागी जुगल नयन जलधार बही।
धीरजु मन कीन्हा प्रभु कहैं चीन्हा सुपपति कृपां भगति पाई।
अति निर्मल बारी असतुति ठानी ग्यानगम्य जय रघुराई।
में नारि अपावन प्रभु जग पावन रावन रिपु जन सुखदाई।
राजीव बिलोचन भव भय मोचन पाहि पाहि सरनहि आई।
मुनि श्राप जो दीन्हा अति भल कीन्हा परम अनुग्रह में माना।
देखें भरि लोचन हरि भवमोचन झेड़ लाभ संकर जाना।
बिनति प्रभु मोरी में मति भोरी नाथ न माग्दे बर आना।
पद कमल परागा रस अनुरागा मम मन मधुप करै पाना।
जेहि पद सुरसरिता परम पुनिता प्रगट भई सिंव सीस धरी।
सोई पद पंकज जेहि जुलत अज मम सिर धेंड़ कृपाल हरी।
एहि भौति सिधारी गौतम नारी बार बार हरि चरन परी।
जो अति मन भावा सो बरु पावा गै पतिलोक अनंद भरी।

Chrh.: parasata pada pavana soka nasavana pragata bhai tapapurnja sahi,
dekhata raghunayaka jana sukhadayaka sanamukha hoj kara jori rahi.
ati prema adhiraa pulaka sariraa mukha naahi avai bacana kahi,
atisaya barabhagii caranahi lagi jugala nayana jaladhara bahi.1.
dhiraju mana kinha prabhu kahucinhi raghupati krpa bhagati pahi,
ati nirmala bani astuti thani gyaganamya jaya raghurai.
maa narr apavana prabhu jaga pavana ravana ripu jana sukhadai,
rajiya bilocana bhava bhaya mocana pahi pahi sanarai aii.2.
muni srpaio joi dinhi ati bhala kinha parama anugrah maan,
dekhe bhari locana hari bhavamocana ihai labha samkara jana.
binati prabhu mori maavati bhorii naath naa mgaa baa aan,
pada kamala paraga rasa anuraga maana mana madhupa karai pana.3.
jeh pada suarasita parama punita pragata bhai siva sisa dharai,
soi pada paamkaja jehi pujata aja maama sira dhareu krapa la hari.
edhi bhatee sidhara gautama nari baa baa hari carana pari,
jo ati mana bhavaa so baru pavaa gai patiloka ananda bhari.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 Rāvana, 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 Śrīkara deems Your sight as the only blessing worth the name. Lord, I am very innocent of heart; 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)

Do.: asa prabhu dīnabandhau hari kārana rahita dayāla,
tulasidāsa sattha tehi bhaju chāri kapaṭa jāmjāla.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]

Cau.: cale rāma lachimana muni saṁgā, gae jahā jaga pāvani gaṁgā.
gādhisūnu saba kathā sunāi, jehi prakāra surasari mahi ā.1.
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)

Do.: dhavala dhāma mani purāta paṭa sughaṭita nānā bhāti, siya nivāsa suṃḍara 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)

Cau.: subhaga dvāra saba kulisa kapāṭa, bhūpa bhīra naṭa māgadha bhātā. banī bisāla bājī gaja sālā, haya gaya rathā sarṅkula saba kālā.1. sūra saciva senapa bahutere, nrpagṛha sarisā sadana saba kere. pura bāhera sara sarita samipā, utare jahā tahā bipula mahipā.2. dekhī anūpā eka āvarāi, saba supāsa saba bhātī suhāi. kausika kaheu mora manu mānā, ihā rahia raghubhīra sujānā.3. bhalehī nāṭha kahi kṛpāniketā, utare tahā muniṁṛnda sametā. bhīrāma hmaṁuni āe, samācāra mithilāpati pāe.4. The entrances to the palace were all beautiful and protected with doors 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.

Do.: saṃga saciva suci bhūri bhāta bhūsura bara gura gāyāti, cale milanā munināyakahī mudita rāu ehi bhāti.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 prince of sages.

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.
Do.: prema magana manu jani nrpu kari bibeku dhari dhira, boleu muni pada nai siru gadagada girä gabhira.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)

Cau.: kahahu natha surhdara dou balaka, munikula tilaka ki nrpa kula palaka. brahma jo nigama neti kahi gavä, ubhaya beşa dhari ki soi ävā.1. sahaja birägarüpa manu morä, thakita hota jimi caṅda cakorä. tāte prabhu pūchä satibhā, kahahu nātha jani karahu durā.2. inhahi bilokata ati anurāgā, barabasa brahmasukhahi mana tyāgā. kaha muni bihäs kahehu nrpa nikā, bacana tumhāra na hoi alikā.3. e priya sabahi jahā lagē prāni, mana musukāhi rāmu suṇi bānī. raghukula mani dasaratha ke jaē, mama hita lagi naresa paṭhāe.4.

“Tell me, my lord: are these two pretty boys the ornament of a sage’s family or the bulwarks 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 Cakorā 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)

Do.: rāmu lakhanu dou bandhucar rūpa sīla bala dhāma, makha rākheu sabu sākhi jagu jite asura saṅgrāma.216.

These two noble brothers, Rāma and Laksūma, 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)

"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 Jiva (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)

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(1—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)
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 one of 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)

Do.: rucira cautani subhaga sira mecaka karna khesa, nakha sikha sunsdara baondhu dou sobha sakala sudesa.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)

Cau.: dekha nagaru bhupasuta ae, samacara purasphas nae. dhæe dhama kama sava tyagi, manah raahka niithi luthana lagi.1. nirakha sahaja sunsara dou bhai, hohi sukhi locana phala pai.2. jubati bhavanah hasokhan migli, nirakhaati rama rupa anuragi.3. kahati parapara bakaap samriti, sakhi inha koiti kama chabi jiti.4. sura nara asura naga muni maahi, sobha asi kahu suinati naahi.3. bishnu cahi bhujah bishhi mukha cahi, bikaat bea saupa parica purari.4. apara deu asa kou na ah, yaha chabi sakhi paatata jahi.
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)

Do.: baya kisoru 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)

Cau.: kahahu sakhu asa ko tanudhāri, jo na moh yah rūpa nihāri.
   kou saprema bolu mrdu bān, jo mañ suñ so suñahu sayānī.1.
   e doū dasarathā ke dhoṭā, bāla marālānhi ke kala jōtā.
   muni kausika makha ke rakhaṅe, jinha rana ajira nisācala māre.2.
   syāma gāta kala kaṅja bilocana, jo marica subhuja madu mocana.
   kauśalāyā sota so sukha khāṇi, nāmu rāmu dhanu sāyaka pāni.3.
   gaura kisora beṣu bara kache, kara sara cāpa rāma ke pāchē.
   lachimanu namu rāma laghu bhṛatā, sunu sakhi tāsu sumitrā māṭā.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 Mārica and Subāhu, wielding a bow and shaft in His hands, is Kauśalyā’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)
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.

Beholding Śrī Rāma’s beauty someone said, “Here is a bridegroom worthy of Princess Jānaki. 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 Jānaki 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.

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."

Cau.: bolī aparā kahēhu sakhi nikā, eḥī biāha ati hita sabahi kā.

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 Ahalya, 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 Śītā 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!”

Do.: hiyā haraśaḥi baraśaḥi sumana sumukhi sulochanī bṛndā, jāhā jahā bahā dou tahā tahā paramānāmā.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.
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 all 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 every way, 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.

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.

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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)

Do.—भक्ति वे स्रोत अति सकुच सहित दोठ भाई।

पुत्र पंकज नाज़ सिरे बैठे आयसु पाई॥ २२५॥

Do.: sabhaya saprema biniṭa ati sakura sahita dou bhāi, gura pada parṅkaja nāi sira bāīhe 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 (Viśvāmitra) and sat down with his permission.

(225)

Cau.: nisī prabesa muni āyasu dināḥ, sabahī saṃdhyābārṇdānu kinhā. kahata kathā itihāsa purāṇī, rucira rajani juga jāma sirāṇī.1. munibara sayana kinhī taba jāi, lage carana cāpana dou bhāi. jinha ke carana saroruha lāgi, karata bibidha japa joga birāgi.2. tei dou baṃdhū prema janu jite, gura pada kamala palotā prite. bāra bāra muni aγyā dinī, raghubara jāi sayana taba kinhī.3. cāpata carana lakhanu ura lāe, sabhaya saprema parama sacu pāe. puni puni prabhu kaha sovahu tātā, pauRhe dharī ura pada jalajātā.4.

At the approach of night the sage (Viśvāmitra) 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 rub his feet. The couple whose lotus feet 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. Laksmana pressed the Lord's feet to his bosom and caressed 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)

Do.: uthe lakhanu nisi bigata suni arunasikha dhuni kāna,
gura tē pahilehī jāgatapati jāhe rāmu sujāna.226.

Towards the close of night, at the sound of cook-crow, got up Laksmana. The Lord of the universe, the all-wise Śrī Rāma, also woke before His preceptor. (226)

Cau.: sakala sauca kari jai nahāe, nitya nibāhi munhi sira nāe.
samaya jāni gura āyasu pāi, lena prasūna cale dou bhāi.1.
bdūpa bāgu bara dekhu jāi, jahā basartha ritu rahi lobhāi;
lāje bītapa manohara nānā, barana barana bara beli bitānā.2.
navā pallava phala sumana suhāe, nija saṁpati sura rūkha lajāe.
cātaka koki kāra cakorā, kūjata bīhaga naṭaṇa kala morā.3.
madhyā bāga sau soha suhāvā, mani sopāna bicitra banāvā.
bimāla salīlū sarasīja bahrīngā, jalakhaṅga kūjata guṁjaṁ bhrīṅgā.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 celestial trees by their wealth. 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)

Do.— बागु तड़ागु बिलोंकक प्रभु हर्षे बंधु समेत।
परम रम्य आरामु यहु जो रामहि सुख देत॥ २२७॥

Do.: bāgu taRāgu biloki prabhu haraśe baṁdu sameta,
parama ramya ārāmu yahu jo rāmahi sukha detā.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)

Cau.: cahu disi chitdī pūchī māligāna, lage lēna dāla phūla mudita mana.
teih avasāra sitā tahā āi, girijā pūjana janani patāhā.1.
sarhga sakhī saba subhaga sayānī, gāvahī gīta manohara bānī.2.
sara samāpa girijā grha sohā, barāni na jāi dekhi manu mohā.3.
majjanu kari sā sakhinā sameta, gāi mudita manu gauri nikitā.4.
sarhga sakhī saba subhaga sayānī, gāi mudita manu gauri nikitā.5.

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 Sitā 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, Sitā 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 Sitā overwhelmed with love. (1—4)

Do.— तासु दसा देखी सखिन्हु पुलक गात जलु बैन।
कहु कारनु निज हरश कर पूछहिः सब मृदु बैन॥ २२८॥

Do.: tāsu dasā dekhi sakhinā pulaka gāta jalu naina,
kahu kāranu nija harāṣa kara pūchahī saba mṛdu bainā.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)

Deekhana bagu kuara du di ae, baya kisora saba bhato suhâe.
Syâma gaura kimi kahau bakhâni, girä anayana nayanâ binu bâni.1. suni harasi saba sakhi sayäni, siya hiyä ati utakarîthä jâní. 2. eka kahai nîpasuta tei âli, su ne je muni sâga âe kâli.2. jinha nîja rûpa mohanî djâri, kinhe svabasa nagara nara nâri. baranata chabi jahâ tahâ saba logû, avasi dekhiahr dekhana jogû.3. tâsu bacana ati siyahi sohâne, darasa lagi locana akulâne. calî agra kari priya sakhi soi, priti purätana lakhai na koï.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 Sita’s bosom one of them said, “They must be the two princes, my dear, who, I was told, arrived yesterday with the sage (Viśvamitra), 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 damsle highly pleased Sita; 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)

Sumiri siya nara kahau jinu priti puniit.

Chakihat bîlokâti sakal dîsî jinu sisu mûgi sarhîta. 229

Do.: sumiri siya nàrada bacana upaji priti puniita, cakita blokati sakala disi janu sisu mrgi sabhita.229.

Recollecting Nàrada’s words She was filled with innocent love; and with anxious eyes She gazed all round like a startled fawn.

Kandha kikini nûpura âhunî sunî I kahat locan san ramu hubhÎ guni.1. manuâ edna duruhî dihîI, manasa visv bijây kahî kòihi.2. as kahî kîri chirâte têj ÔuraI, sivu mukh sahi bhaje nyan chahekar.2. bhse bhalce cham bhachan 228. manu suskrihi nilâm tej deîgânal.2. deîkhi siya sôfha sushu pâyvaI, hubhÎ sanâh bhanu ne ajavaI. jinu birîchi sab niy nîpunâI. birîchi visv kahî pragrait deîkhaI. 3.
Hearing the tinkling of bangles, the small bells tied round the waist and the anklets Sri Rama thought within Himself and then said to Lakśmana, "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 Sīta'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. Sri Rama was filled with rapture to behold Sīta'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?"

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* 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 Sri Rama'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 Rama and Sīta.
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 Gauri 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 or give their heart to or cast an amorous glance on another's wife, and from whom no beggar meets with a rebuff. (1—4)

While Śri 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)
Sita looked timidly all round; Her mind was at a loss as to where the princes had gone. Wherever the fawneyed 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.

Do.: lātābhavana te praṇaṭa bhe tehi avasara dou bhāi,
nikase janu jūgā bimālā bīḍha jhalādā pāṭala bīlaṅgaī   ॥ २३२ ॥

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.

Cau.: sobhā sīvā subhāga dou bīrā, nila pīṭha jalājābha sarīrā.
morapankha sira sohata nike, guccha bica bica kusuma kalī ke.1.
bhāla tilaka śramabindu suhāe, śravāna subhāga bhūṣana chabi chāe.
bikaṭa bīṛkuṭi kaca ghūghi avāre, nava saroja locana rataṇāre.2.
cāru cibuka nāśikā kapolā, hāsa bilāsa leta manu molaī.
mukhaṃhā bahi na jāi mohi phāhī.3.
ūr mani mala kānku kāl gīva.4.
kām kālath kār bhūjā balmāṃva.
sūpaṃ sametath bāmā kar sāṃtha lōna. ॥ ४ ॥

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-enthralling. 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)

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, Sita’s companions forgot their very existence.

(233)

Recovering herself, one of Her clever companions grasped Sita by the hand and said to Her, “Meditate on Gauri afterwards; why not behold the princes just now?” Sita then bashfully opened Her eyes and saw the two lions of Raghu’s race opposite Herself. Surveying Sri Rama’s beauty from head to foot in the reverse order,* and remembering Her father’s vow she felt much perturbed. When Sita’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. Sita, who is the very embodiment of feminine virtues and the ideal of Indian womanhood, is, therefore, depicted here as beginning Her survey of Sri Rama’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 late already." "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)

Do.: dekhana misa mrga 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 Rāgu’s race, Her love waxed not a little. (234)

Cau.: jāni kathina sivacāpa bisūrati, calī rakhī ura syāmala mūrati II
prabhu jaba jāta jānakī jānī, sukha saneha sobhā guna khānī II
parama premamaya mṛdu masī kinhī, cāru citta bhīti likhi linī II
gai bhavāni bhavana bahori, baṇḍi carana bolī kara jori II
jaya jaya giribarārāja kisorī, jaya mahēs mukha caṇḍa cakori II
jaya gajabadana saḍānana mātā, jagata janani dāminī duti gātā II
nahī tava ādi madhya avasānā, amīta prabhāu bedu naḥī jānā II
bhava bhava parābhava kārīnī, bīṣṭā bimohinī svābasa bīḥārīnī II

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 Jānaka’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 Ganeśa 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)

Do.—patīdevata suṭīyā mahāu mātā prātham tave rākh II
mahīma amīt n sakahī kahī sahas śarada sēṣ II 235 II
Do.: patidevatā sutīya mahū mātu prathama tava rekha,
   mahimā amita na sakahī kahi sahasa sāradā sēsa.235.
   “Of all good women who adore their husband as a god, Mother, You rank foremost. Your
   immeasurable greatness is more than a thousand Sāradās and Sēsas could tell.” (235)

Chā.— सेवत तोही सुलभ फल चारी । बरदायनी पुरारि पिआरी ॥
   देहि पूजि पद कमल तुमहारे । सुर नर मुनि सब होहिः सुखारे ॥ १ ॥
   मोर मनोरथु जानुहू नीकें । बस्तु सदा उर पुर सबही कें ॥
   कोनेहूँ प्रगत न कारन तेहीं । अस किहि चरन गहे, बेठेहीं ॥ २ ॥
   बिनय प्रेम बस भई भवानी । खरी माल मूरि मुसुकानी ॥
   सादर सिरः प्रसादु सिर धरे। बोली गोिरि हरसु हिः भरे। ॥ ३ ॥
   सुनु सिय सत्य असीस हमारी । पूजि मन कामना तुमहारी ॥
   नाराद बचन सदा सुवि साचा । सो बरु मिलििहि जािहि मनु राचा ॥ ४ ॥

Cau.: शेवता तोही सुलभा फला चारी, बरदायनी पुरारि पिआरी ॥
   देहि पूजि पद कमल तुमहारे, सुर नर मुनि सब होहिः सुखारे।।
   मोर मनोरथु जानुहू नीकें, बस्तु सदा उर पुर सबही कें।।
   कोनेहूँ प्रगत न कारन तेहीं, अस किहि चरन गहे, बेठेहीं।।
   बिनय प्रेम बस भई भवानी, खरी माल मूरि मुसुकानी।।
   सादर सिरः प्रसादु सिर धरे, बोली गोिरि हरसु हिः भरे।।
   सुनु सिय सत्य असीस हमारी, पूजि मन कामना तुमहारी।।
   नाराद बचन सदा सुवि साचा, सो बरु मिलििहि जािहि मनु राचा।।

“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. Bhavāni was
overcome by Her meekness and devotion; the wreath on the image dropped and the idol
smiled. Sitā reverently placed the divine gift on Her head. Gaurn’s heart was filled with
delight while She spoke, “Hear, Sīta, 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)

छो— मनु जािहि राचेड मिलििहि सो बरु सहज सुंदर सावरे।
   करुना निधान सुजान सीलु सनेहु जानत रावरे।।
   एहि भाँिि गोिरि असीस सुि सिय सहिि हिः हरसु अली।।
   तुलसी भवानिहि पूजि पुिु पुि मुिित मन मंदिि चलि।।

Char.: मनु जाहि राचेड मिलििहि सो बरु सहज सुंदर सावरे।
   करुना निधान सुजान सीलु सनेहु जानत रावरे।।
   एहि भाँिि गोिरि असीस सुि सिय सहिि हिः हरसु अली।।
   तुलसी भवानिहि पूजि पुिु पुि मुिित मन मंदिि चलि।।
   ehi bhåti gauri asîsa suni siya sahita hiyå haråshi alî,
   tulasi bhavânihi pûjî puni puni mudita mana mañdira caî.
“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.” Sitā and all Her companions were delighted at heart to hear this blessing from Gauri’s lips. Worshipping Goddess Bhavānī again and again Sitā, says Tulasidāsa, returned to Her abode, rejoicing in Her heart.

So.: jāni gauri anukūla siya hiya haraśu na jāi kahi, manjulā maṃgala mūla bāma amga pharakana lage.236.

Finding Gauri favourably disposed towards Her, Sitā was more glad of heart than words can tell. Her left limbs began to throb, indicating Her good fortune. (236)

Cau.: hrdayā sarāhata siya lonāī, gura samīpa gavane dou bhāī. rāma kahā sabu kausika pāhī, sarala subhāu chuata chala nāhī.1. sumana pāi muni pūjā kinhī, puni asisa duhu bhāinhā dinhi. suphala manoratha hohū tumhāre, rāmu lakhanu suni bhae sukhāre.2. kari bhojanu mūnībar bhīvanī. lage kahan kahū katha pūrā. ni. bijāt divasu gurū āvāsā pāhī. saṁbhāya karān chale dou bhāī.3. prāči disi sasī uyau suhāvā. siya muhā sarisī devī sukhā pāvā. bhūrī bhīva rū khān mān māhī. siya badana sama himakara nāhī.4.

Inwardly praising Sitā’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 Laksmana were glad to hear the benediction. After finishing his meals the great and illuminated 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 Sitā’s face Śrī Rāma felt happy. The Lord then reasoned within Himself. The queen of night bears no resemblance to Sitā. (1—4)
"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)

"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 Laksmana gently spoke the following words indicative of the Lord’s glory:— (1—4)
“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)

Cau.: nṛpa saba nakhataka karāḥ ujjāri, tāri na sakāhī cāpa tama bahārī. kamala koka madhukara khaga nānā, harāṣe sakala nīsā avasānā.1. aisehṭ prabhu saba bhagata tumhāre, hoīhaṭṭu dhanuṣa sukhāre. uyau bhānu binu śrāma tama nāsā, dure nakhataka jaga teju prakāsā.2. rabi nīṣa udaya byāja raghurājyā, prabhu prātāpu saba nṛpanha dikhāyā. tava bhuja bala mahimā udaghāṭi, pragaṭṭi dhanu bighāṭana paripāṭi.3. bārīndhu bācana suni prabhu musukāne, hoī saci sahaja punīta nahāne. nityakriyā kari gūrū pahi āre, carana saroja subhaga sira nāe.4. satānandu taba janaka bolāe, kausika muni paḥt turata paṭhāe. janaka binaya tīnha āi sunāī, harāṣe boli lie dou bhāī.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 Satānanda and sent him at once to the sage Kauśīka. Satānanda communicated to Viśvāmitra Janaka’s humble submission and Viśvāmitra gladly sent for the two brothers. (1—5)

Do.: satānanda pada baṁdi prabhu baiṭhe gura pahi āe, calahu tāta muni kaheū taba paṭhāvā janaka bolāi.239.
Adoring Satānanda’s feet the Lord went and sat down by His Guru; the sage then said, “Come on, my son: Janaka has sent for us.”

[PAUSE 8 FOR A THIRTY-DAY RECITATION]

[PAUSE 2 FOR A NINE-DAY RECITATION]

Providence chooses to honour.” Said Laksmana, “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)

Do.: kahi mṛdu bacana binīta tinha baithāre nara nāri, uttama madhyama nīca laghu nija nija thala anuhāri.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.

Providence chooses to honour.” Said Laksmana, “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)
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.

Cau.: rajakuāra tehi avasara āe, manahū manoharūta tana chāe.

Do.: nāri bilokahī haraśi hiyā nija nija ruci anurūpa, janu sohata sīṅgāra 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)
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 Ayodhya according to the attitude of mind each had towards Him.

Do.: rajata raja samaja mahū kosalarajā kisorā.  ॥ २४२ ॥
(Rajata raja samaja mahū kosalarajā kisorā)

Thus shone in the assembly of kings the two lovely princes of Ayodhya, the one dark and the other fair of form, catching the eyes of the whole universe. (242)
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)

Do.: kūrnjara mani kaṁthā kalīta uranhi tulasikā māla, bṛṣabha kaṁḍha kehari ṭhavani bala nidhi bāhu bīsāla.243.

Their breast was adorned with necklace of pearls found in an elephant's forehead and wreaths of Tulasi (basil) leaves. With shoulders resembling the lump of a bull they stood like lions and had mighty long arms. (243)

Cau.: kati tunīra pīta pāṭa bāḍhē, kara sara dhanuṣa bāma bara kāḍhē. pīta jagya upabita suhāe, nakha sikha maṁju mahāchabi chāe.1. dekhi loga saba bhae sukhāre, ekaṭaka locana calata na tāre. haraṣe janaṇu dekhi dou bhāi, muni pada kamala gahe taba jāi.2. kari binati niya kathā suhāe, rāṅga avani saba munihi dekhāi. jahē jahē jāhē kūṁre bhar dōre. tāhe tāhe chākṣita bītavā sābu kōre.3. niya kathā suhāe rāyaṁ sābu dēkkha. kōre na jāna kahā marum biṣeṣa. bhālī rācana muni nṛṣ̄ṇa ṣṇa kahē. ṛjaṁ mūtita mahāsuṣṭā 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)

Do.— सब एक सुंदर बिसद बिसाल।
मुनि समेत दो बंधु तह बैठारे महिपाल॥ २४४॥

Do.: saba mamcanha tē mamcu eka suṃdara bisada bisāla,
muni sameta dou baṁdhu tāhā baṁthāre 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 along with the sage thereon. (244)

Cau.: prabhuhī dekhi saba nṛpa hiyā hāre, janu rākṣesa utada bhāe tāre,
asī pratīti sava ke mana maṁhi, rāma caṁ pa toraba saka nāṁhi.1.
binu bharinjehū bhava dhanuṣu bīsaḷā, melihi sīya rāma ura māḷā.
asa bicāri gavanahū ghara bhāi, jasu pratāpu balu teju gavāi.2.
bihāse aparā bhūpa suni bānī, je abibek anḍh abhimāni.
torehū dhanuṣu bhāhu avagāhā, binu torē ko kuāri biāhā.3.
eka bārā kālau kina hou, sīya hita samara jītaba hama sou.
yaha suni avara maṁpa musukāne, dharamasila hrīṁbhagat 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:—

Sō.— सीय बिहारबि राम गरब दूरि करि नृपनह के।
जीति को सक संग्राम दसरथ के रन बाँकुरे॥ २४५॥
So.: sīya biāhābi rāma garaba dūri kāri nṛpanha ke, jīti ko saka saṅgrāma 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)

Cau.: byartha marahū janī gāla bājāi, mana moḍakāhī ki bhūkhā butāi.
sikha hamāri sūnī parama pūnītā, jagadarāṁbā jānahu jīyā sitā.1.
        jagata pīṭā rāghupatiṁ bīcārī, bharī locana chabi lehu nihārī.2.
sūnda saukhada sakala guṇa rāsī, e dou bāṛdhū saṁbhū ura bāsī.3.
sudhā samudra samīpa bīhāi, mṛgajalū nirahkā marahū kata dhāi.4.
karahū jāi jā kahu jō ḍō ḍō ḍhāvā. ham tō ājā jenam falī pāvā.5.
        āsa kahī bhate būpū ṛtuṭān. ṛtuṭā ṛtuṭā.6.
dēkhaṅhī sur nabh bōng ḍīmānā. ṛṛṣṭī kumān kahī kāl gānā.7.

Do.: jani suavasaru sīya taba pāṭhāi janaka bolāi, catura sakhī sūnda saukalā sādara caḷā lavāi.246.

Finding it an appropriate occasion Janaka then sent for Śītā; and Her companions, all lovely and accomplished, escorted Her with due honour. (246)
Sita’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 Sita with the help of those very similes why should one earn the title of an unworthy poet and court ill-repute? Should Sita 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 (Sarasvati), 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)

Do.: ehi bidhi upajai lacchi jaba surhdarata sukha mula, 
tadapi sakoca samet kabi kahah siya samatula.247.

And if from such churning were to be born a Lakṣmi, who was the source of all loveliness and joy, the poet would even then hesitatingly declare her as analogous to Sita. (247)
Sitā'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 Sitā stepped into the arena, men and women alike were fascinated by Her charms. The gods gladly sounded their kettledrums, while celestial damsel's 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 Sitā looked for Śrī Rāma with anxious heart, all the princes found themselves in the grip of infatuation. Presently Sitā 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)
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)

दो— बोले बंदी बचन बर सुन्हु सकल महिपाल।
पन बिदेह कर कहहिं हम भुजा उठाइ बिसाल॥ २४९ ॥

Do.: bole baṇḍī bacana bara sunahu sakala mahipāla,
pana bideha kara kahahī hama bhujā utthāi 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)

चौ— नृप भूजबलु बिधु सिवधनु राहु। गुहो कठोर बिदित सब काहु॥
रावनु बानु महाघट भारे। देखि सरासन गविह हिरारे॥ १॥
सोइ पुरिरि कोदंदु कठोरा। राज समाज आजु जोइ तोरा॥
त्रिभुवन जय समृद्ध बदही। बिनाह बिचार बढ़ हठ तेही॥ २॥
सुनि पन सकल भूपू अभिलाषे। भटमानी अतिसय मन माख॥
पवित्र बाँधि उठे अकुलाई। चले इहदेवन्ह सिर नाई॥ ३॥
तमकि ताकि तकि सिवधनु धरही। उठड़ न कोटि भाँति बलु कहही॥
जिन्ह के कछु बिचार मन माख॥ चाप समीप महीप न जाह॥ ४॥

Cau.: nṛpa bhujabalud bidhū sivadhavan rāhū, garua kathora bidita saba kahū.
rāvanu bānu mahābhaṭa bhāre, dekhi sarāsana gavāhī sidhāre.1.
soi purāṛi kodahṛu kathorā, rāja samāja āju joi torā.
tribhuvana jaya sameta baidehi, binaḥ bhicāra barai haṭhi tehī.2.
suni pana sakala bhūpā abhilāše, bhaṭamāni atisaya mana mākhe.
parikara bādhī uthe akulāi, cale iṣṭadevanha sīra nāi.3.
tamaki tāki taki sivadhavan dharahī, utthai na koṭi bhāṭi balu kahāḥ.
jinha ke kachu bicāru mana māḥī, 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 Rāvana and Bānāsura 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 insistently 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, grasped 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)

Those foolish kings indigantly strained at the bow and retired in confusion when it refused to leave its position, as though it grew more and more bulky by absorbing the might of arm of each successive warrior. (250)

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.

Do:— कुँअरि मनोहर बिजय बिज़िः कोराति अति कनमीयः।
पावनिहार बिरंचि जनु रचेनु न धनु दमनीयः॥ २५१ ॥

Do.: kuāri manohara bijaya baRi kīrati ati kamanīya,
pāvanihāra birānci janu raceu na dhanu damiṇiya.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.”

Do:— कहिः काविः यहु लाभु न भावः। कथाः न संकर चाप चढ़ावः॥
रहउ चढ़ाउः तोरः भाईः। तितु भरि भूमि न सकः छड़ाईः॥ १॥
अब जन कोई माखें भत माठी। बीर बिहूँह मः में जानी॥
तजहू आस निज निज गृह जाहू। लिखा न बिधि बैंदेहि बिबाहू॥ २॥
सुकृतु जाजू जो पनु भरहरू। कुअरि कुआरि रहउ का करू॥
जों जनतेउँ बिनु भत भूखिः भाईः। ती पनु करिहोतेैँ न हँसाई॥ ३॥
जनक बचन सुनि सब नर नारी। देइँक जानिकहि भागे दुःखाई॥
माखे लखनु कूटि भईः भैः। रदपट फरकत नवन रिरसहि॥ ४॥

Cau.: kahahu kahi yahu labhu n bhavah, kahu n sarhkara caupa caRhaVah.
rahau caRhaubha torabha bhau, tilu bhari bhumi na sake chaRahi.1.
aba jani kou makhai bhaṭa māṇi, bira bhīna mahī māṭ jānī.
tajahu āsa nija nija grha jāhū, likhā na bidhi baidehi bibhāhu.2.
sukṛtu jāi jāi panu pariharaū, kuāri kuāri rahau kā karaū.
jāu janateū binu bhaṭa bhūbhī bhau, tau panu kari hoteū na hāsāi.3.
janaka bacana suni saba nara nārī, dekhi jānakhī bhae dukhārī.
mākhē lakhanu kuṭila bhaṭ bhaōhē, radapāṭha 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 grain's 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 turn your faces homewards. 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 heared Janaka’s words, men and women alike, felt distressed at the sight of Jānakī. Laksmana, however got incensed: his eyebrows were knit, his lips quivered and his eyes shot fire. (1—4)

Do:— कहिः न सकत स्थुबीर डर लगे बचन जनु बान।
नाइ राम पद कमल सिंह बोले गिरा प्रमान॥ २५२ ॥

Do.: kahi na sakata raghubīra ċara lage bacana janu bān,
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)

In an assembly where any one of Raghu’s race is present no one would dare speak such scandalous words as Janaka has done, 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)
As Lakṣmana 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 (Viśvāmitra), the Lord of Raghus and all the hermits were glad of heart and thrilled all over again and again. With a sign Śrī Rāma checked Laksmana and made him sit beside Him. Perceiving that it was a propitious time, Viśvāmitra 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.

As the Chief of the Raghus rose on His elevated seat like the morning sun appearing in the eastern horizon, all the saints were delighted like so many lotuses and their eyes were glad as bees at the return of day.

As Laksmana 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 (Viśvāmitra), the Lord of Raghus and all the hermits were glad of heart and thrilled all over again and again. With a sign Śrī Rāma checked Laksmana and made him sit beside Him. Perceiving that it was a propitious time, Viśvāmitra 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)
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 holy fathers. 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 Gāṇeśa may Rāma snap the bow of Śiva
as it were a lotus-stalk.”

Do.: rāmaḥi prema sameta lakhi sakhinha samīpa bolāi,
sīta mātu sanēh bās bāchān kahā bālakāhāi. 255

Lovingly gazing on Śrī Rāma and bidding her companions draw near, Sītā’s mother
spoke words full of anguish out of affection:—

Cau.: sakhi saba kautuku dekhānīhare jehu kahāvata hitū hamāre.
kou na bujhāi kahāi gura pāhī e bālaka asi haṭha bhali nāhī.
rāvana bāna chuā nahṭ cāpā ḍāre sakahā bhūpā kari dāpā.
so dhanu rājakūāra kara dehī bāla marāla ki māṅdara lehī.
bhūpā sayānāpa sakalā sirānī sakhi bidhi gati kachu jāti na jānī.
boli catura sakhi mṛdu bānī tejāvartha laghu gania na rāni.
kahā kūmbhaj kahā śimdhū apārā soṣeṣu sujasu sakalā sāṁśārā.
rabi maṛḍāla dekhāta laghu lágā udāyā tāsu tibhuvana tama bhāgā.
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 one does not know 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 is rises the darkness of all the three worlds disappears. (1—4)

Do.: manhtra parama laghu jåsu basa bidhi hari hara sura sarba,
mahåmatta gajaråja kahu basa kara arñkusa kharba.256.
“A sacred formula, indeed, is very small, although it has under its sway Brahmå, Hari, Hara and all other gods. A tiny godgovens the mightiest and most furious elephant.” (256)

“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; Råma, 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 Såri Råma grew. Then, casting a glance towards Såri Råma, 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 Siva and Bhavanå, and reward my services by lightening the weight of the bow out of affection for me. O god Gåneå, the chief of Siva’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)
Do.: dekhi dekhi raghubāra tana sura manāva dhari dhīra, bhare bilocana prema jala pulakāvali 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.

Cau.: nīkē nirakhi nayana bharī sobhā, pītu panu sumirī bahūri manu chobhā. ahaha tāta dāruni ḍhāṭha ṭhāṇī, samujhāta naḥi kachu lābh na hāṇī. 1. saciva sabhāya sikha dei na koī, budha samāja baRa anucita hoī. kahā dhanu kulisahu cāhi kathorā, kahā syāmala mṛdugāta kisorā. 2. bidhi kehi bhāti dhāraū ura dhīrā, sirasa sumana kana bedha hirā. sakala sabhā kai mati bhai bhori, abo mohi sarhācāpa gati torī. 3. nīja jaRātā loganha para dāri, hoī haruā rāghupatihi nihārī. atī paritāpa siya mana māhī, lava nimesa 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.

Do.: prabhuhi citai puni citavā mahi rājata locana lola, khelata manasija mīna juga janu bidhu māmḍala 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)

Held captive within Her lotus-like mouth Her bee-like speech refused to 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. Sita 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 Sri Rama, I am sure God, who dwells in the heart of all, will make me Sri Rama'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. Sri Rama, the embodiment of compassion, understood it all; looking at Sita He glanced at the bow as Garuda (the king of birds and a sworn enemy of serpents) would gaze on a poor little snake. (1—4)

When Laksmana 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)

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.

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Do.: lakhana lakheu raghubarāmsamani tākeu hara kodarñdu, pulaki gāta bole bacana carana cāpi brahmānñdu.259.

When Laksmana 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)
राम कमलके लोग सब चित्र लिखे से देखिए।
चित्रित सीय कृपायतन जानी बिकल बिसेषी॥ २६०॥

Do.: रामा बिलोके लोग सब चित्र लिखे से देखिए,
citai siya krpayatana jani bikala biseyi.

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.

* 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 Hīranyaśka 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.
चतुरवत्स खण्डल गाढ़े। काद्वु न लखा देख सबू ठाढ़े॥
तेहि छन राम मध्य धनु तेवा। भोक भुक्त हुँनि घोर कठोरा॥४॥

Cham.: भोरे भुक्त होर कठोर रव रब बाजि तजि मारगु चले।
चिक्कराहि दिग्गज डोल महि अहि कोल कूरूम कलमले॥
सर असुर मुनि कर कान दींहै सकल बिकल बिचारहै।
कोदंड खंडेद राम तुलसी जयति बचन उचारहै॥

Ch.: bhare bhuvana ghora kaṭhore rava rabi bāji taji māragu cale,
cikkarahī diggaja dola mahi ahi kola kūruma kalamale.
sura asura muni kara kānā dînē sakala bikala bicārāhi,
kodandha khardeu 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 Tulasidāsa, that Śrī Rāma had broken the bow, they uttered shouts of victory.

सो— संकर चापु जहाजु सागरु सघुबर बाहुबलु।
बूढ़ सो सकल समाजु चढ़ा जो प्रथमहि मोह बस॥ २६१॥
So.: saṁkara cāpu jahāju sāgaru raghubara bāhubalur, 
būRa so sakala samāju caRha 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)

Cau.: prabhu dou cāpakharinda mahi dāre, dekhi loga saba bhae sukhāre.

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)

Do.: bandī māgadh sūtagana biruda badahī matidhīra, 
karahī nīcāvari loga saba haya gav dhun maṇi cīr.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)
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. Sita's delight could only be compared to that of a female Cataka* bird on receiving a rain-drop when the sun is in the same longitude as the constellation named Svāti* (Arcturus). Laksmana fixed his eyes on Rama as the young of a Cakora bird gazes on the moon. Sātānanda then gave the word and Sita advanced towards Rama. (1—4)

According to the Indian tradition a Cataka 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).
In the midst of Her companions Sītā shone as a personification of supreme beauty among other embodiments of beauty. She held in one of 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)
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 panegyrist 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 Sitā. 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 Sitā shone as if beauty and the sentiment of Love had met together in human form. Her companions urged Her, “Sitā, clasp your lord’s feet.” But Sitā was too much afraid to touch His feet.

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Do.: gautama tiya gati surati kari nahīh parasati paga pānī,
mana bihase raghubāmsamani pṛiti alaukika jānī.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)
Then, as they looked on Sita, 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 Sita 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 along with 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 along with 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)

Do.: dekhahu rāmahi nayana bhari taji īrīṣā madu kohu, lakhana roṣu pāvaku prabala jāni salabha jāni hohu.266.

“Giving up jealousy, arrogance and anger, therefore, feast your eyes upon Rāma; and knowing Lāksmana’s wrath to be a blazing fire, do not allow yourselves to be consumed by it like a moth.” (266)

Cau.: bainateya bali jimi caha kāgū, jimi susu cahai nāga arī bhāgū.

jimi caha kusum akāraṇa koḥī. sab saṁpada cahē sīva bhōhī.1

lobhī lołupa kāla kriṭī chāhī. acalanka tā kāmī lāhī.2

hari pādā bimbucka pārma gāti cāhā, tasa tuṁhāra laḻacu naroṇāhā.3

kolaḻalu sūni sīya sūdāhā. sūkhi lāvāa gāi jēhā rānī.4

raṃ suḥbārva cāle gūt pāhā. sīva saneyu bārnat man māhā.5

raṇinḥ sāhīta sūcāpa sīya. abh thī bīdīhi kāhā kārṇī.6

bhūp bācā sūni ṛt ut tākāhī. lākāhū rāma dr bālī n sākāhī.7

“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 Śri 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
Sri Rama advanced to His Guru, easy in mind and inwardly praising Her affection. The queens as well as Sita were filled with anxiety and wondered what Providence had in store for them. On hearing the words of the princes Laksmana looked hither and thither; for fear of Rama, however, he could not speak. (1—4)

Do.: aruna nayana bhṛkuṭi kuṭila citavata nṛpanha sakopa, manahū matta gajagana nirakhī simghakisorahi chōp || 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)

Cau.: kharabharu dekhi bikala pura nāri, saba mili dehi mahīpanha gārī. tehi avasara suni siva dhanu bharhā, āyau bhrgukula kamala patahā.1. dekhi mahīpa sakala sakucāne, bāja ḍhaṭa janu lavā lukāne. gauri sarīra bhūti bhala bhrājā, bhāla bisāla tripurūḍa birājā.2. sisa jāṭa sasibadanu suhāvā, risabasa kachuka aruna hoi āvā. bhṛkuṭi kuṭila nayana risa rāte, sahajahū citavata manahū risāte.3. brśabha kaṅdhā uru bāhu bisālā, cāru janeu māla mṛgachālā. kaṭi muniṃbasana tūn dū du bāṛṛē.4. dhun sar kar kūṭāra kal kāṛē. Seeing the uproar the women of the city were all distressed and joined in cursing the princes. The very moment arrived the sage Parasurāma, a very sun to the lotus-like race of Bhrigu, 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 Tripundra (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)
Though saintly in attire, he had a cruel record of deeds; his character, 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)

Beholding the frightful figure of Parasurama 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 Parasurama 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 Sita 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, Rama and Laksmana by name; seeing the well-matched pair, he blessed them. His eyes were riveted on Śrī Rāma's incomparable beauty, which would humble the pride of Cupid himself. (1—4)

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)
चौ- समाचार कहि जनक सुनाए। जेहि करन महिप सब आए।
सुनत बचन फिरि अनत निनारे। देखि चापखंड महि डारे। १।
अति रिस बोले बचन कठोरा। कहु जड़ जनक भट्टू के तोरा।
बेंगि देखाइ मूढ़ न त आजू। उलटाइ महि जह लहि तब राजू। २।
अति डर उतरु देत तुपू नाहिँ। कुटिल भूप हरि तब मन माहिँ।
सुर मुनि नाग नगर न थारी। सोचि हि सकल त्रास उर धरि। ३।
मन पीछाति सीय महतारि। बिधि अब संवा बात बिगारि।
भृगुपति कर सुभासु सुनि सीता। आरध निमेष कलम सब बीता। ४।

Cau.: samácāra kahi janaka sunāe, jehi kārana mahipa saba ae.
sunata bacana phiri anata nihāre, dekhe cāpakharāḍa mahi āhare.1.
ati risa bole bacana kaṭhorā, kahu jaRa janaka dhanuṣa kai torā.
begi dekhāū mūṛha na ta ājū, uḷaṭāū mahi jahā laṅi tava rājū.2.
ati āru utaru deta nṛpu nāhī, kūṭila bhūpa haṛaṇe mana māhī.
sura muni nāga nagara nara nārī, socaḥ sakala trāṣā ura bhāṛi.3.
mana pachītāti sīya mahatārī, bidhi aba sāvari bāta bigārī.
bhṛgupati kara subhāu suni sītā, aradha nimeṣa kalapa sama bitā.4.

Janaka narrated to him the whole history, mentioning what had brought all the kings there, on hearing this reply Parasurāma 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 undone an accomplished fact.” When Sītā heard of Parasurāma’s temperament, even half a moment passed to Her like a whole life-time of the universe. (1—4)

दो- संभय बिलोके लोग सब जानि जानकी भीरू।
हदर्यः न हर्षु बिषादु कछु बोले श्रीरघुबीरू। 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 Jānaki’s anxiety, He interposed; there was neither joy nor sorrow in His heart. (270)
नाथा सांहभुद्धन हरि निलोट, होहि कौ एक दसा तुम्हारा। 
यसव काहिन किना मोहि, सुनि रिसाई बोले मुनि कोहि।

सेवकु तो जाकर सेवक पिय थो रेड लरि लाराई।
सुनाहु रामा जेहि सिवद्धनु तोर, सहसासाहु सामा सो रिपु मोराई।

सभाका बिहार समाज बिहार, न ता मारे जाहिक सबा राजाई।
सुनि मूनि बैकाना लखाना मुसुकाने, बोले बारसुधराई अपामाने।

बालु धनुही तोरि लरिकैल, कबाहु न असि रिस कीहिगोसाई।
एहि धनु पर मयता केरहि हेतु। सुनि रिसाई कह भ्रुकुलकेतु।

“मेरे लिए, इसे कोई यहां सर्वोच्च सम्मान नहीं देंगे।
धनुही सम तिपुरारि धनु बिदित सकल संसार।”

“दौ— रूप बालक काल बस बोलत तोहि न संभार।
धनुही सम तिपुरारि धनु बिदित सकल संसार।”

“डौ— हुज्जु देव बैबंद धनुश समान।
का छति लाभु जून धनु होरे। देखा सम नयन के भोरे।
छुअत टूट सघनितु न दोसू। सुनि नितु काज करिक कत रोसू।
बोले चितह बरसु की ओरा। रेत सत रुनैह रुप न मोरा।
बालक बौलि बहुछ निंहेत तोहिग। केवल मूनि जड जानहि मोहि।
बाल ब्रह्मारी अति कोही। बिस्व बिदित छुरीबुढ़ौल्ल होहि।
भूषालु भूमि भूप नितु कीही। बिपुल बार महिदेवन दीही।
सहस्वालु भुज छेड़सिहिग। परसु बिलोकु महीपुरुरारा।”

“दौ— हुज्जु देव बैबंद धनुश समान।
का छति लाभु जून धनु होरे। देखा सम नयन के भोरे।
छुअत टूट सघनितु न दोसू। सुनि नितु काज करिक कत रोसू।
बोले चितह बरसु की ओरा। रेत सत रुनैह रुप न मोरा।
बालक बौलि बहुछ निंहेत तोहिग। केवल मूनि जड जानहि मोहि।
बाल ब्रह्मारी अति कोही। बिस्व बिदित छुरीबुढ़ौल्ल होहि।
भूषालु भूमि भूप नितु कीही। बिपुल बार महिदेवन दीही।
सहस्वालु भुज छेड़सिहिग। परसु बिलोकु महीपुरुरारा।”

“मेरे लिए, इसे कोई यहां सर्वोच्च सम्मान नहीं देंगे।
धनुही सम तिपुरारि धनु बिदित सकल संसार।”

“डौ— हुज्जु देव बैबंद धनुश समान।
का छति लाभु जून धनु होरे। देखा सम नयन के भोरे।
छुअत टूट सघनितु न दोसू। सुनि नितु काज करिक कत रोसू।
बोले चितह बरसु की ओरा। रेत सत रुनैह रुप न मोरा।
बालक बौलि बहुछ निंहेत तोहिग। केवल मूनि जड जानहि मोहि।
बाल ब्रह्मारी अति कोही। बिस्व बिदित छुरीबुढ़ौल्ल होहि।
भूषालु भूमि भूप नितु कीही। बिपुल बार महिदेवन दीही।
सहस्वालु भुज छेड़सिहिग। परसु बिलोकु महीपुरुरारा।”
Said Laksmana 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, Pārasurāma 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 Brahmans. Look at this axe, which lopped off the arms of Sahasrabāhu (the thousand-armed Kārtavirya), O youthful prince.

Do.: mātu pitahi jani socabasa karasi mahīsakisora, garbhana ke arbhaka dalana parasu mora ati ghorā.272.

“Do not bring woe to your parents, O princely lad, My most cruel axe has exterminated even unborn offspring in the womb.” (272)
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 Bhṛghu 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)

“Pardon me, O great and illumined hermit, if I have said anything unseemly at the sight of your weapons.” Hearing this, the jewel of Bhṛghu’s race furiously rejoined in a deep voice:

(273)

“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 Laksmana, “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)

Do— सूर समर करनी करहि कahi न जनावहि आप।
          बिद्यमान रन पाई रिपु कायर कथहि प्रतापु॥ २७४॥

Do.: sūra samara karanī karahī kahi na janāvahī āpu,
       bidyamāna rana pāi ripu kāyara kathāḥ 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)

Cau.: tumha tau kālu hāṅk jānu lāvā, bāra bāra mohi lāgi bolāvā.
sunata lakhana ke bacana kaṭhorā, parasu sudhāri dhareu kara ghorā1.1.
aba jani dei dosu mohi logū, kaṭubādī bālaku badhajogū.
bāla biloki bahuta maṅ bācā, aba yahu maranihāra bhā sācā2.
kausika kahā chamia aparādhaḥ, bāla doṣa guna ganahī na sādhū.
khara kuṭhāra maṅ akaruna kohi, āgē aparādhi guṇadhi.3.
utara deta chōRaṅ binu mārē, kevala kausika sīla tumhārē.
na ta ehi kāṭi kuṭhāra kaṭhorē, gurahī urina hoteū śrama thorē.4.

“You seem to have Death at your beck and call and summon him again and again for my sake!” Hearing Laksmana’s harsh words Parasurāma 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)

Do— गाधिसुनू कह हदयं हृंसि मुनिहि हरिअरड़ सूङ्ग।
          अयमय खाँड़ न ऊखमय अजहुँ न बूझ्य अबूझ्य॥ २७५॥

Do.: gādhisūnu kaha hrdayā hāṅsi munihī hariarai sūṅga,
       ayamaya khāṅRa na ūkhamaya ajahū na būjha abūjha.275.
Said Gādhi’s son (Viśvāmītra) 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)

Cau.: kaheu lakhana muni silu tumhārā, ko naḥt jāna bidita saṁsārā. mātā pitahi urina bhae nikē, gura rinu rahu socu baRa jikē.1. so janu hamarehī māthe kāRha, dina call gae byāja baRa bāRha. aba ānīa byavahariā boli, turata deu māi thailī kholi.2. sunī kaṭu bacana kuthāra sudhārā, hāya hāya saba sabhā pukārā. bhrgubara parasu dekhavahu mohi, bipra bicāri bacau nṛpadrohi.3. mile na kabahū subhaṭa rana gāRhe, dvijā devatā gharahī ke bāRhe. anucita kahi saba loga pukāre, raghupati sayanaṭ lakhanu nevāre.4.

Said Laksmana, “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 repay him from my own purse.” Hearing these sarcastic remarks Parasurāma grasped his axe and the whole assembly cried “Alack ! Alack !!” “O chief of Bhrigus, you are still threatening me with your axe; but I am sparing you only because I hold you to be a Brahmana, O enemy of princes. You have never met champions staunch in fight; You have grown important in your own little home, O holy Brahmana.” Everyone exclaimed, “This is wholly undesirable!” The Lord of Raghus now becked Laksmana to stop. (1—4)

* This has reference to a popular saying “A man who loses his eyesight in the month of Sravaṇa (corresponding roughly to August), when the whole landscape is green, visualizes everything as green.” Viśvāmītra 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 thisParaśurāma 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 Sahasrājrūna but the whole Kṣatriya race gradually.
Do.: lakhana utara āhuti sarisa bhṛgubara kopu kṛśānu,
    baRatha dekhi jala sama bacana bole raghukulabhānu.276.
   
   Perceiving the flames of Parasurāma'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)

Cau.: nātha karahu bālaka para chohū, sūdha dūḍhamukha karia na kohū.
    jaū pai prabhu prabhāū kachu jānā, tau ki barābāri karata ayānā.1.
    jaū larikā kachu acagari karihī, gura pitu mātu moda mana bharahī.
    karia kṛpā sisu sevaka jānī, tumha sama sila dhīra muni gyānī.2.
    rāma bacana suni kachuka juRāne, kahi kachu lakhanu bahuri musukāne.
    hāsata dekhi nakha sikha risa byāpi, rāma tora bhrātā baRa pāpi.3.
    gaura sarīra syāma mana māhī, kālakūṭamukha payamukha nahī.
    sahajā ṭeRha anuharai na tohi, nicu nicu 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." (1—4)

Do.: lakhana kaheu hāski sunahū muni krodhu pāpa kara mūla.
    jehi basa jana anucita karahī carahī bisvā 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)
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 Laksmana'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 Laksmana, his whole body burnt with rage and his strength diminished. In a condescending manner he said to Rama, "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)

Do.: suni lachimana bihase bahuri nayana tarere rama,
gura samipa gavane sakuci parihari bani bama.278.

At this Laksmana laughed again, but Sri Rama cast an angry look on him. Therefore, putting away all petulance of speech he submissively went up to his Guru. (278)
Joining both His palms together and speaking in most humble, gentle and placid tones Sri Rama 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 Rama, 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.”
“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 Sumitra 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!” Lakṣmana smilingly said to himself, “Shut your eyes and the whole world will vanish out of your sight.”

1—4

Do.: parasurāmū taba rāma prati bole ura ati krodhu,
sambhu sarāsanu tōri sath karsis hama prabodhu.

Then Parasurāma spoke to Rāma, his heart boiling with rage, “Having broken Śambhu’s bow, O wretch, do you now teach me?”

(280)

Cau.: barhdhu kahai katu sarhmata torē, tū chala binaya karasi kara jore.
karu paritoṣu mora saragrāmā, nāhi ta chāRa kahāuba rāmā.1.
chalu taji karahi samaru sivadrohi, baṅdhu sahita na ta mārau tohi.
bhrupatī bakahi kuthāra utāē, mana musukāh rāmu sira nāē.2.
gunaha lakhana kara hama para roṣū, katahū sudhāihu te baRa doṣū.
ṭeRha jāni saba baṅdai kāhū, bakra carṇdramahi grasai na rāhū.3.
rāma kaheu risa taji munisā, kara kuthāru āga yaha sisā.
jeṛi risa jād kariṣā sóṭī śvāyāi.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 Bhṛgus thus raved with his axe raised on high, Śrī Rāma smiled within Himself, bowing His head to the sage, "While the fault is Lākṣmana'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)

रुप्रकाशको स्वाधीनता समरु कस तजहु बिप्रबर रोसु।
बेशु बिलोके कहेसि कछु बालकहू नहि दोसु॥ २८१॥

Do.: prabhuhi sevakahī samaru kasa tajahu biprabara rosu,
beṣu bilokē kahesi kachu bālakahū nahi 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)

रुप्रकाशको देखि कुठार बान धनु धारि। भे लरिकाहि रिस बीस बिचारी॥
नामु जान भे तुम्हहि न चोहि। बंस सुभायिः जल तेहि दीनहि॥ १॥
जिं तुम्ह ओतेहु मुलि की नाई। पद रज सिर सिसु धरत गोसाई॥
छमहु चुक अनजनत केरी। चहिहिः बिप्र उर कृपा घनेरी॥ २॥
हमहि तुम्हहि सरिबरि कसि नाथा। कहु न कहइं चरत कहइं माथा॥
राम मात्र लघु नाम हमारा। परसु सहित बड़ नाम तोहारा॥ ३॥
देभ एकू गुनु धनुष हमारे। नब गुन परम पुणीत तुमहारे॥
सब प्रकार हम तुम्ह सत सार होर। छमहु बिप्र अपराध हमारे॥ ४॥

Cau.: dekhi kuṭhāra bāna dhanu dhāṛī, bhai larikahi risa biru bicārī.
nāmu jāna pai tumhahi na cīnhā, baṁsa subhāyā utaru tehī dinhā.1.
jaū tumha aukhe muni kī nāi, pada raja sīsū dharata gosāī.
chamahu cūka anajānata keṛi, cahia bipra ura kṛpā ghanerī.2.
hamahi tumhahi saribari kasi nāthā, kahahu na kahā carana kahā maṁhā.
rāma mātra laghu nāma hamārā, parasu sahita baṁ haṁma tohārā.3.
deva eku guṇu dhanuṣa hamārē, navu guna pārama punīta tumhārē.
saba prakāra hama tumha sana hāre, chamahu bipra aparadha hamārē.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 'Parasū' prefixed 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 everyway; therefore, O holy sir, forgive my faults." (1—4)
Do.: bāra bāra muni biprabara kahā rāma sana rāma, bole bhrgupati saruṣa hasi tahū baṁdhu sama bāma. 282.

Again and again did Rāma address His namesake as a sage and as a great Brāhmaṇa, till the chief of Bhṛgus exclaimed in his fury, “You are as perverse as your younger brother!” (282)

Cau.: nipatāhī dvija kari jānahi mohī, maṭ jasa bipra sunāvaṭ tohi. cāpa sruvā sara āḥūtī jānū, kopu mora ati ghora kṛṣānū.1. samidhi sena caturāṅga suhāi, mahā mahiṇa bhae pasu aī. maṭ eḥ parasu kāṭi bali dinhe, samara jagya japa koṭināha kīne.2. mora prabhau bidita naḥī torē, bolsi nidari bipra ke bhore. bhanjee cāpu dāpu bāRa bāRāhā, ahamiṭi manahū jīṭi jagu thāRāhā.3. rāma kahā muni kahahu bicāri, risa ati bāRī laghu cūk humāri. chuatahī ṭūṭi pinākā purāṇā, maṭ kehi hetu karāu 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)
because you are a Brāhmaṇa, who is that gallant warrior in this world to whom I would bow my head out of fear?"  

Ch.1—देव दनुज भूपति भट नाना। समजल अधिक होठ बलवाना॥
\( \text{जों} \ \text{रन हमहि पचारे कों} \ \text{लरहि सुखेन कालू किन होध} \ \text{१॥} \\
\text{छत्रिय तनु धहि समर सकाना}। \text{कुल कलकु तेहि पावेँ आना॥}
\( \text{कहहै सुभाद न कलहि प्रसंसी} \ \text{कालहु डरहि न रन रघुवसी॥} \\
\text{तिघ्रबंस कै असि प्रभुताई}। \text{अभय होझ जो तुमहि डेगाई॥}
\( \text{सुखि मृदु गृढ बचन रघुपति के} \ \text{उत्ते पटल परसुधर मति के॥} \\
\text{राम सम्पति कर धनु लेंहू}। \text{खँचतु मिटे मोर संदेहू॥}
\( \text{देण बापु आपुहै चनि गयझू} \ \text{परसुराम मन विसमय भयझू॥} \text{४॥}

Cau.:\ deva danuja bhupti bhatā nānā, samabala adhika hou balavānā.

jaū rana hamahi pacārai kou, larahā sukheṇa kālu kina hou.1. 
chatriya tanu dhari samara sakānā, kula kalarhku tehi pāvāra ānā.
kahau subhānu na kulahi prasahsī, kālaṃu darah na rana raghubhāsī.2.
biprabhunsa kai asī prabhutai, abhaya hoi jo tumhahi ďerāi.
sunī mṛdu gūRha bacana raghupati ke, ughare paṭala parasudhara mati ke.3.
rāma ramapati kara dhanu lehu, khalcahu mitai mora sanhdehū. 
deta cāpu āpuhī cali gayāu, 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 do not tremble to meet in fight even Death. 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 Śri Rāma, Paraṣūrāma’s mind was disillusioned. 
“O Rāma, take this bow of Rāma’s lord and draw it, so that my doubts may be cleared.” As Paraṣūrāma offered his bow it passed into Rāma’s hands of its own accord, and Paraṣūrāma felt amazed at this.  

D.1—जनाना राम प्रभास तब पुलक प्रभूतित गाय। 
\( \text{जोरी पानि बोले बचन हदर्य न प्रेमु अमात॥} \text{२८४॥}

Do.:\ jānā rāma prabhau taba pulaka praphullita gāta, 
\( \text{jori pāni bole bacana hṛdayā na premu amāt.284.} \)

He then recognized Śri 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 Śri Rāma, his heart bursting with emotion:—

Ch.1—जय रघुभरंबन बन भानू। गहन दनुज कुल दहन कृसनू॥ 
\( \text{जय सुर विप धेतु हितकारी} \ \text{जय मद मोह कोंह भ्रम हारी॥} \text{१॥}

*Paraṣūrāma had got this bow from God Viṣṇu Himself, who had told that when the Lord descended on the earth in the form of Śri Rāma, his own life’s work would have ended and the bow would pass into the hands of Śri Rāma.*
"Glory to Śri Rāma, who delights Ragu’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 Mānasārovarā 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 Ragu’s race!" So saying, the lord of Br항us 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)
The page contains a portion of the *Sri RamaCaritamana*, an epic in Sanskrit that narrates the life and adventures of Rama, a character from the *Ramayana*. The text is divided into verses, each beginning with a name or title in Sanskrit, followed by the verse number in parentheses. The content describes a tumultuous event involving musical instruments, the display of charming and auspicious objects, and the joy of Janaka, the king of Ayodhya, who is described as being as happy as a Cakora bird when the moon rises. The verses also mention the symbolic breaking of a bow and the significance of the event in the context of Rama’s life.

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 voices resembling the notes of the cuckoo. Janaka’s joy was beyond description, as that of a born beggar who has found a treasure. Sitā 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 Kausika and said, “It is due to your grace, my lord, that Śri Rama has been able to break the bow. The two brothers have gained me my purpose; 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)

Do.: tadapi jāi tumha karahu aba jathā baṁsa byavahāru, büjhi bipra kulabrddha 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)

Cau.: dūta avadhāpura paṭṭhavahu jāi, ānahṛ nṛpa dasarathahi bolāi. mudita rau kahi bhalehṛ kṛpālā, paṭṭhæ dūta boli tehi kālā.1.
“Go and despatch to the city of Ayodhya 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 bazaars, 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—

Do.: harita maninha ke patra phala padumarāga ke phūla, racanā dekhi bicitra ati manu birānci 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)

Cau.: benu harita manimaya saba kīne, sarala saparaba parahī nāhih cīnehe.1.

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)

Do.— सौरभ पल्लव सुभग सुदि किए नीलमनि कोरी।
हेम बौर मरकत घवरि लसत पाटमय डोरी॥ २८८॥

Do.: saurabha pallava subhaga suthi kie nilamani kori,
hema baura marakata ghavari lasata patamaya dorii.288.

They made most lovely mango-leaves of graven sapphires with blossoms of gold
and bunches of emerald fruits glistening on silken cords. (288)

Cau.: race rucira bara baridaniväre, manahū manobhavā phairda săvāre.
marṅgala kalasa aneka banāē, dhvaja patāka paṭa camara suhāē.1.
dipa manohara manimaya nānā, jāē na baranī bicitra bitānā.
jeht marṅdapa dulahini baidehī, so baranai asī mati kabi kehī.2.
dūlahu rāmu rōp guṇ sāgar. so bitānu tinē śūk loke ujāgarā.
janaka bhavana kai sobhā jaisi, grha grha prati pura dekhia taisi.3.
jeht terahuti tehi samaya nihārī, tehi laghu lagahr bhuvana dasa cārī.
jo saṁpadā nīc grūt sōhā. so biṭolōk śurūṇāyak 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)

Do: basai nagara jeht lacchi kari kapaṭa nāri bara beśu, tehī pura kai sobhā kahata sakucaḥī sārada seṣu.289.

The magnificence of the city wherein dwelt Goddess Lākṣmī in the charming disguise of a mortal woman made even Saradā (the goddess of eloquence) and (the thousand-tongued) Śeṣa falter in describing it. (289)

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 Dāsaratha 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 Lākṣmaṇa 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 (Ṣatruṅgha), 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, Bhūvaḥ, Svah, Mahāḥ, Janaḥ, Tapah and Satyam; while the lower seven are in their descending order named as Atala, Vitala, Sutala, Tālātāla, Mahātāla, Rasātāla and Pātāla.
Do.: kusala prānapriyā bāmdhu dou ahaṁ kahāhu keṅḥi desa,  
suni sāneha 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)

Cau.: suni pāti pulake dou bhratā, adhika sānehu samāṭa na gāṭā.  
prīti punīta bharaṭa kai dekhi, sakala sabhā sukhu laheu biseṣā.1.  
taba nṛpa dūta niṣaṭa baiṭhāre, madhura manohara bacana ucāre.  
bhaiyā kahāhu kusala dou bāre, tumhā nīkē nīja nayana niḥāre.2.  
syāmala gaurā dharē dhanu bhāṭhā, baya kisora kausika muni sāṭhā.  
pahicānahu tumhā kahāhu subhā. prema bibasa puni puni kaha rāū.3.  
ja dīna tē muni gae lavāi, taba tē āju sācī sudhi pāi.  
kahāhu 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)

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)
चौ-—पूछन जोगु न तनव तुमहारे। पुरुषसिंह तिनु पुर उजावरे।
जिन्हें के जस प्रताप के आगे। सलि मलिन राजि सीतल लागे। र १॥
तिन्ह कहें कहिहु नाथ किंचि चुहे। देखिश राजि विक दीप कर लीहे।
सीय स्वयंबर भूप अनेका। सपिटे सुभत एक तें एका। र २॥
संभु सरससु कहुँ न टारा। हारे सकल बीर बरिखा।
तीनि लोक वहाँ जे भट्टामाही। सभ के सकति संभु धनु भानी। र ३॥
सइक्ष उठाइ सरसुर मेहु। सोट हिर्यू हारि गयु करि फेहु।
जेहि काँटुक सिवसलु उठवा। सोट तेहि सभाँ पराभु फावा। र ४॥

Cau.: पुच्छना जोगु न तनवा तुमहुँ, पुरुसासिंघा तिहु धुरा उजिये।
जिन्हें जसा प्रताप के अघे, ससि मलिन राजि सीतल लागे। १।
तिन्ह कहा कहिए नाथ किंचि कि मिने, देखिए राजि कि दीप कर लीहे।
सीय स्वयंबर भूप अनेका। सपिटे सुभत एक तें एका। २।
संभु सरससु कहुँ न टारा। हारे सकल बीर बरिखा।
तीनि लोक वहाँ जे भट्टामाही। सभ के सकति संभु धनु भानी। ३।
सइक्ष उठाइ सरसुर मेहु। सोट हिर्यू हारि गयु करि फेहु।
जेहि काँटुक सिवसलु उठवा। सोट तेहि सभाँ पराभु फावा। ४।

“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 Sambhu’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 Bāna, who could lift Mount Meru, lost heart and retired after pacing round the bow; and even he (Rāvana) who had lifted up Mount Kailāsa (the abode of Śiva) in mere sport was worsted in that assembly.” (1—4)

दो—तहाँ राम रघुवंश मनि सुनिअ महा महिपाल।
भंजेउ चाय प्रयास बिनु जिमिज गज यंकज नाल॥ २९२॥

Do.: तहाँ राम रघुवाम्सा दनि सुनिअ महामहिपाल,
भंजिए कापा प्रयासा बिनु जिमी गाज यंकज काला। २९२।

“On that occasion, we submit, O great king, Śrī Rāma’s 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)
Hearing the news the chief of Bhrigus came in a fury and indulged in much brow-beating. But seeing Sri Rama’s strength he handed his bow to the latter and after much supplication withdrew to the woods. Even as Rama, O king, is unequalled in strength, Laksmana 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 unfair!” Everyone was delighted to note their sense of propriety.  

(1—4)

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 Jánaki, their master’s daughter.
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; therefore, prepare the marriage procession to
the sound of kettledrums.

1—4

To—

Do.:

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)
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 Rama and Lakşmana, saying that it was all due to the sage’s grace he went out of doors. The queens then sent for the Brähmanas and joyfully bestowed gifts on them. And the Brähmanas returned to their home uttering blessings.

(1—4)

So.: jācaka lie hākārī dīnhi nichāvari koṭi bidhi, cīru jīvahū sūta cārī cakrabarti 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)

Cau.: kahata cale pahiře paṭa ṇānā, haraṣṭi hane gahaṇahe nisānā. samācāra saba logaṇha pāe, lāge ghara ghara hona badhāhā.1. bhuvana caṛi dasa bharā uchāḥ, janakasuta raḥubīra biāhū. suni subha kathā loga anurāge, maga ghra gaiś săvāraṇa lāge.2. jadyapi avadha sadaiva suhaṇvi, rāma purī māṅgalaṃaya pāvāni. tadapi prīṭi kai prīṭi suhaī. māṅgala rачana račī baṇāi.3. dhvaja paṭaṅka paṭa cāmara cāṛū. ḍhava paṛma biṃchitṛa baṇaṛū. kanak kalasa torana mani jālā. ḍharaṇa ḍūba dṛṣṭi aṭcha 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 Ayodhya 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 Durvā grass, curds, unbroken rice and wreaths of flowers— (1—4)
Do.: *maṃgalamaya nija nija bhavana loganha race banāi, bīthī sici caturasama cauke 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.

Cau.: *jahā tahā jūtha jūtha mili bhāmīni, saji nava sapta sakala duti dāmini.*

— 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 kettle-drums were sounded. Here were panegyrists singing the family glory and here were Brahmans chanting the Vedas; while pretty women carolled festive songs, many times repeating the names of Rama and Sita.

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* 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 Mehad plant, (10) an inting 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)

Do.: sobhā dasaratha bhavana kai ko kabi baranai pāra, jahā sakala sura sīsa mani rāma linha 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)

Cau.: bhūpa bharata puni lie bolāi, haya gaya syārindana sāhu jāi. 2. bharata sakala sāhan bolāe, āyasu dinha mudita uṭhi dhāe. 3. bhupa bharata puni lie bolāi, haya gaya syārindana sāhu jāi. 4. chare chabīle chayala saba sura sujāna nabīna. 5. chare chabīle chayala saba sura sujāna nabīna. 6. chare chabīle chayala saba sura sujāna nabīna. 7. chare chabīle chayala saba sura sujāna nabīna. 8. chare chabīle chayala saba sura sujāna nabīna.

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)
* BĀLA-KĀNDA *

[Verse 1]

बाँधे बिरद बीर रन गांड़े। निकसि भए पुर बाहर ठांड़े।
फेंकि चनु तुग गति नाना। हरविहि सुनि सुनि पनव निसाना।
रथ सारथिन्ह बिचित्र बनाए। वजज पताक मनि भूषन लाए।
बच्चे चारु किनिन्ह धुनि करहि। भानु जान सोभा अपरहिन्ह।
सावङ्कर अगिन्ह हय होते। तेहि रघु सारथिन्ह जोते।
सूंदर सकल अलंकृत सोहे। जिन्हि हि बिलोकत मुनि मन मोहे।
जे जल चलहि धलहि की नाई। टाप न बुड़ बेग अधिकाई।
अस्त्र सस्त्र सबु साजु बनाई। रथि सारथिन्ह लिए बोलाई।

[Verse 2]

रथ बाहर नगर लागी जूरन बरात।
होत सगुन सूंदर सबहि जो जेहि कारज जात।

[Verse 3]

मौणी चढ़ि चढ़ि रथ बाहर साहि जो जेहि कारज जात।

Do.: caRhi caRhi ratha bāhera nagara lāgī jūrana bārāta,
hota saguna sūndara 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)

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.
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 Srāvana (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)
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 Śaradā could describe. One of them was equipped with the royal paraphernalia while the other was a mass of splendour and shone brightly.

1—4

1. BĀLA-KĀNḍA

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1—4

Do.: tehī ratha rucira basiṣṭha kahū haraśi cārhāi naresu, āpu cārheu syaṁdana suṁiṁi hār gūro gāṁesu. 301

This magnificent chariot the king joyfully caused Vasistha to mount, and then himself ascended the other, with his thoughts fixed on Lord Hara, his preceptor (Vasiṣṭha), goddess Gauri and the god Ganeśa.

(301)
In the company of Vāsiṣṭha the king shone forth as Indra (the lord of celestials) by the side of his preceptor (Brhaspati). 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 pleasantry and expert in singing melodious songs, practised all kinds of buffoonery.

(1—4)

Do—

288

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 Syama 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)

Do.: maralgamaya 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)

Cau.: maralgala saguna sugama saba tākē, saguna brahma surhda suta jākē.
rāma sarisa baru dulahini sitā, samadhi dasarathu janaku punītā.1.
suni asa byāhu saguna saba nāce, abā kinhe biraṃci hama sāce.
ehi bidhi kinha barāta payānā, haya gaya gājah hane nisānā.2.
āvata jāni bhāṅnakā ketū, saritanhi janaka bhādhā setū.3.
bica bica bara bāsa banāe, surapura sarisa saṁpadā chāe.3.
asana sayana bara basana suhāe, pāvahī saba nija nija mana bhāe.
nita nūtana sukha lakhi anukūle, sakala barāṭinā mahādira 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)
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)

\[ \text{[PAUSE 10 FOR A THIRTY-DAY RECITATION]} \]

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)
Cau.: barasi sumana sura surhdari gavahī, mudita deva duṅdubhī bajavahī.  
bastu sakala rakhī nṛpa āgē, binaya kinhī tinhā ati anurāgē.1.  
prema sameta rāyā sabu līnhā, bhai bakasīsa jācakani dīnhā.  
kari pūjā mānyatā baRāī, janavāse kahū cale lavāī.2.  
basana bicitra pāvāRe parahī, dekhi dhanadu dhana madu pariharahī  
ati surhāra dinheu janavāsā, jahā sab a kahū sabā bāti supāsā.3.  
jānī siyā barāta pura āī, kachū nījā mahīmā pragāti jānāī.  
hrdayā sumīrī sab sīndhi bōlāī, bhūpā pahunāi karama paṭhāī.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)
Each member of the bridegroom’s party found in his own apartment all the enjoyments of heaven ready at hand in every way. No one, however, had an inkling of the mystery behind this untold splendour; everyone sang Janaka’s praises. Rama alone recognized Sita’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. Visvamitra 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)

Do.: bhūpa biloke jabahti muni āvata sutanha sameta, uṭhe harāṣi sukhāṃśiṣṭu mahuḥ chaḥ sāḥ leṭa. 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)

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 Lākṣmana then bowed their head at Vasishṭha's feet and the great sage embraced them in the ecstacy 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. Lākṣmana rejoiced to see the two brothers (Bharata and Śatrughna) and as he embraced them his limbs were throbbing with emotion.

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. Satānandha (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.

रामु सीय सोभा अवधि सुकृत अवधि दोउ राज।
जहाँ तहँ पुरजन कहहि अस मिलि नर नारि समाज॥ ३०९॥

Do.: rāmu siya sobha avadhi sukṛta 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”.

जनक सुकृत मूर्ति बैठेहि। दसरथ सुकृत रामु धरें देही॥
इह सम काहूँ न सिंह अवसरें। काहूँ न इह समान फल लाधे॥ १॥
इह सम कोउ न भयू जग माहौ। है नहि कःत्तौं होनेत नाहौ॥
हम सब सकल सुकृत के रासी। भए जग जयम सुनकु र बासी॥ २॥
जिन्ह जानकी राम छबि देखी। को सुकृती हम सरिस बिसेखी॥
पुनि देखब रथयुज बिअहू। लेब भली बिधि लोचन लाख॥ ३॥
कहहि परस्पर कोकिलबयनी। एहि बिखाई बड़ लाभु सुनयनी॥
बड़े भाग बिधि बात बनाई। नयन अतिधि होइहि दोउ भाई॥ ४॥

Cau.: janaka sukṛta mūrati baidehi, dasaratha sukṛta rāmu dhāre dehi.
inha sama kāhū na siva avarādh, kāhū na inha samāna bhala lādhē.1.
inha sama kou na bhayau jaga māhī, hai nahi kathah ā honeu nāhī.
hama saba sakala sukṛta kai rāśi, bhae jaga janami janakapura bāsī.2.
jinha jānakī rāma chabi dekhi, ko sukṛti hama sarisa biseśī.
puni dekhaba raghubira biāhū, leba bhali bīdhi locana lāhū.3.
kahah paraśapara kokilabayanī, ehi biāhā baRa lābhu sunayanī.
baRē bhāga bidhi bāta banāi, nayana atithi hoīhah dou bhaī.4.

“Vaidehi (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 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)

Do.——

बारहि बार सनेह बस जनक बोलाउब सीय।
लेन आझहि बंधु दोऊ कोटि काम कमनी।

3१०.

Do.: bārahī bāra saneha basa janaka bolāuba sīya,
lena ālaihī barādhun dou koṭi kāma kamanī.ya.310.

“Time after time out of affection Janaka will send for Sītā (from Ayodhya); and the two brothers, charming as millions of Cupids put together, will come to take her back.”

(310)

Ca.——

बिसिधि भाँति होझि पहुँचाई । प्रिय न काही अस सांसुर माई।
तब तब राम लक्षनहि निहारी । होझि सब पुर लोग सुखारी।
संभि जस राम लक्षन कर जोटा । तैयसें भुंग संग सुंग बोटा।
स्वाम गौर सब अंग सुहाए। ते सब कहहि देखि जे आए।
कह एक में आजु निहारी । जनु विरंचि निज हाथ सँवारे।
भरतु रामहि की अनुहारी। सहसा लखि न सकहि नर नारी।
लखनु सतरुदनु एकरुपा। नख सिख ते सब अंग अनुपा।
मन भावहि मुख बरनि न जाणह। उपमा कहूहि त्रिभुवन कोट नाहाँ।

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 Laksmanā. King Daśaratha, my friends, has brought with him two other lads exactly resembling the pair of Rāma and Laksmanā. 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. Laksmanā and Satrūṣūdana (Satrughna) 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)

छो——

उपमा न कोट कह दास तुलसी कहहुँ कबि कोबिद कहैं।
बल बिनय बिद्या सील सोभा सिद्ध इन से एढ़ अहैं।
पुर नारि सकल पसारि अंचल बिइहि बचन सुनावहीं।
व्याहिआहुँ चारिउ भाई एहि पुर हम सुमंगल गावहीं।
Says Tulasidasa: “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!”

So.: kahahî paraspara nâri bâri bilocana pulaka tana, sakhi sabu karaba purâri punya payonidhi bhûpa 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)

Cau.: ehi bidhi sakala manoratha karahî, ânâda umagi umagi ura bharahî. je nîpa siya svayarimbara âe, dekhi barîdu saba tînha suhka pae. 1. kahata râma jasu bisada bisâlā, nîja nîja bhavana gae mahîpâlā. gae biti kachu dina ehi bhâtī, pramudita purajana sakala barâti. 2. maṅgala mūla lagana dinu avâ, hima ritu agahanu māsû suhavâ. graha tîthi nakhata jorgu bara bârû, lagana sodhi bidhi kînha bicârû. 3. paṭhaî dinhi nărada sana soi, gani jana ke ganakanha joi. sunî sakala logana yaha bâtâ, kahahî jotiṣî âhî bidhâtâ. 4.

In this way they all prayed and a flood of joy inundated their heart. The princes who had come as Sita’s suitors 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 Mārgaśīra 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.”

Do.: dhenuḍhūri belā bimala sakala sumāṅgala 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 Brāhmaṇās apprised King
Videha of its approach.

Cau.: uparohitaḥ kaheu naranāhā, aba bilanba kara kāranu kāhā.
satānanda taba sacīva bolāe, marṅgala sakala sājī saba lyāe.1.
sarhkha nisāna panava bahu bāje, marṅgala kalasa saguna subha sāje.
subhaga suāsini gāvahī gītā, karahī beda dhuni bipra puniṭā.2.
lena cale sādara ehi bhāṭī, gae jahā janavāsā barāṭī.
kosalapati kara dekhi samājū.3
bhayu samud abh dhariṣa paṭā. yah suṇī pāra nīsānṛhī bājā.4
yugṛhi paṭṭa kari kūla vīdhi rājā. chalaṃ śat gūrṇī saṅhī subaḥ samājā.5

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 Dūrva grass) were displayed.
Graceful women (whose husbands were alive) sang songs, and holy Brāhmaṇās
murmured 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.

Do.— bhagya vībhava abhāyā kara dekhis dev bhṛṣadī.6
laghe sarah snah mukh jaṭhī jano mukh nij bāḍī. 313.7
Witnesing 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)

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 Śri 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)
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 Sita and Rama," said the Destroyer of Cupid, Sarikara. In this way Sambhu admonished the divinities, and then spurred on His noble bull. The gods beheld Dasaratha 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 Brahmanas 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 Rama; and extolling the king they rained down flowers on him. (1—4)

* The four types of final beatitude as enumerated in the scriptures are as follows:—(1) Sálokya (residence in the same heaven as the Supreme Deity), (2) Sárupya (attaining a form similar to that of the Deity), (3) Sámiyá (living in close proximity with the Deity), and (4) Sáyujya (complete absorption into the Deity).
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; though captivating the soul, it defied description. Beside Him shone forth His lovely brothers, who rode curvetting 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)
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)

Even Śāradā is unable to describe the noble steed on which Śrī Rāma rode. Śaṅkarā (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 Rāma 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 Kartikeya) exulted over the fact of his possessing half as many eyes again as Brahmā. When the wise lord of celestialsgazed 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)
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.

Do.:- saji āratī anekā bidhi maṅgala sakalā 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)

Cau.: bidhubadanā saba saba mṛgalocani, saba niña tana chabi rati madu mocani.
     pahīre barana barana bara cirā, sakalā bibhūsana sajē sarīrā.1.
     sakalā suṣumgalā aṁga banāē, karahī gāna kalakaṁṭhi lajāē.2.
     karṇkana kinkini nūpura bājaḥī, căli biloki kāma gaja lājaḥī.3.
     bājaḥī bājane bibidha prakārā, nabha aru nagara suṣumgalacārā.4.
     saci sāradā ramā bhavānī, ājē suratiya suci sahaja sayāṇī.5.
     kapasā nāri bara beṣa banāē, milī sakalā ranivāsahī jāī.6.
     karahī gāna kala maṅgala bānī, haraṣa bibasa saba kāhū na jānī.7.

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 rejoicing both in the heavens and in the city. Saci (Indra's consort), Śāradā, Rāma, 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)

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.

The joy which Sita's mother felt in her heart on beholding Śrī Rāma in the attire of a bridegroom was more than a thousand Saradas and Sesas could not tell in a hundred Kalpas. (318)
Restraining her tears out of regard for the auspicious occasion, Queen Sunayana 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)

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.

* The five kinds of music referred to above are those produced from:—(1) Vinā 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) Vandiddhvani (the praises sung by family bards), (3) Jayadhvani (shouts of victory), (4) Śankhadhvani (the blast of conches), and (5) Dundubhidhvani (beat of drums).
Having gathered the offerings scattered about Sri Rama, the barbers, torchbearers, family bards and dancers bowed their head and gladly invoked blessings on Him with a heart overflowing with joy.

Having observed every custom that derived its authority from the Vedas or from popular tradition the two kings Janaka and Dasaratha, 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 united by marriage alliance; 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.

Chā—मंडपु बिलोक्क बिचित्र रचनाँ रूचिरताँ मुनि यन हरे।

निज पानि जनक सुजान सब कहुँ आनि सिंधासन धरे॥

कुल इश सरिस बसिष्ठ पूजे बिनय करि आपिष लही।

कौसिकहि पूजत परम प्रीति कि रीति तौ न परे कहर॥

Charh.: मार्गदापु बिलोक बिचित्र रचनाँ रुचिरताँ मुनि यन हरे।

निज पानि जनक सुजान सब कहुँ आनि सिंधासन धरे॥

कुल इश सरिस बसिष्ठ पूजे बिनय करि आपिष लही।

कौसिकहि पूजत परम प्रीति कि रीति तौ न परे कहर॥
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 Vasistha 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 Kausika was something too great for words.

Do.— बामदेव आदिक रिषय पूजे मुदित महीसा।
दिए दिब्य आसन सबहि सब सन लही असीस।।

Do.: bāmadeva ādīka riṣaya pūjē mudita mahīśa,
dīe dībya āśana sabahi saba sana lahi āśiśa.320.

King Janaka gladly adored Vāmadeva (another family preceptor of King Daśaratha) and the other Rṣis as well; he gave them all gorgeous seats and received blessings from all of them in return.

Cau.: bahūri kīṁhi kosalapati pūjā, jāṁi īsa sama bhāu na dūjā.
kīṁhi jori kara binaya baRāi, kahi nija bhāgya bibhava bahutāi.1.
pūjē bhūpati sakala barāti, samadhī sama sādara saba bhātī.
āśana ucita die saba kāhū, kahau kāha mukha eka uchāhū.2.
sakala barāta janaka sanamānī, dāna māna bināti bara bānī.
bidhi hari haru disipati dinarāū, je jānāhī raghubīra prabhāū.3.
kapaṭa bipra bara bēṣa banāē, kautuka dekhaṭh āti sacu pāē.
pūjē janaka deva sama jānē, die suāsana binu pahicānē.4.

Again he paid divine honours to the King of Ayodhya, 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)

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.

The graceful eyes of all fondly drank in the beauty of Śrī Rāmacandra's countenance with the utmost love and rapture even as the Cakora bird feeds on the moon's rays. (321)

south; (4) Nirṛti (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) Iśāna (Śiva), of the north-east.
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, Rāma and Śārada. After adorning Sītā and forming a circle about Her they joyously conducted Her to the pavilion. (1—4)

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 practised 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.

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)

Sītā in Her native loveliness shone forth among the bevy of ladies as a charming personification of Beauty in the midst of the Graces.
Sita'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 Sita approach, a veritable storehouse of beauty and spotless in every way, all greeted Her from the core of their heart. At the sight of Janaki Rama 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 Sita entered the pavilion, while great sages recited propitiatory texts in great joy. The two family preceptors (Vasistha and Satānanda) performed all the religious rites and ceremonies and observed the family customs.

(1—4)
kula rīti prīti sameta rabi kahi deta sabu sādara kiyo,
ehi bhāti deva pujāi sitahi subhaga sīṁghāsanu 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 directed the Brāhmaṇas to worship Goddess Gaurī and Her son Gaṇeśa; 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?

दो०— होम समय तनु धारि अनलु अति सुख आहुति लेहि ।
बिप्र बेष धारि बेद सब कहि बिबाह बिधि देहि ॥ ३२३ ॥

Do.: homa samaya tanu dhari analu ati sukha āhuti leḥ,
bipra beṣa dhari beda saba kahi bibāhā bidhi deh.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.

चौ०— जनक पाटमहिशी जग जानी। सीव मातू किमि जाग बखानी॥
सुजसु सुकृत सुख सुवेदनाई। सब समेटि बिधि रवी बनाई॥ १॥
समउ जानि पुनिबर्दो बोलाई। सुनत सुआसिनि सादर त्वाई॥
जनक बाम दिसि साह सुपयाना। हिमागिरि संग बनी जनु मयाना॥ २॥
कनक कलस मनि कोरि रहे। सुचि सुकृषं मंगल जल पूरे॥
निज कर मुदित राय अरु रानी। ठेरे राम के आगे आनी॥ ३॥
पढ़हि बेद सुनि मंगल बानी। गणन सुपन झर अवसर सजानी॥
बबु बिलोकि दंपति अनुगाने। पायु पुनित पखारन लागे॥ ४॥

Cau.: jana kā pātaṃahiṣi jag jānī, siya mātu kimi jāi bakhānī.
sujsu sukṛta sukh sahīdaratāi, saba sameṭi bidhi raci banāi.1.
samau jānī munibaranha bolāi, sunata suśāsīnā sādara lyāi.
jana kā bāma disi soha sunayānā, himagiri saṅga bānī jau mayanā.2.
kanaka kalasa mani koparā rūre, suci sugaṅdhā maṅgala jala pūre.
nīja kāra mudita rāyā aru rānī, dhare rāma ke āgē ānī.3.
pāRaṅhāi beda muni maṅgala bānī, gaganā sumana jharī avasaru jānī.
brū bi lokī dāmpati anurāge, pāya punīta pakhārana lage.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 Sunayana shone forth to Janaka's left even as Mena 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)

Char.: Āge pakhārana pāya paṁkaj prem tān pulakāvalī. 
Nabh nāgar gāna nisāna jay dāruni umagī janu chāhu dīsī chāli. 
Jē pad saroj manojā aṁri u ra sar sandeiv bīrājāhī. 
Jē sakrāt sūmīrāt bimalāta man sākāl kalī mal bājāhī. 1. 
Jē parasi munibānīta lahī gāti raḥī jō pātaṁkāri. 
Makrandu jinnā ko sāmbū sīr sūṁchīta āvadhī sūr bārānā. 
Kārī madhyā man munī jōgījān jē sātē abhīmāt gāti lahē. 
Tē pad pakhārata bhāgyābhājānā jānāka jay jay sāb kahē. 2. 
Bār kūāṁri karatal jōrī sārēkochārū dōṭ kulaṁgur kāṁ. 
Bhāyo pānīghaṁbū bīloki bīdhī sūr manuṁ munī aṁnānd āṁ. 
Sūkramūl dūlha dēki dāṁpti pulaṁ tān hūlāsyo hīyo. 
Kārī lōc bēd bīdānū kṛṇādānū nūṁbhūṣan kīyo. 3. 
Himāṁvaṁt jījīm gīrīja mṛṇesīhī hārīhī śrī sāgar dāī. 
Tīmī jānāk rāmāṁti sīy sāmṛti bīsv kāl kīrītī nāī. 
Kūṁ kārī śiṁv bīdēhū chīyo bīdēhū mūrītī sāīrēī. 
Kārī hōmū bīdhītāt gāṭhī jōrī hōn lāgyān bāvēī. 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 Gānghā 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 Himavan gave away Girijā to the great Lord Śiva, and the deity presiding over seas bestowed Śri on Hari, so did Janaka give Sitā 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)

Do.: jaya dhuni baṁḍī bedā dhuni maṁgala gāṇa nisāṇa,
suni haraśaḥti baraśaḥti bibudha surataru sumana sujāṇa.

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)
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 Rama and Sita were reflected on the pillars of jewels and shone as if Love and his consort, Rati, witnessed Sri Rama’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, Sri Rama applied the vermilion to Sita’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 Vasistha gave the direction and the Bride and Bridegroom sat together on the same seat. (1—5)
Sri Rama and Princess Janaki sat together on a costly seat and King Dasaratha 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 Sri Rama’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, Māṇḍavi, Śrutakirti and Urmila, each clad in a bride’s attire. The eldest daughter of his younger brother Kuśaketa, who was an embodiment of goodness, virtue, joy and beauty, he gave in marriage to Bharata after performing every rite with love. Jānaki’s younger sister (Urmila), whom he knew to be the crest-jewel of charming girls, Janaka gave in marriage to Laksmana with all honour. Finally the bright-eyed and fair-faced princess Śrutakirti, 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

* Rama and Bharata, who had a swarthy complexion were united with Sitā and Māṇḍavi respectively (who were both fair in complexion); while Laksmana and Śatrughna (who were fair of hue) were married with Urmilā and Śrutakirti (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 though the four states of consciousness (viz., waking, dream, sound sleep and absorption into Brahma) with the phase of the soul presiding over each gleamed all at once of the heart of an individual.

Do.: mudita avadhapatii sakala sutii badhunha sameta niharia,
   janu pae mahipala mani kriyanha sahita phala carii.325.

The king of Ayodhya 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).

Cau.: jasi raghubira byaha bidhi barani, sakala kuara byahe tehti karianii.
   kahi na jai kachu daila bhuri, rahah kanaka mani marhapu purii.
   karhala basana bicitra paatore, bhathi bhathi bahu mola na thore.
   gaja ratha turaga dasa aru dasi, dhenu alarha kamadhau si.
   bastu aneka karia kimi lekah, kahi na jai janh if jinha dekhii.
   lokapala avaloki sihane, linha avadhapatii sabu sukhu mane.
   dina jacaikahhi jo jehi bhava, ubara so janavasehi ava.
   taba kar jori janaku mrudu bani, bole sab barat santanaii.

All the other princes were married according to the same rites as have been described in the case of Sri Rama'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 Ayodhya 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.
санमानि सकल बरात आदर दान बिनय बङ्गळूळ के।
प्रमुदित महा मुनि बृंद बंदे पूजि प्रेम लडळूळ के॥
सिंह नाडू देव मनाड छब सन कहत कर संपुंख किए॥
सुर साथु चाहत भाउ सिंह कि तोष जल अंजलि दिए॥ १॥
कर जोरि जनकु बहोरि बंधु समेत कोसमलाय सों।
बोले मनोहर बयन सानि सनेह सील सुभाय सों॥
संबंध राजन रावरें हम बड़े अब सब विधि भए॥
एहि राज साज समेत सेवक जानिबे बिनु गथ लए॥ २॥
ए दारिका परिचारिका करि पालिबूळ करुना नई॥
अपराधु छमिबो बोलि पठि बहुत हूँ ढीटो कई॥
पुनि भानुकुलभूषण सकल सनमान निधि समधी किए॥
कहि जाति नहि बिनती परस्पर प्रेम परिपुर्व हिए॥ ३॥
बृंदारका गन सुमन बरिसहि राउ जनवासेहि चले।
दुःसहिभी जय धुनि बेद धुनि नभ नगर कौतूहल भले॥
तब सर्वी मंगल गान करत मुनीस आयसु पाङ के॥
दूलह दुलहिनिन्द सहित सुंदरिर चलतीं कोहबर ल्याड़ के॥ ४॥

Charh..: sanamâni sakala barâta ādara dâna binaya baRâi kai, pramudita maha muni bṝmanda barând pûji prema larâi kai. siru nāi deva manâi saba sana kahata kara saṁpuṭa kīē, sura sādhu cāhata bhāu sīr̄dhū kī toṣa jala amjali diē.1. kara jori janakū bahori barândhu sameta kosalarâya so, bole monohara bayana sāni saheha sīla subhāya so. sarhaṅdhâra rājana rāvare hama baRe aba saba bidhi bhai, ehi rāja sāja sameta devaka jāṇibe binu gatha lae.2. e dārikā parīcārikā kari pālibi karunā nāi, aparādhu chamibo boli pāṭhae bahuta hau dhiḍyo kai. puni bhānukulabhūṣana sakala sanamâna nidhi samadhī kie, kahi jāti naḥi bināti paraspara prema paripūrana hie.3. bṝmandaṅka gana sumana bariṣaḥ kāu janavāsehi cale, duṇḍubhi jaya dhuni beda dhuni nabha nagara kautûhala bhale. taba sakhi marṅgala gāna karata munīsa ēyasu pāi kai, dūlaḥa dulahininha sahita surṁdari caḷi kohabara ṭyai 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 (Kuśaketa) 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, shouts 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.

Do.: puni puni rāmāḥi citava siyā sakucati manu sakucai na, harata manohara mīna chabi prema piāse nainē 326 II

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)
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)
Chātra: gāthe mahāmanī maura maṁjula arṁga saba cita corahī, 
pura nārī sura surṁdari barahī biloki saba tina torahī.
mani basana bhūsana vāri ārati karahī maṁgala gāvahī, 
sura sumana barisahī sūta māgadha baṁdi susaṁ suṇāvahī.1.
kohabarahr āne kuāra kuāri suāsininha sukha pāī kal, 
ati priti lauκika riti lāṅī karana maṁgala gāi kal. 
lahakauri gauri sikhaṁ vārā māṁahi sīya sana sārada kāhaṁ, 
ranivāsu hāsa bilāśa rasa basa janma ko phalu saba lahaṁ.2.
nīpa pāni mani mahū dekhiatī mūratī susurpanidhāna kī, 
cālāti na bhujabalī bilokani biraha bhaya basa jānākī. 
kautuka binoda pramodu premu na jāi kai jānāhī ali, 
bara kuāri surṁdara sakala sakhiṁ lavāī janavāsehi calī.3.
tēhi samaya sunia asīsa jahā tahā nagara nabhā āṅdū mahā, 
cīrī jahū jorī cāru cāryo mudita mana sabahī kāhā. 
jogṛndra siddha munīsa deva biloki prabhu duṁdubhi hāni, 
cale haraşi baraşi prasūna nīja nīja loka jaya jaya jaya bhānī.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 (Sri 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 Śītā; while Śāradā urged Śītā to do 
likewise with Rāma. The whole gynaecceum was absorbed in the delight of merry-making; 
everyone enjoyed the fruit of her birth. In the gems on Her hand Jānaki saw the reflection 
of Śī 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 
ocasion surpassed all telling; Śītā’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 Yogis, 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)

जो— सहित बधूटिन्ह कुआँर सब तब आए पितु पास।
सोभा मंगल मोद भरि उमगेउ जनु जनवास॥ ३२७॥

Do.: sahita badhuṭinī huāra saba āe pitu pāsa,
sobha maṅgala 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)
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 Ayodhya; 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)

Do.: sūpodana surabhī sarapi suṇḍara svādu punīta, chana mahū saba kē 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)
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)

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)
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 Brāhmanas, 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)

Then came Vāmadeva, the celestial sage Nārada, Vālmiki, Jābāli, Vīśvāmitra and hosts of other great sages given to austerities. (330)

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 not tell. (1—4)

दो— बार बार कौसिक चरन सीसु नाई कह राउ।
यह सबु सुखु मुनिराज तब कृपा कटाच्छ पसाउ। ३३१।

Do.: bāra bāra kausika carana sīsu nāi kaha rāu,
yaha sabu sukhu munirāja tava kṛpā kvācchā pasāu.

Again and again the king bowed his head at the feet of Kausika and said, "All this joy, O chief of sages, is a gift of your gracious looks." (331)

चौ— जनक सनेहु सीलु करतुती। नुषु सब भाँति सराह बिभूती॥
दिन उठि बिदा अवधपति मागा। राखिहि जनकु सहित अनुरागा॥ १॥
नित नूतन आदर अधिकारि। दिन प्रति सहस भाँति पहुँचाई॥
नित नव नगर अनंद उड़हू। दसरথ गावु सोहाई न काहू॥ २॥
बहुत दिवस बिहि ऐहि भांति। जनु सनेहु रजुं बंधे बराति॥
कौसिक सतानेद तब जाई। कहा बिदेह नुषहि समुजाई॥ ३॥
अब दसरथ कहें आयसु देहू। जययपि छाड़ि न सकहु सनेहु॥
भलेहि नाय कहि सचिव बोलाए। कहि जय जीव सीस सिद्ध नाए॥ ४॥

Cau.: janaka sanehu sīlu karatūti, nṛpu saba bhāṭi sarāha bibhūti.
dina utthi bidā avadhapati māgā, rākhaḥ janaku sahita anurāgā.1.
nita nūtana ādaru adhiṃkā, dina prati sahasa bhāṭi pahunāi.
nita nava nagara anāraha uchāhū, dasaratha gavanu sohāi na kāhū.2.
bahuta divasa bīte ehi bhāṭi, janu sanēha raju bādhe barātī.
kausika satānaṁda taba jāi, kahā bideha nṛpahi samujhāi.3.
aba dasaratha kahā āyasu dehū, jadyapi chāṛī na sakahu sanēhū.
bhalehī nāthā kahi saciva bolāe, kahi jaya jiva sīsa tinhā nāe.4.

King Daśaratha extolled in every way 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 Kausīka and Śatānanda 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)
Do.: avadhanāthu cāhata calana bhītara karahu janāu,
bhae premabasa saciva suni bipra sabhāsada rāu.332.
"The King of Ayodhya longs to depart: make this known in the gynaecum." At
these words the ministers, Brāhmaṇas, courtiers as well as the king himself were
overwhelmed with emotion. (332)

Cau.: purabāsī suni chālīhī barātā. bhūjata bikala parśpara bātā.
satya gavanu suni saba bilakhāne, manahū sājha sarasīja sakucāne.1.
jahā jahā āvata base barāṭī, tahā tahā siddha calā bahu bhāṭī.
bibidha bhāṭi mevā pakavānā, bhojana sāju na jāi bakhānā.2.
bhāri bhāri basahā apāra kahārā, paṭhāī janaka aneka susārā.
tūga lākhā rath sahas paṭīsā. sakalā saṅvāre nakh aru śīśa.3.
matā sahasā dasa sirhūra sāje, jinhahi dekhi disikurjara lāje.
kannak bāsanān mani bhāri bhāri jinā. mahīṣā 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 Ayodhya. 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 along with 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)

Do.: dāija amita na sakia kahi dinha bidehā bahori,
jo avalokata lokapati loka saṃpadā 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)

Having got all the equipage arranged in the order mentioned above, Janaka had everything despatched to Ayodhya. When the queens heard that the bridegroom's party was about to start, they all felt miserable even as fish when faced with shortage of water. Again and again they took Sita 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 loves Sita'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 Brahma ever create a woman?" (1—4)

That very moment did Rama, the chief of the solar race, gladly proceed along with His brothers to Janaka's palace to take leave. (334)

That very moment did Rama, the chief of the solar race, gladly proceed along with His brothers to Janaka's palace to take leave. (334)
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)

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)

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(335)
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 rubbing the body of Śrī Rāma and His brothers with cosmetics 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 Ayodhya, 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)

With humble submission Queen Sunayana 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. (336)
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.

Do.: premabibasa nara nari 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)
The parrots and mainas who had been reared by Princess Jānaka 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 breast. Then came King Janaka with his younger brother (Kuśadhvaja); 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 Jānaki 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)

The whole family was overwhelmed with emotion; yet, perceiving that the auspicious moment had arrived the king invoked Lord Ganeśa and His consort, Siddhi, and helped the princesses to ascend the palanquins. (338)
King Janaka admonished his daughters in ways more than one, and instructed them in the duties of a woman as well as in family customs. He bestowed upon Sita 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 Brâhmaṇas 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 summoned all the Brâhmaṇas 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 Gâneśa he set out on his journey, when many good omens, which were the roots of felicity, occurred.

(1—4)
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 advanced too far." 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)

Do.: kosalapati samadhī sajana sanamāne saba bhāṭi, milani parasapara binaya ati prītī na Ṣrīdayā samāṭī.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)

Cau.: muni mahādalihi janaka siru nāvā, āsrābādu sabahi sana pāvā. sādara puni bhēte jāmātā, rūpa sīla guna nidhi saba bhṛtā.1. jori paṁkaruha pāni suhāe, bole bacana prema janu jāe. rāma karaū kehi bhāṭi prasāṁsa, muni mahēsa mana mānasa haṁśā.2. karaḥ joga jogi jehi lägī, kohu mohu mamātur madu tyāgī. byāpaku brahma alakhu abināsī, cidānairūdu nirguna gunarāsī.3. mana sameta jehi jāna na bāni, taraki na sakahi sakala anumāṇī. mahimā niganu neti kahi kahāi, jo tiḥu kāla ekārās rahi.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 Mānasaśāyana 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, at once the sum and negation of all attributes, 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)

Do.: nayana biṣaya mo kahu bhayau so samasta sukha mūla,
    sabai lābhu jaga jiva kahā bhae īsu anukūla.341.

“That root 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)

Cau.: sabahi bhāti mohi dinhi baRaī, nija jana jāni linha apanāī.
    hohī sahasa dasa sārada seśā, karāhī kalapa koṭīka bhari lekhā.1.
    mora bhāgya rāura guna gāthā, kahi na sirāhī sunahu raghunāthā.
    mai kachu kahaū eka bal mōre, tuhī riḷōhu seneh sūṭī thōre.2.
    bār bār mārāvē kār jōre. mnu parīhērē ċhar jānī bhōre.3.
    sunū bār bācānā ċēmp jānu pōše. pūranakāmā rāmu parītōse.4.
    kārī bār bīnīya ċ Syracuse nāmanāī. pītū kōṣīkā bōśītī sam jānē.
    bīntī bāhuī bharti sam kūhī. mēltī samṝ̄ṣṭu pūṭi āśaṭī dīhī.5.

“You have exalted me in every way and accepted me as Your own servant. If there were ten thousand Saradas and Šešas, 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)

Do.: mile lakhana ripusūdanahi dīnhi asīṣa mahīṣa,
    bhae parasapara premabasa phiri phiri nāvahī sīṣa.342.
Next the king embraced and blessed Lakṣmaṇa and Ripusūdana; overpowered by emotion they bowed their heads to one another again and again.

Cau.: bāra bāra kari binaya baRaśī, raghupati cale saṅgha saba bhāi.
janaka gahe kausika pada jāi, carana renu sira nayananha lāti.1.
sunu munīśa bara darasana torē, agamu na kachu pratītī mana morē.2.
jo suku sujasu lokapati caahī, karata manoratha sakucata aha.3.
so suku sujasu sulabha mohi svāmī, saba sidhi tava darasana anugāmī.4.
kīnī binaya puni puni siru nāi, phire mahisu āśiṣā pāi.5.
calī barāta nīsāna bajāi, mudīta chota baRa saba samudāī.6.
rāmaḥi nirikhi gṛāma nara nāri, pāi nayana phalu hoḥi sukhařī.7.

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 heart's 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 bridegrooms' party 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.

Do.: bica bica bara bāśa kari maga loganha sukha deta,
avadh samiśa puniśa dina pahucī 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)

Cau.: hāne nīśaṁ pahva bar baJaē. bhēre sāṅkha rūni hāya gay gayaē.1.
jaR̄jāṁ birva dīṛḍāṁ suṛhaē.2. sarva gay baJaṁ caхаē 3
pūr jān ākāṁ aṅkaṁ baṛaṇa.4. muṇaṁ sakal pūraṁ karānta.5. niṣa niṣa suṁdaṁ saṅdaṁ saṅaṁ.6. hāṭ baṭ baḥṭ pūr ḍhae.7.
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 Tamala 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)

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 Śri Rāma (the Chief of Raghus).

(344)

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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 Bhārati (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.

Do.: die dāna biprānha bipula pūji ganesa purārī,
pramudita parama daridra janu pāi padāratha cārī.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)
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 Śri Rama they began to get everything ready for the reception of their sons. Music of every kind started playing, while Sumitra gladly got together articles of good omen such as turmeric, blades of Dūrva 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.

Do.:  kanaka thāra bhari maṅgalanhi kamala karanhi liēmāta, 
cali mudita parichani karana pulaka pallavita gāṭa.346.

Carrying in their lotus hands salvers of gold laden with articles of good omen, the queen-mothers proceeded joyfully to greet their sons, every limb of their body throbbing with emotion.

Cau.:  dhūpa dhūma nabhu mecaka bhayaū, sāvana ghana ghamaraṇḍu janu ṭhayaū.
suratru sumana māla sura barasaḥ, manahū balāka avali manu karaśah.1. 
manjula manimaya barhandanivāre, manahū pākaripu cāpa sāvāre. 
pragaṭaḥ durāḥ atanha paraḥbāṁini, cāru capala janu damakaḥ dāmīni.2. 
durūdhhi dhunigha barṣah kāro, pura prabesu ṣākulaṇaṁ kīro.3. 
samau jāni gura ṣāki pura nār aṁ. 
sumiri saṁbhū girīja ganarājā, mudita mahipaṭi 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 ladies, appearing on house-tops as quickly as they went out of sight, looked like the fitful 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 Raghū's race, King Daśaratha, gladly entered the city with all his followers, fixing his mind on Bhagavān Śambhu, Goddess Pārvati and Their son, Lord Ganeśa.

\[\text{Do:} \text{ hoḥḥāḥ saguna barāḥahḥ sumana vara duḥdubhiḥ bajāi, bibudha badhū nācaḥḥ mudita maṁjula maṁgalā gāi.347.}\]

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)

Bards, minstrels, rhapsodists and skilled dancers chanted the glory of Him (Śrī Rāma) who illuminates all the three worlds. Auspicious shouts of victory 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 Ayodhya 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)
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)

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 along with their brides. As they gazed again and again on the beauty of Sita and Rama they felt delighted and regarded the object of their life in this world as realized. The queen-mothers' companions, as they gazed on Sita'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 Sarada 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)

After performing the rites prescribed by the Vedas or 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)
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 Yogi who has realized the highest truth, or as a lifelong patient 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 Sarada, the goddess of speech, or even as a hero who has triumphed in battle. (1—4)

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)
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 Rama and His brothers. The gods conferred their blessings all unseen, and the mothers gladly received them by spreading the end of their garment (as a token of respect). 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 Sri Rama'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)

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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 laved 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 Gādhi'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 took the dust of his feet with his queens. He assigned the sage a fine quarter in his own palace, while the king and his whole gynaecium 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)
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 Ayodhya, 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—

दो— चले निसान बजाइ सूर निज निज पुर सुख पाइ।
कहत परसपर राम जसु प्रेम न हदय समाइ॥ ३५३॥

Do.: cale nisāna bajāi sura nija nija pura sukha pāi,
kahata parasapara rāma jasu prema na ārdaya 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.

चौ— सब बिधि सबहि समदि नरनादृ। रहा हदय भरि पूरि उछहू॥
जहाँ रतिवासु तह्यं पेय धारे। सहि बहूदिन्द्र कुआं निराहे॥ १॥
लिए गोद करि मोद समेता। को कहि सकइ भयतु सुखु जेता॥
बदु सङ्ग्रेम गोद बैठारी। बार बार हिर्य हरिधु दुलारी॥ २॥
देरिख समाजू मुदित रतिवासू। सब के उर अंदू किमें बासू॥
कहेई भूप जिमं भयतु बिबाहू। सुनि सुनि हसु होत सब काहू॥ ३॥
जनक राज सिल सब बढाई। प्रिति रीति संपाद सहाई॥
बहुबिधि भूप भाट जिमि बरनि। राणी सब प्रमुदित सुनि करनि॥ ४॥

Cau.: saba bidhi sabahi samadi naranahū, rahā hṛdayā bhari pūri uchāhū.
jahā rinivāsau tahā pagu dhāre, sahafta bahūṭhina kuṣa nihaire.1.
lie goda kari moda sametā, ko kahi sakai bhayau sukhu jetā.
badhū saprema goda bāṭhāra, bāra bāra hīyā haraṣi dulārī.2.
dekhi samāju mudita rinivasu, saba ke ura anāhṛda kīyo bāsā.
kaheu bhūpā jimi bhayau bibāhū, suni suni haraṣu hota saba kāhū.3.
janaka rāja guna silu baRāï, prīti riti saṁpadā suhāi.
bahubidhi bhūpā bhāta jimi barani, rāṇī saba pramudita suni karani.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.

Do.: sutanha sameta nahai nṛpa boli bipra gura gyāti, bhojana kinha aneka bidhi gharī paṁca gai rāti.354.

After bathing with his sons the king called the Brahmans, 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.

Lovely women sang joyous songs, and the night became a source of delight and soul-enchanting. 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 His permission they proceeded each to his own house, bowing their heads to Him. The love and rapture, meriment and magnanimity, prosperity, splendour and loveliness that manifested there were more than could be told by a hundred Sāradās and Śeṣas, Vedas and Brahmās, Śivas and Ganēsās. How, then, can I describe them at length any more than an earthly serpent 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)

दो—

लारिका श्रमिंत उनीद बस सयन करावहु जाय।
अस कहि गे बिश्रामगः राम चरन चितु लाइ। ३५५

Do.: lārikā śramita unīda basa sayana karavahu jāi,
asa kahi ge biśrāmagṛhā rāma carana citū 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)

चौ—

भूप बचन सुनि सहज सुहाई। जरित कनक मनि पलेंग डसाई।
सुभाग सुसंघ पय फेन समाय। कोमल कलित सुपेटी नाह। १।
उपवरहन बर बरनि न जाहि। सग सुंगध मनिन्दिर माह।
तनतीय सुधि चार चेंदोवा। कहत न बनइ जान जेहि जोवा। २।
सेज रुचिर राख सामु उठाई। प्रेम समेत पलेंग पोझाई।
अया पुनि पुनि भाइह दीह। निज निज सेज सयन तिह निरह। ३।
देखि स्याम मुदु मंजुल गाता। कहहि सप्रेम बचन सब माता।
माराण जात भवायिनि भारि। केहि बिधि तत तालका मारि। ४।

Cau.: bhūpa bacana suni sahaja suhāe, jarīta kanaka mani palāga dāsāe.
suhāga surabhī paya phena samānā, komala kalita supeṭī nānā.1.
upabarahana bara barani na jāhi, srāga sugraṅḍha manimārdhārā māhī.
ratanādīpa sūṭhi cāru cādōvā, kahata na banai jāna jeht jōvā.2.
seja rucira raci rāmu uṭhae, prema sameta palāga pauṛhāe.
agīa puni puni bhāiha dīnhi, nīja nīja seja sayana tīnha kinhī.3.
dekhi syāma mṛdu manjula gātā, kahaṛt saprema bacana saba māṭā.
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)

दो—

घोर निसाचर बिकट भट समर गनहि निहि काहु।
मारे सहित सहाय किमि खल मारीच सुबाहु। ३५६

Do.: ghora nisācala bikāta bhaṭa samara ganaḥt naḥt kāhu,
māre sahita sahāya kimi khala mārica 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)

Cau.: muni prasāda bali tāta tumhārī, āsa aneka karavarē tārī. makha rakhavārī kari duhū bhāī, guru prasāda saba bidyā pāī.1. muniitiya tari lagata paga dhūrī, kīrāta rahī bhuvana bhari pūrī. kamaṭha piṭhi pabi kūṭa kāṭhorā, rṛpa samājā mahū siva dhanu torā.2. bisa bijaya jasu jānaki pāī, āe bhavana byāhī saba bhāī. sakala amānūṣa karama tumhāre, kevala kausika kṛpā sudhāre.3. āju suphala jaga janamu hamārā, dekhi tāta bidhubadana tumhārā. je dina gae tumhahi biṇu dekhē, te birāṁci jani pāraṁh lekehē.4.

"I offer myself, dear child, as a sacrifice for your sake; it was through the goodwill of the sage Viśvāmitra alone that God kept away a number of calamities from you. Even while you and your brother (Laksmana) 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)

Do.: rāma pratośī mātu saba kahi binīte bhar bēn. sumirī sambhu gura bipra pade kīe niđabasa nainē.357 II

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 Viśvāmitra) and the Brāhmaṇas in general, He closed His eyes in order to sleep. (357)

chō— nīdāṁ bhad sūdī lōga. mān̄hu saṃǒ saṃśiśa saṅna. ghar ghar karāhā jāgaran nārī. dehī pārispar māṅgal gārī. १।।
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 Brahmanas 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.

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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 Rama and accounted their eyes supremely blest. Then came the sages Vasistha and Visvamitra 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 Sri Rama. The sage Vasistha 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 Visvamitra, that surpassed the imagination even of hermits. Vamadeva (another family preceptor of King Daśaratha) observed that whatever Vasistha said was true and that Visvamitra's fair renown had pervaded all the three spheres. Everyone rejoiced to hear that, while Sri Rama and Lakṣmana were all the more delighted at heart.

There was constant felicity, joy and rejoicing and days rolled on in this way. The city of Ayodhya was inundated with a tidal wave of delight, swelling higher and still higher.

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After fixing on auspicious day the sacred strings (tied round the wrist of the brides
and bridegrooms before the wedding for warding off evil-spirits) were united with no little
felicity, joy and merriment. The gods were filled with envy to see new rejoicings every
day and begged of the Creator that they might be born in Ayodhya. Visvamitra intended
leaving everyday, but was detained by Sri Rama's affectionate entreaties. Seeing the
king's devotion to him grow a hundredfold day after day the great sage Visvamitra 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 Brahmana (Visvamitra) invoked
upon him every kind of blessing and departed amidst a scene of love that defied all
description. Sri Rama and all His brothers lovingly escorted him and returned only when
they were allowed to go back.

(1—5)

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(1—5)
Vāmadeva and the wise preceptor of Raghu's race, Vasistha, once more narrated the story of Viśvāmitra (Gadhi'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 Ayodhya. 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.

For the purpose of hallowing his speech has Tulasidāsa 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.

Thus ends the first descent into the Mānasī lake of Śrī Rāma's exploits, that eradicates all the impurities of the Kali age.
अति आनंद उमगि अनुगाम । चरन सरोज परखारन लागा ॥
Śrī Rāmacaritamānasa
(The Mānasa lake containing the exploits of Śrī Rāma)

Descent Two
(Ayodhyā-Kāṇḍa)

श्लोक

yasyāṅke ca vibhāti bhūḍharasutā devāpagā mastake
bhāle bālavidhurgale ca garalam yasyorasi vyaḷaṟṟāṭ
so'yam bhūṭivibhūṣaṇāḥ suravaraḥ sarvādhīpāḥ sarvadā
śarvaḥ sarvagataḥ śivaḥ śaśinibhaḥ śṛīśaṅkaraḥ pātu mām.

Śloka

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)

prasannatāṁ yā n gataḥbhīṣekeṣatathā na mamle vanavāsāduḥkhaṁ,
mukhāmbujaśri raganandaṁṣaya me sadāṣu sa maṇjuluṁgalapradā.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 Ayodhya nor was dimmed by the painful
experience of exile in the woods, ever bring sweet felicity to me. (2)

Nīlāṃbujāṁśaṁgalāṅkāṁ śītāsaṁmaṭiṣṭvaṁvaṁbhaṅgaṁ.
Paṇḍu mahāsāyaṁchāyaṁ nāmaṁ rāmaṁ rṣu-vāṣaṇādhaṁ.
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.

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.

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 Ayodhya. 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.
Do.: saba ké ura abhilāśu asa kahahī manāi mahesu,
āpa achata jubarāja pada rāmahe 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)

Cau.: ek samaya saba sahita samājā, rājasabhā raghurājū birājā.
sakala sukṛta mūrati naranāhū, rāma sujasu suni atihi uchāhū.1.
nṛpa saba rahahī kṛpā abhilāśe, lokapa karaḥ priti rukha rākhē.
tibhuvana tīni kāla jaga māhī, bhūri bhāga dasaratha sama nāhī.2.
manīgalamūla rāmu suta jāsū, jo kachu kahia thora sabu tāsū.
rāyā subhāyā mukuru kara līnāh, badanu biloki mukutu sama kīnāh.3.
śravana samīpa bhāe sita kesā, manahū jaraṭhanapu asa upadesā.
nṛpa jubarājū 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)

Do.: yaha bicāru ura āni nṛpa sudinu suvasaru 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)
Cau.: kahai bhualu sunia munināyaka, bhae rāma saba bidhi saba lāyaka. sevaka saciva sakala purabāsī, je hamāre ari mitra udāsī.1. sabahi rāmu priya jehi bidhi mohi, prabhu aśīsa jau tanu dhari sohī. bipra sahita parivāra gosāī, karahī chohu saba raurihi nāī.2. je gura carana renu sira dharahī, te jau sakala bibhava basa karahī. mohi sama yahu anubhayau na dūjē, sabu pāyau ra jāvī pūjē.3. aba abhilaṣu eku mana morē, pūjīhī nāṭha anugraha torē. muni prasanna lakhi sakaha sanēhū, kaheu naresa rājāyasu dehū.4.

Said the king, “Listen, O chief of sages: Rāma is now accomplished in every way. 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)

Do.: rājana rāura namu jasu saba abhimata dātāra, phala anugāmī mahipa mani mana abhilaṣu tūmahār. II 3 II

"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)

Cau.: cāhā bhuālu sūnia mūnināyaka, bhae rāma saba bīdhi saba lāyaka. sevaka saćiva sakalā purbāsi, je hamāre ari mitra udāsi.1. sabahi rāmu priya jehi bidhi mohi, prabhu aśīsa jau tanu dhari sohī. bipra sahita parivāra gosāi, karahī chohu saba raurihi nāī.2. je gura carana renu sira dharahī, te jau sakala bibhava basa karahī. mohi sama yahu anubhayau na dūjē, sabu pāyau raja pāvani pūjē.3. aba abhilaṣu eku mana morē, pūjīhī nāṭha anugraha torē. muni prasanna lakhi sakaha sanēhū, kaheu naresa rājāyasu dehū.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 Dasaratha, 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)

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)

Do.: kaheu bhūpa munīraja kara joi joi āyasu hoi, rāma rāja abhiṣēka 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)

Cau.: harāṣi munīsa kaheu mṛdu bānī, ānahu sakala sutiratha pānī. auśadhā mūla phūla phala pānā, kahe nāma gani maṃgha nānā.1. cămara cămara basana bahu bhāṭi, roma pāṭa paṭa aganita jāṭī. manigana maṃgha bastu anekā, jo jaga jogu bhūpa abhiṣēka.2. beda bidita kahi sakala bidhanā, kaheu raccahu pura bibidha bītānā. saphala rasāla pūgaphala kērā, rōpahu bīthinha pura cahuḥ phērā.3. racahu maṃjhu mani caukē cāru, kahau banāvana begi bajāru. pūjahu ganaṭī 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 Ganesa 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)
“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.”

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 Śri Rāma’s welfare. As soon as the delightful news of Śri Rāma’s installation reached the ears of the people, the whole of Ayodhya resounded with festal music. Good omens manifested themselves in the person of Śri Rāma and Sītā; 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 to us as Bharata; the good omens can thus have but one meaning.” Śri Rāma anxiously remembered His half-brother (Bharata) day and night, even as a turtle has its heart fixed on its eggs.
news, even as the waves of the ocean commence their lovely sport on perceiving the waxing moon.

Those who broke the news 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 Sumitra painted with coloured meal lovely diagrams in various charming designs and filled them with jewels. Overwhelmed with delight Sri Rama's mother (Kausalya) summoned the Brahmans and loaded them with gifts. She worshipped village deities and other gods and Nagas and vowing them further offerings said to them, "In your mercy grant me a boon which may ensure Sri Rama's welfare." Moon-faced and fawn-eyed ladies sang festal strains in a voice as sweet as the notes of a cuckoo.

Men and women rejoiced in their heart to hear of Sri Rama's installation on the throne; and thinking God to be favourably disposed towards them all began to make preparations.
Cau.: taba naranahā bsištḥu bolāe, rāmadhāma sikha dena paṭhāe.
gura āgamanu sunata raghunāthā, dvāra āi pada nāyau māthā.1.
sāḍara aragha dei ghara āne, soraha bhāṭi pūjī sanamāne.
ghae carana siya sahita bahori, bole rāmu kamala kara jori.2.
sevaka sadana svāmī āgamanū, maṅgala mūla maṅgala damanū.
tadapi ucita janu boli sapṛti, paṭhaia kāja nāthā asi nīti.3.
prabhatā taji prabhu kṁha sanehū, bhayau pūnita āju yahu gehū.
āyasu hoī so karaū gosāī, sevaku lahai svāmī sevakāī.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 Sītā, Śrī Rāma spoke with His lotus palms joined in prayer, “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)

Do.: suni saneha sāne bacana muni rāghabarahi prasārḥa, rāma kasa na tumha kahahu asa harṁsa barṁsa avataṁs.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)

Cau.: barani rāma guna śiśu śūbhā. vole ā prem pūṇikā muniṛā.1.

bhūp sajeu abhiṣek samajū. chaḥt dena tumhāḥi jāvārājū.2.
ram kahru sang āṣam amāu. jāī bāḍi kuśal niḥāṁ kāṛū.3.
guṇ śiṣṭ dēṛ rāy pāhī gāyāk. rām hāṛāṁy āsā bīsamtya bhaḷāy.4.
janmī yāgī sāṅg śaṅg bāḥī. bājoṇ sāṅg kēlī laṭākaī.5.
karnkṛbād ūpāya bāṁhā. sāṅg sāṅg śaṅg bhāṇ ēṛ śaṛhāi.6.
bimul bāṁ bṛt aṁtukāmnā kūṭāi. hāḍ bhāga ṇa kē kūṭīla.7.

bhūpa sajeu abhiṣeka samajū, cāhana dena tumhahi jabarajū.1.

* The sixteen modes of worship prescribed in Tantric works consist in offering the following:—(1) Āsana (seat), (2) Pādiya (water for washing the feet), (3) Arghya (water for washing the hands), (4) Ācamaniya (water to drink), (5) Snāniya (water for ablation), (6) Gandha (sandal-paste), (7) Vāstra (raiment), (8) Puṣpa (flowers), (9) Dhūpa (burning incense), (10) Dīpa (light), (11) Nāivedya (food), (12) Ācamaniya (water for rinsing the mouth), (13) Tāṁbūla (betel-leaves), (14) Dākṣiṇā (a gift in coins), (15) Pradākṣiṇā (circumambulation), and (16) Nīrājana (waving lights).
Extolling Śrī Rāma’s goodness, amiability and noble disposition, the lord of sages, Vasistha, 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 suspicion from the mind of His devotees. (1—4)

On that very occasion came Laksmana 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)
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 fulfill 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 Śāradā the gods supplicated her and laying hold of her feet fell at them again and again. (1—4)

Do.: bipati hamāri biloki baRi mātu karia soi āju, rāmu jāhī bana rāju tajī hoi sakala surakāju.1

“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)

Cau.: suni suru binay thāRhi pachitāī, bhaiā saroja bipina himarātī. dekhi deva puni kahāhi nihīrī. mātu tohi nāhī dhāriū khōrī.1

Hearing this prayer of the divinities goddess Sarada stood still and was grieved at the thought that she was going to play the same role with reference to the people of Ayodhya 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 Ayodhya 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)

Do.: namu maṁtharā maṁdamati cerī kaikai keri,
ajasa peṭāri tāhi kari gāi girā mati feri II 12 II

Now Kaikeyi (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)

Cau.: dīkha maṁtharā nagaru banāvā, maṁjula maṁgala bāja badhāvā,
pūchesī loganha kāha udhaṭa, rāma tilaka suni bhā ur dāhū II 1 II
cāpā bichāra kubhuṇḍa kujātī, ṛhoḍ aṁkaṇu kaviṇi bividhi rātī II
dēkhī lāgi mādhu kūtīlā kirātī, jīmī gavē takā lēṇē kēhen bhātī II 2 II
bhātī maṇū pāhī gāḍa bīlākānī, kā aṁmanī hāsī kahā āṁsī rānī II
ūtak ḍēḍ n lēṇ udāsāu, nārī chāra kāri ṛāḍa ॐ ॐ ॐ 3 II
hāsī kahā rāṇī gālu bṛṇā tōrē, dīn ākhanā nāthāu aṁ bāmā mōrē II
taṇā u n bōol chēri ḍēḍ pāpīnī, ḍāṛāḥ śvās kāra kumāra ṣāpīnī II 4 II

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 Bhila 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 a 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 Lākṣmaṇa has taught you a lesson.” Even then the most wicked servant-maid would not speak and merely hissed like a cobra.

(1—4)
Do.: sabhaya rāṇi kaha kahasi kina kusala rāmu mahipālu,
lakhanu bharatu ripudamanu suni bhā kubarī ura sālu.13.

Apprehensive of mischief, 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 (Manthara) was pained at heart to hear these words.

Cau.: kata sikha dei hamahi kou māi, gālu karaba kehi kara balu pāī. rāmahi chārī kusala kehi ājū, jehi janesu dei jubarajū.1. bhayau kausilahi bidhi ati dāhina, dekhata garaba rahata ura nāhina. dekhahu kasa na jāi saba sobhā, jo avaloki mora manu chohā.2. pūtu bidesa na socu tumhāre, jānati hahu basa nāhu hamārē. nida bahuta priya seja turāi, lakhashed na bhūpa kapaṭa caturāi.3. suni priya bacana malina manu jāni, jhukī rāni aba rahu aragānī. puni asa kabahu kahasi ghraphori, taba dharī jībha kaRhadō ura.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 so 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)
wicked, more so if they come of the fair sex and particularly those belonging to the menial class!” said Bharata's mother and smiled. (14)

दौ-— भरत सपथ तोहि सत्य कहु परिहरि कपट दुराँ।
हरव समय विसमउ करसि कार्य मोहि सुनाउ॥ १५॥

Do.: bharata sapatha tohi satya kahu parihari kapat durau,
harasa samaya visamawa karasi karan mohi sunau।

“l 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)
कार दुनिया बिधि परबस की। बचा सो तुमिन लहिय जो दीह।।
कोठ नूप होउ हमप्रे का हानी। चैरे छाढ़ि अब होब कि रागी।।
जरे जेगु सुभाद हमारा। अनभाल देखि न जाइ तुम्हारा।।
तातें कलाक बात अनुसारी। छिपिए देवि बिल्ड़ चूक हमारी।।

cau.: ekah बारा आसा सबा पूजी, अब कचू हाबा हिज़ा कार दुली।
phorai jogu kapāru abhāgā, bhaleu kahata dukha raurehi làgā।।
kahah ज्ञुः फुरी बाता बनानी, ते प्रिया तुम्हारी कारू मरु माई।
hamahूः काहाब्रा अब न्हाणुरासोहाती, नाह ता माणु राहाब दिनू राती।।
kari kurūपा बिद्धि पराबासा किंहाल, बावासो लुंगि लहाँ जो दिनहाः।
kou र्पपा हौ महामहूः का हाँ, चेरी चारी अब होबा की रानी।।
jāरू जोगु सुभाहु हमाराह, अनाहाल दिक्षी नाज़ी ते तुम्हाराः।
tāते कचूका बाता अनुसारी, चामिया देबी बारी मुंका हमारी।।

“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)

दो— गूढ़ कपट प्रिय बचन सुनि तीय अधरबुधि रानि।
सुरमया बस बैरिनिहि सुहृद जानि पतिआनि।।

doe.: gūṛhā kapaṭa priya bacana suni tiya adharabudhi rāṇi,
suramāyā basa bairinihi suhṛda jāni patiāni।।

Hearing these pregnant and agreeably 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)

चौ— सादर पुनि पुनि पूँछित ओही। सबरी गान पृृती जनु मोही।।
तसि मानि फिरी अहूः जसि भावी। रहसी चेरी बाल जनु फाबी।।
तुम पूँछूः में कहत डेराँको। बोरूः मौर बरफोरी नाखूः।।
सज प्रतितिः बहुबिधि गाढ़ होवै। अंध गायससाती तब बोली।।
प्रिय सिय रामु कहा तुम्ह रानी। रामहि दुः देवि सो फुरि बानी।।
रहा प्रयाम अब ते दिन बीवै। समझ फिली सिय होवै हिनी पिरी।।
भानु कमल कूल पोषिन्हार। बिनु जल जारि करूः सोइ छारा।।
जारि तुम्हारी बर चह सवति उखारी। सैंधूः कार उपाव बर बारी।।
Again and again the queen politely questioned Manthara, hypnotized as she was by the latter's guileful words like a doe fascinated by the music of a Bhila 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 mischief-maker." Thus working up the queen's faith and manipulating her according to her own liking in every way, Manthara, who spelt disaster for Ayodhya 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 Sita and Rama were dear to you and that you had endeared yourself to Rama; 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 (Kausalya) would strike at your very root; protect it by means of a good fence in the form of a remedy." (1—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 inauguration 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)

Inventing and injecting many a mischievous formula Manthara put the queen of the scent and told her a hundred and one stories of co-wives so as to foment her jealousy. (18)
adjuring her by her own life she questioned Mantharâ 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 Râma’s inauguration 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)

Do.: kadrû binatahi dînha dukhu tumhahi kausilâ deba, 
 Bharatu baândigrha seihahi lâkhanu râma ke neba. 19.

“Kadru (the progenitress of the serpent race) persecuted her co-wife Vinata* (mother of the whole feathered kingdom); so will Kausalyâ tyrannize over you. Bharata will rot in prison, while Laksmana will be Râma’s lieutenant.”

(19)

Cau.: kaikyasutâ sunata kâtu bâni, kahi na sakak kachu sahâmi sukhâni. 1.
 tana paseu kadalî jimi kâpi, kubari dasana jibha taba câpi. 1. 
 kahi kahi koṭkâ kapat kahânî, dhiraû dharahu prabodhisi râni. 2.
 phîrâ karamu priya légî kucâli, bakihi sarahâi mâni marâli. 2. 
 sunu mantharâ bâta phûri tori, dahini âkhi nita pharakar mori. 3.
 dinr prati dekhau râtî kusapane, kahûrû n tohî mêh bas apane. 3. 
 kahû bêî kahi saîkh sçûth subhaâ. 3.
 dâhina bâm b n janaûr kâru. 4.

* The names Kadru and Vinata take us back to the beginning of creation. The Purânas (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 Kasyapa through different mothers. Of them Kadru gave birth to the race of serpents, while Vinata brought forth the winged creation. Once there was a controversy between the two ladies about the colour of the tail of the celestial horse Uccaihîrava. Vinata insisted that the horse was white in colour while Kadru 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 Kadru came to know that the horses were really white in colour, she managed to hoodwink the guileless Vinata by asking her sons (the cobra race) to cover the tail of Uccaihîrava by their own dark forms and thus lending it a dark hue. Vinata 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 (Vinata’s powerful son and the celebrated vehicle of Bhagavân Viṣṇu). The story is told at length in the Adiparva of the Mahâbhârata.
Hearing these unpleasant remarks, Kekaya’s daughter (Kaikeyi) 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 Kaikeyi’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 Kaikeyi 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)

Do.: apanē calata na āju lagi anabhala kāhuka kinha, keḥ agha ekahi bāra mohī dairā dusaha dukhu dīnha II 20 II

“Never to this day have I done an evil turn to anybody during my ascendency. I wonder for what offence has Providence subjected me to such terrible suffering all at once.” (20)

Cau.: naihara janamu bharaba baru jāi, jiata na karabi savāti sevakāi. 
ari basa dailu jiāvata jāhi, maranu nika tehī jivana cahi.1.
dina bacana kaha bahubidhi rāni, suni kubari tiyamāyā thāni. 
asa kasa kahahu māni mana ūnā, sukho sohāgu tumha kahū dina dūnā.2.
jeḥ rau ra ta anabhala tākā, soī pāihi yahu phal uparāpēkā. 
jaba te kumata sunā maat svāminī, bhūkha na bāsara nīrdha na jāminī.3.
pūceḥ guninha rekha tinha khāci, bhara bhūla hohi yaha sāc. 
bhāminī kahru t kahēn upāṭa. Ĥe tumhēri seva basa rāk.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, indulging in self-depreciation? 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)

Do.: paraũ kūpa tua bacana para sakaũ pūta pati tyāgi, kahasi mora dukhu dekhī 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)

Cau.: kubarī kari kabullī kaikeī, kapaṭa churi ura pāhana teī. 1.

Winning over Kaikeyi 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 Kaikeyi, 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 Rama and rob your co-wives of all their joy. When the king swears by Rama, 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.”

Do.: baRa kughhātu kari pātakini kahesi kopagrhā 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.”

Cau.: kubarīhi rāni prānapriya jāni, bāra bāra baRī buddhi bakhāni. tohi sama hita na mora saṁsārā, bahe jāta kai bhaisi adhārā.1. jaū bīḍhi purabā manorathu kāli, karau tohi cakhā pūtari āli. bahubidhi cerihi ādaru dei, kopabhavana gavanī kaikeī.2. bipati bīju bāraśā ritu ceri, bhū bhai kumati kaikeī keri. pāi kapaṭa jalu aṅkura jāmā, bara dou dala dukha phala parināmā.3. kopa samāju sāji sabu soī, rāju karata nija kumati bigoi. rāura nagara kolāhalu hoi, yaha kucālī kachu jāna na koi.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, Kaikeyi retired to the sulking-room. Discord was the seed and the servant-girl (Manthara) the rainy season; while the evil mind of Kaikeyi served as the soil. Fed by the water of williness 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, Kaikeyi 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 Kaikeyi, 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...

Do.: pramudita pura nari sajah sumangalacara, eka prabisaht eka nirgamaht bhira bhupa darabara.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)

Cau.: bala sakha suni hiya harasah, milit dasa pacha rama pahi jahi. prabhu adarah premu pahicani, puchah kusal khema mrdu bani. 1. phirah bhavana priya ayasu pahi, karata parasapara rama barai. ko raghubira sarisa sarasara, silu sanihe nibhanihara. 2. jehi jehi joni karama basa bhramahi, tah tah isu deu yaha hamahi, sevaka hama svami siyanahu, hou nata yaha ora nibahai. 3. asa abhilasu nagara saba kah, kaikayasuta hriday ati dahai. ko na kusangati pahi nasai. rahi na nica mate caturai.4.

Delighted at the news a few of Sri Rama’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 Rama? In whichever species we may be born from time to time as a result of our actions, may God grant us that Sita’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 Kaikeyi’s heart. Who is not ruined by evil company? Man loses his wit by following the counsel of vile men. (1—4)

Do.: sajha samaya sananda nru gayau kaikai gahi. gavanu nithurat nikha kah, gavanu nithurat nikahta kiya jani dhari deha sanehai.24.
At eventide the king joyously visited Kaikeyi’s palace; it looked as if love incarnate had called on harshness personified. (24)

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 rulers of men 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 flowery 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)

As the king touched her with his hand saying “Why are you angry, my queen?” Kaikeyi 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 Tulasi, the king took it all as an amorous sport.

So. — बार बार कह राव सुमुखि सुलोचनि पिकबचनि।
कारन मोहि सुनाउ गजगामिनि निज कोष कर॥ २५॥

So.: bāra bāra kaha rāu sumukhi sulocani pikabacani,
karana mohi sunāu gajagāminī 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)

Cau.: anahita tora priyā keś kinhā, kehi dui sira kehi jamu cahā linhā.
kahu kehi raṅkahi karu naresū, kahu kehi nṛpahi nikāsaū desū.1.
saku tora ari amarau mārī, kāha kiṭa bapurē nara nārī.
jānasī mora subhāu barorū, manu tava ānana caṃḍa cakorū.2.
priyā prāṇa sutā sarabasu morē, pariṇā prajā sakala basa torē.
jau kachu kauhā kapaṭu kari tohi, bāhāmi rāma sapatha sata mohi.3.
biḥaṣi māgu manabhaṇṭi baṭā, bhūṣana sajaji manohara gāṭā.
gharī kūṛhi samuḍhi jiṛāvā ṃeṭhō.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)

Deo.— यह सुनि मन युनि सपथ बढ़ि बिहसि उठी मतिमंद।
भूषन सजति बिलोकि मृगु मनहूँ किरातिनि फंद॥ २६॥
On hearing this and considering the great oath the dull-witted Kaikeyi 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)

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 Rama 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 a festering sore 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 (Manthara) 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 affections she smilingly said with a graceful movement of her face and eyes: (1—4)

“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 my getting them.” (27)
“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 Raghu 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 Guṇḍa seeds ever stand comparison with a mountain? Veracity is the root of all noble virtues, as is well-known in the Vedas and Puranas 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 Rama, 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.*

The king’s desire (to see Rama installed as the prince-regent of Ayodhya) represented a lovely grove and the joy (that prevailed everywhere) stood for a host of charming birds. Queen Kaikeyi, who resembled a Bhila woman, sought to release a fierce falcon in the form of her piercing words.  

* 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.
Hear, my beloved lord, that which pleases my heart; vouchsafe to me one boon the installation of Bharata (as the prince-regent of Ayodhya). And for the second boon I ask with joined palms—pray accomplish my desire, my lord: let Rama 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 Cakravaka 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 Kaikeyi just when it was about to bear fruit. She has desolated Ayodhya and laid the foundation of everlasting misfortune."

"An inauspicious thing has happened at an auspicious moment; and I am doomed by putting trust in a woman like a striving Yogi 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."

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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. Sibi,† Dadhici‡ and Bali§

* King Sibi 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 Dadhici practising penance in the Naimisha forest, and that if he would let them have his bones they could be made into weapon, before which no enemy could stand. Dadhici, as soon as he heard what they wanted, gave up his ghost and out of his bones Viṣvakarma, 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 Kaikeyi uttered most pungent words as though applying salt to a burn.

Do.: dharama dhuramdhara dhira dhari nayana ughāre rāyā, siru dhuni līnhi usāsa asī māresi mohi kuṭhāyā.30.

A champion of righteousness, the king took courage and opened his eyes, and beating his head sighed out, “She has smitten me in the most vital part.” (30)

Cau.: ägē dīkhi jarata risa bhārī, manahū roṣa taravāri ughārī.
mūṭhi kubuddhi dhāra nīthurāī, dhāri kūbarī sāna banāī.1.
lakhī mahīpa karāla kathorā, satya ki jīvanu leihī morā.
bole rāu kāthina kari chātī, bānī sābinya tāsu sohāti.2.
priyā bacana kasa kahāsi kubhāti, bhīra pratītī prītī kari hāti.
morē bharatu rāmu dui ākhi, satya kahaśi kari saṁkaru sākhi.3.
avasi dūtu meṁ padvāk prāta. 4.1
saṁdarā mahā saḷu sajū sajāī. dēdeṁ bharat kāhū rāju bajāi. 4.4

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.
Do.: lobhu na rāmahi rāju kara bahuta bharata para prīti,
maṭ baRa choṭa bicāri jiyā karata raheū nrpanīti.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.”

Cau.: rāma sapatha sata kahau subhau, rāmamātu kachu kaheu na kāu.

maṭ sabu kīnhā tohi binu pūchē, tehi té pareu manorathu chūchē.1.
risa pariharu aba maṅgalā sājū, kachu dina gaē bharata jubarajū.
ekahi bāta mohi dukhu lāgā, bara dūsara asamarjhasa māgā.2.
ajahū hrdau jarata tehi ācā, risa parihāsa ki sācēhū sācā.
kahu taji roṣu rāma aparādhu, sabu kou kahai rāmu suṭhi sādhu.3.
tuhū sarāhasi karasi sanēhū, aba suni mohi bhayau sanidehū.
jāsu subhāu arihi anukūlā, so kimi karihi mātu pratikūlā.4.

“I sincerely tell you, swearing by Rāma a hundred times, that his mother
(Kausalya) 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 temperment was congenial even to an enemy act
contrary to the will of his own mother?”

Do.: priyā hāsa risa pariharahi māgu bicāri bibēku,
jęhī dēkhaū aba nayan bhārī bharat rāja abhiṣēku.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)

Cau.: jiai mina baru bari bhihinā, mani binu phanikju jiai dukha dinā.

kahaū subhānu na chalu mana māhī, jīvanu mora rāma binu nāhī.1.
samujhī dekhī jīyā priyā prabīnā, jīvanu rāma darasa āḍhīnā.2.
suni mṛdu bacana kumati ati jarai, manahū anala āhuṭī gṛṭa parai.3.
kahai karahu kina koṭī upāyā, ihā na lāgihi rāuri māyā.4.

dehu ki lehu ajasu kari nāhī, mohi na bahuta praparanca sohāhī.5.
rāmu sādhu tumha sādhu sayānī, rāmāmātu bhāli saba pahičānī.

jasā kausilā mora bhala tākā, tasa phalunahi deu kari sākā.6.

“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 Śri 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)

Do.: hota prātu munibeṣa dhari jau na rāmu bana jāhī.
So saying, the wicked woman rose and stood up as though it were a swollen stream of passion 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 Manthara’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. Clasping 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 Rama from me. Retain Rama by any means whatsoever, or your bosom will burn with anguish all your life.”

(1—4)

Do.: 

When the king saw the malady uncontrollable he dropped on the ground beating his head and sobbing out in most piteous tones, “Rama, O Rama, O Lord of Raghus!”

(34)
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. Kaikeyi 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)
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 Ayodhya 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.”

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 performing magical rites in a crematorium (to acquire control over ghosts).

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 Ayodhya.” The king’s affection and the relentlessness of Kaikeyi 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.

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 Ayodhya has not yet woken up, what special reason can there be?”

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 Kaikeyi were. Greeting the king with the words “Be victorious and live forever!” 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, Kaikeyi, who was full of evil and void of all good, broke the silence.
Do.: pari na rājahī nīda nīsi hetu jāna jagadīsu, rāmu rāmu raṭī bhoru kīya kahai n 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)

Cau.: anahu rāmahi begi bolāi, samācāra taba pūchehu āi.

caleu sumarhr̥tu ārya rukha jānī, lakhi kucāi kinhī kachu rānī.1.
soca bikala māga paraī na pāū, rāmahi boli kahi kā rāū.
ura dhari dhiraj̥u gayau duārē, pūchahī sakala dekhi manu māré.2.
samādhānū kari so sabahī kā, gayau jahā dinakara kula tīkā.
rāma sumarhr̥trahi āvata dekha, ādaru kinhā pitā sama lekhā.3.
nirakhi badanu kahi bhūpa raįjāi, raghukuladipahi caleu levāi.
rāmu kūbhati saciva sāga jāhī, dekhi loga jahā tāhā 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)
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)

His lips got parched and his whole frame burned; he looked like a helpless snake bereft of the gem on its hood. The Lord beheld by the side of His father angry Kaikeyi, who stood there like Death personified counting the last minutes of his life. Sri Rama 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, Rama; 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)
Kaikeyi 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 if stiffness had taken 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 wide world, mother.”

(1—4)

“In the forest I shall get more frequent 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)

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(41)
“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)

दो— सहज सरल रघुबर बचन कुमाति कुटिल करि जान।
चलइ जोक जल बकङ्गति जद्यपि सलिलु समान॥ ४२ ॥

Do.: sahaja sarala raghubara bacana kumati kutila kari jaana,
calai joinka jala bakragati jadyapi salilu samana.42.

The words of Śrī Rāma (the Chief of Raghus) were artless and straight-forward, yet the evil-minded Kaikeyi gave them a perverse twist. A leech must always move obliquely even though the water on which it moves has a smooth surface. (42)

चौ— रहसी रानि राम रुख पाई। बोली कपट सनेहु जनाई॥
सपथ तुस्का भरत के आना। हेतु न दूसर में कछु जाना॥ १॥
तुसक अपार्र जोगु नहीं ताला। जननी जनक बेहु सुखदाना॥
राम सत्य सबू जो कछु कहड़। तुसक पितु मातु बचन रत अहू।॥ २॥
पितहि बुझड़ कहड़ बलिसोई। चौंपफन जेहि अजसु न होई॥
तुसक सम सुआन सुकुँत जेहि दीने। उचित न तासु निरादर कीने॥ ३॥
लागहि कुंपुख बचन सुभ कैसे। माघि गयादिक तीरथ जैसे॥
रामहि मातु बचन सब भाए। जिमि सुसरित गत सलिल सुहाए॥ ४॥

Cau.: rahasī rāni rāma rukha pāi, bolī kapaṭa sanehu janāi.
sapatha tumhāra bhara kai ānā, hetu na dūsara maṭ kachu jānā.1.
tumha aparādha jogu naḥ tāta, jananī janaka bairdhū sukhadātā.
rāma satya sabū jo kachu kahahu, tumha pitu mātu bacana rata ahaḥū.2.
pitahi bujhāi kahahu bāli soī, cauthēmpana jēḥ ajasu na hoī.
tumha sama suana sukṛta jēḥ dinhe, ucīta na tāsu nirādaru kīne.3.
lāghāi kumukha bacana subha kaise, magahā gayādikā tiratha jaiṣe.
rāmaḥi māṭu bacana saba bhāe, jimi surasari gata salīla suhae.4.
The queen rejoiced to find Sri Rama inclined towards 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 hardly capable of 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 adored her detestable mouth even as sacred spots like Gaya beautify the accursed land of Magadha (South Bihar). All these words from His stepmother sounded pleasant to Rama in the same way as waters of all kinds are hallowed through their confluence with the holy Gaṅgā.

(1—4)

The king’s spell of unconsciousness now left him; he remembered Rama and then changed sides. And the minister (Sumantra) informed him of Sri Rama’s arrival and made humble submission to him in words appropriate to the occasion. (43)

Hearing that Sri Rama had come, the king recovered himself and opened his eyes. The minister (Sumantra) helped his sovereign to a sitting posture, when the latter beheld Rama 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 Sri Rama 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 (Sri Rama) 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)

Do.: tumha preraka saba ke hṛdayā so mati rāmahi dehu, bacanu mora taji rahahṛ gharā parihari silu sānehu.44.

“Dwelling as You do in the heart as the apex 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)

Cau.: ajasu hou jaga sujasu nasāu, naraka paraũ baru surapuru jāũ. saba dukha dusaha sahāvahā mohi, locana oṭa rāmu jani homhī.1. asa mana gunai rau naḥ bolā, pīpāra pāta sarisa manu ṭolā. raghupati pitahi premabasa jāni, puni kachu kahlī mātu anumāṇī.2. desa kāla avasāra anusārī, bole bacana binīta bicārī. tātā kahaũ kachu karau ādārī, anucintu chamaba jāni larākāi.3. ati laghu bātā lā̄gī dukhu pāvā, kāhū na mohi kahi prathama janāvā. dekhī gosāhīḥ pūčhī māṭā, suni prasāngu bhāe sitāla gāṭāi.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 Kaikeyi might utter something again, the Lord of Raghus (Śri 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 Kaikeyi, and was consoled to hear what she has told me.” (1—4)
Do.: maṅgala samaya sānēha basa soca pariharā tātā, aśyasu deia haraśī hiyā kahi pulāke prabhu gātā. 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)

Cau.: dhanya janaṃu jagatītala tāsū, pitahi pramodu carita suni jāsū. cāri padārathā karatala tākē, priya pitu mātu prāna sama jākē. 1. āyasu pāli janama phalu pāi, aihau begiḥt hou rajaī. bidā mātu sana āvaū māgi, calihau banahi bahuri paga lāgi. 2. asa kahi rāma gavanu taba kīnḥā, bhūpā soka basa utaru na dinhā. nagara byāpī gai bāta sūtichi, chuata caRhi janu saba tana bichih. 3. suni bhae bikala sakala nara nārī, beli bitapa jimi dekhi davāri. jo jahā sunai dhunai siru soī, baRa biṣadu naḥt dhīraju hōi. 4.

“Blessed is his birth on 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 Śri 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)

Do.: mukha sukhāhī lochan śravāhī soku na ṇhṛdayā samāī. manahū karuna rasa kaṭakaī utari avadh bajarā. 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)


"When everything was ready, God upset the whole plan!" Everywhere people abused Kaikeyi. "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. Sri Rama 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 may a man catch his own reflection than know the ways of a woman. (1–4)

\[\text{Do.: milehi majha bidhi bata begar, jaha taha deh kaikehi gar.} \]
\[\text{nija kara naya kaihi caha dikhi, dari sudha bisu cahata cikha.} \]
\[\text{kutila kaathora kubuddhi abhagi, bhai raghubarhsa benu bana agi.} \]
\[\text{pavalava baiithi peRu ehi kaita, sukha mahu soka thatu dhari thata.} \]
\[\text{sad ramu ehi prana saman, karna kava kutilapanu than.} \]
\[\text{nija pratibhbu baruku gahi jai, jani na jai nari gati bhai.} \]

"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 (Abala) in common parlance, cannot accomplish and what creature is there in this perishable world, that death cannot devour?" (47)

-- AYODHYÁ-KÁNDA --
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 willfully 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, Dadhici 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: Śri Rāma is dear to Bharata as his own life.” (1—4)

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 Śri Rāma.” (48)

Harīscandra, son of Triśaṅku, was a king of Ayodhya 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, Harīscandra 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.
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. Brahmana matrons and other venerable and elderly
ladies of the royal family and such other ladies as were most dear to Kaikeyi began to
expostulate with her praising her amiability; but their words pierced her likeshfts. “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 you now due to which you should have hurled this thunderbolt against
the whole city.

1— 4

सीय फ़ि पिय सँगु परिहरिहि लखनु फ़ि कि रहिहहि धाम ।
राजु फ़ि भूजब भरत फ़ि नृपु फ़ि कि जिहि बिनु राम ॥ ४९ ॥

Do.: siya ki piya sāgu pariharīhi lakhanu ki rahihaḥ dhāma,
rāju ki bhūjaba bharatā puṇa nrpu ki jīhi binu rāma.49.

“Will Sitā forgo the company of Śrī Rāma or Laksmana choose to stay at
home? Will Bharata enjoy the sovereignty of Ayodhyā or the king survive without
Rāma?”

49

चौो— अस विचारि उर छाहु बोझु। सोक कलक्क कोटि जनि होहु।
भरतहि अविस देहु जुबराजू। काण्न काम कर काजू। १।
नाहिं रामु राज के बुखू। धरम धुरीन विषय रस रूखू।
गुर गुह बसहु सू मु तज गेहु। नृप सन अस बस दूसर लेहु। २।
जौ नाहिं लागिहु कह्ने हमारे। नाहिं लागिहि कछु हाथ तुमहारे।
जौ परहास काहिः कछु होहु। तौ काही प्रगट जनावहु सोई। ३।
राम सरिस सुत काण्न जोगु। काह काहिः सुनि तुम कछु लोगु।
उधु बंगि सोइ कछु उपाई। जौहि विधि सोकु कलक्क नसाई। ५।

Cau.: asa bicāri ura chāRahu kohū, soka kalarīka koṭhi jani hohū.
bharatahi avasi dehu jubarajū, kānana kāha rāma kara kājū.1.
nāhina rāmu rāja ke bhūkhe, dharama dhūrinā bhīṣa yasa rasa rūkhe.
gura grha bāsahū rāmu taji gehū, nṛpa sana asa baru dūsara lehū.2.
jaū naḥī lagihāhu kahē hamāre, naḥī lägihi kachu háṭha tumhāre.
jaū pariṇāsa kṁhi kachu hōi, tau kahē pragāta jānāvahū soi.3.
rāma sarisa sutā kānana jogsū, kāhā khahi suni tumhā kahū logū.
ūṭhāhu begī soi kārahu upāi, jehi bidhi soku kālaṁku nasāi.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."

-vers.-

"Devis e 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
Ayodhya without the Lord of Tulasīdāsa, Śrī Rāma! just consider this, O irascible lady."

-vers.-

The advice that Kaikeyi’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.
Cau.: utaru na dei dusaha risa rūkhī, ṁrginha citava janu bāghini bhūkhī. 
byādhi asādhi jāni tinhā tyāgī, caḷī kahata matimahā abhāgī.1. 
rāju karata yaha daīā bigoi, kīnhesī asa jasa karai na koi. 
ehi bidhi bilapahi pura nara nārī, dehi kucālīhi koṭīka gārī.2. 
rāju karata yaha daīā bigoi, kīnhesī asa jasa karai na koi. 
bipula biyoga prajā akulāṇī, janu jalaraka gana sūkhata pāṇī.3. 
ati bhiṣāda basa loga logāī, gae māṭu paḥt rāmu gosāī. 
mukha prasanna cita cauguna cāū, mitā socu jani rākhī raū.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 to fail. 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)
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 His lips 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,—”

Do.— जेहि चाहत नर नारि सब अति आरत एहि भाँति।
जिमि चातक चातङ्क तृषित बृहि सरद रितु स्वाति॥ ५२ ॥

Do.: jehi cāhata nara nāri saba ati ārata ehi bhāṭi,
jimi cātaka cātaki tṛṣita bṛṣṭi sarada rītu 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)?”

Cau.— तात जाउँ बलि बेंगि नहाहू। जो मन भाव मधुर कछु खाहू।
पितु समीप तब जाएहु भेवाहू। भझ बढ़ बार जाए बलि मेआहु॥ १॥
मालु बचन सुनि अति अनुकूला। जनु सनेह सूरत के फूला।
सुख मकरं भेरे झिम्मौला। निरख राम मनु भवेलु न भूला॥ २॥
धाम धुरीन धाम गति जानी। कहें नातु सन अति मुदु बानी॥
पिताँ दीन्ह मोहि कानन राजू॥ जह्न सब भाँति मोर बड़ काजू॥ ३॥
आयसु देहि मुदित मन माला। जेहि मुद मंगल कानन जाला॥
जनि सनेह बस डरपसिभोरें। आनें अंब्र अनुग्रह तोरें॥ ४॥

Cau.: tāta jāu bali beghi nahāhū, jo mana bhāva madhura kacchu khāhū.
pitū samīp taba jāēhu bhāhā, bhāi baRī bāra jāi bali māla.1.
mātu bacana suni ati anukūlā, janu saneha suratara ke phūlā.
sukha makaraṁda bhare śriyamūlā, nirakhi rāma manu bhavāru na bhūlā.2.
dharama dhurīna dharama gati jāni, kaheu mātu sana ati mṛdu bāṇī.
pitā dīnha mohi kānana rājū, jahā saba bhāṭi mora baRā kājū.3.
āyasu dehi mudīta mana māṭā, jeht muda marīgala kānana jātā.
jani saneha basa ḍarapasi bhorē, ānādu aṁba 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 every way. 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.”

Do.: barāśa cāridasa bipina basi kari pitu bacana pramāna, āi pāya puni dekhihaū manu jani karasi malāna.53.

“Spending four years and ten in the forest and having obeyed my father’s commands I will come back and behold your feet again; be not sad at heart.” (53)

Cau.: bacana binita madhura raghubara ke, sara sama lage mātu ura karake. sahami sūkhi suni sītalī bāṇī, jimi javāsa parē pāvasa pāni.1. kahi na jāi kachu hṛdaya bīṣādū, manahū mṛgī suni kehari nādū. nayana sajala tana thara thara kāpi, mājahi khāi mīna junu māpī.2. dhari dhiraju sutā badanu nihāri, gadagada bacana kahati mahatāri. tātā pitahi tumha prānapāre, dekhi mudita nīta carīa tumhāre.3. rāju den khaū suḥādī dīn sādha. khehu jāna bān kekhi aparādha. tātā sunāvahu mohi nīdāṇu, ko dinakara kula bhayau krṣāṇu.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 doings from day to day. 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?”

Do.: nirakhi rāma rukha sacivasuta kāranu kaheu bujhāi, suṇi prasaṁgu rahi mūka jimi dasā barani nahē 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)

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. Kausalya’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 (Sīr 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)

Do.ː raṇu dena kahi dinha banu mohi na so dukha lesu,
        tumha binu bharatahi bhūpatihi prajahi pracaṅda 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)

Cau.ː jaũ kevala pitu āyasu tātā, tau jani jāhu jāni baRī mātā.
        jaũ pitu mātu kaheu bana jānā, tau kānana sata avadha samānā.1.
        pitu banadeva mātu banadevi, khaga mṛga carana saroruha sevī.
        aṁtahū ucita nṛpahi banabāsū, baya biloki hiyā hoi harāsū.2.
        baRabhāgī banu avadhā abhāgī, jo raghubhāsati iaka tumha tyāgī.
        jaũ suta kahaũ sarīgā mohi lehū, tumhare hṛdayā hoi sarṇdehū.3.
        pūta parama priya tumha sabahī ke, prāna prāna ke jīvana ji ke.
        te tumha kahahu mātu bana jáũ, maiti suṇi bācana baṭhī pachātāũ.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)

Do.ː vahu bhīchari nahi karuhen hato ḍūṭh samene hu baḍhāi.
        mānī mātu kara nāt bali surati bijōrī jani jāi.56
Do.: yaha bicāri nāḥi karaū haṭha jhūṭha sānehu baRhäi,
māṇi māṭu kara nāṭa bali surati bisāri 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)

Cau.: deva pitara saba tumhahi gosāi, rākhahū palaka nayana ki nāi.
avadhī anību priya parijana minā, tumha karunākara dharama dhurinā.1.
asa bicārī soi karaḥ upāi, sabahi jiṭa jeḥ bhēṭau āi.
jāhu sukḥena banahī bali jāū, kari anāṭha jana parijana gāū.2.
saba kara āju sukṛta phala bitā, bhayau karāla kālu biparitā.
bahubidhi bilapi carana lapatāni, parama abhāgini āpuhi jāni.3.
dāruna dusahā dāну ur ṣyāpa. bharī n jāhū bilapā kālāpā.
rāma utṭāi māṭu ura lāi, kahi mṛdu bacana bahuri samujhāi.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 Kausthuba clung to Sri 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. Sri Rāma lifted His mother and pressed her to His bosom, and then comforted her with soothing words. (1—4)

Do.: samācāra tehi samaya suṇi sīya uṭhi akulāi.
jaṅ saṅsa pād kamalā jūg bāndi bāṭī sīru nāi.57.

That very moment Sītā heard the news and rose in great agitation. She approached Her mother-in-law, reverenced her lotus feet and sat down bowing Her head. (57)
CAU.: Dīn̄hī asas̄aṁ mṛdū bānī, at sukumāri dekhtī nandīśī.1.

"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 your lord (yourself), he is a veritable moon for the lily-like progeny of the sun-god and a repository of goodness and beauty."

The mother-in-law blessed Her in gentle accents and felt distressed when she regarded Her most delicate frame. With Her head bent low Sita, 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 Sita's feet may never abandon them. Seeing Her shed tears from Her charming eyes, Sri Rama's mother broke the silence: "Listen, my dear child: Sita is exceedingly delicate and the pet of her father-in-law and mothers-in-law and the whole family." (1—4)

DO.: Pita janaka bhujāla maṇi saṣaṭa bhānukula bāhun, patī rakṣita kairava bhīpa guṇa rūpa niḥāṇu.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 your lord (yourself), he is a veritable moon for the lily-like progeny of the sun-god and a repository of goodness and beauty." (58)
“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 Janaki. 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 Sitā 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 Sitā 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)

“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)

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“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)
"For residing in the forest God has created Kola* and Kirata* 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 is the hermit woman, who has 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 Mānasā 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 Rama (the Hero of Rāghu’s race) heard this endearing speech of His mother, imbued as it were with the nectar of grace and affection—

Do.——कहि प्रिय बचन बिबेकमय कीन्हि मातु परितोष।
लगे प्रबोधन जानकिहि प्रगति विपिन गुण दोष॥ ६०॥

Do.: kahi priya bacana bibekamaya kìnhī mātu paritosā,
lage prabodhana jānakihi pragati vipina guna doṣa.60.

He comforted her by addressing tender and wise words to her; and then He started admonishing Jānaki by disclosing to Her the advantages and disadvantages of forest life.

Cau.: mātu samīpa kahata sakucāhī, bole samau samujhi mana māhī.
rājakumārī sikhāvanu sunahū, āna bhāti jiyā jani kachu gunahū.1.
āpana mora nīka jau cahahū, bacanu hamāra māṇī grha rahahū.
āyasu mora sāsu sevakāī, saba bidhi bhāmīni bhavana bhalāī.2.
ehi te adhika dharamu naḥ ṭūjā, sāḍara sāsu sasura pada pūjā.
jaba jaba mātu karihi sudhi mori, hoīhi prema bikala mati bhorī.3.
taba taba tumha kahī kathā prūnī, sunīdari samujhāhēhu mrdu 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 every way. 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)

Do.: गुर श्रुति संमतं धरमं फलुं पाइत्रं बिनंहि कलेसः।
हथं बसं संकृतं सहं गालवं नहुए नरेस॥ ६१॥

*(By staying at home in deference to me 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)

*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 (Gurudaksīnā). 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 Mānasarovara 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. Śaci, who was noted for her fidelity to her husband, did not approve of Nahuṣa's overtures and approached the sage Brhaspati (the preceptor of gods) for protection. The gods and sages thereupon expostulated with Nahuṣa and tried to dissuade him but in vain. According to Brhaspati's advice Śaci 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.
योध- स्वयं बलकल बसन असनु कंद फल मूल।
ते कि सदा सब दिन मिलिहि सबुढ़ समय अनुकूल ॥ ६२ ॥

दो— भूमि सयन बलकल बसन असनु कंद फल मूल।
ते कि सदा सब दिन मिलिहि सबुढ़ समय अनुकूल ॥ ६२ ॥

दोः: भूमि सयना बलकल बसना असनु कंद मिहा मुहा,
ते कि सदा सब दिन मिलिहि सबुढ़ समय अनुकूल ॥ ६२ ॥

“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 girl, 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 protection for
the feet. 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)

“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)

चौ— नर अहार रजनीचर चर्चाँ। कपट वेष विधि कोटिक कर्षाँ॥
लागढ़ अति पहार कर पानी। विपिन विविधि नहि जाः बखारी॥ १॥
व्याल कसाल विहार बन चोरा। निसिचर निकर नारि नर चोरा॥
दरयहि धीर गहन सुधि आए। चुम्बोचनि तुम्ह भीर सुभाए॥ २॥
हस्तवचनि तुम्ह नहि बन जोगू। सुनि अपजसं मोहि देखिहि लोगू॥
मानस सिलिन सुषुधि प्रतिपाली। जिजाय फँ तव पयोधि मराली॥ ३॥
नव रसाल बन बिहसीला। सोह कि कोकिल विपिन करीला॥
रहु मिहा अस हदय विवार। चंदवदनि तुम्ह भांना भरी॥ ४॥

चौः: नार भराह रजाणिचर चरः, कपाळा आळ्ली कोटिका करारः
लागढ़ अति पहारा खाला पानी, विपिनाक विविधिक कर्षाँ ।
ब्याल कसाल विहार बन चोरा, निसिचर निकर नारि नर चोरा ।
दरयहि धीर गहन सुधि आए, चुम्बोचनि तुम्ह भीर सुभाए।
हस्तवचनि तुम्ह नहि बन जोगू, सुनि अपजसं मोहि देखिहि लोगू।
मानस सिलिन सुषुधि प्रतिपाली, जिजाय कि तव पयोधि मराली।
नव रसाल बन बिहसीला, सोह कि कोकिल विपिन करीला।
रहु मिहा अस हदय विवार, चंदवदनि तुम्ह भांना भरी।
"Man-eating demons roams 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 Mānasā 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 Karila bushes? Pondering this in your heart stay at home, O moon-faced lady; the hardships of the forest are great."

(1—4)

Do.: sahaja suhrda gura svāmi sikha jo na karai sira māni,
so pachitāi aghāi ura avasi hoi 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)

Cau.: suni mṛdu bacana manohara piya ke, locana lalita bhare jala siya ke.
sītala sikha dāhaka bhai kaisē, cakaihi sarada cahiha nisi jaisē.1.
   utaru na āva bikala baiđhi, tajana cahata suci svāmi sanēhi.
   barabasa roki bilocana bārī, dhari dhīraju ura avanikumārī.2.
   lagi sāsu paga kaha kara jori, chamabi debi bārī abinaya morī.
   dīnhi pranapati mohi sikha soi, jehi bidhi mora parama hita hoi.3.
   māt puni samujhi dīkhī mān 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)
Do.: prānanātha karunāyatana sumdara 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)

Cau.: mātu pīta bhagini priya bhāi, priya parivāru suhṛda samudāi.
sāsu sasura gura sajana sahāi, suta sāmdara susilā sukhadāi.1.
jahā lagi nātha neha aru nāte, piya binu tiyahi taranihu te tāte.
tanu dhanu dhāmu dharani pura rājū, pati bhihāna sabu soka samājū.2.
bhoga rogāsama bhūṣana bhārū, jama ātāna sarisa sahāsārū.
prānanātha tumha binu jaga māhī, mo kahu sukhada kathā kachu nāhī.3.
jiya binu deha nādi binu bāri, taisia nātha puruṣa binu nāri.
nātha sakala sukha sātha tumhārē, sarada bimala bidhu badanu nīhārē.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)
spotless robes. And a hut of leaves in the company of my lord will be as comfortable as
the abode of gods.” (65)

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
Ayodhya. 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)

If you leave me in Ayodhya 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)
सम महि तुन तहपल्लव डासी। पाय पतलोटिहि सब निस डासी॥
बार बार मूदू मूर्ति जोही। लागिहि तत बयारि न मोही॥
को प्रभु संग मोहि चितवनिहारा। सिंघबधुहि जिमि ससक सिसारा॥
में सुकुमारि नाथ बन जोहो। तुशिहि उघित तप मो कहूह भोगू॥

पाय पखहिति बलिहि तरु चाहृ, करिहृ बाउ मुदिता मना माहि।
श्रमा काना सहिता स्यामा तनु देखेह, कहाहु दुकहा सामां प्राननपति पेक्षेह॥
सामा माहि त्राना तरुप्लालवा दासी, पाय पालोति नबा नसी दासी।
बारा बारा म्रूदु मुराति जोहिः, लागिहि ताता बयारि न मोहिः।
को प्रभु सागा मोहि सिवानिहारा, सिर्खाभादुहि जिमि सासका सिरार।
माफ़ सुकुमारि नाथा बाना जोगु, तुमहारू उचिता तपा मो कहूह बहोगु॥

“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)

दो— ऐसेउ बचन कपोर सुनि जों न हुदु बिलगान।
तौ प्रभु बिषम बियोग दुख दहिहिंहि पावँ प्रान॥

Do.: aiseu bacana katʰora suni jaũ na hṛdaya bilagāna,
tau prabhu bishama biyogu dukha sahīhār pāvā prāna.67॥

“When my heart refuses to be rent 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)

चौ— अस कहि सीय बिकल भइ भारि। बचन बियोगु न सकी संबारि॥
देखि दसा रचुपंि जिहि जाना। हटि राखेन नहि राखिहि प्राना॥
कहेउ कुपाल भानूकुलनाथा। परिहि सोचु चलहु बन साथा॥
नहि बिषाद कर अवसं आजु। बेगि करहु बन गवन समाजु॥
कहि फिय बचन पिया समुज्जाई। लगे मातु पद आसिनाए।
बेगि प्रज्ञा दुख मेतब आई। जाननी निजुर बिसरि जान जाई॥
फिरिहि दसा बिथि बुधि कि मोरी। देखिहेउ नयन मनोहर जोरी॥
सुदिन सुपरि तत तव को होइहि। जाननी जिज्ञात बदन बियु जोइहि॥

Cau.: asa kahi siya bikala bhai bhāri, bacana biyogu na sahi săbhāri.
dekhi dasā raghupati jilā jānā, haṭhi rākhe naḥ rākhihi prānā.1.
So saying Sita 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 there 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 own 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?

Do.:  

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?"
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. Janaka’s Daughter then threw Herself at Her mother-in-law’s feet and said, “I tell you, mother: I am most unlucky 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 Sitā’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.”

\[1–4\]

Do— सीताहि सातु असीस सिख दीन्द्र अनेक प्रकार।
चली नाइ यद पदुम सिरु अति हित बारहि बार।। ६९ ॥
Do.: sitahi sāṣa asīsa sikha dīndhi aneka prakāra,
calī nāi pada paduma siru ati hita bārahī bāra.67.

The mother-in-law blessed and admonished Sitā in various ways and the latter parted from her, most affectionately bowing Her head at her lotus feet again and again. (69)

\[6–9\]

Cau.: samācāra jaba lachimana pāe, byākula bilakha badana uṭhi dhāe.
kaṁpa pulaka tana nayana sanīra, gahe carana ati prema adhirā.1.
kaḥ na sakata kachu citavata thāṛhe, minu dīna janu jala te kāṛhe.
socu hṛdayā bidhi kā honihārā, sabu sukhulu sukṛtu sirāna hamārā.2.
mo kahu kāha kahā kahā jagāna samāhārā.
ramā būlaṁākā bāndhu kara jore, deha geha saba sana tṛṇu torē.3.
bolē bānu rāma nāy nāyānā barā.
śīlā sāṅeḥa sāṅeḥa sūpā samaṅā sāngā.4.

tāt prema vas janī kundaraḥ.
śamugṛī hṛdayā parināma uছাহু।। ৪।।

When Laksmana 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)

Do.— मातु पिता गुरु स्वामि सिख सिर धरि करहि सुभायं।
लहेउ लाभु तिन्ह जनम कर नतरु जनमु जग जायं॥ ७०॥

Do.: mātu pītā guru svāmi sīrha sīrā dhari karahī subhāyā,
laheu lābhū tīnha janama kara nataru janamu jagā 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)

Cau.: asa jiyā jāni sunahū sikhā bhāī। करहु मातु पितु पद सेवकाह।
भवन भरतु रिपुसुदनु नाहीं। राधा बृंद मम दुःख मन माही।1॥
में बन जाँ तुहाँ लेज साया। होइ सबहि विधि अवध अनाया।
गुरु पितु मातु प्रजा परिवारु। सब काॅं परि दुःख दुःख भारु।2॥
रहुँ करहु सब कर परितोषु। नतरु तात होइँ बढ़ दोषु॥
जासु राज प्रिय प्रजा दुःखारी। सो नूँ अवसि नर अधिकारी॥ ३॥
रहुँ तात असि सीति विचारी। सुत लखुँ भए व्याकृत भारी॥
सिसें बचन सुखिय गए कैसे। परसत तुहिन तामसु जैसे॥ ४॥

"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, Lakṣmanā 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)

Do.— उतरु न आवत प्रेम बस गहे चरन अकुलाि॥
नाथ दासु में रवामि तुम्ह तजहु त काह बसाि॥ ७१॥

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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!"

“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?"

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.
Go and ask leave of your mother; then quickly return and accompany me to the woods.” Lakṣmana 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 Śri Rāma (the Delighter of Raghu’s race) and Janaka’s Daughter. Finding him depressed in spirit the mother inquired the reason, when Laksmana related at length the whole incident. Sumitra was alarmed to hear this cruel report as a doe on finding wild fire all about her. Laksmana 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 Śri Rāma or not?” (1—4)

Do.: samujhi sumitṛā rāma siya rūpu susilu subhāu, nṛpa sānehu lakhi dhunēt sīru pāpini dinha kudau.73.

Remembering the beauty, amiability and noble disposition of Śri Rāma and Sītā and considering the king’s affection for Them, Sumitra beat her head as she perceived that the wicked queen (Kaikeyi) had played him foul. (73)

Ch.1—Śrīrājadhrī drōdṛu kūra kutsahar jānī. sahrā suhās ṣoḷiśā muḍu bānī. tāt tūmharā maṭu bādehi. pīṭa rāmu sāb bhāṭī sānehi.1 II

Remembering the beauty, amiability and noble disposition of Śri Rāma and Sītā and considering the king’s affection for Them, Sumitra beat her head as she perceived that the wicked queen (Kaikeyi) had played him foul. (73)
पुजनीय प्रिय परम जहाँ तैं। सब मानिआहि राम के नातें।
अस जिये जानि संग बन जाहू। लेहु तात जग जीवन लाहू। ४।

Cau.: धिराजु धारेु कुवासारा जानि, सहजा सुहर्दा बोलि मुदु बानि।
ताता तुम्हारी मातु बाइदेही, पिता रामु साबा भाँती सानेहि।
वाद्धा तहाँ जहाँ रामा निवासु, तहाँ दिवसु जहाँ भाँनु प्रकाशु।
जाव पाई सिया रामु बाना जाहि, वाद्धा तुम्हारा काजु कचु नाहि।
गुरा पितु मतु बाहद्धु सुरा सात, सेहंत सकाला प्रान्त कि नाल।
रामु प्रानाप्रिया जिवाना जी के, स्वाराथा रहिता साखु साबाहि के।
पुजानिया प्रिया परम जहाँ ते, साबा मानिहात रामा के नातें।
ासा जियाजी जानिया सांगा बाना जाहु, लेहु ताता जागो जिवाना लाहु। ४।

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 every way, is your
father. Ayodhyā is there where Rāma dwells; there alone is the day where there is
sunlight. If Sītā 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)

द०— भूरि भाग भाजनु भयहु मोहि समेत बतल्ल जाहू।
जाव तम्हेंरे मन छाड़ि छलु कींहर राम पद ठाँई। ७४।

Do.: भुरि भाग भाजानु भयाहु मोहि समेत बतल्ल जाहू,
जाव तम्हरे मन चाेरी चलु कींहर राम पद ठाँई।

“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)

चौ— पुर्ववती जुतती जग सोई। रखुपति भगतु जासु सुतु होइ।
नतक बौँझ भति बाँिद बिआनी। राम बिमुख सुतु तें हित जानिए।
तम्हेंरहि भाग रामु बन जाहिएं। दूसर हेतु तात कहु नाहिए।
सकल सुकृत कर बढ़ फलु एहू। राम सीव पद सहज सनेहू।
रामु सोपु झीरा मुदु मोहू। जानि सपनेहूँ इहुं के बस होइ।
सकल प्रकार बिकार बिहाइ। एह ब्यांच बचन करेहूँ सेवकाई।
तम्हु कहुं बन सब भति सपासू। संग पितु मातु रामु सिया जासु।
जेहि न रामु बन लकही कलेसू। सुत सोइ करेहूँ इहुं उपदेसू।

Cau.: पुत्रवती जुबाति जग सोई, रघुपति भगतु जासु सुतु होई।
नातरु बाध्या बाघु बाथि बिआ०, राम बिमुख खु सुहा हि हि जानि।
तम्हारहि भाग रामु बाना जाहि, दूसर हेतु तात काकु नाहिए।
सकला सुह्या करा बादः पालू, रामा सीव पद सहज सनेहू।
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 yeaned 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 every way 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.”

“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.”

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.
Lakṣmana 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 Śri 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 clip 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 Śri Rāma had come. When he saw his two sons with Sītā, his distress was profound. (1—4)

Do.: siya sahita sutha subhaga dou dekhi dekhi akulai,
barahf bara seneha basa rau leai ura lai.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)
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 Sri Rama (the Lord of Raghus) by the arm he made Him sit down and said, "Listen, my boy: of You the sages declare that Râma 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)

Do.: auru karai aparâdhu kou aura pâva phala bhogu,
ati bicitra bhagavânta gati ko jaga jânai 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)

Cau.: râyâ râma râkhana hita lâgâ, bahuta upâya kie chalu tyâgî.
lakhi râma rukha rahata na jâne, dharama dhurândhara dhira sayâne.1.
taba nîpa siya lâî ura linhi, ati hita bahuta bhâti sikha dînî. kahi bana ke dukha dusaha sunâne, sâsu sasura pitu sukha samujhâe.2.
siya manu râma carana anurâgâ, gharu na sugamu banu bisamnu na lâgâ. aurau sabahi siya samujhâe, kahi kahi bipina bipati adhikâi.3.
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 (Vasīṣṭha’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.”

\[1—4\]

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 Cakravaka bird restless.

\[78\]

Sītā was too modest to give any reply. But Kaikeyi 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.

\(1—4\)

\(\text{Do.:} \) saji bana sāju samāju sabu banīthā baṃdhu sameta, baṃdi 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.

\(79\)

\(\text{Cau.:} \) nikasi basīṣṭha dvāra bhae ṭhāRhe, dekhe loga biraha dava dāRhe. kahi priya bacana sakala samujhāe, bipra bṛhḍa rāghubhāra bolāe.1. gura sana kahi barasāsana dīne, ādara dāna binaya basa kinhe. jācaka dana māna sanṭoṣe, mīta punīta prema parītoṣe.2. dāśi dāsa bolāi bahorī, gurahī sauirpī bole kara jorī. saba kai sāra sābhāra gosāi, karahi jana kana kī nāī.3. bārahī bāra jorī jega pāni, kahata rāmu sabā sana mṛdu bāni. soi saba bhiṭhī mora hitakārī, jehi te rahai bhuāla sukharī.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." 

\(1—4\)
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)

Cau.: ehi bidhi rāma sabahi samujhāvā, gura pada paduma haṛaṣi siru nāvā.

ganapati gaurī girisu manāi. cale asīsa pāi rāghurāi.1. 
rāma calata ati bhayau biṣādū, suni na jāi pura ārata nādū.
kusagun lāṅka avadhā ati sokū, haṛaṣa biṣāda biṃbasa surālokū.2. 
gai muruchā taba bhūpati jāge, boli sumahtrhu kahana asa lāge.
rāmu cale bana prāna na jāhi, kehi sukhā lāgī rahat tēn māhi.3. 
ehi tē kavana byāthā balavānā, jo dukhu pāi tajāht tanu prānā. 
puni dhāri dhīra kahai naranāhū, lai rathu saṅgha sakha 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 Rāghus 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 Lanka and Ayodhya 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)

Do.: suṭhi sukumāra kumāra dou janakasūta sukumārī.
ratha caRhāī dekharāī banu phirehu gaē dina cări.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)

"If the two strong-minded brothers refuse to return—for the Lord of Raghū 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 alarmed 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, Lākṣaṁāna and Sitā and show them to me!” (1—4)

"If the two strong-minded brothers refuse to return—for the Lord of Raghū 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 alarmed 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, Lākṣaṁāna and Sitā and show them to me!” (1—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 Ayodhya. Finding Ayodhya 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. Ayodhya 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)
All stood restless due to their separation from Śri 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 Kaikeyi 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, Lakṣmanā and Sitā. The whole community will live where Rāma takes up his abode; without the Hero of Raghu’s race we have no business in Ayodhya.” 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 Śri Rāma dear to their heart? (1—4)

**Do.:** bālaka bṛddha bihāī grāhā lage loga saba sāthā, tamasā tīra nivāsū kiya prathama divasā raghunātha.84.

Leaving the children and aged people in their homes all the citizens accompanied Śri Rāma. And the Lord of Raghus made His first day’s halt on the bank of the Tamasā. (84)

**Cau.:** rāma biyoga bikala saba ṭhāṛhe, jahā tahā manahūcitra likhī kāṛhe. nagaru saphalā banu gahabara bhāṛi, khaga mṛga bipula sakala nara nārī.1. bidhi kaikāi kirāṭīni kinhī, jehī dava dusaha dasahū disi dīnhī. sahi na saka raghubara birahāṛi, cale loga saba byākula bhāṛī.2. sabahī bicāru kinhā mana māḥī, rāma lakhanā siya binu sukhu nāḥī. jahā rāmu tahā sabűi samājū, binu raghubira avadha nahi käjū.3. cale sāthā asa maṁtrū ḍṛḥ̄āi, sura durlabha sukha sadana bhāi. rāma carana parākṣa priya jinhāi, biśaya bhoga basa karaḥ ki tinhāi.4.

—All stood restless due to their separation from Śri 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 Kaikeyi 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, Lakṣmanā and Sitā. The whole community will live where Rāma takes up his abode; without the Hero of Raghu’s race we have no business in Ayodhya.” 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 Śri Rāma dear to their heart? (1—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 mix up the tracks; by no other means can our object be accomplished."

(1—4)

Do.: rāma lakhana siya jāna caRhi saṁbhu carana siru nāi, sacivā calāyau turata rathu ita uta khoja durāi.85.

Bowing their head to the feet of Lord Śambhu (Śiva) Śrī Rāma, Laksmana 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)

Cau.: jāge sakala loga bhāe bhoru, ge raghunātha bhayau ati soru. ratha kara khoja katahū naḥḥ pāvaḥ, rāma rāma kahi cahū disi dhāvaḥ.1. manahū bārinidhi būRa jahājū, bhayau bikala baRa banika samājū. ekahi eka deḥ upadesū, taje rāma hama jāni kelesū.2. niṇdaḥ āpu sarāḥāḥ minā, dhīga jīvanu raghubīra bhīnaḥ. jaū pai priya biyogu bidhi kīnhā, tau kasa maranu na māgē dināḥ.3. ehi bidhi karata pralāpa kalāpā, āve avadhā bhare parītāpā. biṣama biyogu na jāi bakhānā, avadhā āsa sava rākhāhī prānā.4.
Everyone explained to the other how Rama 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 Ayodhya full of remorse. The anguish of parting was terrible beyond words. Everyone survived in the hope of seeing Rama on the expiry of the term of exile. (1—4)

Do.: rāma darasa hita nema brata lage karana nara nārī,
manahū koka koki kamala dīna bhīna tamārī.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)

Cau.: sita saciva sahita dou bhāi, sṛṣṭabherapura pahūce jāi.
utare rāma devasari dekhi, kinhā darśavata haraṇu biseśi.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 kartā prasamgā, rāmu bilokāḥ gaṅga taraṅgā.
sacivāhi anujahi priyahi sunāi, bibudha nadi mahimā adhikāi.3.
majjana kinhā pariṅtha śrama gayāu, suci jalo piata mudita mana bhayaū.
sumirata jāhi mitāi śrama bhārū, tehi śrama yahi laukīka byavahārū.4.

Accompanied by Sītā and the minister the two brothers arrived at Śṛṣṭi gaverapura. 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)
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)

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)

* 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)

Cau.: rāma lakhana siya rūpa nihārī, kahāhī saprema grāma nara nārī.

Beholding the beauty of Śrī Rāma, Lakṣman 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 with his own hands cups of leaves full of fruits and roots which he knew to be pure, delicious and soft. (1—4)

Do.: siya sumarhtra bhrata sahitū kanda mūla phala khāi, sayana kīnha raghubarṣamani pāya palotata bhāi.89.

Having partaken of the bulbs, roots and fruits alongwith Sītā, Sumantra and His brother (Lakṣman), the Jewel of Raghu’s race lay down to sleep, while His brother kneaded His feet. (89)
When Lakṣmana 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 Laksmana with a quiver fastened to his waist and an arrow
fitted to his bow. When the Nisāda 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 Laksmana:
“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)

Do.: suci subicitra subhogamaya sumana sugaṁda subāsa,
palāga marṁju 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)
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 Rāti 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 Rāghus 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 Rāghu's race deserve to be exiled to the woods? They rightly say: 'Fate is supreme.' (1—4)
“The wicked woman has played the axe in felling the tree of the solar race and plunged the whole universe in woe.” The Nisāda chief was sore distressed to see Rāma and Sītā sleeping on the ground. Lākṣmāṇa 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)

“Suppose in a dream a beggar is crowned king or the lord of paradise is reduced to the state of a pauper; on waking, the one does not gain nor does the other lose anything. So must you look upon this world.”

(92)

“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 Yogis (mystics) alone who keep awake—Yogis who are in quest of the highest truth and remain aloof from the world. A soul should be deemed as having awoken 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 Raghū). 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).”

Do.: bhagata bhūmi bhūsura surabhi sura hita lāgi kṛpāla, karata carita dhari manuja tanu sunata miṭṭhaḥ jaga jāla ॥ ९३ ॥

“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.”

[PAUSE 15 FOR A THIRTY-DAY RECITATION]
Do.: nṛpa asa kaheu gosāṭ jasa kahai karaṅ bali soi,
kari binatī pāyanha pareu dīṅha bāla jimi roih ॥ ९४ ॥

“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)

Cau.: tāta kṛpa kari kījia soi, jātē avadha anātha na hoi.
mantrihī rāma utṭhai prabodhā, tāta dharama matu tumbha sabu sodhā.1.
sibi dadhīca haricarhda naresā, sahe dharama hita koṭi kalesā.
raḥtideva bali bhūpa sujānā, dharamu dhareu sahi saṅkhaṭa nānā.2.
dharamu na dusāra satya samānā, āgama nigama purāṇa bakhānā.
maṅ soi dharamu sulabh kari pava, naiṭe tihū pura apajasu chaṅvā.3.
saṅbhāvīta kahū apajasa lāhū, maraṇa koṭi sama dāruna dāhū.
tumbha sana tāta bahuta kā kahau, diē utaru phiri pātaku lahau.4.

“Have compassion, my darling, and take steps to see that Ayodhya is not left without a master.” Śrī Rāma raised the minister and thus admonished him; “Dear father, you have investigated the truths of religion in their entirety. Śibi, Dadhici and King Harīścandra 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. Father, what more shall I say to you? By urging something in reply I shall incur sin. (1—4)

**Do.**— pitu pada gahi kahi koṭi nati binaya karaba kara jori. cīrītā kavanīhū bāṭā kai tātā karia jani mori. 95.  
Do.: 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)

**Ch.**— tumha puni pitu sām antī hitā morē. binati karaū tātā kara jorē.  
sabā bīdhi soi karatbaya tumhārē, dukha na pāva pitu soça hamārē. 1.  
suni rāguṇāṭha saṁcīva saṁbādū, bhayau saparījana bikala niśādū.  
puni kacchu lāhanka kahi katu bānī, prabhū baraje baRa anucita jani. 2.  
sakucī rāma niṣa sapathā devāī, lāhanka saḍesu kahia jani jāī.  
kaha sumarhtru puni bhūpa saḍesu, sahi na sakihī siya bipina kalesu. 3.  
jehi bīdhi avadhā avā phirī siyā, soi rāghubaraṁ tumhahi karaniyā.  
nataru nipāṭa avalaṁba bihānā, maṭ na jība jimi jala bunu mīnā. 4.  
Cau.: tumha puni pitu sama ati hita morē, binati karaū tātā kara jorē.  
saba bidhi soi karatbaya tumhārē, dukha na pāva pitu soça hamārē. 1.  
suni rāguṇāṭha saṁcīva saṁbādū, bhayau saparījana bikala niśādū.  
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nataru nipāṭa avalaṁba bihānā, maṭ na jība jimi jala bunu 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 Raghūs and the minister (Sumantra) the Niśāda chief and his people felt much distressed. Thereafter Lākṣmaṇa made some poignant remarks; but the Lord stopped him knowing his words to be highly objectionable. Feeling much abashed Śrī Rāma adjured Sumantra by the love he bore Him not to repeat Lākṣmaṇa’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 Raghūs) and yourself (Sumantra) should endeavour to see that Sītā returns to Ayodhīyā. Otherwise, left entirely without any support, I shall not survive even as a fish without water.” (1—4)

**Do.**— maikē sasūre sakala sukha jabaht jahā manu mānā.  
tahā tāb rahihī sukhēn siya jāb lāgi bīpaṭī bihānā. 96.  
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There is very comfort both in her parent's home as well as with the parents of her lord (i.e., ourselves); therefore, Sita can live at ease wherever she pleases at a particular time till this adversity ends. (96)

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 Sita 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 as good to me as my own father or father-in-law; it is therefore most undesirable that I should urge something in reply.” (1—4)

“Do not—

It is unmannely on the part of a Hindu woman to open her lips before the male elders of her husband.
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, Ayodhya 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 Bhilas, deer and birds—all these are delightful to me in the company of my beloved lord. (1—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 Sita’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. Sri Rama 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. Sri Rama’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 Sri Rama, Lakṣmana and Sita, he turned back as a merchant who had lost his capital. (1—4)

As he drove the chariot the horses turned their eyes towards Sri Rama and neighed. Overcome with grief at this sight, the Niśadas (Guha’s men) beat their heads and lamented. (99)
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? Sri Rama dismissed Sumantra against the latter's will and Himself arrived at the bank of the heavenly stream (Gariga) 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, command me to lave your lotus-feet.

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In hearing these words of the ferryman, mysterious though imbued with love, the all-merciful Lord looked at Janaka's Daughter and Laksmana and smiled.
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 (Gahga) 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)

Having laved the Lord’s feet and drunk of the water in which they had been immersed along with 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 Gahga. (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 Brahmac (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 Gaṅga. 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.
Getting down from the boat Sita and Rama stood on the sands of the Gariga along-with Guha and Lakṣmana. 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. Sita, 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.”

The Lord as well as Lakṣmana and Sita 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.

The Lord as well as Lakṣmana and Sitā 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.
The Lord of Raghu’s race then bathed in the Gângâ and after worshipping a newly-made clay image of Śiva bowed His head to the Deity. With joined palms Sītā addressed the celestial river (Gângâ), “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 Vaidehi (Videha’s Daughter), beloved Consort of Śrī Rama (the Chief of Râhu’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)

Do.: prânanâtha devara sahita kusala kosala ãi,
pûjhì saba manakamanâ sujasu rahiì jaga chài.103.

“With Your beloved Lord and His younger brother You shall safely return to Ayodhya. Every wish of Your heart shall be accomplished and Your bright glory shall spread throughout the world.”

(103)
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 road; 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.

Then the Lord invoked the gods Gaṇeṣa 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 (Lakṣmāna) and Sitā.

That day He halted under a tree; Lakṣmāna 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, Piety for his beloved consort and a beneficent friend like Bindumadhava (the Deity presiding over Prayāga). His treasury 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 Aksayavatā) 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)

Do.: sevahī sukṛtī sādhu suci pāvahī saba manakāma, baṇḍī beda purāṇa gana kahaḥī 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)

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 Sītā, Lākaśmana 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

Cau.: ko kahi sakai prayāga prabhā, kaluṣa purīja kuruja mṛgarā. asa tirathapati dekhi suhāvā, sukha sāgara raghubara sukhū pāvā.1. kahi siya lakhanahi sakhahi sunāi, śrimukha tiratharāja baRāī. kari pranāmu dekhata bana bāgā, kahata mahātama ati anurāgā.2. ehi bidhi āi bilokī beni, sumirata sakala sumāṅgala denī. mudita nahāi kihī siva sevā, pūjī jāthāvidhi tīrtha devā.3. taba prabhū bharadvāja paḥt āe, karata daṇḍavata muni ura læe. muni mana moda na kachu kahi jāi, brahmānaṁda rāśi janu pāi.4.
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.

Do.-  दीन्हि असीस मुनीस उर अति अनंदु अस जानि।
लोचन गोचर सुकृत फल मनहुँ किए बिधि आनि॥ १०६॥

Do.:  dīnhi asīsa munīsa ura ati anaṁdu asa jānī,
locana gocara sukṛta phala manahū kie bidhi ānī.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.

Ch.-  कुसल प्रस्त करि आसन दीन्हें। पूजि प्रेम परिपूर्ण करिहें॥
कंद मूल फल अंहुर नीके॥ दिए आति मुनि मनहुं अमि के॥ १॥
सीय लखन जन सहित सहाए॥ अति सिंच राम मूल फल खाए॥
भए भिवात्य रामु सुखाए॥ भारद्वा मुदु बनव उठाए॥ २॥
आजु सुफल तयो तीर्थ त्यागू॥ आजु सुफल जय जोग बिरागू॥
सफल सकल सुभ साधन साजु॥ रामु तुमहें अलवोकत आजु॥ ३॥
लब्ध अवधि सुख अवधि न टूटूं॥ टूटूं दरस आस सब पूजी॥
अब करि कृपा देहु बर एहु॥ निज पद सरसिज सहज सनेहु॥ ४॥

Cau.:  kusala prasna kari āsana dīnhe, pūjī prema paripūrana kinhe.
kaṁda mūla phala arṇkura nike, die ānī muni manahū amī ke.1.
siya lakhana jana sahita suhāe, ati ruci rāma mūla phala khāe.
bhae bigataśrama rāmu sukhāre, bharadvāja mṛdu bacana ucāre.2.
āju suphala tapu tiratha tyāgū, āju suphala japa joga birāgū.
saphala sakala subha sādhana sājū, rāma tumhahi avalokata ājū.3.
lābha avadhi sukhī avadhi na dūjī, tumharē darasa āsa saba pūjī.
aba kari kṛpā dehu bara ehū, nija pada sarasija sahaja senehū.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.

Do.-  करम बचन मन छाडि छलु जब लगि जनु न तुम्हार।
तब लगि सुखु सपनेहुँ नहीं किएँ कोटि उपचार॥ १०७॥

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**AYODHYA-KANDA**

Do.: karamabacana mana chāṛi chalu jaba lagi janu na tumhāra,
taba lagi sukuh sapanehū nahi kiē 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)

Cau.: suni muni bacana rāmu sakucāne, bhāva bhagati ānanda aghāne.
taba raghubara muni sujasu suhāvā, koṭi bhāti kahi sabahi sunāvā.1.
so baRa so saba guna gana gehū, jehi munisa tumha ādara dehū.
muni raghubīrīr parasapara navahī, bacana agocara sukuh anubhavahī.2.
yaha sudhi pāi prayāga nivāsī, baṭu tāpasa muni siddha udāsī.
 bhāradvājā āśrama saba āē, dekhana dasaratha suana suhāē.3.
rāma pranāma kīṇha saba kāhū, muḍita bhae lahi loyana lāhū.
deḥ āsīsa parama sukuh pāi, phire sarāhata sundarataīā.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)

Do.: rāma kīṇha biśrāma nisī prāt prayāga nahāī,
cale sahīta siya lakhana jana mudita munihi siru nāī.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, Lakuṣmaṇa and His attendant (Guha), gladly bowing His head to the sage. (108)
Sri Rama lovingly asked the sage, “Tell me, my lord, by which route we should go.” Smiling inwardly the sage replied to Rama, “All roads are easy to You.” The sage then called his pupils in order that they may escort Sri Rama; hearing his call some fifty of them came, glad of heart. They all cherished boundless love for Sri Rama 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 villagers 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)

**Do.** — बिदा किए बदु बिनय करि फिरे पाइ मन काम।

उतरी नहाए जमुन जल जो सरी सम स्याम॥ १०९॥

Do.: bidā kie baṭu binaya kari phire pāi mana kāma,
utari nahāe jamuṇa jala jo sarīra sama syāma.109.

With great courtesy Sri Rama dismissed the students, who returned having obtained their heart’s desire. The Lord then went below and bathed in the stream of the Yamunā, which was dark as His own body. (109)

**Ch.** — सुनत तीर्थसारी नर नारी। धाए निज निज काज बिसारी॥

लखन राम सिय सुदराताई। देख काहँ निज भाव बढ़ाई॥ १॥

अति लालसा सबहि मन माहँ। नारँ गाँव्य बुझूँ सकूँचाही॥

जे तिनह मधुः बपरिपिष सचाने। तिनह करि जुगुँति रामु पहिचाने॥ २॥

सकल कथा तिनह सबहि सुनाई। बनहि चले पिलु आयासु पाइ॥

सुनि सबिषाद सकल पछिताही। रानी रायं कीह भल नाहाही॥ ३॥

तेहि अवसर एक तापसु आव। तेजपुज्ज लघुबयास सुझाव॥

कबि अलखित गति बेपु बिरागी। मन क्रम बचन राम अनुगामी॥ ४॥
Hearing of their arrival the people inhabiting the river banks ran to see them unmindful of their duties. Beholding the beauty of Lakṣmana, 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 recognize Rāma by dint of their wit. 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)

Do.: sajala nayana tana pulaki nija īṣṭadeva pahiçāni
pareu dāṁḍa 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)

Cau.: sunata tīrabāsī nara nārī, dhāe nija nija kāja bīsārī.
lakhana rāma siya sunhāratāī, dekhi karahī nija bhāgya baRāī.1.
ati lālasā basahī mana māhī, nāū gāū būjha ta sakucāhī.
je tīnah mahū bayabiridha sayāne, tīnah kari juguti rāmu pahiçānē.2.
sakala kathā tīnah sabahī sunāī, banahī cale pitu āyasu pāī.
suni sabiśāda sakala pachitāhī, rāī rāyā kīnha bhala nāhī.3.
tehe avasara eka tāpasu āvā, tejapurhja laghubhayasa suhāvā.
kabī alakhita gati beṣū birāgī, mana krama bacana rāma anurāgī.4.
Thrilling all over with emotion, Śrī Rāma pressed him to His bosom, as 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 Laksmana, 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 Nīṣāda 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, Laksmana and Sītā, men and women alike were ill on account of love. (1—4)

 stanza 4

* 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 (Tulasidāsa) himself.
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 Lākṣmāna. 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)

Do.— छाँ ठ करहि घन बिबुधगन बरसहि सुपन सिहाहि। देखत गिरि बन बिहग मुग रामु चले मग जाहि॥ १९३॥

Do.: chāha karahī ghana bibudhagana baraśahī sumana sīhāhī,
    dekhata giri bana bhaga 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)

Cau.: sītā lakhana sahita rāghurāi, gāva nikaṭa jaba nikasāhī jāi।
    suni saba bāla ōrdha nara nāri, calahī turata grhakājū bisāhī.1.
    rāma lakhana siya rūpa nihārī, pāi nayanaphalu hoḥ sukharī.
    sajala bilocana pulaka sarīrā, saba bhae magana dekhi dou bīrā.2.
    barani na jāi dasā tinh keri, lahi janu raṁkanha suramani dherī.
    ekanha eka boli sikha dehī, locana lāhu lehu chana ehi.3.
    rāmaḥi dekhī eka anurāge, citavata cale jāhī sāga lāge.
    eka nayana maga chabi ur ānī, hoḥī sithila tana mana bara bānī.4.

Whenever Sītā, Lākṣmāna and the Lord of Raghūs 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, Lākṣmāna 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 heavenly gems. 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)
Do.: eka dekhi baṭa chāha bhali ḍāsi mrdula ṭrṇa pāta, kahahī gāvāia 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)

Cau.: eka kalasa bhāri ānaḥt pāni, ącaia nāthā kahahī mṛdu bāni. suni priya bacana priti ati dekhi, rāma kṛpāla susīla biseśi.1. jāni śrāmita siya mana māhī, gharika bilaṁbu kīna baṭa chāhī. mudita nāri nara dekhaḥt soḥā, rūpa anūpa nayana manu lobhā.2. ekatāka saba sohaḥt cahū orā, rāmacaṅḍra mukha caṁda cakorā. taruna tamāla barana tanu soḥā, dekhata koṭi madana manu mohā.3. dāmīni barana lakhaṇa suṭhi nike, nakha sikha subhaga bhāvate ji ke. munipāta kaṭihna kaseṁ tūriṇā, sohaḥt kara kamalani dhanu tirā.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 Ramacandra they all shone like a group of Cakorā 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)
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)

The pair was charming beyond words; their loveliness was unbounded and my wits are too poor. Everyone gazed on the beauty of Sri Rama, Lakśmana 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)

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)
“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 Sita 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 Laksmana 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 villagewomen were as delighted as paupers that had been allowed free access to hoards of riches.

(1—4)

Do.: ati saprema siya pāyā pari bahubidhi dehṭ asīṣa, sadā soḥāgini hohu tumha jaba lagi mahi ahi sīṣa.117.

Falling at Sita’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 (Seṣa).”

(117)
Be as dear to your lord as Pārvati 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.” Sīta 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, Lākṣāmaṇa 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)

Do.: lākhana jānakī sahita taba gavanu kinhā raghunātha, phere saba priya bacana kahi lie lāi mana sātha.118.

Accompanied by Lākṣāmaṇa and Janaka’s Daughter the Lord of Rāghus 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)

Chō— फिरत नारि नर अति पक्षिताहि। दैविक दोषु दीघे मन माहि॥

सहित विसंद परस्पर कहहि। बिधि करतब उलटे सब अहहि॥ १॥

निपट निरंकुस निदुर निसंकू। जेहि सस कोह सरज सकलकू॥

रूख कल्पतक सागुर खारा। तेहि पत्रेब बन राजकुमारा॥ २॥

जी ये इत्तहि दीघ बनबासू। कोह बादि बिधि भोग विलासू॥

ए बिचरहि मग बिनु पदात्राना। रचे बादि बिधि बाहन नाना॥ ३॥

ए महि परहि डासि कुस पाता। सुभण्ण सेज कत सुजत विधाता॥

तरबर बास इत्तहि बिधि दीघा। ध्वल धाम रचि रचि श्रमू कोहा॥ ४॥

Cau.: phirata nāri nara ati pachitāhi, daiahi doṣu dehit mana māhi.
sahita biṣāda parasapara kahāhi, bidhi karataba ulaṭe saba aahāhi.1.
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)
“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 God. 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)

- 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.

Do.— अबला बालक बृद्ध जन जन मीजहि पछिताहिं।
होहि प्रेमबस लोग इमि रामु जहाँ जहाँ जाहि॥ १२१॥
Do.: abalā bālaka bṛddha jana kara mijahī pachitāhī.
hohī premabasa loga imī 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.

Ch.— गावे गावे अस होइ अनूद। देखि भानुकुल कैरव चंदू॥
जे कछू समाचार सुनि पावाहि। ते तुष रामिहि दोसु लगावाहि॥ १॥
कहहि एक अति भल तनाहू। दीनह हमहि जोइ लोचन लाहू॥
कहहि परसपर लोग लोगाई। बालें सरल सनेह सुहाई॥ २॥
ते पितु मातु धन्य जिन्ह जाए। धन्य सो नगर जहाँ तें आए॥
धन्य सो देसु सैलु बन गाई। जहाँ जहाँ जाहि धन्य सोई ठाई॥ ३॥
सुख पायु बिरचि रचि तेही। ए जेहि के सब भाँति सनेही॥
राम लखन पथि कथा सुहाई। रहि सकल मग कानन छाई॥ ४॥

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 Lāksmaṇa travelled in the woods was broadcast all along the route and throughout the forest.
Thus bringing joy to the people on the roadside, Śri Rāma, who was a veritable sun to the lotus-like solar race, proceeded with Sītā and Sūmitrā’s son (Lakṣmaṇa) looking at the forest.

Thus bringing joy to the people on the roadside, Śri Rāma, who was a veritable sun to the lotus-like solar race, proceeded with Sītā and Sūmitrā’s son (Lakṣmaṇa) looking at the forest.

Śri 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 Rohini* between Budhā† 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 both of Sītā and Rāma, Lakṣmaṇa traversed the road always keeping them to his right. The ideal affection of Śri 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.

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 Laksmana), joyously reached the end of the toilsome journey of life without any exertion. (123)

Nay, to this very day, anyone in whose heart the wayfarers Laksmana, 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 Raghū's line partook of bulbs, roots and fruits and staying there overnight and bathing at dawn the Lord of Raghū 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)

The lotus-eyed Rāma rejoiced to behold the sacred and lovely hermitage; and hearing of the arrival of Śrī Rāma (the Chief of Raghū's line) the sage came forth to receive Him. (124)
Sri Rama fell prostrate before the sage and the holy Brahmana blessed Him in return. The sight of Sri Rama'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. Sita, Lakshmana and Rama partook of those fruits and the sage then assigned them beautiful quarters. Great was the joy of Valmiki's heart as he beheld with his own eyes Sri Rama, 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 in the palm of your hand." Saying so the Lord related to him the whole story as to how the queen (Kaikeyi) had exiled Him into the woods. (1—4)

Do.: táta bacana puni mātu hita bhāi bharata asa rāu, mo kahū darasa tumhāra prabhū sabu mam punya prabhāu. 125.

“Compliance with my father's commands, gratification of my stepmother (Kaikeyi), 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)

Cau.: dekhi pāya munirāya tumhāre, bhae sukṛta saba suphala hamāre, aba jahā rāura āyasu hoi, muni udabegu na pāvai koi. 1.
“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 (Sumitra’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)

while You are the custodian of the Vedic laws and the Lord of the universe, Sītā (Janaka’s Daughter) is Your Maya (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.”

“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)
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 realizeth 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.”

“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.”

“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.”

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"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.”
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 Lākṣmana. 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. Again, the heart of those whose eyes long to see You even as the Cātaka bird longs to see the rain-cloud and, disdaining like the same bird rivers, oceans and big lakes, derive satisfaction from a drop of Your rain-like beauty—it is their heart alone which shall serve as Your delightful home, where You and Your younger brother (Lākṣmana) and Sītā may take up Your abode." (1—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 (ॐ रमानं भर्तृरूपं 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

Do.: sabu kari māgaḥ eka phalu rāma carana rati hou, tinha kē mana mahādira basahu siya raghunaṁdana dou.129.

“And who having done all this ask only one boon as their reward: “Let me have devotion to Śrī Rāma’s feet!”—enthrone Yourself in the temple of their heart, both Sītā and the Delighter of Raghus (Yourself).”

129

1—4

Cau.: kāma koha mada māna na mohā, lobha na chobha na rāga na drohā. jinhā kē kapaṭa dambhā naḥt māyā, tinha kē hṛdaya basahu raghurāyā.1. saba ke priya saba ke hitakārī, dukha sukha sarisa prasānśā gārī. kahahā satya priya bacana bicārī, jāgata sovata sarana tumhārī.2. tumhahi chāṛī gati dūṣari nāḥī, rāma basahu tinha ke mana māḥī. janaṇī sama jānāḥ pariṇārī, dhanu parāva biṣa te biṣa bhāṛī.3. je haraṣaḥ para saṁpati dekhi, dukhata hoṛt para bipati biseṣṭī. jinhahī rāma tumha prāṇapīrāre, tinha ke mana subha sadana tumhāre.
"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 Râma, 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 Râma, You are dear as their own life—their minds are Your blessed abodes."

“(1—4)  130.

Do.: svâmi sakha pitu mātu gura jinha ke saba tumhā tāta,
mana mahâdîra tinhâ kē basahu siya sahita dou bhrâta.

"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 Sītâ and You two brothers should reside.” (130)

Cau.: avaguna taji saba ke guna gahahi, bipra dhenu hita samkata sahahi.
niti nipuna jinha kai jaga likā, gharâ tumhârahâ tinhâ kara manu nikā.1.
guna tumhārah samujhāi nija dosā, jehi saba bhââti tumhârah bhâbasâ.2.
râma bhagata priyâ lâghâh jehi, tehi ur basahu sahitâ baidehî.3.
jabtâ pāîthi dhanu bharamu baRâî, priyâ parîvâra sadana sukhadâi.4.
saba taji tumhârah rahâ ur lâin. tehi kē hâdva rahâh râgurâi.5.
sarâgu narakâ apabarâgu samânâ, jahâ tahâ dekha dharâh dhanu bânâ.6.
kârama bacana mana râura cerâ, râma karahu tehi kē ur dera.7.

"Those who overlook others’ faults and pick out their virtues and endure hardships for the sake of the Brâhmanas 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 Śrî Râma’s (Your) devotees—it is in his heart that You should stay alongwith Videha’s Daughter (Sītâ). 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 Raghús. 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 Ráma, Your permanent abode.”

(1—4)

Jayi ná cháhi kabahú kachhú tumhá sana sahaja sánehú, basahu nirámtara tásu mana so rúra níja gehú। १३१।।

“Lastly, he who wants nothing at any moment and bears natural affinity to You—incessantly dwell in his mind; for that is Your own home.”

(131)

Cau.: ehi bidhi muníbara bhavana dekháye, bacana saprema ráma mana bháe। kaha muni sunahú bhánukulanáyaka, áśrama kahaú samaya sukhadáyaka।1. citrákúta giri karahu nívású, tahá tumhára saba bhati supású। sailu suhávana kánána cáru, kari kehari mrga bhipá biháru।2. nádi puníta purána bakháni, atrípriyá níja tapabala áni। surasari dhára náu mándákini, jo saba pátaka potaka dákini।3. atri ádí muníbara bahu basahí, karaí joga japa tana kasháí। caláhu saphala árama saba kara karahú, ráma dehu gaurava girarabhá।4. The eminent sage (Válmiki) thus showed Him many a dwelling place and his loving words gladdened Sri Ráma’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 Citrákúta hill: there You will have comforts of every kind. 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 Puránas, which was brought by the sage Atré’s wife by dint of her penance. It is a side stream of the Gangá and is known by the name of Mándákini—which is quick to destroy sins even as a witch strangles infants. Many great sages like Atré dwell there practising Yoga and muttering sacred formulas and wasting their bodies with penance. Wend Your way thither, Ráma, and reward the labours of all, conferring dignity on this great mountain as well.”

(1—4)

Chitrákúṭa mahíma ámitá káhi mahámuní gáa। आई नहाए सरित बर सिय समेत दोउ भाई। १३२।।

Dó— चित्रकूट महिमा अमि कही महामुनि गाई। आई नहाए सरित बर सिय समेत दोउ भाई। १३२।।
The great sage Vālmīki then described at length the infinite glory of Citrakūṭa and the two brothers proceeded with Sītā and bathed in the sacred stream. (132)

Śrī Rāma (the Chief of Raghu’s line) said, “Lakṣmāṇa, here is a good descent into the river; now make arrangements for our stay somewhere.” Lakṣmāṇa presently surveyed the north bank of the Payaswini 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 Lakṣmāṇa 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 Viśvakārma, the chief of heavenly architects. They all came in the guise of Kolas and Bhilas 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)

Adorning the beautiful cottage with Lakṣmāṇa and Janaka’s Daughter (Sītā) the Lord looked as charming as the god of love accompanied by his consort, Rāti, and the deity presiding over Spring (the king of seasons) all attired as hermits. (133)
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 (Sumitṛa's son) and Rāma, they accounted all their spiritual practices fully rewarded.

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.
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)

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(1—4)
"Blessed is the land, forest, road 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)
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 Sītā and the two brothers lived in the forest, delighting the gods and hermits. Ever since the Lord of Raghūs 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.

दौ—नीलकंठ कलकंठ सुक चातक चक्क चकौर।
भाँति भाँति बोलाहि बिहक श्रवन सुखद चित चोर॥ १३७ ॥

Do.: nilakāmtha kalakaṁtha suka cātaka cakka cakora,
bhāti bhāti bolahī bihaga śravana sukhāda cita cora.137.

The blue jay, cuckoos, parrots, Cātakas, Cakravākas, Cakoras and other birds delighted the ear and ravished the soul with their varied notes.

चौ—करि केहरि कनि कोल कुरांग। बिगतब्रे बिचरलि सब संगा॥
बिबत अबे राम छब देखि। होहि पुदित पुरांबुंद बिसेशी॥ १॥
बिवध बिधि जहै लगि जग माहीं। देखि राम बनु सकल सिहाही॥
सुरसरि सरसं दिनकर कन्या। मेकलसुतं गोदावरि धन्या॥ २॥
सब सर सिंधु नदी नद नना। मंदाकिनि कर करहि बखाना॥
उदय अस्त गिरि अर कैलास। मंदर पेल सकल सुरबास। ३॥
सेल हिमाचल आदिक जते। चित्रकुट जसू गावहि जेतें॥
बिधि पुदित पन सुखू न समाई॥ अप भिनु भिपुल बड़ाई पाई॥ ४॥

Cau.: kari kehari kapi kola kuraṅga, bigatabaira bicarahī saba saṅga.
phiratā ahera rāma chabi dekhi, hohī mūdīta mṛgabṛṅda biseṣī.1.
bibudha bipina jahā lagi jaga māhī, dekhi rāma banu sakala sīhāhī.
surasari sarasai dinakara kanyā, mekalasūta godāvari dhanyā.2.
saba sara śindhu nadī nada nānā, maṁdākini kara karahī bakhānā.
udaya asta giri aru kailāsū, maṁdara meru sakala surabāsū.3.
saila himācala ādika jete, citrakūṭa jasu gāvaḥ tete.
bīndhī mūdīta mana sukho na samāi, śrama bīnu bīpula baRāī pāī.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), Saraswati, the Sun-born Yamunā, Narmadā (the daughter of Mount Mekala), the blessed Godāvari and the various other lakes, seas, streams and rivers, all extolled the Mandākini. The eastern and western hills (from and behind which the sun is believed to emerge and disappear every morning and evening), Mounts Kailāsā (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)

Do.: 

\[ \text{citakuto ke bihaga mṛga beli biṭapa ṭṛna jāti,} \]
\[ \text{punya puṇja saba dhanya asa kahahṛ deva dīna rāti.} \]

*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)

Cau.: 

\[ \text{nayanavarhta raghubarahi bilokī, päi janama phala hohṛ bisokī.} \]
\[ \text{parasi carana raja acara sukhāri, bhae parama pada ke adhikāri.} \]
\[ \text{so banu sailu subhāryā suhāvana, mahgalamaya ati pāvana pāvana.} \]

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, Lakṣmāna and Śrī Rāma came and settled, taking leave of the ocean of milk and bidding adieu to Ayodhya, 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? Lakṣmāna waited upon Śrī Rāma in thought, word and deed with an amiability and devotion more than one could tell. (1—4)

Do.: 

\[ \text{chiṇu chiṇu lākh sīy rāma pad jānī āpī pār nēhū.} \]
\[ \text{karaṭ n sapnēhū lākhun chitū bāndhu mātu pītu ēghū.} \]

*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.*
Gazing on the feet of Śiūḷa and Rāma every moment and conscious of their love
for him, Laksmana never recalled even in a dream his younger brother (Satrughna),
father, mother or even his home. (139)

In Śrī Rāma’s company Śītā lived a happy life, forgetting Her town (Ayodhya),
group 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 Cakravaka 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)

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 Śītā, Śrī Rāma’s
beloved Consort and the Mother of the universe. (140)
The Lord of Raghus would do and say only that which would please Sita and Lakṣmana. He would narrate old legends and stories, to which Lakṣmana and Sita would listen with great delight. Every time Śrī Rāma thought of Ayodhya 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, Sita and Lakṣmana 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 (Lakṣmana), 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 Lakṣmana and Sita felt relieved. (1—4)

Accompanied by Lakṣmana and Sītā Śrī Rāma shone in His hut of leaves even as Indra who dwells in the city of immortals with his spouse, Śacī, and his son, Jayaṁta. (141)
The Lord watched over Sita and Laksmana in the same way as the eyelids protect
the eyeballs; while Laksmana in his turn waited upon Sita and Sri Rama (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 Sri Rama’s journey to
the woods; now hear how Sumantra reached Ayodhya. When the Niśada chief returned
after escorting the Lord, he saw the minister (Sumantra) with the chariot. The minister
was distressed to see the Niśada chief; words fail to describe the agony which he felt
at the moment. Crying out “Rama, Rama, Sita, Lakṣmana” 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.

Dо.— नं हिन तृण चरिन हि न पिएहि जलु जोचहि लोचन बारि।
व्याकुल भए निषाद सब रघुबर बाजि निहारि॥ १४२॥

Do.: naḥ tṛṇa caraḥ na piaḥ jalu mocahī locana bārī,
byākula bhae niśāda saba rāghubara bājī nihārī. 142.

They would neither eat grass nor drink water; while their eyes kept shedding tears.
The whole party of Niśadas was distressed to see the horses of Śri Rama (the Chief of
Raghu’s line). (142)

Cо.— धरि धीरजु तब कहह निषादौ। अब सुप्रसं परिहर्दु बिषादौ॥
तुम्हे पिंडित परमाश्र व्याता। धरहू धीर लखिन बिमुख विधाता॥ १॥
बिबिध कथा कहि कहह मुदू बानी। रथ बैठरेत बरबस आनी॥
सोक सिधिल रथ सकड़े न हाकी। रघुबर बिरह पीर उर बाकी॥ २॥
चरकारहि मण चलहि न घोरे। बन गृह मनहु आनि रथ जोहे॥
अढ़किं परहि फिरि हेसहिं पीछे॥ राम बियोगी बिकल दुख तीचे॥ ३॥
जो कह रामु लखु बैठेहि। हिकरि हिकरि हित हेसहि तेहि॥
बाजि बिरह गति कहि किंमि जाति। बिनु मनि फनिक बिकल जेहि भाँति॥ ४॥

Cau.: dhari dhīraju taba kahai niśādū, aba sumanṭhra parihaṇahu biṣādū.
tumha pariṇīta paramārtha gaṇāra gaṇāra, dharahū dhīra lakhi bimukha bidhāṭā.1.
bibidha kahā kahā mṛdu bāṇī, ratha baithṛāue barabasā āni.
soka sīthila ratha sakāi na hākti, rāghubara biraha pira ura bākti. 2.
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, Laksmana or Sitā, (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)

Do.: bhayau niṣādu biṣādbasa dekhata saciva turaṅga, boli susevaka cārī 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)

Cau.: guha sarathihī phireu pahūcāi, birahu biṣādu barani naht jāi. cale avadhāi lei rathihī niṣādā, hohī chanahī chana magana biṣādā. 1.

soca sumartha bikala dukha dinā, dhīga jīvana raghubīra bhīnā. rahihī na aṁtaḥu adhama sarīrū, jasu na laheu bichurata raghubīrū. 2.

bhae ajasa agha bhājana prānā, kavana hetu naht kartā payānā. aṁhū ṁmad ṁnū āvāsar chūkā. aṁhū na ṃndrā ṃhot duṅ ṃtukā. 3.

mījī ṛhatīṃśu ṛhūnī paṭhitāi. ṁnūṅṅū ṛmaṇī ṛdru ṛṣi ṃvāṅāi. 4.

bīrīdī ḍhādhī ḍhāṅ kahāi. caleu ṛsam ṁjoro ṛṣubhāi paṛāi. 4.

Seeing off the charioteer, Guha returned; the agony of his separation was too deep for words. And the Niṣādas drove off to Ayodhya, 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)

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)

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 Ayodhya? Whoever shall find the chariot devoid of Rāma will shun my sight.”

(1—4)

Do.: dhāi pūchihāṁ mohi jāba bikala nagara nara nāri, utaru deba maṁ sabahi taba hṛdayā bājru bāṭhrāri. 145

“When the agitated citizens run to make enquiries of me, I shall answer them all with a heavy load on my heart.”

(145)

Cau.: puchihāṁ dīna dukhita saba mātā, kahabā kāha maṁ tinhahi bidhātā. puchīhi jābaṁ lākhana maḥatārī, kaihāu kavana sādesa sukhāri. 1.

rāma jānani jāba āihi dhāi, sumiri bacchu jimi dhenu lavāī. puchata utaru deba maṁ tehī, ge banu rāma lākhana baidēhi. 2.

joi puchihī tehī utaru deba, jāi avadha aba yahu sukhā lebā. puchīhi jābaṁ rāu dukha dīnā, jivanu jāsu rāghunāthā adhīnā. 3.

dehaṁ utaru koṇu muhu lāi, āyau kusala kuāra pahūcāī. sunata lākhana siya rāma sādesu, tṛṇa jimi tanu pariharīhi naresu. 4.

“When all the helpless and afflicted mothers question me, good God, what shall I say to them? When Lākṣmāna’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, Lākṣmāna 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 Ayodhya. 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 Lākṣmāna, Sītā and Rāma the king will drop his body like a piece of straw. (1—4)

Do.: hṛdaṁ na bidareu pāṁka jimi bichurata pṛittamu nīru, jānata haṁ moḥī dīnha biddhi yahu jāṭanā sarīru. 146.
“The swampy ground of my heart 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)

While Sumantra was thus lamenting on the way, his chariot presently reached the bank of the Tamasa river. He politely dismissed the Niśadas, 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 Brahmaṇa or butchered a cow. He passed the day sitting under a tree and found his opportunity only when it was dusk. He entered Ayodhya 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)

* It is mentioned in the scriptures that sinners who are condemned to hell are endowed with a subtle body (known by the name of Yatana-Śarīra), which though subjected to tortures in various forms is wonderfully tenacious and does not perish till the sinner has served the sentence.
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 Yayati* when he had fallen from the abode of gods. With his heart bursting with grief every moment, he looked like Sampatī† 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, Laksmana and Sītā.”

1—4

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The minister, on seeing the king, exclaimed, “Be victorious and live long!” 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

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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 Sampatī see the Caupāśī following Dohā 26 et seq in Kiṣkindhā-Kānda.
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: “Apprize me of Rama’s welfare, O loving friend; where are Rama (the Lord of Raghus), Lakṣmana and Videha’s daughter (Sita)? 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 Sitā, Rāma and Lakṣmana.” 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)

Do.: sakha rāmu siya lakhanu jahā tahā mohi pahúcāu, nahī ta cāhata calana ab prāna kahau satibhāu.149.
“Take me, my friend, to the place where Rama, Sita and Lakṣmana are. If not, I sincerely tell you, my life is going to depart very soon.” (149)

Cau.: puni puni pūchata mantrihi rāuh priyatama suana sādesa sunāu. karahi sakhā soi begi upāu, rāmu lakhanu siya nayana dekhau.1.
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, lākṣmaṇa and sitā.” 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)

The Nīṣāda showed great hospitality and the party spent that night in the village.
of Śiṅgaraurā (Śrīgaverapura). 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 Śīta to board it Śrī Rāma followed suit. Laksmana 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)

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“Humbly approaching all the citizens and all my people, convey to them my submission: ‘He alone is my friend in every way, 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 deep 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 Laksmaṇa 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 Laksmaṇa’s childishness.” (1—4)

“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)

Cau.:  

Do.:  

Cau.:  

Cau.:
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 Sumanta's speech failed him, overpowered as he was by grief and remorse due to separation from Īśāna. 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)

Do.: bhayau kolāhalu abadhy ati suha nṛpu rāuru sōru, bīpula bihaga bana pareu nisi mānahā kulisa kathoru.153.

Ayodhya 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)

Cau.: prāna kaṁthagata bhayau bhualu, mani bihīnā janu bākura byālu. idrī sakala bikala bhaṭ bhāri, janu sara sarasija banu bāri.1. kausalyā nṛpu dikha malānā, rabikula rabi āthayau jiyā jānā. ura dharī dhirā rāma mahātāri, bolī bacana samaya anusāri.2. nāthā samujhi mana karīa bicārū, rāma bīyoga payodhi apārū. karanadhāra tumha avadhā jahājū, caRheu sakala priya pathika samājū.3. dhirajū dharia tā pāīa pārū, nāhi tā beiRīhi sabu parivārū. jaū jiyā dharia binaya piya mori, rāmu lākhanu siya milāhi bahori.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 Ayodhya 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, Laksmana and Sita again.” (1—4)

Do.: priyā bacana mṛdu sunata ṇṛpu citayau ḍhiḥ ughāri,
talaḥata mīna malīṇa janu sīṁcata sītalā bāri II ၁၅၄ II

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)

Cau.: dhari dhīraju uṭhi baiṭha bhūalā, kahu sumaṇtrā kahā rāma kṛpālū. kahā lakhanu kahā rāmu sānehī, kahā priya putrabadhū baiḍehī 1.
bilapata rau bikala bahu bhātī, bhai juga sarisa sirāṭi na rāṭī. tāpasa ardhā sāpa sudhī āi, causalyahi saba kathā sunāi. 2.
bhayau bikala baranata itihāsā, rāma rahita dhīga jivana āsā. so tanu rākhi karabā माँ kāhā, jēhī na prema panu mora nibāhā. 3.
hā raghunaṁdana prāṇa pīrīte, tumha binu jiṭa bahuta dina bīte. hā jānaki 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 Laksmaṇa and where my loving Rāma? Where is my beloved daughter-in-law, Vaidehi?” 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 Kausalya. 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 Vālmīki (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, Śravāna 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. Śravāna'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)

Ch:—राम राम कहि राम कहि राम राम कहि राम।
तनु परिहरि रघुबर बिरहे राह गयउ सुरधाम॥ १५५॥
Do.: rama rama kahi rama kahi rama rama kahi rama,
tanu parihari rughubar birhre raa gayau suradhama.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)

Cau.: jiana marana phalu dasaratha pavā, arṇā aneka amala jasu chāvā.
jiata rāma bidhu badanu niharā, rāma biraha kari maranu sāvārā.1.
soka bikala saba rovahī rani, rūpu sīlū balu teju bakhānī.2.
karaḥ bilāpa aneka prakārā, parahī bhūmitala bārahī bārā.3.
bilapahī bikala dāsa aru dāsi, ghara ghara rudanu karaḥ purābāsī.4.
āthaya ajū bhānukula bhānū, dharama avadhī guna rūpa nidhānū.5.
gāri sakala kalkalī dehī, nayana bhiḥaṁ kina jaga jehī.6.
ehi bidhi bilapata rainī bhānī, āe sakala mahāmuni ṣṭhānī.7.

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 Śri Rāma's moonlike countenance and brought glory to his death by making the separation from Śri 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 Kaikeyi, 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)
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)

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 Ayodhya evil omens occurred before Bharata. He saw fearful dreams at night and on waking indulged in all sorts of unpleasant speculations. He would feast Brahmanas daily and bestow gifts on them. With elaborate ritual he would sprinkle water over an image of Bhagavān Śiva and invoking the great Lord in his heart, begged of Him the welfare of his parents, family and half-brothers. (1—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 particulary 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)

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)
The bazaars and the streets repelled the sight as though a wild conflagration had broken out in the city on all sides. Kaikeyi, 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, Kaikeyi was as happy as a Bhila 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 Laksmaṇa?” (1—4)

Do.: suni suta bacana sanemaya kapaṭa nīra bhari nain, 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)
“I have accomplished everything for you, my son; and poor Manthara 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 Sri 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.

Do.: bharatahi bisareu pitu marana sunata rāma bana gaunu, hetu apanapau jāṇi jiyā thakita rahe dhari maunu. 160.

Hearing of Sri 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)

Cau.: bikala biloki sutahi samujhāvati, manahu jare para lonu lagāvati. täta rāu naḥt socai samujhāvati. 1.

jivata sakala janama phala pāe, aṁta amarapati sadana sidhāe. asa anumāṇi soca pariharahū, sahita samāja rāja pura karahū. 2.

suni suṭhi sahmeu rājakumāru, pāke chhaṭ jāt jānul aṁgarā. dhīrāja dhari bhari lehṭ usāsā, pāpī sabahi bhāṭi kula nāsā. 3.

jaṭ pāi kuruci rahī atī tohī, janamata kahe na māre mohī. pēṛa kāṭi tāṭ pālu sāča, mīn jīāṃ niṭṭi baṛi 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)

Do.: \[हंसबंसु दसरथु जनकु राम लखन से भाई।

जननी तू जननी भई बिधि सन कछु न बसा॥ १६॥

Claiming my descent from the sun-god, with King Daśaratha for my father and Rāma and Laksmana for my brothers I have had you, mother, for my mother! One is powerless against Providence. (161)

Cau.: \[जब तूं कुमति कुमात जिंयां ठहर। खड़ा खड़ा होइ हृदय न गय।]

बर मागत चन भछ नहीं पीरा। गरि न जीह मुहुँ परेंद न कीरा॥ १॥

भूपं प्रतिवी तीरि किमि कोही। मरत काल बिधि मति हरि लोही॥

बिधि हुँ न नरि हृदय गति जानी। सकल कपट अघ अवगुन खानी॥ २॥

सरल सुसील धर्म रत राख। सो किमि जाने तीय सुभाव॥

अस को जीव जंतु जग माहा॥ जेहि रघुनाथ प्राणप्रिय नाहा॥ ३॥

भे अरति आहित रामु तें तोही। को तू अहिस सत्य कछू मोही॥

जो हसि सो हसि मधु मसि लाई। आखि ओट उठि बैठि हाई॥ ४॥

"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 you did not feel the stings of conscience, your tongue did not fall off nor did your mouth fester? 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 Raghūs 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)

Do.: \[राम बिरोधि हृदय तें प्रगट कीन्ह बिधि मोहि।

मो समान को पातकी बादि कहूँ कछु तोही॥ १६॥

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Do.: rāma birodī hṛdaya té pragāta kīnha bidhi mohi,
mo samāna ko pātakī bādī kahāū kachu tohi.162.

“Nay, God has created me out of a heart hostile to Rāma! Who is there so sinful as myself? In vain, therefore, do I taunt you.” (162)

Cau.: sunī satrughuna mātu kuṭhilāï. jarahī gāta risa kachu na basāī. 
tehī avasara kubarī tahā āi, basana bibhūṣana bibidha banāī.1. 
lakhī risa bharēu lakhana laghu bhāī, barata anala ghrṭā āhūti pāī. 
humagi lāta taki kūbara mārā, pari muha bharā mahi karā pukārā.2. 
kūbara ūṭeū phūṭa kapārū, dalīta dasana mukha rudhira pracārū. 
āha daia māt kāhā nasāvā, karata nika phalu anaisha pāvā.3. 
suni ripuhaṁ lakhī nākha khotī, lage ghasīṭana dhari dhari jhoṭīṭ. 
bharata dayānīḍhi dīṁi ḍhāṁ ḍhāṁ.4. 

When Śatrughna heard of mother Kaikeyi'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 Laksmana'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)

Do.: malina basana bibarana bikala kṛṣa sarīra dukha bhāra, 
kanaka kalapa bara beli bana mānahū haṇī 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)
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 Lākṣmaṇa? 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.”

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Do.: mātū bharata ke bacana mṛdu suni punī uṭhi sābhāri,
ilie 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)
Guileless by nature, mother Kausalya pressed him to her bosom with utmost affection as though Sri Rama Himself had come back. She then embraced Lakṣmana’s younger brother (Satrughna); her heart was too full with grief and love. Everyone who saw her loving disposition said, “Rama’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)
“With a cheerful countenance, and without either joy or anger, he comforted all in everyway and proceeded to the forest. Hearing this Sitā followed him and would not stay, devoted as she was to Rāma’s feet. Lakṣman 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 Sitā and his younger brother (Lakṣman). So Rāma, Lakṣman and Sitā 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)

Do.—कौसल्या के बचन सुनि भरत सहित रतिवासु।
ब्याकुल बिलपत राजगृह मानहुँ सोक नेवासु॥ १६६ ॥

Do.: kausalyā ke bacana suni bharata sahita ranivāsu,
byākula bilapata rājagrha mānahū soka nevāsu.166.

Hearing Kausalya’s words, Bharata and the whole gynaecium wailed in distress; the king’s palace seemed the very abode of sorrow; (166)

Ch.—बिलपहि बिकल भरत दौ भाई। कौसल्यां लिए हदये लगाइ॥
भाँति अनेक भरतु समुझाइ॥ कहि विकैकमय बचन सुनाई॥ १ ॥
भरतहुँ मातु सकल समुझाइ॥ कहि पुराण श्रृति कथा सुहाई॥
छल बिहीन सुनि सरल सुबानी। बोले भरत जोरि जुग पानी ॥ २ ॥
जे अघ मातु पिता सुत मारे। गाड गोठ महिसुर पुर जारे॥
जे अघ तिया बालक बघ कहैह। मीत महीपति माहुर दीह। ॥ ३ ॥
जे पातक उपपातक अहह। करम बचन मन भग कबि कहैह।
ते पातक मोहि होहुँ बिधाता। जी यहू होइ मोर मत पाता॥ ४ ॥

Cau.: bilapahi bikala bharata dou bhāi, kausalyā lie hṛdayā lagai. 
bhāṭi aneka bharatu samujhāe, kahi bibekamaya bacana sunāe.1. 
bharatahū mātu sakala samujhāi, kahi purāṇa śruti kathā suhāi. 
chāla bhihina suci sarala subānī, bole bharata jori juga pāni.2. 
je agha mātu pīta sutā mārē, gāi gotha mahisura pura jārē. 
je aghā tiyā bālaka badha kinhē, mīta mahīpātī māhura dinhē.3. 
je pātaka upapātaka ahaṁ, karama bacana mana bhava kabi kahāi. 
te pātaka mohi hohū bīdhātā, jaũ 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 Brähmaṇas, 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)

Do:—जे परिहार हरि हर चरन भजनहि भूतगन घोर।
तेहि कड़ गति मोहि देष विधि जौ जननी मत मोर॥ १६७॥

“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)

Cau.:—बेचाहि बेदु धरमु दुहि तेहि। पिसुन पराय पाप कहि देहि॥
कर्मी कुरिल कलहिग्रि क्रोधी। बेद बिदुषक बिस्व बिरोधी। १॥
लोभी लंपट लोलुपचारा। जे ताकहि पराधनु परदारा।
पार्वतैं में तिन्ह के गति घोरा। जौ जननी यहु संस योरा॥ २॥
जे नहिं साधुसंग अनुरागे। भर्मारथ पथ बिमुख अभागे॥
जे न भजनहि हरि नरतनु पाई। जिनहि न हरि हर सुजसु सोहाई॥ ३॥
तजं श्रुतपंशु बाम पथ चलहि। बंचक बिचि बेठ जगु छलहि॥
तिन्ह के गति मोहि संकर देष। जननी जौं यहु जानीं भें॥ ४॥

“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 blesseed 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)

द०—मातु भरत के बचन सुनि साँचे सरल सुभायं।
कहिति राम प्रिय तात तुम्ह सदा बचन मन कायं॥ १६८॥
Hearing Bharata's truthful, artless and sincere words mother Kausalyā said, "You, my dear child, have always loved Rāma in thought, word and deed." (168)

"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)
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. Clasping the feet of his mothers Bharata prevented them (from ascending the funeral pile); they all stayed behind in the hope of seeing Sri Rama. 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 Sarayu 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 Smrti texts, the Vedas and the Puranas Bharata performed the ceremony of Daśagātrā.* 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—

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* 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.
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 (Vasistha) 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 Satrughna, were also sent for. Vasistha 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 Kaikeyi’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 Sri Rama’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 Laksmana and Sitā bore (towards Rama), the enlightened sage was overwhelmed with grief and emotion.

Do.: sunahu bharata bhāvi prabala bilakhi kaheu muninātha, hāni lābhu jīvanu maranu jasu apajasu birdhi āthā. 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)
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. Pitiable is the Brāhmaṇa who is ignorant of the Vedas, and who has abandoned his own duty and is engrossed in the pleasures of sense; pitiable the king who has no knowledge of politics and who does not love his people as his own life: pitiable 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; pitiable 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. Pitiable, again, is the woman who deceives her own husband, is crooked and quarrelsome and follows her own will; pitiable the religious student who breaks his vow and obeys not the orders of his preceptor.”

Do.: socia grhī jo moha basa karai karama patha tyāga, socia jatī prapaṇca rata bigata bibeka bīrāga. 172.

Nay, pitiable is the householder who out of ignorance forsakes the path of duty, and pitiable the recluse who is attached to the world and lacks discretion and dispassion.” (172)

Pitiable is the anchorite who has given up penance and developed a liking for luxuries; pitiable the backbiter who is angry without cause and an enemy of his own
parents, preceptor and brothers. Pitiable in every way is he who harms others, cherishes his own body and is exceedingly heartless. And pitiable 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)

दो— कहहु तात केहि भाँति कोउ करिहि बड़ई तासु।
राम लखन तुम्ह स्रुतह सरिस सुअन सुवि जासु। ॥ १७३ ॥

Do.: kahahu tata kehi bhātī kou karīhi baRāī tāsu,
rāma lakhana tumha satruhana sarīsa suana suci jāsu.173.

"Tell me, dear child, who can glorify him who begot such pious sons as Rāma, Lakṣmana, Śrātra and yourself?"

चौ— सब प्रकार भूयति बड़भागी। बादि विभादु करिअ तेहि लागी॥
बहु सुनि समुझि सोचु परिहर्द्धु। सिर धरि राज राजायसु करहु। ॥ १॥
रायें राजयु तुम्ह कहें दीहा। पिता बचनु फुर चाहिअ कीहा॥
तजे रामु जेहि बचनहि लागी। तनु परिहर्दु राम सबिहागी॥ ॥
पुरहें बचन प्रिय नहि प्रिय प्राणा। करहु तात पितु बचन प्रवना॥
करहु सीस धरि भूप रजाई। हइ तुम्ह कहें सब भाति भलाई॥ ॥
परसुराम पितु अयाः राजी। मारि मातु लोक सब साखी॥
तनय जजातिति जीबनु दयउ। पितु अयाँ अघ अजसु न भयउ॥ ॥

Cau.: saba prakāra bhūpati baRabhāgī, bādī biṣādu karia tehi lāgī.
yahu suni samujhi socu pariharahū, sira dhari rāja rajāyasu karahū.1.
rāyā rājapadu tumha kahū dīnhā, pītā bacanu phura cāhīa kinhā.
taje rāmu jeht bacanahi lāgī, tanu parihareu rāma birahāgī.2.
ṛṇpahi bacana priya nahī priya prānā, karahu tāta pitu bacana pravānā.
karahu sīsa dhari bhūpa rajāī, hai tumha kahā saba bhātī bhālāī.3.
parasurāma pitu agyā rākhi, māri mātu loka saba sākhī.
tanaya jaṭāthī jaubanu dayāū, pitu agyā agha ajasu na bhayaū.4.

"The king was blessed in every way; 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 every way. Parasurāma executed the command of his father and killed his own mother: the whole world will bear testimony to this fact. Yayati’s son (Puru)"

* King Yayāti had won the hand of Devayāni, daughter of Śukrācārya (preceptor of the demon kings). Devayāni 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)

do-—अनुचित उचित बिचार तजि जे पालहि पितु बैन।
ते भाजन सुख सुजस के बसहि अमरपति एन॥ १७४॥

Do.: anucita ucicu taji je palahti pitu baina,
te bhajana sukha sujasas ke basahi amarpati 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)

Cau.: avasi naresa bacana phura karahu, palahe praaj soku pariharahu.
surapura nrpu pahih paritooshu, tumha kahu sukrtu sujasa nahe doheu.1.
beda bidita sarhmata sabahi kah, jehi pitu dei so pavaa tikha.
kaharu rahuh pariharahu galanei, manahu mora bacana hita jahi.2.
suni sukuh lahab rama baidehi, anucita kahaba na parhdita kehii.
kausalvadih sakala mahatatii, teu praja sukuho hohi sukharii.3.
parsh tuhshar rama kar jahihi, so sarbavidhi tumha sana bhala maniihi.
saphetu rahuh raja rama ke ahe, sevaa kareh hah suhah.4

“For 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. Rama 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 Rama will have perfect goodwill towards you. When Rama 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.
Do.: \[\text{कीजिअ गुर आयसु अवसि कहाहि सचिव कर जोरि।} \]
\[\text{रघुपति आएं उचित जस तस तब करब बहोरि।} \]
\[\text{॥ १७५ ॥} \]

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)

Cau.: \[\text{कौसल्या धरि धीरजु कहाईं। पूत पथ्य गुर आयसु आईं।} \]
\[\text{सो आदरिया करिया हित मानि। तजिअ विषादु काल गति जानि।} \]
\[\text{बन रघुपति सुरपति नराहू। तुझे यहि भाँति तत कदरहूं।} \]
\[\text{परिजन प्रजा सचिव सब अंबा। तुझही सुन सब कहां अवलंबा।} \]
\[\text{लखि बिधि भाम कालु कठिनाई। धीरजु धरहु मातु बलि जाई।} \]
\[\text{सिर धरि गुर आयसु अनुसरहू। प्रजा पालि परिजन तुझु हरहू।} \]
\[\text{गुर के बचन सचिव अभिनंदनु। सुने भरत हिय हित जनु चंदनु।} \]
\[\text{सुनी बहोरि मातु मृदु बानी। सील सनेह सरल रस सानी।} \]

Summoning courage Kausalya 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 lording it over the gods (in heaven); 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)
Bharata grew restless when he heard mother Kausalya’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 Tulasidása; reverently extolled him as the perfection of artless love.

Joining his lotus palms, Bharata, who was foremost among the strong-minded, took courage and proceeded to give fitting replies to all in words steeped as it were in nectar.

"My preceptor has given me excellent advice, which has been endorsed by my subjects, ministers and all. Mother (Kausalya) 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 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.

Do.: pitu surapura siya rāmu bana karana kahahu mohi rāju,

**[177]**

Do.: pitu surapura siya rāmu bana karana kahahu mohi rāju,

**[177]**

Do.: pitu surapura siya rāmu bana karana kahahu mohi rāju,

**[177]**

Do.: pitu surapura siya rāmu bana karana kahahu mohi rāju,

977.

Do.: pitu surapura siya rāmu bana karana kahahu mohi rāju,

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Do.: pitu surapura siya rāmu bana karana kahahu mohi rāju,

977.
Do.: kāikeī sua kūṭilamati rāma bimukha gatalāja, tumha cāḥata 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)

Cau.: kahau slcu saba suni patiahu, cahia dharamasila naranahū. mohi rāju haṭhi deihahu jabaḥi, rasā rasātala jāihi tabaḥi.1. mohi samāna ko pāpa nivāsū, jehi lagi siya rāma banabāsū. rāyā rāma kahū kānana dinhā, bichurata ganamnū amarapura kīnḥā.2. maṭ saṭhu saba anaratha kara hetū, baṭha baṭa saba sunaḥ sactē.3. rāma punīta biṣaya rasa rukhe, lolupa bhūmi bhoga ke bhūkhe.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)

Do.: karana te karaju kaṭhina hoi dosu nahī mor. kūlīs aṣṭhi te upala te 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 Caupaīs following Dohā 29 above.
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. Kaikeyi has sent Lakṣmaṇa, Rāma and Sītā 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 interest 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 Kaikeyi'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)

"If a man 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)
योहि कृमातु समेत बिहाई। कहहु कहहि के कीन्द्र भलाई॥
मो विनु को सवाच्चर माहिः। जेहि सिय रामु प्राणपिय नाहिः॥ ३॥
परम हानि सब कहैं बड़ा लाहू। अदिनु मोर नाहिं दुःख नाहू॥
संसाय सीत प्रेम वस अहू। सबहु उचित सब जो कछु कहहु॥ ४॥

Cau.: kaikai suana jogu jaga joi, catura biraṁci dinha mohi soi.
dasaratha tanaya rāma laghu bhāī, dinhi mohi bidhi bāḍi baRāī.1.
tumha saba kahahu kaRhāvana tīkā, rāya rajāyasu saba kahā nikā.
utaru deū kehi bidhi kehi kehi, kahahu sukhena jathā ruci jehī.2.
mohi kumātu sameta bīhāī, kahahu kahihi ke kīnha bhālāī.
mo binu ko sacarācara māhī, jehi siya rāmu prānapriya nāhī.3.
parama hāni saba kahā baRa lāhū, adinu mora naht dūṣana kāhū.
sarhsaya siła prema basal ahahū, sabui ucita saba jo kachu kahahū.4.

“God in His wisdom has ordained for me everything in this world that is worthy of
Kaikeyi’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)

दो— राम मातु सुभास सनेह सब मोरि देखु।
कहहु सुभास सनेह बस मोरि सनेह देखु॥ १८१॥

Do.: rāma mātu suṭhi saralacita mo para premu bisesi,
kahai subhaya saniha baja mori dinata dekhi.181.

“Śrī Rāma’s mother (Kausālayā) 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)

तो— गुर बिबेक सागर जगु जाना। जिन्हि हि बिस्व बोध बदर समाना॥
मो कहइ तिलक साज सज सोऊ। भएँ बिबध बिमुख बिमुख सबु कोऊ॥ ३॥
परिहरि रामु सीत जग माही। कोऊ न कहहि मोर मत नाही॥
सो मु सुनब सहब सुख मानी। अंतुः कीच तहाँ जहाँ पानी॥ २॥
दइ न मोहि जग कहहि कि शोचु। परलोकहु कर नाहिं शोचु॥
एकइ उर बस दुःख दवाई। मोहि लगि भे सिय रामु दुःखाई॥ ३॥
जीवन लाहु लखन भल पावा। सबु ताज राम चरन मनु लावा॥
मोर जनम रघुबर बन लागी। झूठ काह पछितावाँ अभागी॥ ४॥

Cau.: gura bibeka sāgara jagu jānā, jinhahi bisva kara badara samānā.
mo kahā tilaka saja saja soī, bhae bidhi bimukha bimukha sabu kou.1.
parihari rāmu siya jaga māhī, kou na kahīhi mora mata nāhī.
so mañ sunaba sahaba sukhu mānī, an̄taḥū kīca tahā jahā pānī. 2.
daru na mohi jaga kahīhi ki pocū, paralokau kara nāhīna 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, jhūthā kāha pachitā bāhūgī. 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. Lākṣmaṇa 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)

Do.: āpani dāruna dīnata kahaū sabahi siru nāi,
dekhe binu raghunātha pada jiya kai jari 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)

Cau.: āna upāu mohi nahi sūjha ī ko jiya kai raghubara binu būjha.
ekaḥ ḍāka ihai mana māhī, prāṭakāla caīhaū prabhu pāhī. 1.
jādypī mañ anabhaḷa aparādhi, bhai mohi kāraṇa sakala upādhi.
tadapi sarana sanamukha mohi dekhi, chami saba karīhaṁ kṛpā biseśī. 2.
sīla sakucu suṭṭhi sarala subhāū, kṛpā saneh sadan rauḍurū āśicu
असतुक अन्तरतु वीः न रामा। में सिसु सेवक ज्ञापिः बामा। तुः पैं पौंच मोर भल मानी। आयसु आसिष पेदु सुरानी।
जेहि सुनिपिन नमी जनु जानी। आवाहिः बहुरि रामु रजधानी। 4. 4. 4. 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)

Do.: jadyapi janamu kumātu tē maṭ saṭhu sadā sadosa, āpāna jāni na tyāgihāṁ moḥī rāghubīr bhroṣa. 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)

Cau.: bharata bacana saba kahā priya lāge, rāma sanēha sudhā jana paṭe. loga biyoga biṣṭa biṣṭa dāge, mantra sabiṣṭa sunata jana jāge. 1. mātu saciṣṭa gura pura nara nāri, sakala sanēha bikāla bhae bhaē. bharatahi kahāḥ sarāhi sarāhi, rāma prema mūrṭaḥ tanu ahi. 2. tātā bharata asa kahā na kahāhu, prāna samāna rāma priya ahaṁ. jo pāvāru apani pjaRaṭāi, tumhahī sugāi mātu kuṭīlāi. 3. so saṭhu koṭīkā puruṣa sametā, bāsiḥi kalapā sata naraṇa niketā. ahi agha avaguna nāṛi mani gahāi. harai garala dukka dārīda dhaṭai. 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 along with 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 Sri Rama. It is no wonder that you should say so, dear Bharata, since you are dear to Rama 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, sorrow and indigence.”

Do: avasi calia bana rāmu jahā bharata māṁtru bhala kīna, soka śīrdhu būRata sabahi tumha avalarbanu dinha. 184.

“Bharata, you have thought out a good plan; by all means let us proceed to the woods where Sri Rama is. You have held out a helping hand to us all while we were drowned in an ocean of grief.”

Cau: bhā sabā kē mana modu na thora, janu ghana dhuni suni cātaka morā. calata prāta lakhi niranau nikē, bharatu prānapriya bhe sabahi ke. 1.

Everyone felt as great a joy as when the Cataka 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?”

Do: juru sō sāṃtati sada sukhā suhūd mātu pītu bhāī. sanmukh hōt jō rām pad kāre ān sahās sahāī. 185.
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)

Cau.: ghara ghara sājahā bāhana nānā, haraśu hṛdayā parabhāta payānā.
bharata jāi ghara kinha bicārū, nagaru bāji gaja bhavana bhāḍārū.1.
saṁpati saba rāghupati kai āhī, jaū binu jatana calaū taji tāhī.
tau parināma na mori bhalāi, pāpā siromani sāṁ dohāi.2.
kari svāmi hīta sevaku soī, duśana koṭi dei kina koi.
asa bicāri suci sevaka bole, je sapanehū nija dharama na dole.3.
sah sabu maramu dharamu bhala bhāṣā, jo jehī lāvaka so tehī rākhā.
kari sabu jatanu rākhī 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)

Do.: arata janaṁ jāni saba bharata saneha sujhāna,
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)
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 Agniḥotra* (offering oblations into the sacred fire) the chief of sages, Vasiṣṭha, was the first to mount the chariot and led the way. Hosts of Brāhmans, 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)

Do.: saūpi nagara suci sevakāni sādara sakala calāi,
sumirī rāma siya carana tabs cale bharata dou bhai.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)

* 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.
Seized with a longing for the sight of Sri Rama, 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 Sita and Rama 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 Sri Rama’s mother (Kausalya) 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)

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 Sri Rama.

(188)
Halting on the bank of the Sai* river they resumed their journey at daybreak and the whole party drew near to Śṛṅgaverapura†. When the Nisāda 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 (Laksmana) 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 Śri 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)

* 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.
 Equip yourself and blockade the ghats; be prepared in every way to face death. I go to encounter Bharata in open combat and would not let him cross the Ganga so long as there is life in me. To die in battle and that too on the bank of the Ganga; and to lay down this frail body in Sri Rama's cause! Then Bharata is Sri Rama'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 Sri Rama (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 Sri Rama'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)

Do.: bigata biśāda niśādapatī sabahi baRhāi uchāhu, sumīrī rāma māgeu turata tarakasa dhanaṣṭa saṇāhu.190.

The Niśāda chief, who was not the least troubled at heart, encouraged all and, fixing his thought on Śri Rāma, forthwith demanded his quiver, bow and coat of mail. (190)

Cau.: hohu sājoila rokahu ghāṭā, ṭhāṭahu sakala marai ke ṭhāṭā. sanamukha loha bharata sana leū, jiata na surasari utarana deū.1. samara maranu puni surasari tirā, rāma kāju chanabhargha sarirā. bharata bhāi nṛpu maṭ jana nicū, baṅe bhāga asi pāi micū.2. svāmi kāja karihu rana rārī, jasa dhavalihaū bhuvana dasa cārī. tajāu prāna rāghunātha nihoṛē, duhū āthu muda modaka morē.3. sādhu samāja na jākara lekhā, rāma bhagata mahū jāsu na rekha. jāyā jiata jaga so mahī bāhū, janani jaubana bitapa kutilārū.4.
“Make haste, brethren, to get ready the necessary equipment; on hearing my command, let no one shrink in fear.” “All right, 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)

Do.—भाईहू लावहु धोखा जनि आजु काज बड़़ मोहि।
सुनि सरोष बोले सुभट बीर अधीर न होहि॥१९१॥

Do.: bhāihu lāvahu dhokha jani ājū kāj bāRa mohi,
suni saroṣa bole subhāta bīra adhīra na hohi.191.

“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)

#Cau.—राम प्रताप नाथ बल तोर। करहि कटकु नितु भट नितु घोर॥
जीतत पाव न पाण्डु धरही। रुंड मुंडमय मेठिनि करही॥९॥
दीख निशानाथ भल दोलू। कहें बजाव जुड़ाऊ दोलू॥
एतना कहत छींक भड़ बोए। कहें सुपुनिअह सुख सुहाए॥२॥
बुझु एक कह सपुन बिचारी। भरतहि मिलिव न होइहि गरी॥
रामहि भरतु मनावन जाही। सपुन कहें अस बिग्नहु नाहिं॥३॥
सुनि गुह कहें नीक कह बुझू। सहसा कारि पछिनाहि बिमूढ़॥
भरत सुभाद सीलु बिनु बूढ़ैं। बड़ि हित हाँि जानि बिनु जुढ़ैं॥४॥

Cau.: rāma pratāpa nātha bala tore, karahī kaṭakū binu bhaṭa binu ghore.
jivata pāv na pāchē dharahi, rurḍa muniḍamaya medini karahī.1.
dikha niśādanātha bhala tōlū, kaheu bajāu jujhāu ḍholū.
etanā kahata chīka bhāi bāve, kaheu sagunianha kheta suhāe.2.
būṛhu eku kaha saguna bicāri, bharaṭahi milia na hohi rāri.
rāmaḥi bharaṭu manāvāna jāhī, saguna kahai asa bigrahu nāhī.3.
suni guha kahai nika kaha būṛhā, sahasā kari pachīṭhī bimūṛhā.
bharata subhāu silu binu būjhē, baṛi hita hāṇi 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 a right. 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)

Do.: ghahau ghāṭa bhaṭa samiṭi saba leū marama mili jāi, būṭhi 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)

Cau.: lakhaba sanhe śubhārya śuḥāne.1 bēṅk prīti nahi dūrāne.2

asa kahi bhēṭa sājovana lāge, kaṁda mūla phala khaga mṛga māge.1

mina pīna pāṭhīna purāne, bhari bhari bhāra khārānha āne.

milana sājī sajī milana sidhāve, maṅgala mūla saṅgūna subha pāvē.2

dekhi dūrī te kahi nij nāmu. koinī mūnisihī dand pnaṃū.3

jāni raṃpīrya dīnī aśīsā. bhātī kahi būṭa pūṇīsa.4

rāma sakhā sūni sānḍun ṭyāga. cale utari umagata anurāgā.5

gāū ājātī guhā nāū sūnā. koinī jōhākā mādha mahī lāī.6

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 Pāṭhīna 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 Pāṭhīna 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)

Do.- करतं दृङ्खलं देखिः तेहि भरतं लीलां उर लाई
मनहूँ लक्षण सन भेंट भड़ प्रेमु न हृदयं समाई॥ १९३॥

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 Laksmana and the surging emotion of his heart could not be repressed. (193)

Do.: करता दम्जावताकेहि भराता लिन्हा उरा लाई,
मनहूँ लक्षण सना भेंट भाई प्रेमु न हृदयां समाइ।१९३।

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. Where the water of the Karmanasa joins the celestial stream (the Gargā) tell me who would not place it on his head! The whole world knows how Vālmiki became as good as Brahma (God Himself) by repeating the name (Rāma) in the reverse way (as Marā). (1—4)

Do.- स्वपच सबर खस जमन जड़ पावर कोल किरात।
रामू कहत पावन परम होत भुजुन विख्यात॥ १९४॥
“Even a pariah*, a Şabara (Bhila), a Khasi, the stupid barbarian and the vile Kola and Kirāta get supremely sanctified and get renowned through all the spheres by uttering the name of Rama.” (194)

“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 Śri Rama’s name and the people of Ayodhya rejoiced as they heard the praise. Having thus met Śri Rama’s friend (Guha), Bharata lovingly enquired after his health, welfare and happiness. Seeing Bharata’s amiability and affection on that occasion the Nisāda 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)

* 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 Khasis 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.”

“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 everyway, 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, Satrughna, embraced him next. The Nisāda chief then greeted all the dowager queens in polite and respectful terms, mentioning his name each time. Treating him on the same footing as Laksmana 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 Nisāda chief as if they saw Laksmana, 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 Nisāda chief led them with a cheerful heart. (1—4)

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When Bharata beheld the town of Srngaverapura, all his limbs were overpowered with emotion. Leaning on the Nisada 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 Ganga, which purifies the whole world. He made obeisance to the ghat where Sri Rama had bathed and said His prayers; and his soul was an enraptured as if he had met Sri Rama 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 Sri Ramacandra’s feet. Bharata exclaimed, “Mother Ganga! 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 Sita and Sri Rama.” (1—4)

**Do.:** ehi bidhi majjanu bharatu kari gura anusasana pahi, matu nahani jani sab dera chale lavai.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)

**Cau.:** jahā tahā loganhā ḍerā kinhā, bharata sodhu sabahī kara līnhā. sura sevā kari ayasu pāi, rāma mātu pahī ge dou bhāi.1.
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 Satrughna) went up to Sri Rama’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 Sitā, Sri Rama and Lakṣmana 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

Do.— जाहें सिंसुपा पुनीत तर रघुबर किय बिश्रामु।
अति सनेहें सादर भरत कीन्हें दंड प्रानामु॥ १९८॥

Do.: जाहें सिंसुपा पुनीता तरा राघुबर किया बिष्रामु,
अति सनेहा सादारा भरता कीन्हु दंड प्रानामु। 198.

—Where the Chief of Raghu’s line had rested under a holy Asoka tree. With great affection and reverence Bharata prostrated himself there. (198)

चौँ— कुस सांघरी निहारि सुहाई। कोन प्रानामु प्रदैचित जाई॥
चरन रेख रज आक्षेण्ड लाई। बनदृ न कहत प्रीति अधिकाई॥ १॥
कनक बिंदु दुः चारिक देखे। राखे सीस सीय सम लेखे॥
सजल बिलोचन हुद्य गलानी। कहत सुख सन बचन सुभानी॥ २॥
श्रीहत सीय बिहं दुलतीना। जधा अवध नर नारी बिलीना॥
पिपी जनक देखे पटर केही। कतल भोगु रोगु जग जेही॥ ३॥
ससुर भानुकुल भानु भुआलू। जेही सिसहत अमराकितिपालू॥
प्राननाथु रघुनाथु गोसाइ। जो बड़ होत सो राम बड़॥ ४॥

Cau.: कुसा सांतरी निहारिसुहाई, किन्हा प्रानामु प्रदैचित जाई।
carana rekha raja ākhinē lāi, banai na kahata prīti adhikāī.1.
kanaka bindu dui cārika dekhe, rākhe sīsa sīya sama lekhe.
sajala bilocana hṛdayā galānī, kahata sakē sana bacana subānī.2.
ārihata sīya bīrahā dutihinā, ṇathā avadhā nara nārī bilinā.
pitā jānaka deū paṭatara kehī, karatala bhogu jagu jaga jehi.3.
sasura bhānukula bhānū bhuālū, jehī sīhāta amarāvatipālū.
prānānāthu rghunāthu gosāi, jo baRa hota so rāma baRaī.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 Ayodhya, 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)

Do.: pati devatā sutiya mani siya sātharī dekhī,
biharata hṛdau na hahari hara pabi tē kaṭhina biseṣī.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)

Cau.: lālana jogu lākhān laghu lone, bhe na bhāi asa ahaṁ na hone.
purajana priya pitu mātu dulāre, siya raghubirahi prānapiāre.1.
mṛdu mūrati sukumāra subhāu, tāta bāu tana lāga na kāū.
te bana sahaṁ bipati saba bhāti, nidare koṭi kulisa ehi chāṭī.2.
rāma janami jagu kīṁh ujjāga, rūpa sīla sukhā saba gunā sāga.
purajana parijana gura pitu māta, rāma subhāu subhī śubhādāta.3.
bairū rāma baRāi karahī, bolani milani binaya mana harahī.
sārada koṭī koṭī sata sēṣa, kari na sakahi prabhu gana lekha.4.

"And my younger brother, Lakṣmana, 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 Ayodhya 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 Śaradās (goddesses of speech) and hundreds of millions of Śeṣas (serpent-gods) are unable to reckon up the virtues of the Lord.*

(1—4)

Do.—सुखस्वरुप रघुबांसमनि मंगल योद निधान।
ते सोवत कुस्दा सहि बिधि गति अति बलवान्॥ २०० ॥

Do.: sukhasvarūpa raghubāṁsamanī maṅgalam moda nidhāna,
te sovata kusa dāsi 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 Kuṣa grass on it! The ways of Providence are inexorable indeed."

(200)

चौ—राम सुना दुखु कान न काओ। जीवनात्म जिमि जोगवइ राऊ॥
पलक नयन फनि मनि जेहि भूती। जोगवेहि जनन सकल दिन राती॥ १॥
ते अब फरत बिपिन पदचारी। कंद मूल फल फूल अहारी॥
धिग केकई अमंगल मूला। भूहि प्रान प्रियतम प्रतिकूला॥ २॥
में धिग धिग अदुर्दिह अभागी। सबु उतपातु भकट जेहि लागी॥
कुल कल्कु करि मुजेज बिधाताः। साइँडोह मोहि बीँहु कुमाराः॥ ३॥
सुनि संप्रेम सम्प्रज्वाल निधादू। राथ करिअं कत बादि विधादू॥
सम तुमहि प्रिय तुम्ह प्रिय रामाहि। यह निरजोशु दोसु बिधि बामाहि॥ ४॥

Cau.: rāma sunā dukhu kāna na kāū, jīvanatā jīmi jgavaī rāū.
palaka nayana phani mani jehi bhāṭī, jogavahi janani sakala dina rāṭī.1.
te abha phirata bipina padacārī, kaṁda mūla phala phula ahārī.
dhiga kaikaī amaṅgala mūlā, bhaśi prāṇa priyatama pratikūla.2.
maī dhiga dhiga agha udadhi abhāgī, sabu utapātu bhayau jehi lāgī.
kula kalahku kari sruje bidhāṭā, sātāhā mohi kīnha kumāṭā.3.
suni saprema samujhāva niśādū, nāthā karia keta bāḍi bīṣādū.
rāma tumhahi priya tumhā priya rāmahi, yaha nirajosu dosū 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)

ढौ—विधि बाम की करनी कठिन जेहि मातु कीती बावरी।
तेहि राति पुनि पुनि करहि प्रभु सादर सरहना रावरी॥
Cruel indeed are the doings of an adverse fate, which drove mother Kaikeyi mad. The Lord reverently praised you again and again that night. There is no one, says Tulasidāsa, 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.

So.: amțarajāmī rāmu sakucu saprema kṛpāyatana, 
calīa kariā biśrāmu yaha bicāri dṛRha 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)

Cau.: sakha bacana suni ur dharī dhirā, bāsa cale sumirata raghubirā.  
yaha sudhi pāi nagara nara nāri, cale bilokana ārata bhāri.1.  
paradakhinā karī karahī pranāmā, dehi kākaihī khorī nikāmā.  
bhari bhari bāri bilocana lehī, bāma bidhātahī duśana dehī.2.  
eka sarahāhī bhārata sanēhū, kou khaṇa npati nibāheu nehū.  
nihdaḥt āpu sarāhi niśādahī, ko kahī sakai bimohā biśādahī.3.  
ehi bidhi rāti logu sabu jāgā, bhā bhinusāra gudārā lāgā.  
gurāhi sunāvā caRhai suhāl, nāi nāva saba mātu caRhāl.4.  
darīṇa cāri mahā bhā sabu pārā, utari bhārata 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 Kaikēyī 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 Nisāda chief; who can describe their confusion and woe? In this way they all kept vigils 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.

Do.: prātakriyā kari mātu pada baṁdi gurahi siru nāi, āgē kie niṣāda gana dīnheu kathakalalai 202

Having finished the morning duties Bharata adored his mothers’ feet and bowed his head to the preceptor, and sending a party of the Nisādas ahead started the whole host.

Cau.: kiyau niṣādanāthu aguāi, mātu pāläki sakala calāi. sātha bolāi bhāi laghu dhinā, biprānha sahita gavanu gura kinhā. āpu surasarihi kinha pranāmū, sumire lakhanā sahita sīya rāmū. gavane bharata payādehi pāe, kotala sārγa jāhī duriā. kahah pāyla bāra hāmā, hama kahā ratha gaja bāji banāe. sīra bharā jāu ucita asa morā, saba tē sevaka dharamu kaṭhorā. dekhī bharata gati suñi mṛdu bāni, saba sevaka gana garahi galāni. He made the Nisāda 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 Śītā, Rāma and Lākṣmaṇa and set forth on foot; while riding horses meant for the king were 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; for the duty of a servant is harder than any other
duty." Seeing his behaviour and hearing his polite speech all his servants melted out of a feeling of self-disparagement. (1—4)

Do:— भरत तीसरे पहर कहेँ कीन्ह ग्रहेशु प्रयाग। कहत राम सिय राम सिय उमगि उमगि अनुराग॥ २०३॥

Do.: bharata tisare 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 Gaṅga and Yamunā near Allahabad) in the afternoon; overflowing with love he cried "Rāma, Sītā!" "Rāma, Sītā!" even as he went. (203)

Cau.: jhalakā jhalakata payanha kaise, parhkaja kosa osa kana jaisē. bharata payadehr ae ājū, bhayau dukhita suni sakala samājū.1. khabari linha saba loga nahāe, kīnha pranāmu tribeniḥī āē. sabidhi sitāsita nīra nahāne, die dāna mahisura sanamāne.2. dekhata syāmala dhavala halore, pulaki sarīra bharata kara jore. sakala kāma prada tīratharāū, beda bidita jaga pragāṣa prabhāū.3. māgaũ bhikha tyāgi nīja dharamū, ārata kāha na karai kukaramū. asa jiyā jāni sujāna sudāni, saphalā karaṇā jaga jācaka 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 Gaṅga, Yamunā and Sarasvati and did homage to it. He bathed in the particoloured 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. But 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)

Do:— अरथ न धरम न काम रुचि गति न चहूँ निरबान। जनम जनम रति राम पद यह बरदानु न आन॥ २०४॥
"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 Sri Rama's feet: this is the only boon I ask and nought else." (204)

"Let Sri Rama 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 Sitâ and Sri Rama grow day by day. The cloud may neglect the Cataka 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 Triveni: "Dear Bharata, you are pious in everyway and your love for Sri Rama's feet is unbounded. In vain do you harbour depressing thoughts in your mind; there is no one so dear to Rama as you are." (1—4)
चौ०—प्रमुदित तीर्थराज निवासी। बेखानस बदु गृही उदासी।।
कहहिं परसपर मिलि दस पाँचाः। भरत सनेंह सीतल सुखि साँचा।।१।।
सुनत राम गुन ग्राम सुहाए। भरद्वाज मुनिवर पहि आए।।
दंड प्रनामु करत मुनि देखे। मूर्तिमंत भाग्य निज लेखे।।२।।
धांह उठाह लाई उर लीने। दीँहि असीस कृतार्थ कीन।।
आसनु टॉह नाइ सिरू बैठे। बहत सकुचु गृहें जनु भजि पैंते।।३।।
मुनि पूँछब कछु यह बड़ो सोचू। बोले रिरि लखि सीतल संकोचू।।
सुनहु भरत हम सब सुधि पाई। विधि करतब पर किछु न बसाई।।४।।

Cau.: pramudita tiratharäjä niväsi, baikhänasa baṭu gṛhī udāsi.
kahahā parasapara mil dasa pācā, bharatā sanēhu silu sucī sācā.1.
sunata rāma guṇa grāma suhāe, bharadvāja munibara pahī āe.
darīḍa pranāmū karata muni dekhe, mūratimarhtā bhāgya nija lekhe.2.
dhāi uṭāhi lāi urā linhe, dinhi asīsa kṛtāratha kīnhe.
āsanu dīnha nāi siru bālthe, cahata sakua gṛhā janu bhajī pālīthe.3.
muni pūĉhaba kachu yaha baṛa socū, bole riṣī lakhi silu sākocū.
sunahu bharata hama saba sudhi pāi, bidhi karatava 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.
Meeting in batches of five to ten they 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)
यह नाम श्रीरामचरितमानस का एक पृष्ठ है।

दो—अब अति कौन्हेड़ भरत भल तुम्हारी उचित मत एहुः।
सकल सुमंगल मूल जग रघुबर चरन सनेहुः।

काव्य: yahau kahata bhala kahihi na kou, loku bedu budha sarhmana dou.
tata tumhara bimala jasu gai, pahi lokau bedu baRaI.1.
loka beda sarhmana sabu kahaI, jehi putu dei raIju so lahai.
rau satyabrata tumhahi boliI, deta raIju suku dharamu baRaI.2.
räma gavanu bana anaratha müI, jo suni sakala bisva bhai sülä.
so bhävi basa räni ayäni, kari kucäli ahtahü pachitänI.3.
tahäI tumhähra alapa aparädhü, kahai so adhama ayäna asädhü.
karatehu räju ta tumhahi na doşü, rämaI hota sunata sahৎoşü.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 Räma'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 Räma would have been gratified to hear of it." (1—4)

चौ—सो तुम्हारा धनु जीवनु प्राणा। भूरिभाग को तुम्हहि समाना॥
यह तुम्हारा आचर्जु न ताता। दसरथ सुअन राम प्रिय भाता॥ १॥
सुनः भरत रघुबर मन माही। पेम पातु तुम सम कोऊ नाही।
लखन राम सीताहि अति प्रीती। निस सब तुम्हहि सराहत बीती॥ २॥
जाना मस्सु नहात प्रायाग। मनाहो होहि तुम्हरें अनुगाग॥
तुम घर अस सनेहु रघुबर कें। सुख जीवण जग जस जड़ नर कें। ३॥
यह न अधिक रघुबर बढ़ाई। प्रति कुठुब पाल रघुवाई॥
तुम तौ भरत मोर मत एहुः। धरैं देह जनु राम सनेहु॥ ४॥

काव्य: so tumhâra dhanu jivanu prânā, bhûribhâga ko tumhahi samânâ.
yaha tumhâra ácaraIu na tâta, dasaratha suana râma priya bhrâtâ.1.
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. Laksmana, Rāma and Sitā 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.”

"Your glory, dear child, is a new type of spotless moon as it were; while Rāma's devotees are like so many water-lillies (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 Cakravaṅka 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 Kaikēyī'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 Bhāgirathā† 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. What more shall I say about him? He had no equal in the world." (1—4)


dो— जासु सनेह सकोच बस राम प्रगट भए आइँ।
जे हर हिय नयननि कबहुँ निरखे नहीं अघाई॥ २०९ ॥

Do.: jāsu saneha sakoca basa rāma pragaṭa bhae āi,
je har hiya nayanani kabahu nirakhe nahi aghai.209.

"Won by his affection and meekness Śrī Rāma Himself appeared on earth—Rāma whom even Śiva has never seen with His mental eyes to His heart's fill." (209)

चौ— कौरति विद्वूँ तुम्ह कौन्द्र अनूपाः। जहि बस राम पेण मृगस्याः॥
तात गालानि करुहु जियम जाएः। डरहु दरिष्रहि पारसु पाएः॥ १॥
सुनहु भरत हम झूठ न कहहाः। उदासीन तापस बन रहहाः॥
सब साधन कर सुफल सुहावा। लखि 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 Bhāgiratha, 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 Bhāgiratha, 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, Asamaṇjasā by name. His son, Arhūmān, 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. Arhūmān 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 Arhūmān and his son Dilipā successively practised austere for a number of years with a view to bringing the Gaṅgā down to the mortal plane, but in vain Dilipā's son, Bhāgiratha, 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 absorbed 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.
You have created the peerless moon of your glory, which bears on it the figure of a deer* in the shape of love for Rama. 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 Lakśmaṇa, Rama and Sita. The reward of that reward itself is your sight, on which not only I but the whole of Prayāga deserves to be congratulated. 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)

Experiencing a thrill of joy all over his body, with his heart full of Sita and Rama 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)

*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.
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. I am not at all sorry 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
Lakṣmana 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, Lakṣmana and Sītā roam from
forest to forest without shoes on their feet."

\[1–4\]

Do.: ajina basana phala asana mahi sayana ḍāsi kusa pāta,
basi taru tara nita sahata hima āṭapā baraśa bātā.211.
"Clad in deerskin, living on bare fruits, reposing on the ground overspread with
Kuṣa grass and leaves and halting under trees they ever endure cold and sunshine, rain
and storm!" 

\[211\]

Cau.: ehi dukha dāhā dāhā dāhā dīn cātite.भूख नः बासर नींद न रति।
ēhi kuroga kar āvadhū nahe. सोधेैङ सकल बिस्त मन माहै। \[1\]
maṭu kumat bādhī āvadhū mūla. तेरह महार हित कीन्ह बैसूळ।
kati kuchākāt kar kīneḥ kūjā. गाढ़े अवधू पाढ़ः कुटिण कुमण्। \[2\]
mohi lāgī yuḥ kūṭā. गालिसे सब जरु बारहबाट।
pitā kūṭāya राम फिरे आए। बसवे अवधू नहहै आन उपाए। \[3\]
bhūta bātun mahi pūne sāha nāṭa pātī. सविवहे कीन्ह बहू भौतिक ब्रह्म।
tat kariya jānī sāguh viśeṣī. सब दुहूः मिटिहे राम बाहे देखी। \[4\]

\[3–4\]

Cau.: ehi dukha dāhā dāhā dāhā dīn cātite, bhūkha na bāsara nīda na rātī.
ehi kuroga karā aṣadhau nāḥī, sodheū sakāla bīṣvā mana māḥī.1.
māṭu kumata baṛhai agha mūḷā, teḥ hamāra hita kīṅhā bāḥūlā.
kāli kukāṭha kara kīṅha kuṇāṭhāt, gāṛī avadhī paṛhi kāṭhina kumarṭhāt.2.
“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 (Sri Rama'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 Sri Rama 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 Sri Rama's feet."

(1—4)

Do.: kari prabodhu munibara kaheu atithi pemapriya hohu, kaṁda mūla phala phūla hama deṅhi 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)

Cau.: suni muni bacana hirā socū, bhayau kuvasara kaṭhina sākocū. jāni garui gura girā bahorī, carana baṃdi bole kara jori. 1. sira dhari āyasu kariā tumhārā, parama dharama yahu nātha hamārā. bharata bacana munibara mana bhāe, sucī sevaka sīsa nikata bolāe. 2. cāhia kinci bharaṇa pahanū, kaṃda mūla phala ānahu jāi. bhaeleṁ nātha kahi tīnha sira nāe, pramudita nija nija kājā sidhāe. 3. munīh socā pāhuna baRa nevatā, tasi pūjā cāhia jasa devatā. suni ridhi sidhi animādika aī, āyasu hoi so karaṁ gosāi. 4.
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 weightiness of an elder's command 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 (Bharadvaja), 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 Anima (the power of assuming atomic size) appeared (in a visible form) and said, "We are prepared to do your bidding, O lord." (1—4)

Dv—राम बिरह व्याकुल भरतु सानुज सहित समाज ॥
पहुँचाई करि हरहु श्रम कहा मुदित मुनिराज ॥ २१३ ॥

Do.: rāma biraha byākula bharatu sānuja sahita samāja,
pahunāi kari harahu śrama kahā mudita munirāja.213.

"Bharata as well as his younger brother (Satrughna) 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)

Ca.: ridhi sidhi sira dhari munibara bānī, baRabhāgini āpuhi anumāni.
kāhāh pariṣparo sidhi samudāi, atulita atithi rāma laghu bhai.1.
muni pada baṃḍi karā soi ājū, hoi sukhī saba rāja samāju.
asa kahi raceu rucira grha nānā, jehi biloki bilakhāhāhāhāhāhāhāhāhāhāhāhāhāhāhāhāhāhāhāhāhāhāhāhāhāhāhāhāhāhāhāhāhāhāhāhāhāhāhāhāhāhāhāhāhāhāhāhāhāhāhāhāhāhāhāhāhāhāhāhāhāhāhāhāhāhāhāhāhāhāhāhāhāhāhāhāhāhāhāhāhāhāhāhāhāhāhāhāhāhāhāhāhāhāhāhāhāhāhāhāhāhāhāhāhāhāhāhāhāhāhāhāhāhāhāhāhāhāhāhāhāhāhāhāhāhāhāhāhāhāhāhāhāhāhāhāhāhāhāhāhāhāhāhāhāhāhāhāhāhāhāhāhāhāhāhāhāhāhāhāhāhāhāhāhāhāhāhāhāhāhāhāhāhāhāhाः. bhojā bhūtā bhūri bhāri rākha, dekhatā jinhāhī amara abhīlaše.
dāsi dāsi saju saba līnē, jogavā raḥāhī manahī manu dīnē.3.
saba samāju saji sidhi pala māhī, je sukha surapura sapanēhāhāhāhāhāhāhāhāhāhāhāhāhāhाः.
prathamaḥ bāsa die saba kehī, surndara sukhaṇā jathā ruci jehi.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 necessaries of all kinds men-servants and maid-servants remained in attendance focusing 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)

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 produced wealth that astonished the Creator (Brahma) himself. (214)

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, Śaci, 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
unique hospitality shown by the sage by dint of his Yogic powers and sorrow because
at a time when they should abstain from luxuries of every kind they were being offered
the same). (1—4)

Do.—संपति चक्रक भरतु चक मुनि आयस खेलवार।
तेहि निसि आश्रम पिंजराँ राखे भा भिनुसार॥ २१५॥

Do.: संपति चक्रक भरतु चक मुनि आयस खेलवार,
तेहि निसि आश्रम पिंजराँ राखे भा भिनुसारा.215.

Affluence, like a female Cakravāka bird, and Bharata, as her mate, were imprisoned
together that night in the cage of the hermitage by the sage's order, which may be
compared here with a playful child. And they remained there till it was dawn.* (215)

[PAUSE 19 FOR A THIRTY-DAY RECITATION]

Cau.: किंहा निमाज्ञनु तीरथराजा। नाई मुनिहि सिस सहित समाजा॥
रिषि आयसु असिस सिस राखी। कारि दंडवत बिनय बेहु भाषी॥ १॥
पथ गति कुसल साध सब सीहे। चले चित्रकूटहि चितु दीहे॥
रामसखा कर दीहें लागु। चलत देख धरि जनु अनुरागु॥ २॥
नहिः पद जन सीस नहिः छाया। पेयु पेयु खतु धरमु अमाया॥
लखन राम सिय पथं कहानी। पृष्ठ सखाहि कहतु युदु बानी॥ ३॥
राम बास शल बिटप बिलोके। उर अनुराग रहत नहिः रोके॥
देखि दसा सुर बिसहि फूला। भुद्र महि मणु मंगल मूला॥ ४॥

Bharata and his party took a dip into the Triveni (the confluence of the Gaṅgā,
Yamunā and Sarasvatī), the chief of sacred places, and bowed their head to the sage
(Bharadvāja). Bharata reverently received his orders and blessings and prostrating himself
made much supplication. Accompanied by expert guides and taking the whole host along-
with him he proceeded on his journey with his thoughts directed towards Citrakūṭa. Holding
Sri Rāma's friend (Guha) by the hand he walked along like the very incarnation of love. He
had no shoes and no umbrella over his head; and his love, self-discipline, austerity and
piety were unfeigned. He asked his friend (Guha) to give an account of the wanderings of
Lakṣmāna, Śri Rāma and Sītā; while Guha narrated the same in soft accents. When he

* The metaphor is intended to show that just as a Cakravāka pair would never unite even though
captured in a cage and would spend the whole night turning their back upon each other, likewise Bharata did
not even care to look at the luxuries in the midst of which he was forced to remain overnight. He kept
scrupulously aloof from them.
saw the spots where Sri Rama had rested and the trees under which he had halted the emotion within his breast could not be repressed. The gods who beheld his condition rained down flowers; the earth grew soft and the road became pleasant.

Do.: kiē jāhī chāyā jalada sukhada bahai bara bāta,
tasa magu bhayau na rāma kahā jasa bhāhī bharatahi jātā.216.

The clouds afforded him shade all along and a delightful and excellent breeze kept blowing. The journey was not so agreeable to Sri Rama as it proved to be for Bharata.

Cau.: jaRa cetana maga jīva ghanere, je citae prabhu jinha prabhu here.

The numberless beings, both animate and inanimate, that saw the Lord or were seen by the Lord in their turn, had been rendered fit for the highest state; the sight of Bharata now finally rid them of the disease of transmigration. This was no great thing for Bharata, whom Sri Rama ever cherished in His heart. "Even they who utter the name of Rama only once in this world not only reach the other shore themselves but are also able to take others across. As for Bharata, he is dearly loved by Sri Rama and is His younger brother too. No wonder, then, that the journey should be delightful to him," Siddhas (a class of celestial beings), saints and great sages observed thus and rejoiced at heart to behold Bharata. Indra (the chief of gods) was filled with anxiety when he saw Bharata's power. The world is good to the good and vile for the vile. He said to his preceptor (the sage Brhaspati), "Something must be done, my lord, to prevent the meeting between Rama and Bharata."
Do.: rāmu sākoci prema basa bharata sapema payodhi,
banī bāta begarana cahati karia jatanu chalu sodhi.217.

“Śri Rāma is scrupulous by nature and is won by love, while Bharata is an ocean of affection. What has already been accomplished thus threatens to be undone; therefore, finding out some stratagem let us use it as a remedial measure.” (217)

चौ— बचन सुमत सुरगुर मुषुकाने सहसनयन विनु लोचन जाने॥
मायापति सेवक सन माया। कार्त त उलट पर्य सुराया॥ १॥
तब किछू कीह राम रुक जानी। अब कुचालि करि होइहि हानी॥
सुनु सुरस रघुनाथ सुभाऊ। निज अपराध रिसाहिः न कार॥ २॥
जो अपराध भगत कर कार्॥ राम रोष मायाको सो जरई॥
लोकहुँ बेद बिदित इतिहासा। यह महिमा जानहि दुस्करासा॥ ३॥
भत सरिस को राम सनहिः। जगु जच राम रामु जच जेहिः॥ ४॥

Cau.: bacana sunata suraguru musukāne, sahasanayana binu locana jāne.
māyāpati sevaka sana māyā, karai ta ulāti parai surāryā.1.
taba kichu kinhā rāma rukha jānī, aba kucāli kari hoīhi hānī.
sunu suresa raghunātha subhāu, nija aparādha rishā hi na kāū.2.
jo aparādu bhagata kara karai, rāma roṣa pāvaka so jara.
lakahū beda biddā itihāsā, yaha mahimā jānāhi durabāsā.3.
bharata sarisa ko rāma sanehī, jagu japa rāmu rāmu japa jehi.4.

Hearing his words the preceptor of the gods smiled and realized that, though endowed with a thousand eyes, Indra was really blind, (lacked discernment). He said, “If anyone practises deception on a devotee of Śrī Rāma (the Lord of Māyā), it recoils on the artificer himself. O king of gods! Last time we did something knowing that it had Śrī Rāma’s tacit approval; but by resorting to some underhand means this time we are sure to meet with disaster. Listen, O lord of gods; it is Śrī Rāma’s nature not to be angry at any offence against Himself. But he who sins against His devotees is surely consumed in the fire of His wrath. The story is well known both in the world as well as in the Vedas: the sage Durvāsā* know this glorious trait of Śrī Rāma’s character. Has

* We read in the Purāṇas how the sage Durvāsā, who is believed to be an incarnation of Lord Śiva and was noted for his irascible nature, once called on King Ambariṣa, a great devotee of Bhagavān Viṣṇu. It happened to be a Dvādaśi (the twelfth day of a lunar fortnight). The king naturally invited the sage to dine at his palace and the latter accepted his invitation and went to the river bank to take his bath. The king had fasted on the previous day and according to the scriptural injunctions it was necessary that he should break his fast while it was Dvādaśi. The sage, however, did not return in time and the pious king would never break his fast until the sage had taken his meals. He was, therefore in a fix and consulted Brāhmaṇas on the point. The Brāhmaṇas advised the king to observe the formality of breaking his fast by sipping a spoonful of water in which the feet of the Lord’s image had been immersed. By doing so he would not be guilty of dining before the invitee and would also be saved from the offence of not breaking his fast during the Dvādaśi. No sooner had the king sipped the holy water than the sage returned from the river bank and flew into a rage when he learnt that the king had broken his fast and did not await his return. He pulled out a hair from his head and produced therefrom a demoness known by the name of Krītya, which ran to devour the king. Ambariṣa, who had dedicated himself to the feet of the Lord, and absolutely depended on Him, remained standing where he was and neither shrank out of fear nor made any attempt to save himself.

The Lord, however, would not allow his devotee to die without any fault of his and despatched His own discus, Sudarśana, to save his life. The discus ran after the demoness and having disposed of her pursued the sage himself, who ran for his life and wandered throughout the universe for full one year,
anyone loved Rāma even as Bharata, whose name is ever on the lips of Rāma, while Rāma’s name is repeated by the whole world? (1–4)

Do.: manahū na ānīna amarapati raghubara bhagata akāju, ajasu loka paraloka dukha dina dina soka samāju.218.

Never harbour in your mind, O Lord of the immortals, even the thought of frustrating the purpose of a devotee of Śrī Rāma (the Chief of Raghu’s line); for the same will bring you infamy in this world, sorrow in the next and a series of woes in your day-to-day life. (218)

Cau.: sunu suresu upadesu haramā, rāmahi sevaku parama piārā. mānata sukhu sevaka sevaka, sevaka baira bairu adhikā.1. jadyapi sama nahī raγa na roṣū, gahahī na pāpā pūnū guna doṣū. karam pradhāna bisva kari rakhā, jo jasa karai so tasa phalu cākhā.2. tadapi karaγi sama bīṣama bīhārā, bhagata abhagata hṛdaya anūṣārā. aguna alepa amāna ekarasa, rāmu saguna bhae bhagata pema basa.3. rāma sadā sevaka ruci rakhī, beda purāṇa sādhū sura sākhi. asa jiγā jāni tajahū kuṭilāi, karahū bhurata pada priti suhāi.4.

“Hear our advice, O king of gods! A devotee is supremely dear to Śrī Rāma; He is gratified through service rendered to His devotees, and bears great enmity to those who are hostile to them. Even though the Lord is alike to all without either love or anger and receives neither sin nor virtue, neither merit nor demerit, and even though He has made Fate the ruling factor in this world, so that one reaps what one sows, yet according as one possesses the heart of a devotee or an unbeliever He appears to be impartial or hostile in His dealings. Though devoid of attributes, unattached, free from pride and ever unchanged, Śrī Rāma has assumed a form with attributes yielding to the love of His but none afforded him shelter. Even Bhagavān Viṣṇu pleaded His helplessness and asked him to approach the king himself and ask for his forgiveness. The king, who was too good to harbour any ill-will against the sage and out of sympathy for him had remained without any food ever since he left, was moved to pity at his predicament and prayed to the Lord’s weapon, Sudarśana, to spare the Brāhmaṇa. Sudarśana granted the king’s prayer and left. The sage, who now realized the king’s greatness, fell at his feet and craved for his forgiveness for what he had done. The king in his turn felt sorry for the hardships which the sage had to suffer on his account and bade him good-bye after entertaining him to a sumptuous dinner and showing him every respect.
devotees. Sri Rama has ever respected the wishes of His devotees: the Vedas and Puranas as well as saints and gods can bear testimony to this. Bearing this in mind give up perversity and cherish ideal love for Bharata’s feet.” (1—4)

Do.— राम भगत परहित निरत पर दुख दुखी दयाल।
भगत सिरोमनि भरत तें जनि डरपहु सुरपाल॥ २१९॥

Do.: rāma bhagata parahita nirata para dukha dukhī dayāla,
bhagata siromani bharata tē janī ċārapahu surapāla.219.

“Sri Rama’s devotees are actively engaged doing good to others, share the sorrows of others and are compassionate by nature. And Bharata is the very crest-jewel of devotees; therefore, be not afraid of him, O ruler of gods.” (219)

Ch०— सत्यसर्धा प्रभु सुर हितकारी। भरत राम आयस अनुसारी।
स्वारथ बिबस बिकल तुम्ह होहूं। भरत दोसु नाहि राज वँहूं॥ १॥
सुनि सुबर सुगुर बर बानी। भा प्रमोदु मन मिरू गलानी।
बराघि प्रसून हराघि सुराराज। लगे सराहन भरत सुभार।॥ २॥
एहि बिधि भरत चले मन जाहैं। दसा देखि मूनि मिजि सिहाहैं॥
जबाहि रामु कहिः लेहिः उसासा। उमगल पेमु मनहूं छुट् पास।॥ ३॥
द्विघि बचन सुनि कुलिस पवाणा। पुरजन पेमु न जाइ बघाणा।
बीच बास करि जमुनहूं आए। निरिख नी० लोचन जल छाए।॥ ४॥

Cau.: satyasarhdha prabhu sura hitakārī, bharata rāma āyasa anusārī.
svāratha bibasa bikala tumha hohu, bharata dosu nahi raura mohu.1.
suni surabara suragura bara bānī, bhā pramodu mana mīti galānī.
baraśi prasūna harāśi surārā, lage sarāhāna bharata subhā.2.
ehi bidhi bharata cale maga jāḥi, dasā dekhi muni siddha sīhāhi.
jabāhi rāmu kahi lehī usāsa, umagata pemu manahū cahu pāsā.3.
dраваhi bacana suni kulisa paśāṇa, purajana pemu na jāi bakhānā.
bica bāsa kari jamunahi āe, nirakhī nīrū locana jala chāhe.4.

“The Lord is true to His word and a friend of the gods, while Bharata obeys Śrī Rāma’s orders. You are feeling uneasy only because you are dominated by self-interest. Bharata is not to blame at all; it is your ignorance (which is responsible for your uneasiness).” The chief of gods, Indra, was overjoyed at heart to hear these valuable words of the heavenly preceptor and his depression of spirit was gone. The lord of celestials, therefore, rained down flowers and gladly began to extol Bharata’s noble disposition. In this way Bharata went on his way, while sages and Siddhas were filled with envy at the sight of his condition. Whenever he heaved a long sigh with the word ‘Rāma’ on his lips, it seemed as if love overflowed on all sides. Even adamant and stones melted at his words; the love of the citizens was beyond description. Halting at one place on this side the party arrived on the bank of the Yamunā and Bharata’s eyes were filled with tears as he gazed on its dark water (which reminded him of Śrī Rāma’s swarthy form).” (1—4)

Do.— रघुबर बरन बिलोकि बर बारि समेत समाज।
होत मगन बारिधि बिरह छढ़े बिबेक जहाज॥ २२०॥
At the sight of the lovely stream that possessed the same hue as the person of Śrī Rāma (the Chief of Raghu’s line) Bharata and his party were plunged into an ocean of grief on account to separation from Śrī Rāma and were saved from drowning only by boarding the bark of discretion. (220)

That day they halted on the bank of the Yamunā; everyone was provided with comforts according to the occasion. In course of the night innumerable boats of untold varieties came from all the ghats. At daybreak the whole party crossed the river in a single trip; everyone was pleased with the services rendered by the Niṣāda chief in this behalf. After performing their ablutions and bowing their heads to the river (Yamunā) the two brothers (Bharata and Śatrughna) resumed their journey with the lord of Niṣādas. At the head of the line in chosen vehicles travelled the principal sages (Vāmadeva, Vasiṣṭha and so on), followed by the royal host. Next followed the two royal brothers, both on foot; their ornaments, costumes and style of dress were all of the very simplest. They were accompanied by their servants, friends and the minister’s son and went with their thoughts fixed on Laksmana, Sita and the Lord of Raghus. They lovingly saluted each and every place where Śrī Rāma had either encamped or rested awhile. (1—4)

Hearing the men and women who lived by the roadside left their
household work and ran after the royal travellers, and having seen their comely form and affection they all rejoiced on attaining the reward of their life. (221)

One woman lovingly said to another, “Friend, can they be Rama and Lakshmana or not? Their age, constitution, complexion and comeliness of form are the same, dear companion; their amiability and affection are also similar and their gait too resembles that of Rama and Lakshmana. Only their dress is not the same and they are not accompanied by Sitā, my friend; and an army complete in its four limbs (viz., horse and foot, elephants and chariots) is marching before them. Moreover, they do not wear a cheerful countenance and their heart is heavy with sorrow. This difference makes me doubt their identity with Rama and Lakshmana, O friend.” Her argument appealed to the rest of the women; they said, “There is none so clever as she.” Applauding the latter and admiring the truth of her remarks another woman spoke in sweet accents. She lovingly narrated the whole episode as to how the festivities in connection with Sri Rama’s installation had been obstructed. She then began to praise Bharata’s amiability, affection, genial disposition and goodluck. (1—4)

Journeying on foot, living on fruits and relinquishing the sovereignty bestowed by his father, Bharata is proceeding to persuade the chief of Raghu’s line to return. Who can equal Bharata today? (222)
Bharata’s brotherly affection, devotion and conduct dispel the woes and evil of those who talk or hear of them. Whatever may be said with regard to them, dear friend, will be quite inadequate; it is no wonder that a brother of Rama should be like that. All of us who have seen Bharata and his younger brother have become praiseworthy among women.” Hearing of his virtues and seeing his forlorn state they lamented, “Surely he is not a fit son for such a vile mother as Kaikeyi.” Someone said, “The queen-mother (Kaikeyi) is not to blame at all; all this has been accomplished by God, who is so favourably disposed to us. Of what account are we, vile women, excluded both from secular and Vedic rites and impure by birth as well as by doings, who dwell in an accursed region (woodland) and in a wretched village and are the worst of our class, that we should have such a sight, which is a reward of great religious merit?” There was a similar rejoicing and wonder in every village: it seemed as if a celestial tree had sprung up in a desert.

(1—4)

At the sight of Bharata the good fortune of the people by the roadside manifested itself as though by the will of Providence Prayāga had been brought within easy reach of the people of Sirimala (Ceylon).

(223)
होरान प्रेम ब्रज ललितानसा सभा साह
सृजनात राम पुण्यतानि रघुनाथानि

Hearing his own praises as well as of Śrī Rāma’s virtues Bharata went on his way, thinking of Śrī Rāma. Whenever he happened to see holy waters he bathed in them and whenever he caught sight of a hermitage or a temple he made obeisance to it, asking in his heart only one boon, viz., devotion to the lotus-feet of Śītā and Rāma. Whomsoever he met, be he a Kola or any other forester or even if he were an anchorite, a religious student, a recluse or a hermit, he would salute him and enquire in which part of the forest were Laksmana, Rāma and Videha’s daughter (Śītā). They told him all the news of the Lord and at the sight of Bharata obtained the reward of their life. Those persons who said they had seen the Lord doing well were counted as dear as Śrī Rāma and Lakṣmana themselves. Thus in polite phrases he would make enquiries from all and hear the story of Śrī Rāma’s forest life.

(1—4)

चौः—तेहि बासर बसि प्रातिहीं चले सुमिरि रघुनाथ।
राम दरस की लालसा भरत सरिस सब साथ॥ २२४॥

Do.: tehi básara basi prātaḥ cale sumiri raghunātha,
rāma darasa kī lālasa bharata sarisa saba sātha.224.

Halting that day in a suitable place he resumed his journey early next morning invoking the Lord of Raghus. Just like Bharata everyone who accompanied him longed for a sight of Śrī Rāma.

(224)

चौः—मंगल समुन होहि सब काहू। फरकहि सुखद बिलोचन बाहू।
भरतहि सहित समाज उठाहू। मिलिहि राम भिङ्गिहि दुःख दाहू॥ १॥
करत मनोरथ जस जिय जाके। जाहि सनेह सूरीं सब छाके।
सिधिहि अंग पग मग डोलहि। बिफल बचन भेम बस बोलहि॥ २॥
रामसखः तेहि समय देखावा। सैल विरोमि सहज सुहावा॥
जापु समीय सतित वर तीरा। जीव समेत बसहि दोड बोरा॥ ३॥
देखि करहि सब दंड प्रानमा। कहि जय जानकि जीवन रामा॥
प्रेम मणि अस राज समाजू। जयु फिरि अवध चले रघुराज॥ ४॥

Cau.: marīgala saguna hoḥ saba kahū, pharakahī sukha diločana bāhū।
bharatahi sahita samāja uchāhū, milihāhī rāmu mitihi dukha dāhū।
karaṭā manorathā jasa jiya jāke, jāḥī saheva surā saba chāke।
sithīla arīga paga maga dāgi dolahī, bihābala bacana pema basa bolahī।2.
Auspicious omens occurred to everyone; they had happy throbblings in their eyes and arms. Bharata and his whole host rejoiced at the thought that they would be able to see Śrī Rāma and the sting of their sorrows would come to an end. Each indulged in his own fancy and all went intoxicated with the wine of love; their limbs were getting out of control, their legs tottered and they spoke words in an incoherent way due to emotion. Śrī Rāma’s friend (Guha) presently pointed to Bharata the crest-jewel of mountains (Kāmadagiri), which was naturally charming and in the vicinity of which on the bank of the river Payasvini dwelt the two brothers (Śrī Rāma and Laksmana) alongwith Sītā. Catching sight of the mountain all fell prostrate on the ground with the cries of "Glory to Śrī Rāma, the life of Janaka's daughter!" The royal host was so overwhelmed with emotion as though the Chief of Raghu's line had turned back towards Ayodhya. (1—4)

Do.: bharata premu tehi samaya jasa tasa kahi sakai na sesu,
kabihi agama jimi bhrahasukhu aha mama malina janeṣu || 225 ||

Bharata's love at that time was more than Śeṣa (the thousand-headed serpent-king) could describe. It is as unapproachable to the poet as the bliss of absorption into Brahma to those who are tainted by egotism and mineness. (225)
close by they halted and at the close of night the beloved of Śrī Rāma resumed his journey. There Śrī Rāma awoke while it was yet dark. Sītā saw in a dream that very night as if Bharata had come with his retinue and that his body was tormented by the agony of separation from his lord. All who had accompanied him were sad at heart, miserable and afflicted; while Her mothers-in-law She found changed in appearance. On hearing of Sītā's dream Śrī Rāma's eyes filled with tears and He who rids others of their sorrow became sorrowful. "This dream, Lakṣmaṇa, bodes no good; somebody will break terribly bad news." Saying so He took His bath with His brother and worshipping the Enemy of Tripura, Lord Śiva, paid His respects to holy men.

Chars.: sanamāṇi sura muni bandī baiṭhe utarā disi dekhata bhae, nabha dhūri khaga mṛga bhūri bhāge bikala prabhu āśrama gae. tulasī uthe avaloki kāranu kāha cita sacakita rahe, saba samācāra kirāta kolanhi āi tehi avasara kahe.

After adoring the gods and reverencing the hermits He sat down gazing to the north. There was dust in the air and a host of birds and beasts had taken to flight in panic and were making their way to the Lord's hermitage. Says Tulasidāsa: He stood up when He saw this and wondered in his heart what could be the reason. Presently the Kolas and Kirātas came and told Him all the news.

So.: sunata sumarngal banī man pramod tana pulaka bharā, sarada saroruha naina tulasī bhare sansa jala.226.

When He heard the delightful words He felt overjoyed at heart. A thrill ran through His body and His eyes, that resembled the autumnal lotus, says Tulasidāsa, filled with the tears of affection. (226)
Cau.: bahuri socabasa bhe siyaravanu, kārana kavana bharata āgavanū. eka āi asa kahā bahorī, sena saṅga caturaṁga na thorī.1. so suni rāmaṁi bhā āti socū, īta pitu bacā īta bāndhu sakocū. bharata subhāvik samujhi mana māhī, prabhu cita hita pāvata nāhī.2. samādhāna taba bhā yaha jāne, bharatu kahe mahā sādhu sayāne. lakhana lakheu prabhu ṛṛdayā khabhānu, kahata samaya sama nīti bicārū.3. binu pūchē kachu kahaū gosāi, sevaku samayā na ḍhiṭha ḍhiṭhāi. tumha sarbagya siromani svāmī, āpāni samujhi kahaū anugāmī.4.

Sitā’s lord became anxious the very next moment. “What can be the reason of Bharata’s arrival?” Then somebody came and spoke to Him thus: “He has with him no small army complete in its four limbs (viz., foot, horse, elephants and chariots).” Hearing this Śrī Rāma felt much disturbed. On the one hand there was His father’s command, on the other His regard for His younger brother (Bharata). Realizing Bharata’s disposition in His heart, the Lord found no proposition to fix His mind upon. Then He consoled Himself with the thought that Bharata was submissive, good and reasonable. Laksmana saw that the Lord was troubled at heart, and spoke what prudence demanded on the occasion: “I make bold, my lord, to say something unasked; but a servant ceases to be impertinent if his impertinence is not inopportune. You, my master, are the crest-jewel of the all-wise; yet I, your servant, tell you my own mind.” (1—4)

द०— नाथ सुहद सुठि सरल चित सील सनेह निधान। सब पर प्रीति प्रतीति जियं जानिभ्य आपु समान। ॥ २२७ ॥

Do.: nātha suhṛda suṭhi sarala cita sīla sāneha nidhāna, saba para prīti pratīti jiyā jānāṁ āpū samāna.227.
"You, my master, are loving by nature and guileless of heart and a storehouse of amiability and affection. You love and trust everyone and know all to be just like yourself.” (227)

चौ— बिषई जीव पाठ प्रभुताई। युध मोह बस होहिं जनाई॥
भसतु नीति रत साध्व सुजाना। प्रभु पद प्रेमु सकल जगु जाना॥ १॥
तेज आजु राम पदु पाई। चले धर्म मर्जाद भेताई॥
कुटिल कुबंधु कुअवसक ताको। जानि राम बनबास एकाको॥ २॥
करि कुमेत्र मन साजिम समाजो। आई कर्र अकांतक राजो॥
कोटि प्रकार कलपि कुटिलाई। आई दल बटोरि दोउ भाई॥ ३॥
जो जियं होत न कपट कुचाली। कैहे सोहाति रथ माजि जगाली॥
भरतहि दोसु देंद को जाएँ। जग बौराइं राज पदु पाएँ॥ ४॥

Cau.: bīsaī jiva pāi prabhutāi, mūRha moha basa hoḥt janāī. bharatu nīti rata sādhu sujānā, prabhu pada premu sakala jagu jānā.1. teū āju rāma padu pāi, cale dharama marajāda meṭāi. kutila kubandhū kuvasaru tāki, jāni rāma banabāsa ekāi.2. kari kumariturī mana sājī samājū, āe karai akāṃṭaka rājū. koṭī prakāra kalapi kutilāi, āe dala bāṭori dou bhāi.3.
Fools given to the pleasures of sense are seized with infatuation on attaining power and reveal their true nature. Bharata was righteous, good and wise and his devotion to the Lord's feet is known to the whole world. But now that he has attained Śrī Rāma's (Your) position (as the ruler of Ayodhya) even he has transgressed the bounds of righteousness. Finding an adverse situation and knowing that you are alone in the forest, this wily and wicked brother has plotted an evil design and after making due preparations has come to make his sovereignty secure. Planning all sorts of wicked schemes the two brothers have collected an army and marched here. If they had no wily intention and roguery at heart, who should like to bring chariots, horses and elephants? But why should one blame Bharata for nothing when we know that anyone in the world would be driven mad on attaining sovereignty?" (1—4)

"The moon-god committed adultery with the wife of his Guru (the sage Brhaspati), while Nahuṣa mounted a palanquin borne by Brāhmaṇas; and there was none so vile as King Vena,* an enemy of established usage as well as of the Vedic injunctions." (228)

Vena was born of King Āṅga (a descendant of the celebrated devotee Dhruva), and Sunīthā (a daughter of Mrtyu, the god of death). Being thus descended from Adharma (the spirit presiding over unrighteousness, the father of Mrtyu) on the mother's side, Vena was born with vicious propensities and grew to be the bane of society. Fed up with his atrocities and unable to correct him, King Āṅga left his capital one night and retired to an unknown destination. Seeing the kingdom masterless Bṛghu and othersages installed Vena on the throne, even though the ministers were opposed to his installation. Power turned his head all the more and arrogantly accounting himself as greater than all he began to insult exalted souls. He went the length of banning the performance of sacrifices and even charity and thus put a stop to all pious acts and the pursuit of religion.

When the sages perceived that the tyranny of the monarch was overstepping all bounds they felt sorry for having installed him on the throne. They, therefore, met and decided to expostulate with the king and persuade him, if possible, to desist from his evil ways. They further resolved to dispose of him in case he did not come round. The sages approached the king accordingly and admonished him but in vain. This enraged the sages, who killed him by the very sound of 'Hum'.

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King Sahasrabahu, Indra (the lord of celestials) and King Triśāṅku* (father of Hariścandra)—which of these was not brought into disrepute by the intoxication of kingly power? Bharata has resorted to a right expedient; for one should leave no trace of one's enemy or debt in any case. But he has made one mistake in that he has despised Śrī Rāma (yourself) as forlorn. And he will realize his mistake with vengeance today when he beholds Śrī Rāma's (your) indignant face on the battlefield.

Even as he said so he forgot his love of propriety and the tree of his bellicose spirit burst into flowers in the shape of horripilation. Adoring the Lord's feet and placing their dust on his head he spoke, revealing his own real and natural might: “Pray do not take offence, my lord, if I tellyou that Bharata has provoked me not a little. After all how long shall I endure this and restrain my passion when my lord (yourself) is with me and the bow in my hand?”

* Triśāṅku, son of Trayyāruni, was a king of Ayodhyā. He wanted to perform a sacrifice whereby he could bodily ascend to heaven. His priest Vasiṣṭha, however, refused to conduct such a sacrifice, which he said was unauthorized and futile. Vasiṣṭha's sons too declined on the same grounds. But Triśāṅku turned a deaf ear to their remonstrances. This enraged Vasiṣṭha's sons, who cursed him that he should fall in the social scale and be accounted a pariah. The king was thus converted into a Cāṇḍāla and was accordingly forsaken by his kinsmen, ministers and subjects too. Much agitated at heart over this, the ex-king now approached the sage Viśvāmitra, who comforted him; and asking his sons to invite othersages he conducted the sacrifice. Vasiṣṭha's sons, however, ruled that at a sacrifice commenced by a pariah and conducted by a non-Brahmana priest (for such was Viśvāmitra till then) no gods would appear. The gods respected this ruling and accordingly no god appeared to accept the offerings. By dint of his own penance Viśvāmitra sent Triśāṅku to heaven; but the gods hurled him down. Exasperated at this Viśvāmitra proceeded to create another heaven and began to shape new heavenly bodies. The gods were dismayed at this and sought a conference with Viśvāmitra. It was ultimately decided by mutual agreement that Viśvāmitra should abandon his plan to create a new heaven and Triśāṅku should remain hanging in the air. He is still seen in the form of a triple luminary in the heavens. The saliva that dropped from his mouth forms the river Karmanāśā, which flows between Vārāṇasi and Bihār and the water of which is considered as ever polluted.
As he rose and with joined palms asked leave (to meet Bharata in an encounter), it seemed as if the heroic sentiment itself had awoke from sleep. Binding up the matted locks on his head and fastening the quiver to his waist he strung his bow and took an arrow in his hand. “Let me distinguish myself as a servant of Sri Rama today and teach Bharata a lesson in the battle. Reaping the fruit of their contempt for Sri Rama let the two brothers sleep on the couch of the battlefield. It is well that the whole host has collected at one place; I shall, therefore, give vent to my past anger. Even as a lion (the king of beasts) tears to pieces a herd of elephants or just as a hawk clutches and carries off a lark, so shall I lightly overthrow on the field Bharata as well as his younger brother (Satrughna) and all their host. Even if Lord Šaṅkara comes to his aid, I swear by Sri Rama that I will kill him in battle.” (1—4)

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Seeing Laksmana speak with such vehemence and fury and hearing his solemn oath all the spheres trembled with fear, while their rulers were anxious to flee away in panic. (230)

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The world was seized with terror and a voice was heard in the air extolling the enormous strength of Lakṣmāna's arm: "Who can tell, dear child, nay, who even knows your might and glory? But before doing anything one must judge whether it is right or wrong; then everyone would approve of it. They who act impulsively and repent afterwards are anything but wise: so declare the Vedas and the sages." On hearing this voice from heaven Lakṣmāna felt abashed; but both Śrī Rāma and Sitā addressed him kindly and politely: "What you have said, dear Laksmana, is sound wisdom; the intoxication of kingly power is the worst of all. But of those rulers who have tasted it they alone lose their head who have never waited on an assembly of saints. As for Bharata, I tell you, Lakṣmana, in the whole of God's creation I have never seen or heard of anyone so good as he."

1—4

Do.: bharatahi hoi na rājamadu bidhi hari hara pada pāī,

kabahū ki kāṭji sīkarani ḛīṛṛsīndhu binasāī.231.

"Bharata would never be intoxicated with sovereign power even if he attained to the position of Brahmā, Viṣṇu or Śiva. What! Can a few drops of Kāṭji* ever split the ocean of milk?" (231)

1—2—तिलभक्ष ततन ततरिमहि मकु गिल्लकै। गगनु मगन मकु मेबिंहि गिल्लकै॥

gopad jil buṛhi ṣhaṭjoṇi। sahja ṛma ṛka ḛaḍō kōṇi। 1.॥

2—मसक पूँक मकु मेल उड़ई। होइ न नृपमदु भरतहि भाई॥

लखन तुहार सयं शिधु आना। सुचि सुबंधु नहि भरत समाना। 2.॥

3—सप्तु खीरू अवगुन जलु ताता। मिलङ रचन्त परपुंचु विधाता॥

भरतु हंस रबिबेस तड़ागा। जनमि कोइ हु दोष विभागा। 3.॥

4—हि हु गु यत तचि अवगुन बारी। निज जस जगत कोइ उजिजारी॥

कहत भरत हु गु सीलु सुभां। येम पयाँथि मगन रचाँ। 4.॥

Cau.: timiru taruna taranihi maku gilai, gaganu magana maku meghaḥ milai.

gopada jala būRahī ḍhaṭajoni, sahajā chāma baru chāRai chonī.1.

5—masaka phūka maku meru uRāī, hoi na nṛpamadu bharatahi bhāī।

lakhana tumhāra sapatha pitu ānā, suci subaṁdhru naḥ bharata samānā.2.
“Darkness may swallow the midday sun, and sooner may the heavens be absorbed into a cloud or the jar-born sage Agastya (who is stated to have drunk off the ocean in a single draught) be drowned in the water collected in a cow’s footprint: nay the earth may abandon its natural forbearance and Mount Meru be blown away by a puff of wind discharged from the mouth of a mosquito; but Bharata will never be intoxicated by kingly power, O brother. Lakşmana, I swear by you as well as by our father that there is no brother so good and innocent as Bharata. God, dear brother, creates the world by mixing the milk of goodness with the water of evil; while Bharata is a swan, born in the lake of the solar race, that has sifted goodness from evil. Choosing the milk of goodness and discarding the water of evil he has illumined the world by his glory.” Even as the Lord of Raghus extolled Bharata’s virtues, amiability and noble disposition He was drowned in an ocean of love.

(1—4)
championed the cause of virtue in its entirety? Who else than you, O Lord of Raghus, can know Bharata's good qualities, which are unapproachable even to the race of bards?"

On hearing the words of the gods, Lakṣmana, Śri Rāma and Sītā were more delighted than words can tell. There Bhārata with all his host bathed in the sacred Mandākīṇī. Then, leaving all the people on the riverside and taking permission of his mothers, preceptor (the sage Vasiṣṭha) and the minister (Sumantra) he proceeded to the spot where Sītā and Śri Rāma were, taking the Niśāda chief and his younger brother (Satrughna) with him. As he thought of what his mother had done, he felt diffident and formed ill-conjectures of every kind in his mind: "God forbid that Śri Rāma, Lakṣmana and Sītā leave the place on hearing my name and shift to some other place! (1—4)

Do.: mātu mate mahū māni mohi jo kachu karahī so thora, agha avaguna chami ādaraḥ samujhī āpanī ora.233.

"Taking me to be an accomplice of my mother, nothing that he might do would be too much. But looking to my own self, I am sure, he will forgive my faults and receive me kindly." (233)

Cau.: jaũ pariharahī malina manu jānī, jaũ sanamānaha sevaku mānī. morē sarana rāmahi kī panahī, rāma susvāmi dosu saba janahī.1. jaga jasa bhājana cātaka minā, nema pema nija nipuna nabinā. asa mana gunata cale maga jātā, sakuca sanēhā sithila saba gātā.2. pherati manahū mātu kṛta khorī, calata bhagati bala dhiraja dhorī. jaba samujhata raghunāṭha subhāū, taba patha parata utāila pāū.3. bharata dasā tehi avasara kaisī, jala prabhāh jala ali gati jaisī. dekhī bharata kara socu sanēhū, bhā niśāda tehi samayā bidehū.4.

"Whether He shuns me as one possessing a black heart or welcomes me as his own servant, my only refuge are Śri Rāma's shoes; he is really a noble master while the whole blame lies with his servant (myself). The only beings deserving of fame in the world are the Cātaka bird and the fish, who are clever in keeping ever fresh their vow of fidelity and love." Revolving these thoughts in his mind he went on his journey, his whole body rendered powerless by diffidence and affection. The sinful act of his mother (Kaikeyi) dragged him back as it were; while the strength of his devotion pressed him forward, foremost among the resolute as he was. Whenever he thought of Śri Rāma's
good nature his feet moved quickly along the way. Bharata’s gait at that time resembled the movements of a water-fly carried along a stream. Seeing Bharata’s anxiety and affection at that moment the Nisāda chief forgot all about himself. (1—4)

Do.: lage hona maṅgala saguna suni guni kahata niśādu, miṭīhi socu hoīhi haraśu puni parināma biśādu.234.

Auspicious omens occurred and the Nisāda chief after hearing of and reflecting on them said, “Anxiety will pass away giving place to delight; but in the end there will be sorrow.” (234)

Bharata knew every word of his servant (Guha) to be true; and proceeding further he drew near to the hermitage. When he saw the forest and the mountain range, he was as glad as a hungry man on getting excellent food. Just as a people tormented by the fear of calamities* and afflicted by threefold troubles as well as by the influence of evil stars and by pestilence feel happy on migrating to a well-governed and prosperous country, Bharata too had similar feelings. The natural wealth of the forest grew while Śri Rāma lived there, even as the people rejoice on securing a good king. The charming forest was the sacred realm referred to here; Discretion was the king (who ruled over it), while Dispassion was his counsellor. Likewise the five Yamas† and the

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* Public calamities or visitations of God (Itisas they are technically called) are reckoned as six in number, viz., excessive rain, drought, rats, locusts, parrots and invasion by some neighbouring king.

† The five forms of self-restraint or Yamas as they are called in Yoga Philosophy are: Ahrīrsā (non-violence in thought, word and deed), Satyā (truthfulness), Brahmacyā (abstinence from sexual indulgence in every form), Aparigraha (depriving oneself of all possessions) and Asteya (non-stealing).
The five Niyamas* constituted the champions of the realm, Mount Citrakūṭa stood for its capital, while Peace and Good Understanding represented the virtuous and lovely queens. In this way the good king was complete in all the limbs† of a good state; and depending as he did on Śrī Rāma’s feet his heart was full of zeal. (1—4)

* The five Niyamas or religious observances are: Śauca (external and internal purity), Sustośa (contentment), Tapas (religious austerity), Śvādhyāya (study and recitation of the Vedas and muttering or the chanting of the Divine Name) and Iśvara-Pranidhāna (self-surrender to and meditation on God).

† Every good state must have the following seven limbs:—a sovereign, a minister, allies, a treasury, a principality or dominion, a fortress and an army.

The numerous hermits’ habitations in the forest region were like so many towns, cities, villages and hamlets (comprising the king’s dominion). The many birds of various colours and the beasts of different varieties constituted his countless subjects. The hares, elephants, lions, tigers, boars, buffaloes and bulls presented a sight which attracted admiration. Shedding their natural animosities they roamed about together like an army complete in all its four limbs. Rills of water flowed and mad elephants trumpeted; their noise resembled the beating of kettle-drums of various kinds. Cakravākas, Cakoras, Cātakas, parrots and cuckoos and swans made delightful and merry concert. Swarms of bees hummed and peacocks danced, which showed as it were that there was universal rejoicing in that prosperous kingdom. Creepers, trees and blades of grass alike were blossoming and bore fruit; the entire community thus wore a festive and delightful appearance. (1—4)
Beholding the beauty of Śrī Rāma’s hill (Citrakūṭa) Bharata’s heart overflowed with love even as an ascetic who has reaped the fruit of his penance rejoices on the completion of his vow.

[PAUSE 20 FOR A THIRTY-DAY RECITATION]

[PAUSE 5 FOR A NINE-DAY RECITATION]

In the meantime the Nisāda chief ran and climbed up an eminence, and lifting his arm, exclaimed to Bharata: “My lord, look at those huge and noble trees of Pākara (the citron-leaved Indian fig tree), Jambu (the black plum), Mango and Tamāla, in the midst of which stands out a beautiful and stately banyan, which is so charming to behold with its dark and dense foliage, red fruit and unbroken shade, which is pleasant throughout the year, as if God had brought together all that was exquisitely beautiful and given it the shape of a dark and rosy mass. The trees in question, my lord, stand close to the riverside where the Chief of Raghūs has erected His hut of leaves. In front of it you will find a variety of charming basil shrubs planted here by Sītā and there by Lākṣmāṇa. And in the shade of the banyan tree there is a lovely altar raised by Sītā with Her own lotus hands—

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Do.: jahā baithi munigana sahita nita siya rāmu sujāna,
sunahī kathā ithāśa saba āgama nigama purāṇa.237.

—"Seated whereon the all-wise Śitā and Rāma listen everyday, in the midst of a
crowd of hermits, to all kinds of stories and legends from the Āgamas (Tantras), Vedas
and Purāṇas."

(237)

The moment Bharata heard the words of his friend (Guha) and saw the trees
tears rushed to his eyes. The two brothers (Bharata and Śatrughna) made obeisance
as they proceeded; even Sarada (the goddess of speech) felt diffident in describing
their love (for Śri Rāma). They were as delighted to behold Śri Rāma’s footprints as
a pauper who had stumbled on a philosopher’s stone. Placing the dust on their head
and heart they applied it to their eyes and experienced the same degree of joy as they
would on seeing the Chief of Raghūs Himself. Perceiving Bharata’s condition, which
was altogether beyond description, beasts and birds and even inanimate creatures
(such as trees etc.,) were overwhelmed with emotion. Overpowered by love Bharata’s
friend (Guha) lost his way; but the gods showed it to him and rained flowers. God-
realized saints as well as striving souls were filled with love at his very sight and began
to praise his natural affection. If Bharata had not been born on this globe (or if the earth
had not witnessed his love) it would not have been possible to turn inanimate into
animate and animate into inanimate beings.

(1—4)

Do.: pema amia maṁdaru birahu bharaṭu payodhi gābhīra.

Do.: pema amia maṁdaru birahu bharaṭu payodhi gābhīra, 
mathi pragāṭeu sura sāḍhu hita kṛpāśimdu ṛghubāra.238.
For the sake of gods in the form of saints the all-compassionate Hero of Raghu's line extracted this nectar of love by churning the unfathomable depths of Bharata's soul; and it was separation from Him which stood for Mount Mandara (that served as a churning-stick). *(238)*

The two charming brothers and their friend (Guha) could not be seen by Lakṣmana, screened as they were by a dense thicket. Bharata, however, saw the holy and lovely hermitage of his lord, which was an abode of all fair blessings. Even as he entered it his woe and affliction disappeared; it seemed as though a Yogi (mystic) had realized the supreme truth. Bharata saw Laksmana standing before the Lord and affectionately answering His queries. He wore matted hair on his head and had a hermit's robe girt about his loins. Besides there was a quiver fastened to his waist and he bore an arrow in his hand and a bow slung across his shoulder. On the altar in the midst of an assembly of hermits and holy men shone Sita and the Lord of Raghus, who was clad in the bark of trees and had matted hair on His head and a swarthy complexion; it seemed as though Rati and the god of love had appeared there in hermit's garb. He was revolving His bow and arrow between His lotus hands and would dispel by one smiling glance the anguish of one's soul. *(1—4)*
**AYODHYA-KANDA**

Cau.: 

sānuja sakha sameta magana mana, bisare haraṣa soka sukha dukha gana.  
pāhi nātha kahi pāhi gosāī, bhūtala pare lakuṭa ki nāī.1.  
bacana sapema lakhana pahicāne, karata pranāmu bharata jiā jāne.  
baraṇdu saneha sarasa ehi orā, uta sāhiba sevā basa jorā.2.  
mili na jāi nāhi gudarata banaī, sukabi lakhana mana ki gati bhanai.  
rahe rākhi sevā para bāru, caṛhi caṁga janu khaicā khelārū.3.  
kahata saprema nāi mahi māthā, bharata pranāma karata raghunāthā.  
uṭhe rāmu suni pema adhirā, kahā paṭa kahū niśāngra dhanu tirā.4.

Bharata as well as his younger brother (Śatrughna) and friend (Guha) were so enraptured that their joy and sorrow, pleasure and pain, were all forgotten. Uttering the words “Protect me, my lord; save me, my master” he fell flat on the ground like a log, Laksmana recognized his loving speech and concluded in his mind that it was Bharata making obeisances.* On the one hand there was the loving affection of an elder brother (Bharata), while, on the other, there was the stronger claim of service to his master. He was, therefore, neither able to meet his brother (Bharata) nor ignore him; some good poet alone could describe Laksmana’s state of mind. He threw his whole weight on the side of service and remained where he was, even as a kite-flier would pull against a kite that has risen high in the air. Bowing his head to the ground he lovingly said, “Bharata is making obeisance to you, O Lord of Raghus.” Overwhelmed with emotion Śrī Rāma started up as soon as He heard this, His robe flying in one direction, and His quiver and bow and arrows in another. (1—4)

Do.: 

barabasa lie uṭhāi ura lāe kṛpānidhāna,  
bharata rāma kī milani lakhī bisare sabahi apāna.240.

The all-compassionate Lord forcibly lifted Bharata and clasped him to His bosom. Everyone who witnessed the meeting of Bharata and Śrī Rāma lost all self-consciousness. (240)
How can the affectionate meeting be described? It was unapproachable to the poet in thought, word and deed alike. The two brothers overflowed with supreme affection; their mind, reason, intellect and ego were all lost. Tell me, who can portray such noble love? By what shadow will the poet's mind seek to attain to it? The poet's solid strength lies in the theme to be worked on and the expression he uses; a dancer regulates his movements according to the cadence of the accompanying music. Unapproachable is the affection of Bharata and the Chief of Raghu's line, which is beyond the conception of Brahma (the Creator), Hari (the Protector) and Hara (the Destroyer of the universe). How, then, can I describe it, dull-witted as I am? Can an instrument strung with a chord made of a species of grass known by the name of Gāḍara produce good music? When the gods witnessed the meeting of Bharata and the Chief of Raghu's line they were alarmed and their heart began to palpitate. The dull fellows were disillusioned only when their preceptor (the sage Bṛhaspati) admonished them; and now they rained flowers and gave shouts of applause. 

(1—4)
Likewise Laksmana eagerly met his younger brother (Satrughna) and next clasped the Niśāda chief to his bosom. Then the two brothers (Bharata and Satrughna) greeted the host of hermits and were delighted to receive blessings to their liking. In a rapture of love Bharata and his younger brother (Satrughna) placed on their head the dust of Sita’s lotus-feet and made obeisance to Her again and again; while She lifted them each time and stroking their head with Her lotus hand made them sit down. Sitā blessed them in Her heart; She was so overwhelmed with love that She lost all consciousness of Her body. When they found Sitā propitious in every way, they became free from anxiety and the imaginary fears of their heart were gone. No one uttered a word nor asked any question; the mind was so full of love that it had stopped its activity. Presently the Niśāda chief collected himself and bowing his head submitted with joined palms: (1—4)

Do.: nātha sātha muninātha ke mātu sakala pura loga, sevaka senapa saciva saba āe bikala biyoga.242.

"Stricken with grief due to separation from you, my lord, all your mothers, the people of the city, servants, generals and ministers, all have come along with the lord of sages, Vasistha.” (242)

Cau.: silasindhu suni gura āgavanu, siya samipā rakhe ripudavanu. cale sabega rāmu tehi kālā, dhīra dharama dhura dinadayālā.1.
When the Ocean of amiability, Śrī Rāma, learnt that His preceptor had come, He left Ripudamana (Satrughna) by Sītā’s side and the All-merciful proceeded at once with quick steps, a champion of virtue and self-possessed that He was. On seeing the Guru both the Lord and His younger brother (Lāksmanā) were overwhelmed with affection and prostrated themselves on the ground. The chief of sages, however, ran and clasped them to His bosom; he received them with a heart overflowing with love. Thrilling all over with emotion and mentioning his name the Niṣāda chief too fell prostrate on the ground at a respectable distance. The sage, however, forcibly embraced him as a friend of Śrī Rāma; it seemed as though he had gathered up love lying scattered on the ground. “Devotion to the Lord of Raghūs is the root of all choice blessings!” With these words of praise the gods in heaven rained flowers. “There is no one so utterly vile as this man; and who is so great as Vasiṣṭha in this world?”

Do.: jehi lakhi lākhanahu tē adhika mile mudita munirāu,
so sitāpati bhadana ko pragat prātāp prabhāu.243.

“Yet on seeing him the king of sages embraced him with greater joy than he did Lāksmanā. Such is the palpable glory and effect of adoring Sītā’s lord!” (243)
Sri Rama, the all-compassionate and all-wise Lord, found all the people restless; and therefore, meeting the wish of everyone according to the sentiment each cherished in his heart. He and His younger brother met them all in an instant and relieved their distress and terrible agony. This was no great achievement for Sri Rama; the sun would as well cast its reflection in millions of jars (full of water) simultaneously. All the citizens met the Niśāda chief with a heart overflowing with love and praised his good fortune. Sri Rama found all His mothers as stricken with grief as a row of tender creepers that had been smitten by frost. First of all He met Kaikeyi, and softened her mind by His guileless disposition and devotion. He fell at her feet and then soothed her attributing the blame to the wheel of time, destiny and Providence.

The Chief of Raghu's line thereafter met all His mothers and consoled them by exhorting them in the following words: "Mother, the world is controlled by the will of God; no one should, therefore, be blamed." (244)

The two brothers (Śrī Rāma and Laksmana) then adored the feet of their preceptor's wife (Arundhati) as well as of all those Brahmana ladies who had accompanied her, paying them all the same honour as is due to the holy Gaṅgā and Goddess Gauri (Śiva's Consort); while the ladies gladly blessed them in soft accents. After clasping Sumitra's feet they sought her lap even as an abject pauper would hug a treasure. Both the brothers now fell at the feet of mother Kausalya, all their limbs overwrought by love. The mother most fondly clasped them to her bosom and bathed them with tears of affection.
How can any poet describe the joy and grief of the occasion any more than a dumb man the taste of what he has eaten. After meeting their mother the Lord of Raghus and His younger brother (Lakṣmana) requested their Guru to accompany them. And on receiving the sage’s command the citizens encamped themselves wherever they saw a suitable site and water close by.

Do. — महिसुर मंत्री मातु गुर गने लोग लिए साथ।
पावन आध्म गवनु किय भरत लखन रघुनाथ॥ २४५॥

Do.: mahisura maṁtri mātu gura gane loga lie sātha,
pāvana āśrama gavanu kiya bharata lakhana raghunātha.245.

Taking with them a few chosen people, viz., the Brāhmaṇas, the ministers, the queen-mothers and the preceptor, Bharata, Lakṣmana and the Lord of Raghus proceeded to the holy hermitage. (245)

Ch. — सीय आइ मुनिबर पंग लागी। उचित असीस लही मन बागी॥
गुरपतिनिहिः मुनितियह समेता। मिली पेमु कही जाड़ न जेता॥ १॥
बौँ बौँ पंग सिय सिय सहबि के। आसिसबचन लहें प्रिय जी के॥
साँसु सकत जब सौंस मिहारी॥ मूदे नयन सहमौ सुकुमारी॥ २॥
परी विधाक बस मनहुं माराली। काह कौँ है कंतार कुचाली॥
तिह सिय निरख नियत दुखु पावा। सो सबु सहिज जो दैं दहा।॥ ३॥
जनकसुता तब उर धरि धीरा। नील नलिन लोयन धरि नीरा॥
मिली सकल साँसु हिस जाइ। तेहि अवसर करुना महि छाई॥ ४॥

Cau.: siya āi munibara paga lāgī, ucita asīsā lahi mana māgi.
gurapatinihi munitiyanha sametā, milī pemū kahi jāi na jēta.1.
baraṁi baraṁi paga siya sabahi ke, āsirabacana lahe priya ji ke.
sāsu sakala jaba siya niḥāri, mūde nayana sahami sukumārī.2.
parī badhika basa manahū marāi, kāha kinha karatāra kucaiī.2.
tinha siya nirakhi nipāta dukhu pāvā, so sabu sahia jo dāu sahāvā.3.
janakasutā taba ura dharī dhirā, nīla nalinī loyana bhari nīrā.
mīlī sakala sasunha siya jāi, tehī avasara karunā mahī chāi.4.

Sitā came and threw herself at the feet of Vasiṣṭha (the chief of sages) and received suitable blessings solicited by Her mind. The affectionate manner in which She met the Guru’s wife (Arundhati) and the wives of other hermits was beyond description. Adoring the feet of all one by one Sitā received blessings dear to Her heart. When Sitā saw all Her mothers-in-law the tender girl closed Her eyes in dismay. They appeared to Her like so many female swans fallen into the hands of some fowler. “What has a mischievous Providence done!” She said to Herself. They too were sore distressed when they gazed on Sitā. “We must bear all that Fate imposes on us,” they thought. Janaka’s Daughter then took courage in Her heart and with Her dark lotus-eyes filled with tears She approached and embraced all Her mothers-in-law. Earth was enveloped in pathos at the moment. (1—4)
Do.: lāgi lāgi pagā sabani siya bhēṭati ati anurāga,
hrdayā asisahī pema basa rahiāhu bharī sohāga. 246.

Throwing Herself at the feet of all by turns Sitā greeted them with utmost love. Overwhelmed with emotion they blessed Her in their heart, "May you continue to enjoy a happy wifehood!"

Chō— bikalē sānehā siyā sabā rānī। bāṭhāna sabāhī kaheu gura gyānī।
kahi jaga gati māyīka muniṇātha। kahe kachuka paramārthā gāthā। 1।

Do.: bhoru bhae raghunārāṇanahi jo muni āyasu dinha,
śraddhā bhagati sameta prabhū sō sabū sādārū kīnha। 247।

At daybreak the Lord reverently and devoutly did all that the sage bade the Delighter of Raghus do.

Chō— kari phītū kriya bēd jāsi barī। bhē pūnīt patak tām tārī।
jāsū nam pāvaka aṇgh tūlā। sūmīrūt sākula sūmāṅgal tūlā। 1।
Having performed His father's obsequies as prescribed in the Vedas the Lord, who was a sun as it were to the darkness of sins, became pure again. The Lord whose Name Itself is a fire to the cotton of sins and whose very thought is the root of all choice blessings, attained purity even as the heavenly stream is consecrated by invoking into it other sacred waters:* such is the verdict of holy men. When two days elapsed after the purification, Sri Rama affectionately said to the Guru: “My lord, all the people are sore distressed, living as they do on bulbs, roots, fruits and water alone. When I behold Bharata and his younger brother (Satrughna), the ministers and all my mothers, every minute that passes seems an age to me. Therefore, pray return to the city with all; for you are here and the king (my father) is in heaven (there is no one to look after the city).

I have said too much and all this amounts to gross presumption on my part. Now, my lord, do what is proper.”

(1—4)

* The Gaṅgā, which is pure in itself, is consecrated only in name by invoking other sacred waters into it; on the other hand, it lends purity to the waters that are invoked into it. Even so the Lord, who is all-pure, attained purity in the eyes of the world by performing certain religious rites; while, as a matter of fact, the rites themselves were consecrated from the time they were performed by the Lord.
At the words of Śrī Rāma the assembly trembled with fear like a ship tossed on the ocean. When, however, they heard the auspicious words of the Guru, it seemed as though the wind had turned in their favour. Thrice in the day (in the morning, at noon and in the evening) they bathed in the holy Payasvini river, the very sight of which wipes out hosts of sins, ever feasting their eyes on Śrī Rāma, the incarnation of blessedness, and gladly prostrating themselves before Him again and again. They went out to see the hill and woods hallowed by the presence of Śrī Rāma, where reigned joy of every kind and which was free from all sorrows. Water sweet as nectar flowed from springs; while soft, cool and fragrant breezes soothed every pain of mind and body. Trees, creepers and grasses of infinite variety; fruits, flowers and leaves of many kinds; beautiful slabs of stone and the delightful shade of trees: the splendour of the forest was beyond description. (1—4)

Do.: sarani saroruha jala bihaga kūjata guṁjata bhṛṁga,
      baira bigata bharatara bhipana mrga bhaṁga bahuṁga.249.

Lotuses adorned the lakes, waterfowls cooed and bees hummed; while birds and beasts of various colours roamed about in the forest free from animosities. (249)

Cau.: kola kirāta bhilla banabāsi, madhu suci surīndara svādu sudhā sī.
      bhari bhari parana puṭi rači rūrī, kaṁda mūla phala anākura jūrī.1.
The Koals, Kirātas, Bhilas and other dwellers of the forest prepared lovely bowls of leaves and filling them with honey, pure, fine and delicious as nectar, presented them with small bundles of bulbs, roots, fruits and sprouts to all the newcomers with humble submission and salutations, severally mentioning the taste, species, virtue and name of each. The people offered a liberal price; but the foresters would not accept it and returned it adjuring them by Śrī Rāma’s love to take it back. Overwhelmed with emotion they submitted in gentle tones: “The good respect true love once they have come to recognize it. You are all virtuous souls, while we are vile Niṣādās: it is through Rāma’s grace that we have been blessed with your sight. You were utterly inaccessible to us even as the stream of the heavenly river (Gaṅgā) is to the desert land of Maru (Western Rājapūtāṇa and Sindha). The all-merciful Rāma has showered his grace on the Niṣāda chief; a king’s kith and kin and subjects too should share his disposition.”

(1—4)

Do.: yaha jiyā jāni sākocu taji karia chohu lakhi nehu,
hamahi kṛtāratha karana lagi phala ṭrṇa āmkura lehu.250.
“Bearing this in mind shake off all scruple and recognizing our affection show your grace to us. And in order to oblige us do accept fruits, grass and shoots from us.” (250)

Cau.: tumha priya pāhune bana pagu dhāre, sevā jugu na bhāga hamāre.
deba kāha hama tumhahi gosāi, iṁdhau pāta kirāta mitāī.1.
yaha hamāri ati baRī sevakā, lehī na bāsana basana corāī.
hama jāRā jīva jīva gana ghāṭī, kuṭila kuṭāli kumatī kuṭāī.2.
pāpa karata nisi bāsara jāhī, nahti paṭa kaṭī nahti peṭa aṅgaḥī.
sapanehū dharama buddhi kasa kāū, yaha rauhunāндana darasa prabhāū.3.
“You have come to this forest as our welcome guests; but we are not lucky enough to be fit for any service to you. What can we offer you noble sirs? Fuel and leaves are the only tokens of a Kirâta’s friendship; and our greatest service is that we do not steal and remove your utensils and clothes. We are unfeeling creatures taking others’ life, and are crooked by nature, wicked, evil-minded and low-born. Our days and nights are spent in sinful pursuits and yet we have no cloth to cover our loins and get no food enough to fill our belly. How could we possibly have ever dreamt of entertaining pious sentiments but for the virtue of having seen the Delighter of Raghus? Ever since we had the good fortune of gazing on our Lord’s lotus feet our terrible woes and evils have disappeared.” The citizens were overwhelmed with emotion to hear these words and began to extol the good fortune of those foresters.

All began to extol the good fortune of the foresters and addressed them in terms of endearment. Everyone rejoiced to hear their talk and behold their polite manners as well as their devotion to the feet of Sita and Rama. Men and women deprecated their own love when they heard the talk of the Kolas and Bhilas. It was through the grace of Sri Rama (the Jewel of Raghu’s line), says Tulasidas, that a block of iron floated with a boat loaded on it.*

* Evidently the people of Ayodhya, who were all deeply attached to Sri Rama and were highly virtuous souls, are here likened to a boat inasmuch as they were fit to carry any number of people through the ocean of metempsychosis to the feet of Sri Rama by their devotion. The Kolas and Bhilas, on the other hand, who represented the lowest strata of society and were low by birth as well as by conduct, are compared to a block of iron which cannot even float, much less carry any other weight on it. Through the grace of Sri Rama, however, the foresters put to shame the people of Ayodhya by their artless devotion to Rama and hence the metaphorical statement that a block of iron floated with a boat placed on it.
The men and women of the city remained deeply immersed in love; days passed like a moment to them. Sītā, assuming as many forms as She had mothers-in-law, waited on each with equal attention. No one but Rāma knew the mystery behind it; for all delusive potencies form part of Sītā’s delusive power. Sītā won over the queen-mothers by Her services, gratified by which they instructed and blessed Her. Perceiving the two brothers as well as Sītā straight in their dealings, the wicked queen bitterly repented.

Kaikeyi sought help both from Earth and the god of death; but neither Earth afforded her shelter in her womb nor did God grant her death. It is well-known by popular tradition as well as through the Vedas, and the Sages too declare, that those who are hostile to Rāma find no resting-place even in hell. The question that stirred every mind now was; “Good heavens, will Rāma return to Ayodhya or not?” (1—4)

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“Disguised as my mother it was Fate that wrought this mischief, even as a crop of paddy ripening for the harvest may be visited by some pest. How can Śrī Rāma’s coronation be accomplished? I can hit upon no device to secure this. He would certainly return in obedience to the Guru’s commands; but the sage will ask Śrī Rāma to return only when he knows that the latter will like it. The Lord of Raghūs would return even at the bidding of his mother; but will Śrī Rāma’s mother ever insist on it? As for myself, I am only his vassal and as such count for nothing. On top of it I have fallen on evil days and Providence is against me. If I assert my own will, it would be a grievous sin; for the duty of a servant is more arduous than the lifting of Mount Kailāsa (Śiva’s own Abode).” Bharata could not decide upon anyone device and he spent the whole night in speculation. At daybreak he bathed, bowed his head to the Lord and was going to sit down beside Him when he was sent for by the sage (Vasiṣṭha).

(1—4)
The chief of the sages, Vasiṣṭha, spoke in words appropriate to the occasion
“Listen, O councillors, and you, wise Bharata; the sun of the solar race, King Rāma, is
a champion of righteousness and the almighty Lord dependent on none but Himself. Śrī
Rāma is true to His word and maintains the standard of morality set up by the Vedas;
His very advent is a source of blessing to the world. Obedient to the commands of His
preceptor and parents, He crushes the armies of the wicked and is a friend of the gods.
Propriety of behaviour, love, the highest object of life and worldly interests—no one
knows these aright as Rāma does. Brahmā (the Creator), Hari (the Preserver) and Hara
(the Destroyer of the universe), the moon-god, the sun-god and the guardians of the
various quarters, Māya (the deluding potency of God), Jiva (the individual soul), the
various forms of Karma (the residue of actions) and the Time-Spirit, Śeṣa (the lord of
serpents), the rulers of the earth and whatever other powers there are and even so the
accomplishments of Yoga extolled in the Vedas and other scriptures—ponder in your
heart and consider well—Śrī Rāma’s commands exercise their authority over all.”(1—4)
“Śrī Rāma’s coronation will be delightful to all; that is the only course which is conducive to good luck and joy. In what way can the Lord of Raghush be prevailed upon to return to Ayodhyā; ponder this and tell me, so that we may adopt the same device.” Everyone listened with reverence to the sage’s speech, surcharged as it was with prudence and spiritual wisdom and salutary from the worldly point of view as well. But no answer was forthcoming: the people were dumbfounded. Then Bharata bowed his head and with joined palms began as follows: “The solar race has produced many a king each one far greater than the rest. For the birth of all the father and mother are responsible; whereas it is God who dispenses the good or evil fruit of their actions. Your benediction, as all the world knows, wipes out sorrow and confers all blessings. As for yourself, my lord, you thwarted the course of Providence”; no one can alter what you have resolved upon.” (1–4)

(1) King Daśaratha had no male issue. As a result of Vasiṣṭha’s benediction he was blessed with four sons at the age of 60,000 years.

(2) The seventh Manu, Vaivasvata, had no son. The sage Vasiṣṭha caused a sacrifice to be performed by him. Manu’s consort, Śraddhā, wished to have a daughter and accordingly requested the sacrificial priest (Hotā) to get her a daughter. The priest offered oblations with that motive and as a result of this a daughter, Ilā by name, was born to Śraddhā. Vaivasvata was taken aback to hear of this change and approached the sage with his grievance. Vasiṣṭha, who came to know the cause through meditation, consoled the Manu and assured him that he would fulfil his desire by dint of his penance. He prayed to the Lord and propitiated Him and secured a blessing from Him to the effect that the king’s daughter would be transformed into a son. Ilā was accordingly changed into Sudyumna. One day, Sudyumna, who was now grown up into full manhood and was out for hunting, entered the precincts of a pleasure-grove at the foot of Mount Sumeru, reserved for Bhagavān Śiva and Goddess Pārvatī, and was retransformed into a woman under a standing curse pronounced by Śiva that any male who entered the grove would be changed into a woman. The moon-god’s son, Budha, who had been practising austerity in the vicinity of that grove fell in love with the woman and she too was attracted towards him. The pair accordingly lived together as husband and wife. One day the princess invoked Vasiṣṭha, who appeared before her and was moved with pity to see her plight. He prayed to Lord Śiva and secured from him a boon to the effect that the prince would change his sex every month. He thus lived with Budha as his wife for one month and ruled over his kingdom as Sudyumna during another by rotation.

(3) Vasiṣṭha, who was a mind-born son of Brahmā, was called upon by his father to assume the role of a family priest in relation to the Kings of the solar race. Finding him reluctant to accept this position, which was rather humiliating, Brahmā tried to persuade him by the argument that the Lord Himself would appear in that line in the Tretāyuga and that he would automatically secure the enviable position of the Lord’s own family priest and preceptor and live on most intimate terms with Him. According to the order of sequence originally determined, Dvāpara (literally, the second Yuga) was to follow Satyayuga and Tretā (literally, the third Yuga) was to come next. Vasiṣṭha, however, was too impatient to wait for a couple of Yugas and accordingly changed their order of sequence. It was under His dispensation that Tretā followed Satyayuga and Dvāpara succeeded Tretā.

(4) The sage Viśvāmitra, who originally belonged to the Kṣatriya caste, practised austere penance for thousands of years with a view to attaining Brahmahood. At last Brahmā recognized his claims to Brahmahood and called him a Brahmaṛṣi (a Brāhmaṇa sage). But Viśvāmitra would not be satisfied until Vasiṣṭha accepted him as such. In this way he attached a greater weight to Vasiṣṭha’s opinion. Vasiṣṭha however, declined to accept him as a Brahmaṛṣi till he retained even a tinge of egotism. He addressed him as a Brahmaṛṣi only when he was satisfied that Viśvāmitra had been purged of the last traces of egotism. Others, however, maintain that Vasiṣṭha did not recognize his claims to Brahmahood till the last.

(5) During the nuptials of King Dilipa and Sudaśikinā the ends of the garments of the bride and bridegroom were tied together most tightly. When Vasiṣṭha enquired the reason he was told that the pair would die the moment their knot was untied. The sage thereupon altered the course of destiny and averted their death.
"And yet you ask advice of me at this juncture! All this is my misfortune." The Guru's heart overflowed with love when he heard these affectionate words.  

Cau.: tāta bāta phuri rāma kṛpāhī, rāma bimukha sidhi sapanehū nāhī.  

Do.: aṁṭaraṁi rāmu siya tumha sarabagya sujāna,  
jaū phura kahahu ta nātha nija kljia bacanu pravāna. 256. 

"Rāma and Sitā have access to all hearts, while you are omniscient and wise. If what you say is true, then redeem your word, my lord."  

Cau.: tata bata phuri rama krpah, rama bimukha sidhi safanahu naah.  

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jaū phura kahahu ta nātha nija kljia bacanu pravāna. 256. 

"Rāma and Sitā have access to all hearts, while you are omniscient and wise. If what you say is true, then redeem your word, my lord."
Hearing Bharata’s words and seeing his love, the sage as well as the whole assembly were transported out of themselves. Bharata’s transcendent glory resembled the ocean and the sage’s wit stood on its brink like a helpless woman who longed to cross it and sought many a device but was unable to find a boat, ship or raft. Who else, then, can glorify Bharata? Can the ocean be contained in the shell of a small pool? The sage was pleased with Bharata in his heart of hearts; with the whole assembly, therefore, he came to Sri Rama. The Lord made obeisance and offered him a seat of honour; and receiving the sage’s permission all sat down. The great sage then spoke in well-considered phrases appropriate to the time, place and circumstances:

“Listen, Rama; you are omniscient and wise and a storehouse of piety, prudence, virtue and knowledge.”

(1—4)
saba kara hita rukha râkhi, äyasu kie mudita phura bhâsé.
prathama jo äyasu mo kahû hoî, mâthê mânî karaû sikha soî.2.
puni jehi kahâ jasa kahaba gosâî, so saba bâhti ghaṭhiî sevakâî.
kahe muni râma satya tumha bhâsâ, bharata sanehâ bicâru na râkhi.3.
teût tê kahâû bahori bahori, bharata bhağati basa bhai mati morî.
morê jêna bharata ruci râkhi, jo kijia so subha siva sâkhî.4.

“The afflicted never speak with forethought. A gambler sees his own game.” On hearing the sage’s words the Lord of Raghûs replied, “My lord, the remedy lies in your own hands. Everyone will be benefited by meeting your wishes, carrying out your behests and gladly acclam ing them. In the first place, whatever orders and instructions are given to me I will reverently carry them out. Then, my lord, whoever receives any order from you will fully devote himself to your service.” Said the sage, “What you have said, Râma, is true; but Bharata’s love has robbed me of my wits. That is why I say again and again, my judgment has been enthralled by Bharata’s devotion. To my mind, Ñîva be my witness, whatever you do with due deference to Bharata’s wishes will be all for good.” (1—4)

“Listen with attention to Bharata’s humble submission and then think over it. Again, sitting the worldly point of view and the conclusions of holy men as well as of the political science and the Vedas do what they enjoin upon you.” (258)

Cau.: gura anurâgu bharata para dekhi, râma hydayâ anahdu biseî.
bharatahi dharama dhurândhara jânî, nïja sevaka tana mânasa bânî.1.
bole gura äyasa anukûlâ, bacana manju mřdu manîgalamûlân.
nâthê sapathâ pitu carana dohâï, bhayau na bhuana bharata sama bhai.2.
je gura pada ainhbuja anurâgî, te lokalû bedahû baRabhâgi.
râura jê para asa anurâgû, ko kahi sakai bharata kara bhai.3.
lakhi laghu bândhû buddhi sakucâi, kara badana para bharata bâRai.
bharatu kahaût soi kie bhalai, asa kahi râma rehâ arâgâi.4.

Sri Râma was particularly delighted at heart to see the Guru’s affection for Bharata.
Knowing Bharata to be a champion of virtue and His servant in thought, word and deed, He spoke words that were sweet, soft and delightful and harmonized with the Guru's commands: "My lord, I swear by you as well as by the feet of my father that in the whole world there has been no brother like Bharata. Those who are devoted to the lotusfeet of their preceptor are highly blessed from the point of view of the world as well as of the Vedas. And who can extol Bharata's good fortune, for whom you cherish such love! Knowing him to be a younger brother my mind recoils when I proceed to praise him to his face. Of course it will be conducive to our good to do what he suggests." Having said so Śrī Rāma kept silent.

Do.: taba muni bole bharata sana saba såkocu taji tāta, kṛpāsīṁduḥ priya bāṁduḥ sana kahahu hrdaya kai bāta.259.

The sage now said to Bharata, "Shaking off all scruple, my dear child, tell your dear brother, who is an ocean of kindness, what is there in your heart." (259)

When Bharata heard the sage's words and came to know what was in Śrī Rāma's mind, he was satisfied that both the preceptor and the master were exceedingly propitious to him. At the same time he realized that the entire responsibility had been thrown on his own shoulders. He was, therefore, unable to speak a word and became thoughtful. With his body thrilling all over he stood in the assembly and tears of love gushed forth from his lotus eyes. "The lord of sages has already said what I had to say. Beyond that I have nothing to submit. I know the disposition of my master, who is never angry even with the offender. To me he has been particularly kind and affectionate; I have never seen him frown even in play. Even from my infancy I never left his company and at no time did he damp my spirits. I have realized in my heart the benevolent ways of my lord, who would have me win a game even though I had lost it." (1—4)
Do.: mahu saneha sakoca basa sanamukha kahih na baina, darasana trpita na aju lagi pema piase naina.260.

"Overcome by affection and modesty I too never opened my lips before him. And my eyes, that have been thirsting through love for his sight, have not been sated to this day." (260)

Cau.: bidhi na sakeu sahi mora dulara I nica bicu jananj misa paraa.

But Fate could not bear to see me treated with fondness. In the disguise of my vile mother God created a cleft between us. It does not behove me today to say even this; for who has come to be recognized as good and innocent on the basis of his own estimation? To entertain the thought that my mother is wicked while I am virtuous and upright is itself tantamount to a million evil practices. Can an ear of the Kodo plant yield good rice and can a dark bivalve shell produce a pearl? Not a tinge of blame attaches to anyone even in a dream. My ill-luck is unfathomable like the ocean. In vain did I torment my mother by taunting her without estimating the consequences of my own sins. I have mentally surveyed all possible avenues but feel frustrated. There is only one hope of my salvation: Your Holiness is my preceptor while Sitâ and Rama are my masters. From this I presume that all will be well in the end. (1—4)
“In this concourse of holy men, in the presence of my preceptor and master and in this holy place I speak in good faith. Whether there is any love in my heart or it is all simulation and whether what I say is true or false is known to the sage as well as to the Lord of Raghus.” (261)

“...the whole world will bear witness, on the one hand, to the king having died as a result of his uncompromising love, and to my mother's evil intent, on the other. The queen-mothers are in such distress that one cannot bear to look at them; while the men and women of the city are burning with deep agony. I have heard and realized that I am the root of all trouble and have accordingly endured all suffering. To crown all when I heard that clad in hermit's robes and accompanied by Laksmana and Sita, the Lord of Raghus proceeded to the woods on foot and without shoes, God Sarikara be my witness, I survived even that blow. On top of it, when I witnessed the Nisada's love, my heart, which is harder than adamant, refused to break. And now I have seen all with my own eyes and so long as I live my stupid soul will subject me to all kinds of suffering. What shall I say of Rama, Laksmana and Sita, at whose sight even snakes and scorpions on the road forget their virulent poison and irrepressible anger!” (1—4)
On hearing the excellent and most impassioned speech of Bharata, which was full of agony and love, humility and prudence, everybody was plunged in sorrow and the assembly became sad as if a bed of lotuses was smitten by frost. The enlightened sage comforted Bharata by narrating old legends of various kinds; and the Delighter of Raghurs, who was a veritable moon to the lily-like solar race, spoke words which were meet and proper: “You feel humiliated in spirit for nothing, dear brother; know that the destiny of souls lies in the hands of God. To my mind, men of holy reputation in all the three spheres of creation and belonging to the past, present and future are pygmies before you, my darling. He who attributes malevolence to you even in his heart will be ruined in this world as well as in the next. As for mother Kaikeyi they alone blame her, who have waited neither on the Guru nor on assemblage of holy men.” (1—4)

With the very invocation of your name all sins and error and all the hosts of evils will be obliterated; nay, it will bring in its train fair renown in this world and happiness hereafter.” (263)
“With Lord Śiva as my witness I speak the truth in good faith, Bharata: the earth is being sustained by you. Pray do not indulge in wrong hypotheses about yourself for nothing, my darling; hatred and love cannot be disguised even if one tries to conceal them. Birds and beasts draw close to hermits, while they run away at the very sight of a hunter who torments them. Even beasts and birds can distinguish between a friend and a foe, to say nothing of the human body, which is a storehouse of virtue and knowledge. I know you full well, dear brother; but what am I to do? There is great perplexity in my mind. The king (our father), you know, kept his word and abandoned me; nay, he gave up his life in order to keep his vow of love. I feel perturbed in my mind if I proceed to violate his word; and my scruple on your account is even greater. On top of it my preceptor has given his command to me. In any case I am prepared to do precisely what you suggest.”

(1—4)
Indra (the king of celestials) and the hosts of other gods trembled with fear and felt perturbed at the thought that their whole scheme was going to miscarry. They were completely at a loss what to do. At last they mentally approached Śrī Rāma for protection. Again they deliberated with one another and said that the Lord of Raguḥs was under the spell of the devotion of His devotees. Remembering the story of Ambariṣa and Durvāsā the gods as well as their lord (Indra) became utterly despondent. In the past too the gods suffered for a long time till at last it was Prahlāda who revealed Lord Nṛsīrāhā*. Beating their head they whispered into one another’s ear: “The gods’ interests now lie in Bharata’s hands. We see no other remedy, O gods; our only hope is that Śrī Rāma acknowledges the services rendered to His noble servants. Do you all, therefore, invoke with a loving heart Bharata, who has won over Śrī Rāma by his goodness and amiability.”

(1—4)

Do.: suni sura mata suragura kaheu bhalā tumhāra baRa bhāgu,
sakala sumaṅgala mūla jaga bhṛtaṛaḥ anurāgu.265.

When the preceptor of the gods (the sage Brhaspati) heard of the gods’ intention, he said, “Good! Your luck is great. Devotion to Bharata’s feet is the root of all choice blessings in this world.”

(265)

Cau.: sitāpati sevaka sevakāī, kāmadhenu saya sarisa suhāī.
bharata bhagati tumharē mana āi, tajahu socu bidhi bāta banāī.1.
dekhu devapati bharata prabhāu, sahaja subhāyā bībasa raghurāu.
mana thira karahu deva ḍaru nāhī, bharatahi jānī rāma parichāhī.2.

* So-called because He had taken the form of a man-lion.
"The service of a devotee of Sita's lord is as good as a hundred cows of plenty (i.e., it fulfills all one's desires). Now that devotion to Bharata has appealed to your mind worry no more; for God has accomplished your object. See Bharata's greatness O king of gods; the Lord of Raghush is completely under his sway as a matter of course. Knowing Bharata to be Sri Rama's shadow, make your mind easy. O gods; there is no cause for fear."

The Lord, who has access to all hearts, felt uncomfortable when He came to know of the conference between the gods and their preceptor (the sage Brhaspati) and of the anxiety of the former. Bharata now felt in his heart that the whole responsibility rested on his shoulders; he, therefore, entertained in his mind propositions of innumerable kinds. After much deliberation he came to the conclusion that his welfare consisted in obeying Sri Rama. "He has kept my vow, relinquishing his own, and has thereby shown not a little kindness and love." (1—4)
(yourself) propitious, the torment, which was the creation of my foul mind is over. I was obsessed with imaginary fears and my anxiety had no foundation whatsoever. It is no fault of the sun if anyone mistakes the quarters. My own ill-luck, my mother's perversity, the odd ways of Providence and the cruelty of fate, all conspired with the avowed object of ruining me; but you came to my rescue by redeeming your vow (of protecting your devotees), a protector of the suppliant that you are. This is, however, no novel procedure for you; it is well-known to the world as well as to the Vedas and is an open secret. If the whole world is hostile and you alone are kindly disposed, my lord, tell me through whose goodness if not through yours, can one's good be accomplished? My lord, you are of the same disposition as the tree of paradise: it is neither for nor against anyone.”

(1—4)

Do.: jāi nikaṭa pahičāni tuk ḍhaḥa samani saba sōca,
māgata abhimata pāva jaga rāu raṅku bhala poca. 267.

"Should anyone approach the tree of paradise recognizing it as such, its very shade relieves all anxiety. And everyone in this world obtains the desired object on the mere asking, be he a prince or pauper, good or bad."

(267)

Cau.: lakhi saba bidhi gura svāmi sanaṅhū, mīṭeō chobhu nāhi maṅ saṅdehu. 1.
jo sevaku sāhibahī sākoći, nija hita cahai tāsu mati pocī.
sevaka hita sāhiba sevakāi, karai sakala sukha lobha bhāi. 2.
svārathu nātha phirē sabahī kā, kiē rajāi koṭi bidhi nikā.
yaha svāratha paramāratha sārū, sakala sukṛta phala sugati sīṁgārū. 3.
deva eka binaṭi suṇi mori, ucita hoi tasa karaba bahori.
tilaka samāju sāji sabu āna. 4.

"Since I have found my Guru and my master (yourself) affectionate to me in everyway, my unrest has gone and I have no doubt left in my mind. Now, O mine of compassion, take steps to see that you do not feel perturbed for the sake of your servant. A servant who seeks his own gain by placing his master in an embarrassing situation is a mean-minded fellow. A servant will gain only if he serves his master
renouncing all his personal comforts and greed. If, my lord, you return to Ayodhya, everyone will be a gainer. And if we obey your orders, we shall gain in millions of ways. Obedience to you constitutes the highest gain both materially and spiritually; nay, it is the consummation of all meritorious acts and the ornament of all good destinies. My lord, listen to a request of mine and then do as you deem fit. I have brought with me, duly arranged, all the requisites for the coronation ceremony. Kindly have it brought into use, my lord, if it so pleases you.” (1—4)

Do— सानुज पठड़अ मोहि बन कीजिअ सबहि सनाथ।
नतरु फेरिअहि बंधु दोउ नाथ चलों में साथ॥ २६८ ॥

Do.: sānuja paṭhaia mohi bani kijia sabahi sanātha,
nataru pheriai barindhu dou nātha calau maś sāthā.268.

“Send me into exile with my younger brother (Satrughna) and let everybody feel secure under your protection. Or else, send back both the younger brothers (Laksmana and Satrughna) and let me accompany you, my lord.” (268)

Cau.— नतरु जाहि बन तीनिद भाई। बहुरिअ सीय सहित स्पुराइ।
जेहि विधि प्रभु प्रस्तृ मन होइ। कहणा सार सागर कीजिअ सोई॥ १ ॥
देवे दीन हसु मोहि अभारू। मोरे नीति न धरम बिहारू॥
कहेः बचन सब स्वार्थ रहेतू। रहत न आरत के चित चेतू॥ २ ॥
उतरु देह सुनि स्वामि रजाई। सो सेवकु लीख लाज लजाई॥
अस में अवगुण उद्धि अगाधू। स्वामि सनेहों सराहत साधू॥ ३ ॥
अब कृपाल मोहि सो मत भावा। सकुच स्वामि मन जाई न पावा॥
प्रभु पद सपथ कहेः सति भाव। जग मंगल हित एक उपाध।॥ ४ ॥

Cau.: nataru jahi bana tinu bhai, bahuria siya sahita raghurai.
jehi bidhi prabhu prasanna mana ho, karuna sagara kijia soi.1.
deva dinha sabu mohi abhara, mori niti na dharma bicaru.
kahau bacana saba svaramthi hetu, rahata na arata ke cita cetu.2.
utaru de suni svami raajai, so sevaku lakhi laja lajai.
asa maì avaguna udadhi agadh, svami saneha sarahata sadh.3.
aba krapala mohi so mata bhavai, sakua svami mana jai na pavai.
prabhu para sapatha kahau sati bhai, jaga marangala hita eka upau.4.

“Or (as a third alternative) we three brothers may remain in the forest, while Sita and yourself may return to Ayodhya. Do that, O ocean of mercy, which may please your heart, my lord. You have thrown the whole burden on me, my master; but I have no ethical insight nor any idea of religion. I am actuated by self-interest in whatever I say; a man in distress loses his senses. Shame herself would be ashamed to look at a servant who evades compliance with an order given by his master. Even though I am such an unfathomable ocean of faults, my master (yourself) out of affection for me praises me as a noble soul. Now, O merciful one, I will submit to that proposition which will spare my lord an awkward situation. Swearing by my lord’s feet I tell you in good faith that this is the only way to ensure the happiness of the world.” (1—4)
**Do.:** prabhu prasanna mana sakuca taji jo jehi ayasu deba,
so sira dhari dhari karihi sabu mitihi anata avareba.269.

"Each one of us will reverently carry out the orders that the Lord may be pleased
to give with a cheerful heart and without reserve; and all injustice and imbroglio
will end."

(269)

**Cau.:** bharata bacana suci suni sura haraše , sādhu sarāhi sumana sura baraše.
asamamjasa basa avadha nevāsi, pramudita mana tāpasa banabāsi.1.
cupahī rahe raghunātha sākocī, prabhu gati dekhā sabhā sab jātī.
janaka āchā ne rēsā muni bāsiṣṭhā suni bēgh bālā.2.
kari pranāma tinhā rāmu nihāre, bēsū dekhā bhāe niphā tūkhāre.
dōtāhā muni bare būjhi bātā, kahāhu bāde bhāpu kusālaṭā.3.
suni sākucaī naī māhi māthā, bōlē chār bār jōrē bāyā.4.

The gods rejoiced to hear Bharata’s guileless speech; and acclaiming him
in the words “Well done!” they rained down flowers. The people of Ayodhya felt
much puzzled, while the ascetics and the foresters were greatly delighted. The
Lord of Raghūs, who was very considerate by nature, kept mum; and observing His
silence the whole assembly felt perturbed. That very moment messengers from King
Janaka arrived. When the sage Vasiṣṭha heard of it he sent for them promptly. After
making obeisance they looked at Śri Rāma and were much grieved to behold His
attire (which resembled that of a hermit). The chief of sages, Vasiṣṭha, made enquires
from the messengers: “Tell me if all is well with King Videha (Janaka).” The noble
messengers felt abashed to hear this. They bowed their head to the ground and replied
with joined palms: “Your loving enquiry itself, O lord, has proved conducive to our
good, holy father.”

(1—4)

**Do.:** nāhī tā kosala nātha ke sāthu kusala gānī nātha,
mithilā avadha biseṣṭā tē jagu sabha bhayau anātha.270.
“Otherwise our welfare, O lord, passed away with the king of Kosala, whose death has left the whole world, particularly Mithilā (Janaka's capital) and Ayodhya, masterless.”

(270)

On hearing of the demise of King Dasaratha (the lord of Ayodhya) the people of Janakapura were all mad with grief. No one who saw King Videha at that time took his name (Videha) to have any truth behind it. When the king heard of Queen Kaikeyi's wickedness, he was as nonplussed as a serpent without its gem. Prince Bharata crowned king and the Chief of Raghus, Sri Rama, exiled into the woods! The news caused deep agony to the heart of Mithilā's lord! The king called together a council of wise men and minister and said, "Tell me after careful deliberation what ought to be done now." But realizing the conditions at Ayodhya and the difficulty in either case nobody gave any definite opinion whether he should go or stay at home. The king now collected himself and after calm reflection despatched four clever spies to Ayodhya with the following instructions: 'Ascertains whether Bharata means well or ill and come back at once without being recognized.'

(1—4)

The spies went to Ayodhya and having ascertained Bharata's ways and seen his doings they proceeded back to Tirahuta (Mithilā) the moment the latter left for Citrakūtalā. (271)
The spies on their arrival gave an account in Janaka’s court of Bharata’s doings as best as they could. The Guru (the sage Satānanda), the members of the royal family, the ministers and the king himself were all overpowered with grief and affection at the report. Then, collecting himself and gloryfying Bharata, the king summoned his chosen warriors and equerries and, posting guards at the palaces, city and realm got ready a number of horses, elephants, chariots and other conveyances. After ascertaining a lucky period within an hour* he started at once and did not halt on the way. Having bathed at Prayāga this very morning, he has already left the place; and when the whole party began to cross the Yamunā, they despatched us ahead for obtaining news, holy sir.” So saying they bowed their head to the ground. The great sage Vasiṣṭha dismissed the messengers at once, sending with them an escort of six or seven Kiratas. (1—4)

Do.: sunata janaka āgavanu sabu haraṇe avadhā samaju,
raghunandanaḥi sakocu baRa soca bibasa suraraju.272.

The people of Ayodhāya were all delighted to hear of Janaka’s arrival, Śrī Rāma, the Delighter of Raghus, felt very uncomfortable; while Indra, the king of celestials, was particularly overwhelemed with anxiety. (272)

* There is a universal belief among the Hindus in the occult influence of stars upon human affairs and in his day-to-day life a Hindu is guided by astrological principles both in his secular and religious activities. Even while undertaking a journey he is required to consult the astrologer and insists on leaving his home on an auspicious day and at an auspicious hour. In urgent and emergent cases, however, when he cannot afford to wait for an auspicious day, he is allowed to choose a lucky moment in the course of an hour and may leave at that moment. King Janaka is here referred to as having availed himself of this expedient.
The role of Kaikeyi was writhing with remorse. To whom should she speak out her mind and whom could she blame? The people, on the other hand, rejoiced to think that their stay was ensured for some days more. In this way that day too was spent. The next morning everyone proceeded to bathe. And after their ablutions the men and women worshipped Lord Ganesa, Goddess Gauri (Siva's Consort), Bhagavan Siva (the Slayer of the demon Tripura) and the Sun-god (the Dispeller of darkness). Again, they reverenced the feet of Bhagavan Visnu* (the Lord of Laksmi) and prayed, the men raising their joined palms, the women holding out the skirt of their garment (after the way of beggars); “With Sri Rama our king and Sita (Janaka's Daughter) our queen, may our capital Ayodhya, be gloriously repeopled with its various communities and grow to be the very culmination of joy; and may Sri Rama instal Bharata as the Crown Prince. Bathing all in the nectar of this bliss, let everyone, O Lord, reap the reward of his existence in this world.”

(1—4)

The poet enumerates here the five principal deities of the Hindu pantheon. They are all believed to represent the Supreme Divinity; and a Hindu generally worships anyone of these or all the five together as his chosen deity or deities.
Hearing the affectionate words of the citizens even enlightened sages talked disparagingly of Yoga (asceticism) and dispassion. Having thus performed their daily devotions the citizens made obeisance to Śrī Rāma with a thrill of joy. Men and women of every rank—high, low or middling—were blessed with His sight according to their own conception. Śrī Rāma scrupulously honoured all and everyone praised the Storehouse of Compassion in the following words: “From his very boyhood it has been Śrī Rāma’s wont to observe the rules of propriety, duly recognizing the love one cherishes towards him. With a lovely and cheerful countenance, gracious looks and a guileless disposition the Lord of Raghūs is an ocean of amiability and modesty.” Thus recounting the virtues of Śrī Rāma they were all overwhelmed with emotion and began to extol their good fortune: “There are few people in the world as meritorious as we, whom Śrī Rāma recognizes as his own!”

(1—4)
The Lord of Raghus led the way, accompanied by His younger brothers, the minister (Sumantra), the Guru (Vasiṣṭha) and the citizens. The moment the lord of Janakas* espied the great hill of Kāmadanāṭha he made obeisance to it and dismounted from his car. Seized as they were with a longing and eagerness to see Śri Rāma, none of the party felt the least toil or hardship of the journey. For their mind was with the Chief of Raghus and Vaidehi (Janaka’s Daughter); and when the mind is elsewhere, who will feel the bodily pain or pleasure? In this way Janaka came advancing with his party, their mind intoxicated with love. When the two parties drew near and saw one another they were overwhelmed with love and began to exchange greetings with due respect. King Janaka proceeded to adore the feet of the hermits (who hailed from Ayodhya); while Śri Rāma, the Delighter of Raghus, made obeisance to the sages (who accompanied Janaka). Śri Rāma and His younger brothers then greeted the king (their father-in-law) and led him with the whole party (to His hermitage).

(1—4)

* Just like ‘Videha’, ‘Janaka’ too was a title enjoyed by all the descendants of King Nimi. Hence the king of Mithilā has been referred to here as the “lord of Janakas”.

Cau.: bhāi saciva gura purajana sāthā, āgē gavanu kinha raghunāṭhā. giribaru dikha janakapati jabāhī, kari pranāmu ratha tyāgeu tabahī.1. rāma darasa lālasā uchāhū, patha śrama lesu kalesu na kāhū. mana tahā jahā raghubara baiidehī, binu mana tana dukha sukha sudhi kehī.2. āvata janaku cale ehi bhāṭi, sahita samāja prema mati māṭi. āe nikaṭa dekhī anurāge, sādara milana parasapara lāge.3. lage janaka munijana pada barhdana, riśinha pranāmu kinha raghunāṭhdana. bhāinha sahita rāmu mili rājahi, caele lavāi sameta samājahi.4.
The river flooded the banks of wisdom and dispassion and was joined in its course by tributary streams and rivulets in the form of sorrowful utterances. Sighs and lamentation severally represented the waves and the wind that uprooted the stout tree of fortitude standing on its banks. It had deep sorrow for its swift current, while fear and delusion constituted its numberless eddies and whirlpools. Boatmen in the form of the learned waited with big boats in the form of their learning; but they were unable to row them, because they had no idea of its depth. The Kolas and Kiratas that roamed about in the woods were the poor wayfarers who had lost heart at the sight of the turbulent stream and stood aghast. When the stream joined the ocean of the hermitage, the latter too surged up as it were with emotion. The two royal hosts were so excited with grief that they had no sense, fortitude or shame left. Extolling King Daśaratha’s comeliness of form, goodness and amiability they all wept and were plunged into an ocean of woe.

(1—4)
Here and there the great sages admonished people in numberless ways; and the sage Vasiṣṭha said to Videha, “Be consoled, O king!” (276)

Can the darkness of infatuation and attachment ever approach him (King Janaka), the sun of whose wisdom drives away the night of metempsychosis and the rays of whose speech delight the lotus-like sages? That he too was plunged in grief shows the triumph of the affection he bore for his daughter, Sita and Her lord, Śri Rāma. According to the Vedas there are three types of embodied soul (human beings) in the world—the sensual, the seeker and the wise who have attained perfection (in the form of God-Realization). Of all these he alone is highly honoured in an assembly of holy men, whose heart is sweetened by love for Śri Rāma. Wisdom without love for Śri Rāma is imperfect like a vessel without the helmsman. The sage Vasiṣṭha admonished King Videha in many ways; and now all the people bathed at the ghat associated with the name of Śri Rāma (who generally bathed and said His prayers there). All the men and women were so overwhelmed with grief that the day passed without anyone taking a drop of water. Even the cattle, birds and deer remained without food, to say nothing of Śri Rāma’s near and dear ones. (1—4)

At daybreak both King Janaka (the lord of Nimis) and Śri Rāma (the Lord of Raghus) bathed with all their retinue and sat under the banyan tree, sad at heart and wasted in body. (277)
The Brāhmaṇas who hailed from King Daśaratha’s capital (Ayodhya) as well as those who came from King Janaka’s capital (Mithilā) and even so Vasistha, the preceptor of the solar race, and Śatānanda, the family priest of King Janaka, who had explored the way to worldly prosperity as well as the path leading to blessedness, gave discourse on many a topic including religion, ethics, dispassion and saving knowledge. The sage Visvāmitra (a descendant of Kuśika) eloquently admonished the entire assembly with many a reference to ancient legends till the Lord of Raghus said to him, “Everyone, my lord, has remained without water since yesterday” Said the sage, “What the Lord of Raghus says is quite reasonable. It is already past noon even today.” Perceiving what was in the mind of the sage (Visvāmitra) the King of Tirahuta (Mithilā) replied, “It will not be desirable to take cereals here.” The king’s reasonable reply pleased all; and having received the sage’s permission they proceeded to perform their midday ablutions.

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Do.: tehi avasara phala phūla dala mūla aneka prakāra, lai āe banacara bipula bhari bhari kāvari bhāra.278.

At that moment arrived the people of the forest with large quantities of fruits, blossoms, leaves and roots of various kinds loaded in their panniers. (278)
By the grace of Śri Rāma the hills yielded the objects of one’s desire and dispelled one’s sorrow by their very sight. The lakes, streams, woods and other parts of the land overflowed as it were with joy and love. The trees and creepers were all laden with fruits and blossoms, while birds and beasts and bees made a melodious concert. The forest was bursting with joy at that time; a cool, soft and fragrant breeze delighted everyone. The loveliness of the forest was past all telling; it seemed as if Earth herself was showing her hospitality of King Janaka. In the meantime all the citizens finished their ablutions and receiving the permission of Śri Rāma, King Janaka and the sage Vasiṣṭha, they gazed with love on the many noble trees and began to encamp here and there; while leaves, fruits, roots and bulbs of every description—pure, lovely and delicious as ambrosia—

(1—4)

Do.: sādara saba kahā rāmagura paṭhae bhari bhari bhāra, pūji pitara sura atithi gura lage karana pharahāra.279.

—Were sent to all, in basketfuls, with due courtesy by Vasiṣṭha, Śri Rāma’s preceptor. And having worshipped the manes, the gods, the visitors and the Guru they began to partake of this holy repast. (279)
In this way four days rolled by; the people, both men and women, were gratified to see Śrī Rāma. In both camps the feeling uppermost in the heart of all was: “It is not good to return without Sītā and Rāma. Living in exile in the woods with Sītā and Śrī Rāma one would be millions of times more happy than in Amarāvati (the city of immortals). Leaving the company of Lākṣāṇa, Śrī Rāma and Sītā he who chooses to live at his home is not favoured by Providence. The privilege of living in close proximity to Śrī Rāma can be had only when God is propitious to us all. Bathing in the Mandākini thrice everyday, the sight of Śrī Rāma, which is a perennial source of joy and blessedness, roaming about on the hill (Kāmadanāthā) associated with the name of Śrī Rāma, in the forest adjoining the same and among the hermitages of ascetics situated thereabout, and living on bulbs, roots and fruits delicious like ambrosia! In this way four years and ten will be happily spent like a minute without our knowing it. (1—4)

Do.: ehi sukha joga na loga saba kahahi kaha’ asa bhāgu, sahaja subhāyā samāja duhu rāma charan anurāgu. 280.

“We do not deserve this happiness.” all exclaimed; “Our luck is not like that.” Such was the natural and spontaneous devotion to Śrī Rāma’s feet in both the camps. (280)

Cau.: ehi bidhi sakala manoratha karahi, bacana saprema sunata mana harahi. siya mātu tehi samaya pathāi, dāsi dekhi suvasaru āi. 1. sāvakāsa suni saba siya sāsū, āyau janakarāja ranivāsū. kausalyā sādara sanamāni, āsana die samaya sama āni. 2. silu sanehu sakalu duhu orā, dravah dekhi suni kulisa kathorā. pulaka sithila tana bāri bilocana, mahi nakha likhana lagi saba socana. 3. saba siya rāma priti ki si mūrati, janu karunā bahu beṣa bisūrati. siya mātu kaha bidhi buddhi bākhi, jo paya phenu phora pabi tākī. 4.

In this way all indulged in their own fancy; their affectionate words were so charming to hear. In the meantime Sītā’s mother (Queen Sunayana) despatched her handmaids to King Daśaratha’s queens; and perceiving that it was a convenient hour they returned with that information. Having learnt that Sītā’s mothers-in-law were at
leisure the ladies of King Janaka's gynaecium called on them. Queen Kausalyā (Śri Rāma's mother) received them with due honour and courtesy and offered them such seats as circumstances would permit. The amiability and affection of all on both sides were such as would have made even the hardest thunderbolt melt if it could be see or hear of them. With their body thrilling all over and overpowered by emotion and eyes full of tears all began to sorrow and scratch the ground with the nails of their toes. They were all incarnations as it were of love for Sītā and Śri Rāma; it seemed as if Pathos herself mourned in so many forms. Said Sītā's mother, “The intellect of Providence is so marvellous that He has thought fit to break up the foam of milk with a chisel of adamant!

1—4

Do.: sunīa sudhā dekhiaṅ garala saba karatūti karāla, jahā tahā kāka ulūka baka mānasā sakṛta marāla.281.

“We hear of nectar but see only venom: all His doings are hard. Crows, owls and herons are seen everywhere; but swans can be found in the Mānasā lake alone.” (281)

Cau.: sunī sasoca kaha debi sumitrā, bidhi gati baRi biparīta bicītrā. jo sṛji pāli hai rahi bahorī, bāl keli sama bidhi mati bhori.1. kausalyā kaha dosu na kāhū, karama bībasā dukha sukha chati lāhū. kathina karama gati jāna bidhātā, jo subha asubha sakala phala dātā.2. īsa rajaī sīsa sabahī kē, utapati thiti laya biṣahu amī kē. debi mohā basa socia bādī, bidhi prapātīcāc asa acala anādī.3. bhūpati jiaba maraba ura ānī, socia sakhi lakhi nija hita hānī. siya mātū kaha satya subānī, sukṛṭī avadhī avadhapati rānī.4.

Hearing this Queen Sumitrā (Lakṣmana's mother) sorrowfully observed, “The ways of Providence are most perverse and strange: He creates, maintains and then destroys. God's designs are as silly as child's play." Said Kausalyā, “It is nobody's fault; sorrow and joy, loss and gain are determined by our past actions. The enexorable ways of Providence are known to God alone, who dispenses all kinds of fruits, both good and evil. God's commands prevail over all, including the processes of creation, maintenance and dissolution and even over poison and nectar (which destroy and restore life respectively). It is no use lamenting, O good lady, out of infatuation. The doings of Providence are, as I have said, immutable and eternal. If we mourn over the contrast
between the king's lifetime and his loss, my friend, it is because we see that our interests have suffered on account of his demise." Sītā's mother replied, "Your noble words are quite true, a spouse that you are of Ayodhyā's lord, who was the greatest of all virtuous souls known to history." (1—4)

Do.: lakhanu rāmu siya jāhū bana bhala parināma na pocu,
gahabarī hiyā kaha kausilā mohi bharta kar socu. 282.

"If Laksmana, Rāma and Sītā stay in the forest, the end will be good, not bad. But, said Kausalyā with a heart overwhelmed with emotion." I am anxious about Bharata. (282)

Cau.: īsā prasāda asīsa tumhārī, suta sutabadhū devisarī bārī.
rāma sapatā māt' kinhī na kāū, so kari kahaū sakhi sati bhāū.1.
bharata sīla guna binaya bārāi, bhāyapa bhagati bharaos bhalaī.2.
kahata sāradahū karī mati hice, sāgara sīpa kī jāhī ulice.3.
jānaū sadā bharata kulaḍāpā, bāra bāra mohi kaheu mahipā.4.
kaśe kanaku mani pārikhi pāē, puruṣa parikhī samayā subhāē.5.
anucita āju kahaba asa morā, soka sanehā sayānā pa torā.6.
suni surasari sama pāvani bānī, bhai saneha bikala saba rānī.7.

"By the grace of God and through your blessing my sons and daughters-in-law are all pure as the water of the celestial stream (Gaṅgā). Although I have never sworn by Rāma, I now swear by him and tell you in good faith, my friend, that in extolling Bharata's amiability, goodness, modesty, loftiness of character, brotherly affection, devotion, faith and nobility the wit of even Sarada (the goddess of speech) falters. Can the ocean be ladled out by means of an oyster-shell? I have always known Bharata to be the glory of his house and the king repeatedly told me so. Gold is tested by rubbing on the touchstone, and a precious stone on reaching the hands of an expert jeweller; while men are tested in times of emergency by their innate disposition. It was wrong on my part today to have spoken thus; but you know sorrow and affection leave one little reason." On hearing these words, pure as the water of the celestial river, all the queens were overwhelmed with affection. (1—4)
Do.: kausalyā kaha dhīra dhari sunahu debi mithilesi,
ko bibekanidhi ballabhahi tumhahi sakai upadesi.283.

Kausalyā collected herself and continued: “Listen, O venerable queen of Mithilā: who can advise you, the consort of King Janaka, who is an ocean of wisdom? (283)

κौसल्या काहि धीरि धरिः सुनाहि देबि मिथिलेशि।
को बिबेकनिधि बललभाहि तुमःहि सकाहि उपदेशि। २८३॥

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Do.: begi pau dhāria thalahi kaha sanēhā satibhāya,
hamarē tāi abh ēs gati kē mithilēsā sahāya.284.
—Said out of affection and goodwill, "Pray return quickly to your camp. Our only refuge now is God and our only helper is the lord of Mithilā." (284)

Do.: asa kahi paga pari pemā ati siya hita binaya sunāi, siya sameta siyamātu taba calī suāyasu pāi. 285.

So saying she fell at Kausālyā’s feet with the utmost affection and preferred her request for being allowed to take Sītā with her. And having received Kausālyā’s kind permission Sītā’s mother now left for her camp with Sītā. (285)
Videha's Daughter (Sitā) greeted Her dear kinsfolk in the same manner as was befitting in each case. When they saw Jānaki (Janaka's Daughter) in the robes of an ascetic everybody was stricken with deep sorrow. Receiving the permission of Śrī Rāma's preceptor, Vasistha, King Janaka too left for his camp and on arrival found Sitā there. The king clasped Jānaki to his bosom—Jānaki who was an honoured guest of his unalloyed love and life. In his heart welled up an ocean of love and the king's heart now appeared like the holy Prayaga. The immortal banyan tree in the shape of affection for Sitā was seen growing with the divine babe of love for Śrī Rāma adorning it's top. The long-lived sage (Mārkandeya)* in the shape of King Janaka's wisdom was greatly bewildered and was just going to be drowned when lo! he found his support in the divine babe and was saved. Really speaking, it was not that Videha's wit was lost in infatuation; it was the triumph of the affection he bore for Sitā and the Chief of Raghus. (1—4)

*The story of Mārkandeya has been told at length in Śrīmad Bhāgavata (XII.8—10). He is celebrated for his longevity (which will continue till the end of this Kalpa), which has earned for him the title of 'Cirajvī. Won over by his austerities and devotion Bhagavān Nārāyaṇa appeared in person before him and offered to grant him a boon. The sage, however requested that he might be allowed to witness the glory of His Māyā. The Lord disappeared, assuring the sage that his prayer would be granted:

One evening, while the sage was engaged in his devotion on the bank of the Puspabhadra river, it began to rain in torrents. The oceans outstepped their limits and deluged the earth as well as the heavens. Even though he was an enlightened soul, the sage was much confused and alarmed; and tossed about by the furious waves and blasing winds he drifted along like a blind man for a long time. At last he espied a small island on which stood a young banyan tree. On the tree itself he saw, lying in a cup of leaves, a most charming babe of dark hue, holding in both of its tiny hauds one of its great toes and sucking it. The sage was enraptured to behold this extraordinary babe and at its very sight all his fatigue and pain disappeared. As the sage tried to approach the babe he was drawn by the breath of its nostrils into its stomach and saw the whole universe contained therein. After wandering there for a long time he was expelled from the stomach with the breath and found himself once more in the endless ocean with the banyan tree and the beautiful babe still before his eyes. The sage made one more attempt to approach the babe, when lo! the babe disappeared and the great deluge also vanished out of sight.
Do.: siya pitu mātū sāneha basa bikala na sakī sābhāri,
dharanisūtā dhīraju dhareu samau sudharamu bicāri.286.

Overcome by the affection of Her parents Sitā was too deeply moved to control Herself. But realizing the awkward moment and Her noble duty, Earth’s Daughter recovered Herself. (286)

Cau.: tāpasa beṣa janaka siya dekhi, bhayau pemu paritoṣu biseṣi.
putri pabitra kie kula dou, sujasa dhavala jagu kaha sabu kou.1.
 jitī surasari kīrati sari tori, gavanu kinha bidhi aṭhā karori.
gangā avani thala tīni baRere, ēhi kie sādhu samāja ghanere.2.
pitū kaha satya sānehā subēni, siya sakura mahū manahū samānī.
puni pitū mātū līnhi urs where, sikha āsīṣa hita dīnhi suhāi.3.
kahati nā siya sakuči mana māhī, ihā basab rajanī bhala nāhī.4.
lakhī rukha rānī janayau rau, ṛdayā sarahata silu subhāū.4.

When King Janaka beheld Sitā in the robes of a hermitess he was overwhelmed with love and was highly gratified. “Daughter, you have brought sancity to both the houses (viz., my house and the house of your husband); everyone says your fair renown has illumined the whole world. The river of your fame outshone the celestial stream (Gangā) in that it has penetrated (not only one solar system but) millions of universes. While the Gangā has (in the course of its career) exalted only three places,* the river of your fame has added to the glory of numerous congregations of holy men.” Even though Her father made these flowery yet truthful remarks out of affection for Her, Sitā was drowned as it were in a sea of bashfulness. Her parents pressed Her to their bosom once more and gave Her good and salutary advice and blessing. Sita did not speak but felt uncomfortable in Her mind because She thought that it was not good to remain with Her parents overnight. Reading Her mind the queen (Sunayana) made it known to the king (her husband) and both admired in their heart Her modesty and noble disposition. (1—4)

The three places referred to above are evidently (1) Haridvāra (where the Ganges leaves the mountainous region and descends into the plains), (2) Prayāga (where it is joined by another sacred river, the Yamunā) and (3) the mouth of the river (popularly known by the name of Gangesāgara).
Meeting and embracing Sita again and again they politely allowed Her to depart and availing herself of this opportunity the clever queen eloquently told the king all about Bharata’s condition.

When the king heard of Bharata’s conduct, which was rare as a combination of gold with fragrance or as nectar extracted from the moon,* the king closed his tearful eyes and a thrill ran through his body as he broke out into ecstatic praises of his bright glory. “Listen attentively, O fair-faced and bright-eyed lady; the story of Bharata loosens the bounds of worldly existence. Religion, statecraft and an enquiry about Brahma (the Infinite) are domains to which I have some access according to my own poor lights. But thought acquainted with these subjects, my wits cannot touch the shadow of Bharata’s glory even by trick, much less describe it. To Brahmā (the Creator), Lord Ganapati (Ganesha) Sesa (the king of serpents), Lord Śiva, Śāradā (the goddess of learning), seers, sages and wise men and others who are clever in judgment, the story, fame, doings, piety, amiability, goodness and unsullied glory of Bharata are delightful to hear and appreciate. They surpass the celestial stream in purity and even nectar in taste.

“Possessed of infinite virtues and a man above comparison, know Bharata alone

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* Nectar as found in the region of Nāgas etc., is itself rare, but that, which forms the essence of the moon is even rarer. Hence the conduct of Bharata has been likened to the same.
to be the like of Bharata. Can Mount Sumeru be likened to a seer? Hence the wit of the race of poets was confused (in finding a comparison for him).

(288)

"The greatness of Bharata, O fair lady, baffles all who attempt to describe it, even as a fish cannot glide on dry land. Listen, O beloved queen: Bharata's inestimable glory is known to Sri Rama alone; but he too cannot describe it." Having thus lovingly described Bharata's glory the king, who knew his queen's mind, continued, "If Lakšmana returns to Ayodhya and Bharata accompanies Sri Rama to the woods, it will be well for all and that is what everyone wants. But the mutual affection and confidence, O good lady, of Bharata and Sri Rama (the chief of Raghus) are beyond one's conception. Even though Sri Rama is the highest example of even-mindedness, Bharata is the perfection of love and attachment. Bharata has never bestowed any thought on his spiritual or worldly interests or personal comforts. Devotion to Sri Rama's feet is at once the means and the end; to my mind this appears to sum up Bharata's creed."

(1—4)

Do.: bhorehu bhurata na pelihahin manasahu rama rajai. kari na socu saneh bsa kheu bhup bhilkhai. 289.

"Bharata would never think of flouting Sri Rama's orders even unwittingly. We need not, therefore, in our affection give way to anxiety," said the king in choked accents.

(289)

* An Indian weight, nearly equivalent to 2 pounds.
As the king and queen (Janaka and Sunayana) were thus fondly recounting the virtues of Sri Rama and Bharata the night passed like an instant. At daybreak both the royal camps awoke and after finishing their ablutions proceeded to worship gods. Performing His ablutions the Lord of Raghus called on His Guru and after adoring his feet and receiving his tacit permission said, “Holy sir, Bharata, the citizens and my mothers are all stricken with grief and inconvenienced by their sojourn in the woods. The king of Mithilā too and his followers have been enduring hardships for many days past. Therefore, my lord, do what is advisable under the circumstances. The welfare of all lies in your hands.” So saying Śri Rama felt much embarrassed. And the sage was thrilled with joy when he saw His amiability and kind disposition. “Without you, Rama, all amenities of life are like hell to both the royal camps.”

दों—प्राण प्राण के जीव के जिव सुख के सुख राम।
तुम्ह तज़ित तात सोहात गृह जिन्हि हि तिन्हि विधि बायम॥ २७०॥

Do.: prāna prāna ke jīva ke jīva sukha ke sukha rāma,
tumha tajī tāta sohāta grha jinhahi tinhahi bidhi bāma.270.

“Rāma! you are the life of life, the soul of soul and the joy of joy.” Those who like to be in their home away from you, my child, are under the influence of an adverse fate.

(290)

चौं—सो सुखु करमु ध्रमु जरि जाउ। जहैं न राम पद पंकज भाव॥
जोगु कृजोगु ग्यानु अग्यानु। जहैं नहि राम पेम परथापु॥ १॥
तुम्ह बिनु दुखी सुखी तुम तेहँ। तुम्ह जानु जिय जो जेहि केहँ॥
राज आयसु सिर सवही कें। विदित कुपालिहि गति सब नीके॥ २॥
आपु आश्रमहि धारिज भाव। भयेह सनेह सिधिहि मुनिराख॥
करि प्राणमु तब रापु सिधाए। रिषि धरि धीर जनक पहि आए॥ ३॥
राम बचन गुक नूपहि सुनाए। सील सनेह सुभायं सुहाए॥
महाराज अब कृजिज सोइ। सब कर धरम सहित हित होइ॥ ४॥

Cau.: rāma bharata guna ganata saprītī, nisi daṁpathī palaka sama bīti. rāja samāja prata juga jāge, nahi nhāi sura pūjana lāge.1. ge nhāi gura pāhī raghurāhi, bāndī caraṇa bole rukha pāī. nātha bharatu purajana mahatāri, soka bikala banābāsa dukhāhī.2. sahita samāja rāu mithilesū, bahuta divasa bhae sahata kalesū. uciṭa hoi soi kijā nāthā, hīta sabahī kara raurē hāthā.3. asa kahi ati sakuce raghurāhū, muni pulake lakihī silū subhāhū. tumha binu rāma sakala sukha sājā, naraka sarisa duhu rāja samājā.4.
“Perish the happiness, ritual and piety in which there is no devotion to the lotus feet of Rāma (yourself). That Yoga (discipline conducive to union with God) is an abominable Yoga and that wisdom unwisdom, in which love for Rāma yourself) is not supreme. Whosoever is unhappy is unhappy without you and even so whoever is happy is happy through you. You know what exists in the mind of a particular individual. Your command holds sway over all and your gracious self knows all the ways full well. You may return to your hermitage now.” The lord of sages was overpowered with emotion. Śrī Rāma then made obeisance and departed, while the sage collected himself and called on King Janaka. The preceptor repeated to the king Śrī Rāma’s naturally graceful words, which were full of amiability and affection, and added, “O great monarch, now do that which may do good to all without prejudice to religion.” (1—4)

Do.: 

gyāna nidhāna sujāna suci dharama dhīra narapāla, tumha binu asamāṃjasa samanā ko samarth āhi kāl. II 291 II

“O king! you are a storehouse of wisdom, clever, pious and staunch in upholding the cause of virtue. Who save you is able at the present moment to find a way out of this impasse?” (291)

Cau.: so sukhu karamu dharamu jari jāū, jahā na rāma pada paṅkaja bhāū. 

Do.: 

gyana nidhāna sujāna suci dharama dhīra narapāla,
tumha binu asamāṃjasa samanā ko samartha āhi kāl. II 291 II

Cau.: so sukhu karamu dharamu jari jāū, jahā na rāma pada paṅkaja bhāū.

Do.: 

gyana nidhāna sujāna suci dharama dhīra narapāla,
tumha binu asamāṃjasa samanā ko samartha āhi kāl. II 291 II

Cau.: suni muni bacana janaka anurāge, lakhi gati gyānu birāgu birāge,
sithila sanēha gunata mana māhī, āē īhā kinha bhala nāhī.1. rāmahi rāyā kaheu bana jānā, kinha āpu priya prema pravānā.
hama aba bana tē banahi paṭhāī, pramudita phiraba bibeka baRāī.2. tāpasa muni mahisura suni dekhī, bhae prema basa bikala bīseē.
samau samujhi dharī dhiraju rājā, cale bharata paṭh sahita samājā.3.
Janaka was overwhelmed with emotion on hearing the sage's words. His wisdom and dispassion themselves shrunk away from him when they saw his condition. Faint with love he reasoned to himself, "I have not done well in coming over to this place, King Daśaratha no doubt told Śrī Rāma to proceed to the woods; but at the same time he demonstrated the love he bore towards his beloved son. As for ourselves we shall now send him from this forest to another and return in triumph glorying over our wisdom!" Seeing and hearing all this the ascetics, hermits and the Brāhmaṇas were overwhelmed with emotion. Realizing the situation, the king took heart and proceeded with his followers to see Bharata; while the latter came ahead to receive him and gave him the best seat available in the circumstances. "Dear Bharata," said the king of Tīrhut, "you know the disposition of Śrī Rāma (the Hero of Raghu's line)." (1—4)

Do.: rāma satyabrata dharama rata saba kara silu sanheu, saṁkaṭa sahata sakoca basa kahia jo āyasu dehu.292.

"Śrī Rāma is true to his vow and devoted to his duty; he respects the feelings and affection of all. It is no account of this consideration for others' feelings that he has to suffer mental torture. Now give me your final word, so that the same may be communicated to him." (292)

Cau.: suni tana pulaki nayana bhari bāri, bole bhārata dhīra dhari bhāri. prabhū priya pūjya pitā sama āpū, kulaguru sama hita māya na bāpū.1. kausikādi muni sačiva samāj, gyāna asbunidhi āpunu ājū. 2. sisu sevaku āyasu anugāmī, jāni mohi sikha deia svāmī.2. eh samāj thala būjhaba rāura, mauna malina mañ bolaba bāura. 3. cōte badana kahañ bhāri bātā, chamaba tāta lakhi bāma bidhāṭā.3. āgama nigama prasiddha purāṇa, sevādharamu kathina jagu jāna. 4. svāmī dharama svārathaḥ birodhā, bairu aṇḍha premahi na prabhodhū.4.

When Bharata heard these words, a thrill ran through his body and his eyes filled...
with tears. Imposing a great restraint upon himself he said, “My lord, you are dear and worthy of respect to me as my own father; and as regards my family preceptor (the sage Vasishtha) my own parents are not so benevolent to me as he.” Here is an assembly of sages like Kauśika (Viśvāmitra) as well as of ministers; and today you too, an ocean of wisdom, are present in our midst. Know me to be a mere child and an obedient servant and instruct me accordingly, my master. To think that you should seek my advice in this assembly (of wise men) and at this holy place! Yet if I keep mum I shall be considered black of heart; and if I speak on this occasion it will be sheer madness on my part. Nevertheless I have the impudence to say some thing. Therefore, pray forgive me, father, knowing that Providence is against me. It is fully recognized in the Tantras, Vedas and Purāṇas, and all the world knows, that the duty of a servant is hard indeed. Duty to a master is incompatible with selfishness. Hatred is blind and love is not discreet. (1—4)

# दौ—राखि राम रुख धरमु ब्रतु पराधीन मोहि जानि।
# सब के संमत सर्व हित करिअ पेमु पहिचानि॥ २९३ ॥
# Do.: rākhī rāma rukha dharamu bratu parādhīna mohi jānī,
# saba kē saṁmata sarba hita karia pemu pahicānī.293.
# “Therefore, knowing me to be a dependant, and with due deference to Śrī Rāma’s wishes and consistent with his duty and sacred vow, pray do that which all approve and is good for all, recognizing the affection everyone bears for him.” (293)

# चौ—भरत बचन सुनि देखि सुभाऊ। सहित सपाज सराहत राघ।
# सुगम अगम मृदु मंजु कठोरे। अरघु अमित अति आघर ठोरे॥ १॥
# व्यों मुखु मुक्तु मुक्तु निज पानी। गाहि न जाइ अस अजुत बानी॥
# भूप भरतु मुनि सहित समाजू। गे जहैं बिबुध कुमुद द्विजराजू॥ २॥
# सुनि सुधि सोच बिकल सब लोगा। मन्हूं मीननन नव जल रोगा॥
# देयं प्रथम कुलगुरु गात देखी। निरखि बिदेह सनेह विसेषी॥ ३॥
# रामा भगतिमय भरतु निहरे। सूर स्वारथी हहि हियं हरे॥
# सब कोऊ रामा पेममय पेखा। भए। अलेख सोच बस लेखा॥ ४॥
# Cau.: bharata bacana suni dekhī subhā, sahita samāja sarāhata rāū.
# sugama agama mṛdu maṭṭhu kaṭhore, arathu amita atī akhara thore.1.
# jyō mukhu mukura mukuru nīja pānī, gahi na jāi asa adabhuta bānī.
# bhūpa bharatū muni sahita samājū, ge jahā bibudha kumuda dvijarājū.2.
# suni sudhi soca bikala saba logā, manahū minagana nava jala joga.
# devā prathama kulagura gati dekhī, nirakhī bideha saneha biseśī.3.
# rāma bhagatimaya bharatū nihāre, sura svārathī hahari hiyā hāre.
# saba kou rāma pemamaya pekhā, bhae alekha soca basa lekhā.4.

On hearing Bharata’s words and observing his disposition King Janaka and his followers applauded him. Easily intelligible yet incomprehensible, soft and sweet yet hard, pregnant with a vast meaning though too concise, his mysterious speech was as baffling as the reflection of one’s face seen in a mirror, which cannot be grasped even though the mirror be held in one’s own hand. King Janaka, Bharata, the sage (Vasiṣṭha) and
the whole assembly called on Śrī Rāma, who delights the gods even as the moon brings joy to the lilies. On hearing this news all the people were overwhelmed with anxiety even as fish on coming in contact with the water of the first shower (of the monsoon). The gods first observed the condition of the family preceptor (the sage Vasistha) and next watched the great affection of King Videha. And then they beheld Bharata, the very incarnation of devotion to Śrī Rāma. Seeing all this the selfish gods felt unnerved and lost heart. When they saw everyone full of love for Śrī Rāma, the gods were immensely perturbed.

(1—4)

Do.: rāmu sangha sakoca basa kaha sasoca surarāju,
racahu praaparhcahi parhc mili nāhi† bhayau akāju.294.

“Śrī Rāma, is full of love and consideration for others’ feelings.” Indra (the lord of celestials) sorrowfully said, “Therefore, combine to contrive some underhand plot all of you; or else we are doomed.” (294)

Cau.: suranha sumiri sāradā sarāhi † dēvi dēva saranāgata pāhi.1
pheri bharata mati kari nija māyā † pālu vibuddh kult kari chalā chalā.2
bibuddh binay sumi dēvī svārath jadā jadī.3
mō sān kahātu bhārata mātī fēruk. lōcān sahas n suṣūmā sumek.4
bibuddh hāri hār māyā bddā bhai.5 sōd n bhārata mātī sakāt nihāri.6
mō mātī mōhī kahāt kahā bōhī. chāndīnī kar kī chāndkar chōri.7
bhārata hṛdayā siyā rāma nivāsū.8 tāh kā tīmīrī jāhān tārānī prakāsū.9
ās sāhī sārādā gāhu bibuddhā lokā. bibuddhā bīkāl nīsī mānāhū kōkā.10

The gods invoked goddess Śāradā and praised her. They said, “O goddess, we celestials have sought refuge in you; pray protect us. Change Bharata’s mind by exerting your Māyā (deluding potency) and preserve the heavenly race from ruin by taking them under the cool shade of some deceptive trick.” When the wise goddess heard the gods’ prayer, she understood that selfishness had robbed them of their senses, and accordingly replied (turning towards Indra in particular), “You ask me to alter Bharata’s mind! It is a pity you cannot see Mount Meru even though you possess a thousand eyes. The Māyā (deluding potency) even of Brahmā (the Creator), Hari (the Preserver) and Hara (the Destroyer of the universe), exceedingly powerful as it is, cannot even face Bharata’s reason. And yet you ask me to pervert it. What! Can the moonlight steal away the sun? Bharata’s heart is
the abode of Sītā and Śrī Rāma; can darkness enter where the sun shines?” So saying
goddess Sāradā returned to Brahmā’s heaven, leaving the gods as distressed as the
Cakravāka bird at night. (1—4)

Do.—सूर स्वारथी मलिन मन कीन्ह कुमंत्र कुठादु।
रचि प्रपंच माया प्रबल भय भ्रम अरति उचादु॥ २९५॥

Do.: sura svārathī malīna mana kinha kumarāhtra kūṭhātu,
raci prapañcha māyā prabala bhaya bhrama arati ucāṭu.295.

The gods, who were selfish by nature and malicious at heart, laid an ill-conceived
plot and weaving a powerful net of deceptive artifices set up a wave of fear, confusion,
ennui and vexation (among the people of Ayodhyā). (295)

चौ—करि कुचालि सोचत सुराराजः। भरत हाथ सबु काजु अकाजु॥
गए जनकु रुघुनाथ समीपा। सनमाने सब राबकुल दीया॥१॥
समय समाज धरम अबिरोधा। बोले तब रघुबंस पुरोधा॥
जनक भरत संबादु सुनाई। भरत कहाउति कही सुनाई॥२॥
तत् राम जस आयसु देहू। सो सबु करे मोर मत गृहू॥
सुनि रघुनाथ जोरि जुग पानी। बोले सतव सरल मुदु बानी॥३॥
बिद्यमान आयूजि मिथिलेसु। मोर कहह सब भार्ति भ्रमेः॥
राज राय राजयसु होइ। राजिर सपथ सही िर सोइ॥४॥

Cau.: kari kucali socata surarajù, bharata hatha sabu kaju akaju.
gae janaku raghunatha samipà, sanamane saba rabikula dipà.1.
samaya samāja dharama abirodhā, bole taba raghubarna purodhā.
janaka bharata sarbādu sunai, bharata kahauti kahi suhai.2.
tata rāma jasa āyasu dehū, so sabu karai mora mata ehū.
suni raghunātha jori juga pani, bole satya sarala mṛdu bānī.3.
bidyāmāna āpunī mithilās, morā kahaba saba bhāti bhadesu.
rāura rāya rajāyasu hoī, rāuri sapatha sahī sira soī.4.

Having started the mischief the lord of celestial thoughts within himself that the
success and failure of his plans lay in Bharata’s hands. (Now reverting to Citrakūṭa)
when King Janaka went to the Lord of Raghus, the Glory of the solar race received them
all with honour. The priest of Raghu’s line then spoke words which were appropriate to
the occasion as well as to the assembly in which he spoke and consistent with
righteousness. He reproduced the conversation that had taken place between King
Janaka and Bharata and also repeated the charming speech of Bharata. “Dear Rāma,”
he said, “whatever order you give all should obey: this is my proposal.” Hearing this the
Lord of Raghus, with joined palms and in gentle accents, spoke words which were true
and guileless: “In the presence of yourself and the lord of Mithilā it will be altogether
unseemly on my part to say anything. Whatever order may be given by you and by the
king of Mithilā, everyone, I swear by yourself, will positively bow to it.” (1—4)

दो—राम सपथ सुनि मुनि जनकु सकुचे सभा समेत।
सकल बिलोकत भरत मुखु बनइ न ऊतकू देत॥ २९६॥
Do.: rāma sapatha suni muni janaku sakuce sabhā sameta,
sakala bilokata bharata mukhu banai na útaru deta.296.

On hearing Śrī Rāma's oath the sage Vasiṣṭha and King Janaka as well as the whole assembly were embarrassed. All fixed their eyes on Bharata, as no one could make any answer.

Cau.: sabhā sakucch bās bharat niḥāri. rāmabāndhu ḍhārī dhīṛjū āhārī. kusumād dēkhi sanēhu sābhāra. bārāhata bhirdhi jimi ghāṭajā nivārā.1. soka kanakalocana mati chōni. bāmala guna gana jagajonā. bharata bibeka bārāhā bīsālā. anāyāsa udharī tehī kāla.2. kari pranāmu sabh kāhē kār jōrē. rāmu rāu gūrā sādhu niḥērē. chāmbā āju ati anucita morā. kāhaū ātmanārdha bātana kāthorā.3. hiyā sumirā sāradā suhāi. mānasā tē mukha paṅkajā āi. bāmala bibeka dharama naya sālī. bharata bharati mānju marālī.4.

When Bharata saw the assembly confused, Śrī Rāma's brother exercised great self-restraint and realizing the unfavourable situation he controlled his emotion even as the jar-born sage Agastya* had arrested the growth of the Vindhya range. The demon Hiranyakṣa in the form of grief had carried away the globe in the shape of the assembly's wit, which was the source of the entire creation in the form of a host of virtues, when the gigantic boar of Bharata's discretion playfully delivered the same in no time†. Bharata

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* In the Mahābhārata (Vanaparva, Ch. 104) we read how the sun-god, who perambulates Mount Sumeru everyday, was once asked by the deity presiding over the Vindhya range to revolve round that mountain as well. The sun-god, however, declined on the plea that his course had been determined by the Lord of the universe and that he could not deviate from the same. This enraged Vindhya, who grew taller and taller in order to impede the course of the sun and the moon. Alarmed at this the gods sought the help of the mighty sage Agastya, who approached Vindhya, and asked the mountain-spirit to allow him passage for proceeding to the south. Vindhya accordingly prostrated himself before the sage and thus made it easy for him to cross it. The sage bound him on oath to remain in that position till his return. He, however, never returned from the south since then and the mountain has remained in that position till now. In this way he was able to arrest the heavenward growth of the mountain.

† The metaphor has been taken from the story of Hiranyakṣa, which has been told at length in Śrīmad Bhāgavata (Book III. Ch. 13,18 and 19). At the beginning of creation when Manu and Śatarūpā took their descent from Brahmā, the couple asked their progenitor to allot them their duty. Brahmā asked them to procreate and thus propagate the human species. Manu, however, saw that the globe lay submerged under water, and thus found no solid ground to stand upon. He complained about it to Brahmā, who became thoughtful and began to meditate. And presently a tiny boar of the size of a human thumb issued from one of his nostrils and in the twinkling of an eye assumed the dimensions of a huge mountain. Brahmā and His mind-born sons, Marici and others, at first wondered who the creature was; but at last they concluded that the Lord
bowed his head and joined his palms before all and thus prayed to Śrī Rāma, King Janaka, his preceptor (the sage Vasiṣṭha) and other holy men present there, “With my juvenile lips I am going to make a harsh statement. Kindly forgive today this most unbecoming act of mine.” He now invoked in his heart the charming goddess Sāradā, who came from the Manasarovara lake of his mind to his lotus-like mouth. Bharata’s speech, which was full of pure wisdom, piety and prudence, resembled a lovely cygnet (in that it possessed the virtue of sitting goodness from evil). (1—4)

Do.: nirakhi bibeka bilocanahī sithila sanēha samāju, kari pranāmu bole bharatu sumiri sīya raghurāju.297.

Bharata saw with the eyes of his wisdom that the assembly was faint with love. He, therefore, made obeisance to all and, invoking Sītā and the Lord of Raghus, spoke as follows:— (297)

Do.: nirakhi bibeka bilocanahī sithila sanēha samāju, kari pranāmu bole bharatu sumiri sīya raghurāju.297.

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Cau.: prabhu pitu matu suhrda gura svāmī, pūjya parama hita aṁtarajāmi. sarala susāhību sila nidhānū, pranatapāla sarbagya sujānū.1. samaratha saranāgata hitakāri, gunagāhaku avaguna agra hārī. svāmī gosāhī śara gosāi, mohi samāna matāṁ sāṁ dohā.2. prabhu pitu bacana mahā basa peṭi, āyāu iḥā samāju sakelī. jaga bhala poca ūca arū nicū, amia amapada māhuru micū.3. rāma rajāi meṭa mana māhī, dekha suṇa katarū kōd nāhī. so mat saba bidhi khīṁa dhīlāī. prabhu maṇi seva saṇeha sevakāi.4.

“O Lord, you are my father, mother, friend, preceptor, master, the object of my adoration, my greatest benefactor and my inner controller. Nay, you are a guileless and kind patron, the storehouse of amiability, the protector of the suppliant, all-knowing, clever, all-powerful, the befriender of those who take refuge in you, quick to appreciate Himself had takenthatform in orderto remove their anxiety. In the meantime the divine Boar dived into the ocean that had swallowed the earth at the time of the final dissolution and presently emerged it with the earth held secure on His tusks.

The demon Hiranyakṣa, who had already learnt that the boar was no other than the almighty Lord Viṣṇu, appeared before the Lord, mace in hand, and challenged Him to a duel. The Lord placed the earth on the water, propped it against His own sustaining power and turning towards the demon slew him after a hard struggle.
merit and drive away vice and sin. You are the only master like you, my lord; while I am
unique in disloyalty to my master. Setting at naught in my folly the commands of my lord
(yourself) and my father I came here with multitude of men and women. In this world there
are good men and vile, high and low, nectar and immortality, on the one hand, and venom
and death on the other. But nowhere have I seen or heard anyone who dare violate Śri
Rāma’s (your) orders even in thought. Yet that is what I have presumed to do not only
in thought but even in word and deed and my lord has taken this presumption on my part
as a token of affection and an act of service.

(1—4)

Do.: kṛpā bhalāṅ āpanā nātha kīṅha bhala mora,
dūṣana bhe bhūṣana sarisa cāru cahu ora.298.

“By his grace and goodness my lord has done me a good turn; my failings have
came my adornments and my fair and bright renown has spread on all sides.” (298)

Cau.: raurī riti subāṅī baRāṅī, jagata bidita nigamāghama gāī.
kūra kutila khala kumati kalaṅkī, nīcā nisīla nīrīsa nisāṅkī.1.
teu sunī sarana sāmuḥē āe, sakṛta pranāmu kīhe apanāe.
dekhi doṣā kabahu na ursā āne, sunī gūna sāduḥ samāja bakhāne.2.
ko sāhībā sevakahi nevājī, āpū samāja sāja sāja sājī
nījā karatūtī na sāmuṅgārā sarangā saṃaṅgā sarāṅgā.
tat tato samajā samajā samajā samajā samajā samajā samajā
sāna āpanāe sāpanāe sāpanāe sāpanāe sāpanāe.
so gosāṅ naṁ dūṣāra kōparī, bhujā udāṅ bhalāṅ pāṅ rojīī.
patu naṅcāt sūku pāṇa prabīṅa. gūna gāṁī no tā naṅcāt āṁśīṁī.4.

“Your ways, your noble disposition and your greatness are known throughout the
world and have been glorified in the Vedas and other sacred books. Even the cruel,
the perverse, the vile, the evil-minded and the censured, nay, the low-minded, the impudent,
the godless and the unscrupulous are known to have been accepted by you as your own
as soon as you heard that they had approached you for shelter and if they merely bowed
to you only once. You have never taken their faults to heart even if you saw them with
your own eyes; while you have proclaimed their virtues in the assembly of holy men if
you but heard of them. Where is the master, so kind to his servant, who would provide
him with all his necessaries himself and, far from reckoning even in a dream what he
has done for his servant would feel troubled at heart over any embarrassment caused to
him? He is my lord (yourself) and no other; with uplifted arms I declare this on oath. A beast would dance and a parrot may attain proficiency in repeating what it is taught; but the proficiency of the bird and the rhythmic movements of the beast depend on the teacher and the dancing-master.”

(1—4)

Do.: yó sudhārī sanamāni jana kie sādhu sirmora, ko kṛpāla binu pālihai biridāvali barajora. 299

“Thus by reforming your servants and treating them with honour you have made them the crest-jewels of holy men. Is there anyone save the All-merciful (yourself) who will rigidly maintain his high reputation (as a kind and generous master)?”

(299)

Cau.: soka saneha ki bāla subhāe, āyaū lāi rajāyasu bāe. tabahū kṛpāla heri nija orā, sabahi bhāti bhala māneu mora. 1.
dekheū pāya sumarhagala mūlā, jeneū svāmī sahaja anukūlā. baRē samāja bilokeū bhāgū, baRī cūka sāhiba anurāgū. 2.
kṛpa anugrahū āngu aghāi, kinhī kṛpānidhi saba adhikāi. rākhā mora dulāra gosiā, apanē sīla subhāyā bhalāī. 3.
nātha nipata maī kinhī dhīthāi, svāmī samāja sakoca bīhāi. abinaya binaya jathāruči bānī, chamīhi deu ati ārati jānī. 4.

“Through grief, affection or mere childishness I came here in defiance of your commands; yet, true to his own disposition, my gracious lord (yourself) has taken my insolence in good part in every way. I have seen your most blessed feet and come to know that my master (yourself) is naturally propitious to me. In this august assembly I have seen my good fortune in that I continue to enjoy my master’s affection in spite of great remissness on my part. My all-gracious lord (yourself) has been extremely kind and compassionate to me in every way; all this is more than I have ever deserved. By virtue of his own amiability, noble disposition and goodness my lord (yourself) has ever been indulgent to me. Giving up all consideration for the feelings of my master and this assembly I have presumed too much by speaking politely or impolitely even as it pleased me; but perceiving my great distress I am sure my lord will pardon me.”

(1—4)
Do.: suhṛda sujāṇa susāhībahi bahuta kahaba baṛi khorī, āyasu deia deva aba sabai sudhārī mori.300.

“It is a great mistake to say too much to a loving, intelligent and good master. Therefore, be pleased, my lord, to give your command; for you have accomplished all my objects.” (300)

Cau.: prabhū pada paduma parāga doḥāi, satya sukrṭa sukha sīvā suḥāi.
so kari kahāu he apane ki, ruci jāgata sovata sapane ki.1.
sahaja sānehā svāmī sevākāi, svāratḥa chala phala cāri bhīnhāi.
agyā sama na susāhība sevā, so prasādū jana pāvai devā.2.
asa kahi prema bibasa bhāe bhārī, pulaka sarīra bilocana bārī.
prabhū pada kamala gahe akūlāi, samau sānehu na so kahi jāi.3.
krpāśīndhū sanamānī subānī, baiṭhāe samipā gahī pānī.
bhārata binaya suni dekhi subhāu, sīthilā sānehā sabhā raghurāū.4.

“Swearing by the dust of my lord’s lotusfeet, which is the glorious consummation of truth, virtue and happiness, I proclaim the desire which I have cherished in my heart at all time, whether waking, dreaming or fast asleep. It is to serve my master with guileless and spontaneous affection forgetting my own interests and neglecting the four ends of human existence. And the greatest service to a noble master is to obey his orders. Let your servant, my lord, obtain this favour (in the form of an order).” So saying he was utterly overwhelmed with emotion; a thrill ran through his body and tears rushed to his eyes. In great distress he clasped the Lord’s lotusfeet; the excitement of the moment and the intensity of affection cannot be described in words. The Ocean of Compassion honoured him with kind words and taking him by the hand seated him by His side. The whole assembly including the Lord of Raghūs Himself was overpowered by love after hearing Bharata’s entreatry and seeing his disposition. (1—4)
The Lord of Raghus, the congregation of holy men, the sage Vasistha and the lord of Mithila, all were faint with love and admired in their heart the surpassing glory of Bharata's brotherly affection and devotion. The gods acclaimed Bharata and rained down flowers on him as though with a doleful heart. Hearing of this, says Tulasidasa, everyone felt distressed and uncomfortable even as lotuses get withered at the approach of night.

Seeing every man and woman both of Ayodhya and Mithila afflicted and downcast, Indra, who was most malicious at heart, sought his own happiness by killing those that were already dead.

Though king of the gods, Indra is the worst specimen of deceitfulness and villainy; he loves others' loss and his own gain. The ways of Indra (the slayer of the demon Paka) are like those of a crow—crafty, malicious and trusting none. Having conceived an evil design in the first instance he wove a net of wiles and made everyone a victim of ennui by throwing the net on the head of each. He then infatuated all by exerting the deluding potency of the gods; but they could not be wholly deprived of the affection they bore for Śrī Rāma. Overcome as they all were by fear and ennui, they were all distracted. Now they conceived a liking for the woods and the very next moment they loved to be at their home. The people were afflicted by this vacillating attitude of their mind even as the water at the mouth of a river is tossed on both sides. Waver ing in mind, they did not derive solace anywhere nor did they disclose their
heart to one another. Observing this, the all-compassionate Lord smiled within Himself and said, “The canine race, Indra and reckless youth are alike* in nature.” (1—4)

दो—भरतु जनकु मुनिजन सचिव साधु सचेत विहाई। लागि देवमाया सबहि जठाजोघु जनु पाई॥ ३०२॥

Do.: bharatu janaku munijana saciva sādu saceta bihāi, lāgi devamāya sabahi jathājogu janu pāi.302.

Barring Bharata, King Janaka, the host of sages, the ministers and enlightened saints the deluding potency of the gods prevailed on all according to the susceptibility of each. (302)

चौ—कृपासिद्ध लखि लोग दुखारे। निज सनेहं सुरपति छल भारे॥ सभा राज गुर महिसुर मंत्री। भरत भगति सब के माति जंजी॥ १॥ रामहि चितवतं चित्र लिखे से। सकुचतं बोलत बचन सिखे से॥ भरत प्रिति नाति विनय बढाई॥ सुनत सुखद बरतन कटाई॥ २॥ जासु बिलोकिँ भगति लवलेसू। प्रेम मगन मुनिगन मिलिलेसू॥ महिमा तासू कहे किमि तुलसी। भगति सुभाषि सुमति हियं हुलसी॥ ३॥ आसु छोटि महिमा बढ़ि जानी। कविकुल कानि मानि सकुचानी॥ कहि न सकरि गुन रूप अधिकाई। माति गति बाल बचन की नाई॥ ४॥

Cau.: kṛpāśindhū lakhi loga dukhāre, nija sanēhā surapati chala bhāre. sabhā rāu gura mahisūra maṁtrī, bharata bhagati saba kai māti jāṁtrī.1. rāmaḥi citavata citra likhe se, sakucata bolata bacana sikhe se. bharata priti nati binaya bāRāi, sunata sukhada baranata kāthināi.2. jāsu biloki bhagati lavalēsū, prema magana munigana mithilesū. mahimā tāsū kahai kimi tulasi, bhagati subhāśumati hiyāhulasī.3. āpu choṭı mahimā baRī jānī, kabikula kānī mānī sakucānī. kahi na sakati guna ruci adhikāi, māti gati bāla bacana kī nāi.4.

The Ocean of Compassion Śri Rāma, saw the people agitated, on the one hand, by the affection they bore towards Himself and on the other, by the mighty trick played by Indra, the lord of celestials. The assembly, King Janaka, the preceptor (the sage Vasiṣṭha), the other Brāhmaṇas and the ministers, all had their wits hampered by Bharata's devotion (to Śri Rāma). Like figures drawn in a painting they regarded Śri Rāma and uttered with diffidence words which they had been taught to repeat as it were. Bharata's affection, courtesy, modesty and nobility were delightful to hear but difficult to describe. Seeing a minute particle of his devotion the host of sages and the King of Mithilā were absorbed in love; how, then, can I, Tulasidāsa, speak of his glory? It is his devotion and noble sentiments that have inspired sublime thoughts in the poet's mind. When it came to know of its own poverty and the magnitude of Bharata's glory, it shrank into itself out of respect for the barriers imposed by the race of bards. Though greatly

* The nominal bases Svāna (a dog), Yuvān (a young gallant) and Mahāvān (Indra) are declined in the same way according to the Sanskrit grammar (vide Pāṇini's aphorism 'स्वरुपोपन्नां सुप्रसमविधिः'). The poet ingeniously traces this verbal affinity to a natural affinity existing between the three.
enamoured of his virtues it is unable to describe them; the poet's wit finds itself as helpless as an infant's speech. (1—4)

Do.—भरत बिमल जसु बिमल बिधु सुमति चकोरकुमारि।
उदित बिमल जन हृदय नभ एकटक रही निहारि॥ ३०३॥

Do.: bharata bimala jasu bimala bidhu sumati cakorakumari,
udita bimala jana hṛdaya nabha ekaṭaka rahi nihāri.303.

Bharata's untarnished glory is like the moon without its spot while the poet's brilliant wit is like the young of a Cakora bird that remains gazing with unwinking eyes when it sees the moon rising in the heavens of a guileless devotee's heart. (303)

Cau.: bharata subhāu na sugama nigamahu, laghu mati cāpalatā kabi chamahū.
kahata sunata sati bhau bharata ko, siya rāma pada hoi na rata ko.1.
sumirata bharatahi premu rāma ko, jehi na sulabhu tehi sarisa bāma ko.
dekhi dayāla dasā sabahi kī, rāma sujāna jāni jana jī kī.2.
dharama dhurina dhīra nayā nāgara, satya sanhe sahī sukha sāgara.
desu kalū lakhi samaū samajū, nīti priti pālaka rachurājū.3.
bole bacana bāni sarabasu se, hita parināma sunata sasi rasu se.
tāta bharata tumha dharama dhurinā, loka beda bida prema prabīnā.4.

Bharata's noble sentiment cannot be easily grasped even by the Vedas; pardon, therefore, O poets! the frivolity of my poor wits. By discussing Bharata's genuine love who will not get devoted to the feet of Sītā and Śrī Rāma? Is there anyone so vile as the man who is not easily inspired with love for Śrī Rāma by the very thought of Bharata? Seeing the plight of all and knowing what was in the mind of His devotee (Bharata) and after fully considering the place, time, occasion and gathering, the all-merciful and all-knowing Śrī Rāma, the Lord of Raghus, who was a champion of virtue, self-possessed and prudent, and an ocean of truth, love, amiability and joy, nay, who respected the laws of propriety and was faithful in His love, spoke words which formed the very essence as it were of eloquence and which were salutary in consequence and sweet as nectar to hear: “Dear Bharata, you are an upholder of righteousness, well-versed in secular lore as well as in the Vedas and adept in love.” (1—4)

De.—करम बचन मानस बिमल तुम्ह समाज तुम्ह तात।
गुर समाज लघु बंधु गुन कुसमयः किमि कहि जात॥ ३०४॥
Do.:  

karama bacana mānasā bimala tumha samāna tumha tāta,  
gura samāja laghu barādhū guna kusamayā kimi kahi jāta.304.

“Pure in thought, word and deed, you are your only compeer, dear brother. In this assembly of elders and in such adverse circumstances how can I recount the virtues of a younger brother?”

(304)

Cau.:  

jānahu tāta tarani kula rītī, satyasarādha pitu kīrati prītī.  
samau samāja lāja gurajana ki, udāsina hita anahita mana ki.1.  
tumhahi bidita sabahi kara karamū, āpana mora parama hita dharamū.  
mohi sabha bhātī bharosa tumhāra, tadapī kahau avasara avasārā.2.  
tāta tāta binu bāta hamārī, kevala gurakula kṛpā sābharī.  
nataru prajā pariṣaṇa pariṣvārū, hamahī sahita sabu hota khuārū.3.  
jaū binu avasara athāvā dinesū, jaga kehi kahahu na hoi kalesū.  
tasa utapātu tāta bidhi kināhā, muni mithilāsē rākhī sabu lināhā.4.

“You are conversant, dear brother, with the traditions of the solar race, and know how truthful and how fond of fame our father was. You are also alive to the gravity of the occasion, the circumstances in which we are placed and the consideration we should have for the feelings of our elders and further know the mind of your friends, foes and neutrals. You are also aware of everyone’s duty as well as of what is best for you and me and of what we should do. I have entire confidence in you; yet I say something appropriate to the occasion. In the absence of our father, dear brother, all our interests have been conserved by the goodwill of our preceptor’s family; otherwise our subjects, our kinsmen, our own people and ourselves, all would have been undone. If the sun (the lord of the day) sets before time, tell me, who in this world will not be subjected to hardship? A similar calamity was visited upon us by Providence, but the sage Vasīṣṭha and the lord of Mithilā saved everything.”

(1—4)

Do.:  

raja kāja saba lāja pati dharama dharani dhana dhāma,  
gura prabhāu pālihi sabahi bhāla hoīhi parināma.305.

“Not only the affairs of the state, but our honour and fair name, our virtue, land, riches and houses, everything will be protected by our Guru's glory and all will be well in the end.”

(305)
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चौः—सहित समाज तुम्हार हमारा। घर बन गुर प्रसाद रखवारा॥

पातु पिता गुर स्वामि स्विसू। सकल धर्म धर्मीधर सेसू॥ १॥

सो तुहः करः करावहु मोहः। तात तरिकुल पालक होहः॥

साधक एक सकल सिद्ध देनी। कीरतिसुमति भूतिमय बेनी॥ २॥

सो बिचारी सहि सकंदु भारी। करः प्रजा परिवार सुखारी॥

बाँटी बिपति सबहि मोहि भाई। तुम्हारि अवधि भरि बड़ि कठिनाई॥ ३॥

जानि तुम्हारि मृदु कहः कठोरः। कुसमवं तात न अनुचित मोरा॥

होहि कुठायें सुवेदु सहाै॥ ओहि ओहि हाथ असयु हे काहे॥ ४॥

Cau.: sahita samâja tumhâra hâmâra, ghara bana gura prasâda rakhaâra.

mâtu pitâ gura svâmi nidesû, sakala dharaâma dharanîdhara sesû.1.

so tumhâ karahu karâvahu mohû, tâta târanikula pâlaka hohû.

sâdхаka eka sakâla sidhi deni, kîrâti sugati bhûtîmaya beni.2.

so bicâri sahi sakhaâtu bhâri, karahu prâjâ parivaru sukhâri.

bâtri bipati sabahî mohi bhâî, tumhâhi avadhi bharî bârî kâthinâi.3.

jâni tumhâhi mrûd kahû kâthorâ, kusamayâ tâta na anucita morâ.

hoâhi kûthâyâ subamdu sahââ, oriaâh hâthâ asanihâ ke ghâe.4.

“At home as well as in the woods our preceptor’s goodwill alone will protect both you and me as well as those about us. Obedience to one’s father and mother, preceptor and master is the prop of all virtues, even as Śeṣa (the lord of serpents) supports the globe on his head. Therefore, obey their commands yourself and help me do the same, and be the saviour of the solar race, dear brother. This is the one discipline that bestows all success upon the striver and like the triple stream of the Gaṅgâ, Yamunâ and Sarasvatî at Prayâga combines fame, salvation and prosperity. Considering this and even though enduring great hardship make your subjects and your own people happy. My woe has been shared by all; but your lot will be the hardest for the whole term of my exile. I know you to be tender-hearted, yet am speaking repugnant words to you; but the time are so out of joint that this will not be unjustifiable on my part. In hard times good brothers alone stand one in good stead; it is by one’s arms alone that one parries the strokes even of a thunderbolt.” (1—4)

डौः—सेवक कर पद नयन से मुख सो साहिबु होइ॥

तुलसि प्रीति कि रीति मुनि सुकबि सराहि सोइ ॥ ३०६॥

Do.: sevaka kara pada nayana se mukha so sâhibu hoï,

tulasî prîti ki rîti suni sukabi sarâhî soî.306.

“Servants should be like hands, feet and eyes; while a master should be like a mouth.” Hearing of this (ideal) way of love (between a master and his servants) good poets offer their tribute to the same.” (306)

* While hands, feet and eyes minister to the mouth by supplying food to it, the mouth in its turn, though appearing to accept and appropriate the whole of it to itself, equitably distributes the benefit of it to all the organs by nourishing and revitalizing them in due proportion, so should a master while taking service from his servants and giving none to them in return should nourish them and keep them whole.
Hearing the speech of Sri Rama (the Chief of Raghus), which was imbued as it were with the nectar churned out of the ocean of love, the whole assembly was lost in a trance of affection. Even goddess Sarada was struck dumb at their sight. Bharata derived supreme consolation; now that his master was propitious to him, woe and evil turned away from him. He now wore a cheerful countenance and the heaviness of his heart was gone; it seemed as if a dumb man had been favoured by the goddess of speech. He then made loving obeisance and spoke with his lotus palms joined together: “My lord, I have derived the joy of having accompanied you and have also obtained the reward of being born into this world. Now, my gracious lord, whatever be Your command, I will bow to it and carry it out with reverence. Pray vouchsafe to me, good sir, some tangible support by serving which I may be enabled to reach the end of the term of your exile.

(1—4)
I have one great longing at heart; but due to fear and diffidence I am unable to mention it.” “Tell me, dear brother, what it is.” Thus receiving the Lord’s permission Bharata replied in words sweetened by love: “With your permission I would go and see Citrakūṭa with its sacred spots, holy places and woods, birds and beasts, lakes and streams, springs and hills and particularly the land adorned with my lord’s footprints.” “Certainly, do as the sage Atri bids you do, dear brother, and wander without fear through the woods. It is the sage’s blessing, brother, which makes the forest so auspicious, holy and exquisitely beautiful. Deposit the water from holy places wherever the chief of sages, Atri, directs you.” On hearing the reply of his lord Bharata rejoiced and cheerfully went and bowed his head at the lotus-feet of the sage (Atri).

The selfish gods, when they heard this conversation between Bharata and Śrī Rāma, which was a fountain of all fair blessings, applauded the race of Raghu and rained down flowers from the tree of paradise.

The selfish gods, when they heard this conversation between Bharata and Śrī Rāma, which was a fountain of all fair blessings, applauded the race of Raghu and rained down flowers from the tree of paradise.
Praised be Bharata and glory to our lord, Śrī Rāma!” exclaimed the gods with great exultation. The sage Vasiṣṭha, the lord of Mithilā and everyone else in the assembly rejoiced to hear Bharata’s words. Thrilling all over with joy King Videha extolled the host of virtues and affection both of Bharata and Śrī Rāma. The ministers and all others present in the assembly were overwhelmed with love even as they began to praise, each according to the best of his ability, the charming disposition both of the master and the servant, their fidelity and love, the purest of the pure. In both camps a mixed feeling of joy and sorrow throbbed in the heart of all as they continued to hear the conversation between Śrī Rāma and Bharata. Realizing joy and sorrow alike, Śrī Rāma’s mother comforted the other queen-mothers (her co-wives) by recounting Śrī Rāma’s virtues. Some would glorify the Hero of Raghu’s race, while others praised Bharata’s goodness.

Do.: atri kaheu taba bharata sana saila samīpa sukūpa, rākhia tīratha toya tahā pāvana amia anūpa.309.

Then said Atrī to Bharata, “There is a beautiful well adjoining the hill; the water from sacred places, which is so holy, sweet as nectar and incomparable, may be deposited in it.”

Cau.: bharata atri anusāsana pāi, jala bhājana saba die calāi. sānuja āpu atri muni sādhū, sahitā gae jahā kūpa agadhū.1. pāvana ṁatha punyathala rākhī, pramudita prema atri asa bhāṣā. tātā anādi siddha thalu dekha, kīme sujala hit kūpa bisesa.2. tābā sevakanha sarasa thalu dekha, kīnha sujala hita kūpa bisesā. bidhi bāsā bhāyu bīsa upakārī, sugama agama atri dharama bīcārī.3. bharatakūpa aba kahihāt logā, atri pāvana tīratha jala jogā. prema sanema nimajjata prānī, hoihāt bimala karama mana bānī.4.
On receiving Atri’s command, Bharata despatched (ahead of himself) all the vessels containing the holy water and himself repaired with his younger brother (Satrughna) and the sage Atri and other hermits and holy men to the well, which was fathomless in its depth, and deposited the holy water in that sacred place. Transported with joy the sage Atri lovingly spoke thus: “This place has brought success to the striver from time without beginning; having been obscured by time it was known to none. My servants marked this soil as rich in subterranean springs of water and dug a big well in it with a view to securing good water. By a decree of Providence the whole world has been benefited (by dropping in this well the water from holy places) and the idea of religious merit (accruing from a bath in this well), which was most incomprehensible (to the ordinary intellect) has become easily intelligible to all. People will now call it by the name of Bharatakūpa (a well sacred to the memory of Bharata). Its sanctity has been enhanced because water from all holy places has been mixed into it. People who take a plunge into it with devotion and with due ceremony will become pure in thought, word and deed.

(1—4)

Do.: kahata kūpa mahimā sakal gāe jahā raughrāu,
atrimu sunāyau raghubarāhi tiratha punya prabhau.310.

Telling one another the glory of the well all returned to the hermitage of Sri Rāma, the Lord of Raghus; and the sage Atri pointed out to the Chief of Raghus the purifying power of that holy place. (310)

Cau.: kahata dharama itihāsa saprāti, bhayau bhoru nisi so sukhā bītī.
nitya nibāhi bharaṇa dou bhāi, rāma atri gura āyasu pai.1.
sahita samāja sāja saba sādē, cale rāma bana aṭana payādē.
komala carana calata binu panahi, bhai mṛdu bhūmi sakuci mana manahi.2.
kusa karīṭaka kākāri kuraū, kāṭuka kaṭhora kubastu durā.3.
mahi maṛjula mṛdu māraga kīne, bahata samīra tribidha sukhā linhe.4.
suman barāṣi sura ghana kari chāhī, bīṭapa phūli phali ṭrna mṛduṭhā.5.
mṛga bili kole khaga boli suṣaṇī. sevaḥ sakal rāma priyi jānī.6.

The night was pleasantly spent in narrating sacred legends with love till it was dawn. Having finished their daily morning routine and receiving the permission of Śrī Rāma, Atri and the preceptor (the sage Vasīṣṭha), the two brothers, Bharata and
Satrughna, proceeded on foot to roam about in the forest associated with the name of Śrī Rāma, accompanied by their followers, all in simple attire. Feeling inwardly uncomfortable at the thought that the two brothers walked without shoes on their tender feet, Earth smoothened her surface and hid into her body all disagreeable, hard and unsightly things such as the spiky blades of Kuśa grass thorns, stones and crevices. In this way Earth made the paths delightful and smooth, while a refreshing breeze breathed cool, soft and fragrant. The gods rained down flowers; the clouds afforded shade; the trees blossomed and bore fruit; the grass made the earth’s surface soft; the deer cast their charming glances; while the birds whispered their sweet notes: in this way all offered their services to the two princes, whom they knew to be Śrī Rāma’s beloved brothers. (1—4)

In this way Bharata roamed about in the forest; even hermits felt abashed to see his devotion and austerity. The sacred ponds and tracts of land, the birds and beasts, the trees and grasses, the hills, woods and orchards were charming, wonderful and pre-eminently holy. Seeing them all so divine, Bharata asked questions about them; and in reply to them the great sage Atri told him with a glad heart the origin, name, attributes and purifying virtues of each. Taking a dip at one place they made obeisance at another; here they beheld sights that were ravishing to the soul, while there they sat down with the permission of the sage and thought of Sītā and the two brothers...
Seeing Bharata’s good disposition, affection, and loyal services the sylvan gods gladly gave him their blessing. The third watch of the day would be half spent when the two brothers returned to their camp and gazed upon the lotus-feet of their lord.

Do.:  
\textbf{dekhē thāla tiratha sakala bharata pāca dina mājha,}  
\textbf{kahata sunata hari hara sujasu gayau divasu bhai sājha.312.}  

Bharata visited all the sacred spots in five days. The (last) day was spent in discussing the shining glory of Hari (Bhagavān Viṣṇu) and Hara (Lord Śiva) till it was dusk.

Cau.:  
\textbf{bhora nhāi sabu jurā samājū, bharata bhūmisura terahuti rājū.}  
\textbf{bhala dina āju jāni mana māhī, rāmu kṛpāla kahata sakucāhī.}1.  
gura nrpa bharata sabhā avalokī, sakucī rāma phiri avani bilokī.  
sīla sarāhī sabhā sab sahī, kahū n rāma samāvati sēkojī.2.  

On the morrow, after bathing, the whole assembly met again—Bharata, the Brāhmaṇas and the King of Tirahuta (Mithilā). Though knowing at heart that the day was auspicious (for undertaking a return journey to Ayodhya) the tender-hearted Śrī Rāma hesitated to say so. Śrī Rāma looked at His preceptor (the sage Vasistha), King Janaka and the assembly; but the very next moment He felt nervous and turned His eyes to the ground. Praising His regard for others’ feelings the whole assembly thought that nowhere could one find a master so considerate as Śrī Rāma. Bharata, who was clever enough to perceive Śrī Rāma’s wish, lovingly rose and imposing great restraint upon himself fell prostrate on the ground. Then, joining his palms, he lovingly said, “My lord, you have granted me all my desires. For my sake everybody has suffered a good deal of trouble and you too have been put to much inconvenience. Now, my lord, give me your permission to leave, so that I may go back to Ayodhya and remain there till your return.”

(1—4)
Do.: jehī upāya punī pāya janu dekhāin dinadayāla, 
so sikha deia avadhi lagi kosalapāla kṛpāla.313.

“Admonish me, O gracious Lord of Kosala, and tell me some means by practising 
which for the remaining period of your exile your servant (myself) may be enabled to 
behold the feet of his merciful master again.” (313)

Cau.: purajana parijana praja gosāi, saba susi sarasa sanēhā sagāi. 
rāura bādi bhala bhava dukha dāhū, prabhū bīdī param pada lāhū.1. 
svāmi sujānu jāni saba hī kī, ruci lālasā rahani jana ji kī. 
pranatapālu pālīhi saba kāhū, deu duhū disi ora nibāhū.2. 
asa mohi saba bidhi bhūri bharoso, kiē bācāru na socu kharo so. 
ārati mora nātha kara chohū, duhū mili kinha dhīthu haṭhi mohū.3. 
yaha baRa doṣu dūri kari svāmi, taji sakoca sikhaia anugāmi. 
bharata binaya suni sabāh prasaṁśī, dhīra nīra bibaranā gati haṁśī.4.

“Your citizens, your kinsmen and your other subjects too, my lord, are all hallowed 
and steeped in joy because of the love they bear for you and the relationship they have 
with you. It is better to be tormented by the agonies of birth and death for your sake; 
while without you, my lord, it is no use attaining the supreme state (of blessedness). 
Knowing the hearts of all and even so the liking and longings of your servant’s heart as 
well as his way of life, my all-wise lord, who is a protector of the suppliant, will protect 
all, and will take care of them, both in this world and in the next, till the last. I am fully 
confident of this in every way; and when I ponder this, I am not in the least disturbed 
about it. My own distress and my lord’s Kindness have both combined to make me 
impudent. Correcting this great fault of mine, my master, instruct this servant of yours 
without reserve.” Everyone who heard Bharata’s prayer applauded it and said, “This 
supplication of Bharata is like a cygnet, that sifts milk from water.” (1—4)

Do.: dinabarāndhu suni barāndhu ke bacana dīna chalahīna, 
desa kāla avasara sarisa bole rāmu prabīn.314.
The all-wise Śrī Rāma, the befriender of the afflicted, when He heard the meek and
guileless speech of His brother (Bharata), replied in terms appropriate to the place, time
and occasion:— (314)

Brother,— it is our preceptor (the sage Vasiṣṭha) and King Janaka who take
thought for you and me as well as for our people, whether we be at home or in the
forest.

So long as our preceptor, the sage (Viśvāmitra) and the lord of Mithilā are our
guardians, neither you nor I can even dream of trouble. For us two brothers, you as
well as myself, the highest achievement of our human life, nay, our material gain, our
glory, our virtue and our highest spiritual gain consist in this that both of us should obey
our father’s command. It is in vindicating the king’s (our father’s) reputation (by
implementing his word) that our good lies both in the eyes of the world and in the
estimation of the Vedas. Those who follow the advice of their preceptor, father, mother
and master, never stumble even if they tread a wrong path. Pondering thus and putting
away all anxiety go and rule over Ayodhya till the appointed period. The responsibility
for the protection of our land, treasury, kinsmen and our own people rests on the dust
of our preceptor’s feet. As for yourself you should protect the earth, your subjects and
your capital in accordance with the advice of your preceptor (the sage Vasiṣṭha),
mothers and the minister (Sumantra). (1—4)

“A chief should be like the mouth, which alone does all the eating and drinking but
supports and nourishes all the other limbs with discretion, says Tulasidāsa.” (315)
The essence of a king’s duty is only this much, which lies hidden in the Śāstras, even as a desire is cherished in the heart (before it is expressed). The Lord comforted His brother (Bharata) in many ways; but without some prop his mind found no consolation or rest. His regard for Bharata, on the one hand, and the presence of elders and ministers, on the other, overwhelmed the Lord of Raghus with a mixed feeling of embarrassment and affection. The Lord at last took compassion on him and gave him His wooden sandals, which Bharata reverently placed on his head. The sandals of the all-merciful Lord were like two watchmen entrusted with the duty of guarding the people’s life or they might be compared to a pair of caskets to enshrine the jewel of Bharata’s love or to the two syllables (constituting the word ‘Rama’) intended for the (spiritual) practice of the human soul. Or they might be likened to a pair of doors to guard the race (of Raghu) or a pair of hands to assist in the performance of good deeds or again to a pair of eyes to show the noble path of service. Bharata was highly pleased to get this prop; he felt as happy as if Sītā and Śrī Rāma had agreed to stay (in Ayodhya). (1—4)
That mischief, however, proved a boon to all; it helped to sustain their life like the hope of Sri Rama’s returning to Ayodhya on the expiry of His term of exile. Otherwise people would have succumbed to the fell disease of separation from Lakṣmana, Sītā and Rāma in great agony. By Sri Rama’s grace the imbroglio was resolved and the gods, who were hostilely disposed (towards the people of Ayodhya), now turned out helpful as allies. Sri Rama locked His brother, Bharata, in a close embrace; the ecstasy of His love cannot be described in words. His body, mind and speech overflowed with love and the firmest of the firm lost all firmness. His lotus eyes streamed with tears; even the assembly of gods was grieved to see His condition. The host of sages (assembled there), the preceptor (the sage Vasistha) and a champion of firmness like Janaka, the gold of whose mind had been tested in the fire of wisdom, nay, who were created by Brahmā as free from all attachment and were born in this world even as the lotus springs up from water (and yet remains ever above it)—

(1—4)


do— तेउ बिलोक्ष रघुबर भर्त्र प्रीति अनूप अपार।
भए मगन मन तन बचन सहित विराग बिचार॥ ३१७॥

Do.: teu biloki raghubara bharata priti anupa apara,
bhae magana mana tana bacana sahita biraga bicara.317.
—Even they were overwhelmed in mind, body and speech and lost all reason and dispassion when they saw incomparable and boundless affection of Sri Rama (the Chief of Raghus) and Bharata.

(317)
The affection (of Sri Rāma and Bharata) which baffled the wits of King Janaka and the preceptor (Vasistha),—it would be a great blunder to call it mundane. People would account the poet hard-hearted if they heard him describe the parting of Sri Rāma (the Chief of Raghus) and Bharata. The rapture of that delicacy was past all telling; thinking of the love that manifested itself on the occasion even eloquence shrunk into itself. Sri Rāma (the Chief of Raghus) first embraced Bharata and consoled him; and then He gladly clasped Śatrughna to His bosom. Reading Bharata’s mind his servants and ministers all left and set about their respective duties. The people in both the camps were sore distressed to learn this and began to prepare for the return journey. The two brothers (Bharata and Śatrughna) adored the lotus-feet of their lord and bowing to the orders of Sri Rāma they set out on their journey. They supplicated the sages, ascetics and sylvan gods and honoured them again and again.

(1—4)

Do.— लक्ष्मणिः भेषो ख्रिनामु करि सिर धारि सिय पद धूरि।
चले सप्रेष असीस सुनि सकल सुमंगल मूरि। ३१८।

Do.: lakhanahi bhêti pranâmu kari sira dhari siya pada dhûrî,
cale saprema asîsa suni sakala sumaṅgalan mûrin. 318.

Bharata then embraced Laksmana, while Śatrughna bowed to him and both placed the dust of Sītā’s feet on their head; and receiving Her loving benediction, which was the root of all fair blessings, they departed. (318)

Cau.: सन्नु रामा नरपहि सिय नाइ। कोिि हुहुई बिभिद बिनय बड़ह।
देव दया बस बड़ दुखु पायड। सहित समाज काननाहि आयड॥ १॥
पुर परु भारिि लैि असीसा। कोिि धारि धारि गवनु महीसा॥
मुनि महिदेव साधु सन्नाने। बिदा किए हरि हर सम जाने॥ २॥
सासु समीप गए दोउ भाई। फिरे बंदि यग आसिषं पाई॥
कौसिक बालदेब जायाली। पुरुिन परिजन सबिष सुचाली॥ ३॥
जबा जोिु करि बिनय प्रनामा। बिदा किए सब सानुज रामा॥
नारि पुरुष लघु मध्य बड़े। सब सन्नानि कुमानिधि फेिे॥ ४॥

Cau.: sānuja rāma nṛpahi sira nāi, kīnhi bahuta bidhi binaya baRāi.
deva dayā basa baRa dukhu pāyau, sahita samāja kānanaṁhi āyau.1.
Sri Rama with His younger brother (Lakshmana) bowed His head to King Janaka and supplicated and extolled him in many ways: “Moved by compassion for us, my lord, you suffered much and came all the way to this forest with your retinue. Now kindly bestow your blessings on us and return to your capital.” At this the king took courage and departed. The Lord also treated with honour the sages and other Brähmanas and holy men and bade good-bye to them with the same respect as is due to Hari (Bhagavan Viṣṇu) and Hara (Lord Śiva). The two brothers (Sri Rama and Lakshmana) then called on their mother-in-law and having adored her feet and received her blessings they came back. Sri Rama and His younger brother Lakṣmana took leave of the sages Kauśika (Viśvamitra), Vāmadeva and Jābali, the citizens, His own kinsmen and faithful ministers with due courtesy and obeisance. The gracious Lord sent back men and women of all ranks—high, low and middling—with due honour. (1—4)

**Do.** bharata mātu pada barndi prabhu suci sancā mili bhēti, bidā kinha saji pālakī sakucā soca saba meti **॥ ३१९ ॥**

With sincere affection the Lord adored the feet of Bharata’s mother (Kaikeyi) and embraced her, and having removed all her embarrassment and grief saw her off in a palanquin duly equipped for the purpose. (319)

**Cau.:** parijana mātu pitahi mili sitā, phirī prānapriya prema punitā. karī pranāmu bhēti saba sāsū, prīti kahata kabī hīyā na hulāsū.1 suni sikha abhimata āśiṣā pāi, rahi siya duhu prīti samāi.2 raghupati paṭu pālakī magāi, kari prabodhu saba mātu caRāhī.3 bāra bāra hili mili duhu bhāi, sama sancā janaṇi pahucaī.4 sāji bāji gaja bāhana nānā, bharata bhūpa dala kinha payānā.5
Sitā, who cherished unalloyed love for Her most beloved lord returned after meeting Her kinsmen, father (King Janaka) and mother (Queen Sunayana). Making obeisance to Her mothers-in-law She embraced them all; the poet has no enthusiasm left in his heart to describe Her affection. Listening to their advice and receiving benedictions of Her liking Sītā was lost in the love both of Her parents and mothers-in-law. The Lord of Rāghus sent for the beautiful palanquins and with words of consolation He helped all His mothers mount them. The two brothers (Śrī Rāma and Lākṣmāna) embraced them again and again with equal affection and sent them off.

Equipping the horses, elephants and vehicles of every description the hosts of Bhaṭṭa and King Janaka set out on their journey. With their hearts full of Rāma, Sītā and Lākṣmāna, all the people went on their journey as if in a trance. Even the bullocks, horses, elephants and other animals trudged on against their will, sad at heart and depressed in spirits.

(1—4)

Do.: gura guratiya pada baṃdi prabhū sitā lakhana sameta, phire haraśa bisamaya sahiṭa āe parana niketa.320.

Adoring the feet of the Guru (the sage Vasistha) and the Guru’s wife (Arundhati) the Lord as well as Sītā and Lākṣmāna returned with a mixed feeling of joy and sorrow to their hut of leaves.

(320)
a great wrench to him. Pressed to return, the Kolas, Kirātas, Bhilas and other foresters returned after bowing again and again. The lord with Sītā and Laksmana sat down in the shade of a banyan tree and grieved over their separation from their near and dear ones. He described to His beloved spouse (Sītā) and younger brother (Laksmana) the affection, noble disposition and polite speech of Bharata. Overpowered by love Śrī Rāma extolled with His own blessed lips Bharata’s faith and affection in thought, word and deed. At that time the birds, beasts and the fish in water,—nay, all the animate and inanimate creatures of Citrakūṭa felt disconsolate. The gods, when they saw the condition of Śrī Rāma (the Chief of Raghus), rained down flowers and told Him what had been going on in their homes. The Lord made obeisance and reassured them and they returned, glad of heart, without the least fear in their mind.

(1—4)

Do.: sānuja sīya sameta prabhu rājata parana kuṭīra,
bhagati gyānu bairāgya janu sohata dhāre sarīra.321.

With Sītā and His younger brother (Laksmana) the Lord shone forth in His hut of leaves. It seemed as if Bhakti (Devotion), Vairāgya (Dispassion) and Jñāna (Wisdom) had appeared in shining forms.

(321)

Cau.: muni mahisura gura bharata bhualū, rāma birahā sabū sāju bīhālū. prabhu guna grāma manamaḥi, saba cupacāpa cale maga jāhī.1. jamunā utari pāra sabū bhayaū, so bāsaru binu bhojana gayāu. utari devasari dūsara bāsū, rāmasakā saba kīha supāsū.2. saī utari gomati naheā, cauthē divasa avadhapura āe. janaku rahe pura bāsara cārī, rāja kāja saba sāja sābhārī.3. saūpi saciva gura bhаратahi rājū, terahuti cale sājī sabū sājū. nagara nāri nara gura sikhā mānī, base sukhena rāma rajadhānī.4.

The sages and other Brāhmaṇas, the Guru (the sage Vasiṣṭha), Bharata and King Janaka,—the whole host was mentally disturbed on account of their parting with Śrī Rāma. Revolving in their mind the numerous virtues of the lord all wended their way in silence. Crossing the Yamunā everyone reached the other bank; the day passed without any food. The next halt was made on the other bank of the Gaṅgā (at Śṛṅgaverapura) where Śrī Rāma’s friend (Guha) made all arrangements for their comfort. Ferrying over the Sai they bathed in the Gomati and reached Ayodhya on the fourth day. King Janaka
stayed in the capital for four days, looked after the state administration as well as all the
state property and, entrusting the reins of government to the ministers, the Guru (the
sage Vasiṣṭha) and Bharata, he left for Tirahuta (his capital) after making all necessary
preparations. Following the preceptor's advice the men and women of the city ensconced
themselves in Śrī Rāma’s capital (Ayodhya). (1—4)

दो— राम दरस लगि लोग सब करत नेम उपबास।
तजि तजि भूषन भोग सुख जिज्ञत अवधि कीं आस॥ ३२२ ॥

Do.: rāma darasa lagi loga saba karata nema upabāsa,
taji taji bhūṣana bhoga sukha jiata avadhi kē āsa.322.

All the people practised religious austerities and fasted in order to be able to see
Rāma again. Discarding all personal adornments and sensuous pleasures they survived
in the hope that the term of his exile would expire soon. (322)

चौ— सचिव सुसेवक भरत प्रबोधे। निज निज काज पाड़ सिख ओधे॥
पुनि सिख दीन्धि बोलि लघु भाई। साँपी सकल मातु सेवकाई॥ १॥
भूषुर बोलि भरत कर जोरे। करि प्रनाम बय विनय निहोरे॥
ऊँ नीच नीरंज्जु भल पोचु। आयसु देव न करब सेवकोचु।॥ २॥
परिज्जन परजज प्रजा बोलाए। समाधानु करि सुभस बसाए॥
साँजु गेस गुरु गहुँ बहोरी। करि दंडवत कहत कर जोरी॥ ३॥
आयसु होइ त रहइ सनेमा। बोले मुनि तन पुलिक सनेमा॥
समुख बहब करब तुम्ह जोर। धरम सार जग होइ होइ सोई॥ ४॥

Cau.: saciva susevaka bharata prabodhe, nija nija kāja pāi sikha odhe.
puni sikha dinhi boli laghu bhai, saūpi sakala mātu sevakāi.1.
bhūṣura boli bharata kara jore, kari pranāma baya binaya nihore.
ūca nīca kāraju bhala pocu, āyasu deba na karaba sākocu.2.
parijana purajana praśā bolāe, samādhānu kari subasa basāe.
sānūja ge gura gehā bahorī, kari darāvata kakata kara jorī.3.
āyasu hoi ta rahaū sanemā, bole muni tana pulaki sapemā.
samujhāba kahaba karaba tumha joi, dharama sāru jaga holhi soī.4.

Bharata instructed the ministers and trusty servants, who set about their
respective duties as directed. Then, calling his younger brother (Śatrughna), he
admonished him and entrusted him with the service of all their mothers. Summoning
the Brāhmaṇas he made obeisance and, joining his palms, prayed to them with due
courtesy befitting their age: "Pray charge me with any duty—high or low, good or
indifferent—and hesitate not." He also sent for his kinsmen, citizens and other people
and setting their mind at rest established them peacefully. Accompanied by his younger
brother (Śatrughna) he then called on his preceptor and, prostrating himself before him,
submitted with joined palms, “With your permission I will now live a life of penance.”
Thrilling over with love the sage replied, “Whatever you think, speak or do will be the
essence of piety in this world.” (1—4)
Hearing this advice and receiving the great blessing (from his preceptor) Bharata called astrologers and, fixing an auspicious day (and hour), happily installed on the throne of Ayodhya the wooden sandals of the Lord.

Bowing his head at the feet of Śrī Rāma’s mother (Kausālyā) and his preceptor (the sage Vasīṣṭha) and receiving the permission of the Lord’s sandals, Bharata, a staunch upholder of righteousness, erected a hut of leaves at Nandigrama and took up his abode there. Wearing a tuft of a matted locks on his head and clad in hermit’s robes, he dug the earth low and spread thereon a litter of Kuśa grass. In food, dress, utensils, sacred observances and austerities he devoutly practised the rigid vow of hermits and professedly discarded, in thought, word and deed, all adornments of body, wearing apparel and the many pleasures of the sense. The sovereignty of Ayodhya was the envy even of Indra (the lord of celestials), while the very report of the riches possessed by Daśaratha put to shame even Kubera (the god of riches); yet in that city Bharata dwelt as indifferent as a bee in a garden of Campaka* flowers. The blessed souls who are devoted to Śrī Rāma renounce like vomit the splendour of Lakṣmi (the wealth and enjoyments of the world).

*Even though the Campaka flower is very sweet-scented, the bee, it is alleged, never sucks it.
As for Bharata, he was the beloved of Śrī Rāma and did not owe his greatness to this achievement. The Cātaka bird is praised for its constancy and the swan for its power of discrimination (sitting milk from water).

His body grew thinner day by day. His fat was reduced, yet his strength of body and the charm of his face remained the same. The flame of his love for Śrī Rāma was ever bright and strong. His partiality for virtue steadily grew and his mind was not at all sad, even as with the advent of autumn the water (of lakes and rivers etc.) decreases but the rattan plants thrive and the lotus blossoms. Control of the mind and senses, self-restraint, religious observances and fasting shone like so many stars in the cloudless sky of Bharata's heart. His faith stood as the pole-star, the prospect of Śrī Rāma's return on the expiry of His term of exile represented the full-moon night, while the thought of his lord glistened like the milky way. And his affection for Śrī Rāma was like a fixed and spotless moon that ever shone clear amidst a galaxy of stars. All great poets hesitate to portray the mode of living, the creed, the doings, the devotion, the dispassion, the stainless virtues and the splendour of Bharata; they baffle the wits of even Śeṣa (the thousand-headed lord of serpents), Ganeśa (the god of wisdom) and Sarasvatī (the goddess of speech).

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He daily worshipped the Lord's sandals with a heart overflowing with affection and constantly referred to them in the disposal of the many affairs of the state. (325)

His body thrilling all over (with emotion) and heart full of Sita and Sri Rama, his tongue repeated Sri Rama’s name and tears flowed from his eyes. Lakṣmaṇa, Sri Rama and Sita dwelt in the forest; while Bharata mortified his flesh through austere penance even though living at home. After considering both sides, everyone said that Bharata was praiseworthy in every way. Holy men felt abashed to hear of his religious vows and observances and the sight of his condition put the greatest of sages to shame. The most sanctifying story of Bharata’s doing is delightful and charming and a fountain of joy and blessings. It drives away the terrible sins and afflictions of the Kali age; it is a veritable sun to disperse the night of the great delusion (which has thrown us into this world) and is a lion (the king of beasts) for crushing the herd of elephants in the shape of sins and allays all kinds of sufferings. It delights the devotees, relieves the burden of transmigration and is the essence of the moon of devotion to Sri Rama. (1—4)

Chāṇ.: siyā rāma prema piyūṣa pūrṇa hōt tānmuḥa u bhṛt karat ko।
muṇi mān aṃgam jām nīyam sam dām bīṣm bṛt ācharat ko।
dukha dāha dārid dāṃbha dūṣana sujasa misa āpaharat ko।
kallikal tulasi se sathnhi hāthi rāma samayūk kharat ko।
If Bharata, who brimmed over with the nectar of devotion to Sitā and Śrī Rāma, had never been born, who would have practised the difficult vow of self-abnegation and austerity and control of the mind and senses, that transcended the imagination even of sages? Who would have dispelled the woes, burning agony, poverty, hypocrisy and other evils of the world through his fair renown; and who in this Kali age would have forcibly diverted the mind of villains like Tulasidāsa towards Śrī Rāma?

So.:—भरत चरित करि नेमु तुलसी जो सादर सुनहिं।
सीय राम पद पेमु अवसि होइ भव रस बिरिति॥ ३२६॥

So.: bharata carita kari nemu tulasī jo sādara sunahī,
sīya rāma pada pemu avasi hoi bhava rasa birati.326.

Whosoever reverently hear, says Tulasidāsa, the story of Bharata with strict regularity shall assuredly acquire devotion to the feet of Sitā and Rāma and a distaste for the pleasures of life.

[PAUSE 21 FOR A THIRTY-DAY RECITATION]

इति श्रीमद्रामचरितमासे सकलकलिकलुषविन्ध्यं सपानः।

Thus ends the second descent into the Mānasa lake of Śrī Rāma’s exploits, that eradicates all the impurities of the Kali age.
अत्रिके अतिथि

करि पूजा कहि बचन सुहाए। दिए मूल फल प्रभु मन भाए॥
Descent Three

Aranya-Kāṇḍa

I reverence Bhagavan Śaṅkara, the progeny of Brahmā, the very root of the tree of piety, the beloved, devotee of King Śrī Rāma, the full moon that brings joy to the ocean of wisdom, the sun that opens the lotus of dispassion, the wind that disperses the clouds of ignorance, who dispels the thick darkness of sin and eradicates the threefold agony and who wipes off obloquy.

I worship Śrī Rāma, the delighter of all, whose graceful form is an embodiment of joy and is dark as a rainy cloud, who is clad in a charming yellow bark and carries in
His hands a bow and an arrow who has a beautiful, shining and well-equipped quiver fastened to His waist and has a pair of large lotus eyes, who is adorned with a tuft of matted locks on His head and who is seen journeying with Śītā and Laksmanā.  (2)

So.—ūma rāma gūna gūRha pārdīta muni pāvahī birati, 
pāvahī mohā bimūRha jē hari bimukha n dharma rati.

Śī Rāma’s virtues, Umā (Pārvati ), are mysterious. The sages as well as learned men develop dispassion (when they appreciate them ); while the deluded fools who are hostile to Śī Hari and have no love for piety get bewildered to hear of them.

Chō—pūr na bharta prīti m ā gā. māt ānta rūpāt suhālah.  
ab pabhū chharit suhūh āti pabhān. kārta jē bān suhā n mūnī bhāva. 1.
ēk bār cūnī kūsum suhān. ni ḍ kār bhūvan rām bānān. 2.
sītāhī pahīrāna pabhū sādār. bāṭē bhāṭīkā sīlā pari sūndār. 3.
sūpānī sūt khar bhāyās bēkā. sāṭh chāhrat sūpānī bil dekā. 4.
sūntī pahīr chāhr hālī bhāga. mūḍh sūpānī karma kārag. 
chālī rūdhīrdhī sūpānī jāna. sūntī bānūṣhā sāyēk sāndānā. 5.

Cau.: pura nara bhārata prīti maṭ gāi, maṭī anurūpā anūpā suhā. 
aba prabhu carita sunahu ati pāvana, karata jē bāna sura nara muni bhāvā. 1.
eka bār cūnī kūsum suhāe, nijā kārā bhusāna rāma bānāe. 2.
sītāhī pāhīrāna pābhū sādāra, baṭāṭe pāṇṭīkā sīlā pari sūndāra. 3.
surapati suđha bāyasa bēšā, sāṭhā cāhāthī rāg ḫ̱ upati bala dekā. 4.
jimī pipīlīkā sāgarā thāhā, maṭā mahāndāmati pāvana cāhā. 5.
sītāhī cārana cōṅcā hāti bhāgā, mūRha mahāndāmati kārana kāgā. 6.
calā rudhīra rāg ḫ̱ īnāyaka jānā, sīṅkā dhanuṣa sāyāka sāṛdhānā. 7.

I have portrayed to the best of my ability the incomparable and charming affection ( for Śī Rāma ) of the citizens (of Ayodhya ) as well as of Bharata. Now hear of the all-holy exploits of the Lord, that He wrought in the forest to the delight of gods, men and sages. On one occasion Śī Rāma culled lovely flowers and made with His own hands a number of ornaments, with which He fondly decked Śītā and sat with Her on a beautiful rock of crystal. The foolish son of Indra ( the lord of celestials ) took the form of a crow and wanted to test the might of Śī Rāma ( the Lord of Raghus ) even as the most dull-witted ant would sound the depths of the ocean. The stupid fool, who had disguised himself as a crow with a sinister motive, bit Śītā in the foot with his beak and flew away. The Lord of Raghus came to know it only when blood ran from Her foot, and fitted a shaft of reed to His bow.  (1—4)

Do.—āti kūpāl rūdhāyak sada dīn pār nē.  
ta sān āi kīn hī chālu mūrkhā avignān gēh. 1.
Do.: ati kṛpāla raghunāyaka sadā dīna para neha, 
tā sana āi kīnha chalu mūrakha avaguna geha.1.

The Lord of Raghus is extremely compassionate and is always fond of the meek. But the mischievous fool came and played a trick even with Him. (1)

Cau.: prerita marhtra brahmasona dhāvā, calā bhājī bāyasa bhaya pāvā. dhari nīja rūpa gayau pitu pāhi, rāma bimukha rākhē tehā nāhī.1. bhā nirāsa upajī mana trāsā, jathā cakra bhaya riṣī durbāsā. brāhmadhāma sivapura saba lōkā, phīrā śrāmīta byākula bhaya sokā.2. kāhū bālīthana kāhā na ohi, rākhi ko sakai rāma kara drohī. mātu mṛtyu pitu samana samānā, sudhā hoī bīṣa sunu harījānā.3. mitra karai sata ripu kai karani, tā kāhā bhubhanadī bairānī. saba jagu tāhi analahu te tātā, jo raghubhīra bimukha sunu bhṛtā.4. nārada dekhā bikala jayaṁī, lāgī dayā komala cita saṁtā. paṭhavā turata rāma pahī tāhī, kaheśi pukāri pranata hita pāhi.5. ātura sabhaya gāhēsī pada jāi, trāhī trāhī dayāla raghurā. atulīta bala atulīta prabhutāi, maī matimahā jāni nāhī pāhī.6. nīja kṛta karma janīta phala pāyaū, aba prabhu pāhi sarana taki ayau. suṇi kṛpāla ati ārata bānī, ekanayana kari tajā bhavānī.7.

Winged with a spell, the shaft presided over by Brahmā* sped forth and the crow in terror took to flight. Indra's son now assumed his own form and approached his father.

* Our scriptures mention a number of missiles each presided over by a particular deity and varying in its potency according to the god by whom it is presided over and which can be invoked on any earthly weapon by means of spells. For instance we hear of an Agni-Astra (presided over by the fire-god), a Vayavyastra (presided over by the wind-god), Parjanyāstra (presided over by the rain-god), Pasupatastra (presided over by Lord Śiva ) and Nāryānaśastra (presided over by Bhagavān Nārāyaṇa ) and so on. The Agni-Astra, when discharged, rains volleys of fire; the Vayavyastra lets loose strong winds; the Parjanyāstra releases clouds with showers and so on. It is unfortunate that the knowledge of this science, which was evidenced till the end of Dvāpara, has become extinct now.
But the latter refused to give him shelter knowing him to be an enemy of Śrī Rāma. Having lost hope (of protection) he felt as alarmed at heart as the sage Durvāsā was afraid of the Lord’s Discus. Weary and stricken with fear and grief, he traversed the abode of Brahmā, the realm of Lord Śiva and all other regions. But no one even asked him to sit down. Who can dare afford shelter to an enemy of Śrī Rāma? Listen, Garuḍa (mount of Śrī Hari), a mother becomes as terrible as death and a father assumes the role of Yama (the god of death), ambrosia turns into venom and a friend becomes as hostile as a hundred enemies, the celestial river (Gaṅgā) is converted into the Vaitarani* nay the whole world becomes hotter than fire to him who is inimical to Śrī Rāma. The sage Nārada saw Jayanta (Indra’s son) in distress and was moved with pity; for saints are always tender of heart. The sage sent him immediately to Śrī Rāma and he cried out, “Save me, O friend of the suppliant!” Bewildered and terrified he went and clasped His feet and said, “Mercy! mercy! O gracious Lord of Raghus. I could not perceive Your incomparable might and matchless glory, dull-witted as I am. I have reaped the fruit born by my own actions and have now sought refuge in You. Protect me, my Lord!” When the all-merciful Lord heard his most piteous appeal, He let him go with the loss of one eye, O Pārvati.

So.: kinha moha basa droha jadyapi tehi kara badha ucita, prabhu chāReu kari choha ko kṛpāla raghūbīra sama.2. Even though in his infatuation Jayanta had antagonized the Lord and therefore deserved death, the latter took compassion on him and let him go. Who is there so merciful as the Hero of Raghu’s line?

Cau.: raghupati citrakūṭa basi nānā, carita kie śruti sudhā samānā. bahuri rāma asa mana anumānā, holīhi bhira sabahṣ mohi jāna.1. sakala muninā sana bidā karāi, sitā sahīta cale dvau bhāi. atri ke āśrama jaba prabhu gayaū, sunata mahāmuni haraśita bhayaū.2. pulakīta ēta atri uthi dhāe, dekhi rāmu ātura cali āe. karata daṁḍavata muni ura lāe, prema bāri dvau jana anhavāe.3. dekhi rāma chabi nayaṇa juRāne, sādara nija āśrama taba āne. kari pūjā kahi bhacan suhāe.4.  

* The name of a river in hell, which the dead have to cross before entering the infernal regions. It is represented as a filthy stream full of blood, hair and bones and every other kind of impurity. It can be crossed only with the help of a cow that may have been gifted by the deceased during his life-time.
Staying at Citrakūta the Lord of Raghus performed exploits of many kinds, which are sweet to the ear as nectar. Śrī Rāma then thought to Himself, “People will throng here now that (everyone has come to know me.” Taking leave of all the hermits, therefore, the two brothers (Śrī Rāma and Laksmana) left the place with Sītā. When the Lord repaired to Atri’s hermitage, the great sage was rejoiced at the news. Thrilling all over (with joy) Atri sprang up and ran to meet Him; and seeing him come Śrī Rāma too advanced hurriedly towards him. Even as the two brothers prostrated themselves the sage lifted them, and clasping them to his bosom bathed them with tears of love. His eyes were gladdened by the sight of Śrī Rāma’s beauty and then he reverently escorted them to his hermitage. Paying his homage to the Lord he spoke kind words to Him and offered Him roots and fruits, which He relished much.

(1—4)

As the Lord took His seat Atri (the chief of sages), supremely wise as he was, feasted his eyes on His loveliness, and joining his palms proceeded to extol Him—(3)

(3—5)

So.: prabhu āsana āsīna bhari locana sobhā nirakhī,
munibara parama prabīna jori pāni astuti karata.

As the Lord took His seat Atri (the chief of sages), supremely wise as he was, feasted his eyes on His loveliness, and joining his palms proceeded to extol Him—(3)

(3—5)
námāmi bhakta vatsalaṁ, kṛpālu śīla komalaṁ. bhajāmi te padāṁbujāṁ, akāmīnāṁ svadhāmadaṁ. 1. nikāma śyāma sūrṇdaraṁ, bhavāmbunātha māṁdaraṁ. praphulla karīja locanaṁ, madādi doṣa mocanaṁ. 2. pralambha bāhu vikramaṁ, prabho'prameya vaibhavaṁ. niśarṇa gāpā sāyaṁkar, dharaṁ triloka nāyakaṁ. 3. dineśa varṇā maṁḍanaṁ, maheśa cāpa kharīḍanaṁ. muniṁdra saṁta raṁjanaṁ, surāri vṛṁda bharījanaṁ. 4. manoja vairī varṇītāṁ, ajādi deva sevītāṁ. viśuddha bodha vigrahaṁ, samasta dūṣanāpahaṁ. 5. namāmi imdirā patiṁ, sukhākaraṁ satāṁ gatiṁ. bhaje saśakti sānujaṁ, sācī pati priyānuaṁ. 6. tvadāṅghri mūla ye narāḥ, bhajānti hīna matsaraḥ. patānti no bhavārṇave, vītārka vīcī saṁkūle. 7. vivikta vāsīnāḥ sadā, bhajānti muktaye mudā. nirasya imdirīyādi karī, prayaṁtī te gatiṁ svakaṁ. 8. tamekamadbhuṁ prabhuṁ, nīriḥmaṁśvarāṁ vibhuṁ. jagadgurum ca śāśvataṁ, turīyameva kevalaṁ. 9. bhajāmi bhāva vallabhaṁ, kuyogināṁ sudurlabhāṁ. svabhakta kalpa pādavaṁ, saṁraṁ susevyamanvaṁ. 10. anūpa rūpa bhūpatīṁ, nato'hamurviṁja patīṁ. prasida me namāmi te, padābja bhakti dehi me. 11. pathāntī ye stavaṁ idaṁ, narādaṁra te padaṁ. vrajāntī nātra saṁśayaṁ, tvādīya bhakti saṁyutāḥ. 12.

"I reverence You, who are so fond of Your devotees, compassionate and gentle of disposition. I adore Your lotus feet, which vouchsafe to Your selfless lovers a quarter in Your own abode. You are possessed of an exquisitely beautiful swarthy form; You are Mount Mandara as it were to churn the ocean of mundane existence; You have eyes like the full-blown lotus and rid Your votaries of pride and other vices. Immense is the might of Your long arms and immeasurable Your glory. You carry on Your person a quiver, a
bow and an arrow, O Lord of the three worlds! The ornament of the solar race, You broke the bow of the great Lord Śiva. Delighting the greatest sages and saints, You crush the host of demons (the enemies of gods). You are an object of reverence to Lord Śiva, and are adored by Brahmā and other divinities. An embodiment of pure consciousness, You destroy all evils. I bow to Lakṣmi’s lord, the fountain of joy and the salvation of saints. I adore You with Your Spouse (Sītā) and younger brother (Laksmana), Yourself a beloved younger Brother of Indra (Śachi’s lord). Men who worship the sole of Your feet and are free from jealousy sink not into the ocean of metempsychosis, turbulent with the billows of wrangling. They who, living in seclusion, constantly worship You with their senses and mind etc., fully subdued for the sake of attaining liberation are able to realize their own self. I adore Him, the mysterious Lord, who is one (without a second), desireless, all-powerful and omnipresent, the teacher of the world, eternal, transcending the three Guṇas (Satvā, Rajas and Tamas) and absolute (self-existent). I adore Him who is fond of devotion, who is most difficult of access to sensually-minded strivers but who is a wish-yielding tree to His own devotees, nay, who is impartial and so easy to worship from day to day. I bow to Sītā’s lord, King Rāma of matchless beauty. I reverence You; be gracious to me and grant me devotion to Your lotus feet. Men who recite this hymn with reverence undoubtedly attain Your abode, acquiring devotion to Your feet at the same time.”

(1—12)

परसपरके पद गाहि सीता, मिलि बड़हारी सुसील बनिता।
रिषिपत्नी मन सुख अधिकारी। आसिष देश निकट बेठाई॥ १ ॥
दिब्य बसन भूलन पहिराए। जे नित नूतन अमल सुहाए॥
कह रिषिब्रह्म सरस मूर्त बानी। नारिधर्म कहु खाजा खानी॥ २ ॥
पातु पिता भ्राता हितकारी। मित्रपद सब सुदु राजकुमारी॥
अभिज दान भरि जो बढ़िधेह। अधम सो नारि जो सेव न तेही॥ ३ ॥
धीरज्ञ धर्म मित्र अर नारी। आपद काल परिखिङ्गि कारी॥
बुढ़ रोगबास जड़ धनहिना। अंध बधिर क्रोधि अति दीना॥ ४ ॥
ऐसेहु पति कर किए अप्पमाना। नारि पाव जपमुर दुख नामा॥
एकँध धर्म एक ब्रज नेवा। कायं बचन मन पति पद प्रेमा॥ ५ ॥
जग पतिलभता चारी विधि अहं। वेद युरान संत सब कहहीं॥
उत्तम के अस बस मन माहीं। सपनेौं आन पुरुष जग नाहीं॥ ६ ॥

* The Lord is here identified with Bhagavān Vāmana (the divine Dwarf), who was born of Aditi (Kāśyapa’s wife) as a younger brother of Indra.
Then Sita, who was so good natured and modest, met Anasúyá (Atri's wife) and clasped her feet. The sage's wife felt extremely pleased at heart; she blessed Her and seating Her by her side arrayed Her in heavenly robes and ornaments that remained ever new, clean and charming. In affectionate and mild tones the holy woman then proceeded to discourse on some wifely virtues, making Her an occasion for such discourse: "Listen, O Princess: a mother, father and brother are all kind to us; but they bestow only limited joy. A husband, however, bestows unlimited joy (in the shape of blessedness), O Videha's daughter; vile is the woman who refuses to serve him. Fortitude, piety a friend and a wife—these four are put to the test only in times of adversity. A woman who treats her husband with disrespect—even though he is old, sick, dull-headed, indigent, blind, deaf, wrathful or most wretched—shall suffer various torments in hell (the abode of Yama). Devotion of body, speech and mind to her lord's feet is the only duty, sacred vow and penance of a woman. There are four types of faithful wives in this world: so declare the Vedas, the Puránas and all the saints. A woman of the best type is convinced in her heart of hearts that she cannot even dream in this world of a man other than her lord. The middling regards another's husband as her own brother, father or son (according to his age). She who is restrained by considerations of virtue or by the thought of her race is declared by the Vedas as a low
woman. And know her to be the lowest woman in this world, who is restrained only by fear and want of opportunity. The woman who deceives her husband and loves a paramour is cast for a hundred cycles into the worst form of hell known by the name of Raurava. Who is so depraved as the woman who for the sake of a moment's pleasure reckons not the torment that shall endure for a thousand million births! The woman who sincerely takes a vow of fidelity to her husband easily attains the highest state; while she who is disloyal to her lord is widowed as soon as she attains her youth wherever she may be reborn.

(1—10)

A woman is impure by her very birth; but she attains a happy state (hereafter) by serving her lord. (It is due to her loyalty to her husband that) Tulsī is loved by Sri Hari even to this day and her glory is sung by all the four Vedas. Listen, Sītā: women will maintain their vow of fidelity to their husband by invoking your very name, Sri Rāma being dear to you as your own life. It is for the good of the world that I have spoken to you on the subject."

(5 A-B)

Cau.: suni jānakī parama sukhu pāva. sādāra tāsū chāruna sīru navā. taba muni sana kaha kṛpaṇidhānā, āyasu hoī jāuē bān aṇā. 1. saṁta mō pṛ krūpa koreh. sevaka jāni tājē jani nehō. 2. dharma dhurādhara prabhu kāibam, sunī sāprema bole muni vyānī. jāsu krūpa ati sīv sēnakādi. chhet sēkal paraarth bādī. 3. ṛte tūrah rāmā akāmā pīmāre. dīn bđhā mūdu bhūnum utāre. 4. ab jāni mē shī chutuēi. bhījī tūhē śaṁ devē bhīhē. 5. kēhē samāna atiśay nāhē koēhē. tā kā sēl kās n ab hoē. 4. 6. aṣ kēhē bīdhē kāhē jāhē ab śampaṇī. kēhē nāth tūrah ab āṭerjāmī. as kēhē prabhū bīloekī mūnī dhīrī. tōchān jālē bhē pūrakā karē. 5. 7.
Janaka’s Daughter (Sitā) was overjoyed to hear this discourse and reverently bowed Her head at the feet of Anasuyā. The All-merciful then said to the sage, “With your permission I would go to some other forest. Continue to shower your grace on me; and knowing me to be your servant never cease loving me.” Hearing these words of the Lord, who was a champion of virtue the enlightened sage lovingly replied, “You are the same Rāma (the supreme Deity), the beloved of the desireless and the friend of the meek, whose favour is sought by Brahmā (the Unborn), Lord Śiva, the sage Sanaka and all other preachers (knowers) of the highest Reality; and yet you are addressing such polite words to me. I now understand the wisdom of Śrī (Goddess Lakṣmī), who chose You (as Her Lord) to the exclusion of all other gods. How can He who is unequalled and unsurpassed by anyone else be less amiable than He is! How can I say, “You may go now, my lord? Tell me, my master, knowing as You do the hearts of all.” Having spoken thus the sage kept gazing on the Lord, thrilling all over with emotion and his eyes flowing with tears.

Chant: tana pulaka nirbhara prema pūrana nayana mukha parmkaja die. mana gyāna guna gotīta prabhu māṅ dikha japa tapa kā kle, japa joga dharma samūha tēnara bhagati anupama pāvai, raghubīra carita punīta nisi dina dāsa tulasī gāvai, Thrilling all over with excess love, the sage rivetted his eyes on the Lord’s lotus face. He thought to himself, “What prayers did I mutter and what austerity did I perform that I was enabled to behold with my own eyes the Lord who is beyond all knowledge and transcends the three Guṇas as well as the senses and mind. It is through Japa (muttering of prayers). Yoga (concentration of mind) and a host of religious observances that man acquires devotion, which is incomparable (as a means of God-Realization). So does Tulasidāsa sing the all-holy exploits of Śrī Rāma (the Hero of Raghu’s line) day and night.

Chant: kalimal saman daman man rāma sujasa sukhmūla. sadar punahī já tinha para rāma rahahī ānukūla. kalimal samana daman mana rāma sujasa sukhmūla, sådara sunahī je tinha para rāma rahahī ānukūla.
The praises of Śri Rāma destroy the impurities of the Kali age, subdue the mind and are a source of delight. Śri Rāma remains ever propitious to those who listen to them with reverence. This terrible age (of Kali) is a repertory of sins; piety, spiritual wisdom, Yoga or Japa are out of place in this age. They alone, are wise, who worship Śri Rāma giving up all other hopes. (6 A-B)

Bowing His head at the lotus feet of the sage, Śri Rāma, the Lord of celestials, human beings and sages, proceeded to the woods. Śri Rāma walked foremost, while Lākṣmaṇa followed Him in the rear, both appearing most lovely in the garb of hermits. Between the two Śīta (who was the same as Śīri, the Goddess of Prosperity) shone forth like Māyā, which stands between Brahma (the Absolute) and the Jīva (the individual soul). Rivers and thickets, hills and rugged valleys recognized their Lord and gave Him a smooth passage. Wherever the divine Lord of Raghūs passed the clouds made a canopy in the heavens, Even as the trio wended their way the demon Virādha met them; and the Hero of Raghū's line overthrew him as soon as he made his appearance. (Meeting his death at the hands of the Lord), he immediately attained a beauteous (divine) form; finding him lead a miserable existence the Lord sent him to His own abode, Accompanied by His lovely younger brother (Lākṣmaṇa) and Janaka's Daughter (Śīta) the Lord then visited the sage Śarabhaṅga. (1—4)

So.: kāṭhina kāla mala kosa dharma na gyāṇa na joga japa, parihaṇa sakala bharosa rāmaḥi bhajhaḥi te catura nara.6(B).

Cau.: muni pada kamala naǐ kari sisā, cale banahi suka nara muni īsā. āgē rāma anuja puni pāchē, muni bara beṣa bane ati kāché.1. ubhya bica śīri sohai kaisī, brahma jīva bica māyā jaisī. sarītā bana giri avaghaṭa ghāṭā, pati pahicāni dehī bara bāṭā.2. jahā jahā jahī deva raghurāya, karahī megha tahā tahā nabha chāyā. milā asura biradha maga jātā, avatahī raghubīra nipātā.3. turatahī rucira rūpa tehī pāvā, dekhi dukhi nīja dhāma paṭhāvā. puni ē ē jahā muni sarabhaṅga, surdhara anuja jānaki saṅghā.4.
Gazing on Śrī Rāma's lotus face the eyes of the great sage reverently drank in its beauty like bees. Blessed indeed was the birth of Sarabhāṅga!

(7)

Śrī Rāma: kah muni sūtu ṛṣyavīra kṛṣṇalā. sāṅkar manasa rājaramālā. jāt rāhe dīrgha kṣaṇaṃ kṛṣṇalā. 1

2. chitrakāra pānta ke tārā, suṇeva śārvana bana alahāḥ rāmā. citavata pāṁthra rāheu dīna rāṭi, aba prabhu dekhi juśrāṇī chāṭi.

3. nāthā sakala śādhanā mat hīnā, kṁhi kṛpā jāni jana dīna. so kachu deva na mohi nihorā, nija pana rākeu jana mana corā.

4. tābā lagi rahahu dīna hīna hālī, jaba lagi mila tūmahai tanu tyāgi. joga jagya japa tapa brata kṁhā, prabhu kahā dei bhagati bhara linā.

ehi bidhi sara rācī muni sarabhamghā, bāṭhe hṛdayā chāṭi saha saṅghā.

Cau.: kaha muni sunu raghubiśa kṛpāla, saṁkara mānasā rājamarālā. jāta raheu biraṅci ke dhāmā, suṇeva śārvana bana alahāḥ rāmā. 1.

2. citavata pāṁthra rāheu dīna rāṭi, aba prabhu dekhi juśrāṇī chāṭi.

3. nāthā sakala śādhanā mat hīnā, kṁhi kṛpā jāni jana dīna. so kachu deva na mohi nihorā, nija pana rākeu jana mana corā.

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ehi bidhi sara rācī muni sarabhamghā, bāṭhe hṛdayā chāṭi saha saṅghā.

Said the sage, "Listen, gracious Rāma (the Hero of Raghu’s line), the swan disporting in the Mānasā lake of Lord Śiva’s heart; I was about to leave for Brahmā’s abode when the report reached my ears that Śrī Rāma (Yourself) was coming to the forest. I have ever since watched the road day and night. My heart is now soothed at the sight of my lord. I have accomplished nothing (to deserve Your grace); yet You have shown Your grace to me knowing me to be Your humble servant. Really speaking, however, You have done me no favour, my lord; You have only redeemed Your vow, O Stealer of Your devotees’ hearts! For the sake of this humble servant remain here (before my eyes) till I have quitted this body and meet You (in Your own abode)." So saying the sage offered to the Lord whatever practice of Yoga, sacrifices, Japa (muttering of prayers), penance and fasting he had done, and received in return the boon of Devotion. Having thus acquired the rare gift of Devotion the sage Sarabhāṅga prepared a funeral pile and discarding all attachment from his heart ascended it. (1—4)

(8)

Do.: sitā anuja sameta prabhu nila jala dasanu suya, mama hiya basahu nirantar sagunātuṣa śrīrāma. 8.

“Constantly abide in my heart, O Lord, with Sītā and your younger brother (Lakṣmāṇa) in Your qualified and embodied form swarthy as a dark cloud, O graceful Rāma!” (8)

Do.: sitā anuja sameta prabhu nila jala dasanu suya, mama hiya basahu nirantar sagunātuṣa śrīrāma. 8.

“Constantly abide in my heart, O Lord, with Sītā and your younger brother (Lakṣmāṇa) in Your qualified and embodied form swarthy as a dark cloud, O graceful Rāma!” (8)
Having said so he burnt his body with the fire of Yoga* and by the grace of Śri Rama rose to Vaikuntha. The sage was not absorbed into the person of Śri Hari for this simple reason that he had already received the boon of personal devotion. The multitude of sages (assembled on the occasion) who saw the high state to which the great sage had now been translated were greatly delighted at heart. All the hosts of sages now extolled the Lord, “Glory to the friend of the suppliant, the fountain of mercy.” Then the Lord of Raghus went on further into the forest and many a host of great sage followed Him. Seeing a heap of bones the Lord of Raghus was moved with great compassion and enquired the hermits about the same. “Though knowing everything, how is it that You ask us, our master? We know You are all-seeing and can read the innermost feelings of all. Hosts of demons have devoured all the sages.” The eyes of Śri Rama (the Hero of Raghu’s race) filled with tears when He heard this.

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* Fire produced by Yogis through the friction of the vital airs within the body.
नहीं सतसंग जोग जय जागा। नहीं दुःख चरण कमल अनुभाग॥
एक बानि कर्मानिधान की। सो प्रिय जानेके गति न आन की॥ ४॥
हो।हो सुफल आजु मम लोचन। देखि बदन पंकज भव मोचन॥
निभर प्रेम मगन मूल ग्यानी। कहि न जाह सो दसा भवानी॥ ५॥
दिसि अस बिदिसि पंथ नहीं मृत्र। को में चलेँ तहाँ नहीं बुझा॥
कबहुँक फिरि पाँछे पुनि जाई। कबहुँक नृव्य कुझ गुण गाई॥ ६॥
अविरल प्रेम भगति मूलि पाई। प्रभु। देखेँ तर ओट लुकाई॥
अतिसय प्रति देखि रघुबिरा। ग्राम्य हरि हरन भव भीरा॥ ७॥
मूनि मण माझ अचल होऊँ बैसा। पुलक सरीर पनस फल जैसा॥
तब रघुनाथ निकट चलि आए। देखि दसा निज जन मन भावे॥ ८॥
मूनि हि राम बहु भावी जगाया। जागा। न ध्यानजिनि सुख पाया॥
भूम रूप तब राम दुराया। हदयं चतुर्वृह रूप देखाया॥ ९॥
मूनि अक्कलाद उठा तब कैसें। बिकल हीन मूल फल बर जैसें॥
आँगे। देखि राम तन स्वामा। सीता अनुज सहित सुख धामा॥ १०॥
परें लक्ष्मी इंद्र रथनिधि लागी। प्रेम मगन मूलबर बड़भागी॥
भूज बिसाल गहि लिए उड़ाई। परम प्रति राखें उर लाई॥ ११॥
मूनि हि मिलत अस सोह कुपाला। कनक तसहि जनु पेंट तमाला॥
राम बदनु बिकल मूनि ढाड़। मानुः चित्र माझ लिखि काड़॥ १२॥

Cau.: muni agasti kara sīṣya sujānā, nāma sutichana rati bhagavānā.
mana krama bacana rāmā pada sevaka, sapanehu āna bharosa na devaka.1.
prabhu āgavanu śravana suni pāvā, karata manorathā atūra dhāvā.
he bidhi dinabānṛdhū raṅghurāyā, mo se sāṭha para karihaṭ tāyā.2.
sahita anuja mohi rāma gosāi, milihaḥ nija sevaka ki nāī.
more jīyā bharosa dṛRha nāhī, bhagati birati na gāyāna mana māhi.3.
nāḥ satasaṅgha joga japa jāgā, nāhī dṛRha carana kamala anurāgā.
eka bānī karunānīdhānā ki, so priya jākē gati na āna ki.4.
hoihaḥ suphala āju mama locana, dekhi badana parikāja bhava mocana.
nirbhara prema magana muni āyānī, kahi na jāi so dasā bhavānī.5.
disi aru bidisi pariṁtha nāth sūjāhā, ko mār caleū kahā nāth būjāhā.
kabahūkā phirī pāchē punī jāi, kabahūkā niṛṭya karai guna gāi.6.
abirāla prema bhagati muni pāi, prabhu dekkā taru oṭa lukāī.
atisaya priti dekkhi rāgubhāra, pragaṭe hṛdayā harana bhava bhārā.7.
muni maga mājhā acala hoī baisā, pulaka sarīra panasa phala jaisā.
taba raṅghunāthā nikaṭa cali āe, dekhi dasā nija jana mana bhāe.8.
munihi rāma bahu bhāṭi jagāvā, jāga na dhyānajanita sukhā pāvā.
bhūpa rūpa taba rāma durāvā, hṛdayā caturbhujā rūpa dekkhāvā.9.
muni akuli uṭha taba kaisē, bikala hīna mani phani bara jaisē.
āgē dekkhi rāma tana syāmā, sīṭa anuja sahita sukhā dhāmā.10.
pareu lakuṭa iva caranani lāgī, prema magana munibara baRaḥbāgī.
bhuja bisāla gahi lie uṭhaī, parama priti rākhe ura lāī.11.
munihi milata asa soha kṛpālā, kanaka taruhi janu bheṛṭa tamālā.
rāma badanu biloka muni ṛḥāḥ, mānahū citra mājhā likhi kāRhā.12.
The sage Agastya had a learned disciple, Sutiksna by name, who was a great lover of the Lord. He was devoted to Sri Rama's feet in thought, word and deed and had no faith in any other deity even in dream. As soon as the news of the Lord's approach reached his ears he rushed out hurriedly, indulging in his own fancy: "Will the Lord of Raghush, the befriender of the meek, O good heavens, ever show His grace to a wretch like me? Will Lord Sri Rama and His younger brother receive me as their own servant? I have no unswerving faith in my heart nor is my mind illumined by the light of devotion, dispassion or wisdom. I have no association with saints and practise neither Yoga (concentration of mind) nor Japa (muttering of prayers), nor the ritual. Nor do I claim any steadfast devotion to the Lord's lotus feet. I bank on one characteristic of the all-merciful Lord; He holds the devotee dear who depends exclusively on Him. This inspires me with the hope that my eyes will be rewarded today by the sight of the Lord's lotus face, that delivers one from the bondage of worldly existence." The wise was drowned in a flood of love; his condition, O Parvati, cannot be described in words. He had no idea of the four quarters, much less of the intermediate points of the compass; nor could he make out the track. He did not know who he was or whither bound. He would now turn back and then resume his journey in the same direction; and now he would dance and sing songs of praise. The sage had been gifted with devotion of the nature of intense love and the Lord watched him hiding behind a tree. When the Hero of Raghush's line, who dispels the fear of transmigration, saw the sage's excessive love, He revealed Himself in his heart. The sage sat motionless in the middle of the road, his body bristling like a jack-fruit with its hair standing on end. The Lord of Raghush thereupon drew near and was delighted at heart to see the state of His devotee. Sri Rama tried many ways to rouse the sage; but he would not wake, lost as he was in the ecstasy of his vision. Sri Rama then withdrew His kingly guise and manifested His four-armed form in the sage's heart. The sage thereupon started up in great agony, growing as restless as a noble serpent that has lost the gem on its head. But seeing before him the blissful Rama in His swarthy form with Sita and His younger brother (Laksmana), the great and blessed sage was overwhelmed with affection and dropped like a log at His feet. Taking him in His long arms the Lord lifted him and with utmost affection pressed him to His bosom. While embracing the sage the gracious Lord shone forth like a Tamala tree meeting a tree of gold. The sage gazed on Sri Rama's face standing motionless like a figure drawn in a picture.

(1—12)

To-
Cau.: kaha muni prabhu sunu binati mori, astuti kara kavana bidhi tori. mahimā amita mori mati thori, rabi sanmukha khadyota ājorī.1. ūyāma tāmarasa dāma sarīrāh, jātā mukuṭa paridhāna municārha. pāṇi cāpa śara kaṭi tūṇīrāh, naumi nirāṅtara śirāghuśvīrāh.2. moha vipina ghana dahanā krānāh, saṁta saronuha kānana bhānūh. niśicara kari varūtha mṛgarājāh, trātu sadā no bhava khaga bājāh.3. aruṇa nayana rājiva suveśarī, sītā nayana cakora niśeśarī. hara hṛdī mānasā bāla marālāh, naumi rāma uṛa bāhu viśālāh.4. sarṣiṣaya sarpa grasana urāgaḍaḥ, śamanā sukarkāsa tarka viśādāḥ. bhava bharhjanā raṁhjanā sura yūthaḥ, trātu sadā no kṛpā varūthaḥ.5. nirgunā saguṇa viṣama sama rūpaṃ, jhāna girā goṇīmanuṣṭaṇ. amalamakhilamānuṣṭaṇamānapārāḥ, naumi rāma bharhjana mahi bhāraḥ.6. bhakta kalpaḍāpa ārāmah, tarjana krodha lobha mada kāmāḥ. ati nāgara bhava sāgara setuḥ, trātu sadā dinakara kula ketuḥ.7. atulīta bhuja pratāpa bala dhāmāḥ, kalī mala vibhūpa vibharhjana nāmaḥ. dharma varma narmada guṇagrāmaḥ, saṁtata saṅhī tanotu mama rāmāḥ.8. jadapi biraja byāpaka abināṣī, sabā ke hṛdayā nirāṅtara bāṣī. tadapi anuja Śrī sahita kharārī, basatu manasi mama kānanacārī.9.
je jānahī te jānahū svāmī, saguna aguna ura aṁtarajāmī.
jo kosala pati rājiva nayanā, karau so rāma ṇṛdaya mama ayanā.10.
as a abhimāṇa jāi jani bhore, maṇ sevaka raghupati pati more.
suni muni bacana rāma mana bhāe, bahuri haraṣi munibara ura lāe.11.
parama prasanna jānu muni mohī, jo bara māgahu deū so tohī.
muni kaha maṭ bara kabhānū na jācā, samujhī na parai jhūṭha kā sācā.12.
tumhahī ni ṇa lāgai raghurāṇī, so mohī dehu dāsa sukhadāi.
abiralā bhagati birati bigyānā, hohu sakala guna gyāna nidhānā.13.
prabhu jo dinha so baru maṭ pāvā, abā so dehu mohī jo bāvā.14.

Said the sage, “Listen, O Lord, to my prayer: how am I to hymn Your praises? For immeasurable is Your glory and scant my wit, which is as insignificant as the flash of a fire-fly before the sun. I constantly glorify Śrī Rāma (the Chief of Raghus), with a body dark as a string of blue lotuses, wearing a crown of matted locks on His head and clad in a hermit’s robes, and carrying a bow and arrow in His hands with a quiver fastened to His waist. The fire which consumes the thick forest of delusion, the sun that brings delight to the lotus-like saints, the lion who kills the herd of elephants in the form of demons, the hawk that kills the bird of metempsychosis, may He ever protect us. I extol Śrī Rāma, whose eyes resemble the red lotus, who is elegantly dressed, who is a full moon to Śitā’s Cakora like eyes, who is a cygnet dispersing in the Mānasā lake of Lord Śiva’s heart and who has a broad chest and long arms. A Garuḍa to devour the serpent of doubt, the queller of despair induced by heated controversy, the uprooter of transmigration, the delighter of gods, the embodiment of compassion, may He ever protect us, I sing the praises of Śrī Rāma, the reliever of earth’s burden, who is both with and without attributes, who is partial as well as impartial, who transcends knowledge, speech and the senses and has no compeer, nay, who is all-pure, all-comprehensive, faultless and unlimited. A veritable garden of wish-yielding trees to His devotees, who keeps away wrath, greed, pride and lust, who is most urbane in manners and the bridge to cross the ocean of mundane existence, may that champion of the solar race ever protect me. Matchless in power of arm, the home of strength, the armour for the protection of righteousness, endowed with a host of delightful virtues, may that Rāma whose very Name wipes out the greatest sins of the Kali age, be ever propitious to me. Even though He is passionless, all-pervading, imperishable and ever dwelling in the heart of all, let Him abide in my thoughts as the Slayer of Khara roaming about in the woods with His younger brother (Lakṣmaṇa) and Śitā. Let alone, my lord, those who know You to be both with and without attributes and the witness of all hearts. As for myself may Śrī Rāma, the lotus-eyed Lord of Kosala, take up His abode in my heart. Let not this exalted feeling disappear from my mind even in an unguarded moment that I am His servant and the Lord of Raghus my master.” Śrī Rāma was delighted at heart to hear the sage’s words, and in His delight He pressed the great sage to His bosom again. “Know Me to be supremely pleased, O sage; I am prepared to grant you any boon you may choose to ask.” The sage replied, “I have never asked any boon and know not what is real and what unreal (what to choose and what to reject). Therefore, O Delighter of Your devotees, grant me that which pleases You, O Lord of Raghus.” “May you become a repository of worldly wisdom and goodness as well as of intense devotion, dispassion and spiritual wisdom.” “I have received the boon that my Lord has been pleased to grant.
Now vouchsafe to me that which is cherished by me.” (1—14)

Do.: anuja jânakî sahita prabhu cāpa bāna dhara rāma,
mama hiya gagana ārdu iva basahu sadā nihakāma.11.

“Armed with a bow and arrow and accompanied by Your younger brother and Janaka's Daughter (Sita), O Lord Śrī Rāma, pray dwell forever like a moon in the firmament of my heart, though free from every desire.” (11)

Cau.: evamastu kari ramanivāsā | haraśi cale kurbhajā riśi pāsā.
      bahuta divasa gura darasanu pāē | bhae mohi āhī āśrama āē.1.
      aba prabhu saṅga jāu gura pāhī | tumha kahā nāthā nihorā nāhī.2.
      dekhī kṛpanidhi muni chaturāi | lilē sāṅga bhiṣhā ēē.3-4.
      tārīt ābhīt kahāt nāthī | āśrama āśrama bhāhī.5.
      muni ābha pāhū muni gyanī | bhāhī āśrama bhāhī.6-7.

“So be it,” said Śrī Rāma (the Abode of Lakṣmi) as He joyously started on His visit to the jar-born sage, Agastya. “It is a long time since I last saw my Guru and came to live in this hermitage. Now, my lord, I will go with You to see my Guru; thus I am not putting You under any obligation.” The Fountain of Mercy saw through the sage's cleverness and both the brothers smiled as they took him with them. Discoursing on the
way on the incomparable cult of devotion to His own feet Śrī Rāma (the King of the gods) arrived at the hermitage of the sage (Agastya). Sutikṣṇa immediately saw his Guru and after prostrating himself before the latter thus addressed him, “My lord, the two sons of King Daśaratha (Kosala’s lord), the support of the world, have come to see you—Śrī Rāma, accompanied by His younger brother (Lakṣmana) and Videha’s Daughter (Sītā), whose Name you repeat night and day, venerable sir.” Agastya started up as soon as he heard this and ran; at the sight of Śrī Hari his eyes filled with tears. The two brothers fell at the sage’s lotus feet; but the sage took and clasped them to his bosom with the utmost affection. Courteously enquiring after their welfare the enlightened sage conducted them to an exalted seat and then offered worship in various ways to the Lord, saying “There is no other man so blessed as I am.” Whatever other sages had assembled there, were all delighted to behold the Fountain of Joy.

(1—7)

As He sat in the midst of the assembly of sages with His face turned towards all (and their eyes fixed on His moon-like face), they seemed like a bevy of Cakora birds gazing on the autumnal moon.

(12)
Then said Sri Rama (the Hero of Raghu's line) to the sage, “I have nothing to hide from you, my lord. You know what for I have come; that is why, holy father, I have not dwelt at length on this point. Now, my good sir, give me some advice, by following which I may be able to kill the enemies of the hermits.” The sage smiled when he heard the Lord's remarks. “With what intention have You asked me this question? It is by virtue of my devotion to You, O Destroyer of sins, that I know a bit of Your glory. Your Maya (Creative Energy) is like a huge tree of the species known by the name of Udumbara, with the countless multitudes of universes for its clustering fruits. The animate and inanimate beings (inhabiting the various universes) are like the insects that dwell inside the fruits and know of no other fruit (besides the one they inhabit). The relentless and dreadful Time-spirit devours these fruits; but even that (all-devouring) Time ever trembles in fear of You. You, who are the suzerain lord of all the regional lords, have asked my advice as though You were an ordinary human being. I ask this boon of You, O Home of mercy: pray dwell in my heart with Your Spouse (Sita) and younger brother (Laksmana) and let me have intense devotion, dispassion, fellowship with the saints and unbroken love for Your lotus feet. Even though I know You to be the same as the indivisible and infinite Brahма (the Absolute), who can only be realized (and cannot be known by any other means) and is adored by the saints, and even though I depict You as such, I feel enamoured of Your qualified form again and again. You have always exalted Your servants; that is why You have thought fit to consult me, O Lord of Raghus. There is, my lord, a most charming and holy spot; it is called Pancavati. Sanctify the Dandaka forest (where it is situated) and redeem it from the terrible curse of the great sage (Sukrácarya). Take up Your abode there, O Lord of Raghu’s line, and show Your grace to all the sages.” On receiving the sage’s permission Sri Rama departed and drew near to Pañcavaṭi in no time. (1—9)
He met Jaṭāyu (the king of vultures); and developing friendship with him in many ways the Lord stayed near the Godāvari, where He made Himself a thatched hut of leaves.

चौ०—जब ते राम कीहं तहें बासा। सुखी भए युनि बीती त्रासा॥

मिरि बन नदीं ताल छबि छाए। दिन दिन प्रति अति होहि सुहाए। १॥

खण मूणा बुंड अनंदत रहहें। मधुप क्रित पुंजत छबि लहहें।

सो बन बरसि न सक अहिराजा। जाहें प्रागण रघुबीर बिराजा॥ २॥

एक बार प्रभु सुखा आसीना। लछिमन बचन कहे छल्हीना॥

सुर नर सुनि सचाराच साई। में पूछे निज प्रभु की नाई॥ ३॥

मोहि समुझाह कहूँ सोइ देवा। सब तजि करी चरण रज सेवा॥

कहूँ प्रयाण बिराजा अर माया। कहूँ सो भलाई कहूँ जेहि दया॥ ४॥

Cau.: jab te râma kinha tahâ bâsê, sukhê bhâe muni biti trásâ.

गि रि बन नदी ताल छबि छाए। दिन दिन प्रति अति होहि सुहाए। १।

खण मूणा बुंड अनन्दत रहहें। मधुप मधुर गुंजत छबि लहहें।

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कहूँ प्रयाण बिराजा अर माया। कहूँ सो भलाई कहूँ जेहि दया। ४।

From the time Śrī Rāma took up His abode there the sages lived happily and were rid of all fear. The hills, woods, streams and lakes were suffused with beauty and grew yet more lovely day by day. The birds and deer were full of joy, and the bees with their sweet humming looked very charming. Not even Śeṣa (the king of serpents) would be able to describe the forest which was adorned by Śrī Rāma (the Chief of Raghus) in His manifest form. Once upon a time, as the Lord was sitting at ease, Lākṣmana addressed Him in guileless words: “O Lord of gods, human beings, sages and all animate and inanimate creation! I ask of You as of my own master. Instruct me, my lord, how I may be able to adore the dust of Your feet to the exclusion of everything else. Discourse to me on spiritual wisdom and dispassion as well as on Māyā (Illusion); and also speak to me about Bhakti (devotion), which You make an occasion for showering Your grace.” (1—4)

दौ०—ईस्वर जीव भेद प्रभु सकल कहैं समुझाई।

जातें होइ चरण रति सोक मोह भ्रम जाई॥ १४॥

Do.: īswara jīva bheda prabhu sakala kahau samuṇjhāi,

jāte hoi carana rati soka moh bhrama jāi.14.

“Also explain to me all the difference between God and the individual soul, so that I may be devoted to Your feet and my sorrow, infatuation and delusion may disappear.”

(14)
Cau.: thorehi mahá saba kahaú bujhaí, sunahu tātā mati mana cita lāi. maht aru mora tora tat māyā, jehi basa kinh jiva nikāyā.1. go gocara jahá lagi mana jāi, so saba māyā jānehu bhāi. tehī kara bheda sunahu tumha sou, bidyā apara abidyā dog.2. eka duṣṭa atisaya dukharūpā, já basa jiva parā bhavakūpā. eka racai jaga guna basa jākē, prabhu prerita nahi nija bala tāke.3. gyāna māna jahá ekau nāhi, dekha brahma samāna saba māhī. kahia tātā so parama birāgi, ṭrṇa sama siddhi tīnī guna tyāghi.4. "I will explain everything in a nutshell; listen, dear brother, with your mind, intellect and reason fully absorbed. The feeling of 'I' and 'mine' and 'you' and 'yours' is Māyā (Illusion), which holds sway over all created beings. Whatever is perceived by the senses and that which lies within the reach of the mind, know it all to be Māyā. And hear of its divisions too: they are two, viz., knowledge and ignorance. The one (ignorance) is vile and extremely painful, and has cast the ego into the sink of worldly existence. The other (knowledge), which brings forth the creation and which holds sway over the three Gunas (Sattva, Rajas and Tamas) is directed by the Lord and has no strength of its own. Spiritual wisdom is that which is free from all blemishes in the shape of pride* etc., and which sees the Supreme Spirit equally in all. He alone, dear brother, should be called a man of supreme dispassion, who has spurned all supernatural powers as well as the three Gunas (of which the universe is composed) as if of no more account than a blade of grass." (1—4)

Do.: mayā īsa na āpu kahu jāna kahia so jiva, bārdha moccha prada sarbapara māyā preraka sīva.15. "That alone deserves to be called a Jiva (individual soul), which knows not Māyā nor God nor one’s own self. And Śiva (God) is He who awards bondage and liberation (according to one’s deserts), transcends all and is the controller of Māyā." (15)
Dispassion results from the practice of virtue, while spiritual wisdom comes of the practice of Yoga (concentration of mind); and wisdom is the bestower of liberation: so declare the Vedas. And that which melts My heart quickly, dear brother, is Devotion, which is the delight of My devotees. It stands by itself and requires no other prop; whereas Jñāna (knowledge of God in His absolute formless aspect) and Viṣṇu (knowledge of the qualified aspect of God, both with and without form) depend on it. Devotion, dear brother, is incomparable and the very root of bliss; it can be acquired only by the favour of saint. I now proceed to tell you at some length the means of acquiring Devotion, an easy path by which men find Me. In the first place a man should cultivate excessive devotion to the feet of the Brahmans and secondly he should remain engaged in his own duty according to the lines laid down by the Vedas. This induces an aversion to the pleasures of sense and dispassion in its turn engenders a love for My Cult (the Cult of Devotion). This will bring steadfastness in the nine forms of Devotion* such as Sravana (hearing of the Lord's praises and stories), Kirtana (chanting His Name, praises and stories), Smarana (fixing one's thought on Him), Pādasevana (adoring His feet); Arcana (worshipping an image of the Lord), Vandana (making obeisance to Him), Dāsya (offering devout service to the Lord), Sakhyā (cultivating friendship with Him) and Atmanīvedana (offering oneself to the Lord).

* The nine forms of Devotion as enumerated in Śrīmad Bhāgavata are: (1) Śravana (hearing of the Lord's praises etc.), (2) Kirtana (chanting His Name, praises and stories), (3) Smarana (fixing one's thought on Him), (4) Pādasevana (adoring His feet); (5) Arcana (worshipping an image of the Lord), (6) Vandana (making obeisance to Him), (7) Dāsya (offering devout service to the Lord), (8) Sakhyā (cultivating friendship with Him) and (9) Atmanīvedana (offering oneself to the Lord).
recognize Me as his preceptor, father, mother, kinsman, lord, deity and all and should be steadfast in My service. A thrill runs through his body as he sings My praises; his voice gets choked and his eyes flow with tears; he is free from lust and other vices, pride and hypocrisy. I am ever at the beck and call of such a devotee. (1—6)

Do.: bacana karma mana mori gati bhajanu karaḥ niḥkāma, tinha ke ṣṛdaya kamala mahū karaū sadā bīṣrāma.16.

“Nay, I ever repose in the lotus heart of those who depend on Me in thought, word and deed and who worship Me in a disinterested way.” (16)

Cau.: bhagati joga suni ati sukha pāvā, lachimana prabhu caranahi siru nāvā.

1. ehi bidhi gae kachuka dina biṭṭi, kahata birāga gyāna guna nīti. 2. süpanakāhā rāvana kai bahini, duṣṭa ṣṛdaya dāruna jasa ahini.

paricā.batī so gai eka bārā, dekhī bikala bhai jugala kumāra. 2. bhrātā pitā putra uragāri, puruṣa manohara nirakhata nārī.

hōi bikala saka manahi na rokī, jimi rabimani drava rabihī bīlokī. 3.
Lakṣmaṇa was greatly delighted to hear the above discourse on the discipline of Bhakti (Devotion) and bowed his head at the feet of the Lord. In this way some days were spent in discoursing on dispassion, spiritual wisdom, goodness and morality. Now Rāvana (the notorious demon king of Lanka) had a sister, Śūrpaṇakā (lit., a woman having nails as big as a winnowing fan) by name, who was foul-hearted and cruel as a serpent. She once went to Pāncavati and was smitten with pangs of love at the sight of the two princes. At the very sight of a handsome man, be he her own brother, father or son, O Garuda, a (wanton) woman gets excited and cannot restrain her passion, even as the sun-stone emits fire when it is brought in front of the sun. Having assumed a charming form she approached the Lord and with many a smile addressed the following words to Him: “There is no man like you and no woman like me. It is with great deliberation that God has made this pair. I have ransacked the three spheres but have found no suitable match for me in the whole universe. It is for this reason that I have till now remained a virgin; my mind has been set at rest a bit only after seeing you.” The Lord cast a glance at Sītā and said only this much: “My younger brother is a bachelor.”

She went to Lakṣmaṇa, who, knowing that she was her enemy’s sister, looked at his lord and spoke in gentle tones: “Listen, fair lady: I am His servant and a dependant; thus you will have no comforts with me. My lord is all-powerful and the sovereign king of Kosalapura (Ayodhya); whatever He does will be worthy of Him. A servant who aspires for happiness, a beggar who expects honour, a person addicted to some vice who hopes for riches, a profligate who seeks a blessed state after death, an avaricious man who covets fame and a proud man who expects the four prizes of life—all these men expect to get milk by milking the heavens.” “Again she turned and came to Śrī Rāma; but the Lord sent her back to Lakṣmaṇa. Said Lakṣmaṇa, “ He alone will wed you, who deliberately casts all shame to the winds.” Thereupon she went fretting and foaming to Śrī Rāma and revealed her frightful demoniac form. The Lord of Raghūs saw that Sītā was terrified and made a sign to His younger brother (Lakṣmaṇa).
Do.: lachimana ati lāghavā so nāka kāṇa binu kīnhī, tāke kara rāvana kahā manau cūnautī dīnhī.17.

With great agility Laksmana struck off her nose and ears, thereby inviting Rāvana through her to a contest as it were. (17)

Cau.: nāka kāṇa binu bhai bikarārā, janu srava saila geru kai dhārā.
khara dūṣana paḥt gai bilapātā, dhigha dhiga tava pauruṣa bala bhrātā.1. tehf pūcha saba kahesi bujhal, jatudhana suni sena banāī.
dhāe nisicara nikara barūthā, janu sapaccha kajjala giri jūthā.2. nānā bāhāna nānākārā, nānāyudha dhara ghora apārā.
sūpanakāhā āgē kari līnī, asubha rūpa śruti nāsā hīnī.3. asaguna amita hohī bhayakārī, ganaḥ na mṛtyu bibasa saba jhārī.
garjaḥ tarjaḥ gagan uRāhī, dekhi kāṭaku bhaṭa ati harasāhī.4. kou kaha jiata dharahu dvāu bhāī, dhari mārahū tiya lehu chaRāī.
dhūrī pūrī nabha maṅḍala rahā, rāma bolāi anuja sana kahā.5. lai jānakihī jāhu giri kāṃḍara, āvā nisicara kāṭaku bhayankara.
rahehu sajaja suni prabhu kai bānī, cale sahita śī sara dhana pānī.6. dekhi rāma ripudala calī āvā, bhaviśa kaṭhina kodaṅḍa caRāhvā.7.

Without nose and ears she wore a hideous aspect and looked like a mountain flowing with torrents of red ochre. She went sobbing to Khara and Dūṣana: “Fie, fie upon your manhood and strength, brothers!” Questioned by them she told them everything in detail; hearing her report the demon chiefs gathered an army. Swarming multitudes of demons of diverse shapes rushed forth like hosts of winged mountains of collyrium on vehicles of various kinds. They were infinite in number and were armed with terrible weapons of various kinds. They placed at their head Sūpanakāhā shorn of her ears and nose and thus presenting an inauspicious sight. Numberless ill-omens of a fearful nature occurred to them; but the host heeded them not, doomed as they all were to death. They roared and bullied and sprang in the air; and the champions were filled with excessive joy to see the army. Said one, “Capture the two brothers alive and having captured them
kill them and carry off the woman." The vault of heaven was overhung with the dust raised by them. (Seeing this) Śri Rāma called His younger brother (Lakṣmana) and said," "Take Janaka’s Daughter to some mountain-cave; a terrible array of demons has come. Therefore, remain on your guard." Obedient to his lord’s command he withdrew (to a safe retreat) with Sītā, bow and arrow in hand. When Śri Rāma saw that the hostile force had advanced, He smiled as He strung His formidable bow.

As He coiled His matted locks into a tuft on His head after stringing His formidable bow, it seemed as if a pair of snakes were engaged in a conflict with countless streaks of lightning on a mountain of emerald. Having girded up His quiver at His waist, and clasping the bow with His long arms and putting His arrows in order, He looked at the enemy even as a lion (the king of the beasts) would glare at a herd of large elephants.

Valiant champions came rushing with all speed shouting “Seize him, seize him!” even as the demons’ close round upon the rising sun finding it all alone. (18)

* It is mentioned in our scriptures that a special class of demons known by the name of ‘Mandehas’ close round upon the rising sun, weapons in hand, every morning and are driven away by the drops of water thrown into the air by way of ‘Arghya’ in course of the ‘Sandhyā’ prayer. Thus it is all the more necessary that every member of the twice-born classes should perform his Sandhyā before sunrise every morning without fail.
Even as they beheld the Lord the invading warriors could not discharge their arrows; the whole demon host became powerless. Khara and Dūṣana summoned their ministers and said, “This prince, whoever he may be, is an ornament of the human race. Of all the Nāgas, demons, gods, human beings and sages that exist (in this universe) we have seen, vanquished or slain many. But during our whole life, listen to us, our brethren all, we have never beheld such beauty. Even though he has disfigured our sister, he does not deserve death, peerless as he is among men. ‘Surrender to us at once the woman you have put in hiding somewhere and return home with your life, both you and your brother.’ Deliver this message of mine to him and return immediately with his reply.” The heralds went to Śrī Rāma and delivered the message to Him, in reply to which Śrī Rāma smilingly said, “We are Kṣatriyas by birth and are given to hunting in the woods; wretches like you are the game that we are tracking. We are never dismayed at the sight of a mighty foe and would give battle to Death himself if he ever appeared before us. Though human beings, we are the exterminators of the race of demons and, though youthful in appearance, we are the protectors of the hermits and the torment of the wicked. If you have no strength to fight, you had better return home; I will never kill an enemy who has turned his back upon the field of battle. When you have come up to fight, it would be the height of weakness to play wily pranks or to show compassion to your enemy.” The heralds returned forthwith and repeated all that they had been told. The heart of Khara and Dūṣana was on fire when they heard it.

(1—7)
Their heart was on fire and they exclaimed, “Capture him,” hearing which fierce
demon champions rushed forth, all armed with bows and arrows, steel clubs, pikes,
spears, scimitars, maces and axes. First of all the Lord gave His bow a twang—shrill,
terrific and fearful—which deafened the ears of and dismayed the demons, who had no
sense left in them.

Having learnt that they were confronting a powerful enemy, the demon warriors
now rushed with caution and began to hurl missiles and weapons of various kinds on Śrī
Rāma. The Hero of Raghu’s line, however, tore them into pieces as small as sesamum
seeds and then drawing the bow-string to His ear let fly His own arrows. (19 A-B)
Then the terrible arrows sped forth, hissing like so many serpents. Śrī Rāma got infuriated in battle and arrows, exceedingly sharp, flew from His bow. The demon warriors turned and fled when they found the arrows so very keen. The three brothers (Khara, Duśaṇa and Triśirā) now flew into rage: “Whoever flees from the battle-field will be killed by us with our own hands.” At this the warriors turned back, fully resolved to die, and made a frontal attack with weapons of every description. Perceiving that the enemy was exceedingly furious, the Lord fitted arrows to His bow and discharged many a shaft of the ‘Nārāca’ type with the result that frightful fields began to be mowed down. Trunks, heads, arms, hands and feet began to drop to the ground here, there and everywhere. Pierced by shafts, they yelled and their trunks fell like mountains. The bodies of the warriors were torn into a hundred pieces and resorting to deceptive methods they stood up again. A number of arms and heads flew through the air and headless trunks ran to and fro. Birds like kites and crows and jackals wrangled in a cruel and awful way. (1—7)
Jackals wrangled; ghosts, spirits and fiends filled the bowls of skulls with blood: devils clashed the heads of slain warriors like cymbals and the Yoginis* danced. Śrī Rāma’s fierce arrows tore to pieces the leaders’ breast, arms and heads; their bodies fell on every side but stood up again to fight with terrible cries of “Seize, capture!” Vultures flew away with the end of entrails in their claws, while goblins scampered with the other end help in their hands; one might fancy numberless children of the town of the battle-field were flying kites. A large number of champions, that had been smitten

* A class of female attendants on Lord Śiva or Goddess Durgā, who are generally believed to be sixty-four in number.
or knocked down or whose breast had been torn, lay moaning. Finding their army in distress leaders like Trīśirā, Khara and Dūṣaṇa turned towards Śrī Rāma. Countless demons hurled furiously against the Hero of Raghu's line arrows, spears, iron clubs, axes, javelins and daggers all at once. In the twinkling of an eye the Lord warded off the enemy's shafts and sent forth His own arrows, planting ten shafts in the breast of each champion of the demon host. The leaders fell to the ground but rose again and joined in the fray. Yet they would not die and played very many tricks. The gods trembled with fear when they saw that the demons numbered fourteen thousand, while the Lord of Ayodhya was all alone. Finding the gods and sages alarmed, the Lord, who is the Controller of Māyā (Cosmic Illusion), wrought a great miracle. The demons saw one another in the form of Śrī Rāma, so that the enemy's warriors fought among themselves and perished. (1—4)

Do.: rāma rāma kahi tanu tajahī pāvahī pada nirbāna,
kari upāya ripu māre chana mahū kṛpaṇidhāna.20(A).
harāṣīta barāṣahī sumana sura bājahī gagana nisāna,
astuti kari kari saba cale sobhita bibidha bimāna.20(B).

They quitted their body crying “Rāma! Rāma!!” and thereby attained the state of eternal bliss. Falling back upon this device the Ocean of Mercy killed the enemy in an instant. The gods in their exultation rained down flowers and kettle-drums sounded in the heavens. And hymning their praises one after another they all left, shining in their cars of various patterns. (20 A-B)

Cau.: jaba raghunātha samara ripu jite, sura nara muni saba ke bhaya bite.
taba lachimana sītahi lai āe, prabhu pada parasa haraṣī ura lāe.1.
sītā citava syāma mrdu gāṭa, parama prema locana na aghāṭā.
pāṁcabaṭī basi śrīraghūnāyaka, karata carīta sura muni sukhāyāya.2.
When the Lord of Raghus had vanquished the foe in battle, the gods, human beings and sages were all rid of fear. Then Lakṣmana brought Sītā back; and as he fell at His feet the Lord joyously clasped him to His bosom. Sītā fixed Her gaze on His swarthy and delicate form with utmost affection; but Her eyes knew no satiety. Thus dwelling at Pañcavaṭi the blessed Lord of Raghus performed deeds that delighted gods and sages alike. Perceiving the destruction of Khara and Dūṣana, Śūpanakhā approached Rāvana and instigated him (against Śri Rāma). In great fury she rated him in the following words: "Discarding all thought of your realm and exchequer you drink and sleep day and night and take no heed of the enemy, who is now at your very door. Sovereignty without political insight, wealth divorced from virtue, noble deeds that have not been offered to Śri Hari (God) and learning which does not beget wisdom is nothing but fruitless labour to the man who has gained such kingdom or wealth, to the doer of the noble acts and to the student respectively. A recluse is quickly undone by attachment, a king by evil counsel, wisdom by conceit, modesty by drinking, friendship by want of love, and man of merit by vanity: such is the maxim I have heard. (1—6)
अजुलित बल प्रताप दौरान भाटा। खल बध रत सुर मुनि सुखदाता।
सोभा धाम राम अस नामा। तत्त्व के संग नारी एक स्वामा। ४।
रूप राजिबिधि नारी संवारी। रति सत कोटि तातु बलिहारी।
तातु अनुज कठोर वृत्ति नासा। सुनि तब भयिनि करारहि परिहासा। ५।
खर दूषन सुनि लगे पुकार। छन मझुं सकल कटक उह भारा।
खर दूषन तिसिरा कर घाटा। सुनि दससीस जोरे सब गाता। ६।

On hearing this the courtiers rose in great bewilderment; taking her by the arm they lifted her up and comforted her. Said the king of Lanka, “Tell me what has happened to you. Who has struck off your nose and ears?” “Two sons of Dasaratha, the lord of Ayodhya, who are lions among men, are out for hunting in the woods. The estimate that I have formed of their doing is that they will rid the earth of demons. Relying on the might of their arm, O ten-headed Rāvana, the hermits roam about the woods without fear. Though quite young to look at, they are terrible as Death, the staunchest of archers and accomplished in many ways. Both brothers are unequalled in might and glory; devoted to the extermination of the wicked, they are a source of delight to gods and sages. The elder of the two who is an abode of beauty, is known by the name of Rāma; he has with him a young belle. The Creator made that woman the very embodiment of loveliness; a hundred million Ratis (consorts of the god of love) are trifles before her. It was his younger brother (Lakṣmana) who chopped off my ears and nose and made a mock of me when he heard that I was your sister. When Khara and Dūṣana heard of it, they went to avenge the wrong done to me; but Rāma slew the whole army in a trice!” The ten-headed demon (Rāvana) burned all over (with rage) when he heard of the destruction of Khara, Dūṣana and Triśirā. 

(१—६)

Do.— सूपनखिहि समुद्राठो करि बल बोलेसि बहु भाँति।
गयउभवन अति सोचबस नीद परइ नहिं राति। २२।

Do.: sūpanakhahi samujhāi kari bala bolesi bahu bhāti,
gayau bhavana ati socabasa nida parai nahī rāti.22.

Having consoled Śūpanakhā he boasted of his strength in many ways; but he retired to his palace full of great anxiety and could not sleep the whole night. (22)
Among gods, human beings, demons, Nagas and birds, he thought, “there is none who can withstand my servants. As for Khara and Dūṣana, they were as powerful as myself; who else could have killed them, had it not been the Lord Himself? If therefore the Lord Himself, the Delighter of the gods and the Reliever of Earth’s burden, has appeared on earth, I will go and resolutely fight with him and cross the ocean of mundane existence by falling to His arrows. Adoration is out of question in this (demoniac) body, which is made up of the principle of ignorance, Tamasa. Therefore, such is my firm resolve in thought, word and deed. And if they happen to be some mortal princes I shall conquer them both in battle and carry off the bride.” Having thus made up his mind, he mounted his chariot and drove off alone to the spot where Marica was living by the sea-shore. Now, hear, Umā, the delectable account of the device that Śrī Rāma employed. (1—4)

When Laksmana had gone to the woods to gather roots, fruits and bulbs, Śrī Rāma, the very incarnation of compassion and joy, spoke with a smile to Janaka’s Daughter:— (23)

When gods, human beings, demons, Nagas and birds, he thought, “there is none who can withstand my servants. As for Khara and Dūṣana, they were as powerful as myself; who else could have killed them, had it not been the Lord Himself? If therefore the Lord Himself, the Delighter of the gods and the Reliever of Earth’s burden, has appeared on earth, I will go and resolutely fight with him and cross the ocean of mundane existence by falling to His arrows. Adoration is out of question in this (demoniac) body, which is made up of the principle of ignorance, Tamasa. Therefore, such is my firm resolve in thought, word and deed. And if they happen to be some mortal princes I shall conquer them both in battle and carry off the bride.” Having thus made up his mind, he mounted his chariot and drove off alone to the spot where Marica was living by the sea-shore. Now, hear, Umā, the delectable account of the device that Śrī Rāma employed. (1—4)
“Listen, my darling, who have been staunch in the holy vow of fidelity to me and are so virtuous in conduct: I am going to act a lovely human part. Abide in fire until I have completed the destruction of the demons.” No sooner had Śrī Rāma told Her everything in detail than She impressed the image of the Lord’s feet on Her heart and entered into the fire, leaving with Him only a shadow of Hers, though precisely of the same appearance and the same amiable and gentle disposition. Lākṣmaṇa too did not know the secret of what the Lord had done behind the curtain. The ten-headed Rāvana approached Mārica and bowed his head to him, selfish and vile as he was. The meekness of a mean creature is a source of great trouble like the bending of a goad, bow, snake or cat. The friendly speech of a villain is as dangerous, Bhavāni (Pārvatī), as the flowers that blossom out of season.

(1—4)
The wretched Rāvana proudly repeated the whole story to him and added, "Assume the false appearance of a wily deer, so that I may be able to abduct the princess." Mārica, however, remonstrated, "Listen, Rāvana: though disguised as a man, He is the lord of the whole animate and inanimate creation. There can be no quarrel with Him, dear son; we die when He would have us die and live only by His sufferance. Those very princes had gone to guard the sacrifice of the sage Viśvāmitra, when Śri Rāma (the Lord of Raghus) smote me with a pointless arrow, that threw me at a distance of 800 miles in an instant. It will not be good to antagonize them. I find myself reduced to the position of an insect* caught in the nest of a Bhrīgū (a wasp-like winged creature) inasmuch as I behold the two brothers wherever I look. Even if they are human beings, dear son, they are remarkable heroes nonetheless; and opposition to them will not avail." (1—4)

Do.: jehū tā Rakā subāhu hati khaṁdeu hara kodanda, khara dūṣanāa tirisirā badheu manuja ki asa barībānda II 25 II

But can he possibly be a man, who recklessly killed Tāḍakā and Subāhu, broke Śiva's bow and slew Khara, Dūṣanā and Trīṣirā?" (25)

Cau.: jāhu bhavana kula kusala bicārī, sunata jāra dinhisi bahu gārī. guru jimi mūRha karasi mama bodhā, kahu jagā mohi samāna ko jodhā.1. taba mārica hrdayā anumānā, navahi birodhē nahī kalyānā. sastrī marmā prabhu saṭha dhanī, baida barhī kabi bhānasā gunī.2. ubhaya bhāti dekhā nīja maranā, taba tākisi raghunāyaka saranā. utaru deta mohi badhaba abhāgē, kasa na marau raghupati sara lāgē.3.

* It is a matter of common observation that the Bhrīgū catches hold of any insect whatsoever and confining it in its nest of mud hums incessantly before it with the result that the insect is enamoured of the Bhrīgū and is eventually transformed into a Bhrīgū.
Therefore, considering the welfare of your race you had better return home.
When he heard this he flared up and showered many abuses on Mārica. "You fool, you
presume to teach me as if you were my preceptor. Tell me which warrior in this world
is a match for me." Then Mārica thought to himself, "It does not do one good to make
enemies of the following nine, viz., one skilled in the use of a weapon, he who knows
one's secret, a powerful master, a dunce, a wealthy man, a physician, a panegyrist, a
poet, an expert cook." Either way he saw he must die: hence he sought refuge in the
Lord of Rāghus. "If I argue further, the wretch would kill me; why, then, should I not be
killed by Śrī Rāma's arrows?" Pondering thus in his mind he accompanied Rāvana,
unremitting in his devotion to Śrī Rāma's feet. He felt extremely delighted at the thought
that he would be able to behold his greatest friend (Śrī Rāma), even though he would not
reveal his joy to Rāvana.

Chā.: nija parama prītama dekhi locana suphala kari sukha pāihaū, śrī sahita anuja sameta krpāniketa pada mana lāihaū. nirbāna dāyaka krodha jā kara bhagati abasahi basakari. nija pāni sara sarādhānī so mohi badhīhi sukhāsagara hari.

My eyes will be rewarded when I behold my most beloved lord to my great
exultation and I shall fix my thoughts on the feet of the All-merciful accompanied by Sītā
and His younger brother. To think that Śrī Hari, the Ocean of Bliss, whose very wrath
confers final beatitude and who, though subject to none gives Himself up entirely to the
will of His devotees, will fit an arrow with His own hands to His bow and slay me!

Do.: mama pāchē dhāra dhāvata dharē sarāsana bāna, phīri phīri prabhūhi bilokīhāu dhanya na mo sama āna.26

As He runs after me on foot, carrying His bow and arrow, I shall again and again
turn in order to get a sight of my lord! No one else is so blessed as I am.” (26)

Chā.— tēhē bānā nīkat dasanān gaū. tāb mārī ca kṣapīmūn bhavū. ātī bīhitā chau bāsani n jāi. kān kēdē mānī rāchīt bāgū. 1.1
sītā param rūchī mūg dēkha. ṣāng ṣāng sūpānēhār bhaya. suṇu dēvī ṛṇāśīr kṛpāla. ēhē mūg kār āti sūndēr ḍhāla. 2.1
sadbāḥā rāhūḥ bhūdhi kari ēhē. ānāhū chām kahētī bhēdehī. tāb ṛṇāśīr jānatāvā bā kānā. utē hārēhi sūr kājē sūkharān. 3.1
When the ten-headed Rāvana drew near to the forest (in which Śrī Rāma had taken up His abode), Márica assumed the false appearance of a deer, so very wonderful as to defy description, with a body of gold artistically inlaid with jewels. When Sītā saw the exquisitely beautiful creature, most lovely in every limb, She said, "Listen, my gracious Lord Śrī Rāma (Hero of Raghu’s line), this deer has a most charming skin. Pray kill this animal, my lord, and get me the hide, true as you are to your word." Thereupon the Lord of Raghus, even though He knew all the circumstances (that had led Márica to assume the semblance of a deer) arose with joy to accomplish the object of the gods. Casting a look at the deer He girded up His loins with a piece of cloth and taking the bow in His hand fitted a shining arrow to the same. The Lord cautioned Lākṣmāna: "A host of demons, brother, roam about in the woods. Take care of Sītā with due regard to your strength and circumstances and making use of your intellect and discretion." The deer took to flight at the sight of the Lord and Śrī Rāma ran after it pulling His bow-string. How strange that He whom the Vedas describe in negative terms such a 'not that' and
whom Śiva is unable to catch hold of even in meditation, ran in pursuit of a false deer! Now close at hand. The very next moment it ran away to some distance; at one time it came into view, at another it went out of sight. Thus alternately revealing and concealing itself and practising every kind of wile, it took the Lord far away. Now Śrī Rāma took a steady aim and let fly the fatal shaft, when the animal fell to the ground with a fearful cry, first calling aloud to Lakṣmana but afterwards mentally invoking Śrī Rāma. While giving up the ghost it manifested its real form and lovingly remembered Śrī Rāma. The omniscient Lord, who could see the love of his heart, conferred on him the state which cannot be easily attained to even by the sages.

(1—9)

The gods rained down flowers in abundance and sang praises of the Lord: “The Lord of Raghus is such a friend of the humble that He conferred His own state (divinity) on a demon.”

(27)

The gods rained down flowers in abundance and sang praises of the Lord: “The Lord of Raghus is such a friend of the humble that He conferred His own state (divinity) on a demon.”

(27)
As soon as He had slain the wretch the Hero of Raghu’s line turned back, the charming bow in his hand and the quiver at His waist. When Sitā heard the cry of distress, She was seized with excessive fear and said to Lākṣmaṇa, “Go quickly, your brother is in great peril.” Lākṣmaṇa answered with a smile, “Listen, mother! By the very play of Śrī Rāma’s eyebrows the entire creation is annihilated; could He then ever dream of being in danger?” But when Sitā urged him with words that cut him to the quick, Lākṣmaṇa’s resolution—for such was Śrī Hari’s will—was shaken, He entrusted Her to the care of all the sylvan gods and the deities presiding over the quarters and proceeded to the place where Śrī Rāma, a veritable Rāhu to the moonlike Rāvana, was. Availing himself of this opportunity, when there was none by the side of Sitā, the ten-headed Rāvana drew near to Her cottage in the guise of a recluse. He, in fear of whom the gods and demons equally trembled, so much so that they could neither sleep by night nor eat their food by day—that very Rāvana proceeded on his mission of thieving looking this side and that like a cur. Even so the moment a man sets his foot on the path of vice, O Garuḍa (king of birds), his bodily glow, reason and strength completely disappear. Having invented alluring stories of various kinds he not only showed Her the course which was dictated by political wisdom but also used threats and made love to Her. Said Sitā, “Listen, O holy father: you have spoken like a villain.” Then Rāvana revealed his real form; and She was terrified when he mentioned his name. Sitā plucked all Her courage and said, “Stay awhile, O wretch; my lord has come. Even as a tiny hare would wed a lioness, so have you wooed your own destruction (by setting your heart on me), O king of demons.” On hearing these words the ten-headed Rāvana flew into a rage, though in his heart he rejoiced to adore Her feet.

(1—8)

Do.: krodhavanṭa taba rāvana līnḥisi ratha baiṭhāi,
caḷa gaganapatha āṭura bhaya ratha hāki na jāi.28.

Full of rage, Rāvana now seated Her in his chariot and drove through the air in great flurry: he was so much afraid that he was scarcely able to drive. (28)
बिपति मोर को प्रभुहि सुनाव। पुरोडास चह रासभ खाव।॥
सीता कै बिलाप सुनि भारी। भए चराचर जीव दुधारी॥ ३॥
गीथराज सुनि आत बानी। रघुकुलितलक नारि पहिजानी॥
अधम निसाचर लीहें जाई। जिमि मलेछ बस कपिल गाई॥ ४॥
सीते पुत्रि करसि जनि ग्रासा। करिहु जातुधान कर नासा॥
धावा क्रोधवंत खंग कैसें। छूटइ पवि परबत कहुं जैसें॥ ५॥
रे रे दुष ठाड़ फिन होही। निभय चलेसि न जानेहि मोही॥
आवत देखि कृतौत समाना। फिरि दसकंधर कर अनुमाना॥ ६॥
की मैजाक कि खगपति होई। मम बल जान सहित पति सोई॥
जाना जरठ जटापू एहा। मम कर सीघद छिठहि देहा॥ ७॥
सुनत गीघ ख्रोघातुर धावा। कह सुनु रावन मोर सिमखा॥
जिज जानिकहि कुसल गृह जाधू। नाहि त अस होहि बहुवाहू॥ ८॥
राम रोष पावक आति घोरा। होहिः सकल सलभ कुल तोरा॥
उत्तु न देत दसान जोधा। तबहि गीघध धावा करि क्रोधा॥ ९॥
धरि कच्छ बिरघ कीह महि गिरा। सीतहि राखि गीघ पुनि फिरा॥
चोचन्ह मारि विद्रोपसे देही। दंड एक भझ मुरुछ तेहह॥ १०॥
तब सक्रोध निसिचर खंसिआना। कादेसि परम कराल कुपाना।
कादेसि पंख परा खग धनी। सुभिरि राम करि अद्भुत करनी॥ ११॥
सीतहि जन चढाई बहोरी। चला उताईल ग्रास न भोरी॥
करिति बिलाप जाति नभ सीता। व्याध बिबस जनु मूणि सभीता॥ १२॥
गिरि पर बैठे कपिल निहारी। कहि हरि नाम दीन पत डारी॥
एहि बिधि सीतहि सो ले गयह। बन असोक महि राख भवह॥ १३॥

Cau.: हः जाग एक बिरा रघुरायिः, केहि अपराधा बिसारेहु दायाः।
अराति हराना सराना सुक्हादयिः, हः रघुकुल बरोजा दिनानायिः। १॥
हः लचिमना तुम्हारा नाहि दोसाः, सो पहाल पायाँ किनेहु रोसा।
बिबिधा बिलाप बर्तिति बादेहि, भुरि क्रपः प्रबहु दुरी सानेहि। २॥
बिपति मोर को प्रबहु दुरी सानेहि, पुरोडास चह रासभ खाव। ३॥
आवत देखि कृतौत समाना। फिरि दसकंधर कर अनुमाना। ४॥
की मैंनाक कि खगपति होई। मम बल जान सहित पति सोई। ५॥
जाना जरठ जटापू एहा। मम कर सीघ्रहि छिठहि देहा। ६॥
होहिः सकल सलभ कुल तोरा। कह सुनु रावन मोर सिमखाः। ७॥
जानिकहि कुल गृह जाधू। नाहि त अस होहि बहुवाहू। ८॥
चोचन्ह मारि विद्रोपसे देही। दंड एक भझ मुरुछ तेहह। ९॥
तब सक्रोध निसिचर खंसिआना। कादेसि परम कराल कुपाना। १०॥
कादेसि पंख परा खग धनी। सुभिरि राम करि अद्भुत करनी। ११॥
कहि हरि नाम दीन पत डारी। एहि बिधि सीतहि सो ले गयह। १२॥
“Ah! Lord of Raghus, peerless champion of the world, reliever of distress and
delighter of the suppliant, ah! the sun that gladdens the lotus-like race of Raghu, for what
fault of mine have you become so hard-hearted against your nature? Ah! Lakṣmana, the
fault is none of yours; I have reaped the fruit of the temper I showed.” Manifold were the
lamentations that Videha’s Daughter uttered. “Though boundless his mercy, my loving
lord is far away. Who will apprise the lord of my calamity? An ass would eat the sacrificial
oblation!” At the sound of Sita’s loud wailing all created beings, whether animate or
inanimate, felt distressed, Jatayu (the king of vultures) heard the piteous cry and
recognized (from Her voice) that it was the spouse of Śrī Rāma, the Glory of Raghu’s
race, who was being carried away by the vile demon (Rāvana) like a dun cow that had
fallen into the hands of some barbarian. “Sītā, my daughter, fear not; I will kill this demon.”
The bird darted off in its fury like a thunderbolt hurled against a mountain. “Why do you
not stop, O villain? You are proceeding fearlessly as if you have not yet known me!”
When he saw the vulture bearing down upon him like Death, the ten-headed monster
turned towards him and reflected, “Is it Mount Mainaka or can it be Garuḍa (the king of
birds)? The latter, however, knows my strength as also his lord (Bhagavān Viṣṇu)!”
When the bird drew near, he recognized it and said, “It is no other than the aged Jatayu;
his has come to drop his body at the sanctuary of my hands.” At this the vulture rushed
in the excitement of his fury, exclaiming: “Listen, Rāvana, to my advice and return home
safely, letting Janaka’s Daughter alone. Otherwise despite your many arms what will
happen is this: in the most terrible flame of Śrī Rāma’s wrath your whole house will be
consumed like a moth.” Bellicose Rāvana, however gave no answer. The vulture
(Jatayu) thereupon rushed wildly on and clutching the demon by his hair pulled him from
the chariot so that he fell to the ground. Having placed Sītā in a safe retreat, the vulture
turned once more towards Rāvana and striking him with his beak tore his body. For
nearly half an hour Rāvana lay unconscious. Much annoyed at this the demon now
angrily drew his most dreadful sword and cut off Jatayu’s wings. Invoking Śrī Rāma and
having accomplished marvellous feats, the bird fell to the ground. Rāvana took Sītā once
more into his car and drove off in haste, greatly alarmed. Sītā was borne through the air
lamenting like a frightened doe caught in the trap of a hunter. Perceiving some monkeys
perched on a hill She dropped some cloth uttering Śrī Hari’s name. In this manner
Rāvana took Sītā away and kept Her in the Aśoka garden.
Do.: hari para khala bahu bidhi bhaya aru priti dekhāi,
taba asoka pādapa tara rākhisi jatana karāi.29(A).
The wretch tried every kind of threat and endearment but failed miserably. At last he kept Her under an Aśoka tree strongly guarded. (29 A)

[ PAUSE 6 FOR A NINE-DAY RECITATION ]

jehi bidhi kapaṭa kuraṅga sāga dhāi cale śrīrāma, so chabi sitā rāṭati rahaṭi harināma.29(B)
Having impressed on Her heart the beautiful image of Śrī Rāma as He appeared while running in pursuit of the false deer, Sītā incessantly repeated Śrī Hari’s Name. (29 B)
he khaga mṛga he madhukara śrenī, tumha dekhī siti mṛganainī.
khaṁjana suka kapota mṛga minā, madhupa nīkara kokīlā prabīnā.5.
kumha kāli dāṁima dāminī, kamala sarada sāsi aibhāminī.
baruna pāsa manoja dhanu haṁsā, gaja kehari nīja sunata prasahūsā.6.
śrīphala kanaka kadali harāśāhī, neku na sarhka sakuca mana māhī.
sunu jānakā tohi binu ājū, haraše sakala pāi janu rājū.7.
kīni sahi jāta anakha tohi pāhī, priyā begi pragatāsi kasa nāhī.
ehi bidhi khojata bilapata svāmī, manahū mahā birāhī ati kāmi.8.
pūranakāma rāma sukha rāśi, manuja carita kara aja abināsī.
āgē parā gīdhapati dekhā, sumirata rāma carana jīnha rekha.9.

When the Lord of Raghus saw His younger brother coming, He outwardly expressed much concern. “Alas! You have left Janaka’s daughter alone and come here against my instructions. Hosts of demons are roaming about in the forest; I, therefore, suspect Sitā is not at the hermitage.” Lakṣmaṇa clasped Śrī Rāma’s lotusfeet and replied with joined palms, “Lord, it is no fault of mine.” Accompanied by His younger brother, the Lord went back to His hermitage on the bank of the Godāvari. When He saw the hermitage bereft of Janaka’s Daughter, He felt as perturbed and afflicted as any common man. “ Alas! Sitā, Janaka’s daughter, the very mine of virtues, of such flawless beauty, character, austerity and devotion!” Lakṣmaṇa consoled Him in many ways. He questioned all the creepers and trees (that stood on the way ) as He went along (in search of Her): “ O birds and deer, O string of bees, have you seen the fawn-eyed Sitā? The wagtail, the parrot, the pigeon, the deer, the fish, the swarms of bees, the clever cuckoo, the jasmine buds, the pomegranate, the lightning, the lotus, the autumnal moon, the gliding serpent, the noose of Varuṇa (the god of water), the bow of Cupid, the swan, the elephant and the lion now hear themselves praised. The Bilva fruit and the gold banana rejoice and do not feel the least misgiving or bashfulness* Listen, Janaka’s daughter: in your absence today they are all glad as if they have got a Kingdom. How can you bear such rivalry? Why do you not reveal yourself quickly, my darling?” In this way the Lord searched and lamented like an uxorious husband sore smitten with pangs of separation. Śrī Rāma, who is Bliss personified and has all His wishes accomplished, and who is both unborn and immortal, behaved like a mortal. Further on they saw the king of vultures lying, with his thoughts fixed on Śrī Rāma’s feet which bear characteristic marks on their soles.†

* Śrī Rāma here well-nigh exhausts the list of birds and beasts as well as of inanimate objects to which Indian poets usually liken the limbs of a charming lady. Of these the eyes are compared to the fish and the wagtail as well as to the eyes of a fawn, the nose to the parrot’s beak, the neck to that of the pigeon, the curly hair to a swarm of bees, the voice to the notes of a cuckoo, the teeth to the jasmine buds and the seeds of the pomegranate, the complexion to the lightning, the eyes and the face as well as the hand and feet to the lotus, the face to the autumnal moon, the braid of hair hanging on the back to a gliding serpent, the smile to the noose of Varuna, the eyebrows to Cupid’s bow, the gait to that of the swan and the elephant, the waist to that of the lion, the breasts to the Bilva fruit and the thigh to the gold banana. The idea here is that though models of beauty so far as earthly women are concerned, none of these analogues stood comparison with Sitā’s limbs and hence they dare not face the latter out of shame. Now that Sitā was no more to be seen, they all regained their supremacy and exulted over their good fortune.

† The scriptures mention 48 marks on the soles of the Lord’s feet, 24 on each. Those on the left are:
(1) a vertical line (Urdhvarekha),
(2) a Svastika,
(3) an Aṣṭakona ( a figure consisting of a pair of squares intersecting each other),
(4) Goddess Lakṣmi (represented by a golden coil describing two and a half concentric circles),
(5) a plough,
(6) a pestle,
(7) a figure of Śeṣa (the serpent-god),
(8) an arrow,
(9) the sky (represented by a cipher),
(10) a lotus,
(11) a chariot,
(12) a thunderbolt,
(13) a grain of barley,
(14) the wish-yielding
The Hero of Raghu's line, the ocean of mercy, stroked Jatayu's head with His lotus hands. As the bird gazed on Śrī Rāma's countenance, the home of loveliness, all his pain disappeared. (30)

The vulture now recovered himself and spoke as follows: “Listen, Rāma, the allayer of the fear of transmigration: it was the ten-headed Rāvana, my lord, who reduced me to this plight; it was the same wretch who carried off Janaka's daughter. He tree in heaven, (15) a goad, (16) a flag, (17) a crown, (18) the discus (Sudarśana), (19) a throne, (20) the staff of Yama (the god of death), (21) a chowrie, (22) an umbrella, (23) a human figure and (24) a wreath of victory (placed by a bride round the neck of the suitor of her choice); while those borne on the right sole are: (1) the river Sarayu, (2) a cow's hoof, (3) the earth, (4) a pitcher, (5) a small flag, (6) a Jambu fruit (the black plum), (7) the crescent, (8) a conch shell, (9) a Śaṭkona (a figure consisting of a pair of triangles intersecting each other), (10) a triangle, (11) a mace, (12) a Jiva or the individual soul (represented by a point illustrating its atomic size), (13) Vindu (a point) and (14) Śakti (represented by a semi-circle and forming the base of the Vindu), (15) a reservoir of nectar, (16) three horizontal lines like the folds of the belly, (17) a fish, (18) the full-moon, (19) a lute, (20) a flute, (21) a bow, (22) a quiver, (23) a swan and (24) an ornament for the head of a lady. It should be remembered here that Śrī Sītā also bears the same marks in Her soles, with this difference that the marks on Śrī Rāma's right sole are borne by Sītā on Her left and vice-versa.
took Her away, holy sir, to the south while she kept screaming loudly as an osprey. I have survived, my lord, only to behold You, my life now is about to depart, O fountain of mercy." Said Śrī Rāma, "Live yet more, father." He, however, replied with a smile on his countenance, "He whose very name, so declare the Vedas, redeems the most depraved soul even if it appears on his lips at the moment of his death, is present before me in a visible form! What more is wanting now, for which I should retain my body any longer?" With His eyes full of tears the Lord of Raghūs replied, "Dear father, you have attained to an enviable state by virtue of your own noble deeds. Nothing is difficult of attainment in this world to those who have others' interests at heart. Casting off your body, dear father, proceed now to My divine abode. What shall I give you, when you have all your desires already accomplished?" (1—5)

\[\text{Do.} \quad \text{sītā harana tāta jani kahahu pitā sana jāi, jaū maŋ rāma ta kula sahita kahihī dasānana āi.31.}
\]

"But on reaching there, sire, tell not my father about Sītā's abduction. If I am no other than Rāma ( if I am what I am), the ten-headed Rāvāṇa and his whole house will go and say everything to him." (31)

\[\text{Cau.} \quad \text{gīḍha deha taji dhari hari rūpa \ḥūṣana bahu paṭa pitā anūpā, syāma gāta bīsāla bhjuca cāri, astuti karata nayana bhari bāri.1.}
\]

The vulture now dropped his body and assumed Śrī Hari's own form, bedecked with many jewels and clad in a yellow attire of matchless splendour, and possessed of a dark hue and four long arms; and with his eyes full of tears he burst into praises of his lord. (1)

\[\text{Jam.} \quad \text{jay rāma rūpe anūp nirūna sguṇ guṇ preṛak sahi, daspise bahu prachanda ḫandha ḫand sa ḫand maŋ maŋ, pāṭhob jāat saros moj mukh ṛajīv āayat lochān. nīta nīma rāmu kūpāl bahu bīsāla bhav bhav māchān.1.}
\]

\[\text{Balmaṃśeṣyemnādiṣvambhūtakṣemakoṣrē.}
\]

\[\text{Gobind gopar ḫuḍḍhraḥ bīgāṇāṇaṁ ṛharmīṛ.}
\]

\[\text{Jē rāma mṛta jāṛat saṁt anṛnt jā jān raṇaṁ.}
\]

\[\text{nīta nīma rāma akāṁ ṣrīya kāmādvī ḫal ḫal gāṇaṁ.2.}
\]

\[\text{Jēḥi sṛṭī niṁraṇ jāḥ bhṛyāṇaḥ bīrja ṛṣā jāṁ hāvāṁ.}
\]

\[\text{kārī ḫyāṇa ḫyāṇa ḫīrā ḫoṅa ṛṇek mūni jēḥi pāvāṁ.1.}
\]
Glory to Śri Rāma of incomparable beauty, who is absolute as well as qualified and the true impeller of Guṇas (Māyā) too. His fierce arrows are potent enough to cut off the terrible arms of the ten-headed Rāvana. I incessantly adore the all-merciful Śri Rāma, the ornament of the earth, who is endowed with a form dark as the rain-cloud, a face resembling the blue lotus and large eyes resembling the red lotus. Possessed of long arms, He rids His devotees of the fear of transmigration. His strength is immeasurable; He is without beginning and unborn, the one (without a second), unmanifest and imperceptible, beyond the reach of the senses, though attainable with the help of the Vedic hymns, the dispeller of pairs of opposites (such as joy and sorrow, birth and death, pleasure and pain etc.,) consciousness personified, the supporter of the earth, death and the delighter of the soul of countless saints and devotees who repeat the sacred Name of Rāma. I ever extol Śri Rāma, who loves and is loved by those who are free from desire and curbs the host of vicious propensities such as lust and so on. He, whom the Vedas glorify under the name of Brahma, pure (free from the taint of Māyā), all-pervading, passionless and unborn, whom the sages attain to through manifold practices such as meditation, discretion, dispassion and Yoga (self-discipline), that fountain of mercy has become manifest as the very incarnation of beauty and enraptures the whole animate and inanimate creation. He is the bee that resides in the lotus of my heart and through every limb of His shines the splendour of many a god of love. He, who is at once
inaccessible and easily accessible, who has a guileless disposition and is both partial and impartial and ever placid, whom the Yogis perceive with great effort subduing their senses and mind, that Rāma, the abode of Ramā (Goddess Lakṣmi) and the Lord of the three spheres (the entire creation) is ever at the beck and call of His devotees. May He abide in my heart, whose holy praises put a stop to transmigration.” (1—4)

Do.: abirala bhagati māgi bara gidha gayau haridhāma, tehi kī kriyā jāthochitā nijā kara kinhī rāma.32.

Asking the boon of uninterrupted devotion the vulture (Jātāyu) ascended to Śrī Hari’s Abode. Śrī Rāma performed his funeral rites with due ceremony and with His own hands. (32)

Cau.: komala cita ati dinadayālā, kārana binu raghunāthā kṛpālā. gīdha adhama khaga āmiṣa bhogi, gati dīnhi jo jācata jogi.1. sunahū umā te loga abhāgī, hari taji hohī biṣaya anurāgī. puni sitahi khojata dvau bhāī, cale bilokata bana bahutāī.2. sarhūla latā bītapa ghana kānana, bahu khaga mṛga tāhī gaja paricānana. āvata paritha kabaṁhā nīpātā, tehi saba kahi sāpā kai bātā.3. durabāsā mohi dīnhi sāpā, prabhū pada pekhī miśā so pāpā. sunu gaṁdharba kahaṁ maṁ tohī, mohi na sohā brahmakula drohī.4.

The Lord of Raghus is most tender-hearted and compassionate to the humble and shows His mercy even where there is no occasion for it. On a vulture, who is a most unclean and carnivorous bird, He conferred a state which is solicited even by Yogis. Listen, Umā: those people are unfortunate indeed, who abandon Śrī Hari and become attached to the object of sense. The two brothers proceeded further in quest of Sītā and marked the thickening of the forest even as they went. The thicket was full of creepers and trees and inhabited by many birds and deer, elephants and lions, Śrī Rāma overthrew the demon Kabandha even as the latter met Him on the way; he told Him the whole story about the curse pronounced on him: “The sage Durvāsā had imprecated me; the sin has now been wiped out by the sight of the Lord’s feet.” “Listen, O Gandharva, to what I tell you: I cannot tolerate an enemy of the Brāhmaṇas.” “(1—4)
Do.: mana krama bacana kapāṭa taji jo kara bhūṣura seva, 
mohi sameta birāṃci siva basa tākē saba deva.33.

“He who without guile in thought, word and deed does service to the Brāhmaṇas (the very gods on earth), wins over Brahmā, Śiva, Myself and all other divinities. (33)

Cau.: sapata tāRata paruṣa kahaṁtā, bipra pujya asa gāvahī saṁtā.
pūjā bipra sīla guna hīnā, śūdra na gana gāya prabīnā.1.
kahi nija dharma tāhi samujhāvā, nija pada prīti dekhi mana bhāvā. 
raghupati carana kamala siru nāī, gayau gaganā āpāni gati pāi.2.
tāhi de gati rāma udārā, sabāri kē āśrama pagu dhārā. 
sabāri dekhi rāma grhā āe, muni ke bacana samujhī jīyā bhāe.3.
sarasija ločana bāhu bīsālā, jāta mukūṭa sira ura banamālā. 
syāma gaura suṁhara dou bhāī, sabāri parī carana lapaṭāī.4.
prema magana mukha bacana na āvā, puni puni pada saroja sira nāvā. 
sādāra jala lai carana pakhāre, puni suṁhara āsana baṁhāre.5.

“A Brāhmaṇa, even though he curse you, beat you or speak harsh words to you, is still worthy of adoration: so declare the saints. A Brāhmaṇa must be respected, though lacking in amiability and virtue; not so a Śūdra, though possessing a host of virtues and rich in knowledge.” The Lord instructed Kabandha in His own cult (the cult of Devotion) and was delighted at heart to see his devotion to His feet. Having regained his original form (that of a Gandharva) he bowed his head to the lotus feet of Śrī Rāma (the Lord of Raghus) and ascended to the heaven. Having conferred on him his own (Gandharva) state the beneficent Rāma repaired to the hermitage of Sabāri*. When Sabāri saw that Śrī Rāma had called at her abode, she recalled the words of the sage (Matarīgā)† and was glad of heart. With lotus-like eyes, long arms, a tuft of matted hair adorning their

* Sabāri was known by the name of the wild tribe (Sabaras) to which she belonged. Though low-born, she had already acquired some celebrity for her piety and devotion; hence the poet has chosen to call her abode a hermitage (a name generally applied to the abode of sages and hermits). This can easily serve as an illustration of the catholicity of the great Hindu religion, which, though rigid in social matters, does not fail to give proper recognition to individual merit and virtue. The whole of this episode is a great eye-opener in this respect.

† From other sources it can be gathered that the sage, who was Sabāri’s own Guru, had predicted to her, on the eve of his demise long before, that the Lord would visit her. It is this prediction of the sage that has been referred to above.
head like a crown and a garland of wild flowers hanging upon their breast, the two brothers looked most charming—the one dark of hue and the other fair; Sabari fell prostrate and embraced their feet. She was so overwhelmed with love that no words came to her lips. Again and again she bowed her head at their lotus feet. Presently she looked some water and reverently laved their feet and then conducted them to a seat of honour. (1—5)

Do:— कंद मूल फल सुरस अति दिए राम कहुँ आनि।
प्रेम सहित प्रभु खाए बारंबार बखानि॥ ३४॥

Do.: kaṁda mūla phala surasa ati die rāma kahū āni,
prema sahita prabhu khāe bārāmbāra bakhani.34.
She brought and offered to Śrī Rāma the most delicious bulbs, roots and fruits. The Lord partook of them again and again. (34)

Cau.: pāni jori āgē bhai thāṛhi, prabhuhī biloki prīti ati bāṛhi.1.
kehi bidhi astutī kara'ū tumhāṛī, adhama jāti maṁ jaRamati bhāṛī.2.
adhama te adhama adhama ati nāṛī, tīnā mahā maṁ matimaṁda aghāṛī.3.
kaha rāghupati suṇu bhāṃini bāṭā, mānaū eka bhagati kara nāṭā.4.
jāti pāṭī kula dharmā baṛāī, dhana bala parijana guna caturāī.
bhagati hīna nara sohā kaisā, binu jala bāṛīda dekhia jaisā.5.
navadhā bhagati kaha'ū tohi pāḥī, sāvadhāṇa suṇu dharu mana māḥī.6.
prathama bhagati saṁtāṁ kara saṁga. duṁsaṁ rāti maṁ kathā prasāṁga.7.

Joining her palms she stood before Him; as she gazed upon the Lord her love waxed yet more ardent. “How can I extol You, lowest in descent and the dullest of wit as I am? A woman is the lowest of those who rank as the lowest of the low. Of women again I am the most dull-headed, O Destroyer of sins.” Answered the Lord of Raghūs: “Listen, O good lady, to My words I recognize no other kinship except that of Devotion. Despite caste, kinship, lineage, piety, reputation, wealth, physical strength, numerical strength of his family, accomplishments and ability, a man lacking in Devotion is of no more worth than a cloud without water. Now I tell you the nine forms of Devotion; please listen attentively and cherish them in your mind. The first in order is fellowship with the saints and the second is marked by a fondness for My stories. (1—4)

Do.— गुर पद पंकज सेवा तीसरि भगति अमान।
चौथि भगति मम गुन गन करइ कपट तजि गान॥ ३५॥
Do.: gura pada parňkaja sevā tिसaī bhagati amāna, cauthi bhagati mama guna gana karai kapaňa tajī gāna.35.

“Humble service of the lotus feet of one’s preceptor is the third form of Devotion, while the fourth type of Devotion consists in singing My praises with a guileless purpose.” (35)

Cau.: mantra jāpa mama ďṛṛha bivşāsa, parňcama bhajana so beda prakāsa.s. sātvā sama mohi maya jaga dekha, motē sarhta adhika kari lekha. āthavā jathālābha sarhtā, sapanēhū naht dekhāi paradośā.1. navama sarala saba sana chalahīnā, mama bharosa hiyā haraṣa na dīnā. nava mahū ekau jinha kē hoī, nārī puruṣa sacarācara koī.2. soi atisaya priya bhāmīni morē, sakala prakāra bhagati ďṛṛha torē. jogi brīndā duṭalabhā gati joi, to kahu āju sulabha bhai soī.3. mama darasana phala paraṇa anūpā, jiva pāva nija sahaja sarāpā. janakasūtā kai sudhi bhāmīni, jānai kahu karībarāgāmini.4. parṁā sarahī jāhu ṛaghrāū, tahā hoīhī sugrīva mītaī. so saba kahīhī deva ṛaghrāū, jānaṭāhū pūĉhāu matīdīrā.5. bāra bāra prabhu pada sirū nāi, prema sahīt sabha katha sūnāī.6.

“Muttering My Name with unwavering faith constitutes the fifth form of adoration revealed in the Vedas. The sixth variety consists in the practice of self-control and virtue, desisting from manifold activities and ever pursuing the course of conduct prescribed for saints. He who practises the seventh type sees the world full of Me without distinction and reckons the saints as even greater than Myself. He who cultivates the eighth type of Devotion remains contented with whatever he gets and never thinks of detecting others’ faults. The ninth form of Devotion demands that one should be guileless and straight in one’s dealings with everybody, and should in his heart cherish implicit faith in Me without either exultation or depression. Whoever possesses any one of these nine forms of Devotion, be he man or woman or any other creature— sentient or insentient— is most
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To the good lady, O dear to Me, O good lady. As for yourself, you are blessed with unflinching devotion of all these types. The prize which is hardly won by the Yogis is within your easy reach today. The most incomparable fruit of seeing Me is that the soul attains its natural state. If you know anything about Janaka's daughter, My good lady, tell Me her news, O fair dame." "Go to the Pampa lake, O Lord of Raghus; there You will make friends with Sugriva. He will tell You everything, my Lord Rāma, Hero of Raghu's line; You are of steady resolve and know everything; nevertheless You ask me!" Bowing her head at the Lord's feet again and again she lovingly related the whole story (of what the sage Matahga had told her and how eagerly she had watched His approach all the time).

(1—7)

After telling the whole story she gazed on the Lord's countenance and imprinted the image of His lotus feet on her heart; and casting her body in the fire of Yoga she entered Śrī Hari's state wherefrom there is no return. "O men, abandon your varied activities, sins and diverse creeds, which all give birth to sorrow, and with genuine faith," says Tulasidāsa, "be devoted to the feet of Śrī Rāma."

The Lord conferred final beatitude even on a woman who was not only an outcaste but a very mine of sin; you seek happiness, my most foolish mind, by forgetting such a master! (36)
Sri Rama left even that forest and proceeded further. The two brothers were lions among men and possessed immeasurable strength. The Lord lamented like one smitten with pangs of separation; He narrated stories and had many a dialogue (with Laksmana).

"Laksmana, mark the beauty of the forest; whose heart will not be stirred at its sight? United with their mates all the swarms of birds and herds of deer are reproaching me as it were. When the bucks see me and scamper away (in fear), their mates would stop them saying, ‘You have nothing to fear; you may enjoy yourselves at will, O progeny of deer. He has come in search of a gold deer.’ The elephants would take their mates along with them as if to teach me a lesson (that a man should never leave his wife alone). The sacred lore, however thoroughly studied, must be gone through over and over again; a king, however well served, should never be depended upon; and a woman like the scriptures and the king, even though you may cherish her in your bosom, is never thoroughly mastered. See, brother, how pleasant the spring is; yet to me, bereft of my beloved, it is frightful. (1—5)
Creepers have entwined themselves round gigantic trees, spreading as it were a variety of canopies in the sky. The plantains and stately palms are standing like beautiful pennons and standards; he alone who is stout of heart could help being fascinated by their sight. Trees of every description are adorned with flowers of various kinds, like warriors arrayed in all their different kinds of panoply. Other beautiful trees standing here and there look charming like champions separately encamped. The murmuring cuckoos are his excited elephants; herons and rooks, his camels and mules; peacocks, Cakoras and parrots, his noble war-horses; the pigeons and swans, his Arab steeds; the partridges and quails, his foot soldiers. But there is no describing the whole host of Cupid. Mountain rocks are his chariots; the rills, his kettle-drums; the Catakas, the bards that utter his praises; the garrulous bees are his trumpets and clarionets and the soft, cool and fragrant breezes have come in the capacity of his ambassadors. Accompanied by an army complete in all its four limbs (viz., the horse, the foot, the chariots and the elephants), he goes about challenging all to a combat. Laksmana, they who remain firm even at the sight of Cupid’s battle-array are men that count in this world. His greatest strength lies in woman; he alone who can escape her is a mighty champion. (1—6)
Do.: tāta tīni ati prabala khala kāma krodha aru lobha, muni bigyāna dhāma mana karahī nīmśa mahū chobha.38(A).
lobha kē icchā daṁbha bala kāma kē kevala nāri, krodha kēparuṣa bacana bala munibara kahahī bicāri.38(B).

"Brother, there are three evils most formidable of all—lust, anger and greed. In an instant they distract the mind of hermits who are the very repositories of wisdom. The weapons of greed are desire and hypocrisy, of lust naught but woman; while anger's weapon is harsh speech: so declare the great sages after deep thought." (38 A-B)

Chā—

gūnātītā sācharacārā svāmī | rāma umā sābā ṛṁtārājāmī ||
kaṁinhā ke dīnata debhāi | dhīṁraṁ ke mun kīrātī dhūṛāi || १
kroḏh maṇoja loṭḥa mada māya | ḍūṛṭhiṁ sakalā rāma kī đāyā ||
so nā ḍūṛṭhājāl jāiṁ ṛūlā | jā pṛ ḍāi so nāt anuṅkūlā || २
umber kahārā mē ṛṁtārā ṛṁtārā | sat heart ṛkhandu ṛkhaṅ ṛkhaṅ sāṅkha ||
pūni prṛbhu gāe sarōbar tirā | pṛṇa nam sūbhag gāṁbhīra || ३
sat ṛkhar jās ṛṁtārā ṛṁtārā | ṛṁtārā ṛṁtārā ṛṁtārā ṛṁtārā || ४

Cau.:
gunātīta sacarācāra svāmī, rāma umā sābā anātārājāmī. kāmimhā kai dinātā dekhāī, dhīranha kē mana birati dṛRhāī.1.
kroḍhamaṇoja lobhama māyā, chūṭhaṁ sakalā rāmā kī dāyā.
so nara imāra jāla naṁ bhūla, jā para hoi so nṛta anukūlā.2.
ūma kaḥaṁ maṁ anubhava apanā, sata hari bhajanu jagata sābā sapanā.
puni prabhau gae sarobara tirā, pāṁpā nāma subhaga gāṁbhīrā.3.
saṁta hṛdaya jāṣa nirmala bārī, bādhā ghāṭa maṇohara cārī.
jahaṁ tāṁ pīāṁśa vibhīḍha mūṇa nīṛā. jānu uḍāra gūṛā ṛjākaca bhūrā.4.

Śrī Rāma, dear Umā, (says Bhagavān Śīva) is beyond the three Guṇas (Sattva, Rajas and Tamas), though the lord of the animate and inanimate creation, and the inner controller of all. (By speaking as above) He demonstrated the miserable plight of earthly lovers and strengthened dispassion in the mind of the wise. Anger, lust, greed, pride and delusion, all these get eliminated through Śrī Rāma's grace. He who wins the favour of that divine player is never deluded by His jugglery. Umā, I tell you my own realization; the only thing real is worship of Śrī Rāma, and the whole world is a dream. The Lord then repaired to the shore of the deep and beautiful lake known by the name of Pampā. Its water was as limpid as the heart of saints and it had charming flights of steps on all its four sides. Beasts of various kinds drank of its water wherever they listed, as if there was a crowd of beggars ever present at the house of a generous man. (1—4)

Dū—
pūruṅni sāghan oṭāt jāl beṅi n pāḷām mṛṁ.
māyačhātra n deṅhātā jāiṁ nīṅguṅ bhrā.39 (k)

Sūkhī mēṁ sab ekṛs amti aṅgād jal māṁhī.

Jathā ṛṁtārājān kē daṁ suṅkā sāṁjūtā jāṁhī.39 (k)
Do.: puraini saghana ota jala begi na pāia marma, 
māyāchanna na dekhiai jaisē nirguna brahma.39(A).
sukhī mīna saba ekarasa ati agādha jala māhī, 
jathā dharmasālanha ke dina sukha saṁjuta jāḥ.39(B).

Covered by dense lotus leaves the water could not be easily discerned, even as
the attributeless Brahma is not perceived when veiled by Māyā (Ignorance). All the fish
that had their abode in the fathomless water of the lake were uniformly happy, even as
the virtuous ever pass their days peacefully. (39 A-B)

Cau.: bikase sarasija nānā raṁgā, madhuramukharagurja bahu bhṛṅgā.
bolata jalakukkuṭa kalahaṁsa, prabhu biloki janu karata prasahsā.1.
cakrabāka baka khaga samudāi, dekhata banai barani nahī ājī.2.
sundara khaga gana girā suḥāi, jāta pathika janu leta bolāi.3.
tāla samipā muninhā grha chāe, cahu disī kānana bītapa suhaē.4.
cărpa baka kārānha tamālā, pāṭala panasa parāsa rasālā.5.
nava pālava kusumita taru nānā, căncarika paṭāli kara gānā.6.
sītalā maṁda sugardhā subhā, saṁtata bhaṁi manohara bāū.7.
kūhū kūhū kokila dhuni karāḥ, suṇi rāva sarasa dhyāna muni taraṁḥ.8.

Lotuses of different colours had opened their petals and swarms of bees sweetly
hummed. Swans and waterfowls made such a noise as though they had burst into
the Lord’s praises the moment they saw Him. Birds like the Cakrawāka and the heron
were lovely beyond words; one could form an idea of their beauty only after seeing
them. The voice of the beautiful birds was so captivating that it seemed they invited
the wayfarers who passed by them. By the side of the lake hermits had erected their
thatched cottages; there were charming forest trees all around. The Campaka, the
Bakula, the Kadamba, the Tamālā, the Pāṭala, the Panasa, the Palāśa, the mango
and many other varieties of trees had put forth new leaves and blossoms and swarms
of bees hummed on them. A delightful breeze which was naturally cool, gentle and
fragrant, ever breathed there. The cuckoos cooed so sweetly that their melody disturbed
the hermits in their meditation. (1—5)

Dū— phal bhārata nāmī bīṭapā sab rāhe bhūmi nītārāi.
par upakāri puṛuṣ jīmati nabhāṁ suṣpattī pāi.40
Do.: phala bhārana nami biṭapa saba rahe bhūmi niarāi,
para upakārī puruṣa jimi navahī susahpāti pāi.40.

Weighed down with the load of their fruits all the fruit trees well-nigh touched the ground, even as benevolent souls grow all the more humble on getting a large fortune. (40)

Cau.: dekhi rāma ati rucira talāvā, majjanu kinha parama sukha pāvā.1.
dekhī surdhara tarubara chāyā, baiṭhe anuja sahīta raghurāyā.2.
tañā puni sakala deva muni āe, astuti kari nija dhāma sidhāe.3.
baiṭhe parama prasanna krpaḷā, kahata anuja sana kathā rasālā.4.
birahavarta bhagavartahāi dekhī, nārada mana bhā soca biseṣi.5.
mora sāpa kari anġikārā, sahata rāma nānā dukha bhārā.6.
āise prabhuhi bilokaḥ jāi, puni na banihi asa avasaru āi.7.
yaha bicāri nārada kara bīnā, gae jahā prabhu sukha asīnā.8.
gāvata rāma carita mṛdu bānī, prema sahīta bahu bhāti bhākhānī.9.
karaṇāvata līlā uthāi, rākhe bahuta bāra ura lāi.10.
svāgata pūṣṭī nikaṭa baiṭhāre, lachimana sādara carana pakhāre.11.

When Śrī Rāma saw this most beautiful lake, He took a dip into it and felt supremely delighted. Seeing the pleasant shade of a stately tree, the Lord of Raghūs sat in it with His younger brother. There all the gods and sages came once more and having hymned His praises returned to their several homes. The All-merciful sat in a most cheerful mood and discoursed with His younger brother on delightful topics. When the sage Nārada saw the Lord suffering the pangs of separation, he felt much perturbed at heart. “It is in submission to my curse* that the Lord is undergoing many hardships of an oppressive nature. Let me, therefore, go and see such a noble Lord; for such an opportunity may not present itself again,” Reflecting thus Nārada went, lute in hand, to the spot where the Lord was sitting at ease. He fondly sang in a soft voice the exploits of Śrī Rāma dwelling upon them in all detail. As he prostrated himself the Lord lifted him up and held him in His embrace for a long time. After enquiring of his welfare He seated him by His side, while Lakṣmana reverently laved His feet. (1—6)

* Vide Bālakāṇḍa, the Caupaīs following Doha 136, Dohā 137 and the Caupaīs coming after it.
After much supplication and realizing that the Lord was pleased at heart, Nārada joined his lotus palms and spoke as follows:—

Do.: nānā bidhi binatī kari prabhu prasanna jiyā jānī, nārada bole bacana taba jori saroruha pānī. 41.

Cau.: sunahu udāra sahaja raghunāyaka, surīdāra agama sugama bara dāyaka. dehu eka bara māgau svāmī, jadyapi jānata anhtarjāmī. 1.

2.

3.

4.

"Listen, O Lord of Raghus, generous by nature as You are: You confer delightful boons that are unattainable as well as those that are attainable. Grant me, my master, only one boon that I ask of You, even though You already know it (even without my asking), indwelling as You do the hearts of all." "You know my disposition, dear sage: do I ever hide anything from my devotees? What object do I hold so dear, O chief of sages, that you may not ask it of Me? There is nothing which I may withhold from my votary: never give up this belief even by mistake." Then Nārada gladly said, "This is the boon I presume to ask: even though my lord has many names, each greater than the rest, as the Vedas declare, let the name RĀMA, my lord, surpass all other names in exterminating the whole brood of sins even as a fowler kills an entire flock of birds. (1—4)
May the name RĀMA shine as the moon and the other names as so many stars in the cloudless sky of Your devotee's heart during the full-moon night of devotion to You." "The all-merciful Lord of Raghus replied to the sage, "So be it" Thereupon Nārada felt much delighted at heart and bowed at the Lord's feet.

Seeing the Lord of Raghus so highly pleased, Nārada spoke again in gentle tones—

"Listen, O Rāma: when You impelled Your Māyā (deluding potency) and infatuated me, O Lord of Raghus, I wanted to marry. Why, then, did You not let me accomplish my desire?" "Listen, O sage: I tell you with all the emphasis at My command that I always take care of those who worship Me with undivided faith, even as a mother tends her child. If an infant child runs to catch hold of fire or a snake, the mother rescues it by drawing it aside. When, however, her son has grown up she loves him no doubt, but not as before. The wise are like My grown up sons, while humble devotees are like My infant children. A devotee depends on Me, while the former (a wise man) depends on his own strength; and both have to face enemies like lust and anger. Pondering thus the prudent adore Me and never take leave of devotion even after attaining wisdom.

Seeing the Lord of Raghus so highly pleased, Nārada spoke again in gentle tones—

"Listen, O Rāma: when You impelled Your Māyā (deluding potency) and infatuated me, O Lord of Raghus, I wanted to marry. Why, then, did You not let me accomplish my desire?" "Listen, O sage: I tell you with all the emphasis at My command that I always take care of those who worship Me with undivided faith, even as a mother tends her child. If an infant child runs to catch hold of fire or a snake, the mother rescues it by drawing it aside. When, however, her son has grown up she loves him no doubt, but not as before. The wise are like My grown up sons, while humble devotees are like My infant children. A devotee depends on Me, while the former (a wise man) depends on his own strength; and both have to face enemies like lust and anger. Pondering thus the prudent adore Me and never take leave of devotion even after attaining wisdom.

Do.: käma krodha lobhādi mada prabal moh kai dhāri, 
tinha mahā ati dāruna dukhada māyārūpi nāri.
“Lust, anger, greed, pride etc., constitute the most powerful army of Ignorance. But among them all the fiercest and the most troublesome is that incarnation of Mayā (the Lord's deluding potency) called woman.” (43)

Do.: avaguna mula sulaapradā pramadā saba dukha khānī,
tāte kīnha nivārana muni māṁ yaha jīyā jānī.44.

“A young woman is the root of all evil, a source of torment and a mine of all woes. Therefore, bearing this in mind, O sage, I prevented your marriage.” (44)
As the sage listened to the delightful of Śrī Rāma (the Lord of Rāghus), a thrill ran through his body and his eyes filled with tears. He said to himself, “Tell me, is there any other master whose wont it is to show such attachment and fondness for his servants? Men who refuse to worship such a lord shaking off all delusion are bankrupt of wisdom, dull-witted and wretched.” The sage Nārada again reverentially spoke to the Lord, “Listen, O Rāma, who are well-versed in sacred lore: tell me, my lord Rāghuvirā (Hero of Rāghu’s line), the distinguishing marks of saints, O dispeller of the fear of transmigration.” “I tell you, dear sage, the qualities of saints, by virtue of which they hold Me in subjection. They are masters of the six passions (lust, anger, greed, infatuation, pride and jealousy), sinless, disinterested, firm, possessing nothing, pure (both within and without), full of bliss, of boundless wisdom, desireless, moderate in diet, truthful, inspired, learned and united with God, circumspect, bestowing honour on others, free from pride, strong-minded and highly conversant with the course of Dharma (righteousness).” (1—5)

Do.: suni raghupati ke bacana suhāe, muni tana pulaka nayana bharī āe. kahahu kavana prabhu kai asi rīti, svēka para mamātā aru prīti.

1. jena bhajahā asaprābhu bhrama tyāgī, gyāna rāṇīka nara māṇīda abhāgī.
2. punī sādara bole muni nārada, sunahū rāma bigyāna bīsārada.
3. sahā bikāra jīta anagha akāmā, acala aṅkincana suci sukhādhamā.
4. amitabodha aniha mitabhogī, satyāsāra kabī kobīda jōgī.
5. sāvadhānā māṇāda madahīnā, dhīra dharma gāti parama prabīnā.

Do.: gunāgāra sāṁsāra dukha raḥita bigata saṁdeha, taji mama caṇa saroja priya tīnha kahuṃ dēh n gēh.

45. They are abodes of virtue, above the sorrows of the world and free from doubt. Nothing besides My lotus feet is dear to them, not even their body nor their home.” (45)
They blush to hear themselves praised but feel much delighted to hear others' praises. Even-minded and placid, they never abandon the right course. Guileless by nature and loving, they are given over to prayer, austerity, control of the senses, self-denial and religious observances and undertake sacred vows. They are devoted to the feet of their Guru, Lord Govinda (Vishnu) and the Brahmanas. They are full of piety, forgiving, friendly to all, compassionate, cheerful under all circumstances and sincerely devoted to My feet. They are further characterized by dispassion, discretion, modesty, knowledge of the truth relating to God as well as by a correct knowledge of the Vedas and Puranas. They never take recourse to hypocrisy, pride or arrogance nor set their foot on the evil path even by mistake. They are ever engaged in singing or hearing My stories and are intent on doing good to others without any consideration. In short, O good sage, the qualities of the saints are so numerous that they cannot be exhausted even by Sarada (the goddess of speech) nor by the Vedas.

Neither Sarada nor Sesa could tell them! Even as he heard this the sage Nārada clasped the Lord's lotus feet. In this way the all-merciful Lord, the befriender of the meek, recounted with His own lips the virtues of His devotees. Nārada bowed his head at the Lord's feet again and again and left for the abode of Brahma (the Creator). Blessed are they, says Tulasidāsa, who, giving up all hopes, are steeped in love for Śrī Hari.
Do.: rāvanārī jasu pāvana gāvahī sunahī je loga,
rama bhagati dṛRha pāvahī binu birāga japa joga.46(A).
dīpa sikhā sama jubati tana mana jani hosi patarānga,
bhajahi rāma taji kāma mada karahi sadā satasānga.46(B).

People who sing or hear the sanctifying praises of Rāvana’s Foe shall be
rewarded with steadfast devotion to Śrī Rāma even without dispassion, prayer or
concentration of mind. The body of a young woman is like the flame of a candle; be not
a moth to it, O my mind. Abandoning lust and pride worship Śrī Rāma and enjoy the
company of saints. (46A-B)

[PAUSE 22 FOR A THIRTY-DAY RECITATION]

Thus ends the third descent into the Mānasa lake of Śrī Rāma’s exploits, that
eradicates all the impurities of the Kali age.
Sri Rama caritamānasā
(The Mānasa lake containing the exploits of Śrī Rāma)

Descent Four
(Kiśkindhā-Kāṇḍa)

शलोक
कूडेदिवसुरसुंदरावतिलोको विज्ञानधामावभो
शोभाभद्रो वरदन्नरी श्रुतिनुतो गोविपव्रवृद्धियो।
मायामानुषरूपिणार रघुवरि सद्धर्मर्मो हितो
सीतानं्येषणत्तवी पथिगतो भक्ति प्रदो तौ हि नः। || १ ||

Śloka
kundendīvārasundarāvatibilau vijñānadhāmāvubhau
śobhādhaya varadhanvinau śrutinutau govipravndapriyau,
māyāṃṣaṭarūpiṇau rāghuvarau sādharmavarmāu hitau
śītānvesānatatparau pathigatau bhaktipradau tau hi naḥ.1.

Lovely as a jasmine and a blue lotus, of surpassing strength, repositories of
wisdom, endowed with natural grace, excellent bowmen, hymned by the Vedas, and
lovers of the cow and the Brāhmaṇas, who appeared in the form of mortal men through their
own Māyā (deluding potency) as the two noble scions of Raghu, the armours of true
religion, friendly to all and journeying in quest for Sītā, may they both grant us Devotion. (1)

श्रीमभोधिसमुद्रवं कलिमप्रध्वरस्तनेव चाव्यं
श्रीमच्छब्मुखेन्द्रसुंदरवरे संशोभितं सर्वदा।
संसारामयभेिजरें सुरकरं श्रीजानकीजीवनं
धन्यास्ते कृतिनः पिबन्ति सततं श्रीरामनामामृतम्। || २ ||

Blessed are those pious souls who ceaselessly quaff the nectar of Śrī Rāma’s
Name, churned out of the ocean of the Vedas, which completely destroys the sins of the
Kali age and knows no decay, which shines ever bright in the most beautiful moon-like
mouth of the glorious Sambhu (Lord Siva), a palatable remedy for the disease of transmigration and the very life of Sita (Janaka’s Daughter).

So— **Muktir Janma Mahi Janani Gyan Khani Agh Hanin Karr**.

Jahé bá sámbhù bhavánín sá kássí séejá kás ná. **Járat Sákal Sár Bús Bisham Garal Jéhi Pán Kíyá.**

Téhi n bhajásí man mánd có kúpála sánpár sárisá.

So.: mukti janma mahi jāni gyāna khāni agha hāni kara,

jahá basa sámphu bhavānī so kāśi selā kasa na.

jarata sakala sura bhrūda bışama garala jehī pāna kiya,

tehi na bhajāsi mana māhā dá ko kṛpāla sārkāra sarīsa.

Why not reside in Kāśī (the modern Vārānasi), the abode of Sambhu and Bhavānī (Goddess Pārvatī), knowing it to be the birthplace of Mukti (final beatitude), the mine of spiritual wisdom and the destroyer of sins? O stupid mind, how is it that you do not worship Him who drank off the deadly venom (churned out of the ocean of milk at the dawn of creation), the very presence of which was burning all the host of gods? Who else is so merciful as Lord Sānkara?

Cau.: aßé cale bahurí rāghurāyā, riṣyamūkā parbata niarāyā.

tabá raḥa saciva sahitā sugrīvā, āvata dekhi atula bala sīrvā.1.

ati sabhīta kahā sunu hanumānā, puruṣā jugala bala rūpā nīdhānā.

dhāri bātu rūpā dekhu tañ jāi, kahēsú jānī jīyā sayānā būjhāi.2.

paṭṭhāe bāli hohī mana maillā, bhāgāū turata tajau āyha saillā.

bīpra rūpā dhāri kapi tahā gayau, mātha nāi pūchata asā bhayaū.3.

ko tumha syāmala gaurā sarīrā, chatri rūpā phirahu bana bīrā.

kaṭhīna bhūmī komalā pada gamī, kavana hetu bicarahu bana svāmī.4.

mrūdula manohara surīḍhāra gātā, sahāta dusahā bana ātapa bātā.

kī tumha tini deva mahā kou, nārā rāyāna kī tumha dou.5.

The Lord of Raghus proceeded still further and approached the Rṣyamūka hill. There dwelt Sugriva (a monkey chief*) with his counsellors. When he saw the two

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* Though monkeys to all appearance, Sugriva and others were as good as highly civilized men and were incarnations of gods. They could change their form at will and were not only endowed with human
brothers, the highest embodiments of immeasurable strength, he was exceedingly alarmed and said (to one of his ministers), “Listen, Hanumān: those two men are repositories of strength and beauty. Disguised as a Brāhmaṇa student go and see them and perceiving their intention in your mind inform me accordingly by means of signs. If they have been despatched by the malicious Vālī, I must leave this hill and flee away at once.” Taking the form of a Brāhmaṇa the monkey (Hanumān) went up to the two brothers and bowing his head accosted them thus: “Who are you, heroes—one of dark hue, the other fair—that roam the woods disguised as Kṣatriyas? Treading the hard ground with your tender feet, wherefore are you wandering in the forest, my masters? Though possessed of delicate, charming and beautiful limbs, how is it that you have exposed yourself to the scorching sun and stormy wind of these wild regions? Do you count in the Trinity (viz., Brahmā, Viṣṇu and Śiva, the Creator, Preserver and Destroyer of the three worlds) or are you the twin divine sages Nāra and Nārāyaṇa? (1—5)

दो— जग कारन तारन भव भंजन धरनी भार।
की तुम्हं अखिल भुवन पति लीन्ह मनुज अवतार॥ १ ॥

Do.: jaga kārana tārana bhava bhamjana dharanī bhāra,
kī tumha akhila bhuvana pati līnha manuja avatāra.1.

“Or are you the Prime Cause of the world and the Lord of all the spheres, manifested in human form to bridge the ocean of mundane existence and relieve the burden of the earth?” (1)

चौ— कोसलेस दसरथ के जाए। हम पितु बचन मानि बन आए॥

Cau.: kosaḷesa dasaratā ke jāe, hama pitu bacana māṇi bana āe.

nāma rāma lachimana dou bhāi, saṅga nāri sukumārī suhaī॥ १॥

ihā hari nisicara baldehi, bipra phirahī hama khoja tēhī.

śāma carita kahā hama gāi, kahahu bipra nīkā kathā bujhāi॥ २॥

prabhu pahicāni pareu gahi charanā. so sukh uama jāi nahi charanā॥

prabhupahicāni pareu gahi charanā. so sukh uama jāi nahi charanā॥

pulakita tāna mukha avanbacanā, dekhata rucira beṣa kai racanā.3.

punī dhīrāju dhari astuti kinhī, haraṣa ṣryāyā nipāthahini cīnī.

mora nyāu maś pūcāi saī, tumhā pūcāi kasa nara kī nāī.4.

tabā māyā kasa phirāu bhulānā, tā te maś naṭhit prabhu pahicānī.5.

“We are sons of King Daśaratha, the lord of Kosala, and have come to the forest
in obedience to our father’s command. We two brothers are called by the names of Rāma and Laksmana. We had with us a pretty and delicate girl, the daughter of King Videha, who has been carried away by some demon here. It is in quest of her that we are moving about, O holy Brāhmaṇa. We have furnished you with our account in some detail; now tell us your story in a comprehensive manner, O good Brāhmaṇa.” Now Hanumān recognized his lord and falling to the ground clasped His feet. That joy, Umā, was more than could be described. A thrill ran through his body and no words came to his lips as he gazed on the lovely style of their dress. Then recovering himself he sang His praises and was glad at heart to have found his master. “It was quite in the fitness of things that I questioned my lord; but how is it that You ask me like a mortal? I have been roving in error under the spell of Your Māyā (deluding potency); it was for this reason that I failed to recognize my lord.”

(1—5)

“Although, my lord, I have many faults, let not the servant be cast into oblivion by the master. The Jīva (ego), O Lord, is deluded by Your Māyā and can be redeemed only by Your grace. On top of it, I swear by the Hero of Raghu’s line, I know neither adoration nor any other means (of pleasing You). A servant depends on his master and a child on its mother and both remain free from anxiety; for a master needs must take care of his
servant.” So saying he fell at the Lord’s feet much agitated; his heart was overwhelmed with love and he manifested his own (monkey) form. The Lord of Raghus then lifted and clasped him to His bosom and soothed him by wetting him with the tears of His eyes. “Listen, O Hanumān: be not depressed at heart; you are twice as dear to Me as Laksmana. Everyone says that I look upon all with the same eye; but a devotee is particularly dear to Me because he too depends on none but Me.”

Do.: so ananya jākē asi mati na тарai hanumānta, maṛ sevaka sacarācara rūpa svāmi bhagavanta.3.

“And he alone, Hanumān, is exclusively devoted to Me, who is steadfast in his conviction that he is the servant and that the Lord manifested in the form of the whole animate and inanimate creation is his master.” (3)

Cau.: dekhi pavanāsuta pati anukūlā, hṛdayā haraśa bīti saba sūlā. nātha saila para kapipati raḥai, so sugrīva dāsa tava ahaī. 1.

When Hanumān, the son of the wind-god, found his master so gracious to him he rejoiced at heart and all his agony disappeared. “My Lord, on the summit of this hill dwells Sugrīva, the chief of the monkeys; he is a servant of Yours. Make friends with him, my lord; knowing him to be in affliction rid him of all fear. He will have Sītā tracked by drafting millions of monkeys in every direction (in search of Her).” Having thus explained to Him everything, he lifted both the brothers on his back (and took them to the place where Sugrīva was). When Sugrīva saw Śrī Rāma, he accounted his birth as highly blessed. He reverently advanced to meet Him and bowed his head at His feet; while the Lord of Raghus and His younger brother embraced him in return. The monkey chief pondered thus within himself, “Will they, good heavens, make good heavens, make friends with me?”

(1—4)
तब हनुमंत उभय दिशि की सब कथा सुनाइ।
पावक साखी देंग करि जोरी प्रीति ढूंढ़इ॥ ४ ॥

Do.: taba hanumarìnta ubhaya disi kì saba kathā sunāi,
pāvaka sākhī dei kari jorī prīti ḍrāṅhāī.4.

Then Hanumān related all the circumstances of both the sides, and having installed the sacred fire as a witness he concluded a firm alliance (between Śrī Rāma and Sugrīva).

कह सुग्रीव नयन भरे बारी। मिलियह नाथ मिठिलेस्कुमारी। १ ॥
मंत्रिन्ह सहित झहाँ एक बारा। बैठ रहें में करत बिचारा।
गगन पंथ देखी में जाता। परबस परी बहुत बिलपाता। २ ॥
राम राम हा राम पुकारी। हमाह देख दीर्घें पट डारी।
मागा राम तुल तैहं दीनहा। पट उं लाइ दो अति कीह। ३ ॥
कह सुग्रीव सुनहु रुपबीरा। तजहु सोच मन आएहु धीरा।
सब प्रकार करिहें सेवकाई। जेंह बिधि मिलियह जानकी आई। ५ ॥

Cau.: kih hi prīti kachu bīc n rākhā, lachīmana rāmā carita saba bhāsā.
kah sugrīva nayanabhari bārī, milihi nātha mithilakesāmārī.1.
marātrinha sahiha ihā eka bārā, baīṭha raheū maṭ karata bicārā.
gagana panthā dekhi maṭ jāṭā, parabasa pari bahuta bilapātā.2.
rāmā rāmā hā rāmā pukārī, hamahi dekhi dinheū paṭa dārī.
māgā rāmā turata tehī dinhā, paṭa ura lai soca ati kīhā.3.
kah sugrīva sunahu raghubīrā, taįhau soca mana ānahu dhīrā.
saba prakāra karihau sevakāi, jehi bidhi milihi jānakī āi.4.

The alliance was thus unreservedly concluded and Laksmanā narrated all the past history of Śrī Rāma. Said Sugrīva with his eyes full of tears, “The daughter of Janaka (the lord of Mithilā), my lord, will be surely recovered. On one occasion when I sat here deliberating with my counsellors I saw her fallen in the enemy’s hands and being borne through the air loudly wailing. Crying ‘Rāma, Rāma, Ah! my Rāma’ she dropped her scarf when she saw us.” When Śrī Rāma asked for that he handed it over to Him at once. Śrī Rāma pressed it to His bosom and grieved much. Said Sugrīva, “Listen, O hero of Raghu’s line; sorrow no more and take courage in your heart. I will render service to you in every way so that Janaka’s daughter may come and see you.” (1—4)

सखा बचन सुनि हरेरे कृपासिधु बलसिै।
कारन क्ववन बसनु बन मोहि कहहु गुरीव। ५ ॥

Do.: sakhā bacana suni haraśe kṛpāśīdhu balasīnvā,
kārana kāvana bāsahu bana mohi kahahu sugrīvā.5.

The Ocean of Mercy, who was at the same time the highest embodiment of physical strength, rejoiced to hear his ally’s words, “Tell me, Sugrīva, why have you come to stay in the forest?” (5)
"My lord, Vāli and myself are two brothers. The affection that existed between us was past all telling. Once upon a time, O lord, the son of the demon Maya, who was known by the name of Mayāvi, came to our town (Kīskindhā). At dead of night he called out at the gate of the town. Vāli could not brook his enemy's challenge to a bout and sallied forth to meet him. But when he saw Vāli coming, he took to flight. I too had accompanied my brother. The enemy went and entered the cave of a big mountain. Then Vāli gave instructions to me, "Await my return till a fortnight. If I do not return, then take me as slain." When I had waited there for a month, O slayer of Khara, a copious stream of blood issued from the cave. I, therefore, concluded that the demon had slain Vāli and that he would come and kill me too. Accordingly I blocked the mouth of the cave with a rock and fled away. When the ministers saw the town without a master, they forced me to accept the throne. Meanwhile Vāli, who had killed the enemy, returned home and saw me (installed on the throne), he nursed a grudge against me in his heart. He gave me a most severe beating as he would an enemy, and robbed me of all that I had
including my wife. For fear of him, O gracious Hero of Raghu’s line, I wandered all over
the world in a pitiable condition. A curse* prevents him from coming over here; yet I
remain ill at ease in mind." When the gracious Lord heard of His devotee’s distress both
His long arms started throbbing (thus showing His martial spirit as well as His
determination to punish Vālī).

\[ (1—7) \]

\[ \text{Do.}: \text{ sunu sugrīva mārihaū bālihi ekahī bāna,} \]
\[ \text{brahma rudra saranāgata gaē na ubarīhi prāna.} \]

“Listen, Sugrīva: I will kill Vālī with a single arrow His life will not be saved even
if he takes refuge with Brahmā (the Creator) or even with Rudra (Lord Śiva).

\[ \text{Chā}: \text{ nā mītr duh hoḥī dūrāhī. tānāhī bīlokaṭ pāta kātā bhāri.} \]
\[ nīj duh mītrī ṭaṁ raṭ kārī jānā. mītrāk duh raṭī mēkī sāmanā. 1. \]
\[ jīn kē mēsī mātī saשמות nā aṁ. tē sāṭ kāṭ hāṭī kārī mītāī. \]
\[ kūpar nīvārī sūparī chālāhā. gūn ṭagāṭē abumūnīhī ṭūrāhā. 2. \]
\[ dēt lēt ṭaṁ sāṅk nā ṭhāī. ṭal aṁnumān sāda hītī kārī. \]
\[ bīpāṭī kālī kār sāṁyūtī nēhā. bhrūtī kē ṭaṁ sāṅ mūnī ēhā. 3. \]
\[ āṁgē kē ṭaṁ mūdū ṭaṁ bāchnā. pāṭhā aṁnāṭī ṭaṁ kūṭīlāi. \]
\[ jā kār hītī aṁhī gāti sāṁ bhrāhī. aṁhū kūpar pāṛhōhī hēlāī. 4. \]
\[ sāṇēk sāṭ gūp kūpar kūnāhī. kaptī mītrī sūl sāṁ cārī. \]
\[ sāṁ kē cōc śyāgmū bāl ṭōrē. sāṁ vīḍhi ṭhāṭ bājā mēṁ tōrē. 5. \]
\[ kē ṭaṁ pūrībīhīnī ṭūbīhīra. bālī māhābāl aṁtī rauḍhīra. \]
\[ dūrūbhī aṁstī tāḷ ṭēkāhā. bīnū ṭrāyās rauḍhā ṭhāhā. 6. \]
\[ dēṛīhī aṁlī ṭaṁ bāḍhī pṛītī. bālī bāḍh bhrūnū ṭhū pṛītī. \]
\[ bār bār nāvá ṭhā ṭē sīsā. pṛībhūhī jānī ṭaṁ hā ṭē ṭūplī. 7. \]
\[ rūpa ṭīyaṅ ṭaṁ bāchnā ṭē bōlā. nāth kūpānā ṭaṁ ṭhū ṭē bhrūnū. \]
\[ sūkā ṭēparītī ṭhāṭ bādāi. sāṁ pāṛhī tēkāhī ṭē sēkāhā. 8. \]
\[ ē ṭē sāṁ rām ṭhātītī ṭē bāṭhātē. kēḥhī ṭē sāṁ ṭē ṭē ṭē aṁrāṭhā. \]
\[ sāṁ mītrī śuṁ duh hū ṭē jā ṭhūhī. māyā kūtī ṭēparītī nēhī. 9. \]
\[ bālī pāṛ ṭhātī ṭhāṭ ājū ṭhrū. mīlē ṭīyaṅ ṭhū ṭhū ṭē sēmā ṭhīṭā. \]
\[ sāṁnē ṭēhī ṭaṁ hoṛī ṭhāī. jāyē ṭēmāḥ ṭhū ṭē kūṭīlāī. 10. \]

* The demon Māyāvī had a younger brother, Dundubhi by name. Dundubhi too had, on a previous
occasion, attacked Vālī in the form of a buffalo and was slain by him. Vālī hurled the gigantic corpse of the
buffalo to a distance of eight miles from his capital. A few drops of blood, however, fell from its mouth in the
hermitage of sage Mataṅga on the Rṣyamūkha hill. This enraged the Rṣī, who pronounced a curse that
whoever had desecrated his hermitage by spilling blood there would have his head shattered to pieces if he
dared approach the precincts of his hermitage.
One would incur great sin by the very sight of those who are not distressed to see the distress of a friend. A man should regard his own mountain-like troubles as of no more account than a mere grain of sand, while the troubles of a friend should appear to him like Mount Sumeru, though really they may be as trifling as a grain of sand.

\[
\text{Cau.: je na mitra dukha hoı̄ dukhā, tinhahi bilokata pātaka bhārī.}
\]

\[
nija dukha giri sama raja kari jānā, mitraka dukha raja meru samānā. 1.
\]

\[
\text{jinha kē asi mati sahaja na āi, te satīha kata hāthī karata mitāī.}
\]

\[
kupatha nivāri supanitha calāvā, guna pragaṭāi avagunanī durāvā. 2.
\]

\[
deta leta mana sainka na dhāraī, bala anumāna sadā hita karaī.}

\[
bipati kāla kara sataguna nehā, śruti kaha saṁtha mitra guna ehā. 3.
\]

\[
āgē kaha mṛdu bacana banāī, pāché anahita mana kuṭilāī.
\]

\[
jā kara cita ahi gati sama bhāī, asa kumitra parihareḥ bhālāī. 4.
\]

\[
sevaka saṁtha nṛpa kṛpana kunārī, kapaṭī mitra sūla sama cārī.}

\[
sakhā soca tyāgahu bala morē, saba bidhi ghaṭaba kāja maṅ torē. 5.
\]

\[
kaha sugrīva sunahu raghubirā, bālī mahābala aṭi ranadhīrā.}

\[
durṇāvhi asthi tāla dekharāē, binu prayāśa raghunāṭhā dhaḥāē. 6.
\]

\[
dekhi aṁita bala bāṛhī prīti, bālī badhaba inha bhāi paratiṭī.
\]

\[
bāra bāra nāvāi pada sisyā, prabhūhi jāṇi mana haraṣa kapīsā. 7.
\]

\[
upāja gyāṇa bacana taba bolā, nāṭha kṛpā mana bhayau aloḷā.
\]

\[
sukha saṁpati parivāra baRāī, saba pariḥari karihaū sevakāī. 8.
\]

\[
e saba rāma bhagati ke bāḍhaka, kahah śarīta tava pada avarāḍhaka.
\]

\[
satru mitra sukha dukha jaga māḥī, māyaḥ kṛta paramāratha nāḥī. 9.
\]

\[
bālī parama hita jāṣu prasādā, milehu rāma tūma samāna bīṣādā.
\]

\[
sapanē jehi sana hoi laraḷī, jāgē samujhata mana sakucāī. 10.
\]

\[
aba prabhū kṛpā karahu ehi bhāṭī, saba taṣi bhajana karaṇā dina rāṭī.
\]

\[
suni birāga saṁjuta kāpi bāṇī, bole bhāśi rāmu dhanupāṇī. 11.
\]

\[
jo kachū kaheḥu saṭya saba soī, sakha bacana mana mrśa na hoī.
\]

\[
naṭa marakaṭa iva sabahi nacāvata, rāmu khagesa beda asa gāvata. 12.
\]

\[
lai sugrīva saṁgra raghuṇāṭhā, cale cāpa sāyaka gahi hāthā.
\]

\[
taba raghupati sugrīva pāṭhāvā, gajesī jāi nikaṭa bala pāvā. 13.
\]

\[
sunata bālī krodhāṭura dhaḥā, gahi kara carana nāri samujhāvā.
\]

\[
sunu pati jinhahi mileu sugrīvā, te dvau bahdhu teja bala śīvā. 14.
\]

\[
kosaḷesa suta lachimana rāmā, kālau jīti sakha saṅgrāmā. 15.
\]
sand. Those fools who are not of such a temperament presume in vain to make friends with anybody. A friend should restrain his companion from the evil path and lead him on the path of virtue; he should proclaim the latter's good points and screen his faults, should give and take things without any scruple and serve his friend's interest to the best of his ability and finding him in distress love him a hundred times more than ever. The Vedas declare these to be the qualities of a noble friend. He, however, who contrives to speak bland words to your face and harms you behind your back and harbours some evil design in his heart, and whose mind is as tortuous as the movements of a snake is an unworthy friend and one had better bid good-bye to such a friend. A stupid servant, a stingy monarch, a bad wife and a false friend—these four are tormenting like a pike. Relying on my strength, dear friend, grieve no more; I will serve your cause in every way possible." Said Sugriva, "Listen, O Hero of Raghu's race: Vāli is possessed of immense strength and is exceedingly staunch in battle." He then showed Him Dundubhi's bones and the seven palm-trees, which were struck down by the Lord of Raghus without any exertion. When Sugriva witnessed Śrī Rāma's immeasurable strength his affection for Him grew all the more and he was now satisfied that he would succeed in killing Vāli. He bowed his head at His feet again and again and was delighted at heart to recognize the Lord. When the light of wisdom dawned on him, he said; "My mind, O Lord, has been set at rest by Your grace. Renouncing pleasure, prosperity, home, personal glory and all I will render service to You. All these are stumbling-blocks on the path of Devotion to Śrī Rāma (Yourself): so declare saints given to the worship of Your feet. Pairs of opposites such as friend and foe, joy and sorrow, in this world are products of Māyā (Illusion) and have no reality. Vāli is my greatest friend, by whose grace I have met You, Rāma, the Allayer of sorrow. On waking from a dream when a man comes to know the identity of him with whom he had fought in the dream, he feels abashed. Now, my Lord, do me this favour that I may renounce all and worship You night and day." On hearing the words of Sugriva, imbued as they were with dispassion, Śrī Rāma, who held a bow in His hand, smiled and said, "Whatever you have said is all true; but my words, O friend, can never be otherwise." Śrī Rāma (says the saint Kākabhusṇḍi), O Garuḍa (king of birds), makes us all dance even as a juggler would make his monkey dance: so declare the Vedas. Taking Sugriva with Him the Lord of Raghus proceeded with a bow and arrow in His hands. Then the Lord of Raghus sent Sugriva, who, strengthened by Śrī Rāma, thundered under the very nose of Vāli. On hearing his roar Vāli sallied forth frantic with fury. His wife, however, clasped his feet with her hands and warned him thus: "Listen, my lord: the two brothers with whom Sugriva has concluded an alliance are of unapproachable majesty and might. They are no other than Śrī Rāma and Lakṣmaṇa, the sons of King Daśaratha (the lord of Kosala), who can conquer Death himself on the field of battle." (1—15) 

Do.: kaha bālii sunu bhīru priya samadarasi raghunātha,
jaū kadāci mohi mārahī tō puni hōū sanāth.7.

Said Vāli, “Listen, my timid darling, the Lord of Raghus looks upon all with the same eye. Even if He kills me, I will attain His divine abode and have Him as my eternal Lord.”
So saying he sallied forth in his great pride, thinking no more of Sugriva than of a blade of grass. The two brothers closed with each other. Vali browbeat Sugriva, and striking him with his fist roared in a thundering voice. Sugriva now fled in dismay (and returned to Sri Rama); the stroke of his clenched fist had fallen on him as a bolt from heaven. “What did I say, O gracious Hero of Raghu’s line? This is no brother of mine but Death himself.” “You two brothers are identical in appearance; it was because of this confusion that I did not kill him.” He stroked Sugriva’s body with His hand and lo! It became as hard as adamant and all his pain was gone. He put on his neck a wreath of flowers and giving him enormous strength sent him back. Again the two brothers fought in many ways, while the Lord of Raghus watched them from behind a tree. (1—4)

Do.: bahu chala bala sugriva kara hiyā hārā bhaya māni, mārā bāli rāma tabla ṣhrdaya mājha sara tāni.8.

When Sugriva had tried many a trick and exerted all his might he lost heart and felt much alarmed. Sri Rama then drew His arrow and shot Vali in the heart. (8)
Cau.: para bikala mahi sara ke lāgē, puni uṭṭhi baīṭha dekhi prabhu āgē. 
syāma gāta sira jaṭā banāē, arunā nayana sara cāpa caRhāē.1. 
puni puni citai carana cīta dīnhā, suphala janma māṇā prabhu cīnhā. 
hṛdayā pṛti muṅka bacana kāṭhorā, boltā citai rāma kī orā.2. 
dharma hetu avatāreṇu gosāī, māreṇu mohi byādha kī nāī. 
maṭ bairī sugrīva piārā, avaguna kavaṇa nātha mohi mārā.3. 
anuja badhū bhagīṇī sutā nārī, sunu saṭṭha kanyā sama e cārī. 
inhahi kudṛṣṭī bilokai joi, tāhi badhē kachū pāpa na hoi.4. 
mūṛha tohi atisaya abhimānā, nārī sikhāvana karasi na kāṇā. 
mama bhuja bala āśīrta tehi jānī, mārā cahasi adhama abhimānī.5.

Struck by the shaft Vālī fell to the ground smarting with pain; again he sprang up 
and sat, when he saw the Lord before him—dark of hue, with His matted hair coiled on 
His head, bloodshot eyes and the bow still drawn. Gazing on Him again and again he 
fixed his heart on His feet; now that he recognized the Lord he felt that he had realized 
the reward of his birth. Although his heart was full of love, the words on his lips were 
harsh; looking towards Śrī Rāma he said, “Even though, my lord, You descended on 
earth for upholding righteousness. You have killed me as a hunter would kill a wild beast. 
I, Your enemy and Sugrīva, Your dear friend! For what fault did You take my life, my 
lord?” “Listen, O wretch: a younger brother’s wife, a sister, a daughter-in-law and one’s 
own daughter—these four are alike. One would incur no sin by killing him who looks 
upon these with an evil eye. Fool, in your extravagant pride you paid no heed to your 
wife’s warning. You knew that your brother had taken refuge under the might of my arm; 
and yet in your vile arrogance you sought to kill him!”

(1—5)

Dō—

prabhū aṇjaṭāṁ māṁ pāpi aṁtakāl gati toṇi.9.

Do.: sunahū rāma svāmī sana cala na cātūrī mori, 
prabhu ajāhū maṭ pāpi aṁtakāla gati tori.9.

“Listen, Rāma: my shrewdness cannot avail against my master. But, my lord, am 
I a sinner yet even though I have found shelter in You at the hour of my death?” (9)

Chō—

prabhū aṇjaṭāṁ māṁ pāpi aṁtakāla gati toṇi.9.

Cau.: sunahū rāma svāmī sana cala na cātūrī mori, 
prabhu ajāhū maṭ pāpi aṁtakāla gati tori.9.
When Śrī Rāma heard this most tender speech of Vāli, He stroked his head with His hand. “I make your body immortal; you may keep up your life.” Said Vāli, “Listen, O Ocean of Mercy: sages continue their efforts (for God-Realization) during successive births; but at the last moment they fail to utter the name ‘Rāma’. But He, on the strength of whose Name Lord Saṅkara bestows immortality* on all alike, has appeared in a visible form before my very eyes! Shall I ever get such a golden opportunity again? (1—3)

`* It is mentioned in the scriptures that Lord Śiva personally whispers the name ‘Rāma’ into the right ear of every creature dying at Kāśī and redeems its soul.
**ŚRĪ RĀMACARITAMĀNASĀ**

Do.: **rāma carana drRha prīti kari bāli kīnha tanu tyāga,**

**sumana māla jimi kaṁtha te girata na jānai nāga.**

Intensifying his devotion to Śrī Rāma’s feet Vālī dropped his body (without his knowing it) even as an elephant little knows the falling of a wreath of flowers from its neck.

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Cau.: **rāma bāli nija dhāma paṭhāvā, nagara loga saba byākula dhāvā. nāna bidhi bīlāpa kara tārā, chūte kesa na deha sābhārā.**

**tārā bikala dehī tāruvyā, dinha gyāna hari līnihī māyā.**

**chiti jala pāvaka gagana samīrā, pānca racita ati adhama sarīrā.**

**pragaṭa so tānu tava āgē sovā, jīva nitya kehi lāgi tumha rovā.**

**upajā gyāna carana taba lāgī, līnesi parama bhagati bara māgi.**

**umā dāru joṣita kī nāi, sabahi nacāvata rāmu gosāi.**

**taba sugrīvahī āyasu dinā, mṛtaka karma bidhivata saba kīnā.**

Śrī Rāma sent away Vālī to His own abode. All the people of the city ran in dismay. With dishevelled hair and a tottering frame Tārā (Vālī’s wife) wailed in many ways. When the Lord of Raghus saw her distress, He imparted to her wisdom and dispelled her delusion. “Made up of the five elements, viz., earth, water, fire, ether and air, this body is extremely vile. The mortal frame lies, buried in eternal sleep before your eyes, while the soul is everlasting. For whom, then, do you lament?” The light of wisdom dawned on her and now she embraced His feet and asked of Him the boon of supreme Devotion. The almighty Śrī Rāma, O Umā (says Bhagavān Śāṅkara) makes us all dance like so many marionettes. Śrī Rāma then gave orders to Sugrīva, who performed all the funeral rites with due ceremony. He next instructed His younger brother (Lakṣmaṇa), “Go and crown Sugrīva as the king.” Bowing their head to the Lord of Raghus, all left in obedience to His orders.

---

(1—5)
Do.: lachimana turata bolae purajana bipra samāja, rāju dīnha sugrīva kahā aṁgada kahā jubarāja.11.

Lakṣmana immediately summoned the citizens and the Brahmānas and (in their presence) crowned Sugrīva as the king and installed Ārghada as the Crown Prince. (11)

Cau.: uma rāma sama hita jaga māhi, guru pitu mātu baṁduḥu prabhū nāhi. sura nara muni saba kai yaha riṭī, svāratha lági karah saba priṭī.1. bāli trāśa byākula dina rāṭi, tana bahu brana cīntā jara chāṭī. soī sugrīva kīnha kapiṇāū, ati kṛpāla rāghubīra subhāū.2. jānatahū asa prabhū pariḥarahū, kāhe na bipatī jāla nara pariḥū. puni sugrīvahī linha bolāī, bahu prakāra nṛpanīti sīkhi.3. kaha prabhū suṇu sugrīva harīsā, pura na jāū dasa cāri barisā. gata gṛiṣama baraṣā ritu āi, rahihaū nikaṇa saila para chāi.4. aṁgada sahita karahum tumha rājū, saṁtata ṣṛḍhayā dharehu mama kājū. jaba sugrīva bhāvana phiri āe, rāmu prabarāṣaṇa āgī para chāe.5. Umā, there is no such friend as Śrī Rāma in this world—neither preceptor, nor father, nor mother, nor brother, nor master. Gods, men and sages, all as a rule have some selfish motive behind their love. The same Sugrīva who trembled day and night in fear of Vāli, who had many a sore on his body and whose breast ever burnt with the fire of anxiety, was made the king of monkeys! The Hero of Raghu’s line is extremely compassionate by nature. No wonder that men who knowingly abandon such a lord should be caught in the meshes of calamity. The Lord then sent for Sugrīva and instructed him in the various principles of statecraft. Said the Lord, “Listen, O Sugrīva, lord of the monkeys: I may not enter a town for four years and ten. The hot season is now over and the rains have set in. I will, therefore, encamp on the hills not far from you. You and Ārghada rule over the kingdom, and ever cherish my business in your heart.” When Sugrīva returned home, Śrī Rāma took up His abode on the Pravarsaṇa hills. (1—5)
The gods had already kept ready for Him a charming cave in the mountain in the hope that the all-merciful Sri Rama would come and stay there for a few days. (12)

The lovely forest, rich in flowers, presented a most splendid sight with its swarms of bees humming in greed of honey. Delightful bulbs, roots, fruit and leaves grew in abundance from the time the Lord came there. Seeing the mountain incomparable in its charms Sri Rama, the suzerain Lord of gods, stayed there with His younger brother. Taking the form of bees, birds and beasts, gods, Siddhas and hermits did service to the Lord. The forest became a picture of felicity from the time Sri Rama, the Lord of Laksmi (the goddess of prosperity), took up His residence there. There was a delightful and glistening rock of crystal, on which the two brothers sat at ease. Sri Rama gave a discourse to His younger brother on many a topic such as Devotion, dispassion, statecraft and spiritual wisdom. As the rains had set in, the sky was overcast with clouds, which made a delightful rumbling noise. (1—4)

"Look here, Lakṣmana: the peacocks dance at the sight of the clouds, even as a householder having a leaning towards dispassion would rejoice to see a devotee of Bhagavān Viṣṇu." (13)
Cau.: ghana ghamanḍa nabha garajataghora, priyā hiṇa darapata mana morā. dāmini damaka raha naghana māhī, khala kai priti jathā thira nāhī.1. baraśahī jalada bhūmi niarāē, jathā navahī budha bidyā pāē. būḍa aghāṭa sahaḥ giri kaisē, khala ke bacana sarita saha jaisē.2. chudra nāḍi bharī calī torāī, jasa thorehū dhanā khala itārā. bhūmi parata bhā dhābara pānī, janu jivahi māyā lapāṭānī.3. samiṭi samiṭi jala bharahī talāvā, jimi sadaguna sajjana pahī āvā. saritā jala jalanidhi mahū jāī, hoi acala jimi jiva hari pāī.4.

"The clouds are fast gathering in the sky and making a terrible noise. Bereft as I am of my darling (Sītā), my heart trembles to see all this. The lightning flashes fitfully amid the clouds, like the friendship of the wicked, which never endures. The pouring clouds cleave close to the ground even as the learned stoop beneath accumulated lore. The mountains endure the buffeting of showers even as a saint would put up with the taunts of the wicked. The swelling streamlets rush with great speed just as the wicked would feel elated even with a small fortune. The water becomes turbid the moment it descends on earth, even as the Jīva (an embodied soul) is enveloped in Māyā as soon as born. The water coming from various directions gathers into a pool even as commendable virtues find their way into the heart of a noble soul. The water of the stream, becomes still once it pours into the ocean, just as the ego finds eternal rest on attaining union with Śrī Hari.

1—4

Do.: harita bhūmi ṣrī naṃkulā samujhī pahīhī nāhī pāṇthī. 
 jimī pākhamḍa bāḍa tē gupta hohī sadagranṭhī.14.

"The green earth is so choked with grass that the tracks cannot be distinguished, just as holy books are obscured by heretic doctrines. (14)

14— दांद्र धूम इष्ट दिसा सुहाई वे देव पहिल जनु बटु समुद्राइ.।
 नव पल्ल भए बिदर अनेका साधक मन जस मिले विवेका।।
 अहे जवास पार विनुभका जस सुराज खेत उद्यम गयका।।
 खोजत कहुं मिल नहीं धूरी। करड़ क्रोध जिमस धरमही तूरी।।
 सस संप्रभ सोह महि कैसी। उपकारी के संपत्ति जैसी।।
 निसिन तम मन खोजत बिराज। जनु दंडिन कर मिला समाज।।
 महाबृत्त चलन फूटि किआर्र। जिमस सुतेर भए वियरही नासी।।
 कृषि निरालहि चतुर किसाना। जिमस बुध तजहि मोह मद माना।।

14
On all sides one hears the delightful croaking of frogs, which reminds one of a batch of religious students chanting the Vedas. Clothed with new leaves the trees of different species look as green and cheerful as the mind of a striving soul who has attained spiritual wisdom. The leaves of the Áka and Javása plants have fallen off even as under a good government the plans of the wicked come to naught. Dust cannot be found even if one searches for it, just as piety is scared away by anger. The earth rich with crops appears as delightful as the wealth of a generous man. In the thick darkness of the night fireflies gleam like a mustered band of hypocrites. The embankments of the fields have been breached by torrential rains just as women get spoiled by freedom. Clever husbandmen protect their crop by uprooting the weeds, just as the wise discard infatuation, vanity and pride. The Cakraváka birds are no more to be seen, just as virtues disappear with the Kali age. Even though it rains on the barren lands as well, not a blade of grass sprouts on it, just as concupiscence takes no root in the heart of a servant of Sri Hari. The earth looks charming with the swarms of various living creatures even as the population grows under a good government. Many a weary traveller has stopped here and there just as with the dawning of wisdom the senses become still. (1—6)
directions, just as with the birth of an unworthy son the noble traditions of a family get extinct. Now it becomes pitch dark even during the day, while at other times the sun would shine brightly, just as the light of wisdom is obscured in the company of the vile and manifests itself in the company of the good.

(15 A-B)

Cau.: baraśā bigata sarada ritu āi, lachimana dekhahu parama suhāi. phule kāsa sakala mahi chāi, janu baraśā kṛta pragata buRhāi. udita agasti panthā jala soṣā, jimi lobhahi soṣai saṁtoṣā. saritā sara nirmala jala sohā, saṁta hṛḍaya jasa gata mada mohā. rasa rasa sūkha sarita sara pāṇi, mamātā tyāga karahī jimi gyāni. jāni sarada ritu khaṛijana āe, pāi samaya jimi sukṛta suhāe. paṁka na renu soha asī dharāni, nīti nipuna nrpa kai jasi karāni. jala saṁkoca bikala bhāi minā, abudha kuturhī jimi dhanahinā. binu ghana nirmala soha akāsā, harijana iva pārihari saba āsā. kahū kahū brṣṭi sāradī thori, kou eka pāva bhagati jimi morī.5. "Look here, Laksman: the rains are over now and the most charming autumn has arrived. The whole earth is covered by the Kāśa grass with its white flowers as if the rainy season has exposed its old age. The constellation known by the name of Agastya (Canopus)* has appeared and dried up the water on the roads even as contentment swallows greed. The limpid water of the rivers and lakes looks charming as a saint's heart devoid of pride and infatuation. Drop by drop the water of the streams and lakes is drying up even as the wise shake off the possessive instinct. Knowing that the autumn had set in the Khaṛijana bird has made its appearance, just as the welcome fruit of one's meritorious deeds appears at the appointed time (neither sooner nor later). Devoid of mud and dust the earth has assumed a lovely aspect just like the administration of a monarch well-versed in politics. The fish are distressed on account of the diminishing waters even as an improvident householder suffering from want of money. The cloudless sky is shining as bright as a devotee of Śrī Hari, who has abandoned all desires. Here and there we have light autumnal showers, just as a rare soul comes to develop devotion to Me.

(1—5)

* The heliacal rising of the constellation named above takes place on the seventh day after the new moon of the month of Bhādrapada.
Kings and ascetics, merchants and mendicants are gladly leaving the city (kings for extending their dominions, ascetics in search of a suitable place for practising penance, merchants for carrying on their trade and mendicants for begging alms), just as men in any of the four stages* of life cease to toil (for perfection) once they have acquired devotion to Śrī Hari.

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16.* The four stages of life through which a Brāhmaṇa in particular and all the twice-born in general have to pass are: (1) Brahmacarya (student life), (2) Gārhaṭhya (married life), (3) Vānaprastha (asceticism) and (4) Saṁśaya (renunciation).
"The insects that teemed on the earth have perished with the advent of the autumn, just as a man who has found a teacher in the real sense of the term is rid of all doubt and error. (17)

The rains are over and the autumn, which is marked by a cloudless sky and limpid waters, has arrived; yet, dear brother, we have received no news about Sita. If only once I could anyhow come to know of her whereabouts I would recover her out of the hands of Death himself. Wherever she may be, if only she is still alive I would make an effort to rescue her, dear brother. Sugriva too has forgotten me now that he has got a kingdom, a treasury, the amenities of city life and his own spouse. I will shoot the fool tomorrow with the same arrow which I used in killing Vali." (Says Šatrakara) He whose very grace rids one of pride and infatuation, could He ever dream of being angry, Uma? Those enlightened sages alone who have conceived a love for the feet of Śrī Rāma (the Hero of Raghu's race) can know the inwardness of this conduct of His. When Laksmana found the Lord angry, he strung his bow and took arrows in his hands. (1—4)

The Lord of Raghus, who was the highest embodiment of compassion, then instructed His younger brother saying, "Sugriva is our friend, dear brother; you should only frighten him and bring him here." (18)
There (at Kiskindha) Hanuman, the son of the wind-god, thought to himself, “Sugriva has forgotten the task entrusted to him by Sri Rama.” Approaching Sugriva, therefore, he bowed his head at his feet and tried to bring him round by employing all the four methods of persuasion*. Sugriva felt much alarmed to hear the words of Hanuman. “Sensuality has robbed me of my senses. Now, O son of the wind-god, troops of monkeys are scattered here and there: send batches of messengers to them and have it proclaimed that anyone who fails to appear before me within a fortnight shall meet his death at my hands.” Thereupon Hanuman sent for envoys and receiving them most politely charged them with their duty making use of threats, blandishments and persuasion. They all bowed their head at his feet and proceeded on their journey. That very moment Lakshmana entered the city; seeing him angry monkeys ran away helter-skelter.

* The four recognized methods of persuasion are:—(1) Sàma (argument or expostulation), (2) Dàna (inducement in the shape of gift etc.), (3) Bheda (sowing seeds of dissension) and (4) Danda (use of force).

Hanuman must have told Sugriva that apart from (1) moral obligations towards a friend and ally, (2) he owed his all to the grace of Sri Rama and was thus in duty bound to return His services, (3) that as a warrior he was no match for Sri Rama, who could punish him even as He did Våli, and (4) that He could win over Anågada to His side and use him as a tool in dethroning Sugriva.
He bowed his head at Laksmana's feet and made humble petition to him, whereupon Laksmana extended to him his protecting arms. When the report of Laksmana's wrath reached the ears of the monkey lord (King Sugriva), he was terribly distracted with fear and said, “Listen, Hanuman: take Tara with you and with suppliant prayers appease the prince (Laksmana).” Hanumān accordingly went with Queen Tārā and bowing at Laksmana's feet recounted the Lord's glory. With much supplication he escorted the prince to the palace and after laving his feet seated him on a couch. Then the monkey lord (Sugriva) bowed his head at the prince's feet, while Laksmana took him by the arm and hugged him. “There is nothing so intoxicating, my lord, as the pleasures of sense which in an instant infatuates the soul even of a sage.” Laksmana was gratified to hear his humble speech and reassured him in many ways. The son of the wind-god told him all that had happened in the meantime, viz., how batches of spies had been despatched (in various directions).

(1—5)
Bowing his head at Śrī Rāma’s feet he exclaimed with joined palms, “My lord, I am not at all to blame (for what I have done). Exceedingly powerful, O Lord, is Your Māyā (deluding potency), which withdraws itself only when You, O Rāma, show Your grace to a Jīva. Gods, men and sages, my master, are all slaves of their senses; while I am a vile brute and a monkey, the most libidinous of animals. A man who is not pierced by the shaft of a woman’s glances, nay, who remains wakeful even in the dark night of anger (who is not swayed by passion) and who is never caught in the meshes of greed, is as good as Yourself, O Lord of Raghūs. It is a virtue which cannot be attained by personal endeavour; it is only by Your grace that one here and one there can acquire it.” Thereupon the Lord of Raghūs smiled and said: “Brother, you are dear to me as Bharata. Now with all your heart make some organized effort whereby we may get tidings of Sītā.”

(1—4)

While a talk was thus going on between them, multitudes of monkeys arrived. Legions of monkeys of various colours were visible in all the quarters. (21)
(Says Śāṅkara:) I saw the army of monkeys, Uma; he is indeed a fool who would try to count them. They came and bowed their head at Śrī Rāma’s feet and found their true lord in Him when they gazed on His countenance. In the whole host there was no monkey whose welfare Śrī Rāma did not personally enquire. This was no miracle for my master, the Lord of Rāghus, who has taken all forms and is omnipresent. They stood in martial array as ordered and King Sugrīva thus instructed them all: “I exhort and commission you to do Śrī Rāma’s work. Therefore, O monkey hosts, go forth in every direction and institute a search for Janaka’s Daughter, but you should all return in course of a month, my brethren, He who returns beyond this limit without any news shall meet his death at my hands.”

(1—4)

Do.: bacana sunata saba bānara jahā tahā cale turānta,
taba sugrīvā bolāe aṅgadā nala hanumānta.22.

On hearing his command the monkeys proceeded at once in various directions. Sugrīva then called Aṅgada, Nala and Hanumān.

Cau.: sunahu nīla aṅgada hanumānā, jāmavarāta matidhira sujānā.
sakalā subhaṣṭa mili dacchina jahā, sitā sudhi pūchehu saba kāhū.1.
mana krama bacana so jatana bicarehu, rāmacarṇḍra kara kāju saṅvarehu.
bhānu piṭhi seia ura āgī, svāmihi sarba bhāva chala tyāgī.2.
taji māyā seia paralokā, miṭhaṅg sakala bhavasaṁbhava sokā.
deha dhare kara yaha phalu bhai, bhajia rāma saba kāma bihāi.3.
Listen, O Nila, Arṅgada, Hanumān and Jāmbavān: you are all resolute of mind and wise. Proceed all of you, gallant warriors, together to the south and enquire of everyone you meet the whereabouts of Sitā. Use every faculty of yours to devise some means of tracing Her and thereby accomplish the object of Śrī Rāmacandra. (For warming oneself) one should wait upon the sun turning one’s back towards the same, while fire should be waited upon turning one’s breast towards it; but a master must be served with one’s whole being (in thought, word and deed) without resorting to any wiles. Similarly one should strive for (lasting happiness in) the other world by discarding the unrealities of the world. In this way all one’s woes incident to birth and death are eradicated. The consummation of human birth, brethren, lies in worshipping Śrī Rāma in a disinterested spirit. He is verily a man of flair and he alone is highly blessed, who is enamoured of Śrī Rāma’s feet.” Taking leave of Sugrīva and bowing their head at his feet they joyously set out with their thoughts fixed on the Lord of Raghus. The last to make obeisance was Hanumān, (the son of the wind-god). The Lord knew that His work was going to be accomplished by him and therefore called him near. He stroked his head with His lotus hand and recognizing him to be His devotee gave him the ring off His finger. “Comfort Sitā in various ways and return quickly after telling Her of my might and the agony of my heart due to separation from Her.” Hanumān felt that he had reaped the reward of his birth and departed with the image of the All-merciful enshrined in his heart. Although the Lord knew everything, the Protector of the gods respected the recognized principles of statecraft (by sending spies in the first instance to trace out His lost spouse). (1—7)

All the monkeys set forth ransacking woods, streams, lakes, hills and ravines with their mind wholly devoted to Śrī Rāma’s business and shaking off all attachment to their body. (23)
If at any place they came across some demon they would take his life by a single slap. They looked into every recess of forest and hill; and if they met any hermit they would all surround him. Presently they felt much oppressed with thirst; but water could be found nowhere and they also lost their way in the dense forest. Hanumān thought to himself that without water to drink all would die. Climbing a hill-top he looked all round and noticing a cavity in the ground saw a strange phenomenon there. Cakravākas, herons and swans hovered at its mouth and a number of other birds were making their way into it. Coming down the hill Hanumān (the son of the wind-god) took them all and showed them the cavern. They placed Hanumān at their head and entered the cave without further loss of time.

Do.: dikha jāi upabana bara bigasita bahu kaṁja, māṁdira eka rucira tahā baithi nāri tapa purṇa.24

Going further they saw a lovely garden and a lake with many full-blown lotuses. There stood a beautiful temple close by, where sat a woman who was austerity incarnate. (24)
From a distance all bowed their head to her and in response to her enquiry told her all about themselves. She then said, “Go and drink water and partake of beautiful and luscious fruits of various kinds.” They bathed and took some delicious fruits and all came once more to her. She related to them her own story from the beginning to the end and added, “I will now go and see the Lord of Raghus. Close your eyes and you will find yourself outside the cavern. You shall find Sītā; you need not feel remorse.” The champions closed their eyes and looking again they found themselves standing on the sea-shore. She on her part went to the Lord of Raghus and drawing near to Him bowed her head at His lotus feet. She made supplication in diverse ways and the Lord granted to her unceasing Devotion.

(1—4)

Do.: badaribana kahū so gai prabhu agyā dhari sisa, ura dhari rāma carana juga je baṁdata aja īsa.25.

Bowing to the Lord’s command she left for the forest of Badrinātha (in the Himālayas), cherishing in her heart Śrī Rāma’s feet, that are adored by the unborn Brahmā as well as by Lord Śaṅkara. (25)

Cau.: iha bicarahr kapi mana mahāṁ, bīṁi avadhī kāju kachu nāḥī. saba milī kahāṁ paraspara bāṭā, binu sudhi laē karaba kā bhrāttā.1. kaha aṅgada locana bhari bārī, duhū prakāra bhai mrtyu hamārī. ihā na sudhi sitā kai pāi, uhā gaē mārīhi kipirāī.2. pitā badhe para mārata mohi, rākhā rāma nihora na ohī. punī punī aṅgada kaha saba pāḥī, marana bhayau kachu sārhasaya nāḥī.3. aṅgada bacana sunata kapi birā, boli na sakhaṁ nayana baha nīṛā. chana eka soca magana hoī rahe, punī asa bacana kahata saba bhae.4. hama sitā kai sudhi līnhī binā, naṁ jaihaṭ jubarāja prabīnā. asa kahi lavana sindhu taṭā jāī, bāṁhe kapi saba darbha dasāī.5.
On this side (standing on the sea-coast) the monkeys thought to themselves, “The time-limit (fixed by Sugriva) has expired, yet nothing has been done.” Sitting together they all said to one another, “Without obtaining any news (about Sītā) what shall we gain by returning to Kiṣkindhā either?” Said Āṅgada with eyes full of tears, “It is death for us both ways.” Here we have failed to get tidings of Śītā and if we go home King Sugriva (the lord of monkeys) will behead us. He would have finished me immediately my father was killed, had not Śrī Rāma protected me; hence I owe no gratitude to him.” Again and again Āṅgada told them all, “Our death has arrived: there is no doubt about it.” When the monkey chiefs heard Āṅgada’s words, they could make no answer and tears rolled from their eyes. For a moment they remained plunged in sorrow; but at last they spoke as follows: “We are not going to return without obtaining Sītā’s news, O sagacious prince!”

So saying all the monkeys went to the sea-shore and spreading Kuśa grass there squatted on it. Seeing Āṅgada’s distress Jámbavān (the old bear chief) gave a highly instructive discourse. “Imagine not Rāma to be a mortal, dear child; know Him to be the same as Brahma (the Supreme Spirit) without attributes, invincible and unborn. We, His servants, are all highly blessed in that we are ever devoted to the same Brahma endowed with a qualified form.

\[\text{Do.: nija iccā prabhu avatarai sura mahi go dvija lāgi,}
\text{saguna upāsaka saṁga tahā rahāḥ moccha saba tyāgi.26.}\]

“Of His own free will the Lord descends on earth for the sake of gods, Earth, cows and the Brāhmaṇas. Spurning all the varieties of final beatitude† the worshippers of His qualified form (come down and) remain with Him even on earth.”

\[\text{Do.: nija iccā prabhu avatarai sura mahi go dvija lāgi,}
\text{saguna upāsaka saṁga tahā rahāḥ moccha saba tyāgi.26.}\]

* Failure to do one’s allotted duty is worse than death to a hero like Āṅgada. It is in this sense that he speaks of death in either case.

† Our Scriptures enumerate as many as six varieties of final beatitude. They are: (1) Śālokya (residence in the abode of the supreme Deity), (2) Śārṣṭī (sharing the powers, enjoyments and splendour of the Deity), (3) Śāmipya (close proximity to the Deity in Heaven), (4) Śārūpya (possessing a form exactly similar to the Deity), (5) Śāyuyā (absorption into the Deity) and (6) Identity with the attributeless and formless Brahma (the Absolute).
Thus they discoursed among themselves in many ways. Sampati* (Jatāyū’s elder brother) heard them from his cave in the mountain. When he came out of it and saw a host of monkeys, he said to himself, “God has provided me with a feast: I will devour them all today. I have been starving for many days past and have never had a full meal; today God has supplied me with abundant food all at a time.” The monkeys trembled with fear to hear the vulture’s words. “Our doom is now sealed, we are sure,” they said to themselves. All the monkeys rose when they saw the vulture; while Jāmbavan felt much perturbed at heart. Arīgada reflected within himself and said: “There is no one so blessed as Jatāyū, who laid down his life in the service of Śrī Rama and ascended to the abode of Śrī Hari, supremely lucky as he was.” When the bird (Sampati) heard these words, which stirred in him a mixed feeling of joy and grief, he drew near to the monkeys, who felt alarmed by his presence. Assuring them of safety he went and enquired them about his younger brother and the monkeys told him the whole story. When Sampati heard of his brother’s obsequies (performed by the Lord with His own hands), he glorified the Lord of Raghus in many ways. (1—6)

Do.: mohi lai jāhu simḍhutaṭa deuṭ tilāṃjali tāhi.27.

“Take me to the sea-shore, so that I may make an offering of water with sesamum seeds (to my departed brother). I can help you only with my instructions, by following which you will succeed in recovering Her whom you seek.” (27)

* We learn from Śrīmad Bhāgavata and other scriptures that the sage Kaśyapa, the progenitor of gods and demons as well as of the various sub-human species, begot two sons by Vinatā (the mother of the feathered creation)—Aruna and Garuḍa by name. Of these Aruna serves as the charioteer of the sun-god, while Garuḍa was chosen by Bhagavān Viṣṇu as His own mount. Aruṇa is the father of Sampati and Jatāyū, who thus belonged to the earliest period of the world’s history. Their enormous size and uncommon strength, their astounding longevity and their speaking and behaving like human beings will therefore, cause little wonder when it is remembered that the world has steadily deteriorated since its creation.
Having performed the after-death ceremonies in respect of his departed brother (Jatayu) on the sea-shore Sampati narrated his own story. “Listen, O monkey chiefs: in the prime of our youth we two brothers (Jatayu and myself) soared in the heavens and approached the orb of the sun. Jatayu could not bear the heat of the sun and came back; but I in my pride advanced nearer the sun. My wings were scorched with the inordinate heat and I fell to the ground with a fearful scream. A sage, Candramā by name, (who lived there) was moved with compassion when he saw me. He taught me spiritual wisdom in many ways and rid me of my identification with the body. ‘In the Treta age the Supreme Spirit will take the form of a human being and the demon king (Ravana) will carry off His Spouse. The Lord will send out spies to search Her and you will be absolved of all sins by meeting them. Your wings will sprout again; worry not any longer on that account. You will have to do only this much: show them where Sita may be.’ The sage’s predictions has come true today; therefore, follow my instructions and set about the business of your Lord. On the summit of the Trikūṭa hill stands the city of Lanka; Ravana, who is fearless by nature, lives there. There, in the Āsoka garden, is lodged Sītā, who sits there, plunged in grief, even now. (1—6)
"I see Her, though you cannot; for the range of a vulture's sight is unlimited. I have grown old now, or else I would have rendered some help to you." (28)

"He who can leap over the ocean having a width of eight hundred miles and is a repository of intelligence will be able to do Śrī Rāma's business. Look at me and take courage in your heart. See how rejuvenated I feel in body (with a new pair of wings) by Śrī Rāma's grace. Even sinners who invoke Śrī Rāma's Name are able to cross the vast and boundless ocean of mundane existence. You, therefore, who are His spies, should never lose nerve but be up and doing with the image of Śrī Rāma enshrined in your heart." So saying, O Garuḍa! Continues Kākabhuṣunḍi the vulture departed, leaving them much amazed at heart. Now each one of the monkeys talked of his own strength, but doubted his ability to leap across. Said Jambavān (the king of bears), "I am now too old and not a particle of my former strength is left in my body. When Śrī Rāma, the Slayer of the demon Khara, assumed the form of Trivikrama (the Lord with three strides, Lord Vāmana), I was young and possessed great strength.

"In His effort to make Bali captive the Lord grew to an indescribable size. Yet in less than an hour I devoutly ran clockwise around Him as many as seven times." (29)
Said Arigada, "I will leap across; but I have some diffidence in my heart about my getting back." Jambavan, however, interposed, "Even though you are competent in every way, how can we send you, the leader of us all?" The king of bears then turned towards Hanumān: "Listen, O mighty Hanumān: how is it that you are keeping mum? A son of the wind-god, you are as strong as your father and are a storehouse of intelligence, discretion and spiritual wisdom. What undertaking in this world is too difficult for you to accomplish, dear child? It is for the service of Śrī Rāma that you have come down upon earth." The moment Hanumān heard these words he grew to the size of a mountain, with a body shining as gold and full of splendour as though he was another king of mountains (Sumeru). Roaring again and again like a lion he said, "I can easily spring across the salt ocean and killing Rāvana with all his army can uproot the Trikūṭa hill and bring it here. But I ask you, Jambavan kindly tender me suitable advice." "All that you have to do, my son, is to go and see Sītā and come back with Her tidings. Then the lotus-eyed Śrī Rāma will recover Her by the strength of His arm taking with Him a host of monkeys for mere sport. (1—6)
Taking with Him an army of monkeys Śri Rāma will exterminate the demons and bring back Sītā; and the gods as well as Nārada and other sages will utter His praises, that sanctify the three spheres. A man who hears, sings, repeats or studies them will attain to the supreme state and Tulasidāsa, who is devoted like a bee to the lotus feet of Śri Rāma (the Hero of Raghū’s line), ever sings them.

Śri Rāma, the slayer of the demon Trisūra, will grant all the desires of those men and women who listen to Śri Rāma’s praises, the remedy for the disease of transmigration. Listen to the praises of Śri Rāma, who possesses a form dark as the blue lotus, who by His elegance extinguishes millions of Cupids and whose Name is a veritable fowler for birds in the shape of sins.  

Thus ends the fourth descent into the Mānasa lake of Śri Rāma’s exploits, that eradicates all the impurities of the Kali age.
I adore the Lord of the universe bearing the name of Rama, the Chief of Raghu’s line and the crest-jewel of kings, the mine of compassion, the dispeller of all sins, appearing in human form through His Māya (deluding potency), the greatest of all gods, knowable through Vedānta (the Upaniṣads), constantly worshipped by Brahmā (the Creator), Śambhu (Lord Śiva) and Seṣa (the serpent-god), the bestower of supreme peace in the form of final beatitude, placid, eternal, beyond the ordinary means of cognition, sinless and all-pervading. (1)

There is no other craving in my heart, O Lord of the Raghus: I speak the truth and
You are the Spirit indwelling the hearts of all. Grant me intense devotion to Your feet, O crest-jewel of Raghus, and free my mind from faults like concupiscence etc.  

I bow to the son of the wind-god, the beloved devotee of Śrī Rāma (the Lord of the Raghus), the chief of the monkeys, the repository of all virtues, the foremost among the wise, a fire to consume the forest of the demon race, possessing a body shining as a mountain of gold and a home of immeasurable strength.  

Hanumān was much delighted at heart to hear the heartening speech of Jāmbavān. He said, “Suffering hardships and living on bulbs, roots and fruits, wait for me, brethren, till I return after seeing Sītā. I am sure our object will be accomplished as I feel very cheerful.” So saying and after bowing his head to them all he set out full of joy with an image of Śrī Rāma (the Lord of the Raghus) enshrined in his heart. There was a beautiful hill on the sea-coast; he lightly sprang on to its top. And invoking the Hero of Raghus line again and again, the son of the wind-god took a leap with all his might. The hill on which Hanumān planted his
foot while leaping sank down immediately into the nethermost region (Pātāla). Hanumān sped forth in the same way as the unerring shaft of Śrī Rāma (the Lord of the Raghus). Knowing him to be Śrī Rāma’s emissary, the deity presiding over the ocean spoke to mount Maināka,” “Relieve him of his fatigue, O Maināka (by allowing him to rest on you).” (1—5)

Deo—

हनुमान तेहि परसा कर पुनि किन्ह प्रानाम।
राम काजु कीन्हें बिनु मोहि कहाँ बिश्राम॥ १ ॥

Do.: hanumāna tehi parasā kara puni kīnha pranāma,
rāma kāju kīnhe binu mohi kahā biśrāma.1.

Hanumān simply touched the mountain with his hand and then made obeisance to it saying, “There can be no rest for me till I have accomplished Śrī Rāma’s work.” (1)

Choi—

जात पवनसूत देवह देखा। जानें कईं बल बुद्धि बिसेषा॥
सुरसा नाम अहिंस के माता। पठिंहि आइ कहीं तेहि बात॥ १ ॥
आजु सुरह मोहि दीनह अहारा। संसत बचन कह पवनकुमार॥
राम काजु करिफिरि में आवाँ। सीता कढ़ सुधि प्रभुहि सुनावी॥ २ ॥
तब तब बदन पैठिहुँ आई। सत्य कहुँ मोहि जान दे माई॥
कबनेहुँ जलन देह नहीं जाना। प्रससि न मोहि कहें हनुमाना॥ ३ ॥
जोजन भरि तेहि बदनु पसारा। कपि तु कीन्हु दुरु बिस्तारा॥
सोरह जोजन मुख तेहि ठब्ज। तुरत पवनसूत बतिस भवज॥ ४ ॥
जस जस सुरसा बदनु बढ़वा। तातु दुन कपि रूप देखावा॥
सत जोजन तेहि आनन कीन्हा। अति लघु रूप पवनसूत लीहा॥ ५ ॥
बदन पड़ि पुनि बाहर आवा। माना बिदा ताहि सिरु नावा॥
मोहि सुरह जेहि लागि पठावा। बुधि बल मरु तोर में भावा॥ ६ ॥

Cau.: jāta pavanāsūt devanha dekhā, jānaṁ kahū bala buddhi biseṣā.
surasā nāma ahinḥa kai mātā, paṭṭhaṁhi āi kahī teḥ bāṭā.1.
āju suranha mohi dinha aḥāra, sunata bacana kaha pavanakumāra.
rāma kāju kari phirī maṭ āvā, sitā kai sudhi prabhuhi sunāvaū.2.
taba tava badana paṭṭhiaū āi, satya kahāu mohi jāna de mai.
kavanēhu jatana dei naḥt jāna, gratasi na mohi kaheu hanumāṇa.3.
jojana bhari teḥ badanu pasārā, kapi tanu kihna duguna bistārā.
soraha jojana mukha teḥ ṭhayaū, turata pavanāsūt battisa bhayaū.4.

* It is mentioned in our scriptures that formerly mountains had wings and could fly like birds, but later on Indra clipped them of their wings by his thunderbolt and since then they became stationary. Maināka, however, who was able to accelerate his speed with the help of the wind-god, rushed into the ocean and hid himself under its waters. The deity presiding over the ocean, who had been begotten by King Sagara, and was thus an ancestor of the Lord, took this opportunity to oblige Śrī Rāma and directed Maināka to come out of his hiding-place and give rest to His envoy in the mid-ocean so as to enable him to cross the ocean by easy stages. Out of gratitude to the ocean, who had afforded him shelter all the time, and in order to repay his obligation to the wind-god, Maināka emerged from his asylum and served as a stepping-stone for Hanumān to rest on and replenish his store of energy. Hanumān, however, who was spurred on by his devotion to Śrī Rāma and depended on His all-sufficient grace, needed no other support and took leave of the mountain by merely acknowledging his services. The incident further shows Hanumān’s unremitting zeal in the service of his Lord.
The gods saw the son of the wind-god sweeping along; and in order to test his extraordinary strength and intelligence they sent Surasa, a mother of serpents, who came near him and said: “The gods have provided me a meal today.” On hearing these words the son of the wind-god said in reply, “Let me return after accomplishing Sri Rama’s errand and tell my lord the news of Sitâ. Then I will approach you and enter your mouth; I tell you the truth. Mother, only let me go now.” When, however, she would not let him go on any account, Hanumân said, “Then why not devour me?” She distended her mouth to a distance of eight miles, while the chief of monkeys grew double the size of her mouth. She stretched her mouth to a circumference of a hundred and twenty-eight miles, and the son of the wind-god immediately took a form covering two hundred and fifty-six miles. Even as Surásâ expanded her jaws the chief of the monkeys manifested a form twice as large as her mouth. When she further expanded her mouth eight hundred miles wide, the son of the wind-god assumed a very minute form, by which he entered her mouth and came out again and bowing his head to her begged leave to proceed. “I have gauged the extent of your wit and strength, the errand for which the gods had despatched me.”

(1—6)
There was a demoness who dwelt in the ocean and would catch the birds in the air by conjuring tricks. Seeing on the surface of the water the reflection of the creature that coursed in the air she would catch it and the bird was unable to move. In this way she would devour birds everyday. She employed the same trick against Hanumān, but the chief of monkeys at once saw through her game. The valiant son of the wind-god dispatched her and swept across the ocean, resolute of mind as he was. Reaching the other shore he gazed on the loveliness of the forest with the bees humming in quest of honey. Trees of various kinds looked charming with fruits and flowers; and he was particularly delighted at heart to see the numerous birds and beasts. Beholding a huge mountain ahead of him, he fearlessly ran up to its summit. The chief of the monkeys, O Uma (Pārvati), deserved no credit for it: it was all attributable to the glory of the Lord, who devours Death himself. Climbing up the hill he surveyed Laṅkā, a most marvellous fortress that defied description. It was very high and was enclosed by the ocean on all sides. The ramparts of gold shed great lustre all round.

1—6
The charming city was enclosed by a fortification wall of gold inlaid with precious stones of various kinds, and contained many beautiful houses, cross roads, bazaars, lovely streets and lanes, and was decorated in every way. Who could count the multitudes of elephants, horses and mules, the crowds of foot soldiers and chariots and the troops of demons of every shape—a formidable host beyond all description? Groves and orchards, gardens and parks, lakes and also wells, big and small, looked charming: daughters of human beings, Nāgas, gods and Gandharvas (celestial musicians) enraptured with their beauty the minds of even hermits. Here roared mighty wrestlers endowed with huge mountainlike forms. They grappled with one another in many ways in different courts and challenged one another to a duel. Myriads of champions possessing frightful forms sedulously guarded the city on all sides. Elsewhere the vile demons feasted on buffaloes, human beings, cows, donkeys and goats. Tulasidāsa has briefly told their story only because they will drop their bodies at the sanctuary of Śrī Rāma’s arrows and thereby attain the supreme state. (1—3)

Do.: pura rakhvāre dekhi bahu kapi mana kinh bicāra,
atī laghu rūpa dharau nisi nagara karau paisāra.3. Seeing a host of guards defending the city, the chief of the monkeys thought to himself, “Let me assume a very minute form and enter the city at night.” (3)
Hanumān assumed a form as small as a gnat and, invoking the Lord in human semblance (Bhagavan Śrī Rāma), headed towards Laṅkā. (At the gateway of Laṅkā) lived a demoness, Laṅkini by name. “Where should you be going heedless of me?” she said. “Fool, have you not been able to know who I am? Every thief hereabout is my food.”

The great monkey dealt her such a blow with his fist that she toppled down vomiting blood. Then, recovering herself, Laṅkini (Laṅkini), stood up, and joining her palms in dismay, humbly addressed him, “When Brahmā granted Rāvana the boon he had asked for, the Creator furnished me with the following clue (to the extermination of the demon race) while departing:—‘When you get discomfited by a blow from a monkey, know that all is over with the demon race.’ I must have earned very great merit, dear Hanumān, that I have been blessed with the sight of Śrī Rāma’s own messenger.

1—4

Do.: tāta svarga apabarga sukha dharia tulā eka añga,
tula na tāhi sakala mili jo sukha lava satasarṅga.4.

“In one scale of the balance, dear son, put together the delights of heaven and the bliss of final beatitude; but they will all be outweighed by a moment’s joy derived from communion with the saints.” (4)

2—3

Prabisi nagara kīje saba kājā, hṛdayā rākhī kosalapura rājā.

Garal sudhā ripu karaṁ hiti, gopada śīrshū anala sitaṁlā.1.

Garuḍa sumeru renu sāmah tarhi, rāma krpa karī chitva jāhi.2.

Ati laluk rūpa dārā hṛnaṁya.3.

Māndir maṁdūr prāti kari sōdha. Dēkhē jahi tahi aṁgina jōdha.4.

Svayān kihē dēkhē kāpī tēhē. Māndir māṁhu āṁ dēkha bādehē.5.

Bhanva eka puni dēkha svāhā. Harī māndir tahi bhrma bāhava.6.

Cau.: prabisi nagara kīje saba kājā, hṛdayā rākhī kosalapura rājā.

Garala sudhā ripu karaṁ hiti, gopada śīrshū anala sitaṁlā.1.

GaruRa suµeru renu sama tāhī, rāmā kṛpā kāri citavā jāhī.

Ati laghu rūpa dhareu hanumāṇā, paithā nagara sumiri bhagavānā.2.

Māndira māndūr prati kari sodha. Dēkhē jahi tahi aṁgina jōdha.3.
“Enter the city with the Lord of Ayodhya enshrined in your heart and accomplish all your business. Poison is transformed into nectar, foes turn friends, the ocean contracts itself to the size of a cow’s footprint, fire becomes cool and Mount Meru, O Gāruḍa, appears like a grain of sand to him on whom Śrī Rāma has cast His benign look.” Hanumān assumed a very minute form and invoking Śrī Rāma entered the city. He ransacked every mansion and saw countless warriors here and there. Then he made his way into Rāvāna’s palace, which was marvellous beyond words. He saw the demon chief buried in sleep; but he did not find Videha’s Daughter there. He then noticed another splendid building, with a temple sacred to Śrī Hari standing apart.

Dvārā—

रामायुधं अंकित गृहं सोभा बरनि न जाइ।

नव तुलसिका बूंद तहः देखि हरष कपिराङ्ग॥ ५ ॥

Do.: rāmāyudha aṁkita grha sobhā barani na jāi,

nava tulasikā bṛīnda tahā dekhī haraṣa kapirāi.5.

The mansion had the weapons (bow and arrow) of Śrī Rāma painted on its walls and was beautiful beyond words. The monkey chief rejoiced to see clusters of young Tulasi plants there. (5)

Chūḍa—

लंका लिंगिचर निकर निवासा। इहः कहाँ सजन कर बासा॥

मन महूँ तरक करें कपि लागा। तेहाँ समय विभीषणु जागा॥ १ ॥

राम राम तेहि सुमिरन कीहा। हदयं हरष कपि सजन चीहा॥

एहि सन ह्रि कहिहुँ पहिचानी। साधु ते होइ न कारज हामी॥ २ ॥

बिप्र रूप धरि बचन सुनाए। सुनत विभीषण उठि तहः आए॥

कारी प्रनाम पृष्ठी कुस्ताई। बिप्र कहहु निज कथा बुझाई॥ ३ ॥

कों तुहुँ हरि दसरथ महं कोई। मोरें हदय प्राप्त अतिं होइ॥ ४ ॥

कों तुहुँ रामु दीन अरुपाणी। आयुध मोहि करन बड़भाणी॥ ४ ॥

Cau.: lāṅkā nīśicara nikara nivāsā, ihā kahā sajjana kara bāsā.

mana mahū taraka kara kapi lāgā, tehī samaya bibhīṣanu jāgā.1.

rāma rāma tehī sumirana kīnā, hṛdayā haraṣa kapi sajjana cīnā.

ehī sana hāṭhī karihaṁ pahicānī, sādhu te hoī na kāraja hānī.2.

bipra rūpa dharī bačana sunāe, sunata bibhīṣana uṭhī tahā āe.

kari pranāma puchi kusalāī, bipra kāhahū nīja kathā bujhāī.3.

ki tumha hari dāsana mahā koi, morē hṛdaya priti ati hoī.

ki tumha rāmu dīna anurāgī, ayahū mohī karana baRabhāgī.4.

“Lāṅkā is the abode of a gang of demons; how could a pious man take up his residence here?” While the monkey chief was thus reasoning within himself, Vibhīṣana (Rāvana’s youngest brother) woke up. He began to repeat Śrī Rāma’s name in prayer and Hanumān was delighted at heart to find a virtuous soul. “I shall make acquaintance with him at all events; for one’s cause would never suffer at the hands of a good man.” Having thus resolved he assumed the form of a Brāhmaṇa and accosted Vibhīṣana. As
soon as he heard Hanumān’s words he rose and came where the latter was. Bowing low he enquired after the Brāhmaṇa’s welfare: “Tell me all about you, holy sir. Are you one of Śrī Hari’s own servants (Nārada and others)? My heart is filled with exceeding love at your sight. Or are you Śrī Rāma Himself, a loving friend of the poor, who have come to bless me (by your sight)?” (1—4)

Do.: *taba hanumaraṁta kahi saba rāma katha nija nāma, sunata jugala tana pulaka mana magana sumiri guna grāmā.*

Thereupon Hanumān told him all about Śrī Rāma and disclosed his identity as well. The moment Vibhiṣaṇa heard this a thrill ran through the body of both and they were transported with joy at the thought of Śrī Rāma’s host of virtues. (6)

Cau.: *sunahu pavanasuta rahani hamāri, jimis dasanani mahū jībha bicārī. tāta kabahū mohi jāni anāthā, karihaṁ kṛpa bhānukula nāthā.1. tāmasa tanu kachu sādhana nāhi, prīti na pada saroja mana māhi.2. aba mohi bhā bhārosa hanumaraṁta, binu harikṛpa milahī nahi saṁta.3. jaw rakshibhā anugraha kīnā, tau tumha mohi darasu haṭhi dinhā.4. sunahu bhīṣaṇa prabhu kai rīṭi, karaṁ sadā sevaka para prīti.5. kahahu kavaṁ maṁ pāma kulīnā, kapi cañcala sabahī bidhi hīnā.6. prāta lei jo nāma hamārā, tehi dina tāhi na milai ahārā.*

“Hear, O son of the wind-god, how I am living here: my plight is similar to that of the poor tongue, that lives in the midst of the teeth. Will the Lord of the solar race, dear friend, ever show His grace to me, knowing me to be masterless? Endowed as I am with a sinful (demoniac) form, I am incapable of doing any Sādhanā (striving for God-Realization); and my heart cherishes no love for the Lord’s lotus-feet. But I am now confident, Hanumān, that Śrī Rāma will shower His grace on me; for one can never meet a saint without Śrī Hari’s grace. It is only because the Hero of Raghu’s race has been kind to me that you have blessed me with your sight unsolicited.” “Listen, Vibhiṣaṇa: the Lord is ever affectionate to His servants; for such is His wont. Tell me what superior birth can I claim—a frivolous monkey vile in everyway, so much so that if anyone mentions our name early in the morning he is sure to go without any food that day.” (1—4)
Do.: asa maṛ adhama sakhā suṇu mohū para rāghubira,
kīṁhi kṛpā sumīrī guṇa bhare bilocana nīra.7.

"Listen, my friend: though I am so wretched, the Hero of Rāghu’s race has shown His grace even to me!" And his eyes filled with tears as he recalled the Lord’s virtues. (7)

Cau.: janatahu asa svāmī baisārī, phirahā te kāhe na hoḥ dukhārī.
ehi bidhi kahata rāma guṇa grāma, pāvā anirbācyā baisāmā.1.
punī saba kathā bibhīṣāna kahi, jehi bidhi janakasātā tāhā rahi.
taba hanumarhta kahā suṇu bhrātā, dekhi cahāu jānakī mātā.2.
juguti bibhīṣāna sakala sunāi, caleu pavanāsuta bīdā karāi.
kari soī rūpa gayau punī tahoī, bān anoskā sīta rāj jahovā.3.
dekhi mahanī guṇu kīṁhī pranāma, bāṭehi bīti jāat nisī jāma.
kuṁs tuṇ śīśe jatā ek bēneī. jayatī ḫudārā ṣrupūti guṇ śrenī.4.

"It is not to be wondered that those who knowingly forget such a lord and go adrift should be unhappy." Thus recounting Śrī Rāma’s virtues, Hanumān derived unspeakable solace. Then Vibhīṣāṇa fully narrated how Janaka’s Daughter had been living there. Thereupon Hanumān said, “Listen, brother: I should like to see Mother Sitā:” Vibhīṣāṇa fully explained to him the method of seeing Her and the son of the wind-god took leave of Vibhīṣāṇa and proceeded on his errand. Assuming the same (minute) form as he had taken before, he repaired to the Asoka grove where Sitā dwelt. He mentally bowed to Her as soon as he saw Her. Obviously She had been squatting away the hours of the night. Emaciated in body, She wore a single braid* of matted hair on Her head and repeated to Herself the list of Śrī Rāma’s excellences. (1—4)

Do.: nija pada nayana diē man rāma pad koṃal līnī.
parama dukhi bhā pavanāsuta dekhi jānakī ānīnī.8.

She had Her eyes fixed on Her own feet, while Her mind was absorbed in the

* It is customary with Indian women to wear a single braid of hair when separated from their husband.
thought of Śri Rāma’s lotus feet. The son of the wind-god felt supremely miserable to see Janaka’s Daughter sad.  

Concealing himself among the leaves of a tree he mused within himself, “Come, sir, what should I do?” At that very moment Rāvana arrived there gaily adorned and accompanied by a troop of women. The wretch tried to prevail upon Her in many ways through friendly advice, allurements, threats and estrangement. Said Rāvana, “Listen, O beautiful and wise lady: I will make Mandodari and all other queens your handmaids, I swear, provided you cast your look on me only once.” Interposing a blade of grass between Herself and Rāvana and fixing Her thoughts on Her most beloved lord (Śri Rāma), the King of Ayodhya, Videha’s Daughter rejoined: “Listen, O ten-headed monster: can a lotus flower ever expand in the glow of a fire-fly?”  

“Ponder this at heart,” continued Janaka’s Daughter; “perhaps you have no idea what Śri Rāma’s shafts are like, O wretch. You carried me off at a time when there was none by my side; yet you do not feel ashamed, O vile and impudent rogue!” (1—5)
Cau.: sitā tāf mama kṛta apamānā, kaṭhau tava sira kaṭhina krpanā. nāhī tā sapadi mānu mama bānī, sumukhi hoti na ta jivana hānī.1. syāma saroja dāma sama surīndara, prabhu bhuja kari kara sama dasakarnāndhara. so bhuja kaṁṭha kī tava asi ghorā, sunu saṭha asa pravāna pana morā.2. carndrāhāṣa haru mama parīpārāṇ, rāghupati bīraṇa anala saṁjāṭāeenthā. sitāla nisita bahasi bara dhārā, kaha sitā haru mama dukha bhārā.3. sunata bacana pūni māraṇa dhāvā, mayatanayā kahi niti bhujāva. kahesi sakala nisicarinha bolāi, sitāhi bahu bidhi trāśahu jāi.4. māsa divasa mahū kahā na mānā, tau mat mārabi kāṛhi krpanā.5.

"Sitā, you have offered me an insult; I will accordingly cut off your head with my relentless sword. If not, obey my command at once; or else you lose your life, O beautiful lady." "My lord's arm is lovely as a string of blue lotuses and shapely and long as the trunk of an elephant, O ten-headed monster. Either that arm or your dreadful sword will have my neck: hear this my solemn vow, O fool." (Turning to Rāvaṇa's glittering scimitar) Take away, O Candráhasa*, the burning anguish of my heart caused by the fire of separation from the Lord of the Raghūs. You possess a cool, sharp and good blade; therefore, relieve the burden of my sorrow," Sitā said. On hearing these words he rushed forward to kill Her; it was Queen Mandodari (Maya's daughter) who (intervened and) pacified him with words of good counsel. Summoning all the demonesses (posted there) he said, "Go and intimidate Sitā in every way. If she does not accept my advice in a month's time I will draw my sword and behead her."

Do.: bhavana gayau dasakarnāndhara iḥa pisācinī brāṇḍa, sitāhi trāsa dekhiyāḥi dhariyāḥ rūpa bahu maṁḍa.10.

(Having issued these instructions) the ten headed Rāvaṇa returned to his palace;

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* The word literally means "That which derides the moon by its cool brilliance". Though generally used as a synonym for a curved sword, it particularly denotes the sword possessed by Rāvaṇa as a gift from Bhagavān Śaṅkara, to whom it originally belonged. In Her utter despair Sitā looked to Rāvaṇa's sword alone to come to Her rescue and end Her miserable existence; and the sword, though cruel and dreadful to all appearance, appeared to Her as agreeable and soothing as the moon's rays to a burning heart. The appellation 'Candrahasa' thus sounded most appropriate to Her.
while the host of fiendesses in the Aśoka grove assumed various kinds of hideous forms and intimidated Sītā.

One of these demonesses, Trijatā by name, was devoted to Śrī Rāma's feet and perfect in spiritual wisdom. She summoned all her companions, told them her dream and exhorted them to serve Sītā and thus bless themselves. “In my dream a monkey burnt Lankā and the whole demon host was killed. As for the ten-headed Rāvana, I saw him mounted on a donkey, all naked, with his heads shorn and his twenty arms chopped off. In this fashion he went his way to the south*; and it so appeared that Lankā had passed into the hands of Vibhiṣana. Śrī Rāma's victory was proclaimed (by beat of drum) throughout the city: it was then that the Lord (Śrī Rāma) sent for Sītā. This dream, I loudly proclaim, will come true a few days hence.” They were all dismayed to hear her words and fell at the feet of Janaka's Daughter.

* The abode of Yama (the god of death) is believed to be in the south. That is why journey in a dream to the south is supposed to forebode death.

† As appears from what follows, it is not death that Sītā dreads, but the long interval of a month which has to elapse before Her threatened death.
With joined palms She said to Trijata, “Mother, you are my only companion in adversity. Therefore, quickly devise some means whereby I may be enabled to cast off this body; for this desolation, which is so hard to bear, can no longer be endured. Bring some wood and put up a pyre; and then, my mother, set fire to it. Thus prove the genuineness of my love for the Lord, O wise lady. Who will stand Ravana’s words, that pierce the ear like a shaft?” On hearing these words she clasped Sita’s feet and comforted Her by recounting the majesty, might and glory of Her lord. “Listen, O tender lady: no fire can be had at night.” So saying she left for her residence. Sita said (to Herself) “Heaven itself has turned hostile to me; there is no fire to be had and I cannot be cured of my agony otherwise. Sparks of fire are visibly seen in the heavens; but not a single star drops to the earth. The moon, though all fire, refuses to rainsparks, as if conscious of my wretchedness. Hear my prayer, O Asoka tree: take away my sorrow and answer to your name*. Your fresh and tender leaves bear the colour of flames; therefore, supply me with fire and do not aggravate my agony beyond limits.” The moment seemed like an age† to Hanuman as he beheld Sita extremely distressed due to Her separation from Her lord.

* The word ‘Asoka’ literally means that which ends sorrow.
† Literally speaking, the word ‘Kalpa’ denotes the span of life of the universe, which has been calculated to cover 4,32,00,000 years.
So.: kapi kari ḫdayā bicāra dinhi mudrikā dāri taba, janu asoka anṛgāra dinha haraśi uṭhi kara gaheu.12.

Then, taking thought within himself, Hanumāṇ (the monkey chief) dropped down the signet ring, as though the Āsoka tree had thrown a spark (in response to Her prayer). She sprang up with joy and took it in Her hand.

* Obviously the orchard in which Sītā had been confined was open to the fair sex alone. Naturally, therefore, when She heard an unseen voice utter Śrī Rāma’s praises, She concluded that it must be some female.
This ring has been brought by me, O mother; Śrī Rāma gave it to me as a token for you. 
"Tell me what brought about this fellowship between a man and a monkey." Then 
Hanumān explained the circumstances in which a union was brought about between 
men and monkeys.

दो— कपि के बचन सप्रेम सुनि उपजा मन बिस्वास।
     जाना मन क्रम बचन यह कृपासिंधु कर दास॥ १३॥

Do.: kapi ke bacana saprema suni upajā mana bisvāsa,
jānā mana krama bacana yaha kṛpasimdhu kara dāsa.13.

As She heard the monkey's affectionate words Her soul trusted him and She 
recognized him to be a servant of the all-merciful Lord in thought, word and deed. (13)

चौ— हरिजन जानि प्रीति अति गाढी। सजल नयन पुलकावलि बाढी॥
         बूढ़त बिहर जलधि हनुमाना। भयहु तात मो कहुं जलजाना॥ १॥
         अब कहुँ कुसल जाँउ बलिहारी। अनुज सहित सुख भवन खरारी॥
         कोमलचित कृपाल रघुराइ। कपि केहि हेतु धरी निनाइ॥ २॥
         सहज बानि सेवक सुख दायक। कबहुँ सुरित करत रघुराइ॥
         कबहुँ नयन यम सीतल ताता। होइहि निरख स्याम मृदु गाता॥ ३॥
         बचनु न आव नयन भरे बारी। अह नाथ हाँ निपट बिसारी॥
         देखि परम बिरहाकुल सीता। बोला कपि मृदु बचन बिनीता॥ ४॥
         मातु कुसल प्रभु अनुज समेता। तव दुख दुखी सुकृपा निकेता॥
         जनि जननी मान्दु जियें जना। तुहँ ते प्रेमु राम के दूसा॥ ५॥

Cau.: harijana jāni priti ati gāRhī, sajala nayana pulakāvalī bāRhī.
būRata biraha jaladhi hanumānā, bhayahu tāta mo kahū jalajānā.1.
   aba kahu kusala jaũ balihārī, anuha sahița sukha bhavana kharārī.
komalacita kṛpāla raghurāi, kapi kehi hetu dharī niţhurāi.2.
sahaja bāṇi sevaka sukha dāyaka, kabhākū raśi karata raghunāyaka.
kabahu nayana mama sītāla tātā, hoïhaţ nirkhi syaţa mṛdu gātā.3.
   bacanu na āva nayana bharē bārī, aha Helvetica nipaţa bisārī.
dekhi parama birahākula sītā, bolā kapi mṛdu bacana bīnītā.4.
mātu kusala prabhu anuja samēta, tava dukha dukhē sukṛpā niketa.
   jani jananī māhanī jiyā unā, tumha te premu rāma kē dūnā.5.

Perceiving him to be a devotee of Śrī Hari She developed an intense affection for 
him. Her eyes filled with tears and a thrill ran through Her body. “To me who was being 
drowned in the ocean of desolation, dear Hanumān, you have come as a veritable bark. 
Now tell me, I adjure you, the welfare of all-blissful Śrī Rāma (the Slayer of Kharā) and 
His younger brother (Lakṣmana). Wherefore has the tender-hearted and compassionate 
Lord of the Raghūs become so hard-hearted? Does the Chief of the Raghūs ever 
remember me—He who is by natural disposition a source of delight to His servants? Will 
my eyes, dear Hanumān, be ever gladdened by the sight of His swarthy and delicate 
limbs?” Words failed Her and Her eyes swam with tears. “Ah, my lord! You have entirely
forgotten me.” Seeing Sītā sore distressed due to Her separation from Her lord, Hanumān addressed Her in soft and polite accents: “The Lord and His younger brother (Lakṣmaṇa) are both doing well, mother, except for the fact that the all-merciful is sorrowful because of Your sorrow. Do not feel vexed at heart, mother; Śrī Rāma loves You twice as much as You love Him.

Do.: 

राघुपाति कर संदेसु अब सनु जननी धरि धीर।
अस कहि कपि गदगद भयउ भरे बिलोचन नीर॥ १४॥

“Mother, compose Yourself now and hear the message of Śrī Rāma (the Lord of the Raghus).” Even as he uttered these words, the monkey’s voice was choked with emotion and his eyes filled with tears.

Cau.: 

कहेहु राम वियोग तव सिता। मो कहु सकल भए बिपरीता॥
नव तक किललय मनहु कृपानु। काल निसा सम निसि ससि भानु॥ १॥
कृष्णलय विपिन कुंट बन सरिसा। बारि तपत तेल जनु बरिसा॥ २॥
जे हि रहे राम देह के दिल होइ। काहि कहेहु यह जान न कोइ॥
तत्र प्रेम कर मम अरू तोरा। जानत प्रेया एकु मनु मोरा॥ ३॥
सो मनु सदा रहत तोहि यहिः। जानु प्रीति रसु एतनेहि माहिः॥
प्रभु संदेसु सुनत बैदेही। मग्न प्रेम तन सुधि नहि तेही॥ ४॥
कह कपि हद्दर धीर धर्म माता। सुपिरु राम सेवक सुखदिता॥
उर आनहु रघुपाति प्रभुताइ। सूनि मम बचन तजहु कदराई॥ ५॥

“Śrī Rāma said: Ever since I have been separated from you, Sītā, everything to me has become its very reverse. The fresh and tender leaves on the trees look like tongues of fire; nights appear as dreadful as the night of final dissolution and the moon scorches like the sun. Beds of lotuses are like so many spears planted on the ground, while rain-clouds pour boiling oil as it were. Those that were friendly before have now become tormenting; the cool, soft and fragrant breezes are now like the breath of a serpent. One’s agony is assuaged to some extent even by speaking of it; but to whom shall I speak about it? For there is no one who will understand. The reality about the
chord of love that binds you and me, dear, is known to my soul alone; and my soul ever abides with you. Know this to be the essence of my love.” Videha’s Daughter was so absorbed in love the moment She heard the Lord’s message, that She lost all consciousness of Her body. Said the monkey, “Mother, collect Yourself, and fix Your thoughts on Śrī Rāma, the delight of His servants. Reflect on the glory of the Lord of the Raghus and shake off all faint-heartedness upon my word.” (1—5)

Do.: nisicara nikara pataṁga sama raghupati bāna kṛṣānu,
jananī hṛdayā dhīra dharu jare nisācara jānu.15.

“The hosts of demons are like so many moths, while the shafts of the Lord of the Raghus are like flames. Have courage in Your heart, mother, and take the demons as consumed.” (15)

Cau.: jaṅ raghubīrā hoti sudhi pāi, karate nahī bilarhu raghurāiī.
rāma bāna rabi uē jānāki, tama barūtha kahā jātudhāna kī.1.
abahī mātu maṅ jāu lavāi, prabhu āyasu nahī rāma doḥāiī.
kachuka divasa jananī dhari dhirā, kapinā sahīta aihāt rāgubīrā.2.
nisicara māri tohi lai jaiḥāt, tihū pura nāradādi jasu gaiḥāt.
haṅ suta kapi saba tumhāri samānā, jātudhāna ati bhūt balvānā.3.
morē hṛdaya param saṁdeha, suni kapi pragata kīnhi nij dehaī.
kanak bhūdhākārā sarīra, samā bhāyāṅkara atibala bīrā.4.
sītā man bheros tāb bhāyā, punī laṅu rūp pavasūrūt layā.5.

“Had the Hero of Raghu’s line any news about You, the Lord of the Raghus would not have tarried. The moment Śrī Rāma’s arrows make their appearance like the sun, the demon host would be scattered like the shadows of night. Mother, I would take You to Him this very moment; but, I swear by Rāma, I have no such orders from the Lord. Therefore, wait patiently for some days more, mother, till the Hero of Raghu’s line arrives with the troops of monkeys. Slaughtering the demons, He will take You away; while Nārada and the other sages will glorify Him in all the three spheres of creation.” “But, my son, all the monkeys must be pygmies like you, whereas the demons are mighty and great warriors. I have grave misgivings in my heart on this score.” On hearing this the
monkey revealed His natural form, colossal as a mountain of gold, terrible in battle, possessing great might and full of valour. Sītā now took comfort in Her heart and the son of the wind-god thereupon resumed his diminutive appearance. (1—5)

Do.: sunu mātā sākhāṃrga naḥ bala buddhi bisāla, prabhū pratāpā te garuRaḥi khāi parama laghu byāla. 16.

“Listen, mother: monkeys possess no great strength or intelligence either; but, through the Lord’s might, the most tiny snake might swallow Garuḍa (the king of birds and the mount of Bhagavān Viṣṇu).” (16)

Cau.: mana sarhtoṣa sunata kapi bāni, bhagati pratāpa teja bala sāni. āsiṣa dīṇhi rāmapiṛya jānā, hohu tāta bala sila nidhānā. 1. ajarā amara gunanidhi sutā hohu, karahū bahuta ragnunāyaka chohu. karahū kṛpā prabhū asa sunī kānā, nirbhara prema magana hanumānā. 2. bāra bāra nāesi pada sīsā, bolā bacana jori kara kīsā. aba kṛtakṛtya bhayaū maṭ māṭa, āsiṣa tava amogha bikhyāṭa. 3. sunahu mātu moḥī atisay bhūkha, lāgi dekhī sunādara phala rūkha. sunu sutā karahū bipina rakhavāri, parama subhata rajanīcara bhārī. 4. tinhā kari ḍhāi mātā moḥī nāhi, jā jum kū ṣukha mānuḥ mān māhī. 5.

“Sītā felt gratified at heart even as She heard the monkey’s words full of devotion and revealing Śrī Rāma’s majesty, glory and strength. Recognizing him as the beloved of Śrī Rāma She gave him Her blessing: “May you become a repository of strength and virtue, dear child. May you ever remain immune from old age and death and prove to be a storehouse of good qualities, my son; and may the Lord of the Raghūs shower His abundant grace on you.” The moment the words “May the Lord be gracious to you” reached his ears Hanumān was utterly overwhelmed with emotion. Again and again the monkey bowed his head at Her feet and with joined palms addressed Her thus: “I have now accomplished all that I had to accomplish, my mother; for your blessing, everyone knows, is unfailing. Listen, mother: I am feeling frightfully hungry at the sight of these trees laden with delicious fruits.” “I tell you, my son, this grove is guarded by most valiant and mighty demons.” “Mother, I am not at all afraid of them, only if I have your hearty approval.” (1—5)
Seeing the monkey perfect in strength and wit, Janaka’s Daughter said, “Go, my son, and enjoy the luscious fruit with your heart fixed on Śrī Rāma’s feet.” (17)

Bowing his head he went forth and entered the grove; and having eaten the fruit he began to break down the trees. A number of warriors had been posted there as guards; some of them were killed by him, while the rest took flight and cried for help, “O lord, a huge monkey has made his appearance and laid waste the Aśoka grove. He has eaten fruits, uprooted trees, and, having crushed the watchmen, has laid them on the ground.” On hearing this, Rāvana despatched a number of his champions. Hanumān roared when he saw them and slaughtered the whole demon host. A few that had survived though well-nigh killed, escaped screaming. Rāvana then sent prince Aksa, who sallied forth with a vast number of his best warriors. Seeing them approach, Hanumān seized a tree and threatened them and, having overthrown the prince, roared with a loud yell. (1—4)

Some he slew, some he crushed and some he seized and pounded with dust. And some who escaped cried, “O lord, the monkey is too strong for us.” (18)
The King of Lankā flew into a rage when he heard of his son's death and sent the mighty Meghanāda. "Kill him not, my son, but bind him. Let us see the monkey and ascertain wherefrom he comes." Meghanāda (the conqueror of Indra) sallied forth, a peerless champion, seized with fury at the news of his brother's death. When Hanumān saw this fierce warrior approach, he gnashed his teeth and with a roar rushed forward to meet him. He tore up a tree of enormous size and smashed with it the car, thus rendering the crown prince of Lankā without any transport. As for the mighty warriors who accompanied him, Hanumān seized them one by one and crushed them by the weight of his limbs. Having finished them off, he closed with Meghanāda. It was like the encounter of two lordly elephants. Striking the opponent with his clenched fist, Hanumān sprang and climbed up a tree; while Meghanāda lay unconscious for a moment. He rose again and resorted to many a delusive device; but the son of the wind-god was not to be vanquished. (1—5)

Do.: brahma astra tehī sådhā kapi mana kinha bicāra,
jau na brahmasara mānaū mahimā mitātī apāra.19

Meghanāda ultimately fitted to his bow the arrow known as Brahmāstra (the weapon presided over by Brahmā), when Hanumān thought within himself: "If I submit not to Brahmā's own weapon, its infinite glory will be cast to the winds. (19)
He launched the Brahmagstra against Hanumān, who crushed a whole host even as he fell. When he saw that the monkey had swooned, he entangled the latter in a noose of serpents* and carried him off. Now, Pārvatī, is it conceivable that the envoy of the Lord whose very name enables the wise to cut asunder the bonds of mundane existence should come under bondage? No, it was in the service of the Lord that Hanumān allowed himself to be bound. When the demons heard that the monkey had been captured and noosed, they all rushed to the court in order to enjoy the spectacle. The monkey arrived and saw Rāvana's court: his superb glory baffled description. Even gods and regents of the quarters stood meek with joined palms, all watching the movement of his eyebrows in great dismay. But the monkey's soul was no more disturbed at the sight of his power than Garuḍa (the king of birds) would be frightened in the midst of a number of serpents.

(1—4)

* A special contrivance to entangle the enemy, possessed by Varuṇa (the god presiding over the waters) and evidently snatched from the latter by Rāvana.
The king of Lanka, "Who are you, monkey, and by whose might have you wrought the destruction of the grove? What, did you never hear my name? I see you are an exceptionally bold wretch. For what offence did you kill the demons? Tell me, fool, are you not afraid of losing your life?"

"Listen, Ravana: recall Him by whose might Maya (Nature) brings forth numberless universes; by whose might, O ten-headed monster, Brahma, Hari (Visnu) and Isa (Siva) carry on their respective function of creation, preservation and destruction; by whose might the thousand-headed serpent (Sesa) supports on his head the entire globe with its mountains and forests, who assumes various forms in order to protect the gods and teach a lesson to wretches like you; who broke Siva's unbending bow and crushed with it the pride of a host of princes; who despatched Khara, Dusaha, Triśirā and Vāli, all unequalled in strength."

"By an iota of whose might you were able to conquer the entire creation, both animate and inanimate, and whose beloved spouse has been stolen away by you. Know me to be His envoy."

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Do.: jāke bala lavalesa te jitehu carācara ḍhari,
tāsu dūta maṭ jā kari hari ānehu priya nārī.21.

"By an iota of whose might you were able to conquer the entire creation, both animate and inanimate, and whose beloved spouse has been stolen away by you. Know me to be His envoy."

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Do.: pranatapāla raghunāyaka karunā simhū kharāri, gaē sarana prabhu rākhīhāt tava aparadha bisāri. 22

“Lord Śrī Rāma, the Slayer of Khara, is a protector of the suppliant and an ocean of compassion. Forgetting your offences, He will give you shelter if you but turn to Him for protection.” (22)

Once upon a time, when Vāli was performing his Sandhya, Rāvana sought to capture him by stealing behind him. Vāli, however, got scent of his mischievous intention; and the moment Rāvana approached Vāli the latter caught hold of him and held him secure in his arm-pit till he had finished his Sandhya and Tarpana (offering water to the manes). Rāvana remained in that position for six months till at last Brahmā himself came to his rescue and secured his release.
“Install the image of Śri Rāma’s lotus feet in your heart and enjoy the uninterrupted sovereignty of Laṅkā. The glory of the sage Pulastya (your grandfather) shines like the moon without its spot; be not a speck in that moon. Speech is charmless without Śri Rāma’s name. Ponder and see for yourself, casting aside arrogance and infatuation. A fair lady without clothes, O enemy of gods, does not commend herself even though adorned with all kinds of jewels. The fortune and lordship of a man who is hostile to Rāma eventually leave him even if they stay a while, and are as good as lost if acquired anew. Rivers that have no perennial source get dried up as soon as the rains are over. Listen, O ten-headed Rāvana, I tell you on oath: there is none to save him who is opposed to Śri Rāma. Śarṅkara, Viṣṇu and Brahmā* in their thousands are unable to protect you, an enemy of Śri Rāma.”

(1—4)

Do.: mohamūla bahu sūla prada tyāghah tama abhimānā, bhajahu rāma raghunāyaka kṛpa sīmdhū bhagavāna.23.

“Abandon pride, which is the same as Tamoguna (darkness), rooted as it is in ignorance and is a source of considerable pain; and adore Lord Śri Rāma, the Chief of the Raghūs and an ocean of compassion.” (23)

Cau.: rāma carana parhkaja ura dharaḥū, laṅkā acala rāju tumha karaḥū. riṣi pulasti jasu bimala mayaṅkā, tehi sasi mahū jani hohu kalaṅkā.1. rāma nāma binu girā na sohā, dekhu bicāri tyāgī mada mohā. basana hīna nahī soha surārī, saba bhūṣana bhūṣita bara nārī.2. rāma bimukha sarṅpati prabhutāi, āi rahi pāi binu pāi. sajala mūlā jinha saritanha nāhī, baraśī gaē punī tabahī sukhāhī.3. sunu dasakarṇṭha kahaū pana ropi, bimukha rāma trātā nahī kopī. sarṅkara sahāsa biṣṇu aja tohī, sakahī na rākhi rāma kara drohī.4.

* Brahmat, Viṣṇu and Śiva are spoken of here as part manifestations of the Supreme Deity, responsible for the creation etc., of only one of the countless millions of universes ruled over by Śri Rāma, who represents the Supreme Deity.
Although Hanuman gave him exceedingly salutary advice, full of devotion, discretion, dispassion and wisdom, the most haughty Rāvana laughed and said, “We have found a most wise Guru in this monkey! (Turning towards Hanuman he continued) Death hangs over your head, O wretch; that is why you have started exhorting me, O vile monkey.” “Just the contrary is going to happen;” retorted Hanuman. “I clearly perceive that you are labouring under some mental illusion.” Hearing these words of Hanuman Rāvana got nettled. “Why not some of you quickly kill this fool?” As soon as the demons heard it, they rushed forward to kill him. That very moment came Vibhīṣaṇa (Rāvana’s youngest brother) with his counsellors. Bowing his head he made humble entreaty: “It is against all statecraft: an envoy must not be killed. He may be punished in some other way, my master.” All exclaimed to one another, “This is sound counsel, brother.” Hearing this the ten-headed Rāvana laughed and said, “All right, the monkey may be sent back mutilated. (1—5)

Do.: kapi kē mamātā pūcha para sabahi kahāū samujhāi, tela bori paṭa bādhī purunī pāvaka dēhu laγāi II 24 II

“A monkey is very fond of his tail: I tell you this secret. Therefore, swathe his tail with rags soaked in oil and then set fire to it.” (24)

Cau.: pūchahīna bānara tahā jāihi, taba saṭha nija nāthahī lai āihi. jinha kai kinhis bahuta baṛāi, dekhaū maṭ tinhā kai prabhutāī.1. bacana sunata kapi mana musukānā, bhāi sahāyā sārada maṭ jānā. jātuddhāna suni rāvana bacanā, lāge rcaṭ mūRha soi rancanā.2. rahā na nagara basana ghṛta telā, bāṛhī pūcha kinhā kapi khelā. kautuka kahā āe purabāṣi, māraḥ carana karāḥ bahu hāsī.3.
When the tailless monkey will go back, the wretch will bring his master with him, and I shall have an opportunity of seeing his might, whom he has so lavishly exalted." Hanumân smiled to himself on hearing these words. "Goddess Sarada has proved helpful to me, I believe." On hearing Râvana's command the stupid demons started doing as they were bid. Not a rag was left in the city nor a drop of ghee (clarified butter) or oil, the tail had grown to such a length through Hanumân's playful gesture. The citizens thronged to see the fun; they kicked Hanumân and jeered much at him. With beating of drums and clapping of hands they took him round the city and then set fire to his tail. When Hanumân saw the fire blazing, he immediately assumed an utterly diminutive size, and slipping out of his bonds sprang to the attics of the gold palace, to the dismay of the demonesses.

(1—5)

Do.: hari prerita tehi avasara cale maruta unacâsa, aṭṭahāsa kari gârjâ kapi baRhi kapi baRhi lâga akâsa.25.

At that moment, impelled by God, all the forty-nine* winds began to bluster. Hanumân roared with a loud laugh and swelled to such a size that he seemed to touch the sky.

(25)

Cau.: deha bisâla parama haruuâ, marûdira te maRûdira caRûka dhâi. jarai nagara bhâ loga bihâlâ, jhâpaṭa lapaṭa bahu koṭi karâla.1. tâta mâtu hâ sunia pukârâ, ehi avasara ko hâmahi ubârâ. hama jo kahâ yaha kapi naḥi hoî, bânara rûpa dharê sura koi.2. sâduh avagyâ kara phalu aïsa, jarai nagara anâtha kara jaisâ. jârâ nagaru nimiša eka mähî, eka bihiśâna kara grha nähî.3. tâ kara dûta anala jehrî siriñjâ, jâra na so tehi kârana giriñjâ. ulâṭi palaṭi laṅkâ saba jârî, kûdi parâ puni sîndhu majhârî.4.

* Our scriptures tell us that there are forty-nine varieties of winds, each presided over by a distinct god, these gods being collectively known as the Maruts. In the ordinary course it is only at the time of universal dissolution (प्रलय) that all these winds are let loose by the god of destruction.
Though colossal in size, Hanumān appeared most nimble-bodied; he ran and sprang from palace to palace. The city was all ablaze and the people were at their wit’s end. Terrible flames burst forth in myriads and piteous cries were heard everywhere: “O father! Ah, my mother! Who will save us at this hour? As I said, he is no monkey but some god in the form of a monkey. Such is the result of despising a noble soul: the city is being consumed by fire as though it had no master.” In the twinking of an eye Hanumān burnt down the whole city barring the solitary house of Vibhiṣṭa. Pārvatī, (continues Lord Śiva,) Hanumān went unscathed because he was the messenger of Him who created fire itself. He burnt the whole of Lāṅkā from one end to the other and then leapt into the ocean.

Do.: pūcha bujhāi khoi śrama dhari laghu rūpa bahori, janakasutā kē āgē ṯhāṛha bhayau kara jori. 26.

After quenching his tail and relieving his fatigue he resumed his diminutive form and stood before Janaka’s Daughter with joined palms.

Cau.: mātu mohi dije kachu cmha, jaise raghunayaka mohi dīna. cūRāmani utāri taba daya, haraṣa sameta pavanāsa laya. 1. kahehu tāta asa mora pranāmā, saba prakāra prabhu pūranakāmā. dīna dayāla biridu sarbhārī, haraṇā nātha mata sarhakaṭa bhāri. 2. tāta sakrasuta kathā sunāhū, bāna pratāpa prabhuhi samujhāhū. māsa divasa mahū nāthu na āva, tau puni mohi jiata nāhi pāva. 3. kahu kapī kekhi bikhā rākhaū prāṇā, tumhaḥū tāta kahata ab jāna. tohi dekhi sītālī bhā chātī, puni mo kahuṁ sā茂 dīnū sō rātī. 4.

“Be pleased, Mother, to give me some token, such as the Lord of the Raghus gave me.” She thereupon unfastened the jewel on Her head and gave it to the son of the wind-god, who gladly received it. “Convey my obeisance to Him, dear son, with these words: ‘My lord is all sufficient; yet recalling Your vow of kindness to the afflicted, relieve, O master, my grievous distress.’ Repeat to him, my son, the episode of Indra’s son (Jayanta) and remind the Lord of the might of His arrows. If the Lord does not arrive here within a month, he will not find me alive. Tell me, Hanumān, how can I preserve my life; for you too, my son, now speak of going. Your sight had brought relief to my heavy heart: I have before me now the same dreary days and weary nights.”
Reassuring Janaka’s Daughter he consoled Her in many ways and, bowing his head at Her lotus feet, set forth to meet Śri Rāma.

While leaving he roared aloud with such a terrible noise that the wives of the demons miscarried. Taking a leap across the ocean he reached the opposite shore and greeted his fellow-monkeys with a shrill cry of joy. They were all delighted to see Hanumān and felt as if they had been born anew. He wore a cheerful countenance and his body shone with a brilliance which left no doubt in their mind that he had executed Śrī Rāmacandra’s commission. They all met him and felt as delighted as a fish writhing with agony for lack of water would feel on getting it. They then gladly proceeded to see the Lord of the Raghus, asking and telling the latest events. On their way they all entered Sugriva’s garden called Madhuvana and with Angada’s consent began to eat the luscious fruit. When the guards interfered, they were beaten with fists till they took to their heels.

They all approached Sugrīva and complained that the Crown Prince was laying waste the royal garden. Sugrīva rejoiced to hear this; for he concluded that the monkeys must have returned after accomplishing the Lord’s business.
“If they had failed to get any news of Sita, they could never dare to eat the fruit of Madhuvana.” While the king was thus musing, the monkey chiefs arrived with their party. Drawing near they all bowed their head at his feet and the lord of the monkeys received them all most cordially and enquired after their welfare. “It is well with us, now that we have seen your feet. By Rama’s grace the work has been accomplished with remarkable success. It is Hanuman, Your Majesty, who did everything and saved the life of the whole monkey host.” Hearing this Sugriva embraced him again and then proceeded with all the monkeys to see the Lord of the Raghus. When Śrī Rama saw the monkeys approaching with their mission duly accomplished, He was particularly delighted at heart. The two brothers were seated on a crystal rock and all the monkeys went and fell at Their feet. (1—4)

Do.: prīti sahita saba bhee ṭe raghupati karunā puṁja,
pūcchī kusala nātha ab kusala dēkhī pad kṁj. 29 II

The all-merciful Lord of the Raghus embraced them all with affection and asked of their welfare. “All is well with us, now that we have seen Your lotus feet.” (29)

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The all-merciful Lord of the Raghus embraced them all with affection and asked of their welfare. “All is well with us, now that we have seen Your lotus feet.” (29)
Said Jambavan, “Listen, O Lord of the Raghus: he on whom You bestow Your blessings is ever lucky and incessantly happy; gods, human beings and sages are all kind to him. He alone is victorious, modest and an ocean of virtues; his fair renown shines brightly through all the three spheres of creation. Everything has turned out well by the grace of my Lord; it is only today that our birth has been consummated. The achievement of Hanumān (the son of the wind-god) cannot be described even with a thousand tongues.” Jambavan then related to the Lord of the Raghus the charming exploits of Hanumān (the son of the wind-god). The All-merciful felt much delighted at heart to hear them and in His joy He clasped Hanumān once more to His bosom.

“Tell me, dear Hanuman, how does Janaka’s daughter pass her days and sustain her life?” (1—4)
"When I was leaving, She gave me this jewel from the top of Her head." The Lord of the Raghus took it and pressed it to His bosom. "My lord, with tears in both Her eyes Janaka’s Daughter uttered the following few words: ‘Embrace the feet of my lord and His younger brother crying; O befriender of the distressed, reliever of the suppliant’s agony, I am devoted to Your feet in thought, word and deed; yet for what offence, my lord, have You forsaken me? I do admit one fault of mine, that my life did not depart the moment I was separated from You. That, however, my lord, is the fault of my eyes, which forcibly prevent my life from escaping. The agony of separation from You is like fire, my sighs fan it as a gust of wind and in between stands my body like a heap of cotton, which would have been consumed in an instant. But my eyes, in their own interest (i.e., for being enabled to feast themselves on Your beauty) rain a flood of tears; that is why the body fails to catch the fire of desolation.’ Sita’s distress is so overwhelmingly great, and You are so compassionate to the afflicted, that it is better not to describe it.” (1—5)

Do.: nimISA nimISA karUNA nIthI jaHItI kalap sam bIthI.

"Each single moment, O fountain of mercy, passes like an age to Her. Therefore, march quickly, my lord, and vanquishing the miscreant crew by Your mighty arm, recover Her.” (31)

Cau.: sunI sitA dukha prabhu sukha ayanA, bhari Aej jala rajIva nayanA.

"fragrant incense from the top of Her head, O fountain of mercy, passes like an age to Her. Therefore, march quickly, my lord, and vanquishing the miscreant crew by Your mighty arm, recover Her.” (31)
Sunu suta tohi urina maka nahi, dekheu kari bicara mana mahi.

Puni puni kapihi citava suratratata, locana nira pulaka ati gata.

When the all-blissful Lord heard of Sita’s agony, tears rushed to his lotus eyes. “Do you think anyone who depends on me in thought, word and deed can ever dream of adversity?” Said Hanumān: “There is no misfortune other than ceasing to remember and adore You. Of what account are the demons to You? Routing the enemy You will surely bring back Janaka’s Daughter.” “No one endowed with a body—a god, human being or sage—has put me under such obligation, Hanumān, as you have done. Even my mind shrinks to face you; how, then, can I repay your obligation? Listen, my son: I have thought over the question and concluded that the debt which I owe you cannot be repaid.” Again and again as the Protector of the gods gazed on Hanumān His eyes filled with tears and His body was overpowered with a thrill of emotion.

1—4

Do.: suni prabhu bacana biloki mukha gata haraṣi hanumaranta,
caranca pareu premākula trāhi trāhi bhagavanta.32.

Even as Hanumān listened to the words of his lord and gazed on His countenance he experienced a thrill of joy all over his body and fell at His feet, overwhelmed with love and crying: “Save me, save me (from the tentacles of egoism), my lord.”

32.

Cau.: bāra bāra prabhu cahai uṭhāvā, prema magana tehi uṭhaba na bhavā.

Prabhu kara parhaka kapi kē sisā, sumiri so dasā magana gaurisā.1.
sāvadhāna mana kari puni sarhikara, lāge kahana kathā ati surhara.
kapi uṭhā prabhu hṛdayā lagavā, kara gahi parama nikaṣa baithāvā.2.
kahu kapi rāvana pālita laṁkā, kehi bidhi daheu dūr gūṛ ātī bāṅkā.
prabhu prasanna jana hanumānā.3.
sāvadhāna kē bāṅkā munasaī.4.
sākhatā par jāī.5.

Sākhatā par jāī, nisicāra gana bāṅkā vīṇā jana.6.
(Siva) was overcome with emotion as He called to mind Hanuman’s enviable lot.* But, recovering Himself, Siva resumed the most charming narrative. The Lord lifted up Hanuman and clasped him to His bosom; then He took him by the hand and seated him very close to Him. “Tell me, Hanuman, how could you burn Ravana’s stronghold of Lanka, a most impregnable fortress?” When Hanuman found the Lord so pleased, he replied in words altogether free from pride. “A monkey’s greatest valour lies in his skipping about from one bough to another. That I should have been able to leap across the ocean, burn the gold city, kill the demon host and lay waste the Asoka grove was all due to Your might; no credit, my lord, is due to me for the same.” (1—5)

Do.: tār kahū prabhu kachu agama nahi jā para tumha anukūla,

dava prabhāvā baRavanalahi jāri sakhi khalu tūla.33.

“Nothing is unattainable, my lord, to him who enjoys Your grace. Through Your might a mere shred of cotton can surely burn a submarine fire (the impossible can be made possible).” (33)

Cau.: nātha bhagati ati sukhadāyanī, dehu kṛpā kari anapāyanī.
suni prabhu parama sarala kapi bāni, evamastu taba kaheu bhavāni.1.
umā rāma subhāu jeht jānā, tāhi bhajanu taji bhāva na ānā.
yaha saṁbāda jāsu ura avā, rāghupati carana bhagati soi pāvā.2.
suni prabhu bacana kahāhī kapi bhrindā, jaya jaya jaya kṛpāla sukhabhairādā.
taba rāghupati kapipati bolāvā, kahā caalā kara karahei bāvāvā.3.
abā bilarhbu kehi kārana kijie, turata kapinha kahū āyasu dije.
kautuka dekhi sumana bahu barasī, nabha tē bhavana cale sura harsāśī.4.

“The therefore, be pleased, my lord, to grant me unceasing Devotion, which is a source of supreme bliss.” When the Lord, O Pārvati, heard the most artless speech of Hanumān He said, “Be it so!” Umā, he who has come to know the true nature of Rāma can have no relish for anything other than His worship. Even he who takes this dialogue (between Śri Rāma and Hanumān) to heart is blessed with devotion to Śri Rāma’s feet. On hearing the words of the Lord the whole host of monkeys cried, “Glory, glory, all glory

* It should be remembered in this connection that Lord Śiva Himself had taken the form of Hanumān. It was, therefore, easy for Him to recall that thrilling experience.
to the gracious Lord, the fountain of bliss! The Lord of the Raghus then summoned Sugriva (the King of the monkeys) and said, “Make preparations for the march. Why should we tarry any longer? Issue orders to the monkeys at once.” The gods who were witnessing the spectacle rained down flowers in profusion and then gladly withdrew from the lower air to their own celestialspheres.

\[(1—4)\]

\[78x661\]
Do.: kapipati begi bolāe āe jūthapa jūtha, nānā barana atula bala bānara bhālu barūthā.34.

Sugriva (the lord of the monkeys) quickly summoned the commanders of the various troops and they presented themselves in multitudes. The troops of monkeys and bears, though varying in colour, were all unequalled in strength.

\[34\]

The mighty bears and monkeys bowed their head at the Lord's lotus feet and roared. Sri Rama surveyed the whole monkey host and cast on them His gracious lotus-like eyes. Emboldened by His grace the monkey chiefs vied as it were with huge mountains equipped with wings. Sri Rama then sallied forth glad of heart and many were the delightful and auspicious omens that occurred to Him. It was in the fitness of things that good omens should appear at the time of His departure (on an expedition) whose glory itself embodies all blessings. Videha's Daughter came to know of the Lord's
march; the throbbing of Her left limbs apprised Her of the same as it were. But what were good omens for Janaka's Daughter foreboded evil for Rāvana.* Who could adequately describe the army as it marched with its countless monkeys and bears roaring. With no weapon other than their sharp claws, they carried rocks and trees (that they had uprooted on the way) and marched now in the air and now on land, for they had unhampered motion everywhere. The bears and monkeys roared like lions as they marched, while the elephants guarding the eight cardinal points shook and trumpeted.

* According to the science of omens (which was most developed in this country in the remote past) the throbbing of left limbs is considered as auspicious for women but inauspicious for men.
Continuing His march in this way the All-merciful arrived at the seashore and halted there. The host of valiant bears and monkeys began to gullet fruits all round there. (35)

Ever since Hanuman left after burning down Lanka the demons there had lived in constant terror. In their own houses they thought, “There is no hope for the demon race now. If his messenger was mighty beyond words, what good would result when the master himself enters the city?” When Mandodari (Rāvana’s principal queen) heard from her female spies what the citizens were saying, she felt much perturbed. Meeting her lord in seclusion she fell at his feet and with joined palms addressed to him words steeped in wisdom: “My lord, avoid all strife with Śri Hari. Take my words to your heart as a most salutary advice. My lord, if you seek your own welfare, call one of your ministers and send back with him the consort of that prince (Śri Rāma), the very thought of whose messenger’s doings makes the wives of the demons miscarry. Just as a frosty night spells disaster to a bed of lotuses, so Śītā has come here as a bane to your race. Listen, my lord: unless you return Śītā, not even Sambhu (Lord Śiva) and Brahmā (the creator) can be of any good to you.” (1—5)
Do.: rāma bāna ahi gana sarisa nikara nisācara bheka, 
jaba lagi grasata na taba lagi jatanu karahu taji ōeka.36.

"Rāma's arrows are like a swarm of serpents, while the demon host can only compare with frogs. Therefore, giving up obstinacy, devise some means of safety before the serpents devour them." (36)

Cau.: śravana sunī satī tā kari bānī, bihāsā jagata bidīta abhimānī.
sabhāya subhāu nāri kara sācā, maṅgalā mahū bhaya mana atī kācā.1.
jaū āvai maraṣṭa kāṭakāi, jiaḥt bicāre nisicara khāi.
kaṁpahī lokapa jāki śrāsa, tāsū nāri sabhīta baRī hāsā.2.
asa kahi bihāsi tāhi ura lāi, caļeu sabhā mamātā adhiṅkāi.
maṅḍodāri hṛdayā kara cīṅtā, bhayau karīta para bidhi biparītā.3.
baṅṭheu sabhā khabari asi pāi, śīṅdhū pāra senā saba āi.
būjhesi sacīva ucīta mata kahahu, te saba hāse maṣṭa kari rahahu.4.
jitehu surāsura taba śrama nāhī, nara bānara kehi lekhe māhī.5.

When the foolish Rāvana, who was known all the world over for his haughtiness, heard Mandodari's admonition, he roared with laughter, "A woman is timorous by nature, it is truly said. She entertains fear even on an auspicious occasion; for her mind is very weak. If the monkey host comes, the poor demons would feast on them and sustain themselves. The very guardians of the spheres tremble for fear of me; how ridiculous that you, my wife, should be afraid!" So saying he laughed and embraced her and then left for his council-chamber exhibiting great fondness for her. Mandodari, however, felt troubled at heart and thought that heaven had turned against her lord. As he occupied his royal seat in the council-chamber, he received intelligence that all the invading host had arrived on the other side of the ocean. He thereupon asked his councillors; "Give me proper advice." They however, laughed and submitted, "Only remain quiet, my lord. Your Majesty experienced no difficulty when you conquered the gods and demons. Of what account, then, can men and monkeys be?" (1—5)
Do.: saciva baida gura tīni jaũ priya bolahī bhaya āsa,
   rāja dharma tana tīni kara hoi begīhi nāsa.37.

When a minister, a physician and a religious preceptor—these three use pleasing words from fear or hope of reward, the result is that dominion, health and faith—all the three forthwith go to the dogs. (37)

Cau.: soī rāvana kahū banī sahāī, astuti karahī sunāī sunāī.

It was such a contingency that presented itself before Rāvana. They all extolled him only to his face. Perceiving it to be an opportune hour, Vibhīṣana (Rāvana's youngest brother) arrived and bowed his head at his brother's feet. Bowing his head once more he occupied his own seat and, when ordered to speak, addressed him thus: "Since Your gracious Majesty has asked me my opinion I tender it, dear brother, according to my own lights and in your own interest. Let him who seeks after his welfare, good reputation, wisdom, a good destiny after his death and joys of various kinds turn his eyes away from the brow of another's wife even as one should refuse to see the moon on the fourth night (of the bright half) of a lunar month. Even though a man happened to be the sole lord of the fourteen spheres, he would certainly fall if he turned hostile to living beings. No one will speak well of a man who has the slightest avarice even if he were an ocean of virtues and clever too. (1—4)

Do.: kama krodha mada lobha saba nātha narak ke pānth.
   saba parihrirī rājugirahī bhajhū bhajhūhī jehīhī sank.38

"Lust, anger, vanity and covetousness are all paths leading to hell. Abjuring, all these adore the Hero of Raghu's line, whom saints worship." (38)
Sri Rama, dear brother, is no mere human king; He is the Lord of the universe and the Death of Death himself. He is the Brahma (Absolute) who is free from the malady of Māyā, the unborn God, all-pervading, invincible, without beginning or end. An ocean of compassion, He has assumed the form of a human being for the good of Earth, the Brahmaṇa, the cow and the gods. Listen, brother: He delights His devotees and breaks the ranks of the impious and is the champion of the Vedas and true religion. Giving up enmity with Him, bow your head to Him; for the Lord of the Raghus relieves the distress of those who seek refuge in Him. My master, restore Videha’s Daughter to the Lord Sri Rama, and adore Him, the disinterested friend of all. On being approached, He forsakes not even him who has incurred sin by wishing ill to the whole world. Bear this in mind, Rāvana: the same Lord whose Name destroys the threefold agony has manifested Himself (in human form).

Again and again I fall at your feet and pray you, Rāvana: abandoning pride, infatuation and arrogance, adore the Lord of Kosala. The sage Pulastya (our grandfather) had sent this message to us through a disciple of his. Availing myself of this golden opportunity, dear brother, I have immediately conveyed it to you.”

(1—4)
Rāvana had a very old and sagacious minister named Mālyavān. He felt much gratified to hear Vibhiṣaṇa's words. "Your younger brother, dear son, is the very ornament of wisdom. Therefore, take to heart what Vibhiṣaṇa says." "Both these fools glorify the enemy! Is there no one here who will remove them out of my sight?" Mālyavān thereupon returned to his residence, while Vibhiṣaṇa began again with joined palms: "Wisdom and unwisdom dwell in the heart of all: so declare the Purāṇas and Vedas, my lord. Where there is wisdom, prosperity of every kind reigns; and where there is unwisdom misfortune is the inevitable end. Perversity has obviously taken possession of your heart; that is why you account your friends as foes and your enemies as friends. And that is why you are so very fond of Sītā, who is the very night of destruction* for the demon race." (1—4)

Do.: tātā carana gahi māgaū rākhahu mora dulāra, sitā dehu rāma kahu ahita na hoi tumhāra.40.

"Clasping your feet I beseech you: grant this prayer of mine as a token of affection for me. Restore Sītā to Rāma so that no harm may come to you." (40)

* Kālarātrī literally means the night preceding universal destruction at the end of a Kalpa or the span of life of the universe.
सबूत मिले जाने तिनहिँ कहू नीती।
अस कहिए बहुत ज्ञान प्रहार दिनु है।
उस संत कहते जो कहई भलाई।
तुहे फिरू सबसौं भलेहिं मोहि मारा।
सचिव संग ले नभ पथ गयो।
सदिह सुनाह कहत अस भयो।

Cau.:  
बुध पुराणा स्तुति सारिम्याति बानी, काही बिभीषणा नति बक्हानी।
सुनाता सदनाना उठा रिसाई, खला तोहि निकात मृत्यु अब आई।
जिसी सदारा सात्ता मरा जिली, रीपु कारा पाच्छा मुर्हा तोहि भीवाई।
कहाति ना खला असो को जाग माहि, भुजा बला जि तिय मात नाहिं।
मामा पुरा बासी तपस्यिन्हा परा प्रति, सात्ता मिलु जाय तिनकहि काही निति।
असा काही किनेहि सरण प्रहारा, अनुज गाहे पदा बारा ही।

Vibhishana spoke wisdom and that too in words that had the approval of the wise, as well as of the Puranas and Vedas. Ravana, however, rose in a fury as soon as he heard them. "O wretch, your death is imminent now. O fool, you have always lived on my generosity; yet, O dullard, you have favoured the enemy's cause. Tell me, wretch, if there is any one in this world whom I have failed to conquer by the might of my arm. Dwelling in my capital you cherish love for the hermits! If so, go and join hands with them, O fool, and teach wisdom to them." So saying, he kicked his younger brother, who in his turn clasped his brother's feet again and again. Umā, here lies the greatness of a saint, who returns good for evil. "It is well you have beaten me, since you are like a father to me. But your welfare, my lord, lies in adoring Sri Rama." Taking his ministers with him Vibhishana departed through the air exclaiming so as to make himself heard by all:—

दौ—रामु सत्यसंकल्प प्रभु सभ्य कालबस तोरि।
मैं रघुवीर सरन अब जाँ देहु जनि खोरी॥ ४१॥

Do.: रामु सत्यसंकल्प प्रभु जालबस तोरि,
मा रघुवीर सराना अबा जाँ देहु जानि खोरी। ४१।

"Sri Rama is true to His resolve and all-powerful; while your councillors are all doomed. I, therefore, now betake myself to the Hero of Raghu's line for protection; blame me no more.”

चौ—अस कहिए चला बिभीषण जबहि। आयूहीन भाय सब तबहि।
साधु अवगद तुरत भवानी। कर कल्यान अखिल के हानी॥ १॥
रावण जबहि बिभीषण लक्ष्मण। भयो विभव विनु तबहि अभाग्या।
चलेत हरिष रघुनाथ पाहि। करत मनोरथ बहु मन माहि॥ २॥
देखिए है पाँच चरण जलताता। अरुण मुदुल सेवक सुखदाता।
जे पद परसि तरि रिभिन्हारी। तंडुक कानन पावनकारी॥ ३॥
जे पद जनकसुरत उर लाए। कपट कूंग संग धर धाए॥
हर उर सर सरोज पद जेई। अहोभाय मैं देखिए है तेई॥ ४॥
No sooner had Vibhīṣaṇa left with these words than the doom of them all was sealed. Disrespect to a saint, Pārvati, immediately robs one of all blessings. The moment Rāvana abandoned Vibhīṣaṇa the wretch lost all his glory. Indulging in many expectations Vibhīṣaṇa, however, gladly proceeded to the Lord of the Raghus. “On reaching there I will behold those lotus-feet with ruddy soles, so soft and so delightful to the devotees. Nay, I will behold those feet whose very touch redeemed the Ṛṣi’s wife (Ahalyā), that hallowed the Daṇḍaka forest, that Janaka’s Daughter has locked up in Her bosom, that chased the delusive deer and that dwell as a pair of lotuses in the lake of Śiva’s heart. I am really blessed that I am going to see those very feet. (1—4)

Do.: jinha payanha ke pādukāṇṇi bharaṭu rāhe mana lāi,
te pada āju bilokihau inha nayanānī abi jāi ॥ ४२ ॥

“I will go today and presently behold with these eyes of mine those very feet in whose wooden sandals Bharata’s mind remains absorbed!”

Cau.: ehi bīḍhi karaṇa saprema bīcārā. Āyaṁ sapadīṁ sīndhukā ehiṁ āyaṁ∥
kaphāṁ bībhīṣaṇu āvata dekha. Jana kōṭa riṇu tūrt bīsēva∥ १∥
tāhi rākh kaphīs pahī āe. Samaścārā śab tāhi śunāe∥ २∥
kah sūgrīva sūndhru rghurāe. Āvaṁ mālān davaṇṇ bāhe∥ ३∥
kah prabhū śaṅkha θūddhē. Kaha. Kahī kaphīs sūndhru nṛnasā∥
jaṇā n sī nāde śiṣṭān bhaṅga. Kāmārūp kēhi kārṇa āva∥ ४∥
śved ṛmaṇa lene sālā āva. Rākṣaṇa bāḍhi mohī ās bhaṅga∥
saṅkha śītī nāde nīcī bīcārī∥

suni prabhū bācchān āraḥ nṛnānā∥
saratāt bācchāl ṛṣitaṁya∥ ५∥

Cau.: asa kahi calā bibhīṣanu jabahi. āyūhīṇa bhae saba tabahi∥
sādhu vaṅgō turata bhavānī. kara kalyāṇa akhīla kai hāni∥ १∥
rāvana jabahi bibhīṣanā tyāgā. bhayau bibhava binu tabahi abhagā∥
caleu harṣa rāghunāyaka pāhī. karata manorathā bahu mana māhī∥ २∥
dekhīhā jāi carana jalajātā. aruna mṛdula sevaka sukhadātā∥
je pada parasī tari rīśīnāri. daṁḍaka kāṇana pāvanakārī∥ ३∥
je pada janaśaṭā ura lāe. kapaṭa kuraṅga saṁga dhara dhāe∥
hora ura sara saroja pada jei. aḥohāgya maṁ dekhīhāh tēi∥ ४∥
Cherishing such fond expectations Vibhiṣaṇa instantly crossed over to the other side of the ocean (where Śrī Rāma had encamped with His host). When the monkeys saw Vibhiṣaṇa coming, they took him for some special messenger of the enemy. Detaining him outside they approached Sugriva (the lord of the monkeys) and told him all the news. Said Sugriva, “Listen, O Lord of the Raghus: Rāvana’s brother (Vibhiṣaṇa) has come to see You.” The Lord, however, asked, “What do you think of the matter, my friend?” The lord of the monkeys replied, “Listen, O Ruler of men: the wiles of these demons are beyond one’s comprehension. One does not know wherefore he has come, capable as he is of taking any form he likes. Obviously the fool has come to spy out our secrets; what appeals to me, therefore, is that he should be taken prisoner and detained.” “Friend, you have thought out a wise course: but My vow is to dispel all fears from the mind of those who seek refuge in Me.” Hanumān rejoiced to hear these words of the Lord, who cherished paternal affection for His protegé.

Do: saranāgata kahū je tajahī nija anahita anumāni, te nara pāvāra pāpmaya tinhahi bilokata hāni.43.

“Those people who forsake a suppliant, apprehending evil from him are vile and sinful; their very sight is abominable.” (43)

Cau.: koti bipra badha lāgahī jāhū. āe sarana tajau nahi tāhū. sanamukha hoi jiva mohi jahāhī, janma koti aghā nāsahī tabahī.1. pāpavartita kara sahaja subhāhī, bhajanu mohi tehi bhāva na kāhū. jaū pai duṣṭaḥdhaya soī hoī, morē sanamukha āva ki soī.2. nirmala mana jana so mohi pāvā, mohi kapaṭa chala chidra na bhāvā. bheda lena paṭhavā dasasīsā, tabahū na kacho bhaya hāni kapīsā.3. jaga mahū sakhā nisācara jete, lachīmanu hanai nīṃsa mahū te. jaū sabhīta āvā saranā, rakhihaū tāhī prāna ki nāhī.4. “I will not abandon even the murderer of myriads of Brāhmaṇas, if he seeks refuge in Me. The moment a creature turns its face towards Me the sins incurred by it through millions of lives are washed away. A sinner by his very nature is averse to My worship. Had Vibhiṣaṇa been wicked at heart, could he ever dare to approach Me? That man alone who has a pure mind can attain to Me; I have an aversion for duplicity, wiles and censoriousness. Even if Rāvana has sent him to find out our secrets, we have nothing
to fear or lose, O lord of the monkeys. Lakṣmaṇa, O my friend, can dispose of in a trice all the demons the world contains. And if he has sought shelter with Me out of fear, I will cherish him as My own life. (1—4)

तो— उभय भाति तेहि आन्हु हंसि कह कृपानिकेत।
जय कृपाल कहि कपि चले अंगद हनु समेत॥ ४४ ॥

Do.: ubhaya bhāti tehi ānahu hāsi kaha kṛpāniketa,
jaya kṛpāla kahi kapi cale aṅgada hanū sameta.44.

“In either case bring him here,” the All-merciful laughed and said. “Glory to the merciful Lord,” cried the monkeys and proceeded with Aṅgada and Hanumān (to usher in Vibhiṣaṇa). (44)

चौ— सह तेहि आरें करि बान। चले जहाँ रघुपति करुनाकर॥
दूरिहि ते देखे हो भाता। नवनानंद दान के दाता॥ १ ॥
बहुरि राम छबिधाम बिलेको। रेहू ठुढुकि एकटक पल रेको॥
भुज प्रलंब कंजारून लोचन। स्यामल गात प्रत भय मोचन॥ २ ॥
सिघ कंघ आवत उर सोहा। आनन अमित मदन मन मोहा॥
नवन नीर पुलिकत अति गाता। मन धरि धीर कहि यूरू बाता॥ ३ ॥
नाख दस्यन नर मे भाता। निसिचर बंस जनम सुतरात॥
सहज पापप्रिय तामस देहा। जधा उलूकहि तम पर नेहा॥ ४ ॥

Cau.: sādara tehi āghé kari bānara, cale jahā raghupati karunākara.
dūrihi te dekhe dvau bhrātā, nayanānanda dāna ke dātā.1.
bahu rāma chabidhāma biloki, raheu ṭhaṭuki ekaṭaka pala roki.
bhuja pralānba karṁjārūna locana, syāmala gāta pranata bhaya mocana.2.
sirīkha karīndha āyata ura sohā, ānana amita madana mana mohā.
nayana nīra pulakita ati gāṭa, mana dhari dhīra kahi mruḍu bātā.3.
nāthā dasānana kara māḥ bhṛttā, niscara bāṁsa janama suratātā.
sahaja pāpapriya tāmāsa dehā, jathā ulūkhi tama para nehā.4.

The monkeys respectfully placed Vibhiṣaṇa ahead of them and proceeded to the place where the all-merciful Lord of the Raghūs was. Vibhiṣaṇa beheld from a distance the two brothers who ravished the eyes of all. Again as he beheld Śrī Rāma, the home of beauty, he stopped winking and stood stockstill with his gaze intently fixed on the Lord. He had exceptionally long arms, eyes resembling the red lotus and swarthy limbs that rid the suppliant of all fear. His lion-like shoulders and broad chest exercised great charm, while His countenance bewitched the mind of countless Cupids. The sight brought tears to his eyes and a deep thrill ran through his body. He, however, composed his mind and spoke in gentle accents: “My lord, I am Rāvaṇa’s brother. Having been born in the demon race. O Protector of gods, my body has the element of Tāmas (inertia and ignorance) preponderating in it and I have a natural affinity for sins even as an owl is fond of darkness. (1—4)

तो— श्रवन सुजसु सुनि आयेः प्रभू भजन भव भीर।
ग्राहि ग्राहि आरति हरन सर्न सुखद रघुवीर॥ ४५ ॥
Having heard with my own ears of Your fair renown I have come to You with the belief that my lord (You) dissipates the fear of rebirth. Save me, save me, O Hero of Raghu’s line, reliever of distress, delighter of those who take refuge in you.” (45)

When the Lord saw Vibhīṣaṇa falling prostrate with these words, He immediately started up much delighted. The Lord rejoiced at heart to hear his humble speech and, taking him in His long arms, clasped him to His bosom. Meeting him with His younger brother (Lakṣmaṇa) He seated him by His side and spoke words that dispelled the fear of His devotee: “Tell me, king of Lanka, if all is well with you and your family, placed as you are in vicious surroundings. You live day and night in the midst of evil-minded persons; I wonder how you are able to maintain your piety, my friend, I know all your ways: you are a past master in correct behaviour and are averse to wrong-doing. It is much better to live in hell, dear Vibhīṣaṇa; but may Providence never place us in the company of the wicked.” “All is well with me now that I have beheld Your feet, O Lord of the Raghus, and since You have shown Your mercy to me, recognizing me as Your servant. (1—4)

There can be no happiness for a creature nor can its mind know any peace even in a dream so long as it does not relinquish desire, which is an abode of sorrow, and adore Śrī Rāma (Yourself).” (46)
That villainous crew—greed, infatuation, jealousy, arrogance and pride—haunts the mind only so long as the Lord of the Raghus does not take up His abode there, armed with a bow and arrow and with a quiver fastened at His waist. Attachment to the world is like a dark night fully advanced, which is so delightful to the owls of attraction and aversion; it abides in the heart of a creature only so long as the sun of the Lord's glory does not shine there. Having seen Your lotus feet, O Rama, I am now quite well and my grave fears have been set at rest. The threefold torments of mundane existence cease to have any effect on him who enjoys Your favour, my gracious lord. I am a demon vilest of nature and have never done any good act. Yet the Lord whose beauty even sages fail to perceive with their mind's eye has been pleased to clasp me to His bosom.

(1—4)

Ah, I am blessed beyond measure, O all-gracious and all-blissful Rama, in that I have beheld with my own eyes the lotus feet which are worthy of adoration even to Brahmā and Śiva.”

(47)
Listen, My friend: I tell you My nature, which is known to Bhusundi, Sambhu (Lord Śiva) and Girijā (Parvati) too. If a man, even though he has been an enemy of the whole animate and inanimate creation, comes terror-stricken to Me, seeking My protection and discarding vanity, infatuation, hypocrisy and trickeries of various kinds, I speedily make him the very like of a saint. The ties of affection that bind a man to his mother, father, brother, son, wife, body, wealth, house, friends and relations are like so many threads which a pious soul gathers up and twists into a string wherewith he binds his soul to My feet. Nay, he looks upon all with the same eye and has no craving and his mind is free from joy, grief and fear. A saint of this description abides in My heart even as mammon resides in the heart of a covetous man. Only saints of your type are dear to Me; for the sake of none else do I body Myself forth.”

(1—4)
"Listen, O king of Lanka; you possess all the above virtues; hence you are extremely dear to Me." On hearing the words of Sri Rama all the assembled monkeys exclaimed, "Glory to the All-merciful!" Vibhiṣaṇa's eagerness to hear the Lord's speech, which was all nectar to his ears, knew no satiety. He clasped His lotus feet again and again, his heart bursting with boundless joy. "Listen, my lord, Ruler of the whole creation—animate as well as inanimate, Protector of the suppliant and Knower of all hearts: I did have some lurking desire in my heart before; but the same has been washed away by the stream of devotion to the Lord's feet. Now, my gracious Lord, grant me such pure devotion (to Your feet) as that which gladdens Śiva's heart." "So be it", replied the Lord, staunch in fight, and immediately asked for the water of the sea. "Even though, My friend, you have no craving, My sight in this world never fails to bring its reward." So saying, Śrī Rama applied on his forehead the sacred mark of sovereignty and a copious shower of flowers rained down from the heavens.

Do.: rāvana krodha anala nija svāsa samiṇa pracaṃḍa,
jarata bibhiṣanu rākheu dinheu raju akhaṃḍa.49(A).
jo saṃpati siva ravanahi dinhi diē dasa mātha,
soi saṃpadā bibhiṣanahi sakuci dinhi raghunathā.49(B).

Thus did the Lord of the Raghus save Vibhiṣaṇa from being consumed by the fire of Rāvana's wrath, fanned to fury by his own (Vibhiṣaṇa's) breath (words), and bestowed on him unbroken sovereignty. Nay, He conferred on Vibhiṣaṇa with much diffidence the same fortune which Lord Śiva had bestowed on Rāvana after the latter had offered his ten heads to Him in a sacrifice. (49 A-B)

Chā.— अम प्रभु छाड़ि भजाहि जे आणा। ते नर पसु बिनु पूछ बिखाणा॥
निज जन जानि ताहि अपनाणा॥ प्रभु सुभाष कपि कुल मन भावा॥ १॥
पुनि सरब्रव सरब उर बासी। सरब्रवप सब रहित उदसी॥
बोले बचन नीति प्रतिपालक । कारन मनुज दुनुज कुल यालक॥ २॥
सुनु कपीस लकापति बीर। केहि बिधि तत्त्र जलधि गंभीरा॥
संकुल मकर उर ज्ञाता। अति अगाध दुस्तर सब भाँती॥ ३॥
Those men who worship anyone else, giving up such a (benign) lord, are mere beasts without a tail and a pair of horns. Recognizing Vibhiṣāṇa as His own man the Lord accepted him in His service; the amiability of His disposition gladdened the heart of the whole monkey host. Then the All-wise, who dwells in the heart of all, is manifest in all forms, though bereft of all and unconcerned, and who had appeared in human semblance with a specific motive and as the exterminator of the demon race, spoke words strictly observing the rules of decorum: “Listen, O lord of the monkeys and O valiant sovereign of Lāṅkhā, how are we to cross the deep ocean full of alligators, snakes and all varieties of fishes, most unfathomable and difficult to cross in every way?” “Listen, O Lord of the Raghūs,” replied the king of Lāṅkā, “Although Your arrow itself can dry up innumerable oceans, yet propriety demands that You should approach the ocean and request the deity presiding over it (to allow You a passage).”

(1—4)

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(1—4)


Friend, you have suggested an excellent plan; let us try it and see if Providence helps it. This counsel, however, did not find favour with Laksmana, who was greatly pained to hear Sri Rama’s words. “No reliance can be placed on the freaks of fortune. Fill your mind with indignation and dry up the ocean. Fate is a crutch for the mind of cowards alone; it is the indolent who proclaim their faith in fate.” Hearing this the Hero of Raghur’s line laughed and said, “We shall do accordingly; pray, ease your mind.” Reassuring His younger brother (Laksmana) with these words the Lord of the Raghus went to the seashore. First of all He bowed His head and greeted the ocean and then, spreading some Kuśa grass on the shore, took His seat thereon. As soon as Vibhiṣāṇa proceeded towards the Lord, Rāvaṇa sent spies after him.

Assuming the false appearance of monkeys they witnessed all the doings of Śrī Rāma and praised in their heart the Lord’s virtues and His fondness for those who come to Him for protection.
They openly commenced applauding Śrī Rāma’s amiability and in the intensity of their emotion forgot their disguise. The monkeys now recognized them as the enemy’s spies; they bound them all and brought them in the presence of Sugriva (the lord of the monkeys). Said Sugriva, “Listen, all you monkeys: mutilate the demons and dismiss them.” Hearing Sugriva’s command the monkeys ran and paraded them in bonds all through the camp. The monkeys, then started belabouring them right and left; the demons piteously cried for help, yet the monkeys would not let them alone. “Whosoever robs us of our nose and ears, we adjure him by Śrī Rāma not to do so.” When Lākṣāṇa heard this, he called them all near him; and moved to pity he laughed and immediately had them released. “Give this note into Rāvana’s hands and tell him: read, destroyer of your race, what Lākṣāṇa says.”

Do.—

दो— कहेहु मुखागर मूृह सन मम संदेसु उदार।
सीता देखि मिलहु न त आवा कालु तुम्हार॥ ५२ ॥

Do.:— kahehu mukhāgara mūṛha sana mama saṃdesu udāra,
sītā dekhi milhu n ta āvā kāalu tumhāra.52.

“Further convey to the fool by word of mouth my generous message: surrender Sītā and make peace or your hour is come.”

चौ—

चौ— तुत नाइ लछिमन पद माखा। चले दूल बरसत गुण गाथा॥
कहत राम जसु लंकाँ आए। राजन चरन सीस लिहु नाए॥ १ ॥
विभिषस दसानन पृष्ठी बारा। कहसि न सुक आपनि कुसलाता॥
पुनि कहु खबरि विभीषन केरि। जाहि मूृतु आई अति नेरि॥ २ ॥
करत राज लंका सठ त्यासी। होइहि जव कर कोट अभागी॥
पुनि कहु भालु कोस कटकाई। कठिन काल प्रेतित चलि आई॥ ३ ॥
जिन्ह के जीवन कर राखवारा। भयद मृतुल जित सिंधु विचारा॥
कहु तपसि स्रू के बात बहोरी। तिन्ह के हददू जास अति मोरी॥ ४ ॥

Cau.—

turata nai lachiman pada māthā, cale dūta baranata guna gāthā.
kahata rāma jasu lānkhā āe, rāvana carana sīsa tinha nāe.1.
bihasi dasānana pūchī bātā, kahasi na suka āpāni kusalātā.
puni kahu khabari vibhiṣana kerī, jāhi mūṛtu āī ātī neri.2.
karatā rāja lānkhā saṭha tyāgī, hoīhi java kara kīṭa abhāgī.
puni kahu bhālū kīṣa kāṭakāi, kāṭhina kāla prerita cali āi.3.
jinha ke jīvana kara rakhaṇārā, bhayaḥ mṛdula cita śiṃduh bicārā.
kahou tapasinhā kai bāṭa baḥorī, jinha ke ḍrdayā trāsa ati mori.4.

Bowing their head at Lākṣāṇa’s feet the spies immediately departed, recounting the virtues of Śrī Rāma. With Śrī Rāma’s praises on their lips they entered Laṅkā and bowed their head at Rāvana’s feet. The ten-headed monster laughed and asked them the news: “Report me, Sukha, your own welfare and then tell me the news about Vibhiṣana whom death has approached very near. The fool left Laṅkā where he was ruling; the wretch will now be crushed as a weevil with barley-grains. Tell me next all about the host of bears and monkeys, that has been driven over here by a cruel destiny. It is the poor soft-hearted sea that has stood as a protector of their lives. Lastly tell me the news about the ascetics (Rāma and Lākṣāṇa) whose heart is obsessed with unceasing terror of me.” (1—4)
की भई भेंट कि फिरि गए श्रवन सुजसु सुनि मोर।
कहसि न रिपु दल तेज बल बहुत चकित चित्र तोर॥ ५३ ॥

Do.: की भई भेंट कि फिरि गए श्रवन सुजसु सुनि मोर,
कहसि न रिपु दल तेज बल बहुत चकित चित्र तोर।

“Did you meet them or did they beat their retreat on hearing my fair renown? Why should you not speak of the enemy's prowess and strength; your wits seem utterly dazed.” (53)

नाथ क्रृष्ण कारि पूछेहु जैसे। मानहु कहा क्रोध तजि तैसे॥
मिला जाइ जब अनुज तम्हारा। जातहि राम तिनक तेहि साता॥ २ ॥
रावन दूत हमहि सुनि काना। कपिन्ह बाँधि दीन्हे दुख नाना॥
श्रवन नासिका कारि लागे। राम सपथ दीन्हे हम त्यागे॥ ३ ॥
पूछेहु नाथ राम कटकाहै। बदन कोटि सत बरसि न जाहै॥
नाना बरन भालू कपी धारी। बिकटानन बिसाल भयाकारी॥ ४ ॥
जेहि पुर दहें हतें दुत तोरा। सकल कपिन्ह महै तेहि बलु श्रोरा॥
अमहि नाम भट कठिन कराला। अमहि नाम बल विपुल बिसाला॥ ५ ॥

Cau.: nātha kṛpā kari pūchehu jaisē, mānahu kahā krodha taji taisē.
milā jāi jaba anuja tumhārā, jātaḥ rāma tilaka tehi sārā।1.
rāvana dūta hamahi suni kānā, kapinha bādhi dinhe dukha nānā.
śravana nāsikā kāṭat lāge, rāma sapatha dinhe hama tyāge।2.
pūčihu nātha rāma kāṭakāi, badana koṭi sata barani na jāi.
nānā barana bhālu kapi dhārī, bikaṭānana bīsāla bhayākāri।3.
jeht pura daheu hateu suta torā, sakala kapinha mahā tehi balu thōrā.
amita nāma bhaṭa kathina karālā, amita nāga bala bīpula bīsālā।4.

“ My lord, just as you have so kindly put these questions to me, so do you believe what I say and be not angry. No sooner had your younger brother (Vibhīṣana) met Śrī Rāma then the latter applied the sacred mark of sovereignty on his forehead. When the monkeys heard that we were Rāvana's (Your majesty's) spies, they bound us and persecuted us in many ways. They were about to cut off our ears and nose; but when we adjured them by Rāma not to do so, they let us go. You have enquired, my lord, about Śrī Rāma's army; but a thousand million tongues would fail to describe it. It is a host of bears and monkeys of diverse hue and gruesome visage, huge and terrible. He who burnt your capital and killed your son (Aksa) is the weakest of all the monkeys. The army includes innumerable champions with as many names, fierce and unyielding monsters of vast bulk and possessing the strength of numberless elephants.” (1—4)

द्विबिद मयर्द नील चल अंगद गद बिकटासि।
दधिमुख केहरि निसठ सठ जामवंत बलरसि॥ ५४ ॥

Do.: dvibida mayarinda nīla nala arghada gada bikaṭāsi,
dādhimukha kehari nisaṭha saṭha jāmavaṁta balarasi।54.
Divida, Mainda, Nila, Nala, Ängada, Gada, Vikatäśya, Dadhimukha, Kesari, Niśṭha, Śaṭha and the powerful Jāmbavan are some of them." (54)

Each of these monkeys is as mighty as Sugriva (the king) and there are tens of millions like them; who can dare count them? By the grace of Śrī Rāma they are unequalled in strength and reckon the three spheres of creation as of no more account than a blade of grass. I have heard it said, Rāvana, that the commanders of the various monkey-troops alone number eighteen thousand billions. In the whole host, my lord, there is not a single monkey who would not conquer you in battle. They are all wringing their hands in excess of passion; but the Lord of the Raghūs does not order them (to march).

"We shall suck the ocean dry with all its fish and serpents or fill it up with huge mountains. Nay, we shall crush the ten-headed Rāvana and reduce him to dust." Such were the words that all the monkeys uttered. Fearless by nature, they roared and bullied as if they would devour Lanka. (1—4)

All the monkeys and bears are born warriors and, besides, they have Lord Śrī Rāma over their head. Rāvana, they can conquer in battle even millions of Yamas (death personified)." (55)
A hundred thousand Śeṣas would fail to describe the greatness of Śrī Rāma’s valour, strength and intelligence. With a single shaft He could dry up a hundred seas; yet, being a master of propriety, He consulted your brother (Vibhiṣāṇa) and in accordance with his suggestion He is asking passage of the ocean with a heart full of compassion.” The ten-headed monster laughed to hear these words. “It was because of such wits that he (Rāma) took monkeys for his allies. That is why, confirming the advice of my brother, who is a born coward, he is persistent in demanding of the ocean (like a pet child) something which is impossible. Fool, why do you bestow false praise on the enemy, whose might and wisdom I have fathomed. Triumph and glory in this world are inaccessible to him who has a cowardly counsellor like Vibhiṣāṇa.” The spy waxed angry to hear the words of the wicked monarch and taking it to be an opportune moment he took out the letter (from Lāksmanā). “Śrī Rāma’s younger brother (Lāksmanā) gave me this note; have it read, my lord, and soothe your heart.” Rāvana laughed when he took the letter in his left hand; and summoning his minister, the fool asked him to read it out.

1—5

“

Do.: bātanha manahi rijañ bhatjanī galasi kūla khīs.

Rāma bhīroḍh na ubarasi sarāna bhīsu aja īsa.56(A).

Kī tajī manu anuja iva prabhu pada paṁkaja bhṛṅga,

Hohi kī rāma sarānala khala kula sahitā pataṁga.56(B).
Beguiling your mind with flattering words, O fool, do not bring your race to utter ruin. By courting enmity with Śrī Rāma you will not be spared even though you seek the protection of Viṣṇu, Brahmā or Śiva. Therefore, abandoning pride, like your younger brother, either seek the lotus feet of the Lord as a bee or be consumed with your family like a moth into the fire of Śrī Rāma’s shafts, O wretch. (56 A-B)

Rāvana was dismayed at heart as he listened to the above message but wore a feigned smile on his face and spoke aloud for all to hear: “The younger hermit’s grand eloquence is just like attempt of a man lying on the ground to clutch with hands the vault of heaven.” Said Śūka, “My lord, giving up haughtiness take every word of it as true. Abandon passion and give ear to my advice: my lord, avoid a clash with Śrī Rāma. The Hero of Raghu’s line is exceedingly mild of disposition, even though He is the lord of the entire universe. The Lord will shower His grace on you the moment you meet Him, and will not take to heart even a single offence of yours. Pray, restore Janaka’s Daughter to Śrī Rāma; at least concede this request of mine.” When Śūka asked him to surrender Videha’s Daughter, the wretch kicked him. Śūka, however, bowed his head at Rāvana’s feet and proceeded to the place where the all-merciful Lord of the Raghūs was. Making obeisance to the Lord he told Him all about himself and by Rāma’s grace recovered his
original state. He was an enlightened sage; it was by Agastya’s curse, Parvati, that he
had been transformed into a demon. Adoring Śrī Rāma’s feet again and again the sage
returned to his hermitage. (1—6)

Do.: binaya na mānata jaladhi jaRa gae tīni dina bīti,
bole rāma sakopa taba bhaya binu hōi n prīti.57

Although three days had elapsed, the crass ocean would not answer the Lord’s
prayer. Śrī Rāma thereupon indignantly said, “There can be no friendship without
inspiring fear.” (57)

Cau.: lachimana bāna sarāsana ānū. soṣau bārīdhī bisikha kṛśānū.
saṭha sana binaya kuṭīla sana prīti, sahaja kṛpana sana susūdara nīthī.1.
mamatā rata sana gyāna kahānī, ati lobhī sana birati bakhānī.
krodhihi sama kāmīhi hari kathā, úsara bija baē phala jathā.2.
asā kahi raghupati cāpa cārāhāva, yaha mata lachimana ke mana bhāvā.
saṃdhāneu prabhū bisikha karala, uthī udadhī ura aṁtara jvālā.3.
makara urāga jhasa gana akulane, jharo jhātu jalanidhi jaba jāne.4.
kanaka thāra bhari mani gana nānā, bipra rūpa āyau tājī mānā.4.

Lākṣmaṇa, bring Me My bow and arrows; I will dry up the ocean with a missile
presided over by the god of fire. Supplication before an idiot, friendship with a rogue,
inculcating liberality on a born miser, talking wisdom to one steeped in worldliness,
glorifying dispassion before a man of excessive greed, a lecture on mindcontrol to an
irascible man and a discourse on the exploits of Śrī Hari to a libidinousperson are as
futile as sowing seeds in a barren land.” So saying, the Lord of the Raghus strung His
bow and this stand (of the Lord) delighted Lākṣmaṇa’s heart. When the Lord fitted the
terrible arrow to His bow, a blazing fire broke out in the heart of the ocean; the alligators,
serpents and fishes felt distressed. When the god presiding over the ocean found the
creatures burning, he gave up his pride and, assuming the form of a Brāhmaṇa, came
with a gold plate filled with all kinds of jewels. (1—4)

Do.: kāṭēhī pād kahari ḍahī kōṭī jatn kōw sīṃch.
binay n mānā khagēs sūnu ḍahēhī pād nāv nīch.58
Though one may take infinite pains in watering a plantain it will not bear fruit unless it is hewed. Similarly, mark me, O king of birds, (continues Kākabhusṇḍi,) a vile fellow needs no prayer but yields only when reprimanded. (58)

The god presiding over the ocean clasped the Lord's feet in dismay. "Forgive, my lord, all my faults. Ether, air, fire, water and earth—all these, my lord, are dull by nature. It is Maya (Cosmic Nature) which brought them forth for the purpose of creation under an impulse from You; so declare all the scriptures. One would attain happiness in life only by remaining where he has been placed by the Lord. My Lord has done well in giving me a lesson; but You have fixed certain limits for everyone. A drum, a rustic, a Sudra, a beast and a woman—all these deserve instructions. By the Lord's glory I shall be dried up and the army will cross over; but this will bring no credit to me. Your command, however is inviolable; thus declare the Vedas, I shall do at once what pleases You." (1—4)
"My lord, the two monkey brothers, Nila, and Nala, got a boon in their childhood from a sage. Touched by them even huge mountains will float on the ocean by Your glory. Cherishing my lord's (Your) greatness I too shall help You to the best of my ability. In this way, my lord, have the ocean bridged, so that this glorious achievement of Yours may be sung in all three spheres of creation. With this arrow, my Lord, exterminate a race of vile criminals inhabiting my northern coast." On hearing this, Sri Rama, who was as tender-hearted as He was staunch in battle, immediately relieved the agony of Ocean's heart. The god presiding over the ocean was rejoiced and gratified to witness Sri Rama's astounding might and valour. He related to the Lord all the doings (of those villains); and bowing to His feet, Ocean took his leave. (1—4)
**SRI RAMACARITAMANASA**

Do.: sakala sumarhgala dāyaka raghunāyaka guna gāna,
sādara sunahī te taraḥī bhava sīrhdhu binā jalajāna. 60.

A recital of the virtues of Śrī Rāma (the Lord of the Raghus) bestows all blessings. Those who reverently hear them cross the ocean of mundane existence without any bark. (60)

[PAUSE 24 FOR A THIRTY-DAY RECITATION]

Iti śrīmadrāmacaritāmānase sakalakalikalusavidhvamsanepancamah sopanah samaptah.

Thus ends the fifth descent into the Mānasa lake of Śrī Rāma’s exploits, that eradicates all the impurities of the Kali age.

~~~
I adore Śri Rāma, the supreme Deity, the object of worship even of Śiva (the Destroyer of Cupid), the Dispeller of the fear of rebirth, the lion to quell the mad elephant in the form of Death, the Master of Yogis, attainable through immediate knowledge, the storehouse of good qualities, unconquerable, attributeless, immutable, beyond the realm of Māyā, the Lord of celestials, intent on killing the evil-doers, the only protector of the Brāhmaṇas, beautiful as a cloud laden with moisture, who has lotus-like eyes and appeared in the form of an earthly king. (1)
I glorify Śaṅkara, the Lord of Kāśi (the modern Vārāṇasi), the Consort of Girija
(Himālaya’s Daughter), the storehouse of good qualities, the Destroyer of Cupid, worthy
of all praise, shining like a conchshell or the moon, most handsome of person, clad in
a tiger’s skin, decked with dreadful ornaments in the shape of deadly serpents, fond of
the Gaṅga and the moon, the allayer of the sins of the Kali age and the celestial tree
yielding the fruit of Blessedness for the mere asking.

यो ददाति सतां शाम्भु: कैवल्यमयि दुर्लभाम्।
खलनां दण्डकृष्योऽसौ शाङ्गः: शां तनोतु मे॥ ३ ॥

May Lord Śambhu, the bestower of blessings, who confers on the virtuous even
final beatitude, which is so difficult to obtain, and who punishes the evil-doers, extend His
blessings to me.

दो.—लब्ध निमेष बरमानु जुग बरष कलप सर चांड।
भजसि न मन तेहि राम को कालु जासु कोदंड॥

Do.: lāva nimesa paramānu juga baraṣa kalapa sara caṁda,
bhajasi na mana tehi rāma ko kālu jāsu kodaṁda.

O my soul, who do you not worship Śrī Rāma, who has the indivisible Time for
His bow and the various divisions of time such as a Paramānu,* a twinkling, a moment,
a year, an age and a cycle for His fierce arrows?

सो.—सिंधु बचन सुनि राम सचिव बोलि प्रभु अस कहेउ।
अब बिलबु केहि काम करहु सेतु उतरे कटकु॥
सुनहु भानुकुल केतु जायवंत कर जोरि कह।
नाथ नाम तब सेतु नर चान्धि भव सागर तरहि॥

So.: sirindhū bacana suni rāma saciva boli prabhu asa kaheu,
aba bilarbu kehi kāma karahu setu utarai kātaku.
sunahu bhānukula ketu jāmavānta kara jori kaha,
nātha nāma tava setu nara caRi bhava sāgara tarahī.

On hearing Ocean’s words Śrī Rāma called His counsellors and spoke to them
thus: “Why delay now? Build the bridge, so that the army may cross over.” “Listen, O
Glory of the solar race.” said Jāmbavān with joined palms, “Your name itself, my lord,
is a bridge by ascending which men cross over the ocean of mundane existence.”

चौ.—यह लघु जलधि तरह कति बार। अस सुनि पुनि कह पवनकुमार॥
प्रभु प्रताप बड़वानल भारी। सोपेद प्रथम परोनिधि बारी॥ १ ॥

* The measure of time taken by a sunbeam in passing by an atom of matter.
तव रिपु नारी रुदन जल धारा। भरेंग बहोरी भवें तेहें खारा॥
सुनि अति उद्द्रकृत पवनसूत केत्री। हरसे कपि रघुपंचि तन हेत्री॥ २॥
जायंति बोले दोउ भारे। नल निलहि सब कथा सुना।
राम प्रताप सुमिरि यन माही। करहु सेतु प्रयास कछु नाही। ३॥
बोलि लिए कपि निकार बहोरी। सकल सुनहु बिनती कछु गोरी॥
राम चरन रंकंज उर धरहु। कोतुक एक भालु कपि करहु ॥ ४॥
धावहु यर्कंट बिकट बरुढ़ा। आनहु बिटप गीरिः के जूथा॥
सुनि कपि भालु चले करि हुहा। जय रघुवीर प्रताप समुहा॥ ५॥

Cau.: yaha laghu jaladhi tarata kati bārā, asa suni puni kaha pavananakumārā.
prabhu pratāpa baRaVānala bhārī, sošeu prathama payonidhi bārī.1.
tava ripu nāri rudana jala dhārā, bharēu bahori bhayau teht khārā.
sunī ati ukuti pavanasuta keri, haRaṣe kapi raghupati tana heri.2.
jāmavarhta bole dou bhāi, nala nilahī sāba kathā sūnāi.
rāma pratāpa sumirī mana māhī, karaḥu setu prayāsā kachū nāhī.3.
boli lie kapi nikara bahori, sakalā sunahū binatī kachū morī.
rāma carana parākṣa ura dharahū, kautuka eka bhālu kapi karahū.4.
dhāvahū markaṭa bikaṭa barūthā, ānahu bīṭapa girinā ke jūthā.
suni kapi bhālu cale kari huha, jaya raghubīrā pratāpa samuḥā.5.

"It will take no time to cross this insignificant sea!" Hearing this, the son of the wind-god added: "My lord's glory is a great submarine fire that had long since sucked up the water of the ocean. But it was filled again by the flood of tears shed by Your enemies' wives; that is how it came to be salt in taste." When the monkeys present there heard this hyperbolic remark made by the son of the wind-god, they gazed on the person of Śrī Rāma (the Lord of the Raghus) and smiled. Jāmbavān called the two brothers, Nala and Nila, and related to them the whole story. "Calling to mind the glory of Śrī Rāma start building the bridge and you will experience no difficulty." He then called the monkey troops and said, "Hear, all of you, a small request of mine. Enshrine in your heart the lotus-feet of Śrī Rāma and engage yourself in a sport, bears and monkeys all. Go forth, you formidable monkey troops and bring heaps of trees and mountains." On hearing this command the monkeys and bear set forth hurrahing and exclaiming, "Glory to the almighty Hero of Raghu's race!" (1—5)

Do.: ati utamga giri pāḍapā līlāhī leḥi uthāi.
ānī dehī nala nilahī rachaḥī te setu banāi। १॥

They would lift up gigantic trees and mountains in mere sport and bring them to Nala and Nila, who in their turn carefully set to build the bridge. (1)
The monkeys brought huge mountains, which were received like playballs by Nala and Nila. When the All-merciful saw the exceedingly beautiful construction of the bridge, He smiled and observed thus: “This is a most delightful and excellent spot; its glory is immeasurable and cannot be described in words. I will install (an emblem of) Lord Sambhu here: it is the crowning ambition of My heart.” Hearing this the lord of the monkeys despatched a number of messengers, who invited and fetched all the great sages. Having installed an emblem of Lord Śiva and worshipped It with due solemnity, He said, “No one else is so dear to Me as Śiva. An enemy of Śiva although he calls himself a devotee of Mine, cannot attain to Me even in a dream. He who is opposed to Śaṅkara and yet aspires for devotion to Me is doomed to perdition, stupid and dull-witted as he is.”

(1—4)

Men, who, though devoted to Śaṅkara, are hostile to Me and even so those who are enemies of Śiva but votaries of Mine shall have their abode in the most frightful hell till the end of creation.”

(2)
“They who will behold Lord Rāmēśvara will, on quitting the body, go direct to My sphere in heaven. And a man who takes the water of the Gaṅga and pours it on the Lord will attain liberation in the form of absorption into My being. Again, whosoever adores the Lord in a disinterested spirit and without guile will be blessed by Śaṅkara with devotion to Me. And he who sees the bridge erected by me will be able to cross the ocean of worldly existence without any exertion.” Śrī Rāma’s words gladdened the heart of all and the great sages returned each to his own hermitage. Girijā, (says Śaṅkara,) such is the way of the Lord of the Raghus: He ever loves those who take refuge in Him. The clever Nala and Nila constructed the bridge and by Rāma’s grace their renown spread far and wide. Those very rocks that not only sink themselves but cause even other things to sink alongwith them floated like so many rafts. This is, however, not ascribed to any miraculous power of the ocean, nor to a virtue of the rocks themselves, nor again to any skill of the monkeys.

(1—5)

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(1—5)
Having completed the bridge they made it exceptionally secure; the All-merciful was glad at heart to see it. As the army marched it was a sight beyond all telling, the troops of monkey warriors roaring as they went. Ascending an eminence near the bridge the gracious Lord of the Raghus surveyed the vast expanse of the ocean. All the creatures inhabiting the ocean appeared on the surface in order to have a look at the Lord, who was the very fountain-head of mercy. There were many kinds of alligators, crocodiles, fishes and serpents with bodies eight hundred miles in length and colossal in size. There were others who could devour even these. They in their turn were afraid of some other creatures. All gazed upon the Lord and would not stir even when diverted. They were all glad of heart and felt very happy. Covered by them the water could not be seen; they were filled with ecstasy at the sight of Śrī Hari’s beauty. The army advanced on receiving the Lord’s command: who can describe the vastness of the monkey host? (1—5)
The gracious Lord of the Raghus and His brother laughed at the sight of this amusing spectacle and marched. The Hero of Raghu's line reached the other shore along with the host: the throng of monkey chiefs was beyond all description. The Lord encamped Himself across the ocean and commanded all the monkeys to go and regale themselves on the delightful fruit and roots. As soon as they heard this the bears and monkeys ran off in all directions. All the trees bore fruit in the interest of Śrī Rāma in season or out of season without any regard to the laws of time. The bears and monkeys would eat the luscious fruit, shake the trees and hurl hill-tops towards Lankā. If they ever found a straggling demon anywhere, they all hemmed him in and teased him not a little; nay, they would bite off his nose and ears and let him go only after reciting to him the Lord's fair renown. Those who had thus lost their nose and ears went and related everything to Rāvana. The moment he heard that the sea had been bridged the ten-headed monster exclaimed in consternation with all his tongues at once (using different phraseology with each):—

(1—5)
Then, realizing his own nervousness, he laughed and left for his palace forgetting his fear. When Mandodari (Rāvana’s consort) heard that the Lord had arrived and bridged the ocean in mere sport, she took her spouse by the hand, led him to her own palace and spoke to him in most sweet accents. Bowing her head at his feet, she spread the end of her garment as a token of supplication and said, “Listen to my words without getting angry, my beloved: one should enter into hostilities with him alone whom one may be able to conquer by wit or physical force. The disparity between you and the Lord of the Raghus, however, is certainly analogous to that obtaining between a fire-fly and the sun. He who disposed of the most powerful Madhu and Kaiṭabha and finished the most valiant sons of Diti (Hiranyakāśipu and Hiranyakṣa), nay, who bound Bali and despatched King Sahasrabahu (so-called because he was possessed of a thousand arms)—it is He who has descended on earth in order to relieve it of its burden. My lord, you should not oppose Him who is the Master of Time, fate and the soul.” (1—5)

Do.: rāmaḥi saūpī jānakī nāī kamala pada mātha, suta kahū rāja samarpi bana jāī bhajia rughunātha.6.

“Bowing your head at Śri Rāma’s lotus feet restore Janaka’s Daughter to Him; then, handing over the kingdom to your son and, retreating to the forest, worship the Lord of the Raghus.”

Cau.: nātha dinadayāla rghurāi, bāghau sanamukha gaē na khāī.

cāhia karanā so saba kari bite, tumha sura asura carācara jīte.1.
sarīta kahāḥ asi nīti dasānana, cauthēpana jāihi nṛpa kānana.
tāsau bhajanu kijā tāhā bhartā, jo kartā pālaka saṁhārta.2.
sōi rughubīra pranata anurāgī, bhajahu nātha mamātā saba tyāgī.
munibara jatanu kahāḥ jehi lāgī, bhūpa rāju taji hoḥt birāgī.3.
sōi kosalādhisa rghurāyā, āyau karanā tohi para dāyā.
jaũ piya mānahu mora sikhāvana, sujasu hoi tihū pura ati pāvana.4.
“Sri Rama (the Lord of the Raghus), my lord, is compassionate to the humble (He will surely forgive you). Even a tiger (the most ferocious of all beasts) will not devour a man if he goes submissively before him. You have already accomplished all that you had to do: you have conquered not only gods and demons but the whole animate and inanimate creation. Holy men, my lord, have declared this maxim that a monarch should retire to the forest in the fourth stage of his life. There, my spouse, you should adore Him who is the creator, preserver and destroyer (of the universe). Renouncing all worldly ties, my lord, worship the selfsame Hero of Raghu’s line, who is fond of the suppliant. The same Lord of the Raghus, the King of Kosala, whom the greatest of sages strive hard to realize and for whom monarchs relinquish their throne and shed every attachment—it is He who has arrived here to shower His grace on you. If, my beloved, you accept my advice, your fair and exceedingly holy renown shall spread through all the three spheres.”

दो— अस कहि नयन नीर भरि गाहि पद कंपित गात।
नाथ भजहु रघुनाथहि अचल होइ अहिवात॥ ॥

Do.: asa kahi nayana nīra bhari gahi pada kampita gāta,
nātha bhajahu raghunāthahi acala hoi ahivāta.7.

So saying she clasped him by the feet; and with eyes full of tears and trembling in every limb she added, “My lord, worship Sri Rama (the Lord of the Raghus) so that my union with you may last till eternity.”

चौ— तब रावन मयसुतर उठाई। कहें लाग खल निज प्रभुताई॥
सुतु तैं प्रिया बृणा भय माना। जग जोधा को मोहि समाना॥ ॥
वचन कुबेर पवन जम काला। भुज बल जितें सकल दिगपाला॥
देव दनुज नर सब बस यों। कवन हेतु उपजा भय तों॥ ॥
नाना विधि तेहि भहेसि बुझाई। सभाँ बहोरी बैठ सो जाई॥
मन्दोदरीं हदयं अस जाना। काल बरय उपजा अभिमाना॥ ॥
सभाँ आई मंत्रहृ तेहि बुझः। करब कवन विधि रितु में जुझः॥
कहहि सबिं सुनु निसिंचर नाह। बार बार प्रभु पूङहु काह॥ ॥
कहहु कवन भय करिअ विचारा। नर कपि भालु अहार हमारा॥ ॥

Cau.: taba rāvana mayasutā uṭhaī, kahai lāga khala nīra prabhutāī. sunu taṭ priyā bṛthā bhaya mānā, jaga jodhā ko mohī samānā.1.
baruna kubera pavana jama kālā, bhuja bala jiteū sakala digapālā. deva danuja nara saha basa morē, kavana hetu upājā bhaya torē.2.
nānā bidhi tehi kahesi bujhāi, sabhā bahori baitha so jāi. māndodarī hṛdayā asa jānā, kāla basya upājā abhimānā.3.
sabhā āi māṁśinṛna tehi bujhā, karaba kavana bidhi ripu saṭ jūjhā. kahahī sacīva sunu nisicara nāhā, bāra bāra prabhū pūchhā kāhā.4.
kahahu kavana bhaya kari bīcārā, nara kapi bhālu ahāra haṁārā.5.

Thereupon Rāvana lifted Maya’s daughter (Mandodari) and the wretch began to harp on his own glory. “Listen, darling; you are haunted by idle fears. What warrior
in this world is my equal? I have conquered by the might of my arm not only Varuṇa (the god presiding over the waters), Kubera (the god of riches), the wind-god, Yama (the god of punishment), and all the other regents of the quarters but Death himself. Gods, demons and human beings are all under my control; what is the cause of your fear, then?” He thus reassured her in many ways and once more went and sat in his council-chamber. Mandodari was now convinced at heart that it was her husband’s impending death which had turned his head. Returning to his council-hall he asked his ministers: “How shall we proceed to fight the enemy?” “Listen, O lord of the demons,” replied the ministers, “why do you ask this question again and again? What is there to be afraid of, which should engage our thought? Human beings, monkeys and bears are our food.”

Do.: saba ke bacana śrāvana suni kaha prahasta kara jori, nīti birodha na karia prabhu maṁtrinḥa mati ati thori.8.

Hearing the words of all, Prahatra (Rāvaṇa’s son) said with joined palms, “Transgress not the bounds of propriety, my lord; your counsellors possess very little wit.”

Cau.: kahahā saciva saṭha ṭhakurasohāṭi, nāṭha na pūra āva ehi bhāṭi. bārdhī nāgī eka kapi āva, tāsu carita mana mahū sabu gāvā.1. chudhā na raḥi tumhahi taba kāhū, jārata nagaru kasa na dhari khāhū. sunata niṅka āge dukha pāva, sacivana asa mata prabhuhi sunāvā.2. jehī bārīsa bāḍhāyauc ālā, utareu sena sameta subelā. so bhanu manuja khāba hama bhāi, bacana kahahā saba gāla phulāi.3. tāta bacana mama sunu ati ādara, jani mana gunahu mohi kari kādara. priya bānī je sunahē je kahahā, aise nār nikāya jaga ahaḥ.4. bacana prama hīta sunata kathore, sunahē kahahā te nara prabhu thore. prathama basītha paṭhau sunu nīti, sīṭā dei karahu punī prīṭī.5.

“All your stupid ministers tell you only that which is pleasing to their master; but that way you cannot succeed; my lord. A stray monkey sprang across the ocean and
came this side and all the people still extol his doings in their heart of hearts. What! Did none of you have any appetite then? Why did you not seize and devour him while he was burning your city? Your ministers have given you, my lord, an advice which, though pleasant to hear, will hand you in trouble afterwards. He who has had the sea bridged in mere sport and has crossed over to the Suvela hill with all his army, tell me, is He an ordinary mortal whom you say you will devour? All these people are simply bragging. Dear father, listen to my words with great attention and do not account me a coward. There are multitudes of men in this world who are given to hearing and uttering pleasant words. Those men, however, who hear and utter words which are most salutary yet jarring to the ear are few and far between, my lord. Listen to my sound advice: first send an envoy to Sri Rāma; and afterwards, when you have restored Janaka’s Daughter, make friends with Him.”

(1—5)

दो— नारी पाई फिरि जाहिं जों तो न बढाइं रारि।
नाहिं त सन्मुख समर महि तात करिअं हठि मारि। ९ ॥

Do.: nāri pāi phirī jāhī jaū tau na bāRhāia rāri,
nāhī ta sanmukha samara mahi tāta karia haṭhi mārī. 9.

“If He withdraws on receiving back His Consort, you should have no more quarrel with Him. Otherwise meet Him face to face on the battle-field, and give him a tough fight.”

(9)

चौ— यह मत जों मानहु प्रभु गोरा। उभय प्रकार सुजसु जग तोरा॥
सुत सन कह दसकंद रिसई। असि मति सट केहि तोहि सिखई॥ १॥
अबहीं ते उर संसय होई॥ बेनूपूल सुत भयहु घोमोई॥
सुनि पितु गिरा परऽ अति घोरा। चला भवन कहि भवन कठोरा॥ २॥
हिि मत तोहि न लागत केसें॥ काल बिबस कहुं भेषज जैसें॥
संध्या समय जानि दससिसा। भवन चलें निरक्षत भूज बीसा॥ ३॥
लंका सिक्खर उपर आगरा। अति विचित्र तहें होइ अखरां॥
वेंद जाइ तेहि मिंदर रावन। लागे किंतर गुन गन गावन॥ ४॥
बाजह्रि ताल पक्काजट बीना। नृत्य करहि अपछर ब्रजिना॥ ५॥

Cau.: yaha mata jaū mānahu prabhu morā, ubhaya prakāra sujasu jaga torā.
suta sana kaha dasakaṁṭha risāī, asi mati saṭha kehī tohi sikhāī।1.
abahi te ura saṁśaya hoi, benzumula suta bhayahu ghamoi.
suni pitu girā paruṣa ati ghorā, calā bhavana kahi bacana kathorā।2.
hita mata tohi na lāgata kaisē, kāla bībasa kahū bheṣaja jaisē.
samdhēya samaya jāṇi dasasīsā, bhavana caule nirakhata bhujā bīsā।3.
lanḵā sikhrā upara āgarā, ati bicitra tahā hoi akhārā.
baiṭha jāi tehī manḍira rāvana, laṅe kīṁnara guna gana gāvana।4.
bājahī tāla pakhaūja bīnā, nṛtya karāṅ apachāra prabāṅā।5.

“If, my lord, you accept this advice of mine, your fair renown will spread throughout the world in either case.” The ten-headed monster asked his son (Prahasta) in a fury, “Fool, who has taught you such wisdom? If you entertain doubt in your mind from even
now, my son, you have proved yourself to be a prickly plant at the root of a bamboo (which brings about the destruction of the bamboo).” On hearing the harsh and most malignant remarks of his father Prahashta left for home uttering these bitter words: "Words of good counsel fall flat on you even as a medicine proves ineffectual for a man who is doomed to die." Finding that it was evening now the ten-headed monster turned towards his palace fondly gazing on his twenty arms. On the highest level of Lankā stood a most wonderful hall, where music and dancing contests used to be held. Rāvana went and took his seat in that hall, while Kinnaras (celestial songsters) began to sing his praises. Expert celestial nymphs commenced their dance to the accompaniment of cymbals, tabors and lutes.

\[\text{(1—5)}\]

### Do.: suṇāśīra sata sarisa so saṃtata karai bilāsa, parama prabala ripu sīsa para tadyapi soca na trāsa.10

He constantly revelled in luxuries which could be enjoyed only by a hundred Indras. He had a most powerful foe threatening at his door; yet he had no anxiety or fear.

### Ch.: ̄r̄hr̄ ṭ̄ṣ̄r̄ ̄r̄rs̄l̄̄ ̄r̄s̄l̄̄, ūr̄r̄ẹ̄ r̄̄̄̄̄̂̄̄̄̄̂̄̄̄̄̂̄̄̄̄̂̄̄̄̄̂̄̄̄̄̂̄̄̄̄̂̄̄̄̄̂̄̄̄̄̂̄̄̄̄̂̄̄̄̄̂̄̄̄̄̂̄̄̄̄̂̄̄̄̄̂̄̄̄̄̂̄̄̄̄̂̄̄̄̄̂̄̄̄̄̂̄̄̄̄̂̄̄̄̄̂̄̄̄̄̂̄̄̄̄̂̄̄̄̄̂̄̄̄̄̂̄̄̄̄̂̄̄̄̄̂̄̄̄̄̂̄̄̄̄̂̄̄̄̄̂̄̄̄̄̂̄̄̄̄̂̄̄̄̄̂̄̄̄̄̂̄̄̄̄̂̄̄̄̄"
lotus-feet in diverse ways; while behind the Lord sat Lakṣmana in the pose of a warrior, with the quiver fastened at his waist and the bow and arrow ready in his hands. (1—4)

Thus rested Śrī Rāma, the embodiment of benignity, beauty and goodness. Blessed are those men who remain ever immersed in the thought of the Lord as depicted here. Looking towards the east the Lord saw the moon risen above the horizon and said to them all, “Just look at the moon and see how undaunted like the king of beasts he appears.”

“Dwelling in the eastern quarter, which may be compared to a mountain-cave, this lion of a moon, an embodiment of supreme grandeur, glory and strength, struts through the forest of the sky having rent asunder the crown of a mad elephant in the form of the...
darkness. The stars appear like so many pearls strewn all over the sky, which serve to
adorn the lovely dame of night.” “Now tell me, brethren,” continued the Lord, “What you
think, each of you, of the dark spot in the moon.” Said Sugriva, “Listen, O Lord of the
Raghus: it is only the shadow of the earth that is seen in the moon.” “The demon Rāhu
struck the moon,” said another; “and the spot is nothing but a scar left on the latter’s
bosom.” A third suggested: “When Brahma (the Creator) fashioned the face of Rati
(consort of the god of love), he took out the essence of the moon (thus leaving a hole
in the orb thereof). The hole is still visible in the heart of the moon and through it can be
seen the shade of the blue.” The Lord said, “Poison is the moon’s most beloved brother;
that is why he has lodged it in his heart and, diffusing his envenomed rays, torments
parted lovers.”

(1—5)

Do.: kaha hanumartha sunahu prabhu sasi tumhāra priya dāsa,
tava mūrati bidhu ura basati soi syāmatā abhāsa. 12(A).

Said Hanumān, “Listen, my lord: the moon is Your own beloved servant and it is
Your image enshrined in his heart that appears as a dark patch.”

[PAUSE 7 FOR A NINE-DAY RECITATION]

Do.: pavana tanaya ke bacana suni bihāse rāmu sujāna,
dacchina disi avaloki prabhu bole kṛpānidhāna. 12(B).

The all-wise Śrī Rāma smiled to hear the words of Hanumān (the son of the
wind-god). Then, looking towards the south, the All-merciful Lord spoke thus:— (12 B)

Cau.: dekhu bibhīṣana dacchina āsā, ghana ghamarāṇḍa dāmini bilāsā.
madhura madhura garajai ghana ghorā, hoi brāṭī jani upala kaṭhorā.1.
kahata bibhīṣana sunahū kṛpālā, hoi na taRīta na bārdī mālā.
lakhā sīkharā upara āgārā, tahā dasakāṇḍhārā dekha akhārā.2.
chatra meghadarā sīrā sīrā, soi janu jalada ghatā ati kārī.
mahdodāri śravana tātaṁkā, soi prabhu janu dāmini damaṁkā.3.
“Vibhiṣaṇa, see how clouds are gathering fast and the lightning flashes in the southern quarter. A lowering cloud is gently rumbling and I fear lest a severe hail-storm may ensue.” Vibhiṣaṇa replied, “Listen, my gracious lord: there is neither lightning nor a gathered mass of cloud. On the top of Laṅkā there stands a hall where Rāvaṇa is witnessing a music and dancing contest. It is the large royal umbrella spread over his head which presents the appearance of a thick dark mass of cloud; the ornaments in Queen Mandodari’s ears, my lord, flash like lightning; while the incomparable music of cymbals and tabors is the sweet rumbling that You hear, O King of celestials.” The Lord smiled to perceive Rāvaṇa’s arrogance; He strung His bow and fitted an arrow to the string.

With a single shaft the Lord then struck Rāvaṇa’s umbrella and crowns as well as Mandodari’s ear-drops, which fell to the ground before the very eyes of all; but none could know the mystery. Having performed this startling feat Śri Rāma’s shaft came back and dropped into His quiver again. And everybody in Rāvaṇa’s assembly was alarmed to see this great interruption in his revelry.

Cau.: karha na bhūmi na maruta biseṣā, astra sastra kachu nayana na dekhā.
socahi saba nija ḍraya majhāri, asaguna bhayau bhayabhāri bhāri.1
dasamukha dekhai sabha bhaya pārī, bhāṣi bāchā kah jūgūtī bānāī.2
sāyau gire sānt pūj ṣāhī.3
mukhā pārī kah asaguna tāhī.4
sayau karahu nija nija bhājī, gavane bhāvānē sakal sāri.5
sayau kah jūg kah jāhī.6
manjodari sāhī ur bāseū.7
jāhī, bhaya jāhī ṣār man ṣār.8

Das.: chatra mukuta tāṭānka taba hate ekahi bāna,
saba kai dekhāta mahi pare maramu koū jānā.13(A)
asa kautuka kari rāma sāra prabiseu āi niṣānɡa,
rāvāna sahā saaṭānka saba dekhā mahā raṣāṭhaṅga.13(B)

With a single shaft the Lord then struck Rāvaṇa’s umbrella and crowns as well as Mandodari’s ear-drops, which fell to the ground before the very eyes of all; but none could know the mystery. Having performed this startling feat Śri Rāma’s shaft came back and dropped into His quiver again. And everybody in Rāvaṇa’s assembly was alarmed to see this great interruption in his revelry.

Cau.: karha na bhūmi na maruta biseṣā, astra sastra kachu nayana na dekhā.
socahi saba nija ḍraya majhāri, asaguna bhayau bhayabhāri bhāri.1
dasamukha dekhai sabha bhaya pārī, bhāṣi bāchā kaha juguti bhāri.2
sāyau gire sānt pūj bhājī, mukhā pārī kah asaguna tāhī.3
sayau karahu nija bhājī, gavane bhāvānē sakal sāri nai.4
sayau kah jūg kah jāhī, gavane bhāvānē sakal sāri.5
manjodari soca uṛ baseū, jāha te śravānapūra mahī khaseū.6
There was no earthquake nor any strong gust of wind. Nor did they see any weapon or missile. All however, pondered within themselves that it was a most alarming ill-omen. When the ten-headed monster saw that the assembly had taken fright, he laughed and made the following ingenious remarks: “How can the mere dropping down of crowns be an ill-omen to him in whose case even the falling of heads proved a lasting boon? Therefore, return each to your own home and retire.” Accordingly all bowed their head and returned home. But anxiety lodged in Mandodari’s hearts ever since her earrings dropped to the ground. With eyes full of tears and joining both her palms she said, “O lord of my life, listen to my prayer. My beloved, cease hostility with Śrī Rāma and have no more of obstinacy in your heart taking Him to be a mere mortal.” (1—4)

Do.: bisvarūpa rāghuvaṁsa mani karahu bacana bīsvāsu,
loka kalpanā beda kara arṅga arṅga prati jāsu.14.

“Believe my word that Śrī Rāma (the Jewel of Raghu’s race) Himself is manifest in the form of this universe and that the Vedas conceive of every limb of His as a distinct sphere.” (14)

Cau.: pada pāṭāla sīsa aja dhāmā, aparā loka āga āga bīrāmā.
bṛuruṭi bilāsa bhayaṁkara kālā, nayana divākara kaca ghaṇa mālā.1.
jaśu gṛhāna asvinikumārā, nisī aru divasa niṁeṣa apārā.
sravaṇa disā dasa beda bakhānī, māruta svāsa nigama niṣa bāṇī.2.
adharā lobha jama dasana karālā, māyā hāsa bāhu digapālā.
ānana anaḷa arṁupati jīhā, utapati pālana pralaya samihā.3.
romā rājī aṣṭādasa bhāra, asthi saila sarīta nasa jārā.
udara udadhi adhāgo jātanā, jagamaya prabhu kā bahu kalapanā.4.

“The subterranean regions (Pāṭāla) are His feet and the abode of Brahmā His head; while the other (intermediate) spheres are located in His other limbs. Terrible Death is the mere contraction of His eyebrows, the sun is His eye and the mass of clouds His locks. The twin-born gods Aśvinikumāras (the celestial physicians) are His nostrils and the alternating days and nights constitute the repeated twinkling of His eyelids; while the
ten quarters of the heavens are His ears: so declare the Vedas. The winds are His breath and the Vedas, His own speech; greed is His lower lip and Yama (the god who sits in judgment on the dead), His dreadful teeth; Maya (cosmic illusion) is His laughter and the regents* of the ten quarters, His arms; fire is His mouth and Varuṇa (the god presiding over the waters), His tongue; while the creation, preservation and destruction of the universe are His gestures. The eighteen principal species of the vegetable kingdom constitute the line of hair on His belly, the mountains are His bones and the rivers represent the network of His veins. The ocean is His belly and the inferno, His organs of urination and excretion. In short, the universe is a manifestation of the Lord and it is no use going into further details. (1—4)

Do:. ahamkāra sīva buddhi aja mana sasi citta mahāna,
manuja bāsa sacarācara rūpa rāma bhagavāna.15(A).
asa bicāri sunu prānāpati prabhū sana bayaru bihāi,
pṛitī karahu raghūvīra pada mama ahiṁāta na jāi.15(B).

“Lord Śiva is His ego, Brahmā His reason, the moon His mind and the great Viṣṇu is His faculty of understanding. It is the same Lord Śrī Rāma, manifested in the form of this animate and inanimate creation, who has assumed a human semblance. Pondering thus, hear me, O lord of my life: cease hostility with the Lord and cultivate devotion to the feet of Śrī Rāma (the Hero of Raghu’s line) so that my good-luck† may not desert me.”

(15 A-B)

* The ten quarters along with their regents are named below:—

<table>
<thead>
<tr>
<th>Name of the quarter</th>
<th>Regent</th>
</tr>
</thead>
<tbody>
<tr>
<td>East</td>
<td>Indra (the lord of paradise)</td>
</tr>
<tr>
<td>South-East</td>
<td>Agni (the god of fire)</td>
</tr>
<tr>
<td>South</td>
<td>Yama (the god who recompenses our deeds after death)</td>
</tr>
<tr>
<td>South-West</td>
<td>Nīrti (the lord of the Rākṣasas of a benevolent type)</td>
</tr>
<tr>
<td>West</td>
<td>Varuṇa (the god presiding over the waters)</td>
</tr>
<tr>
<td>North-West</td>
<td>Vāyu (the wind-god)</td>
</tr>
<tr>
<td>North</td>
<td>Kubera (the god of riches)</td>
</tr>
<tr>
<td>North-East</td>
<td>Isāna (Lord Śiva)</td>
</tr>
<tr>
<td>The Upper Region</td>
<td>Brahmā (the Creator)</td>
</tr>
<tr>
<td>The Lower Region</td>
<td>Ananta (the serpent-god)</td>
</tr>
</tbody>
</table>

† Good-luck in the eyes of a Hindu lady consists in the longevity of her husband and widowhood is considered as the greatest curse.
रावण लहर गये रहने में रहलाया। पूरा मात्र सचि बोलली।
कहों बेसिक का करिअ उपार मोक्षभाष बदल जामवंत कह पद सिस नाई।। १।।
सुन सबसब सकल उर बासी । बुधि बल तेज धर्म गुण रासी।।
मंत्र कहुँ निज मति अनुसरा। दूत ठाटके बालिकुमार।। २।।
निक मंत्र सब के मन माना। अंगद सन कह कृपाणिधाना॥
बालिनन्द बुधि बल गुण धामा। लंका जाहु तात यम कामा॥ ३॥
बुधु बुधु तुकही का कहहृ। घरम चतुर में जानत अहृ॥
काजु हामा तासु हित होई। रिपु सन करेहु वतकही सोई॥ ४॥

Cau.: लंका प्राता जागे रघुरारी, पुचा मता सबा सावा बोलई।
कहाहु बगू का कारा उपाई, जामावरता काहा पादा दिरु नाई।
सुन सरबग्या साकला उरा बासी, बुधि बला तेजा धर्मा गुणा रासी।
मन्त्रा कहाहु निजा मता अनुसारा, दुः तपा हैला बालिकुमाराः।
निका मन्त्रा सबा के माना मानना, अंगदा सना काहा कृपानिधाना।
बालिकाया बुधि बला गुणा धामा, लाङ्काका जाहु ताता मामा कामा।
बहुता बुधहृ तुमहाि का कहाि, परमा चतुरा मार जानता अहृ।
काजु हामा तासु हित होई, रिपु सन करेहु वतकही सोई॥ ४॥

At this end the Lord of the Raghus woke at daybreak and, summoning all His counsellors, asked their opinion: “Tell me quickly what course should be adopted.” Jambavan bowed his head at the Lord’s feet and said, “Listen, O omniscient Lord, indweller of all hearts, storehouse of wisdom, strength, glory, piety and goodness: I offer advice to You according to my own lights. It is that Vālī’s son (Prince Ārgada) may be sent as an envoy (to Rāvana).” The good counsel commended itself to all and the All-merciful turned to Ārgada and said, “O son of Vālī, repository of wisdom, strength and goodness! go to Lāṅka, dear son, for My cause. I need not give you any elaborate instructions. I know you are supremely clever. You should talk with the enemy in such words as may advance My cause and serve his interest at the same time.” (1—4)

सो०—प्रभु अग्या धरि सीस चरन बूंदि अंगद उठेऻ।
सोवै गुण सागर ईस राम कृपा जा पर करहू॥ १७ (क) ॥
स्वयं सिद्ध सबा काज नाथ मोहि आदरु दियू।
अस बिचारि जुबराज तन पुलकित हरषित हियू॥ १७॥ (ख) ॥

So.: prabhu agyā dhari sīsa carana bāndi anāgada utheu,
soi guna sāgara īsā rāma kṛpā jā para karaheu.17(A).
svayaṁ siddha saba kāja nātha mohi ādaru diyau,
asā bicāri jubarāja tana pulakita haraśīta hiyau.17(B).

Bowing to the Lord’s command and adoring His feet, Ārgada arose and said, “He alone is an ocean of virtues, on whom You shower Your grace, O divine Rāma.” “All the objects of my Lord are self-accomplished,” he thought; “He has only honoured me (by charging me with this task).” And the thought thrilled his body and delighted his heart. (17 A-B)
Adoring the Lord's feet and keeping His glory in his heart Āṅgada bowed his head to all and departed. The gallant son of Vālī, who was an adept in warfare, was dauntless by nature, cherishing as he did the might of the Lord. As soon as he entered the city he met one of Rāvana's sons (Prahasta by name), who was playing there. From words they proceeded to fight; for both were unrivalled in strength and in the prime of youth to boot. He raised his foot to kick Āṅgada, who in his turn seized the foot and, swinging him round, dashed him to the ground finding him a formidable warrior, the demons ran helter-skelter in large numbers, too much frightened to raise an alarm. They did not tell one another what had happened, but kept quiet when they thought of the death of Rāvana's son. There was a cry in the whole city that the same monkey who had burnt down Lāṅkā had come again. "Who knows what turn Providence is going to take?" everyone thought in excessive dismay. People showed him the way unasked: if he but looked at anyone, the latter would turn deadly pale. (1—5)

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Do.: gayau sabhā darabāra taba sumiri rāma pada kāṁja, siṁha ṭhavani ita uta citava dhīra bala purṇja.18.

With his thoughts fixed on the lotus-feet of Śrī Rāma he then reached the gate of Rāvana's council-chamber. And there the stout-hearted and mighty hero stood with the mien of a lion glancing this side and that. (18)
He forthwith sent a demon and apprised Rāvana of his arrival. On hearing the news the ten-headed monster laughed and said, “Go, usher him in my presence and let me see where the monkey has come from.” Receiving his order a host of messengers ran and fetched the monkey chief. Arṅgada saw the ten-headed giant seated on his throne like a living mountain of collyrium. His arms looked like trees and heads like peaks; while the hair on his body presented the appearance of numerous creepers. His mouths, nostrils, eyes and ears were as big as mountain caves and chasms. With an unflinching mind he entered the court, the valiant son of Vāli, possessed of great might. The assembly abruptly rose at the sight of the monkey; at this Rāvana’s heart was filled with great fury.

(1—4)
“Monkey, who are you?” Rāvaṇa asked. “I am an ambassador from the Hero of Rāghu’s line, Rāvaṇa. There was friendship between you and my father; hence it is in your interest, brother, that I have come. Of noble descent and a grandson of the sage Pūlastya (one of the mind-born sons of Brahmā), you worshipped Lord Śiva and Brahmā in various ways, obtained boons from them, accomplished all your objects and conquered the guardians of the different spheres as well as all earthly sovereigns. Under the influence of kingly pride or infatuation you carried off Sītā, the Mother of the Universe. But even now you listen to my friendly advice and the Lord will forgive all your offences. Put a straw between the rows of your teeth and an axe by your throat and take all your people including your wives with you, respectfully placing Janaka’s Daughter at the head. In this way repair to Him shedding all fear.

(1—4)  

Do: pranatapāla rāghuvarṇamsamani trāhi trāhi ab mohi.  

आरत गिरा सुनत प्रभु अभय करैगो तोहि॥ २०॥

“And address Him thus: ‘O Protector of the suppliant, O Jewel of Rāghu’s race, save me, save me now.’ The moment He hears your piteous cry the Lord will surely rid you of every fear.” (20)
"Mind what you speak, you little monkey. Fool, are you not aware of my being an avowed enemy of the gods? Tell me, young fellow, your own name as well as your father's. What is the common ground on which you claim fellowship between your father and myself?" "Aṅgada is my name: I am Vālī's son. Did you ever meet him?" Rāvana felt uncomfortable when he heard Aṅgada's reply. "Yes, I do remember that there was a monkey, Vālī by name. But, Aṅgada, are you Vālī's son? You have been born as a fire in a cluster of bamboos for the destruction of your own race. Why should you have not perished even in the womb? In vain were you born, who have called yourself with your own mouth a hermit's envoy. Now tell me if all is well with Vālī and, if so, where is he?" Aṅgada laughed at this and then replied. "Ten days hence you shall go to Vālī and embracing your friend personally enquire after his welfare. He will tell you all about the welfare that follows from hostility with Śrī Rāma. Listen, O fool: the seeds of dissension can be sown in the mind of him alone whose heart is closed to the Hero of Raghu's line."

(1—5)
feet even Śiva, Brahmapī and all the gods and sages desire to serve? It is strange that your heart does not burst asunder even on entertaining such an idea." When he heard the monkey's sharp rejoinder, Rāvana glowered at him and said, "Wretch, I put up with your harsh words only because I know the bounds of decorum and righteousness." Said the monkey, "I too have heard of your piety, which is evident from the fact that you stole away another's wife. And I have witnessed with my own eyes the protection you vouchsafed to an envoy. An upholder of piety, why do you not drown yourself and thus end your life? When you saw your sister with her ears and nose cut off, it was from considerations of piety that you forgave the wrong. Your piety is famed throughout the world: I too am very fortunate in having been able to see you." (1— 4)

Do.: jani jalpasi jaRa jaRtu kapi saṭha biloku mama bāhū, lokapāla balā bipula sasi grasana hetu saba rāhu.22(A). puni nabha sara mama kara nikara kamalanhi para kari bāsā, sobhata bhayau marālā iva sambhu sahīta kailāsa.22(B).

"Prate no more, you stupid creature, but look at my arms, O foolish monkey, that are like so many Rāhus to eclipse the tremendous moon-like might of the guardians of the spheres. Again, (you might have heard that) while resting on my lotus-like palms in the lake of the heavens. Mount Kailāsa with Śambhu (Lord Śiva) shone like a swan." (22 A-B)

Do.: tumhare kataka majha sunu angada. mo sana bhirihī kavana jodhā bada. tumha sugrīva kūtalumum dō. amūc hāmar bhīrū āti sūd rh. jāmāntā mantri āti būdha. so kā hōrhī ābhā samirāhu.2. sīlīkā kām nhūn dhīrī nīla. hē kāpī eka maha balśīla. āvā pṛthram nāru jējī jārā. sūnata bhava kahā bālikumāra.3. satī bhava kahā nīsīsam nāha. sāchēhū kās kāhī purī dāhā. rāvana ngār atī kāpī dāhā. sūrīn ās bhava satī ko kāhī.4. jō ātī sūṭhā stāhēhū rāvana. sō sugrīva kērē lābu śāvan. chulā bhūtā sō bīrī n hōrhī. pūrdha hēmālā khe bāhēhū.5. Cau.: tumhare kataka majha sunu arhada, mo sana bhirhi kavana jodhā bada. tava prabhū nārī bālahānī, anuha āsukha dukhi mahānā.1. tumha sugrīva kūralumūr dou, anuha hambā hūri ait suū. jāmānta marāti ait būrīh, so ki hoi ait samarārūh.2. silī karma jānāhī nāla nilā, hai kāpi ekā mahā balāsī. āvā pārthama nagaru jēhī jārā, sunata bacana kahā bālikumārā.3.
“Listen, An̄gada; tell me which warrior in your army will dare encounter me. Your master (Rāma) has grown weak due to separation from his wife, while his younger brother (Lakṣmaṇa) shares his grief and is consequently very sad. You and Sugrīva are like trees on a river bank (that can be washed away any moment); as for my younger brother (Vibhiṣana), he is a great coward. Your counsellor, Jāmbavān, is too advanced in age to take his stand on the field of battle; while Nala and Nīla are mere architects (and no warriors). There is one monkey, no doubt, of extraordinary might—he who came before and set fire to the city.” On hearing this Vālī’s son (Arīgada) replied: “Tell me the truth, O demon king: is it a fact that a monkey burnt down your capital? A puny monkey set on fire Rāvana’s capital! Who, on hearing such a report, would declare it as true? Rāvana, he whom you have extolled as a distinguished warrior is only one of Sugrīva’s petty runners. He who walks long distances is no champion; we sent him only to get news.” (1—5)
It seems true that the monkey set fire to your capital without receiving an order from his master. That is why he did not go back to Sugriva and remained in hiding for fear. All that you say, Rāvana, is true and I am not in the least angry at hearing it. There is none in our army who would fight you with any amount of grace. Make friends or enter into hostilities only with your equals: this is a sound maxim to follow. If a lion were to kill frogs, will anyone speak well of him? Though it would be derogatory on the part of Śrī Rāma to kill you and He will incur great blame thereby, yet, mark me, Rāvana, the fury of the Kṣatriya race is hard to face. The monkey (Aṅgada) burnt the enemy’s heart with shafts of speech shot forth from the bow of sarcasm; and the ten-headed hero proceeded to extract the arrows, so to speak, with pairs of pincers in the form of rejoinders. He laughed and said: “A monkey possesses one great virtue: it does everything in its power to serve him who maintains it.”

(23 A—F)

The monkey set fire to your capital without receiving an order from his master. That is why he did not go back to Sugriva and remained in hiding for fear. All that you say, Rāvana, is true and I am not in the least angry at hearing it. There is none in our army who would fight you with any amount of grace. Make friends or enter into hostilities only with your equals: this is a sound maxim to follow. If a lion were to kill frogs, will anyone speak well of him? Though it would be derogatory on the part of Śrī Rāma to kill you and He will incur great blame thereby, yet, mark me, Rāvana, the fury of the Kṣatriya race is hard to face. The monkey (Aṅgada) burnt the enemy’s heart with shafts of speech shot forth from the bow of sarcasm; and the ten-headed hero proceeded to extract the arrows, so to speak, with pairs of pincers in the form of rejoinders. He laughed and said: “A monkey possesses one great virtue: it does everything in its power to serve him who maintains it.”

(23 A—F)
jaū asi mati pitu khāe kisā, kahi asa bacana hāsā dasāsīsā.
pitahi khāi khāe puni tohi, abahī samujhi parā kachu mohī.5.
bāli bimala jasa bhājana jānī, hataū na tohi adhama abhimānī.
kahu rāvana rāvana jaga kete, maṭ nija śravaṇa sune sunu jete.6.
balhi jītana eka gayau patālā, rākheu bādhi susunhā hayasālā.
khelaht bālaka māraht jāī, dayā lági bālī dinha choRāī.7.
eka bahori sahasabhuja dekhā, dhāī dharā jīmi jaṁtu biseṣā.
kautuka lági bhavana lai āvā, so pulasti muni jāī choRāvā.8.

“Bravo for a monkey, who dances unabashed in the service of its master anywhere and everywhere. Dancing and skipping about to amuse the people it serves the interest of its master; this shows its keen devotion to duty. Ṛṅgāda, all of your race are devoted to their lord; how could you, then, fail to extol the virtues of your master in the way you have done? I am a respecter of merit and too magnanimous to pay any attention to your scurrilously glib talk.” Said Ṛṅgāda: “The son of the wind-god gave me a true account of your partiality to merit. He laid waste your garden, killed your son and set fire to your city and yet (in your eyes) he did you no wrong. Remembering such amiability of your disposition I have been so insolent in my behaviour with you, O Ṛṅvana. On coming here I have witnessed all that Hanumān told me, viz., that you have no shame, no anger and no feeling of resentment.” “It is because you possess such a mentality that you have proved to be the death of your own father.” Uttering these words Ṛṅvana burst into a laughter. “Having been the death of my father I would have next claimed you as my victim; but a thought has come to me just now. Knowing you to be a living memorial of Vāli’s unsullied fame, I desist from killing you, O vile boaster. Tell me, Ṛṅvana, how many Rāvanas there are in the world? Or hear from me how many I have heard of. One went to the nether world (Pātāla) to conquer Bali and was tied up in the stables by the children, who made sport of him and thrashed him till Bali took compassion on him and had him released. Another again was discovered by King Sahasrabhāhu, who ran and captured him as a strange creature and brought him home for the sake of fun. The sage Pulastya then went and secured his release.” (1—8)

Do.—एक कहत मोहि सकुच अति रहा बालि की काँख।
इन्ह महूँ रावन तैं कवन सत्य बदहि तजि माख॥ २४॥
Do.: eka kahata mohi sakuca ati rahā bāli kī kākh,
inha mahū rāvana tāf kavana satya badahi taji mākh.24.

“Yet another, I am much ashamed to tell you, was held tight under Vāli’s arm. Be not angry, Ṛṅvana, but tell me the truth, which of these may you be?” (24)
“Listen, O fool: I am the same mighty Rāvana, the sport of whose arms is familiar to Mount Kailāsa (the peak sacred to Lord Śiva) and whose valour is known to Umā’s Spouse (Śiva Himself), in whose worship I offered my heads as flowers. Times without number have I removed my lotus-like heads with my own hands to worship Lord Śiva (the Slayer of Tripura). The prowess of my arms is well-known to the guardians of the eight quarters, whose heart, you fool, still smarts under injuries inflicted by them. The toughness of my chest is familiar to the elephants supporting the eight quarters, whose fierce tusks, whenever I impetuously grappled with them, failed to make any impression on it and snapped off like radishes the moment they struck against it. Even as I walk, the earth shakes like a small boat when a mad elephant steps into it. I am the same Rāvana, known for his might all over the world; did you never hear of him, you lying prattler?”

(1—4)

“Do.: tehi rāvana kaha laghu kahasi nara karasi bakhāna, re kapi barbara khara khala aba jānā tava gyāna.25.

“You belittle that Rāvana and extol a mortal man? Barbarous monkey, O puny wretch. I have now fathomed your wisdom.”

(25)

Cau.: suņi anđga sakopa kaha bānī, bolu sābhāri adhama abhimāni. sahasabāhū bhuja gahana apārā, dahana anala sama jāsu kuṭhāra.1. jāsu parasu sāgara khara dhārā, būRe nṛpa aganita bahu bārā. tāsu garba jehi dekhata bhāga, so nara kyō dasasīsa abhāga.2.
On hearing this, Aṅgada indignantly replied: "Take care what you say, you vainglorious wretch. How can He be accounted a man, you wretched Rāvana, at whose very sight melted away the pride of Parasurāma—the same Parasurāma whose axe was like a fire to consume King Sahasrabāhu's boundless forest of arms, or (to use another simile) like the sea in whose swift tide have drowned innumerable kings time after time. How can Śrī Rāma be a mortal, you arrogant fool? Is the god of love a mere archer, the Gaṅgā a mere stream, the cow of plenty a mere beast, the tree of Paradise a mere tree, the gift of food an ordinary gift, nectar an ordinary drink, Garuḍa (the mount of God Viṣṇu) a mere bird, the thousand-headed Śeṣa a mere serpent and the wish-yielding gem a mere stone, O ten-headed monster? Listen, O dullard: is Vaikunṭha an ordinary sphere and unfailing devotion to the Lord of the Raghus an ordinary gain?" (1—4)

Do.: sena sahita tava mana mathi bana ujāri pura jāri, kasa re satṭha hanumāna kapī gayau jo tava suta māri.26.

“What! is Hanumān, O fool, an ordinary monkey, who got off unhurt after trampling your pride as well as that of your army, laying waste your garden, setting your capital on fire and slaying your own son?” (26)

Cau.: sunu rāvana parihari caturāi, bhajasi na kṛpāśīrṇdu raghurāi. jaū khala bhaesi ṛmā kara drohi, brahma rudra saka rakhi na tohi.1. mūrha brthā jani mārasi gālā, rāma bayara asa hoihi hālā. tava sira nikara kapinha ke āgē, parihari dharoni rāma sara lāgē.2. te tava sira karhdukā sama nānā, khelihāṁ bhālu kisā caugānā. jabaḥ samara kopīhi raghunāyaka, chuṭhitahāṁ ati kārāḷa bahu sāyaka.3. taba ki calīhi asa gāla tumhārā, asa bicāri bhaju rāma udārā. sunata bacana rāvana parajara, jarata mahānāla janu ghṛta parā.4.

“Listen, Rāvana: giving up all hypocrisy, why do you not adore the All-merciful Lord of the Raghus? Oh wretch, if you pit yourself against Rāma, even Brahmā (the Creator) and Rudra (Lord Śiva) cannot save you. Fool, brag not in vain; if you contend
with Rāma, such will be your fate: struck with Śrī Rāma’s arrows your many heads will fall to the ground in front of the monkeys, and the bears and monkeys will play with those heads as with so many balls. When the Lord of the Raghūs gets enraged in battle and His many fierce arrows dart, will you then be able to bounce like this? Realizing this, adore the high-souled Śrī Rāma.” On hearing these words Rāvaṇa flared up like a blazing fire on which clarified butter has been thrown.

Do.—कुंभकरण अस बंधु मम सुत प्रसिद्ध सक्रारि।
पोर पराक्रम नहिं सुनेहि जितेऽऽ चराचर झारि॥ २७॥

Do.: kumbhakarana asa baṅḍhu mama suta prasiddha sakrāri,
mora parākrama nahī sunehi jiteū carācarā jhāri.27.

“I have a brother like Kumbhakarna (lit., one having ears as big as a pair of jars) and the renowned Meghanāda (the vanquisher of Indra) for my son. And have you never heard of my own valour, by which I have conquered the entire creation, both animate and inanimate?” (27)

Ch.—सठ साखामुग जोरि सहाई। बाँधा सिंधु झड़ प्रभुताई॥
नायहिं खग अनेक बारिसा। सूर न होहिं ते सुत सब कीसा। १॥
मम भुज सागर बल जल पूरा। जहैं बुढ़े बहु सुर नर सुरा॥
बीस पयोधि अगाध अपारा। को अस बीर जो पाइँह पारा॥ २॥
दिगपालह में नीर भरावा। भूपु सुजस खल मोहि सुनावा॥
जैं ये समर सुभट तव नाया। पुनि पुनि कहसि जासु गुन गाया॥ ३॥
ती बसीठ पठवत केहि काजा। रिपु सन प्रीति करत नहि लाजा॥
हरगिरि मश्तन निरखु मम बाहु। पुनि सठ कयि निज प्रभुहि सरहू॥ ४॥

Cau.: sāṭha sākhāmṛga jori sahāi, bādhā sīndhau lhai prabhūtāi.
nāghahṛ khaga aneka bārisā, sūra na hohi te sunu saba kīsā.1.
mama bhuja sāgarā bala jala pūrā, jahā būṛe bahu sura nara sūrā.
blsa payodhi agādha apāṛa, ko asa bira jo pāihi pāṛā.2.
digapālanha maṭ nīra bhārāvā, bhūpa sujasa khala mohi sunāvā.
jaḍ pai samara suśhata tava nāṭhā, puni puni kahasi jāsu guna gāthā.3.
tau baṣīṭha paṭhavata kehi kājā, ripu sana prīti karata nahī lājā.
haragiri mathana nirakhū mama bāhū, puni sāṭha kapi nija prabhuhī sarahū.4.

“Fool, with the help of monkeys your master has bridged the ocean; is this what you call valour? There are many birds which fly across the ocean; yet listen, O monkey, they are no heroes all. Now each of my arms is a veritable ocean, brimming over with a flood of strength, beneath which many a valiant god and man has been drowned. What hero is there, who will cross these twenty unfathomable and boundless oceans? I made the guardians of the eight quarters do menial service to me; while you, O wretch, glorify an earthly prince before me! If your lord, whose virtues you recount again and again, is valiant in battle, why does he send an ambassador to me? Is he not ashamed to make terms with his enemy? Look at my arms, which lifted and violently shook Mount Kailāsa, and then, foolish monkey, extol your master, if you like.” (1—4)
दो— सुर कवन रावन सरिस स्वकर काठी जेहि सिस।
हुने अनल अति हरष बहु बार साखि गौरीस।॥ २८ ॥

Do.: sūra kavana rāvana sarīsa svakara kāthi jehi sīsa,
hune anala ati haraṣa bahu bāra sākhi gaurīsa.28.

“What hero is there equal to Rāvana, who with his own hands cut off his heads
time and again and offered them to the sacrificial fire with great delight, as will be borne
out by Gauri’s Spouse (Lord Śiva) Himself.” (28)

चौ— जरत बिलोकेउँ जबहि कपाला। बिलिके लिखेत अंक निज भाला॥

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Cau.: jarata bilokeū jabahī kapālā, bidhi ke likhe arha nīja bhalā.
nara kē kara āpūna badha bācī, haseū jāni bidhi girā asācī.¹

sou mana samujhi trāsa naḥ morē, likhā biraṅcī jarathā mati bhorē.
āna bira bala saṭha mama āgē, puni puni kahasi lāja pati tyāgē.²

kaha arṅgada salajja jaga māhī, rāvana tohi samāna kou nāhī.
lājavarīta tava sahajā subhāū, nīja mukha nīja guna kahasi na kāū.³

sira aru saila kathā cita rahi, tāte bāra bīsā taṅ kahi.
so bhujabala rakhehu ura ghāli, jītehu sahasabahu balī balī.⁴

sungu matriṃanda dehi aba pūrā, kātē sīsa ki hoia sūrah.
imdrājāli kahu kahia na birā, kātai nīja kara sakala sarīrā.⁵

“When as my skulls began to burn I saw the decree of Providence traced on my
brow and read that I was going to die at the hands of a mortal, I laughed; for I knew
Brahmā’s prophecy to be false. I am not afraid in my heart even when I remember this;
for (I am sure) Brahmā must have traced the decree in his senile dementia. Yet, you fool,
you repeatedly exalt the might of another hero in my presence, giving up all shame and
decorum.” Arṅgada replied: “Yes, there is no one in the whole world so shamefaced as
you. You are bashful by your innate disposition, since you never indulge in self-praise.
Only the story of offering your heads (to Lord Śiva) and lifting the mountain (Kailāsa) has
been foremost in your mind and hence you have told it twenty times over. As for (the
tale of) that strength of arm by which you were able to conquer Sahasrabhū, Bali and
Vāli, you have kept it secret in your heart. Listen, fool, and brag no more. Can anyone
turn a hero by cutting off one’s head? A juggler is never called a hero even though he
hacks to pieces his whole body with his own hands.”

(1—5)
Do.: jaraḥī pataṁga mohā basa bhāra bahaḥī khara brīṇa,
te nahi sūra kahāvahī samujhi dekhū matimand ॥ २९ ॥

"Ponder, O fool, and see for yourself that due to infatuation moths burn themselves in fire and donkeys carry loads; but they are never termed as heroes." (29)

Cau.: aba jani batabaRhāva khala karaḥī, sunu mama bacana māna pariharahī.
dasamukha maṭ na basiṭṭhī ayaū, asa bicārī rāghubīra pathāyaū.1.
bāra bāra asa kahai kṛpālā, nahi gajāri jasu bādhē sṛkālā.
mahā mahū samujhi bacana prabhu kere, saheū kaṭhhora bacana saṭha tere.2.
nahi t kari mukha bhajana torā, lai jateū sitahi barajorā.
janeū tava balā adhama surārī, sūnē hari ānīhi paranārī.3.
tat nisicara pati garba bahūtā, maṭ rāghupati sevaka kara dūtā.
jaū na rāма apamānāhi dāraū, tohi dekhata asa kautuka karāū.4.

"Cease wrangling any more, O wretch; listen to my advice and have done away with pride. I have not come to you as an envoy (to seek terms with you), O ten-headed monster; the Hero of Rāghu's line has sent me from other considerations. The All-merciful has said again and again: 'A lion earns no reputation by killing a jackal.' Bearing in mind the words of my lord I have suffered, O fool, your pungent speech. Otherwise, I would have smashed your jaws and taken back Sītā by force. I have judged your strength, O vile enemy of heaven, from the very fact that you carried off another's wife while she was all by herself. You are the lord of demons and exceedingly haughty, while I am a messenger of one of Śrī Rāma's servants. If I were not afraid of insulting Śrī Rāma, I would have wrought this wonder before your very eyes."

Do.: tohi pataṭi mahī sena hati chōput karī tava gaūū.

taw jubaṭinīh sametā sath janakamuktaḥī lai jauū. ॥ ३० ॥

"Dashing you to the ground, exterminating your army and laying waste your town, O fool, I would have taken away Janaka's Daughter with all your wives." (30)
चौ— जौ अस करी तदपि न बड़ाई। मुष्टिः बघेः नहीं कछु मनुसारी॥
कौल काव्यवस कृपिन विमुखा। अति दरिद्र अजसि अति बूढा॥ १॥
सदा रोगवस संतत क्रोधी। बिना विमुख शृंगि संत बिरोधी॥
तनु पोषक सिद्ध अधारानी। जीवत सब सम चौदह प्रानी॥ २॥
अस विचार इति बंधु न तोही। अब जनि सिस उपजाविस मोही॥
सुनि सकोप कह विसिचर नाथा। अधर दसन दसि मीजत हाथा॥ ३॥
रे कापि अधम मरन अब चहसी। छोटे बदन बात बड़ि कहसी॥
कछु जल्पसि जड़ कपि बल जाके। बल प्रताप बुधि तेज न ताके॥ ४॥

Ca.: jau asa karaü tadapi na baRaï, muehi badhë nahi kachë manusai.
kaula kâmbasas kripina bimûRhâ, ati daridra ajasî ati bûRhâ.1.
sadâ rogabasa sanâtata krodhi, bisnu bimukha sruti sanâta bîrodhi.
tanu poșaka nirdaka agha khâni, jivata sava sama caudaha prâni.2.
asa bicâri khala badhâu na tohi, aba jani risa upajâvasi mohi.
suni sakopa kaha nisicara nâtha, adhara dasana dasi mijata hâtha.3.
re kapi adhama marana abâ cahasî, chote badana bâta baRi kahasî.
ka tu jalpasi jaRa kapi bala jâkê, bala pratâpa budhi teja na tâkê.4.

“Even if I did so, it would hardly bring me any credit; for it is no act of valour to
slay the slain. A follower of the Vâmamârga (a sect of Sakti-worshippers indulging in
certain prohibited practices as a part of their worship), a man given over to lust, a miser,
a grossly stupid fellow, an utterly destitute person, a man suffering from disrepute, an
extremely old man, an ever sick person, one who is always angry, he who is hostile to
Lord Visnu, an enemy of the Vedas and saints, he who exclusively nourishes his own
body, who is given to slandering others, and he who is a storehouse of sins—these
fourteen persons are no better than corpses, even while they live. Realizing this, O
wretch, I refrain from killing you. But rouse my anger no more.” On hearing this, the
demon king bit his lips, wrung his hands and burst out furiously: “O vile monkey, you are
now bent upon dying; for though small, you have spoken big words. He, on whose
strength you dare utter such wild and sharp words, O stupid monkey, has no strength,
glory, intelligence or majesty at all.”

(1—4)

दो— अगुन अमान जानि तेहि दीनह पिता बनबास।
सो दुःख अरु जुबती बिरह पुनि निदिन मम ज्ञास। ३१ (क)॥
जिन्ह के बल कर गर्व तोहि अइसे मनुज अनेक।
खाहि निसाचर दिवस निदिस मूढ़ समुखु तजि टेक। ३१ (ख)॥

Do.: aguna amâna jâni tehi dinha pitâ banabâsa.
só dukha aru jubâti birâha puni nisi dina mama trâsa.31(A).
jinha ke bala kara garba tohi aise manuja aneka,
khâhî nisâcara divasâ nisi mûRha smujhu taji ñeka.31(B).

“Finding him devoid of merit and self-esteem, his father sent him into exile. Apart
from that sorrow the separation from his wife is telling on him and above all he is
constantly obsessed with terror of me. The demons devour day and night many such men as he of whose might you are proud; realize this, O fool, and cease to be perverse.”

(31 A-B)

When he thus inveighed against Śrī Rāma, the monkey chief grew furious with rage. For he who opens his ears to vituperation against Hari (Bhagavān Viṣṇu) or Hara (Lord Śiva) incurs as great a sin as he who kills a cow. Arṅgada (the great monkey) gave a loud yell and furiously struck both his mighty arms against the ground. The earth shook and members of the assembly were thrown off their seats and took to flight, possessed as they were by the hobgoblin of fear. The ten-headed monster (Rāvana) too was about to topple down but recovered himself and stood up. Yet his most beautiful crowns fell to the ground; some of them he took and set on his heads, while Arṅgada sent the rest flying to the Lord. The monkeys fled when they saw the crowns coming. “Good heavens, how is it that meteors have begun to fall even during the daytime? Or is it that Rāvana in his fury has hurled four thunderbolts, which are coming with great speed?” The Lord smiled and said, “Be not afraid at heart. They are neither meteors nor thunderbolts, nor even the planets Rāhu and Ketu. They are the crowns of the ten-headed Rāvana, despatched by Vālī’s son (Arṅgada), that are coming this side.”

(1—5)
The son of the wind-god sprang forward and caught them in his own hands; he then took them to the Lord and placed them before Him. The bears and monkeys gazed on them with wonder; for they were dazzling like the sun. At the other end the ten-headed monster (Rāvana) in his fury indignantly cried to all about him, “Seize the monkey, and seizing him forthwith slay him.” Ahgada smiled to hear this. (32 A-B)

"After killing him sally forth at once, all you mighty warriors, and devour every bear and monkey wherever you find one. Go and clear the earth of monkeys and capture the two ascetic brothers (Rāma and Laksmana) alive." The monkey prince (Ahgada) got enraged and exclaimed again: “Are you not ashamed to wag your tongue like this? Cut your throat and die, you shameless destroyer of your race. Your heart does not crack even on witnessing my strength! O vicious stealer of women, storehouse of impurities, O sense-bound, dull-witted wretch, you babble abuse in a state of delirium, which shows that death has overtaken you, O wretched demon. You will reap its consequences later on when the monkeys and bears belabour you. Even as you utter the words that Śrī Rāma is a mortal, it is strange that your tongues, O proud demon, do not drop off. It is, however, certain that your tongues will drop off along with your heads on the battlefield.” (1—5)
“How can He be a mortal, O ten-headed monster, who killed Vāli with a single shaft? You are blind with all your twenty eyes; fie upon your birth, O dullard of ignoble womb. Śrī Rāma’s arrow are all thirsting for your blood and I spare you only for fear of displeasing Him, O vile demon of biting tongue.” (33 A-B)
"I am capable of smashing your jaws; but I have no command from the Lord of the Raghus to do so. Otherwise I feel so enraged that I would break all your ten heads and lifting up Lankā drop it into the ocean. Your Lankā is like a fruit of the Udumbara tree; while you are like so many unsuspecting insects that reside in it. A monkey as I am, I would lose no time in eating it; but the gracious Rāma has not given me the order." Rāvana smiled to hear this witty remark. "Fool, where did you learn to tell such big lies? Vāli never boasted like this; it seems association with the hermits has made you such a vaunting liar." "I am a blustering liar indeed, O monster with twenty arms, if I do not tear out your ten tongues." Recalling Śrī Rāma’s might Ahgada grew indignant and firmly planted his foot in the midst of the whole assembly. "If you can but stir my foot, O fool Śrī Rāma will return forthwith and I shall forgo Sītā as a lost wager." "Listen, champions all:" exclaimed the ten-headed monster, “seize the monkey by the leg and dash him to the ground.”

Meynāṇḍa (the vanquisher of Indra) and many other stout warriors rose with delight from their respective seats and rushed with all their might, employing numerous devices; but Ahgada’s foot refused to stir. The competitors, therefore, resumed their seats with their heads bent low. The enemies of heaven rose again and dashed forward; but the monkey’s foot moved no more than a sensually-minded striver, O Garuḍa (the enemy of serpents), is able to uproot the tree of error implanted in his heart (continues Kākabhusṇḍi).

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Do.: koṭihā meghanāḍa sama subhaṭa uthe haraśāī, jhapāṭahī ṭarai na kapi carana puni baiṭhahī sira nāī. 34(A).
bhūmi na cha ṛāṭa kapi carana dekhata ripu mada bhāga, koṭi bighna te saṁta kara mana jimi nīti na tyāga. 34(B).

Myriads of great warriors of Meghanāḍa’s might arose with joy and swooped down; but the monkey’s foot did not budge, and they hung their heads and sat down again. The monkey’s foot would no more leave the ground than the soul of a saint would give up moral uprightness even though confronted with numberless obstacles. The enemy’s pride left him when he witnessed this. (34 A-B)
Everyone who saw the monkey’s strength was discomfited at heart. Challenged by the monkey Rāvana himself now rose. Even as Rāvana proceeded to grasp his foot, Vālī’s son (Aṅgada) broke out, “You cannot be saved by clinging to my feet. Fool, why do you not go and clasp Śrī Rāma’s feet?” He turned back much abashed at heart to hear this. All his splendour was gone and he was robbed of his glory even as the moon fades away at midday. With drooping heads he resumed his seat on the throne as if despoiled of all his riches. Śrī Rāma is the soul of the universe and the lord of life: how can he who is hostile to Him find any rest? The universe, Uma (Pārvatī), springs into existence and is again dissolved with a mere play of Śrī Rāma’s eyebrows. When He is capable of transforming a blade of grass into a thunderbolt and a thunderbolt into a blade of grass, how, then, can a vow of His ambassador prove false? Aṅgada admonished him in various ways; but as his end had drawn near, he would not listen. Having squashed the enemy’s pride, the son of King Vālī glorified his lord to his very face and departed, saying: “If I do not slay you after I have sported with you on the battlefield for some time, it will be no use my indulging in self-praise just now.” Aṅgada had killed Rāvana’s son even before he arrived in the latter’s presence and Rāvana felt very sad at the news. The demons too grew particularly nervous with fear when they witnessed the effectiveness of Aṅgada’s challenge.

(1—7)
Do.: ripu bala dharasi harasi kapi bālitanaya bala puṁja, pulaka sarīra nayana jala gahe rāma pada kahja.35(A).
sājha jāni dasakāṃdhara bhavana gayau bilakhāi, maṃdodari ṛvaṇaḥi bahuri kahā samujhāi.35(B).

Setting at naught Rāvana’s power, the mighty monkey, Vālī’s son, his body thrilling over with emotion and eyes full of tears, clasped in delight Śrī Rāma’s lotus feet. Perceiving that it was evening, the ten-headed monster returned disconsolately to his palace, where Maṃdodari again spoke and advised him:—

(35 A-B)

Cau.: karhtā samujhī mana tajahu kumatihi, soha na samara tumhahi raghupatihi. rāmānuja laghu rekha khacāi, sou naht nāghehu asi manusāi.1. piya tumhā tāhi jitāba saṅgrāma, jāke dūta kera yaha kāmā. kautuka śindhu nāghi tava laṅkā, āyau kapi kehari asaṅkā.2. rakhavāre hati bipina ujārā, dekhata tohi accha tehr mara. jari sakala pura klinhesi chara, kahl raha bala garba tumhara.3. aba pati mṛśā gāla jani mārahu, mora kahā kachu hṛdayā bīcārahu. pati raghupatihī nrpati jani mānahu, aga jaga nāthā atula bala jānahu.4. bāna pratāpa jāna māricā, tāsu kahā naht mānehi nicā. janaka sabhā agaṇita bhūpalā, rahe tumhau bala atula bīsālā.5. bhaṅjī dhanuṣa jānakī bīahi, taba saṅgrāma jitehu kina tāhi. surapati sutā jānai bala thora, rākha jita ākhi gahi phora.6. sūpankā kāi gati tumhā dekhī, tadapi hṛdayā naht lāj bīseṣī.7.

“Ponder in your mind, my beloved lord, and abandon perversity; your conflict with the Lord of the Raghus is quite out of place. Śrī Rāma’s younger brother (Laksmaṇa) had traced a thin line;* that too you could not cross. Such is your valour! My beloved,

* It is mentioned in other works that, while leaving Sitā alone to join Śrī Rāma, who had been out chasing the gold deer, Laksmaṇa traced with an end of his bow a line round, Her cottage at Pañcavaṭi with a curse that any demon whatsoever who dared to cross the line would be instantly reduced to ashes. Availing himself of the opportunity Rāvana made his appearance there in the guise of a mendicant and begged alms...
do you expect to conquer Him in battle, whose messenger performed such feats? Leaping across the ocean in mere sport, that lion among monkeys fearlessly entered your Lankā, killed your guards and laid waste your garden. Nay, he killed Prince Akṣa under your very nose, and, setting fire to the whole capital, reduced it to ashes. Where did your pride of power remain lurking at that time? Indulge no more in idle boasts, my spouse, and lay my words a little to heart. Do not imagine that the Lord of the Raghus is a mere earthly king, my husband; but know him to be the Ruler of the animate and inanimate creation, unequalled in strength. The might of His arrows is known to Mārica; but you did not heed his words, taking him to be a mean fellow. In Janaka’s court were assembled numberless kings; you too were present there with your incomparable and enormous strength. There Śrī Rāma broke Śiva’s bow and won the hand of Janaka’s Daughter; why did you not conquer Him in battle then? The son of Indra (the lord of celestials) tasted of His strength when He caught hold of him and spared his life after destroying one of his eyes. You also witnessed Śūrpanakhā’s condition, yet you did not feel much abashed in your heart.”

दो— बधि बिराध खर दूषनहि लिलाँ हयो कबंध।
बालि एक सर माखो तेहि जानहु दसकंध॥ ३६ ॥

Do.: badhi birādha khara dūṣanahi līlā hatyo kabāndha,
bāli eka sara māryo tehi jānahu dasakaṁdha.36.

“My ten-headed lord, try to recognize Him, who, having slain Virādha as well as Khara and Dūṣāṇa, killed Kabandha in mere sport and disposed of Vāli with a single arrow.”

चौ— जेहि जलनाथ बांधायु हेला। उत्ते प्रभु हल सहित सुबेला॥
कारुणीक दिनकर कुल केतू। दूत पदायुद तब हित हेतू॥ १॥
सभा माझ जेहि तब बल मथा। करि बलबृद्ध महुँ मृगपति जया॥
अंगद हनुमत अनुच जाके। रन बाँकुरे बीर अति बाँके॥ २॥
tेहि कहँ यिय पुनि पुनि नर कहहू। मुँता मान ममता मद बहहू॥
अहह कंत कुल राम बिरोधा। वात विनरस मन उपज म बोधा॥ ३॥
kाल दंड गहि काहु न मारा। हरइ धर्म बल बुद्ध बिचारा॥
nिकट काल जेहि आवत साई॥ तेहि ध्रम होइ तुम्हारहि नाई॥ ४॥

Cau.: jehi jalanātha bādhāyau helā, utare prabhu dala sahita subelā.
kārunīkā dinakara kula ketū, dūta paṭhāyau tava hita hetū.1.
sabhā mājha jehi tava bala mathā, kari barūtha mahu mrgapati jathā.
aringada hanumata anucara jāke, rana bākure bīra ati bāke.2.
tehi kahā pīya pūni pūni nara kahahū, mudhā māna mamātā mada bahaḥū.
ahaḥ karhta kṛta rāma bīrodhā, kāla bibasa mana upaja na bodhā.3.
kāla daṁḍa gahi kāhu na mārā, harai dharma bala buddhi bīcārā.
nikata kāla jehi āvata sāi, tehi bhrma hoi tumārīhī nāi.4.

“He who had the ocean bridged as a mere pastime and has encamped with His
host on Mount Suvela, the same merciful Lord, the glory of the solar race, sent to you
in your own interest an ambassador who, like a lion in the midst of a herd of elephants
trampled on your might in open court. Nay, He has for His servants most formidable
warriors like Āṅgada and Hanumān, who are so dauntless in battle; and still, my beloved
lord, you speak of Him again and again as a mortal! In vain do you carry on your head
the burden of pride, attachment and arrogance. Ah, my lord, you have turned hostile to Śrī Rāma and, overtaken as you are by death, the light of wisdom does not dawn on your
mind. Death does not smite anyone with uplifted rod; he simply robs the victim of his
piety, strength, reason and judgment. He alone whom death has approached very near
falls a prey to delusion like you.”

(1—4)

Do.: dui suta mare daheu pura ajahū pūra piya dehu,
kṛpāsīmdhu raghunātha bhaji nātha bimāla jasu lehu.37.

“Two of your sons have been slain and your capital has been burnt down; retrace
your step even now, my beloved. Adore the All-merciful Lord of the Raghus, my
husband, and win unsullied fame thereby.”

(37)

Cau.: nari bacana suni bisikha samanā, sabhā gayau uṭhi hota bihānā.
baiṭha jāi śirghāsana phūi, ati abhimāṇa trása saba bhūli.1.
īhā rāma āṅgadahi bolāvā, āi carana parhkaja siru nāvā.
ati ādara samipa Baiṭhārī, bole bhāṣi kṛpāla kharārī.2.
bālītanaya kautuka ati mohi, tāta satya kahu puchāu tohi.
rāvanu jātuḍhāna kula tiṭā, bhuja bala atula jāsu jaga liṭā.3.
tāsu mukūṭa tūḍh chaṭrī cālayā. kahātu tāt karmī biḍhi pāyā.
suṭu sarvāy prant prākāra. mukūṭu n hoḥī bhuṭ gūn chāṛi.4.
saṃ dūn anu dūḍ bāvēda. nū ṣr ur bāsahī nāṭh kah kēṭa.
nīṭī dharma ke carana suḥāe. āsa jiṛā jāni nāṭh pahi āṛā.5.

Hearing the words of his consort (Mandodari), which were piercing like a shaft, he
rose and left for his council-chamber as soon as the day broke. Forgetting all his fears
he went and occupied his throne bloated with excess of pride. At this end Śrī Rāma
summoned Arigada, who came and bowed his head at the Lord's lotus feet. The gracious Rāma (the slayer of Khara) most politely seated him by His side and smilingly said, “O son of Vālī, I have great curiosity in my mind; therefore, I ask you a question. Tell me the truth, dear child. Rāvana is the head of the demon race; he is celebrated throughout the world for his incomparable might. It is rather strange that you tossed no less than four of his crowns to me; tell me, my son, by what device you were able to lay your hands on them?” “Listen, O omniscient lord, the delighter of the suppliant: they were no crowns but the four virtues (resources) of a king, viz., Sāma (conciliation), Dāna (gift), Danda (physical force or coercion) and Bheda (division), which abide in the heart of a king—so declare the Vedas, my lord. They are the beautiful pedestals of statesmanship: remembering this, they themselves came to my lord (who is a true repository of all statesmanlike virtues).” (1—5)

Do.—धर्मर्षिन प्रभु पद बिमुख काल बिबस्त दसथीस।
तेहि परिहरि गुन आए सुनहु कोसलाधीस। ३८ (क)॥
परम चतुरंत श्रवन सुनि बिहँसे रामु उदार।
समाचार पुनि सब कहे गढ़े के बालिकुमार। ३८ (ख)॥

Do.: dharmahina prabhu pada bimukha kāla bibasas dasasīsa,
tehi parihari gun āe sunahu kosalādhīsa.38(A).
parama caturātā śravana suni bhāse rāmu udāra,
samācāra puni saba kahi gaRha ke bālikumāra.38(B).

“Listen, O Lord of Kosala: Rāvana (the ten-headed monster) is lacking in piety, bears a settled aversion to my lord’s feet and has fallen into the clutches of death. Hence the aforementioned virtues have forsaken him and sought refuge in You.” The noble-minded Rāma smiled to hear his most ingenious reply. The son of Vālī then gave Him a report about the fort of Laṅkā. (38 A-B)

Cau.: ripu ke samācāra jaba pāe. rāma saciva saba nikaṭa bolāe.
laṅkā bāke cāri duārā, kehi bidhi lāgia karaḥu bicārā.1.
taba kapisa ricchesa bhīṣana, sumiri hṛdayā dinakara kula bhūṣana.
rāma bicārā Tina marhtra drīRāvā, cāri ani kapi kaṭaku banāvā.2.
When Sri Rama received the news about the enemy, He summoned all His counsellors by His side. "Lanka has four massive gates; take counsel as to how we should assail them." Thereupon the monkey lord (Sugriva), Jambavan (the king of bears) and Vibhisana (Ravana's brother) invoked in their heart the Ornament of the solar race; and putting their heads together they resolved upon a definite plan. They divided the monkey host into four brigades and appointed efficient generals to each. They then summoned all the company commanders and bringing the Lord's might home to them issued instructions hearing which the monkeys rushed forward roaring like lions. They gladly bowed their head at Sri Rama's feet, and with mountain-peaks in their hands all the heroes sallied forth. Shouting, "Glory to the Hero of Raghu's line, the Lord of Kosala" the bears and monkey chiefs roared and assumed a threatening attitude. Even though they knew that Lanka was a most impregnable fortress, the monkeys marched forward undaunted depending on the might of their lord. Encompassing all the four quarters like a mass of clouds spreading over the horizon on all sides, they imitated the sound of drums and kettledrums with their mouth.

1—5

Do.: jayati rama jaya lachimana jaya kapïsa sugriva,
garjahi simghanada kapi bhâlu mahâ balâ sinda.

"Glory to Rama, glory to Lakshmana and glory to Sugriva (the lord of the monkeys), thus roared the monkeys and bears, unsurpassed in their great might, like so many lions."

39

Cau.: lañkâ bhayau kolâhala bhârî ā sunâ dasânana ati ahaâkâri.
dekhau banaranha keri dhiñthâi, bihâsi niscara sena bolâi.
ae kîsa kâla ke prere, chudhâvarhta saba niscara mere.
asa kahi attahâsa sattha kîn hô, grha baiñhé ahâra bidhi din hô.
Laṅkā became a scene of great uproar. When the highly conceited Rāvana heard it, he with a smile said, “Look at the insolence of these monkeys!” and summoned the demon host. “The monkeys have crossed over here driven by fate, and my demons are all hungry. God has provided them with a meal even at their home.” So saying the idiot burst into a horselaugh. “Sally forth in every direction, champions all; and wherever you find the bears and monkeys seize and devour them all.” Uma, Rāvana's conceit was as great as that of the sandpiper, which goes to sleep with its legs in the air (and thinks that it will support the heavens in case they fall). Taking his orders, the demons sallied forth, armed with excellent slings, javelins, iron clubs and maces, fierce axes, pikes, swords, bludgeons and masses of rock in their hands. As foolish carnivorous birds swoop down upon a heap of rubies the moment they see it, and have no idea of the pain they would have on breaking their beaks against it, so did the man-eating monsters rush forth in their folly.

(1—5)

Do.: nānāyudha sara cāpa dhara jātudhāna bala bīra, koṭa kāgūranhi caṛhi gae koṭi koṭi ranadhīra.40.

Armed with bows and arrows as well as with other weapons of various kinds, a vast cloud of mighty and valiant demons, staunch in battle, climbed up the battlements of the fort. (40)

Cau.: koṭa kāgūranhi sohāhi kaise. meru ke sṛṅgāni janu ghana baise. bājahī dhola nisāna jujhāu, suni dhuni hoi bhāṭanhi mana cāu.1. bājahī bheri naphīri āpāri, suni kādara urr jāhī dharā.2. dekhī jādī kāpiḍh ke ḍhūṛa. ātī bikṣal tūnu ādhālu sūṛī.3. ātī bharhī ṣaṅghī n akhād ḍhāṭa. pabhātī fāri ṡāhī gāhī ṭāṭa.4. ḍhāṭkāṭhī koṭīṭhī ḍhāṭ gājī.5. ātī tṛjī.6. un rāvaṅ ḍhā ṭām ḍoḥā.49. janītī jayātī jayā ṭārā.50. nisīrī khāṛī ṭamū ṭhāवhī.51. kūḍī ḍhārī.52.
On the gold battlements they looked like dark clouds hanging on the heights of Mount Meru. Martial drums and tabors sounded; the soul of the warriors was stirred by their crash. Numberless kettledrums and clarionets were also playing; their music cracked the heart of cowards. Advancing further, the demons saw the hosts of monkey and bear champions, exceptionally huge in size, who in their onrush would make no account of rugged valleys and catching hold of mountains would cleave them asunder and make passage through them. Gnashing their teeth and biting their lips, myriads of warriors on both sides roared and bullied, calling here on Rāma and there on Rāvana. With shouts of victory on both sides the fight actually commenced. The demons cast down volleys of mountains-peaks, which the monkeys would seize with a bound and hurl them back. (1—4)

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The fierce monkeys and bears would lay hold of masses of rock and hurl them against the fort. Darting against their adversary they would seize him by the leg and dash him to the ground; and in the event of his taking to flight they would challenge him to a duel again. The most agile and redoubtable monkeys and bears lightly sprang and climbed up the fort and penetrating the palaces sang Śrī Rāma's praises wherever they pleased.

Catching hold of a demon each the monkeys rushed back and jumped down to the ground with the demons beneath themselves on the top. (41)

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Catching hold of a demon each the monkeys rushed back and jumped down to the ground with the demons beneath themselves on the top. (41)
Strengthened by Śrī Rāma’s might, the monkey host crushed the ranks of the demon warriors. They then climbed up the fort here and there and shouted glory to the Hero of Raghu’s line, who was majestic as the sun. The demon host fled before them like a mass of clouds driven by a strong blast. The city now burst into wails and howls; children, invalids and women in particular wept aloud. All joined in calling Rāvana names; he, they said, had invited death while enjoying sovereignty. When he heard that his troops had beaten a retreat, the king of Lanka rallied his champions and then exclaimed in fury: “If I hear of anyone turning his back on the battlefield, I will behead him with my own terrible sword. You consumed my all and enjoyed all sorts of luxuries till now and lo! life has become so dear to you on the field of battle.” The champions were all alarmed and put to shame to hear this stern rebuke, and marched against the enemy in great fury. To die in open combat is the glory of a warrior, they thought; and they loved their life no more. (1—5)

Do.: bahu āyudha dhara subhaṭa saba bhiraḥī pacārī pacārī,
byākula kie bhālu kapi parigha trisūlānhi māri.42.

Armed with weapons of various kinds, all the champions grappled with their antagonists, challenging them again and again. Striking the bears and monkeys with iron bludgeons and tridents, they deprived them of their nerve. (42)
Struck with terror (continues Lord Śiva) the monkeys turned tail, although Umā, they would come out victorious in the end. One exclaimed, “Where are Arṅgada and Hanumān? Where are the mighty Nala, Nila and Dvivida?” At the time Hanumān heard that his troops were breaking, that mighty warrior held his position at the western gate of Lanka, where Meghanāda led the defence. The gate, however, would not give way and Hanumān was faced with a mighty impediment. The son of the wind-god grew terribly furious at heart and the warrior, who was formidable as death, gave a loud roar. He sprang and reached the fort of Lanka; and seizing a rock he rushed at Meghanāda, shattered his chariot, overthrew the charioteer and kicked Meghanāda himself at his chest. Another charioteer, who perceived the distress of the prince, picked him up in his own chariot and speedily brought him home.

1—4

Do.: arṅgada sunā pavanasuta gaRha para gayau akela,
rama bāḵurā bālīsuta taraki caRheu kapi khela.43.

When Arṅgada heard that the son of the wind-god had gone to the fort single-handed, the son of Vāli, who was so valiant in battle, reached the fort in a single bound as a monkey would do out of sheer fun.

43

Cau.: juddha biruddha kruddha dvau barhindara, rāma pratāpa sumiri ura aṁtarā. rāvana bhavana caRheu dvau dhāi, karahī kosalādhiṣṭa dohāi.1. kalasa sahita gahi bhavanu ḍhāhāvā, dekhi nisācarapatī bhaya pāvā. nāri bṛṇḍa kara piṭahī cāṭi, aba dui kapi āe utapātī.2.
The two monkeys let loose their fury against the enemy on the battlefield. Invoking in their heart the might of Śri Rāma, both ran up to Rāvana’s own palace and proclaimed the victory of Kosala’s lord. Holding the edifice in their hands they overthrew it with every pinnacle. The demon king was dismayed when he saw this. The women beat their breast with their hands crying: “This time the two pestilent monkeys have come!” Aṅgada and Hanumān frightened them with their monkey-like pranks and proclaimed to them the glories of Śri Rāmacandra. Then, grasping each a gold pillar in their hands, the two champions exclaimed, “Let us now begin upon our ravaging job!” Presently they roared and fell on the enemy’s ranks and began to crush them with their mighty strength of arms, striking some with their foot and slapping another on the face and crying: “Take the consequences of not adoring Śri Rāma!” (1—4)

The two heroes crushed their adversaries one against another and pulling off the victim’s heads, hurled them with such precision that they dropped in front of Rāvana and burst like so many earthen vases full of curds. (44)

Whenever the two monkey chiefs caught hold of any great general of the demon host, they would seize him by the leg and send him flying to their lord (Śri Rāma).
Vibhiṣaṇa would mention their name and Śrī Rāma assigned even them a quarter in His own abode. Man-eating monsters who feasted on the flesh of holy Brāhmaṇas thus attained a destiny which is solicited even by Yogis (ascetics given to contemplation on God). Umā, (continues Lord Śiva,) Śrī Rāma is so tender-hearted and such a storehouse of compassion that He bestows the highest state (final beatitude) even on the demons, remembering that they think of Him even though in a spirit of hostility! Tell me, Bhavāṇī, who else is so benignant? Most dull-witted and utterly wretched are the men who, even on hearing of such a lord, worship Him not, disabusing themselves of all delusion. “Aṅgada and Hanumān have evidently forced their way into the fort of Lāṅkā,” thus observed Ayodhya’s lord. Rampaging in Lāṅkā, the two monkeys looked like a pair of Mandaras churning the ocean.

\[\text{(1—4)}\]

\[\text{Do.: }\]
\[\text{bhūja bala ripu dala dalamali dekhī divasa karā aṁta,}
\text{kūde jugala bigata śrama āe jahā bhagavāṁta.45.}\]

Having crushed and battered the enemy’s ranks by the might of their arm and perceiving that it was now the close of day, the two champions jumped down without any exertion and came where the Lord was.

\[\text{(45)}\]

\[\text{Cau.: }\]
\[\text{prabhū pada kamala sīsa tinha nāe, dekhī subhaṭa raghupati mana bhāe.}
\text{rāma kṛpa kari jugala nihāre, bhae bigataśrama parama sukhāre.1.}
\text{gae jāni aṅgada hanumāṇa, phire bhālu markaṭa bhaṭa nānā.}
\text{jātudhāna pradoṣa bala pāi, dhāe kari dasasīsa dohāi.2.}
\text{nīsicara anī dekhī kāpi fīre, jahī tāhī caktaṭaṅ bhāṭ bhīre.}
\text{dūrī dala prābha pataṛi sṛ peasants.1.}
\text{tarāt subhaṭa nāhī manāhī hāre.3.}
\text{mahāśīṛṣī nīsicara saba kāre. nāna bānū balaśīrūtī bhāre.}
\text{sambal jugala dala samabal jōda. kōṭītuk karāt lārāt kāri kroḍha.4.}
\text{prābhītī sada paryōd pānēre. lārāt manāhū mārāat ke pānē.}
\text{ānīcī anākṣānī amī atiśāya. bhikṣaṅg sēn kītih izhā māyā.5.}
\text{bhāṭat nīmīṣā mahā ati ātiśāya. bhṛṣṭī hoḍī rhūṭhyapalā cārā.6.}\]
They bowed their head at the lotus-feet of their Master, and the Lord of the Raghus was glad at heart to see the valiant warriors. Sri Rama graciously regarded them both and presently their fatigue was gone and they felt supremely happy. On learning that Aṅgada and Hanumān had left, the numerous monkey and bear warriors retired from the field; while the demons, recovering their strength at nightfall, sallied forth, calling on their ten-headed lord. At the sight of the demon host the monkeys turned again; and gnashing their teeth in fury the champions closed with their opponents here and there. The two armies stood formidable; their champion’s challenging one another every time, came to a grim fight without giving in. The demons were all great warriors and dark in complexion; while the monkeys were stupendous in size and of numerous colours. The two armies were equally strong and the warriors too equally matched; displaying their martial feats they fought with fury and looked like masses of rainy and autumnal clouds driven against one another by a strong wind. The generals Akampana and Atikāya (sons of Rāvana), when they perceived their troops losing ground, employed Māya (illusory devices); in an instant it grew pitch dark and there was a downpour of blood, stone and ashes. (1—6)}

**Do.:**

dekhi nibiRa tama dasahū disi kapidala bhayaub khabhāra,

ekahi eka na dekhaī jahā tahā karahī pukāra.46

Seeing the dense darkness all round, the monkey host was thrown into disorder. They could not see one another and there was an outcry everywhere. (46)

**Cau.:**
sakala maramu raghumāyaka jānā, lie boli aṅgada hanumānā.

The Lord of the Raghus understood the secret of it all and summoned Aṅgada and Hanumān. He apprised them of all that was going on and issued necessary instructions to them. The two monkey chiefs rushed forth in a fury as soon as they heard the instructions. The All-merciful then drew His bow with a smile and forthwith let fly a fiery
Lo! there was light all round and no trace of darkness left anywhere, even as doubts disappear with the dawn of spiritual enlightenment. The bear and monkeys were relieved of their fatigue and rid of all fear when they saw light again, and pressed on exultingly. Hanumān and Āṅgada thundered on the field of battle and the demons fled at their menacing roar. But the bears and monkeys seized the demon warriors in their flight and dashed them to the ground, performing marvellous feats of strength even as they did so, or catching them by the leg, hurled them into the ocean, where alligators, serpents and fish snapped them up and devoured them.

Some were killed, some more were wounded, while others scampered away and clambered the fort. Having thus scattered the hostile forces, the bears and monkeys gave a loud roar.

Perceiving that it was now night, all the four divisions of the monkey host returned to the camp of Kosala’s lord. The monkeys were all relieved of their fatigue the moment Śri Rāma cast His benign look on them. There (in Lankā) the ten-headed monster sent for all his ministers and told them about the warriors that had been killed in action. “The monkeys have disposed of half our forces; tell me at once what counsel should be adopted.” Thereupon Mālyavan, a very aged demon, who was Rāvana’s maternal grandfather and an eminent counsellor, spoke words of highly devout wisdom: “Listen, my son, to a few words of advice from me. Ever since you carried off Sītā and brought Her here, there have been ill-omens more than one can tell. By opposing Śri Rāma, whose glory has been the theme of the Vedas and Purāṇas, none has ever enjoyed happiness.”
Do.: hiranyāccha bhrātā sahita madhu kaiṭabha balavāna, 
jeht māre soī avatāreṇa kṛpāśīndhu bhagavāna.48(A).

“The same gracious Lord who despatched Hiranyakṣa with his brother Hiranyakāśipu, 
as well as the mighty Madhu and Kaitabha, has descended on earth (in the person of Śrī Rāma).”

[PAUSE 25 FOR A THIRTY-DAY RECITATION]

kālarūpa khala bana dahana gūnāgāra ghanabodha, 
siva biraṃci jehi sevahī tāsō kavana birodha.48(B).

“Hostility is quite out of the question with Him who is the personification of the 
Time-Spirit (the principle of destruction), a fire to consume the forest in the shape of the 
wicked, a repository of virtues and an embodiment of wisdom, and who is adored even 
by Śiva, and Brahmat.”

Cau.: parihari bayaru dehu baldehi, bhajahu kṛpānīdhī parama sanehi. 
tāke bacana bāna sama lāge, kariā muha kari jāhi abhāge.1. 
bīRha bhaesi na ta marateū tohi, aba jani nayanā dekhāvase mohī. 
teḥi apane mana asa anumānā, badhyo cahata ehi kṛpānīdhāna.2. 
so uṭha gavat kahat duṛbāda. tāb sakōy bōredu bhanāda. 
kōtiuk prātā dekhiāhu moṛa. kariuḥu bāhūt kahōn ka ḍhāra.3. 
sunī suṭe bācana bhōṣa āvā. pṛiti sametā ḍaṅk bētāva. 
kātā bīcāra bhāvat bhīnusāra. lāge kōpi punī chāhū duṛāra.4. 
kōpi kōpitā duṛstā gād bētā ra. nag kōlaḥalō bhāvat ghane. 
vibhāyudhā dhār nisicar dhae. gād te paṅṅkāt sīkā bhae.5.

“Giving up all quarrel with Śrī Rāma, restore Videha’s Daughter to Him and
worship the All-merciful, who has a most loving disposition.” His words stung Rāvana like shafts. “Away, wretch, with your accursed face. If it were not for your age, I would have finished you; now please do not appear before my eyes again.” Mālyavān, however, thought within himself that the All-merciful would soon kill him; he, therefore, rose and departed abusing Rāvana as he went. Meghanaḍa thereupon exclaimed in a fury: “See what wonders I work the very next morning. I am going to accomplish much; why should I, therefore, belittle its worth by speaking of it just now?” Confidence returned to Rāvana when he heard his son’s words; and he fondly took him into his lap. The day broke even while they deliberated, and the monkeys again assailed the four gates. In their fury they laid siege to the most powerful citadel. This gave rise to an uproarious alarm in the city. The demons darted forward with their weapons of every description and hurled down mountain-peaks from the ramparts.”

The demons hurled mountain-peaks in myriads and fired bomb-shells of every description, which came roaring like a crash of thunder; while the contending warriors roared like the clouds on the day of universal destruction. Fierce monkey warriors combated with their adversaries and had their bodies severely wounded and badly battered; yet they languished not. Seizing rocks, they hurled them against the fort; and the demons fell to them wherever they stood.

Do.: meghanāḍa suni śravana asa gaRhu puni chemkā āi, utaryo bīra durga tē sanmukha calyo bajāi.49.

When Meghanāḍa heard that the monkeys had come and besieged the fort again, the hero tore down the fort and sallied forth with beat of drum to meet the enemy face to face. (49)
“Where are the two brother princes of Kosala, those archers celebrated throughout the spheres? Where are Nala, Nila, Dvivida and Sugriva as well as Arghada and Hanuman, the most powerful of all? Where is Vibhiṣaṇa the traitor to his own brother? I will kill them all today and him (Vibhiṣaṇa) too at all events.” So saying, he fitted sharp arrows to his bow and in excess of fury drew the string up to his ear. Presently he started discharging a volley of arrows that flew like so many winged serpents. Everywhere monkeys were seen falling to the ground, at that time there was none who would dare to face him. Bears and monkeys fled in every direction; none had any desire left to continue the fight. Not a single monkey or bear was to be seen on the field, whom he had left with anything but life.

(1—4)

He struck his opponents with ten arrows each, and the monkey warriors dropped to the ground. Meghanāda, who was as powerful as he was staunch in fight, now roared like a lion.

(50)
When the son of the wind-god saw his army in distress, he flew into a rage and rushed forth as if he were death personified. He fortieth tore up a huge rock and hurled it at Meghanāda with great fury. When he saw the rock coming towards him, he mounted up into the air, leaving his car, charioteer and horses to perish. Again and again did Hanumān challenge him to a duel, but the demon dared not come nearer; for he knew the monkey’s real strength. Meghanāda now approached Śrī Rāma and hurled every kind of abuse at him. He tried weapons and missiles of every description against Him; but the Lord with the utmost ease cut them asunder before they could reach Him. The fool was put out of countenance when he saw the Lord’s might, and began to practise all sorts of illusive devices, as if catching hold of a poor little snakeling one were to frighten Garuḍa and sport with him.

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The evil-minded demon displayed his demoniac powers before Him whose powerful Māyā (deluding potency) holds sway over all, both great and small, Śiva and Vīraṇći (the Creator) not excepted.

Mounting up into the air he rained down a shower of firebrands, and spouts of water issued forth from the earth. Fiends and fiendesses of diverse form danced with
cries of “Maim and kill!” Now he would rain down showers of faeces, pus, blood, hair and bones; and now he would hurl a volley of stones. By discharging dust all round he made it so dark that if you held out your own hand you would not see it. The monkeys lost their nerve when they saw these supernatural phenomena. “At this rate we are all doomed” they thought. Śrī Rāma smiled when he saw this fun; at the same time He understood that the monkeys were all alarmed. With a single arrow He broke the illusory web, even as the sun removes the thick veil of darkness. He cast a gracious look on the monkeys and bears, and lo! they grew too strong to be restrained from fighting. 

Do—आयसु मागि राम पहि अंगदादि कपि साथ।
लछिमन चले कुद्र होड बान सरासन हाथ॥52॥

Do.: आयसु मागि राम पहि अंगदादि कपि साथा, लछिमना काले क्रुद्ध्र होि बान सरासना हाथा।52.

Asking leave of Śrī Rāma and accompanied by Āṅgada and other monkey chiefs, Lakṣmāna marched forth in fury, bow and arrow in hand. 

चौ—छलज नवन उ बालु बिसाला। हिममिगि निध तनु कुद एक लाला॥
इहाँ दसानन सुभट पठाए। नाना अस्र सस गाहि धाए॥१॥
भूधर नख बिटापायख धारी। धाए कपि जय राम पकारी॥
भिसे सकल जोरंहि सन जोरी। इत उत जय इघः नहि धारी॥२॥
मुँटकनः लाता दाता काटि। कपि जयसील मारि पुनि डाटि॥
मारी मारु धरु धरु धरु मारु। सीसे तोरि गाहि भुजा उपरु।३॥
असि रक पूरि रही नव खंडा। धावहि जहै तहें रंड प्रचंडा॥
देखिहि कौतुक नभ सुर बुंदा। कब्हुंक विसमय कब्हुं अंदा॥४॥

Cau.: चताजय नयाण उर भावु बिसाला, हिमणि नीभ तनु कचु एक लाला॥
इहाँ दसानन सुभट पठाए, नाना असर सस गाहि धाए।१॥
भूधर नख बिटापायख धारी, धाए कपि जय राम पकारी॥
भिसे सकल जोरंहि सन जोरी। इत उत जय इघः नहि धारी॥२॥
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असि रक पूरि रही नव खंडा। धावहि जहै तहें रंड प्रचंडा॥
देखिहि कौतुक नभ सुर बुंदा। कब्हुंक विसमय कब्हुं अंदा॥४॥

With bloodshot eyes, a broad chest and long arms, his white form shone like the snow-clad Himālaya with a slight admixture of red. At the other end the ten-headed monster sent out champions, who rushed forth equipped with missiles and other weapons of every description. With mountains, claws and trees for weapons, the monkeys hastened to meet the demons, shouting “Victory to Rāma.” They all closed in the fray, match with match, both the sides equally agog to win. The monkeys, who had now the upper hand, battered the demons with their fists and feet and bit them with their teeth. They struck them down and browbeat them. “Kill, kill, seize, seize, slay, break his head, seize his arm and tear it up!”—such were the cries that filled the air through all the nine divisions of the globe. Headless bodies sprinted furiously hither and
thither. Hosts of celestials witnessed the spectacle from heaven, now with joy and now in dismay. (1—4)

Do—रधिर गाड़ भरि भरि जम्यो ऊपर धूरि उड़ाइ।
जनु अँगार रसिन्ह तर मृतक धूम रहो छाइ॥ ५३॥

Do: rudhira gāRa bhari bhari jamyo ūpara dhūri uRāi,
janu āgāra rāsinha para mṛtaka dhūma rahyo chāi.53.

Blood had collected in the hollows of the earth and dried up there and clouds of dust hung over it like ashes over heaps of live coal. (53)

Cau.: ghāyala bīr birājāhī kaise, kusumita kirhsuka ke taru jaise.
lachīmana meghanāda dvau jodhā, bhiraḥ prasapara kari ati krodhā.1.
 ekahi eka sakai naḥ jītī, niscara chala bala karai anītī.
krodhavanā taba bhayau anarāṭā, bhaṁjeu ratha sarāṭi turaṁtā.2.
nānā bidhi prahāra kara seṣā, rācchasa bhayau prāna avaseṣa.
rāvana sutā niśa mana anumāṇā, saṁkatha bhayau harīhi mama prāṇā.3.
biraghāthinā chāRisi sāgī, teja puṁja lachīmana uṛa lāgī.
muruchā bhaī sakti ke lägē, taba cali gayau nīkātha bhaya tyāgē.4.

The wounded warriors shone like so many Kirhsuka* trees in flower. The two champions, Laksmana and Meghanāda, grappled with each other in mounting fury. Neither could get the better of the other. The demon, however, resorted to wily tricks and unfair means. Laksmana, who was no other than Ananta (the serpent-god Šeṣa, whose wrath brings about the dissolution of the universe), then waxed furious and in a trice smashed the chariot and tore its driver to pieces. Šeṣa (Laksmana) smote him in so many ways that the demon (Meghanāda) was all but dead. The son of Rāvana thought within himself that he was in straits and the enemy would surely take his life. He threw a javelin which was notorious for killing warriors and was all brilliance; and lo! it struck Laksmana in the breast. The blow was so smart that the prince swooned and Meghanāda now went near him shedding all fear. (1—4)

Do—मेघनाद सम कोटि सत जोधा रहे उठाइ।
जगदाधार सेष फिमि उठे चले खिसिआइ॥ ५४॥

* A Kirhsuka tree bears crimson flowers; hence the wounded parts of the warriors have been compared with the flowers of a Kirhsuka tree.
Do.: meghanāda sama koṭi sata jodhā rahe uṭhāi, 
   jagadādhāra seṣa kimi uṭhái cale khisiāi.54.
A vast number of champions as powerful as Meghanāda strove to lift him; but how could Seṣa, the support of the entire globe, be thus lifted? Hence they returned smarting with shame. (54)

Cau.: sunu girijā krodhānala jāsū, jārai bhuvana cāridasa āsū. 
saka sāṅgrāma jiti ko tāhī, sevahī suṣa nara āga jaga jāhī.1. 
yaha kautūhala jānai soī, jā para kṛpā rāma kai hoi. 
   saṅdhīyā bhai phiri dvau bāhānī, lage sābhārana nī nī aṇī.2. 
   byāpaka brahma ajita buvanēsvāra, lachimāna kahā būjha karunākāra. 
   taba lagi lai āyau hanumānā, anuja dekhi prabhu atidukha mana.3. 
   jāmavaṁta kaha baida suṣēnā, laṅkā rahai ko paṭhai lenā. 
   dhari laghu rūpa gayau hanumantā, āneu bhavana sameta turantā.4. 

Listen, Pārvatī: (continues Lord Śaṅkara,) none can conquer him in battle, the fire of whose wrath speedily consumes all the fourteen spheres (at the time of universal dissolution), and whom gods and human beings, nay, all animate and inanimate beings adore. He alone can understand this mystery, on whom descends Śrī Rāma’s grace. Now that it was evening, both the armies retired and the commanders of the different units began taking count of their troops. The All-merciful and invincible Lord of the universe, the all-pervading supreme Spirit, asked: “Where is Lākṣmāṇa?” Meanwhile Hanumān brought him; seeing His younger brother (in a swoon) the Lord felt sore distressed. Jāmbavān said, “Suṣēṇa, the physician, lives in Lāṅkā; someone should be sent to fetch him here.” Assuming a minute (indiscernible) form Hanumān went and immediately brought him, house and all. (1—4)

Do.: rāma padārabīṇḍa sira nāyau āi suṣēnā, 
kahā nāma girī auṣadhī jāhū pavanputu leṇa.55.
Suṣēṇa came and bowed his head at Śrī Rāma’s lotus-feet. He mentioned the name of the herb as well as of the mountain where it could be had, and said, “Proceed, O son of the wind-god, to bring it.” (55)
Cau.: 

राम चरन सरसिज उर राखी। चला प्रभेंजन सुत बल भासी॥
उहाँ दूत एक मरमु जनावा। रवनु कालेन्म ग्रह आवा॥ १॥

dasamukha kahā maramu tehī suṇā, puni puni kālānemi siru dhunā।
dekhata tumhāi nagaru jēht jārā, tāsu parthā ko rokanā pārā।

भज रघुपति करु हित आपना। छोड़ हाथ मृषा जलपना॥

से ते मोर मृढ़त वधावौ। महायोह निसि सूतत जागू।

calā व्याल कर भच्चक जोड़ौ। सपनेहुँ समर कि जीतित कोसौ॥ ४॥

Enshrining Śrī Rāma's lotus-feet in his heart and assuring the Lord of his own might, the son of the wind-god departed. At the other end a spy disclosed the secret to Rāvana, who called at the house of Kālānemi (a demon ally of Rāvana). The ten-headed monster told him all that he had to say, hearing which Kālānemi beat his head again and again. "Nobody can obstruct him who burnt your capital before your very eyes. Therefore, adore the Lord of the Raghus in your own interest and desist, my lord, from all vain prattle. Hold in your heart that lovely form, swarthy as the blue lotus, the delight of all eyes. Dismiss the foolish idea of 'I' and 'You,' mine and thine and awake from slumber in the night of gross infatuation. Can anyone even dream of conquering Him in battle, who devours even the serpent of Time (which in its turn devours the entire creation)?" (१—४)

Do.: 

सुनि दसक्षेत्र रिसान अति तेही मन कीन्ह बिचार।
राम दूत कर मराँ बर यह खल रत मल भार॥ ५६॥

The ten-headed monster flew into a tearing rage when he heard this. Thereupon Kālānemi reasoned to himself: "I should rather die at the hands of Śrī Rāma's servant; for this wretch revels in his load of sins!" (५६)

Cau.: 

अस काही चला रचिसिस रग माध। सर मंदर बर बाग बनावा॥
मासतमुत देखा सुभ आश्रम। मुनिहे धूःधूः जल पियाँ जाइ श्रम॥ १॥

राज्यस कटद बेह तही सोह। मायापति दु००ह चह मोहा॥

जाइ पवनसुत नायु माधा। लाग लोक कहै राम गुण गाथा॥ २॥

होत महा रत रावन रामहि। जितिहः राम न संसय या महि॥

इहाँ भाँँ में देखें भाई। र्यान दृष्टि बल मोहि अधिकाई॥ ३॥

Do.: 

suni dasakamtha risana ati tehi mana kinha bicara,
rāma dūta kara maraú baru yaha khala rata mala bhāra. ५६॥
So saying to himself he departed and resorted to his black art; he produced by the path a lake, a temple and a lovely garden. The son of the wind-god saw the good hermitage and thought to himself: “Let me ask leave of the hermit over there and drink some water, so that I may be relieved of my fatigue.” The demon (Kālanemi) had ensconced himself there in the deceitful garb of a hermit and sought to delude the messenger even of the Lord of Māyā. The son of the wind-god went and bowed his head before him; and the demon in his turn began to recite Śrī Rāma’s praises. “A fierce war is raging between Śrī Rāma and Rāvana, of which Rāma will undoubtedly emerge victorious. I behold everything, my brother, even from here; for my great strength lies in my intuition.” On his asking for water, the demon gave Hanumān his own waterpot; but the monkey chief said, “My thirst will not be quenched by a small quantity of water.” “Then take a plunge in the lake and speedily come back. After that I will initiate you and you will have spiritual insight.”

Do.: sara paithata kapi padatinga makariتابacobakala,
mari so dhari dibya tabana cakalin ajan.57.
No sooner had Hanumān stepped into the lake than a she-alligator seized him by the foot in great excitement. Having been slain by Hanumān, she assumed a celestial form and, mounting an aerial car, soared into the heavens. (57)
"By your very sight, O dear monkey, I have been absolved of all sins and the curse of the great sage (which accounted for my birth in an alligator's womb) has come to an end. This fellow, O monkey chief, is no hermit but a terrible demon: believe my words to be true." So saying, the celestial nymph left for her abode in heaven and Hanumān immediately returned to the demon. Said the monkey: "First receive, holy sir, your fee as my spiritual preceptor and after that impart to me the sacred formula." Hanumān then twisted his tail round the hermit's head and knocked him down, and he appeared in his natural (demoniac) form at the moment of his death and gave up the ghost while muttering "Rāma, Rāma." Hanumān was delighted at heart to hear this name and proceeded on his journey. He found the mountain but failed to single out the herb (prescribed by Suśeṇa); he, therefore, lost no time in uprooting the mount itself. Holding up the mountain in his hand, Hanumān darted back through the air while it was yet night and happened to pass over the city of Ayodhya.

1—4
Struck by the dart, Hanumān dropped unconscious to the ground, crying "Rāma, Rāma, O Lord of the Raghus!" The moment Bharata heard these pleasing words he rushed and came posthaste by the side of the monkey. Seeing the monkey in swoon, the prince clasped him to his bosom and tried every means to bring him back to consciousness but in vain. With a sad look in his face and much distressed at heart and his eyes full of tears, he spoke the following words; "The selfsame Providence who alienated me from Śrī Rāma has also inflicted this terrible suffering on me. If in thought, word and deed I cherish sincere devotion to Śrī Rāma's lotus feet, and if the Lord of the Raghus is kindly disposed towards me, may this monkey be relieved of all exhaustion and pain." As soon as these words entered his ears the monkey chief arose and sat up, crying "Glory, all glory to the Lord of Kosala!" (1—4)

Śo.:

866 * ŚRĪ RĀMACARITAMĀNAŚA *

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after daybreak. Therefore, ascend my arrow, mountain and all, and I will send you straight into the presence of the All-merciful." Hanumān's pride was tickled when he heard these words. "How will the arrow fly with my weight?" he thought. Then, recalling Śrī Rāma's glory, he bowed at Bharata's feet and spoke with joined palms:— (1—4)

Do.: 

Do.: tava pratāpa ura rākhī prabhu jaihaū nātha turaṅta, 
asa kahi āyasu pāi pada barṇṭi caleu hanumānta.60(A). 
bharata bāhu bala sila guna prabhu pada prīṇī apāra, 
mana mahū jāta sarāhata puni puni pavanakumāra.60(B).

"Cherishing the thought of your majesty, my lord, I will go swiftly." So saying and obtaining leave of Bharata, Hanumān bowed at his feet and sped on. As he journeyed forth, the son of the wind-god extolled to himself again and again Bharata's strength of arm, amiability and goodness as well as his boundless devotion to the Lord's feet.

(60 A-B)
Now, there on Suvela Śrī Rāma uttered words befitting a mortal as He looked at Lākṣmāna, "Although it is now past midnight, Hanumān has not yet turned up!" Śrī Rāma raised His younger brother and clasped him to His bosom. "Brother, you could never bear to see me in distress, since your disposition has always been so tender. On my account you left both father and mother and exposed yourself to the cold, the heat and the winds of the forest. Where is that old love now, brother, that you refuse to get up even on hearing my lament? Had I known that I would lose my brother in the forest, I would never have obeyed even my father’s command. Sons, riches, wives, houses and kinsfolk in this world repeatedly come and go; but a real brother cannot be had again in this world. Ponder this in your mind and arise, dear brother. As a bird is utterly miserable without wings, a serpent without its head-jewel and a noble elephant without its trunk, so is my life without you, brother, in case stupid fate compels me to survive. With what face shall I return to Ayodhya after sacrificing a beloved brother for the sake of my wife. I would rather have suffered obloquy in the world (for my inability to recover my wife); for after all the loss of a wife is not a serious loss. Now, however, my unfeeling and stony heart will endure both that obloquy and the deep anguish of your loss, my son. Your mother’s only son, you are the sole prop of her life. Yet she took you by the hand and entrusted you to me, knowing that I would make you happy in every way and that I am your greatest well-wisher. What answer shall I give her when I go back? Why should you not get up and advise me, brother?" Thus lamented the Dispeller of sorrow in diverse ways; and tears flowed from His eyes which resembled the petals of a lotus. Umā, (continues Lord Śiva,) the Lord of the Raghus is one (without a second) and indivisible; He exhibited the ways of human being only because He is so compassionate to His devotees.

So.: prabhu pralāpa suni kāna bikala bhae bānara nikara, āi gayau hanumāna jimi karunā mahā bīra rasa.61.
The hosts of monkeys that surrounded the Lord were distressed to hear the Lord's frantic wailing. Presently arrived Hanumān like a heroic strain in the midst of pathos.

Transported with joy, Śrī Rāma embraced Hanumān; for the Lord is exceedingly grateful by nature and supremely wise. The physician (Suśeṇa) then immediately applied the remedy and Lāksmana cheerfully rose and sat up. The Lord clasped His brother to His heart and the whole host of bears and monkeys was rejoiced. Hanumān took the physician back to Lāṅkā in the same way he had brought him the previous night. When the ten-headed monster heard this news, he beat his head in utter despair again and again. In sore perplexity he called on Kumbhakarna (his younger brother) and succeeded in waking him by using all sorts of devices. Having woken and sat up, he looked like Death himself in a corporeal body. Kumbhakarna asked; “Tell me, brother, why do you look so withered up?” The haughty Rāvana told him the whole story as to how he had carried off Sītā “Dear brother, the monkeys have killed all the demons and extirpated the greatest warriors. Durmukha, Devāntaka (the enemy of gods), Narāntaka (the devourer of men), the mighty champions Atikāya (of enormous size) and Akampana (who never trembles in fear) and other heroes like Mahodara (the bigbellied), so staunch in battle, have all fallen on the field of battle.”
On hearing the words of his ten-headed brother, Kumbhakarna felt very sorry. “Having carried off the Mother of the universe, O fool, you still expect good out of it!” (62)

“You have not acted well, O demon king. And now why have you come and woke me up? Yet, abandoning pride, worship Śrī Rāma and you will be blessed. Can the Lord of the Raguḥs, O ten-headed Rāvana, be a man, who has couriers like Hanuman? Alas, brother, you acted unwisely in that you did not break this news to me earlier. You have courted war with the Divinity who has for His servants gods like Śiva and Viraṅci (the Creator). I would have confided to you the secret which the sage Narada had once imparted to me; but the time has passed. Squeeze me, brother, in close embrace now, so that I may go and bless my eyes with the sight of the Lord who has a swarthy complexion and lotus-like eyes and who relieves the threefold agony of His devotees.” (1—4)

As he thought of Śrī Rāma’s beauty and virtues he forgot himself for a moment. In the meantime Rāvana requisitioned (for his consumption) myriads of jars full of wine and a whole herd of buffaloes. (63)
Having feasted on the buffaloes and drunk off the wine, Kumbhakarna roared like a crash of lightning. Heavily drunk and full of passion for war, he sallied forth from the fort without any troops. When Vibhīsana saw him, he came forward and falling at his feet told him his name. Kumbhakarna in his turn lifted his younger brother and clasped him to his bosom; he was delighted at heart to know that his brother was a devotee of Śrī Rāma (the Lord of the Raghus). “Dear brother, Rāvana spurned me with his foot when I gave him a most salutary advice and told him my view. Disgusted with such treatment I came away to Śrī Rāma, and the Lord’s heart was drawn towards me when he perceived my distress.” “Listen, my son; Rāvana is in the clutches of death and would not listen even to the best advice at this stage. Thrice blessed are you, Vibhīsana; you have proved to be the ornament of the demon race. Brother, you have brought glory to our line by adoring Śrī Rāma, that ocean of beauty and felicity.”

Do.: bacana karma mana kapaṭa taji bhajeṣu rāma ranadhīra,
jaḥu na nijā para sūjha mohi bhayaū kālabasa bira.64.

“In thought, word and deed you should guilelessly worship Śrī Rāma, who is staunch in battle. Now leave me; for, doomed as I am to death, brother, I can no longer distinguish between friend and foe.” (64)
On hearing the words of his brother (Kumbhakarna) Vibhiṣana turned back and came into the presence of Śrī Rāma (the Ornament of the three spheres). “My lord, here comes Kumbhakarna, possessed of a body huge as a mountain and staunch in battle!” The moment the mighty monkeys heard this they rushed forth crying with joy. They plucked up trees and mountains and hurled them against Kumbhakarna gnashing their teeth all the while. The bears and monkeys threw myriads of mountain-peaks at him each time. But neither he felt daunted in spirit nor did he stir from his position in spite of the best efforts on the part of the monkeys to push him back, even like an elephant pelted with the fruits of the sun-plant. Thereupon Hanumān struck him with his fist and he fell to the earth beating his head in great confusion. Rising again he hit Hanumān back and the latter whirled round and immediately dropped to the ground. Next he overthrew Nala and Nila upon the ground and knocked down the warriors here, there and everywhere. The monkey host stampeded; in utter dismay none dared face him. (1—5)

Having rendered unconscious Aṅgada and the other principal monkeys including Sugrīva, Kumbhakarna, who was of unbounded might, nay, the very perfection of strength, pressed the king of the monkeys under his arm and went off. (65)
Uma, (continues Lord Śiva,) the Lord of the Raghus played the part of a human being in the same way as Garuḍa (the mount of Bhagavān Viṣṇu) would sport in the company of snakes. Otherwise how could He who devours Death himself with the mere knitting of His brows engage with any grace in such a conflict as this? He will thereby spread His fame, which will not only sanctify the whole world but will undoubtedly take across the ocean of mundane existence the people who sing it. Now Hanumān’s unconsciousness ceased and he woke and presently began to look about for Sugriva. Meanwhile Sugriva too recovered from his swoon and slipped out of Kumbhaṅkarna’s grips, who had taken him for dead (and consequently loosened his grip). Kumbhaṅkarna discovered his escape only when Sugriva bit off the monster’s nose and ears and ascended into the air roaring. The demon caught Sugriva by the foot and, having thus secured him, dashed him against the ground. Sugriva, however, rose with remarkable agility and hit his adversary back. The mighty hero then returned into the Lord’s presence, shouting “Glory, glory, all glory to the merciful Lord!” Kumbhaṅkarna felt sick at heart when he realized that he had been deprived of his nose and ears, and turned back in a fury. The monkey host was horror-stricken when they saw the monster, who was frightful by nature and looked more so in the absence of his nose and ears.

(1—5)
Maddened with the lust of battle, Kumbhakarna marched against the enemy like Death himself furious with rage. He seized and devoured myriads of monkeys, that looked like swarms of locusts entering a mountain cave. Seizing many more millions he crushed them against his body, and millions he levigated between his palms and mixed with the dust on the ground. Multitudes of bears and monkeys escaped through his mouth, nostrils and ears and ran away. Intoxicated with the frenzy of battle the demon stood in a challenging mood; as though the Creator had placed the whole universe at his disposal and he was going to devour it. All great warriors scuttled away from the battle-field and would not return under any persuasion whatsoever. They could neither see with their eyes nor hear any call. The demon host also sallied forth when they learnt that Kumbhakarna had dispersed the monkey army. Sri Rama saw the discomfiture of His forces and further perceived all kinds of enemy reinforcements pouring in. (1—4)
Taking His famous bow, known by the name of Sarriga, in His hand and with a quiver fastened to His waist, the Lord of the Raghus went forth to crush the enemy’s ranks. The Lord first twanged His bow: the sound was so piercing that the enemy host was deafened to hear it. Sri Rama of unfailing resolve discharged a hundred thousand arrows, which sped like winged cobras. Numerous arrows flew in every direction; fierce demon warriors began to be mowed down. Feet, chest, head and arms were dismembered; while many a hero was cut into a hundred pieces. Whirling round and round, the wounded fell to the ground; the champions among them rose and, recovering themselves, would join battle again. They thundered like clouds even as the arrows struck them; while many of them took to flight at the very sight of the terrible arrows. Headless trunks rushed fiercely on with the cries of “Seize, seize, kill, kill.” (1—4)

In a trice the Lord’s arrows mowed down the terrible demon host. All the arrows then made their way back into Sri Rama’s quiver. (68)
When Kumbhakarna perceived and realized that the demon army had been wiped out in an instant, the formidable hero flew into a violent rage and gave a grim roar as that of a lion (the king of beasts). In his fury he tore up mountains by the roots and dashed them upon detachments of mighty monkey warriors. The Lord saw the huge mountains coming and shattered them with His arrows into dust as it were. The Lord of the Raghus once more pulled the string of His bow and indignantly discharged a volley of His exceedingly terrible shafts. The arrows entered and passed through his body like flashes of lightning disappearing into a cloud. Blood gushing out from his dark figure resembled spouts of red ochre shooting from a mountain of soot. Perceiving him in fluster, bears and monkeys dashed forward; the monster, however, laughed when the monkeys drew near. (1—4)

Do.: mahānāda kari garjā koṭi koṭi gahi kīsa, 
       mahi paṭakai gajarāja iva sathā karai dasasiswa.69.

He burst into a terrible roar and, seizing millions and millions of monkeys, dashed them to the ground like a huge elephant, swearing by his ten-headed brother the while. (69)
Hosts of bears and monkeys fled like flocks of sheep at the sight of a wolf. The monkeys and bears, O Bhavānī, turned tail in terror, crying in a piteous voice. “Yonder demon is like unto a famine, which threatens to visit this land in the shape of the monkey host. Therefore, O Rāma, Slayer of Khara, the cloud laden with the water of compassion, reliever of the suppliants, agony, save us, protect us.” The moment the Lord heard the pathetic words He advanced to meet him, putting His bow and arrows in order. Placing His army in the rear the most powerful Rāma marched ahead, full of indignation. Pulling the string of His bow, He fitted a hundred arrows to it; they flew and disappeared into the demon’s body. Even as the arrows struck him the demon rushed forth burning with rage; the mountains staggered and the earth shook as he ran. He tore up a rock; but the Glory of Raghu’s race cut off the arm that bore it. He then rushed forward with the rock in his left hand; but the Lord struck off even that arm to the ground. Thus shorn of his arms, the wretched resembled Mount Mandara without its wings. He cast a fierce look on the Lord as if ready to devour all the three spheres.

\[1—6\]

With a most terrible yell he rushed forth with his mouth wide open. The Siddhas and gods in the heavens shouted in great alarm “Ah, alas, dear me!”

\[70\]

\[1—6\]
Perceiving the gods much alarmed, the All-merciful pulled the string of His bow right up to His ear and blocked the demon’s mouth with a flight of His arrows; yet he did not fall to the ground, most powerful as he was. With his mouth full of arrows he rushed forward like a living quiver of Death Himself. Then the Lord in His wrath took a sharp arrow and struck his head right off his body. The head dropped in front of his ten-headed brother, who was filled with agony at its sight like a snake that has lost its crest-jewel. The earth sunk beneath the weight of the terrible trunk that still sprinted there; thereupon the Lord cut it in two. The two pieces fell to the ground like a pair of mountains dropped from the heavens, crushing beneath them monkeys, bears and demons alike. His soul entered the Lord’s mouth in the form of a mass of light, to the astonishment of gods, sages and all. The gods sounded their kettle-drums in great exultation, extolled the Lord and rained down flowers in profusion. Having prayed to the Lord, all the gods went their way. Just at that moment arrived the celestial sage, Nārada. Standing high in the air he sang Śrī Hari’s praises in a delightful heroic strain, which pleased the Lord’s soul. The sage departed with the words “Pray, despatch this wretch (Rāvana) quickly.” Śrī Rāma shone forth on the field of battle.

The Lord of the Raghus, the king of Kosala, who was matchless in strength, shone resplendent on the field of battle in the midst of bears and monkeys, with drops of perspiration on His face, His lotus eyes turned red and His person specked with particles of blood, and both His hands busy playing with His bow and arrow. Even Śeṣa (the serpent-god), says Tulasidāsa, could not describe the Lord’s beauty despite his numerous tongues.

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Sri Rama vouchsafed a place in his own abode to a vile demon, who was a mine of impurities! Girija, (continues Lord Śiva,) dull-witted are those men who adore Him not.

At the close of the day the two contending armies retired from the battle-field. The battle had proved exceedingly strenuous even to the stoutest warrior. But the monkey host waxed stronger by Śri Rāma’s grace, even as fire blazes up when fed with straw. The ranks of the demons were thinning night and day like merit, which is exhausted by speaking of one’s good deeds with one’s own lips. The ten-headed monster made much lamentation, clasping his brother’s head to his bosom again and again. The women wept and beat their breast with their hands, paying tributes to his extraordinary majesty and strength. At that juncture Meghanāda (Rāvana’s eldest son) came and consoled his father by narrating a number of (reassuring) stories.”See my heroism tomorrow; I need not make any pretentious statement just now. I have had no occasion to show you, dear father, the strength which I acquired alongwith the chariot from my beloved deity.” While he rattled on in this manner the day broke and swarms of monkeys besieged all the four gates. On this side ranged the monkey and bear warriors terrible as death, while on the other side stood the demons exceedingly staunch in battle. Every champion fought for the victory of his own camp; the battle, O Garuḍa (says Kākabhusunda), defied all description.

(1—6)
Mounting his charmed car Meghanada ascended into the air and roared with a terrible laugh, which struck the monkey host with terror.

He discharged a volley of lances, pikes, swords and scimitars as well as axes, bludgeons and stones, and other missiles and weapons of every description, terrible as a thunderbolt, and further rained down shafts in profusion. The sky was thickly covered with arrows on all sides, as though the clouds poured in torrents in the month of Bhadrapada, when the constellation Magha (the tenth in order of the twenty-seven Nakṣatras) is in the ascendant. The cries of “Seize, seize, kill, kill” filled every ear; but nobody knew who it was that struck them. Snatching up rocks and trees, the monkeys
sprang into the air; but they could not see him and returned sore disappointed. Meanwhile
by his delusive power Meghanāda had turned every rugged valley, path and mountain
cave into a veritable aviary of arrows. The monkeys were confounded and did not know
where to turn. They felt helpless like so many Mandaras thrown into prison as it were
by Indra. The son of the windgod, Āṅgada, Nala, Nila and all the other mighty heroes
were completely discomfited by him. Again he assailed with his shafts Lakṣmāna,
Sugrīva, and Vibhiṣaṇa and pierced their bodies through and through. Then he confronted
the Lord of the Raghus Himself; the arrows he let fly turned into serpents even as they
struck Śrī Rāma. The Slayer of Khara, who is all-independent, infinite and immutable, the
one without a second, was overset by the serpents’ coils. Like an actor, He plays
many a part,—He, the one, ever-free and omnipotent Lord. It was in order to invest
the battle with a glory of its own that the Lord allowed Himself to be bound by a snare of
serpents, even though the gods were dismayed at this sight. (1—7)

दो—गिरिजा जासु नाम जि मुनि काटहि भव पास।
सो कि बंध तर आवड़ व्यापक बिस्व निवास॥ ७३॥

Do.: girijā jāsu nāma japi muni kāṭahi bhava pāsa,
so ki baṃdha tara āvai byāpaka bisva nivāsa.73.

Girijā, (continues Lord Śiva,) is it ever possible that the Lord, who is the all-
pervading abode of the universe and whose name, when repeated enables the hermits
to cut asunder the bonds of existence, should fall in bondage?

चौ—चरित राम के सगुन भवानी। तरफ़ न जाहि बुद्धि बल बानी॥
अस बिचारि जे तत्य बिरागी। रामहि भजाहि तरक सब त्यागी॥ १॥
व्याकुल कटकु कोह घननाद। पुनि भा प्रगट कहङ्ग दुर्बांवा॥
जापवेत कह खल रहू ठाङ्ग। सुनि करि लाहि कोह अति बाङ्ग॥ २॥
बुढ़ जानि सठ छोङ्डङ्डङ ठोरी। लागेसि अधम पचारे मोही॥
अस कहि तल त्रिसूूल चलायो। जापवेत कर गाहि सोङ्ग धायो॥ ३॥
मारिसि मेंषनाद के छाती। परा भूमि चुरित सुरसाति॥
पुनि रिसान गाहि चर फिरायो। महि पछारि निज बल देखायो॥ ४॥
बर प्रसाद सो मरि न मात। तब गाहि पद लंका पर डाण॥
इहाँ देवरिषि गरुड़ पठायो। राम समीप सप्ति सो आयो॥ ५॥

Cau.: carita rāma ke saguna bhavānī, tarki na jāhī buddhi bala bānī.
asa bicāri je tagya birāgī, rāmahi bhajahi tarka saba tyāgī.1.
byākula kaṭakau kinhā ghananādā, puni bhā praṅgaṭa kahāi durbādā.
jāmavr̥ta kaha khala rahu ṛhṛā, suni kari tāhī krodha ati bāṛhā.2.
būṛhā jāni saṭha chaḥreū tohī, lāgesi adhama pacāraī mohī.
asa kahi tarala trisūla calāyo, jāmavr̥ta kara gahi sol dhāyō.3.
mārisi meghanāda kai chāṭī, parā bhūmi ghumita suraghātī.
punī rīsaṇa gahi carana phirāyo, mahi pachāri nija bala dekharāyo.4.
bara prasāda so marai na mārā, taba gahi pada laṅkā para ārā.
īhā devarisī garuṛa paṭhāyo, rāma samipa sapadi so āyō.5.
The doing of Śrī Rāma when appearing in an embodied form, Bhavāṇi, cannot be logically interpreted by the power of reason or speech. Realizing this those who know the truth about Him and are full of dispassion adore Śrī Rāma, discarding all theological speculation. Having thus thrown the monkey host into confusion, Ghananāḍa (a synonym for Meghanāḍa) at last revealed himself and began to pour abuses. Jāmbavān said, “Remain standing a while, O wretch!” When he heard this, his anger knew no bound. “Fool, I spared you only on account of your age. And yet you have had the audacity to challenge me, O vile creature!” So saying he hurled his glittering trident. Jāmbavān, however, caught it in his hand and, darting forward, struck Meghanāḍa in the chest with it so vehemently that the enemy of gods reeled and fell to the ground. Once again Jāmbavān in his fury took Meghanāḍa by the foot and, swinging him round, dashed him against the ground and thus showed him his strength. By virtue of the boon* (granted to him by the Creator), however, he died not for all his killing. Thereupon Jāmbavān seized him by the foot and tossed him into Lārkā. At this end the celestial sage Nārada despatched Garuḍa, who took no time in reaching by the side of Śrī Rāma. (1—5)

दो— खण्डपति सब धरि खाए माया नाग बसलथ।
माया बिगत भए सब हरये बानर जूठ। ु४ (क)॥
गाही गिरि पादप उपल नख धाए कीस रिसाई।
चले तमिचर बिकलतर गढ पर चढ़े पराई॥ ु४ (ख)॥

Do.: khagapati saba dhari khāe māyā nāga barūtha,
māyā bigata bhae saba haraše bānara jūtha.74(A).
gahi giri pādapa upala nakha dhāe kīsa risāi,
cale tāmīcara bikalatara gaRha para caRhe parāi.74(B).

The king of birds seized and devoured the whole swarm of snakes created by Meghanāḍa’s demoniac power. The charm was thus dispelled and all the divisions of the monkey host rejoiced again. Armed with rocks, trees, stones, and claws, the monkeys rushed forth in their fury; while the demons took to their heels in utter confusion and climbed up the fort. (74 A-B)

चौः— मेघनाद कै मुरुचा जागी। पिताहि बिलोकि लाज अति लागी।
तुरूत गवउ गिरिबर कंदुस। कारों अजय यम अस यन धरा॥ १॥

* In the Adhyātmaramāyaṇa Vibhiṣana tells Śrī Rāma:—

यतस ्वदेश व्रजाणि निद्राहरान्विनविजितः॥
तेनेवः मूच्छुरीदिहोऽक्राणाय दुरालोकः। लक्षणरथु अथिधाया निगम्यायद त्वथ सह॥
तदादृते निद्राहरात्रत्र ज्ञानति स्पष्टम। सेवार्यं तव राजेन्द्र जातं समस्मदं मया॥
तदाजाप्त ऐसेष लक्षणं त्वरं मया। हिंसियति न संहेडः: रेषः साक्षादाधिर्षः।
(Yuddhakanda VIII. 64—67)

*Brahmā (the Creator) has ordained the death of this wicked soul (Meghanāḍa) at the hands of one who has neither slept nor taken any food for full twelve years. Given over to your service, Laksmana, O Chief of the Raghus, has known neither sleep nor food etc., ever since he came away from Ayodhya: I have come to know all this, O King of kings. Therefore, O Ruler of gods, command Laksmana to accompany me with all speed; for he is no other than Śeṣa, the supporter of the earth, and will doubtless slay this demon.
When Meghanada recovered from his swoon, he felt much ashamed to find his father before him. He speedily betook himself to a convenient mountain cave and resolved to perform a sacrifice which would render him invincible. At this end Vibhishana approached the Lord and told Him his considered view. “Listen, my lord of incomparable might and generosity: the wicked Meghanada, who is a past master in creating illusions and the scourge of heaven, is performing an unholy sacrifice. If, my lord, the sacrifice is allowed to be completed, he will not then be speedily conquered.” The Lord of the Raghus was highly gratified to hear this and summoned Agada and many other monkeys. “Go with Laksmana, brethren all, and wreck the sacrifice. And it is for you, Laksmana, to kill him in battle. I am much distressed to find the gods in terror. You must finish him by force of your wit might or one way or other, mark me, brother, the demon must be put an end to. And Jambavan, Sugriva and Vibhishana, you three must keep by his side with your regiment.” When the Hero of Ragu’s line had finished His command, Laksmana, who was staunch in battle, girt the quiver by his side and strung his bow; and cherishing the Lord’s glory in his heart, he spoke in a voice deep as thunder, “If I return today without slaying him (Meghanada), let me no longer be called a servant of Sri Rama.
(the Lord of the Raghus). Nay, even if a hundred Śivas come to his help, I shall nonetheless kill him in the name of Rāma (the Hero of Raghu's line).” (1—7)

Do.: raghupati carana nāi siru caleu turamātā anamṛta, arṅgada nila mayaṁda nala sāṁga subhaṭa hanumānta.75

Bowing his head at the feet of Śrī Rāma (the Lord of the Raghus), Lakṣmana (who was none else than Lord Ananta or Sesa) set out at once, accompanied by champions like Arṅgada, Nila, Mayanda, Nala and Hanumān. (75)

Cau.: jai kapinha so dekhā baisā, āhūti deta ruddhira aru bhairhsā. kinhā kapinha saba jagya bidharhsā, jaba na uthhai taba karaḥ prasaṁsā.1. tadapi na uthhai dharenhi kaca jai, lātānhi hati hati cale parāi. lai trisūla ḍhāvā kapi bhāge, ēś jahā rāmānuja āge.2. āvā parama krodha kara māṛa, garja ghora rava bāṛaḥ bāṛa. kopi marutabutta arṅgada dhāve, hati trisūla ura dharani girāe.3. prabhuvahahā chāṛesi sula prachandā, sara hati kṛta anaṁta jaga khaṁḍā. uṭthi bahori māṛuti jubarājā, hataḥ kopi tehi १भू वा na bājā.4. phire bira १रिपु marai na māṛa, taba ṍhāvā kari ghora cikārā. āvata dekhi krodha ḍhāve janu kālā, lachimana chāṛe bisikha kaṛāē.5. dekhesi āvata pabi sama bāṅa, turata bhayau khala aṁtaraṁdaṅ. nibidha beṣa dhari karai larāi, kabahūka pragaṭa kabahū duri jai.6.
Arriving there, the monkeys found him squatting and offering oblations of blood and live buffaloes to the sacrificial fire. The monkeys wrecked the whole sacrifice; yet, when the demon refused to stir, they proceeded to applaud him (ironically). Even then he did not quit his place; the monkeys thereupon went and caught him by the hair and, striking him with the foot one after the other, ran away. He rushed forth, trident in hand, while the monkeys fled before him and came where Śrī Rāma’s younger brother (Lakṣmaṇa) stood at the head of his army. Driven by the wildest fury he came and shouted with a terrible roar again and again. The son of the wind-god and Aṅgada darted forward in great indignation: but he struck them on the breast with his trident and felled them to the ground. He then hurled his fierce trident at the Lord (Lakṣmaṇa): but Ananta intercepted it with his arrow and broke it in two. Meanwhile the son of the wind-god and Prince Aṅgada had risen again and struck him furiously; but he received no injury. When the heroes turned round thinking that the enemy could not be killed in spite of the best efforts, he rushed forth with a terrible yell. When Lakṣmaṇa saw him coming furiously like Death himself, he let fly fierce arrows. The wretch, however, vanished out of sight the moment he saw arrow terrible as thunderbolt darting towards him. He fought in various guises, now revealing himself and now disappearing. The monkeys were filled with dismay when they saw that the enemy could not be conquered. Lakṣmaṇa (the lord of serpents) thereupon flew into a towering rage. He made a firm resolve in his mind to dispose of the demon; for he thought, “I have played with this wretch long enough.” Recalling the might of Śrī Rāma (the Lord of Kosala), he defiantly fitted an arrow to his bow and shot it with such steady aim that it struck Meghanāda full in the breast and the demon abandoned all false appearances at the moment of death. (1—8)
Hanuman lifted him without any exertion and after placing him at the main gate of Lanka returned. Hearing of his death, the gods as well as the Gandharvas all appeared in the heavens in their aerial cars. Raining down flowers, they beat their drums and sang the spotless glory of Sri Rama (the Lord of the Raghus). “Glory to Lord Ananta! Glory to the support of the whole universe! You, O lord, have delivered the gods.” Having thus hymned his praises, the gods as well as the Siddhas went their way, while Laksmiśa arrived in the presence of the All-merciful. The moment the ten-headed monster heard the news of his son’s death, he dropped senseless to the ground. Mandodari made grievous lamentation, beating her breast and crying in many ways. The citizens were all smitten with grief; everyone abused Rāvana.

1—4

The ten-headed monster then consoled all the womenfolk in various ways. “Perceive and realize in your heart”, he said, “That the entire universe is perishable.” (77)

1—4

Do.: tabla dasakarṃṭha bibidhi bidhi samujhāḥ saba nārī, nasvara rūpa jagatāḥ saba dekhaḥu āṛdayā bicārī.77

The ten-headed monster then consoled all the womenfolk in various ways. “Perceive and realize in your heart”, he said, “That the entire universe is perishable.” (77)
**LAṆṆĀ-KĀṆṆĀ**

4.

*aṣaguna amita hohī tehi kālā, ganai na bhujabala garba bisālā.*

Rāvana taught them sound wisdom; though vile himself, his counsel was so pious and wholesome! Indeed there are hosts of people clever in instructing others; but those who practise good morals themselves are few and far between. When the night was over and the day broke, the bears and monkeys invested all the four gates. The ten-headed monster summoned his champions and said, “He whose heart quails before the enemy in battle had better withdraw even now; for if he turns his back on the field of battle, he will have to suffer for it. Relying on the strength of my own arm have I prosecuted the war and shall give befitting reply to the enemy who has invaded us.” So saying, he got ready his chariot, swift as the wind, and all the musical instruments of war sounded. The heroes, who were all matchless in strength, rushed forth like a storm of soot. Numberless ill-omens occurred at that time; but, extremely proud of his might of arm, he heeded them not.

5.

*In his overweening pride he took no heed of the omens, whether good or bad. Weapons dropped from his hands and warriors fell down from their cars, while horses and elephants ran shrieking out of the line. Frightful jackals, vultures and donkeys gave a shrill cry while dogs whined in large numbers. And owls, like messengers of death, uttered most alarming notes.*

6.

*Can he ever expect prosperity and good omens and attain peace of mind even in dream, who is actively malevolent to the living creation, is hostile to Śrī Rāma and is steeped in the enjoyment of the senses, all under a spell of delusion? (78)*

7.

*Can he ever expect prosperity and good omens and attain peace of mind even in dream, who is actively malevolent to the living creation, is hostile to Śrī Rāma and is steeped in the enjoyment of the senses, all under a spell of delusion? (78)*
The demon host, which defied all calculation, marched. Complete in all its four limbs, viz., elephants and chariots, horse and foot, it was divided into many regiments and was equipped with mounts, cars and other conveyances of every description as well as with numerous banners and standards of diverse colour. Numberless troops of infuriated elephants marched like rainy clouds driven by the wind. There were multitudes of distinguished warriors wearing uniforms of various colours, all heroic in battle and conversant with many illusivedevices. Thus the army was magnificent in every way and looked like the mustered array of the gallant deity presiding over the vernal season. Even as the host marched, the elephants guarding the eight quarters tottered, the ocean was stirred to its very depth and the mountains rocked. The dust rose in clouds that obscured the sun, the air became still and the earth was troubled. Drums and kettledrums made an awful din like the thundering of clouds at the time of universal destruction. Tabors, clarionettes and hautboys sounded the martial strain that gladdens the heart of champions. All the heroes roared like lions, each extolling his own might and valour. Rāvana exclaimed; “Listen, my valiant warriors: wipe out the hordes of these bears and monkeys, while I shall slay the two brother princes.” So saying he ordered his army to march forward. When the monkeys received this news, they all rushed forth invoking the help of Śrī Rāma.

(1—7)
The gigantic monkeys and bears, who were terrible as death, rushed forward like hosts of winged mountains of diverse colour. With claws and teeth, rocks and huge trees for their weapons they were all very powerful and knew no fear. They shouted "Glory to Śrī Rāma, a veritable lion for the wild elephant in the shape of Rāvaṇa" and sang His praises.

Do:—

Do.:—

With a shout of “Victory! victory!” on both sides and each finding his own match, the heroes came to a close combat, the monkeys singing the glory of Śrī Rāma and the demons extolling Rāvaṇa. (79)

Cau.:—

1. nāṭha na ratha naḥ tana pada trānā, kehi bidhi jītaba bira balavānā.

sunauh sakāh kṛpānīdhānā, jehi jaya hoi so syāndana ānā.2.

sauraja dhiraṭa tehi ratha cākā, satya sīla drīRha dhvajā patākā.

bala bibeka dama parahita ghore, chama kṛpa samata rauj jore.3.

īsa bhajana sārthānā, biritri carma saṁta kṛpana.

dana parasu bhedhi sakti pracārā. bar bīrārijnā koṇḍaṅḍa.4.

1. śa bhajanu sarathā sujana, biritri carma saṁta kṛpana.

bala bibeka dama parahita ghore, chama kṛpa samata rauj jore.3.

īsa bhajanu sārthānā, biritri carma saṁta kṛpana.

dana parasu bhedhi sakti pracārā, bara bigyjna kaṭhina koṇḍaṅḍa.4.
Vibhiṣaṇa was disconcerted when he saw Rāvana mounted on a chariot and the Hero of Raghu’s line without any. His great fondness for the Lord filled his mind with diffidence; and bowing to His feet he spoke with a tender heart: “My lord, You have no chariot nor any protection either for Your body (in the shape of armour) or for Your feet (in the shape of shoes). How, then, can You expect to conquer this mighty hero?”

“Listen, friend:” replied the All-merciful, “the chariot which leads one to victory is quite another. Valour and fortitude are the wheels of that chariot, while truthfulness and good conduct are its enduring banner and standard. Even so strength, discretion, self-control and benevolence are its four horses, that have been joined to the chariot with the cords of forgiveness, compassion and evenness of mind. Adoration of God is the expert driver; dispassion, the shield and contentment, the sword. Again, charity is the axe; reason, the fierce lance and the highest wisdom, the relentless bow. A pure and steady mind is like a quiver; while quietude and the various forms of abstinence (Yamas) and religious observances (Niyamas) are a sheaf of arrows. Homage to the Brāhmaṇas and to one’s own preceptor is an impenetrable coat of mail; there is no other equipment for victory as efficacious as this. My friend, he who owns such a chariot of piety shall have no enemy to conquer anywhere.”

“Listen, O friend of resolute mind: the hero who happens to be in possession of such a strong chariot can conquer even that mighty and invincible foe, attachment to the world.”

Hearing the Lord’s words, Vibhiṣaṇa clasped His lotus feet in joy. “You have utilized this opportunity to exhort me, O Rama, an embodiment of grace and bliss that You are.” On that side the ten-headed Rāvana threw his challenge, while on this side Aṅgada and Hanumān invited him to a contest. The demons, on the one hand, and the bears and monkeys, on the other, steadily fought, each side swearing by its lord.

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Do.: mahā ajaya saṁsāra ripu jīti sakā so bīra, jākē asa ratha hoi ṅṛṛha sunahu sakāh matidhiār 80(A).
suni prabhuk bacana bibhiṣaṇa haraṣi gahe pada kāṁja, ehi misa mohi upadesēhu rāma kūpa sukhā purīja 80(B).
uta pacāra dasakaṁdhara ita arāṅgada hanumāna, larata nisācara bhālu kapi kari nija nija prabhū āna 80(C).

(80 A—C)
Brahma and the other gods, as well as a number of Siddhas and sages mounted their aerial cars and watched the contest from the heavens. I too, Uma (continues Lord Siva,) happened to be in that company and witnessed Sri Rama’s exploits replete with martial zeal. The champions of both sides were maddened with a passion for war; the monkeys, however, led the field through the might of Sri Rama. With shouts of defiance they closed in single combat, each crushing his adversary and throwing him to the ground. They smote the enemy, hacked him to pieces, clutched him and dashed him to the ground; nay, they tore his head off and pelted another with the same. They ripped up bellies, plucked up arms and, seizing the opponent by the foot, dashed him to the ground. The bears buried the demon warriors underground and piled over them large heaps of sand. The gallant monkeys on the battlefield looked like so many infuriated forms of Death as they desperately fought against the enemy. (1—4)
Their bodies streaming with blood, the powerful monkey warriors looked like the
god of death in fury. Crushing the champions of the demon host they roared like thunder-
clouds. They slapped and browbeat their opponents, bit them and trampled them under
foot. The monkeys and bears sent out a shrill cry and employed every stratagem to
annihilate the miscreant host. They seized and tore open the cheeks, ripped up the
bellies and hung the entrails round their necks, as though the lord of Prahláda (Bhagaván
Nṛśirhha) had assumed a multiplicity of forms and sported on the field of death. The
savage cries of “Seize, smite, cut to pieces and knock down!” filled both heaven and
earth. Glory to Śrī Rāma, who can actually convert a blade of grass into a thunderbolt and
vice versa.

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vice versa.

Do.: nija dala bicalata dekhesi bisa bhujá dasa cápa,
ratha caRhi caleu dasānana phirahu phirahu kari dāpa.81.
When the ten-headed Rāvana saw his troops breaking, he mounted his chariot
and drawing ten bows in his twenty arms turned round, shouting in great fury “Turn back,
turn back.”

The wrath of the ten-headed monster knew no bound as he darted forward. But
the monkeys also hurried to confront him shouting with glee. Taking in their hands trees,
stones and rocks, they hurled them upon him all at once. The rocks broke to pieces the
moment they struck his adamantine frame. Rāvana, who was maddened with the lust for war and most furious by temperament, flinched not but remained firm as a rock, planting his chariot where it stood. Burning all over with rage he darted and bullied hither and thither and started crushing the monkey warriors. Many a bear and monkey took to his heel, crying: “Help, help, Arjuna and Hanumān! Save, save, O Lord Raghuvira (Hero of Raghu's line)! This wretch is devouring us like Death.” When the monster saw that all the monkeys had fled, he fitted an arrow to each of his ten bows. (1—4)

Fitting an arrow to each of his bows, he shot a volley of arrows, which flew and lodged like winged serpents. The shafts filled all available space on earth as well as in the heavens including the eight quarters, so that the monkeys knew not where to go. There was a wild uproar in the ranks of the monkeys and bears, who were all sore distressed and cried in anguish: “O Hero of Raghu's line, O Ocean of mercy, O Befriendrer of the distressed, O Hari, O Saviour of mankind!”

Seeing the distress of his troops Lakṣmana fastened the quiver to his waist; and taking the bow in his hand he bowed his head at Śri Rāma's feet and sallied forth, full of rage. (82)

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Pooh! You are making the monkeys and bears your target, O vile wretch; look at me, I am your death." "It is you whom I have been looking for, you slayer of my son. Today I will soothe my heart by killing you." So saying he discharged a flight of fierce arrows; but Laksmana shivered them into a hundred pieces each. Nay, Ravana hurled upon him myriads of other missiles, but Laksmana foiled them all by reducing them to particles as small as sesamum seeds. Again, Raksmanaa assailed him with his own shafts, smashing his chariot and killing the charioteer. Nay, each of his ten heads he transfixed with a hundred arrows, which seemed like serpents boring their way into the peaks of a mountain. With a hundred arrows more he struck him in the breast: he fell senseless to the ground. On regaining his consciousness the mighty demon rose again and hurled a lance that had been bestowed on him by Brahma (the Creator).
Hanumān sank on his knees but did not fall to the ground. Recovering himself, he rose in exceeding wrath and struck Rāvana a blow with his fist; the demon fell like a mountain struck by lightning. When the spell of his swoon was over and consciousness returned to him, he began to admire the monkey’s enormous strength. “Shame on my valour and shame on myself, if you are still alive, you enemy of gods!” So saying, Hanumān carried Lākṣmana off to Śrī Rāma: the ten-headed monster was amazed at this sight. Said the Hero of Raghu’s line, “Bear in mind, brother, that you are the devourer of Death and the saviour of the gods.” Immediately, on hearing these words the gracious prince (Lākṣmana) arose and sat up, while the fierce lance vanished into the heavens. Taking his bow and arrows again he darted and came post-haste in front of the enemy. (1—4)

With great despatch Lākṣmana smashed Rāvana’s chariot again and struck down his charioteer, who felt writhing with pain. Rāvana, whose heart he transfixed with a hundred arrows, fell to the ground, much distressed. Another charioteer came and laid him in his own chariot and immediately took him away to Lāṅkā; while Lākṣmana, Śrī Rāma’s glorious brother, bowed at the Lord’s feet again.
Do.: uhā dasānana jāgi kari karai lāga kachu jagya, 
rama birodha bijaya caha saṭha haṭha basa ati agya.84.

At the other end the ten-headed monster, on coming to himself, set to perform
some sacrifice. In his perversity and rank ignorance the fool sought to gain victory even
by antagonizing Śrī Rāma!

Cau.: ihā bibhīṣana saba sudhi pāi, sapadi jāi rāghupathihi sunāi.
nāṭha kāraī rāvana eka jāga, siddha bhae nahi marhi abhāga.1.
pāṭhavahu nāṭha begi bhaṭa baṭhḍara, karaḥ bidhahṣa āva dasakaṛdhara.
prāta hoto prabhu subhaṭa pāṭhāe, hanumadādi argha saba dhāe.2.
kautuka kūḍi caṛhe kapī laṅkā, pāṭhe rāvana bhavana asaṅkā.
jagya karaṭa jahaṭi so dekha, sakala kapinba āha krodha bīseṣa.3.
raṇa te nilaja bhājī grha āvā, ihā āi baka dhyaṇa lagāvā.
asa kahi arghada mārā lāṭā, citava na saṭha svāratha mana rāṭa.4.

At this end Vibhīṣana got all the information and, hastening to the Lord of the
Raghus, apprised Him of everything. “My lord, Rāvana is busy with a sacrificial
performance; and if he completes it, the wretch will never die. Therefore, my lord,
despatch some valiant monkeys at once, so that they may wreck his sacrifice, and the
ten-headed monster be compelled to return.” As soon as the day broke the Lord sent out
His champions—Hanumāṇ, Argha and others—who all rushed forward. In mere sport
the monkeys sprang up to the fort of Laṅkā and fearlessly entered Rāvana’s palace. The
moment they saw him engaged in a sacrifice all the monkeys grew wildly furious. “You
shameless wretch, having run away home from the battle, you have sat down here and
feigned meditation!” So saying Argha struck him with his foot; but the fool did not even
look at them, his mind being absorbed in the pursuit of his own end. (1—4)
When he refused to look at them, the monkeys in their fury bit him with their teeth and kicked him. His wives too they seized by their locks and dragged out of doors while they cried most piteously. Then at last he rose, furious as Death, and, catching hold of the monkeys by their legs, he threw them away. Meanwhile, when he saw that the monkeys had wrecked the sacrifice, he felt discomfited at heart.

Do.: jagya bidharmi kusala kapi ae raghupati pása, caleu nisacara krudha hoi tyági jívana kái àsä. 85.

Having wrecked his sacrifice the monkeys safely returned to the Lord of the Raghus; while the demon (Rāvana) set out ablaze with fury, abandoning all hope of life.

Cau.: calata hohi ati asubha bhayarikara, baiṭha hi gidha uRāi siranha para. bhayau kālabasā kāhu na mānā, kahesi bājāvahu juddha nisānā.1. calī tamicara anī apārā, bahu gaja ratha padāti asavārā. prabhu sanmukha dhāre khala kaisē, salabha samūha anala kahā jaisē.2. ihä devatana astuti kinhī, dāruna bipati hamahi ehi dīnī. aba jani rāma khelāvahu ēhi, atisaya dukhita hoṭi baidehi.3. deva bacana suṇi prabhu musukānā, uṭhi raghubīra sūdhāre bānā. jatā jūṭ dṛḍh bāṅge pāthē. sōhhi suman bīch bīch gāthē. 4. aṅn nayn bārīndu tñu sṭhāma. aṅkhī loka lōchanāpañāma.5. kātīṅṭat pārikār kusṭy niṁṇa. kā koḍand kathin sārīṁna. 5.
arrows in order. The matted locks on His head had been tightly coiled and were interlaced with flowers. With His ruddy eyes and body dark as a rain-cloud He ravished the eyes of the whole world. He fastened His quiver to a piece of cloth girt round His loins and took in His hand formidable Śārṅga bow.

The Lord took the Śārṅga bow in His hand and fastened to His waist the beautiful quiver with an inexhaustible stock of arrows. He had a pair of muscular arms and a charming and broad chest which was adorned with the print of the Brāhmaṇa’s (Bṛgū’s) foot. When the Lord, says Tulasidāsa, commenced feeling the bow and arrow with His hands, the whole universe, including the elephants guarding the eight quarters, the divine Tortoise, the serpent-god (Śeṣa) and the earth with its oceans and mountains, began to tremble.

The gods rejoiced to see His beauty and rained down flowers in an endless shower, exclaiming “Glory, glory, all glory to the Fountain of mercy, the storehouse of beauty, strength and goodness.”

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The gods rejoiced to see His beauty and rained down flowers in an endless shower, exclaiming “Glory, glory, all glory to the Fountain of mercy, the storehouse of beauty, strength and goodness.”
Meanwhile arrived the vast demon host with its overcrowded ranks. The moment the monkey warriors saw the army they advanced to meet it like the masses of clouds that gather at the time of universal destruction. A numberless swords and claymores flashed like gleams of lightning from every direction. The shrill cries of the elephants and horses and the rattling sound of the chariots resembled the terrible thundering of clouds. Myriads of monkeys’ tails stretched across the heavens like an array of magnificent rainbows appearing in the sky. The dust rose in thick columns like streams of water in the air and the arrows shot forth in an endless shower like rain-drops. Mountains hurled from either side clashed like repeated strokes of lightning. The Lord of the Raghus in His fury let fly arrows in showers, which straightway wounded the demon crew. The demon warriors shrieked with pain as the arrows struck them; and swinging round and round they fell to the ground here, there and everywhere. Streaming with blood, the wounded demons looked like mountains with their large cascades; and the blood ran in the form of a river, the terror of cowards.

A most unholy river of blood, that smote recreants with terror, ran across the battlefield. With the two armies for its banks, the chariots for its intervening sands and their wheels for its whirlpools, it was a frightful flood indeed. The foot-soldiers, and even so elephants, horses, donkeys and other mounts of all kinds, more than one could count, (that floated on the river) represented the various aquatic creatures; the arrows, lances and iron clubs (swept by it) stood for its serpents: the bows borne along the current represented its waves and the shields stood for its many tortoises.

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Do.: bira parahī janu tīra taru majjā bahu baha phena, 
kādara dekhī daraḥī tahā subhaṭāna ke mana cena.87.

Warriors fell here and there like the trees on its banks and the abundant, marrow
of their bones represented its scum. Dastards shuddered at its very sight, while
champions were delighted at heart to see it. (87)

Spirits, ghouls and goblins and even so frightful genii with a long shaggy mass of
hair and Pramathas (Śiva’s own attendants) took their plunge in it. Crows and kites
flew off with human arms, which they tore from one another and ate themselves. Some said,
“What a pity, fools that you should continue to suffer from want even in such plenty?”
Wounded warriors fallen on the banks groaned like the moribund lying all round half in
and half out of water (on the bank of a sacred river, lake etc., in order to ensure that they
may breathe their last while their body is being washed by the sacred water since such
a death is accounted as highly beneficial to the spirit of the dying man). Standing on its
banks, vultures tore the entrails of the dead like fishermen angling with rapt attention.
Many a dead warrior floated down with birds perched on them, as if the latter were
enjoying a game of boating on the river. The Yoginis (female attendants of Goddess
Durgā) took to storing blood in skulls, while female spirits and sprites danced in the air.
Even so Cāmūndās (another class of female attendants of Durgā) sang songs in various
strains, clashing the skulls of dead warriors like so many pairs of cymbals. Herds of
Jackals snapped their teeth as they tore the dead, feasted upon them and yelled; and,
when surfeited, they snarled. Myriads of headless trunks trotted along the battlefield,
while the heads lying on the ground shouted “Victory! Victory!!” (1—5)
The heads shouted “Victory! Victory!!” while headless trunks darted wildly about. Birds got entangled in skulls even as they contended with one another; while champions overthrew their rivals. Imperious through Śrī Rāma’s strength, the monkeys crushed the demon crew; and mortally struck by Śrī Rāma’s flight of arrows, the champions lay in eternal sleep on the field of death.

Rāvana thought within himself, “The demons have been wiped out and I am left alone, while the monkeys are still numerous. Let me, therefore, create illusions without number.” (88)

When the gods saw that the Lord was on foot, they were exceedingly troubled at...
heart. Indra (the lord of heaven) forthwith despatched his own chariot, which Mātali
(Indra's charioteer) gladly brought there. It was a heavenly and unique car, which was
all splendour; the King of Kosalapura (Ayodhya) gladly mounted it. It was driven by four
high-spirited and charming horses, which knew no decay or death and flew as fast as
thought. The monkeys rushed forward with renewed vigour when they saw the Lord of
the Raghūs mounted on a chariot. When Rāvana felt that the monkey's onset was
irresistible, he took to creating illusions. The illusive creation did not touch the Lord of
the Raghūs; while the monkeys, nay, even Laksmana took it for real. The monkeys saw
among a large demon host a number of Rāmas and as many Laksmana. (1—4)

The monkeys and bears were much terrified at heart to see numerous Rāmas and
Laksmana. All of them, including Laksmana, stood gazing like the figures in a picture
wherever they were. The Lord of Kosala smiled to see His army at a nonplus; He fitted
an arrow to His bow and in a trice Śrī Hari dispersed the delusion to the delight of the
whole monkey host.

Śrī Rāma then cast His glance on all and spoke in meaningful words: “Watch now
my duel (with Rāvana); for all of you, my heroes, are extremely tired.” (89)

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my duel (with Rāvana); for all of you, my heroes, are extremely tired.” (89)
So saying, the Lord of the Raghus bowed His head at the Brāhmaṇas’ lotus feet even as He urged forward His chariot. Thereupon Rāvana felt much enraged at heart and darted to meet Him, challenging Him in a thundering voice: “Listen, hermit: I am not like one of those warriors whom you have vanquished in battle. My name is Rāvana, whose glory is known all the world over, and whose prison holds within its walls the regents of the spheres! You slew Kharā, Dūṣāṇa and Virāḍha and killed poor Valī even as a hunter would shoot his game. Nay, you wiped out a host of demon champions and killed even Kumbhakarna and Meghanāda. Today I will, wreak vengeance on you for all this unless, O prince, you flee away from the battle. Today I will surely give you over to death; for it is the relentless Rāvana whom you have to deal with.” Hearing his foul talk the All-merciful took him as doomed to death and smilingly replied as follows: “True, true is all your greatness. But prate no more; show your valour if you can.”

चौः— जनि जल्पना करि सुज्जु नासहि नीति सुनहि करहि छमा।
संसार महँ पूरूष त्रिबिध पातल रसाल खंस समा॥
एक सुमनप्रद एक सुमन फल एक फलइ केवल लागहिः।
एक कहहि कहहिं करहि अयर एक करहि कहहि न बागहिः॥

Charh.:—jani jalpanā kari sujasu nasahi niti sunahi karahi chamā,
saṁśāra mahā pūruṣa tribidha pāṭala rasāla panasa samā,
eka sumanaprada eka sumana phala eka phalai kevala lāgahi,
eka kahahī kahahī karahī apar a karahī kahata na bāgaḥ.

“Do not ruin your reputation by bragging. Pray, excuse me and listen to a sound maxim. There are three types of men in this world—those resembling the rose, the mango and the bread-tree respectively. The one gives flowers alone, the second flowers and fruit both and the third yields fruit alone. Even so the one talks, the second talks as well as does, while the third does but never goes about proclaiming it.”

दौः— राम बचन सुनि बिहेंसा मोहि सिखावत ग्यान।
बयरु करत नहिं तब डरे अब लागे प्रिय प्राण॥ ९०॥

Do.:—rāma bacana suni bihāsā mohi sikhāvata gyāna,
bayarù karata naḥi taba ḍare āba lāge priya prāna.90.
Rāvana heartily laughed when he heard Śri Rāma’s words. “Ah! You teach me wisdom! You did not shrink from waging war against me then; now it seems you hold your life very dear.”

Having uttered these taunting words Rāvana furiously began to discharge arrows like so many thunderbolts. Shafts of various designs flew and filled all the quarters, nay, every corner of the earth and heavens. The Hero of Raghu’s linelet fly a fiery dart, and in a moment the demon’s bolts were all consumed. Rāvana ground his teeth out of frustration and hurled a fierce lance; but the Lord sent it back along with His arrow. The demon then cast a cloud of discs and tridents; but the Lord frustrated them by tearing them asunder without any exertion. Rāvana’s arrows proved as futile as the schemes of the wicked invariably are. Then with a hundred arrows he struck Śri Rāma’s charioteer (Matali), who fell to the ground crying “Victory to Śri Rāma!” Śri Rāma took compassion and lifted up the driver; He was now stirred up with a terrible fury.
man-eating demons were all seized with terror at the sound of the most awful twang of His bow. Mandodari's heart quaked; the ocean, the Tortoise supporting the globe, the earth and the mountains trembled; and the elephants guarding the quarters squealed, and clutched the globe with their tusks. The gods smiled at this amusing sight.

Do:—तानेंद चाप श्रवन लगि छाँड़े बिसिख कराल।
राम मारगन गन चले लहलहात जनु ब्याल॥ ९१॥

Sri Râma drew the bow-string right up to His ear and let fly His terrible darts, which sped forth vibrating like so many serpents.

Cau.:—चले बान सपछ जनु उगा॥ प्रथमहि हलेउ सारधि तुगा॥
रथ बिभिंज हि केतु पतका। गर्जा अति अंतर बल थाका॥ ९॥
तुत आन रथ चढ़े खिसिआना। अस्र सस्त्र छाँड़िसिबिधि नाना॥
बिफल होहि सब उदाम ताके। जिमि यत्रहि नित्त मनसा के॥ २॥
तब रावण दस दूत चलाला। बाजी चारि महि मारि गिरावा॥
तुगा उठाइ कोषि रघुनायक। खौँच सरासन छाँड़े सायक॥ ३॥
रावण सिर सरोज बनाराष। चलि रघुबीर सिलमुख धारी॥
दस दस बान भाल दस मारे। निसरि गए चले रविध पनारे॥ ४॥
खगत सिध्र धायड बलबाना। प्रभु पुनि कुत धनु सर संध्याना॥
तीस तीर रघुबीर पबारे। भूजनहि सस्त्र सीस महि परे॥ ५॥
काटतहि पुनि भए नबिने। राम बहोरि भुजा सिर छोने॥
प्रभु बहु बार बाहु सिर हए। कटत झडिति पुनि नूतन भए॥ ६॥
पुनि पुनि प्रभु काटि भुख सीसा। अति काँतुकी कोसताधीसा॥
रहे छाँड़ तथ बिसिर अर बाह। मानसं अमित केतु अर राह॥ ७॥

Cau.:—cale bâna sapaccha janu uraga, prathamahit hateu sârithi turaga.
rathâ bibharhî hati ketu patâka, garjâ ati amthara bala thâkâ.1.
turata âna ratha caRhi khishiânâ, astra sastra châResi bidhi nânâ,
biphâla hohi saba udyama tâke, jimi paradarho nîrata manasâ ke.2.
taba râvana dasa sûla calâvâ, bâji câri mahi märi girâvâ.
turaga utthâi kopi râghunâyaka, khaici sarâsana châRe sâyaka.3.
râvana sira saroja bânacârî, caî râghubîrâ silimukha dhâri.
dasa dasa bâna bhâla dasa mûre, nisari gae cale rudhîra panâre.4.
sravata rudhîra dhâyau balavânâ, prabhû puni kâta dhanu sara sarîndhânâ.
tisa tâa râghubîrî pâbâre, bhujanhi sameta sîsa mahi pârê.5.
kâtataî puni bhae nabî, râma bahori bhujâ sira chine.
prabhû bahu bârâ bâhu sira hae, kâtata hhaîti puni nûtana bhae.6.
puni puni prabhû kâtata bhujâ sisâ, ati kautuki kosalâdhisâ.
rahe châi nabha sira aru bâhu, mânahû amita ketu aru râhû.7.
The arrows flew like winged serpents. At the first onset they killed Rāvana's charioteer and horses; then, smashing the car, they tore off his ensign and flags. Even though his strength had inwardly failed him, he roared aloud and, immediately mounting another car, ground his teeth and hurled missiles and other weapons of every description. All his efforts, however, failed like those of a man whose mind is ever intent on harming others. Then Rāvana hurled forth ten pikes, which struck the four horses of Śrī Rāma's chariot and overthrew them. The Lord raised His horses and, drawing the bow string, let fly His darts in great fury. The arrows of Śrī Rāma (the Hero of Raghu's line) sped forth like a string of bees* to enter Rāvana's heads, which compared a bed of lotuses. Śrī Rāma struck each of his brows with ten arrows, which pierced through them; and blood gushed forth in torrents. Though bleeding profusely, the mighty demon rushed forward; the Lord once more fitted arrows to His bow. The Hero of Raghu's line discharged thirty shafts, which shot down his heads and arms to the ground. But they grew afresh as soon as they were severed; Śrī Rāma, however, struck off his heads and arms once more. Time after time the Lord smote off his arms and heads; but they were renewed as soon as they were blown off. Again and again the Lord tore off his arms and heads; for the King of Kosala takes delight in playing. The sky was full of heads and arms like an infinite number of Ketus and Rāhus.

*The word ‘Silimukha’ in the original bears a double meaning. It denotes both an arrow and a bee. Hence the sentence has been translated as above.*
चौः—दसमुख देखि सिरः के बाह्र्। बिसरा मरन भई रिस गाह्र्॥
गर्जेँ भूत महा अभिमानी। धावेड़ दसहु सरसान तािनी १॥
समर भूमि दसकंकधर कोष्ठ। बारि बान रघुपृति रथ तोष्ठ॥
दंड एक रथ देखि न परेड़। जनु निहार महू दिनकर दुरेड़॥
हाहाकार सुरुः जब कोष्ठा। तब प्रभु कोष्ठ कार्युक लीड़ा॥
सर निवारि रिपु के सिर काठे। ते दिसि बिदिसि गगन महि पाठे॥
काठे सिर नभ मारा धार्बहिः। जय जय धुनि करि भय उपजावहिः॥
कहै लछिमन सुग्रीव कपिसा। कहै रघुवीर कोलाधीसा ४॥

Cau.: dasamukha dekhi sranha kai bāRhī, bisarā marana bhai risa gāRhī.
garjēu mūRhā mahā abhīmānī, dhāyau dasahu sarasana tāni.1.
samarā bhūmi dasakaṁdhara kopayo, barāṣi bāna rāghupati ratha topyo.
danḍa eka ratha dekhi na pareū, janu nihāra mahū dinakara dureū.2.
hāhākāra suranha jaba kinhā, taba prabhu kopi kāramuka linhā.
sara nivāri ripu ke sira kāṭe, te disi bidisī gagna mahī pāṭe.3.
kāṭe sira nāba māraga dhāvahā, jaya jaya dhunī kari bhaya upājāvahī.
kahā lachīma sugrīva kapīsā, kahā rāghubīra kosalādhīsa.4.

When the ten-headed monster perceived the multiplication of his heads, he thought no more of his own death, but was seized with burning wrath. The fool roared in his great pride and rushed forward with all his ten bows drawn. Flying into a rage on the battle-field, the ten-headed monster discharged a shower of arrows and screened with it the chariot of Śrī Rāma (the Lord of the Raghus), which was lost to sight for nearly half an hour, even as the sun is obscured by mist. When the gods raised a piteous cry, the Lord took up His bow, full of wrath. Intercepting the enemy’s arrows He struck off his heads, which covered all the quarters as well as the intermediate points of the compass, as well as heaven and earth. The severed heads flew through the air and struck terror into the monkeys’ hearts as they uttered the cries of “Victory, Victory!! Where is Lakṣmaṇa? Where is Sugrīva, the lord of the monkeys? Where is the hero of Raghu’s line, the lord of Kosala?” (1—4)

छौः—कहै रामु कहि सिर निकर धारे देखि मरकट भजि चलेः।
संधानि धनु रघुबर्संमनि हांसि सरस्वि सिर बेधे भलेः।
सिर मालिका कर कालिका गाहि बृंद बृंदादनी बहु मिलीं।
करि रधिरि सरि मजनु मनहूँ संग्राम बट पूजन चलिः।

Charn.: kahā rāmu kahi sira nikara dhāe dekhi markaṭa bhaji cale,
sarāndhāni dhanu rāghubarīsamanī hāsi sarahni sira bedhe bhole.
sira mālikā kara kālikā gahi bṛṇḍa bṛṇḍanhi bahu miliī,
kari rudhira sari majjana manahū saṁgrāma baṭa pūjana calīī.

“Where is Rāma?” cried the multitudes of heads as they sped. The monkeys took to flight as they saw them. The Jewel of Raghu’s line smileingly fitted arrows to His bow and shot the heads through and through. Taking a rosary of skulls in their hands a large
number of Kālikās (female attendants of Goddess Kāli) collected in numerous batches, as though having bathed in the stream of blood they had proceeded to worship the banyan tree of the battle.

Do.: puni dasakartaḥ krudhā hoi chaḥrī saktī pracāndā, caḷī bibhīṣana sanmukha manahū kāla kara daraṇā.93.

Then the ten-headed monster in his fury hurled forth his terrible lance, which flew straight towards Vibhīṣana like the rod of Death.

Cau.: avata dekhi saktī ati ghorā, pranatārati bhājan pana mōra. turata bibhīṣana pachē melā, sanmukha rāma saheū soi selā.1. lāgi saktī muruchā kachu bhāi, prabhū krṭa khela suranha bikalai. dekhi bibhīṣana prabhū śrāma pāyo, gahī kara garā krudhā hoi dhāyo.2. re kubhāyya saṭhā maṛinda kubuddhe, taṭ sura nara muni nāga biruddhe. sādara siva kahū sīsā caṇhāe, eka eka ke koṭinha pāe.3. tehi kārana khala aba lagi bācyo, aba tava kālu sīṣa para nācyo. rāma bimukha saṭhā cahasi sarhpadā, asi kahi hanesi mājhā ura gada.4.

When the Lord saw the most fearful lance coming, He thought to Himself, “It is My sacred vow to put an end to the distress of the suppliant!” Instantly Śrī Rāma put Vibhīṣana behind Him and exposed Himself to the full force of the spear. When the lance struck Him, the Lord fainted for a while. Although it was a mere sport on the part of the Lord, the gods were filled with dismay. When Vibhīṣana saw that the Lord had been grievously hurt, he seized his club and rushed forward full of rage. “You wretched vile and perverse fool! You have antagonized gods, human beings, sages and Nāgas alike. You devoutly offered your heads to Lord Śiva and have got millions for one in return. It is for this reason, O wretch, that you have been spared till this time; your death, however, seems to be impending now. Fool, you seek happiness through enmity with Śrī Rāma?” So saying, Vibhīṣana struck his brother right on the chest with his club. (1—4)
At the terrible impact of the mighty club on his chest Rāvana fell to the ground, all his ten mouths spouting blood. But he picked himself up again and darted forward full of fury. The two mighty champions closed with each other in a wrestling contest, each mauling the other. Vibhiṣaṇa, however, who was inspired with the strength of Śrī Rāma (the Hero of Raghu’s line), deemed his adversary as of no account.

Do.: ūma vibhiṣaṇu rāvanahi sanmukha chitva kī kāu
so abhāhirata kāla jyō śrīraghubhīra prabhāu॥ ९४॥

Umā, (continues Lord Śiva,) Vibhiṣaṇa would never have dared of himself to look Rāvana in the face. Armed with the might of Śrī Rāma (the Hero of Raghu’s line), however, he now closed with his brother like Death himself. (94)

Cau.: dekha śrīmita vibhiṣaṇu bhāri, dhāyau hanumāna giri dhārī.
ratha turāṅga sārathī nipātā, hṛdaya mājha tehi māresi lātā.1.
ṭhāṛha rahā ati kaṁpita gātā, gayau vibhiṣaṇu jahā janatrātā.
puni rāvana kapi hateu pacāri, caileu gagana kapi pūčha pasāri.2.
gahisi pūčha kapi sahita uRāṇa, puni phīrī hīreī prabha hanumāṇā.
larahakāsa jugala sama jodhā, ekahi eku hanata kari krodhā.3.
sohāhī nabha chala bala bahu karahāī, kajjāla giri sumeru janu laharī.
budhi bala nisicara parai na pāryo, taba māruta suta prabha saṁbhāryo.4.

Perceiving Vibhiṣaṇa much exhausted, Hanumān rushed forward with a rock in his hand; crushing the chariot, the horses and the charioteer all at once he gave Rāvana a kick right in his breast. The demon, however, kept standing though shaking violently all over. Meanwhile Vibhiṣaṇa withdrew into the presence of Śrī Rāma (the Protector of
His devotees). Rāvana thereupon challenged and assailed the monkey (Hanumān), who ascended into the air spreading his tail. Rāvana laid hold of his tail, but the monkey (Hanumān) flew along with him. The mighty Hanumān then turned and closed with him. The two well-matched warriors fought overhead, each striking the other in great fury. Putting forth all their strength and stratagem while in the air the two looked like a mountain of soot and Mount Sumeru contending with each other. When the demon could not be overthrown either through wit or through physical force, the son of the wind-god invoked his lord.

Invoking the Hero of Raghu’s line, the strong-minded Hanumān challenged and struck Rāvana. The two fell to the ground and rising again resumed fighting. The gods shouted ‘Victory’ to both. Seeing Hanumān in such a strait, the monkeys and bears sallied forth in furious haste; while Rāvana, who was battle-mad, crushed all the champions by the tremendous might of his arm.

Then, rallied by the Hero of Raghu’s line, the fierce monkeys rushed forward. Seeing the overwhelming monkey host, Rāvana, however, displayed his Maya (black art).
He became invisible for a moment and then the wretch revealed himself in multitudinous forms. The ten-headed monster appeared in as many forms as there were bears and monkeys in the army of Śri Rāma (the Lord of the Raghus). The monkey host beheld numberless Rāvanaś; the bears and monkeys then fled in every direction. The monkeys had no courage to stay. They fled crying, “Help, Laksmana! Help, Raghuvīra (Hero of Raghu’s line)!” Myriads of Rāvanaś darted in all directions, thundering in a deep, shrill and frightful voice. All the gods took flight in panic crying, “Now, brethren, abandon all hope of victory. A single Rāvana subdued the whole heavenly host. Now that he has been multiplied, let us seek mountain caves.” Only Brahmā (the Creator), Lord Śambhu (Śiva) and the wise seers, whoever knew something of the Lord’s glory, remained unshaken. (1—4)

They who understood the Lord’s might remained fearless. But the monkeys took the apparitions for real enemies. They all lost courage and fled, monkeys and bears alike, crying in their dismay: “Protect us, our merciful lord!” The most powerful Hanumān, Aṅgada, Nila and Nala, who were all valiant in battle, fought and crushed the myriads of gallant Rāvanaś that had sprouted on the soil of deception.

The Lord of Kosala smiled to see the dismay of the gods and the monkeys. He fitted an arrow to His famous Śārīga bow and wiped out the whole host of illusive Rāvana. (96)
In a trice the Lord dispersed the whole phantom, even as the veil of darkness is torn asunder with the rising of the sun. The gods rejoiced to see only one Rāvana and, turning back, rained abundant flowers on the Lord. Raising His arm, the Lord of the Raghus rallied the monkeys, who returned, each shouting to other. Inspired by the might of their lord, the bears and monkeys ran; and leaping briskly they arrived on the battlefield. When Rāvana saw the gods extolling Šri Rama, he thought to himself, “They think I am now reduced to one.” “Fools! you have ever been victims of my thrashing!” So saying he sprang into the air with great indignation. As the gods fled uttering a piteous cry, Rāvana said, “Wretches whither can you go from my presence?” Seeing the distress of the gods, Aṅgada rushed forward and with a bound seized Rāvana by the foot and threw him to the ground. (1—4)

Having seized Rāvana and thrown him to the ground, Vālī’s son (Aṅgada) gave him a kick and then rejoined his lord. The ten-headed monster, on recovering himself, rose again and roared terribly in a shrill voice. Proudly drawing the string of all his ten bows he fitted a dart to each and rained a flight of arrows, wounding all the warriors in the enemy’s ranks to their utter dismay and confusion; and rejoiced to see his own might.
Thereupon the Lord of the Raghus tore off Ravana's heads and arms, along with the arrows and bows; more than once. But each time they all multiplied like sins committed in a holy place.

The bears and monkeys grew furious when they saw the repeated renewal of Rāvana's heads and arms. "This fool would not die even though his arms and heads are
cut off!" So saying, the bear and monkey warriors darted towards him in great fury. Vālī's
son (Ahgada), the son of the wind-god, Nala, Nila, Sugriva (the king of the monkeys) and
Dwivida, all mighty heroes, hurled trees and rocks on him. Rāvana, however, caught
them and threw the same back upon the monkeys. Some of the monkeys tore the
enemy's body with their claws, while others would kick him and run away. Then Nala and
Nila climbed up his heads and set to tearing his foreheads with their claws. When he saw
blood coming, he felt much troubled at heart and moved up his arms to catch hold of the
monkeys. But they were not to be caught and leapt about from one hand to another like
a pair of bees hovering over a bed of lotuses. At last with a furious bound he clutched
them both; but before he could dash them to the ground, they twisted his arms and ran
away. Again in his fury he took ten bows in his hands and with his arrows struck and
wounded the monkeys. Having rendered Hanumān and other monkey chiefs senseless
he rejoiced to see the approach of night. Seeing all the monkey heroes in a swoon the
valiant Jāmbavān rushed forward with a host of bears carrying rocks and trees, which
they hurled upon him, challenging him again and again. This enraged the mighty Rāvana,
who seized a number of the warriors by the foot and began dashing them to the ground.
Jāmbavān (the king of the bears) flew into a rage when he saw the havoc wrought on
his host, and gave Rāvana a kick on the breast. (1—8)

The violent impact of the foot on his breast made Rāvana senseless and he fell
from his chariot to the ground, grasping a bear in each of his twenty hands, like bees
reposing by night in the folds of the lotus. Seeing him unconscious, the king of the bears
struck him with his foot once more and rejoined the Lord. Perceiving that it was night,
the charioteer lifted him on to his chariot and then tried to bring him back to his senses.

On recovering from theirswoon the bears and monkeys all arrived in the presence
of the Lord, while all the demons stood round Rāvana in great consternation. (98)

[PAUSE 26 FOR A THIRTY-DAY RECITATION]

On recovering from their swoon the bears and monkeys all arrived in the presence
of the Lord, while all the demons stood round Rāvana in great consternation. (98)
That very night the demoness Trijatā called on Sītā and told Her the whole story. When Sītā heard of the renewal of the enemy's heads and arms, She felt much dismayed at heart. She wore a doleful countenance and Her mind was filled with anxiety. Then Sītā addressed Trijatā thus: "Why do you not tell me, mother, what is going to happen? How can this plague of the universe be obliterated? He does not die even though the arrows of Śrī Rāma (the Lord of the Raghus) have struck off his heads. It is Heaven who is disposing of things perversely. Nay, it is my ill luck that sustains him, the same misfortune which separated me from Śrī Hari's lotus-feet. The fate which created the phantom of a fictitious deer of gold still frowns at me. The same Providence who made me suffer terrible woes and prompted me to speak harsh words to Laksmana, nay, who pierced me through and through time and again with the mighty and poisoned shafts of separation from the Lord of the Raghus, and who keeps me alive even under such trying circumstances—it is He and He alone who is conserving Rāvana's life." With many such words did Janaka's Daughter make lament as She recalled to Her mind the All-merciful.

Trijatā replied: "Listen, O Princess: the enemy of the gods will surely die if an arrow pierces his breast. But the Lord is careful not to strike him there; for He knows that Videha's Daughter (Yourself) abides in his heart."

(1—7)
He is prevented by the thought that Janaka's Daughter dwells in Rāvana’s heart and that Jānaki’s heart is His own abode; in His belly, again, are contained the numberless spheres, which will all perish the moment His arrow pierces Rāvana’s heart.”

Trijāṭa’s explanation filled Sītā’s mind with both joy and sorrow in a superlative degree. Perceiving this Trijāṭa spoke again: “Now listen, fair lady, how your enemy will meet his death, and shake off the great misgiving which still haunts your mind.”

Rāvana will get disconcerted when his heads are cut off, with the result that you will escape his mind. That particular moment will the all-wise Śrī Rāma strike him in his heart.” (99)
With many such words did Trijata comfort Sita and then returned to her residence. As she recalled Sri Rama’s kind disposition Videha’s Daughter was overwhelmed with the anguish of separation from Him. She reproached the night and the moon in many ways. “The night has already assumed the length of an age and does not end” She added. Disconsolate at Her separation from Sri Rama, Janaka’s Daughter grievously lamented within Herself. When Her agony of separation grew acute, Her left eye and arm throbbed. Considering it to be a good omen, She took heart and said to Herself, “The gracious Hero of Raghu’s line will surely meet me.” In his palace Ravana recovered from his swoon at midnight and cut up rough with his charioteer, “Fool, to have severed me from the battlefield; shame, shame on you, O vile dullard!” The charioteer clasped his feet and deprecated his anger in many ways. As soon as it was dawn Ravana mounted his car and sallied forth again. There was a great stir in the monkey host at the news of Ravana’s return. Tearing up mountains and trees from wherever they could, mighty warriors rushed forward gnashing their teeth. (1—6)

The fierce monkeys and terrible bears darted with mountains in their hands, which they hurled forth with the utmost fury. The demons, who were unable to resist the onslaught, turned and fled. Having thus scattered the enemy ranks, the powerful monkeys next closed around Ravana and discomfited him by buffeting him on every side and tearing his body with their claws.

Finding the monkeys most powerful, Ravana took thought. Consequently he became invisible and in a moment revealed his illusive power. (100)
As he let loose his illusive power terrible beings appeared on the scene—goblins,
ghosts and ghouls with bows and arrows in their hands. Yoginis holding a sword in one hand and a human skull in another, from which they quaffed draughts of fresh blood, danced and sang many a song. They uttered horrible cries of “Seize and kill!”, which echoed all round. With their mouths wide open they rushed to devour the monkeys, who then took to their heels. But withthertoever they turned in their flight they saw a blazing fire. The monkeys and bears were thus in a quandary. Then Rāvana began raining on them a shower of sand. Having thus flabbergasted the monkeys on all sides, the ten-headed monster roared again. All the heroes, including Laksmana and Sugriva (the king of the monkeys), fainted. The bravest of them wrung their hands, crying “Ah, Rāma! Alas, Raghunātha (Lord of the Raghus)!” Having thus crushed the might of all, he wrought another delusion. He manifested a host of Hanumāns, who rushed forward with rocks in their hands and encircled Śri Rāma in a dense cordon on every side. With uplifted tails and gnashing their teeth they shouted, “Seize and kill him; let him not escape!” Surrounded by their tails on every side, the Lord of Kosala shone in their midst. (1—8)

In their midst the King of Kosala with His dark-hued body shone forth as resplendent as a lofty Tamala tree encircled by a magnificent hedge of multitudinous rainbows. The gods experienced in their heart a mixed feeling of joy and sorrow and raised the cries of “Victory! Victory!! Victory!!!” The Hero of Raghu’s line now flew into a rage and with a single arrow instantly dispersed the delusion. The delusion having vanished, the monkeys and bears rejoiced and all turned back with trees and rocks in their hands. Śri Rāma shot forth a volley of arrows, which once more cut off Rāvana’s arms and heads to the ground. If hundreds of Šeṣas (serpent-gods), Šaradas (goddesses of speech), the Vedas and bards were to recite the story of the battle between Śri Rāma and Rāvana and that too for many cycles together, even they would never be able to do justice to it. (1—2)
The dull-witted Tulasidāsa has described only a few salient features of that combat just as a fly wings the sky according to its own capacity. The valiant lord of Lanka could not be killed even though his heads and arms were struck off many times over. It was simply a pastime for the Lord; while the gods, the Siddhas and the sages fidgeted to see the Lord struggling (with him). (101 A-B)

No sooner were Rāvana’s heads cut off than a fresh crop grew like covetousness, which increases with every new gain. The enemy could not be killed in spite of the prolonged struggle; Śri Rāma then looked at Vibhīṣaṇa. Umā, (continues Lord Śiva,) the Lord whose will causes the death of Death himself thereby tested the devotion of His servant. “Listen, all-wise Ruler of the animate and inanimate creation, Protector of the suppliant, delight of
the gods and sages: nectar abides in the depth of his navel; by virtue of it, my lord, Rāvana survives.” The All-merciful rejoiced to hear the words of Vibhiṣāṇa and took terrible shafts in His hands. Many ill-omens manifested themselves at that time. Donkeys, jackals and dogs howled in large numbers. Birds too screamed, and thereby portended a world calamity: and comets appeared in every quarter of the heavens. There was a preternatural and unusual glow in the horizon on all sides and a solar eclipse occurred even without the day of the new moon (when the sun and the moon are in conjunction). Mandodari’s heart beat wildly and idols shed tears from their eyes.

Idols wept, lightning flashed with thunderclap in the air, furious winds blew, the earth quaked and the clouds dropped blood, hair and dust; who could recount the great ill-omens? The gods in heaven were dismayed at the sight of the boundless portentous phenomena and shouted “Victory! Victory!!” And perceiving the distress of the gods the gracious Lord of the Raghus set an arrow to His bow.

Drawing the bow-string right up to His ear the Lord of the Raghus let fly thirty-one shafts, which flew forth like the serpents of Death.
One arrow sucked up the depths of the navel, while the rest struck his ten heads and twenty arms with impetuousity. The arrows carried off with them all his heads and arms, while the headless and armless trunk danced on the battle-field. The earth sunk under the weight of the trunk as it rushed violently on, till the Lord struck it with His arrow and split it in two. While dying he shouted with a loud and terrible roar: "Where is Rama, that I may challenge and slay him in battle?" The earth reeled as the ten-headed monster fell; the ocean, the rivers, the elephants guarding the quarters, and the mountains were shaken. Expanding the two halves he dropped to the ground, crushing under their weight a host of bears and monkeys. After deposing the arms and heads before Mandodari, the darts returned to the Lord of the universe and all found their way back into the quiver. Seeing this, the gods sounded their kettle-drums. His soul entered the Lord's mouth in the form of effulgence. Lord Sambhu and the four-faced Brahmā (the Creator) rejoiced to see the spectacle. The whole universe resounded with cries of "Victory! Victory!! Glory to the Hero of Raghu's line, mighty of arm!!" Gods and sages rained down flowers, shouting "Glory, glory to the All-merciful! Glory to Mukunda (the Bestower of liberation)!!"
“Glory to You, O Mukunda (the Bestower of liberation), the fountain of mercy, the dispeller of all fear of pairs of opposites, the delight of those who take refuge in You, the torment of the ranks of the wicked, the Prime Cause, the ever compassionate and omnipresent Ruler of all.” Full of joy, the gods rained down flowers; their kettle-drums sounded with a crash. On the battle-field Śrī Rāma’s limbs displayed the beauty of a number of Cupids. The crown of matted hair on His head, interspersed with most beautiful flowers, gleamed like flashes of lightning on the star-lit peak of a dark mountain. As He stood turning His bow and arrow between His arms, specks of blood adorned His person, like a swarm of Raimuni* birds perched on a Tamāla tree absorbed in their delight. (1-2)

Do.:

With a shower of His gracious glances the Lord dispelled the fears of the gods; and the bears and monkeys all shouted in their joy: “Glory to Mukunda, the abode of Bliss!” (103)

Cau.:

* A tiny bird deep red in colour.
The moment Mandodari (Ravana’s principal spouse) saw her lord’s heads she fainted in her grief and dropped to the ground. His other wives too sprang up and rushed to the spot weeping; lifting up and supporting Mandodari they all arrived where Ravana’s remains lay. Seeing their lord’s condition they set up a shriek; their hair flew loose and they became oblivious of their body. Wildly beating their bosom and weeping, they recounted his glory. “At your might, my Lord, the earth ever shook; fire, the moon and the sun stood obscure before your splendour. Even Śeṣa (the serpent-god) and the divine Tortoise could not bear the weight of your body, which is now lying on the ground soiled with dust. Varuṇa (the god presiding over the waters), Kubera (the god of riches), Indra (the lord of the celestials) and the wind-god—none of these ever had the courage to confront you in battle. By the might of your arm, my lord, you conquered Death as well as Yama (the god who punishes evil-doers in the other world); yet you lie today like a forlorn creature. Your greatness is known all the world over; even your sons and kinsmen possessed untold strength. Hostility with Rāma has, however, reduced you to such a plight: not one of your stock is left to lament over your death. The whole of God’s creation, my lord, was under your control; the frightened regents of the eight quarters ever bowed their heads to you. But now jackals feast on your heads and arms, a fate in no way undeserved by an enemy of Śrī Rāma. Doomed to death, my lord, you heeded not my words, and took the Ruler of all animate and inanimate beings for an ordinary mortal.”

हं— जान्यो मनुज करि दनुज कानन दहन पावक हरि स्वयं।
जे हि नमत सिव ब्रह्मादि सुर पिय भजेहु नाहि करुनामयं॥
आजन्म ते परद्रोह रत पापोघमय तब ततु अयं॥
तुम्हहू दियो निज धाम राम नमामि ब्रह्म निरामयं॥

Char.: jānyo manuja kari danuża kānana dahana pāvaka hari svayāṁ,
jehi namata siva brahmādi su ra piya bhajehu nahī karunāmayaṁ.
ājanma te paradruha rata pāpaughmaya tava tanu ayaṁ,
tumahū diyo nija dhāma rāma namāmi brahma nirāmayaṁ.

“You took for a mere man Śrī Hari Himself, a veritable fire to consume the forest of the demon race, and did not adore the All-merciful, to whom, my beloved spouse, Lord Śiva, Brahmā (the Creator) and other gods do homage. This body of yours had taken delight from its very birth in harming others and was a sink of multitudinous sins; yet Śrī Rāma has absorbed you in His own being! I bow to Him, the immutable Brahma.”
Do.: ahaha nātha raghunātha sama kṛpaśīmdhu nāḥ āna, jogi bṛndā durlabh gati tohi dīnhi bhagavān.104.

"Ah, my lord! there is none else so gracious as the divine Śrī Rāma (the Lord of the Raghus), who bestowed on you a state which is difficult even for the Yogis to attain." (104)

Cau.: maṇḍodārī bacana sunī kānā, sura muni siddha sabānhi sukhā mānā. aja mahesa nārada sanakādī, je munibara paramārthabādī.1. bhari locana rāghupatihi niḥāri, prema magana saba bhae sukhāri. rudana karata dekhī saba nāri, gayau bibhiṣaṇu mana dukha bhāri.2. bāndhū dasā biloki dukha kinhā, taba prabhu anujahi āyasu dīnā. lachimana tehi bahu bidhi samujhāyo, bahuri bibhiṣaṇa prabhu paḥt āyo.3. kṛpāṛṣṭī prabhu tāhī bilōkā, karaṅu kriyā parihi saba sokā. kinhī kriyā āyasu mānī, bidhivata desa kāla jīyā jānī.4.

The gods, sages and Siddhas, all rejoiced to hear Mandodari’s words. Brahmā, the great Lord Śiva, Nārada, Sanaka and his three brothers (Sanandana, Sanātana and Sanatkumāra) and all other great sages who taught the highest truth (the identity of the individual soul with the supreme Spirit) were all overwhelmed with emotion as they feasted their eyes on the Lord of the Raghus, and felt supremely gratified. Seeing all the women making lamentation Vibhīṣaṇa approached them with a very heavy heart and was grieved to see his Brother’s condition. The Lord thereupon gave an order to His younger brother, Lākṣmaṇa, who consoled him in many ways. Then Vibhīṣaṇa returned to his lord, who looked upon him with an eye of compassion and said, “Abandon all sorrow and perform the funeral rites.” In obedience to the Lord’s command he celebrated the obsequies, strictly observing the scriptural ordinance and with due regard to time and place. (1—4)

Do.: maṇḍodārī ādi saba dei tilāṁjali tāhī, bhavana gaṅi rāghupati gana gana bāranata mana māhī.105.
After offering to the deceased handfuls of water and sesame seeds (for the propitiation of his soul) Mandodari and all the other queens returned to their palace, recounting to themselves the host of excellences of Sri Rama (the Lord of the Raghus). (105)

After finishing the obsequies) Vibhishana came and bowed his head once more.

The All-merciful then called His younger brother. "Do you and Sugriva (the lord of the monkeys) as well as Aṅgada, Nala and Nila with Jambavan and Hanumān (the son of the wind-god), sagacious as you are, all of you accompany Vibhishana and make arrangements for his coronation," said the Lord of the Raghus. "In deference to my father's command I may not enter a town, but send the monkeys and my younger brother, who are as good as myself." On hearing the Lord's command the monkeys proceeded at once and arriving in the town made preparations for the installation. With due reverence they seated him on the throne and applying a sacred mark on his forehead as a token of sovereignty) they glorified him. Nay, joining their palms, they all bowed their head to him; and then with Vibhishana they returned to the Lord. The Hero of Raghu's line next called the monkeys together and gratified them all by addressing kind words to them. (1—4)

After offering to the deceased handfuls of water and sesame seeds (for the propitiation of his soul) Mandodari and all the other queens returned to their palace, recounting to themselves the host of excellences of Sri Rama (the Lord of the Raghus). (105)
The Lord cheered them by speaking to them words sweet as nectar: "It is by your might that the enemy has been killed and Vibhiṣana has got the kingdom (of Lankā); while your glory will remain ever fresh in all the three spheres. Men who sing your blessed glory along with Mine shall easily cross the boundless ocean of mundane existence."

Do.: prabhu ke bacana śravana suni nahī aghāhī kapi puṇha, bāra bāra sira nāvahī gahāhī sakala pada kaṁja.106.

The monkey host would never feel sated with listening to the Lord’s words. They all bowed their head and clasped His lotus feet again and again. (106)

Cau.: puni prabhu boli liyau hanumāna. Lankā jāhu kheu bhagavāna. samācāra jānakihi sunāvahu, tāsu kusala lai tumha cali āvahu.1. taba hanumāhta nagara mahū āe, suni nisicāra nisācara dhāe. bahu prakāra tinha pūjā kīnhī, jaṇakasūta dekhāi puṇi dīnhī.2. dūrihi te pranāma kapi kīnhā, raṅgupati dūta jaṇakī chīhā. kahahu tata prabhu kṛpaṁiketā, kusala ānuj kapi sena samethā.3. saba bīdhi kusala kosalādhisā, mātu samarā jītyo dasasāsā. abicala rāju bibhiṣana pāyo, suni kapi bacana haraṣa ura chāyo.4.

The Lord then called Hanumān. "Go to Lankā", said the Almighty, "and telling Jaṇaka’s Daughter all that has happened return with the news of her welfare." Thereupon Hanumān entered the city and on hearing of his arrival demons and demonesses ran to meet him. They did him all kinds of homage and thereafter conducted him into the presence of Jaṇaka’s Daughter. Hanumān made obeisance to Her from a respectable distance, and Jaṇaka’s Daughter recognized him as Śrī Rāma’s own messenger. "Tell me, dear son, if my gracious lord is doing well with His younger brother and the monkey host."

"All is well with the Lord of Kosala. Mother, the ten-headed monster has been conquered in battle, while Vibhiṣana has attained everlasting dominion (that will endure till the end of this Kalpa)." Her heart was filled with joy when She heard the monkey’s words. (1—4)
सुनु मातू में पायो अखिल जग राजु आजु न संसर्।
रन जीति रिपुदल बंधु जुत पस्यामि राममनामयं॥

Char.:  
ati haraśa mana tana pulaka locana sajala kaha puni puni ramā,
kā deū tohi trailoka mahū kapi kimapi naḥī bānī samā.
sunu mātu maḥ pāyo akhila jaga rāju āju na sarhsayaṁ,
rama jīti ripudala bāṃdhu juta pasyāṃi rāmamanāmayāṁ.

Her soul was overjoyed, a thrill ran through Her body and with eyes full of tears 
Ramā (Sītā) said again and again. “What can I give you? There is nothing in all the three 
worlds equal in value to this information.” “Listen, mother: today I have doubtless attained 
the sovereignty of the entire creation when I find Śrī Rāma safe and sound with His 
brother after conquering the enemy’s ranks on the battlefield.”

दो—  
सुनु सुत सदगुन सकल तब हदयः बसहृं हनुमंत।
सानुकुल कोसलपति रहाँ हस्मेत अनंत॥ १०७॥

Do.:  
sunu suta sadaguna sakala tava hrdayā basahū hanumānta,
sāṃkūla kosalapati rahāḥ sumeta ananta.107.

“Listen, Hanumān, my son: may all commendable virtues abide in your heart and 
may the Lord of Kosala with Ananta (Lakṣmana) be ever gracious to you.” (107)

चौ—  
अब सोइ जतन करहु तुभु ताता। देखो नयन स्याम मूँ गाता॥
तब हनुमान राम पहि जाई। जनकसुता कै कुसल सुनाई॥ १॥
सुनि संदेसु भानुकुलभूषण। बोलि लिए जुबराज विभीषण।
मारुतसुत के संग सिद्धवधु। सादर जनकसुतहि लै आबहु॥ २॥
तुरतहि सकल गाए जहूं सीता। सेवहें सव निषिद्धताँ विनिता॥
बेंगे विभीषन तिहहि सिद्धायो। तिह बहु विधि मजन करवायो॥ ३॥
बहु प्रकार भूपस्वान हहिए। सिविका रवि साजि पुनि स्वाय॥
ता पर हरिहि चढ़ी बेदेही। सुमिरि राम सुखधाम सनहि॥ ४॥
बेतपानि रचक चहुं पासा। चलेसकल मन पस हुलासा॥
देखेन भालु कीस सव आए। रचक कोष निवारन धाए॥ ५॥
कह रघुवीर कहा मम मानहु। सीतहि सिखा पयायें आनहु॥
देखेहु कोष जननी की नाई। विहिसि कहा रघुधार गोसाई॥ ६॥
सुनि प्रभु बचन भालु कोष हरेन। नभ ते सुरह सुपन बहु बरेन॥
सीता प्रथम अनल महुं राजी। प्राप्त कौन्हि चहुं अंतर साजी॥ ७॥

Cau.:  
aba soi jatana karahu tumha tātā, dekhāu nayana syāma mṛdu gātā.
taba hanumāna rāma paḥ jāi, janakasutā kai kusala sunāi.1.
suni sarṇdesu bhānukulabhūṣana, boli lie jubarāja bibhīṣana.
mārutasuta ke sarīga sidhāvahu, sādara janakasutahi lai āvahu.2.
turataḥ sakala gae jahā sītā, sevaḥ saba nisicaṁ bīnīța.
begi bibhīṣana tinhahi sikhāyo, tinhā bahu bidhi majjana karvāyo.3.
bahu prakāra bhūṣana pahirāe, sibikā rucirā sāji puni lyāe.
tā para harasi caRhī baidehī, sumiri rāma sukhadhāma sanehī.4.
betapānī racchaka cahū pāsā, cale sakala mana parama hūlāsā.
dekhana bhālu kīsa saba āe, racchaka kopi nivārana dhāe.5.
kahā raghubīra kahā mama mānahu, sītahi sakhā payādē ānahu.
dekhāhu kapi janani kī nāi, bīhāsi kahā raghunātha gosāī.6.
suni prabhu bacana bhālu kāpi harāse, nabha te suranha sumana bahu baraše.
sītā prathama anala mahū rākhī, pragatā kinhī caha ahnara sākhi.7.

“Now, my dear son, devise some means whereby I may behold with my own eyes the tender swarthy limbs of my Lord.” Then Hanumān returned to Śrī Rāma and apprised Him of Sītā’s welfare. On hearing Her tidings the Ornament of the solar race called Prince Angada and Vibhīṣāna. “Both of you accompany the son of the wind-god and respectfully escort Janaka’s Daughter here.” Forthwith all went to the place where Sītā was and found a whole host demonesses waiting on Her in all humility. Vibhīṣāna gave prompt instructions to the demonesses, who washed Her body in all possible ways. They also decked Her with ornaments of every description and then brought a beautiful palanquin duly equipped. Videha’s Daughter gladly mounted it with Her thoughts fixed on the all-blissful Rāma, Her loving lord. Guards marched on all four sides, staves in hand; they were all supremely delighted at heart. The bears and monkeys all came to have a look at Her; but the guards darted in a fury to keep them back. Said the Hero of Raghu’s line, “Follow my advice, Vibhīṣāna and bring Sītā on foot.” “Let the monkeys gaze on Her as they would on their own mother,” smilingly added the Almighty Lord of the Raghus. The bears and monkeys rejoiced to hear the Lord’s words, while from the heavens the gods rained down flowers in profusion. Sītā (it will be remembered) had been previously lodged in fire (vide Aranyakānda XXIII. 1-2); Śrī Rāma (the inner Witness of all) now sought to bring Her back to light. (1—7)

Do.: tehi kāraṇa karunāniṇidhi kahi kachuka durbāda.
sunata jaṭudhānī saba lāgi karai biṣāda.108.

It was for this reason that the All-merciful addressed some reproachful words to Her. On hearing them the demon ladies (who had accompanied Her) all began to lament. (108)

Do.—prbhu kē baca śīsā bharī sītā. boṭi mana kram baca puṇita.
laṭhmān hōdu dharm kē bēgi. pāvak prāntag kahū tūha bēgi.1
suni laṭhmān sītā kē bāni. biṁb bhinēkā dharm nīti sāni.
locaṇa sajol jōri kār dōka. prbhu sān kahū kahū sakat n oka.2
dēkha rāma rudh laṭhmān thāne. pāvak prāntag kāṭa bhū lāne.
pāvak prābal dēkha bādehī. hṛdār hṛṣṇā bāhī bhū kahū tēhi.3
jīm mana bāhā kram mām uṛ māhī. tāṁ ca cāchārīr ānā gati nāhī.
tī kṛpaṇā sābā kē gati jāna. mō kahū hōu śrīkandā samāna.4
Sitā, however, bowed to the Lord's command—pure as She was in thought, word and deed—and said, "Lakṣman, help me as a priest in the performance of this sacred rite and quickly kindle me a fire." When Lakṣmanā heard Sītā's words, full of anguish caused by separation (from Her Lord) and imbued with critical insight, piety and prudence, tears rushed to his eyes and he joined his palms in prayer; but he too could not speak a word to the Lord. Reading Śrī Rāma’s tacit approval in His looks, however, Lakṣmanā ran and after kindling a fire brought plenty of firewood. Videha’s Daughter rejoiced at heart to perceive the blazing fire and did not flinch at all. "If in thought, word and deed I have never set my heart on anyone other than the Hero of Raghu’s line, may this fire, which knows the working of all minds, become cool like sandal-paste to me.” (1—4)

**Chātra**

श्रीख्रिंड सम पावक प्रबेस कियो सुमिरि प्रभु मैथिली।
जय कोसलेस महेस बंदित चरन रति आति निर्मली॥
प्रतिबिंब अरु लौकिक करंक प्रचंड पावक महुँ जरे।
प्रभु चरित काहुँ न लखे नभ सुर सिंधु मुनि देखहि खरे॥ १ ॥
धरि रूप पावक पानी गहि श्री सत्य श्रुति जग बिदित जो।
जिमि छीरसागर इंदिरा रामहि समर्थि आति सो।॥
सो राम बाम बिभाग राजति रुचिर अति सोभा भली।
नव नील नीरज निकट मानहुँ कनक पंकज की कली॥ २ ॥

Char.: Śrīkhaṁḍa sama pāvaka prabesa kiyo sumiri prabhū maithili, jaya kosaḷeṣa mahēsa baṅdita carana rati ati nirmaḷī. prayāmbara aru laukika kalarṅka prarāṁḍa pāvaka maḥu jare, prabhū caḷita kāhu na lakhe nabaḥ sūra siddha muni dekhaḥ khare.1. dhari rūpa pāvaka pāṇi gahi śrī satya śṛuti jaga bidita jo, jimi cīrāsāgara imdīrā rāmaḥi sāmarpi ānī so. so rāma bāma bimbhāga rājati rucira ati sobhā bhalī, nava nila nīraja nikaṭa mānaḥu kanaka pāṅkajā ki kalī.2.

With Her thoughts fixed on the Lord, the Princess of Mithilā entered the flames as though they were cool like sandal-paste, crying “Glory to the Lord of Kosala, whose feet are adored by the great Lord Śiva with the purest devotion!” Both Her shadow-form as well as the social stigma (occasioned by Her forced residence at Rāvana’s) were consumed.
in the blazing fire; but no one could know the secret of the Lord’s doings. Even the gods, Siddhas and sages stood gazing in the air. Fire assumed a bodily form and, taking by the hand the real Śrī (Sītā), celebrated alike in the Vedas and the world, escorted and presented Her to Śrī Rāma even as the Ocean of milk presented Goddess Indīrā (Lakṣmī) to Lord Viṣṇu. Standing on the left side of Śrī Rāma, She shone resplendent in Her exquisite beauty like the bud of a gold lily beside a fresh blue lotus. (1-2)

The gods in their delight rained down flowers and kettledrums sounded in the air. The Kinnaras sang their melodies and the celestial nymphs danced, all mounted on their aerial cars. The beauty of the Lord reunited with Janaka’s Daughter was beyond all measure and bound. The bears and monkeys rejoiced at the sight and shouted “Glory to the Lord of the Raghus, the essence of bliss.” (109 A-B)

Cau.: taba raghupati anusāsana pāi, mātali caelu carana siru nāi. āe deva sadā svārathī, bacana kahaḥ janu paramārthi.1. dīna barhdu dayāla raghurāya, deva kinhī devanha para dāyā. bisva droha rata yaha khala kāmi, nīja agha gayau kumāragāmi.2. tumha samarūpa brahma abināśi, sadā ekaraṇa sahaja udāsi. akala aguna aja anagha anāmaya, ajīta amoghasakti karunāmaya.3. mina kamaṭha sūkara narahari, bāmana parasurāma bapu dhāri. jaba jaba nāthā suranha dukhu pāyo, nānā tanu dhāri tumhāt nasāyo.4.
yaha khala malina sadä suradrohi, käma lobha mada rata ati kohi.
adhma siromani tava pada pāvā, yaha hamarē mana bisamaya āvā.5.
hama devatā parama adhikārī, svāratha rata prabhu bhagati bisārī.
bhava prabhā saṅtata hama pare, abā prabhu pāhi sarana anusare.6.

Then, with the permission of Śrī Rāma (the Lord of the Raghus); Mātali (Indra's charioteer) left (for his abode in heaven) after bowing his head at the Lord's feet. Now came the gods, ever alive to their own selfish interests, and spoke words as though they were seekers of the highest truth: “Friend of the meek, gracious, and divine Lord of the Raghus, you have shown mercy to the gods. This sensual wretch, who took delight in doing mischief to the whole world and trod the evil way, has perished through his own sins. You are alike to all, the imperishable Brahma, ever unchangeable, impartial by nature, integral, devoid of material properties, unborn, sinless, immutable, invincible, unfailing in power, and full of compassion. It was You who assumed the form of a fish, a tortoise; a boar, a man-lion and a dwarf as well as that of Parasurāma. Whenever, O Lord, the gods have been in trouble, You have put an end to it by appearing in one form or other. This impure wretch, a perpetual enemy of the gods, was given up to lust, greed and vanity, and very passionate too. That even this vilest creature attained Your state is a marvel to us. We gods are supremely qualified (for the highest state): yet, devoted as we are to our own selfish ends, we have forgotten the worship of our lord and are ever involved in the flood of birth and death. Now redeem us, O Lord, since we have sought shelter in You.” (1—6)

Do.: kari bināti suṇa siddha sābe rahē jahā tahe kara jori,
ati saprema tana pulaki bidhi astuti karata bahori.110.

Having thus made their supplication, the gods and Siddhas all remained standing where they were with joined palms. Then, thrilling all over with excess of love, Brahmā (the Creator) commenced his prayer.

Do.: kari bināti suṇa siddha sābe rahē jahā tahe kara jori,
ati saprema tana pulaki bidhi astuti karata bahori.110.
Chant: jaya rāma sadā sukhadhāma hare, raghunāyaka sāyaka cāpa dhare.
   bhava bārana ṅārana sīrha prabho, guna sāgara nāgara nātha bibho. 1.
   tana kāma anēka anūpa chabi, guna gāvata siddha munirhindra kabī.
   jasu pāvana ṅārāna nāga mahā, khaganātha jathā kari kopa gahā. 2.
   jana raṅjana bharāṇa soka bhayaṁ, gatakrodha sadā prabhu bodhamayāṁ.
   avatāra udāra apāra gunaṁ, mahī bhāra bibhāṁja gaṇagahanāṁ.
   aja byāpakamekamanādi sadā, karunākara rāma namāṁ mudā.
   raghubaṁsa bibhūṣana duṣṭaṁ hā, kṛta bhūpa bibhīṣana dīna raḥā. 4.
   guna gyāna nīdhāna amāṅa ajaṁ, nīta rāma namāṁ bibhūṁ biraṇāṁ.
   bhujadāṁḍa pracaṅgāda pratāpa balaṁ, khala bhīṁda nikāṁ ṅaṁ kusalaṁ. 5.
   binu kārana dīna dayāla hītaṁ, chabī dhāma namāṁ ramā saṁtiṁ.
   bhava tārana kārana kāja paraṁ, mana saṁbhava dāruna doṣa haraṁ. 6.
   sara cāpa manohara trona dharaṁ, jalajārūna locaṁ bhūpabarāṁ.
   sukha maṁḍira suṁḍara śīrṣamaraṁ, mada māra mudāṁ maṁtā samanarh. 7.
   anavadya akhaṁḍa na gocara go, sabarūpa sadā sāba hoi na go.
   iti beda darānti na daṁtakathā, rabi ātapa bhinnamabhinna jathā. 8.
   kṛtaṁḍya bibho sāba bānara e, nirakharhitī tavānana sādara e.
   dhīga jivanā deva saṁri hare, tava bhakti bīṁa bhava bhūli pare. 9.
   abha dīnādāla dayā karai, mati mori bibhedakāri harai.
   jehi te bipariṁ kriyā karai, dukha so suṁka māni suṁkhi karai. 10.
   khala khaṁḍaṁ maṁḍana ramya chamā, pada parākṣa svēta saṁbhau umā.
   nṛpa nāyaka de barāṁnaśaṁ, caranaṁbuja prema sadā subhadāṁ. 11.

“Glory to You, O Rāma, perpetual abode of bliss. O Hari (the reliever of suffering),
O Chief of the Raghus, bearing a bow and arrows! Lord, You are a veritable lion to
tear in pieces the elephant of mundane existence, and an ocean of virtues, my clever
and omnipresent Master. In Your person stands concentrated the incomparable beauty
of a myriad Cupids; Siddhas, as well as the greatest of sages and bards sing Your praises. Your glory is not only sacred, it purifies all; in Your wrath You seized Rāvaṇa even as Garuḍa (the king of the birds) might seize a huge serpent. Delight of devotees, and dispeller of their grief and fear, You are ever unmoved by passion, and are all-intelligence, my lord. Your descent on the mortal plane is beneficent and full of untold virtues: You come to relieve Earth’s burdens and Your manifestations on earth are wisdom personified. (Though descended on earth,) You are ever unborn, omnipresent, one (without a second) and beginningless. I gladly bow to You, O Rāma, fountain of mercy! Ornament of Raghu’s race and Slayer of demon Duṣaṇa (Rāvaṇa’s Cousin), You eradicate the faults of Your devotees and made Vibhiṣaṇa, destitute as he was, the Ruler of Lankā. Storehouse of virtue and wisdom and beyond all measure, You have no pride in You and are unborn, all pervading and free from the taint of Māyā; I constantly adore You, Rāma. Terrible is the glory and might of Your arms, which are deft in exterminating the hordes of the impious. Compassionate and friendly to the poor without any ostensible reason and a reservoir of beauty, I adore You alongwith Rāmā (Sitā). Deliverer from the rounds of birth and death, You are beyond both cause (Prakṛti) and effect (the phenomenal universe) and eradicate the awful weaknesses of the (devotee’s) mind. Armed with a charming bow, arrows, and quiver, You have eyes resembling a red lotus. A paragon of kings, home of bliss, Lakṣmī’s lovely Consort, subduer of arrogance, lust and the false sense of mineness, You are free from blemish integral and imperceptible to the senses. Though manifest in all forms, You never transmuted Yourself into them all: so declare the Vedas; it is no mere gossip, as will be clear from the analogy of the sun and the sunshine, which are different and yet identical. Blessed are all these monkeys, O ubiquitous Lord, who reverently gaze on Your countenance; while accursed, O Hari, is our (so-called) immortal existence and our ethereal bodies in that we lack in devotion to You and are lost in worldly pleasures. Now show Your mercy to me, compassionate as You are to the afflicted, and take away my differentiating sense (which makes the world appear as apart from You), which leads me to wrong action and deluded by which I pass my days in merriment, mistaking woe for happiness. Destroyer of the wicked and lovely jewel of the earth, Your lotus feet are adored even by Sambhu (Lord Śiva) and Umā (Goddess Pārvati). O King of kings, grant me this boon that I may cherish loving devotion to Your lotus feet, which is a perennial source of blessings.”

दो— बिनय किन्हि चतुरानन प्रेम पुलक अति गातः।
सोभासिंधु बिलोकत लोचन नहीं अघात॥ १९९ ॥

Do.: binaya kinki caturānana prema pulaka ati gāta,
sobhāsiṃdhu bilokata locana nahī aghāta.111.

As the four-faced Brahmā thus prayed, his body was deeply thrilled with emotion. And his eyes knew no satiation as they gazed on the Ocean of beauty. (111)

चौ— तेहि अवसर दसरथ तथै आए। तनन्धि बिलोकि नवन जल छायेः॥
अनुज सहित प्रभु बंदन कीर्ता। आसिर्वाद पिता तब दीक्षा॥ १ ॥
तात सकल तब पूजन प्रभावः। जीत्यों अजय निसार राजः॥
सुनि सुत बचन प्रति अति बाहः। नवन सलिल रोमावलि ठाहः॥ २ ॥

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That very moment King Daśaratha appeared on the scene (in his celestial form); his eyes were flooded with tears as he beheld his son (Śrī Rāma). The Lord and His younger brother (Lakṣmana) made obeisance and the father in his turn gave them his blessing. "Dear father, it was all due to your religious merit that I conquered the invincible demon king." Daśaratha was overwhelmed with emotion when he heard his son's words; tears rushed to his eyes again and the hair on his body stood erect. The Lord of the Raguhs understood that His father bore the same affection for Him as he did before; He, therefore, looked at His father and bestowed on him solid wisdom. Uma, (continues Lord Śiva,) Daśaratha did not attain final beatitude for this simple reason that he set his heart on Devotion while maintaining his separate identity. Worshippers of God in His embodied form spurn final beatitude: to them Śrī Rāma vouchsafes devotion to His own person. Having prostrated himself before the Lord again and again, Daśaratha joyfully returned to his abode in heaven. (1—4)

Do.: ānuja janakī sahita prabhu kusala kosalādhīsa,
sobhā dekhi haraśi mana astuti kara sura ṣa.112.

Perceiving the Almighty Lord of Kosala safe and sound with His younger brother (Lakṣmana) and Janaka's Daughter, and beholding their beauty, Indra (the Lord of the celestials) began extolling Him with a cheerful heart:— (112)
Glory to Śrī Rāma, beauty personified, the bestower of peace on the suppliant, equipped with an excellent bow, arrows and quiver and triumphing in His mighty strength of arm. Glory to the Slayer of Dūṣanā and Khara and the crusher of the demon hordes! Now that You have disposed of this wretch, my lord, all the gods enjoy full security. Glory to the Reliever of Earth's burden, whose greatness is beneficent and unbounded. Glory to the All-merciful Slayer of Rāvana, who reduced the demon host to a miserable plight. Outrageous was the pride of Rāvana (the lord of Lāṅka), who had subdued even gods and Gandharvas (the celestial musicians). Nay, he relentlessly pursued sages, the Siddhas, human beings, birds and Nāgas alike. He took delight in injuring others and was most wicked; the vile sinner has now reaped the fruit of his misdeeds. Now listen, my lord, possessed of eyes as large as the lotus and compassionate to the humble: my
pride was inordinate; I accounted no one as equal to me. At the sight of Your lotus feet, however, my pride, which entailed much woe, has taken leave of me. Some people meditate on the attributeless Brahma (the Absolute), whom the Vedas declare as unmanifest. What attracts my mind, however, is the Supreme embodied as Śrī Rāma, King of Kosala. Together with Videha’s Daughter and Your younger brother (Lakṣmaṇa), therefore, pray abide in my heart; and recognizing me as Your own servant, bless me with devotion, O Abode of Rāma (Lakṣmī). (1—8)

च— भक्ति रमानिवास त्रास हरन सरन सुखदायकं।
सुख धात मामि काम अनेक छन्ध रघुनायकं॥
सुर ब्रह्म रंजन हृद भजन मनुज तनु अतुलितबलं।
ब्रह्मादि संकर सेवा राम नमामि करुणा कोमलं॥

Chandr.: de bhakti ramānivāsa trāsa harana sarana sukhādāyakaṁ,
sukha dhāma rāma namāmi kāma aneka chabi rāghunāyakaṁ.
sura brhinda ramjana dvāmḍa bhāṁjana manuṣa tanu atulitabalam,
brāhmaḍi saṁkara sebya rāma namāmi karunā komalam.

“Grant me devotion to Your feet, O Abode of Rāma, dispeller of fear and solace of the suppliant. I adore You, O blissful Rāma, the Lord of the Raghus, possessing the beauty of a myriad Cupids. Delight of the hosts of heaven, Queller of contrary experiences (like joy and sorrow etc.), appearing in a human form possessing incomparable strength, worthy of adoration even to Brahmā (the creator) and Saṅkara, O Rāma, I bow to You, tender as You are through compassion.”

दो— अब करि कुपा बिलोकि मोहि आयसु देहु कृपाल।
काह करैं सुनि प्रिय बचन बोले दीनदयाल॥ ९१३॥

Do.: aba kari kṛpā biloki mohi āyasu dehu kṛpāla,
kāha karaū suni priya bacana bole diṇadayāla.113.

“Now cast Your gracious look on me, O merciful Lord, and command me what to do.” Hearing these polite words, Śrī Rāma, who is noted for His compassion to the meek, enjoined him as follows:—

चौ— सुपि कपि भालु हमारे। ये भूमि निसिचरिहि जे मारे॥
प्रभु छित लाघि तजे इह प्राणा। सकल जिहाद सुरेश सुजाना॥ १॥
सुपि खगेश प्रभु के यह बाघ। अति अरदा जानहि मुनि व्यभी॥
प्रभु सक निर्भुआन मारि जिहाई। केवल सक्रि हि बढ़ि बढ़ाई॥ २॥
सुधा बरिण कपि भालु जिहाद। हरि उठे सब प्रभु पहिं आई॥
सुधाबुधि भै दुहु दल ऊपर। जिजे भालु कपि नहि रजनीचर॥ ३॥
रामकार भए लिन्द के मन। युक्त भए छूटे भव भवन॥
सुर अंसी सब कपि अरु रीछा। जिजे सकल रघुपूर्ति कौई ईछा॥ ४॥
राम सरस कौ दीन हितकार। कौन्ते मुकुट निसिचर ज्ञार॥
खल मल धात काम रत रावन। गति पाईं जो मुनिबर पाव न॥ ५॥
“Listen, King of the gods: our monkeys and bears, those that were killed by the demons, are lying on the ground. They have laid down their lives in my service: therefore, restore them all to life, O wise lord of the celestials.”

Listen, O king of the birds: (continues Kākabhusūṇḍi,) these words of the Lord are profoundly mysterious; only enlightened sages can apprehend them. The Lord Himself can wipe out the inhabitants of the three spheres and bring them back to life; He wished only to give Indra honour. By a shower of nectar the latter restored the monkeys and bears to life. They all arose with delight and betook themselves to the Lord. Although the shower of nectar promiscuously fell on the dead of both the armies, it is the bears and monkeys alone that returned to life, but not the demons. Their mind was absorbed in the thought of Śrī Rāma when they gave up the ghost; that is why they got liberated and were rid of the bonds of mundane existence. As for the monkeys and bears, they were all part manifestations of the gods (who are all immortal): hence they all came to life by the will of Śrī Rāma (the Lord of the Raghus). Is there anyone so kind to the afflicted as Śrī Rāma, who liberated the whole demon host? Even the wicked Rāvana, who was a sink of impurities and given up to sensuality, attained to an exalted state which is withheld even from the greatest of sages.

After raining down flowers the gods mounted each his own shining aerial car and departed. Finding it a welcome opportunity the all-wise Śambhu (Lord Śiva) arrived in the presence of the Lord. Most lovingly, with joined palms, His lotus eyes full of tears and the hair on His body standing erect, the Slayer of the demon Tripura made the following supplication with choked voice:—

After raining down flowers the gods mounted each his own shining aerial car and departed. Finding it a welcome opportunity the all-wise Śambhu (Lord Śiva) arrived in the presence of the Lord. Most lovingly, with joined palms, His lotus eyes full of tears and the hair on His body standing erect, the Slayer of the demon Tripura made the following supplication with choked voice:—

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Save me, Chief of Raghu’s line, bearing an excellent bow and shining arrows in Your hands. A furious wind to disperse the mass of clouds in the shape of colossal ignorance, a fire to consume the forest of doubts, and delight of the gods, You are both with and without attributes, a shrine of virtues and most lovely to look at; nay, You are a burning midday Sun to scatter the darkness of delusion. A veritable lion to kill the elephants of lust, anger and pride, pray, constantly abide in the forest of the devotee’s mind. A severe frost to blast the lotus bed of sensual desires, You are generous beyond conception. Nay, playing the role of Mount Mandara for churning the ocean of mundane existence, kindly stave off my fear (of birth and death) and transport me across the stormy ocean of mundane existence. Possessed of a swarthy form with lotus eyes, befriender of the meek, reliever of the suppliant’s agony, take up Your abode in my heart for ever, O King Rama, with Your younger brother (Laksmana) and Janaka’s Daughter, O Delight of the sages, Jewel of the terrestrial globe, lord of Tulasidása and destroyer of fear. (1—5)

Save me, Chief of Raghu’s line, bearing an excellent bow and shining arrows in Your hands. A furious wind to disperse the mass of clouds in the shape of colossal ignorance, a fire to consume the forest of doubts, and delight of the gods, You are both with and without attributes, a shrine of virtues and most lovely to look at; nay, You are a burning midday Sun to scatter the darkness of delusion. A veritable lion to kill the elephants of lust, anger and pride, pray, constantly abide in the forest of the devotee’s mind. A severe frost to blast the lotus bed of sensual desires, You are generous beyond conception. Nay, playing the role of Mount Mandara for churning the ocean of mundane existence, kindly stave off my fear (of birth and death) and transport me across the stormy ocean of mundane existence. Possessed of a swarthy form with lotus eyes, befriender of the meek, reliever of the suppliant’s agony, take up Your abode in my heart for ever, O King Rama, with Your younger brother (Laksmana) and Janaka’s Daughter, O Delight of the sages, Jewel of the terrestrial globe, lord of Tulasidása and destroyer of fear. (1—5)

When, my lord, Your Coronation takes place at Kosalapura (Ayodhya), I will come to witness Your benevolent role, O Ocean of Mercy! (115)
When Śambhu (Lord Śiva) had finished His prayer and left, Vibhiṣaṇa then approached the Lord. Bowing his head at the latter's feet, he submitted in gentle terms: “Listen to my prayer, O Lord wielding the Śārṅga bow. My lord, You have killed Rāvana with all his kinsfolk and army and spread Your sacred renown throughout the three spheres. And above all You have shown mercy in every way to me, humble, impure, low-born and mean-minded as I am. Now, my lord, consecrate Your servant's abode (by Your holy presence), bathe Yourself and beguile the exertion of the battle. Then inspect the treasury, palaces and wealth and gladly bestow, my gracious lord, whatever You please on the monkeys. Pray, accept me as Your own in every way, my lord, and then proceed to Ayodhya taking me along with you”. Even as the Lord, who is so compassionate to the meek, heard these polite words, His large eyes filled with tears. (1—4)

Do.: tora kosa grha mora saba satya bacana sunu bhrāta,
bharata dasā sumirata mohi nimiṣa kalpa sama jāta.116(A).
tāpasa beṣa gāta kṛṣa japata niraṁtara mohi,
dekhaũ begi so jatanu karu sakhi nihoraũ tōhi.116(B).
bite avadhī jāũ jaa jīta na pāvaũ bira,
sumirata anuja prīti prabhū puni puni pulaka sarīra.116(C).
karehu kalpa bhari rāju tumha mohi sumirehu mana māhī,
puni mama dhāma pālhahu jahāṁ sāṁta saba jāhī.116(D).
“Listen, brother: what you say is quite true: your treasury and palaces are all My own. But, when I recollect Bharata’s condition, every moment that passes seems an age to Me. Clad in the robes of a hermit, with wasted body he constantly repeats My name. Therefore, take steps, My friend, I beseech you, that I may soon be able to see him again. If, on the other hand, I reach there on the expiry of the term of My exile, I do not expect to find My brother alive.” And even as the Lord recalled His brother’s affection He felt a thrill all over His body again and again. “As for yourself, you shall enjoy sovereignty till the end of creation, inwardly thinking of Me all the time; and then you shall ascend to My abode, the destination of all holy men.” (116 A—D)

चौ०—सुनत विभीषण बचन राम के। हरषि गहे पद कृपाधाम के॥

बानर भालु सकल हर्षाने। गाहि प्रभु पद गुन विपल बखाने॥ १॥

बहुरि विभीषण भवन सिद्धायो। मनि गन बसन विमान भड़ायो॥

लै पुष्पक प्रभु आगेन राखा। हैंसि करि कृपासिंधु तब भाषा॥ २॥

चढ़ि बिमान सुनु सस्भ विभीषण। गायण जाए बरहहु पद भूषण॥

नभ पर जाज विभीषण तबहि। वरषि दिए मनि अंबर सबहि॥ ३॥

जोड़ जोड़ यन भावि सोइ लेहिँ। मनि मुख मेलि डारि देखि देहिं॥

हैंसे रामु श्री अनुज समेत। परम कातुण्की कृपा निकेता॥ ४॥

Cau.: sunata bibhišana bacana rāma ke, haraśi gahe pada kṛpādhaṁa ke.

bānara bhalu sakala haraśane, gahi prabhu pada guna bimala bakhāne. 1.

bahuri bibhišana bhavana sidhāyo, mani gana basana bimāna bharāyo.

lai puspaka prabhu āgē rākhā, hāśi kari kṛpāśīrdhū taba bhāṣā. 2.

carihī bimāna suṇu sakhā bibhišana, gaganā jāi baraśahu pata bhūṣana.

nabha para jāi bibhišana tabahi, baraśi die mani ambara sabahi. 3.

jojī jojī maṇa bhāvaı soı lehi, mani mucna melı dāri kapi dehī.

hāse ramu śrī anuja sametā, parama kautukī kṛpa niketā. 4.

Delighted to hear Śrī Rāma’s words, Vibhišana clasped the feet of the All-merciful. The monkeys and bears too all rejoiced and, clasping the Lord’s feet, began to recount His sacred virtues. Then Vibhišana withdrew to his palace and had his celebrated aerial car loaded with precious stones and articles of dress. He then brought the aerial car, Puṣpaka as it was called, and set it before the Lord; and the All-merciful thereupon smilingly said, “Listen, my friend, Vibhišana; step into the aerial car and rising into the air, scramble the clothes and ornaments.” Vibhišana immediately rose into the air and dropped down all the jewels and raiment. The monkeys picked up whatever each took a fancy to; they put precious stones into their mouth (thinking them to be some edible substance) but would throw them away (the moment they realized their mistake). Śrī Rāma as well as Śrī (Śītā) and His younger brother (Lakṣmaṇa) felt amused at the sight, exceedingly playful as the All-merciful is. (1—4)

दो०—मुनि जेहि ध्यान न पावहि नेति नेति कह बेद।

कृपासिंधु सोइ कपिल्न सन करत अनेक बिनोद॥ ११७ (क)॥

उमा जोग जप दान तप नाना मख ब्रत नेम।

राम कृपा नहं करहि तसि जसि निष्केवल प्रेम॥ ११७ (ख)॥
Do.: muni jehi dhyāna na pāvahī neti neti kaha beda, krpaśīmdhu soi kapinha sana karata aneka binoda.117(A).

umā joga japa dāna tapa nānā makha brata nema, rāma krpa nahī karaḥī tasi jasi niśkevala prema.117(B).

That Ocean of compassion, whom sages are unable to catch even in meditation and whom the Vedas describe only in negative terms such as “Not that, not that,” amused himself with the monkeys in diverse ways. Umā, (continues Lord Śiva,) practice of Yoga (concentration of mind), Japa (muttering of prayers), charity and penance, performance of sacrifices, fasting and other religious observances fail to evoke Śrī Rāma’s compassion to the same degree as unalloyed devotion does. (117 A-B)

Cau.: bhālu kapinha paṭa bhūṣana pāe, pahiri pahiri raghupati pahī āe. nānā jinasā dekhī sabha kīsā, puni punī hāsata kosalādhiśā.1. citai sabanha para kinhī dāyā, bole mṛdula bacana raghurāyā. tumharē bala maṛ rāvanu māryo, tilaka bibhiśana kahā puni sāryo.2. niṣa niṣa grha aba tumha saba jāhū, sumirehu mohi ḍarapahu jani kāhū. sunata bacana premākula bānara, jori pāni bole saba sādara.3. prabhū joi kahdu tumharē sabha sūhā. tumhē hōt bacana puni mohā. dīn jānī kīṇi kīre sānahā. tumhē tṛilokā ēs raṃghurāyā.4. suni prabhū bacana lāja hām mṛhā. māskā kahāu ḍhagapati hīlt kahā. dēkha rāma sakhī bānara rīchā. prem maṅga nāhī gūd kā ēchā.5.

Having thus secured raiment and jewels, the bears and monkeys adorned their person with the same and appeared before the Lord of the Raghus. The Lord of Kosala laughed again and again to see all the monkeys, a motley host indeed. The Lord of the Raghus showered His grace on all by casting a look at them, and spoke to them in endearing terms: “It was through your might that I succeeded first in killing Rāvana and then in crowning Vibhīṣaṇa. Now return all of you to your several homes; keep your thought fixed on Me and fear none.” The monkeys were all overcome with affection to hear these words and reverently replied with joined palms: O Lord, whatever You say well becomes of You. But we get mystified on hearing Your words. You are the Sovereign of all the three spheres, O Lord of the Raghus; knowing our humble state You took us under Your protection. But we are overwhelmed with shame to hear such words from the lips of our Master (Yourself). Can a swarm of mosquitoes ever help Garuḍa
(the king of the birds)?” The bears and monkeys were overpowered with emotion when they saw what was in the mind of the Lord, (viz., His reluctance to take them to Ayodhya); they had no inclination to return home. (1—5)

Do.:  

Prabhu prerita kapi bhālu saba rāma rūpa ura rākhī, haraṣa biṣāda sahita cale binaya bibidha bidhi bhāṣī.118(A).  
kapiṇatī nila richapatī aṁgada nala hanumāna, sahita bibhiṣana aparā ja jūthapa kapi balavāna.118(B).  
kahi na sakahī kachu prema basa bhari bhari locana bāri, sanmukha citavahī rāma tana nayana nimeśa nivāri.118(C).  

But in obedience to the Lord’s command the monkeys and bears all dispersed with a mixed feeling of joy and sorrow and with many a humble submission, enshrining Śrī Rāma’s image in their heart. The monkey-king (Sugriva), Nila, Jambavān (the lord of the bears), Aṅgada, Nala, Hanumān and all the other mighty generals of the monkey host, together with Vibhiṣana, were too overwhelmed with emotion to utter a word. With eyes full of tears they stood facing Śrī Rāma and gazing intently on Him. (118 A—C)

Cau.:  

atisaya priti dekhi raghurāī, linhe sakala bimāna caRhāī.  
mana mahū bipra carana siru nāyo, uttara disihi bimāna calāyo.1.  
calata bimāna kolāhala hoi, jaya raghubāra kahai sabu koi.  
sirhhasana ati ucca manohara, śrī sameta prabhu baṁthe tā para.2.  
rājata rāmu sahita bhāmīni, meru śrīga janu ghana dāmīni.  
rucira bimāna caleu ati atura, klinhī sumana brsti harase sura.3.
Perceiving their excessive love the Lord of the Raghus (mounted the aerial car along with Sītā and Laṅkāmaṇa and) took them all up into the car. He mentally bowed His head at the feet of the Brahmanas and directed the car to move towards the north. An uproarious noise burst forth as the car took off, all shouting “Glory to the Hero of Raghu’s line!” The car was provided with a lofty and charming throne; the Lord took His seat on it along with Śrī (Sītā). Accompanied by His Spouse, Śrī Rāma shone forth like a cloud with lightning on a peak of Mount Meru. The splendid car moved with all speed on its way, to the joy of the gods, who rained down flowers on it. A most delightful cool breeze breathed soft and fragrant; the water of the ocean, lakes and streams became transparent and auspicious omens occurred on all sides. Nay, everyone felt cheerful at heart; the whole expanse of the sky including the four quarters was clear. Said the Hero of Raghu’s line: “Mark, Sītā: it was on this spot that Laṅkāmaṇa slew Meghanāda (the Crown Prince of Lanka). Here lie on the battlefield mighty demons killed by Hanumān and Āṅgada. And here fell the two brothers, Kumbhakānanda and Raṅgāna, the torment of gods and sages.” (1—6)

Do.: iha setu bādhyo aru thāpeū siva sukha dhāma, sitā sahita krpanidhi sarhbhuhi kākha pranama.119(A).

"It was here that I had a bridge constructed and also installed a symbol of the blissful Lord Śiva." So saying, the All-merciful Śrī Rāma and Sītā both made obeisance to Sambhu. Every spot in the woods, where the Ocean of compassion had either taken up His abode or rested awhile, was then pointed out by the Lord to Janaka’s Daughter and mentioned by name. (119 A-B)
Forthwith the aerial car reached the most charming Dandaka forest, the abode of many a great sage like Kumbhaja (the jar-born Agastya) and others: Śrī Rāma visited the hermitages of all. After receiving the blessings of all these sages the Lord of the universe arrived at Citrakūṭa; and, having gratified the sages there, the aerial car departed thence with all speed. Śrī Rāma next pointed out to Janaka’s Daughter the beautiful Yamunā, that washes away the impurities of the Kali age. Thereafter they espied the holy Gāṅgā (the celestial stream) and Śrī Rāma said, “Sītā, make obeisance. Now have a look at Prayāgā, the king of all sacred places, whose very sight drives away sins committed through a myriad lives. Again look at the most holy Triveni (the confluence of the Gāṅgā, Yamunā and the subterranean Sarasvati), the dispeller of grief and a ladder to Śrī Hari’s Abode. Now see the most sacred city of Ayodhīya, that relieves the threefold agony and uproots the malady of transmigration.”

Do—

The gracious Rāma and Sītā both made obeisance to Ayodhīya. Tears rushed to His eyes, every hair on His body stood erect and the Lord felt delighted again and again. The Lord then landed at the Triveni and with much joy bathed in the confluence. He bestowed a variety of gifts on the Brāhmaṇas and the monkeys too joined Him.
The Lord instructed Hanumān as follows:—“Go ahead of us to the city of Ayodhya in the guise of a religious student, tell Bharata the news of our welfare and then come back with all the news about him.” The son of the wind-god immediately left and the Lord then called on Bharadvaja. The sage offered Him all kinds of worship and after hymning His praises further gave Him his blessing. The Lord in His turn adored the sage’s feet with joined palms, mounted the car and went on His journey. At this end the Niśāda chief heard that the Lord had come and exclaiming “The boat, where is the boat?” summoned his people. Meanwhile the aerial car flew across the celestial stream and landed on the bank (adjoining Śrīgaverapura) in obedience to the Lord’s command. Then Sītā offered all kinds of worship to the celestial stream and threw Herself at the feet of the Goddess presiding over the stream. In gladness of soul Garīga pronounced Her blessing. “May You enjoy a happy married life without a break, O fair lady.” Overwhelmed with love, Guha ran to meet the Lord as soon as he heard of His landing and approached his Master, full of ecstatic joy. Perceiving the Lord accompanied by Videha’s Daughter, he fell flat on the ground oblivious of his own existence. The Lord of the Raghus felt overjoyed to see his excessive fondness; He took and clasped him to His bosom. (1—6)

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The All-merciful Lord of Rama (Sītā or Lakṣmī), the wisest among the wise, took and clasped him to His bosom and, seating him very close to Him, enquired after his welfare. Guha submitted in reply: “Now all is well with me; for I have beheld Your lotus-feet, worthy of adoration even to Viśnu (Brahma) and Lord Śaṅkara. O blissful Rama, self-sufficient as You are, I simply adore You; O Rama, I adore You.” That Nisāda, who was low in every respect, Śri Hari clasped to His bosom as though he were Bharata himself! A victim of infatuation, this dull-witted Tulasīdāsa, however, has cast out of his mind even such a benign lord. This story of the Slayer of Rāvana, is not only sanctifying but vouchsafes loving and perpetual devotion to Śri Rama’s feet. Nay, it uproots lust and other evil passions and begets true wisdom and is gladly sung by gods, the Siddhas and sages. (1-2)

Do.: samara bijaya raghubīra ke carita je sunahī sujāna,
bijaya bijebek bībhūti nīt tīnhaī dehi bhagavān. 121(A).
yah kalikāla malayatana mana kari dekhū bicāra, 122(B).
śrīraghunātha nāma taji nāhīn āna adhāra. 121(A).

The Lord rewards with everlasting victory, wisdom and worldly prosperity those men of good understanding who listen to the stories relating to the victory of Śrī Rāma (the Hero of Raghu’s line) in battle. Ponder well and see for yourself, O my mind: this age of Kali is the very home of impurities. There is nothing to fall back upon in this age, other than the name of the illustrious Lord of the Raghus. (121 A-B)

Thus ends the sixth descent into the Mānasa lake of Śrī Rāma’s exploits, that eradicates all the impurities of the Kali age.

Iti śrimadāmāryaṁcaritamānam āhāramoḥkālikaṁ śrīvibhūte suddhiṁ śaṣṭhaṁ sopānaṁ sarvāmāpaṁ.

Thus ends the sixth descent into the Mānasa lake of Śrī Rāma’s exploits, that eradicates all the impurities of the Kali age.
धाइ धरे गुर चरन सरोरूह । अनुज सहित अति पुलक तनोरूह ॥
I unceasingly extol Śrī Rāma, the praiseworthy lord of Sītā (Janaka’s Daughter), the chief of Raghu’s line, possessed of a form greenish blue as the neck of a peacock and adorned with a print of the Brāhmaṇa’s lotus-foot—which testifies to His being the greatest of all gods—rich in splendour, clad in yellow robes, lotus-eyed, ever-propitious, holding a bow and arrow in His hands, mounted on the aerial car named Puspaka, accompanied by a host of monkeys and waited upon by His own brother (Lakṣmīna). (1)

The lotus-feet of Śrī Rāma (the Lord of Kosala), charming and delicate, are adored by Brahmā (the Unborn) and the greatest Lord Śiva and fondled by the lotus hands of Janaka’s Daughter and are the haunt of the bee-like mind of the worshipper. (2)
I glorify the All-merciful Lord Śaṅkara, possessing a comely form, white as the jasmine flower, the moon and the conch, with eyes resembling a lovely lotus, Ambikā’s (Mother Pārvati’s) Spouse, the bestower of one’s desired fruit and the deliverer from the clutches of carnality. (3)

The term of Śrī Rāma’s exile was to expire only the next day, which made the people of the city extremely anxious. Wasted in body through separation from Śrī Rāma, men and women alike were plunged in thought everywhere. Meanwhile auspicious omens of all kinds occurred and everyone felt cheerful at heart. The city itself brightened up all round, as if to announce the Lord’s advent. Kausalyā and the other mothers all felt inwardly happy as if someone was about to tell them that the Lord had come with Sītā and Lākṣmāṇa. Bharata’s right eye and arm throbbed again and again. Recognizing this to be a lucky omen, he felt overjoyed at heart; but the very next moment he became thoughtful again. (4)
The term of Śrī Rāma's exile, which was the sole hope of his life, was going to expire only a day hence: the thought filled Bharata's mind with untold grief. "How is it that the Lord did not turn up? Has He cast me out of His mind, knowing me to be crooked? Ah! How blessed and fortunate is Laksmana, who is truly devoted to Śrī Rāma's lotus-feet. The Lord knew me to be false and perverse; that is why He refused to take me along with Him. If the Lord were to consider my doings, there would be no redemption for me even after countless cycles. But the Lord never takes into account the faults of His devotees, being a friend of the humble and most tender-hearted. I have a firm conviction in my heart that Śrī Rāma will surely meet me; for the omens are so propitious. But, if I outlive the expiry of the time-limit, no one would be so despicable in this world as I." (1—4)

While Bharata's mind was thus sinking in the ocean of separation from Śrī Rāma, the son of the wind-god, disguised as a Brahmana, came like a bark to his rescue. He found Bharata seated on a mat of Kuśa grass, emaciated in body, with a coil of matted hair for a crown and the words, "Rāma, Rāma, Raghupati" on his lips, his lotus eyes streaming with tears. (1 A-B)
At this sight Hanumān was over-joyed; every hair on his body stood erect and his eyes rained copiously. He felt gratified at heart in every way and addressed Bharata in words that were as nectar to his ears: "He, in whose absence you sorrow day and night, the catalogue of whose virtues you are incessantly recounting the glory of Raghu's line, the delight of the virtuous and the deliverer of gods and sages, has safely arrived. Having conquered His foe in battle, with the gods to hymn His praises, the Lord is now on His way with Sītā and Lakṣmaṇa." The moment Bharata heard these words he forgot all his woes, like a thirsty man who has secured nectar. "Who are you, my beloved friend, and whence have you come? You have told me a most pleasing news."  "Listen, O fountain of mercy: I am the son of the wind-god, a monkey; Hanumān is my name. I am a humble servant of Śrī Rāma (the Lord of the Raghus), the befriender of the meek." Hearing this, Bharata rose and reverently embraced him. The affection with which he embraced him was too great for his heart to contain; his eyes streamed with tears and every hair on his body stood erect. "At your very sight, O Hanumān, all my woes have disappeared. In you I have embraced today my beloved Rāma Himself." Again and again he enquired after Śrī Rāma's health and said, "Listen, brother; what shall I give you (in return for this happy news)? I have pondered and found that there is nothing in this world to match the news you have brought. I am thus unable to repay my debt to you. Now, pray, recount to me the doings of my lord." Then Hanumān bowed his head at Bharata's feet and
narrated all the meritorious deeds of Śrī Rāma (the Lord of the Raghus). “Tell me, Hanumān, does my gracious lord ever remember me as one of His servants?” (1—8)

“Did the Jewel of Raghu’s line ever remember me as His servant?” Hanumān was thrilled with joy to hear this over-modest question of Bharata and fell at the latter’s feet, saying to himself, “How can he be otherwise than humble, the holiest of the holy and an ocean of noble virtues, whose praises Śrī Rāma (the Hero of Raghu’s line), the lord of the animate and inanimate creation, recites with His own lips?”

Hearing this, Bharata embraced Hanumān again and again with a joy which could not be contained in his heart. Bowing his head at Bharata’s feet, Hanumān forthwith returned to Śrī Rāma and drawing close to Him told Him that all was well. The Lord then mounted His aerial car and joyfully proceeded (towards His destination). (2 A-B)
Bharata too returned with joy to Ayodhya and broke all the news to his preceptor (the sage Vasistha). He then made it known inside the palace that the Lord of the Raghus was approaching Ayodhya safe and sound. On hearing the news all the mothers started up and ran; but Bharata eased their mind by personally telling them of the Lord’s welfare. When the information reached the citizens, men and women all ran out in their joy (to meet their lord). With gold plates containing curds, Durvā grass, the sacred yellow pigment known by the name of Gorocana, fruits and flowers and young leaves of the sacred Tulasi (basil) plant, the root of all blessings, ladies sallied forth with the stately gait of an elephant, singing as they went. All ran out just as they happened to be and did not take children or old folk with them. People asked one another: “Brother, did you see the gracious Lord of the Raghus?” Having come to know of the Lord’s advent, the city of Ayodhya became a mine of all beauty. A delightful breeze breathed soft, cool and fragrant. The Sarayu rolled down crystal clear water. (1—5)

Accompanied by his preceptor (the sage Vasistha) and kinsmen, his younger brother (Satrughna) and a host of Brahmans, with a heart overflowing with affection,
Bharata joyfully set forth to receive the All-merciful. Many women, who had climbed up their attics, looked above for the aerial car in the sky. And the moment they espied it they began in their joy to sing festal songs in melodious strains. Just as the sight of the full moon brings joy to the ocean and swells it, the city of Ayodhya too joyfully rushed with a tumultuous noise to meet the Lord of the Raghus, the women of the city moving to and fro like so many waves.

(3 A—C)

At the other end Śri Rāma, who brought delight to the solar race as the sun to the lotus, was busy showing the charming city to the monkeys. “Listen, Sugriva (lord of the monkeys), Aṅgada and Vibhiṣaṇa (lord of Lanka), holy is this city and beautiful this land. Although all have extolled Vaikuṇṭha (My divine Abode), which is familiar to the Vedas and the Purāṇas and known throughout the world, it is not so dear to Me as the city of Ayodhya: only some rare soul knows this secret. This beautiful city is My birthplace; to the north of it flows the holy Sarayu, by bathing in which men secure a home near Me without any difficulty. The dwellers here are very dear to Me; the city is not only full of bliss itself but bestows a residence in My divine Abode.” The monkeys were all delighted to hear these words of the Lord and said, “Blessed indeed is Ayodhya, that has evoked praise from Śri Rāma Himself!”

(1—4)
When the All-merciful Lord saw all the people coming out to meet Him, He urged on the aerial car to halt near the city and so it came down to the ground. On alighting from the car, the Lord said to the Puṣpaka, “You now return to Kubera.” Thus enjoined by Śri Rāma, the aerial car, departed, full of joy and deep agony at parting. (4 A–B)

Cau.: ae bharata saṅga saba loga, kṛṣa tana śrīraghubira biyogā.

Along with Bharata came all the other people, emaciated in body because of their separation from the Hero of Raghu’s line. When the Lord saw the great sages Vāmadeva, Vasīṣṭha and others, He dropped His bow and arrows on the ground and ran with His brother (Lakṣmaṇa) to clasp His preceptor’s lotus-feet with every hair on their body erect. Vasīṣṭha (the chief of the sages) embraced them (in return) and enquired after their welfare. Śri Rāma replied, “It is in your grace alone that our welfare lies.” The Lord of Raghu’s race, the champion of righteousness, now met all the other Brāhmaṇas and bowed His head to them. Then Bharata clasped the Lord’s lotus-feet, which are adored by gods and sages, Śaṅkara and Brahmā not excepted. He lay prostrate on the ground and would not rise even though being lifted up, till at last the All-merciful forcibly took and pressed him to His bosom. Every hair on His swarthy form stood erect and His lotus eyes were flooded with tears. (1—4)
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Cham.: rajiva locana sravata jala tana lalita pulakāvali bani, ati prema hṛdayā lagāi anujahi mile prabhu tribhuana dhanī.
prabhu milata anujahi soha mo paḥī jāti naḥī upamā kahi, janu prema aru simgāra tanu dhari mile bara suṣamā lahi.1.
būjhata kṛpaṇidhi kusala bharatahi bacana begi na āvai, sunu sivā so sukha bacana mana te bhinna jāna jo pāvai.
aba kusala kausalanātha ārata jāni jana darasana diyo, būRata biraha bārīsa kṛpaṇidhāna mohi kara gahi liyo.2.

His lotus eyes streamed with tears, while bristling hair served to adorn His comely person as Lord Śrī Rāma, the sovereign of the three spheres, clasped Bharata to His bosom with utmost affection. I find no parallel by which I may illustrate the beauty of the Lord's meeting with his younger brother: it seemed as though the Erotic sentiment and affection had met together in exquisite bodily form. The All-merciful enquired after Bharata's welfare; but words did not readily come to his help. Listen, Śiva: (continues Lord Śiva,) the bliss (which Bharata enjoyed at the moment) was beyond one's speech and mind; it is known only to those who feel it. “All is now well with me, since the All-merciful Lord of Kosala has blessed me with His sight, realizing the distress of His servant, and taken me by the hand just when I was sinking in the ocean of desolation.

(1-2)

Do.: puni prabhu haraṣī satruhana bhete hṛdayā lagāi, lachimana bharata mile taba parama prema dou bhai.5.

The Lord then gladly met Śatrughna and pressed him to His bosom. Next came the turn of Lākṣmaṇa and Bharata and the two brothers embraced each other with utmost affection. (5)

Chā.: bhartānuja lachimana puni bherhte, dusaha biraha sarhibhava dukha meṣe,
sitā carana bharata sīru nāvā, anuja sameta parama sukha pāvā.1.
prabhu biloki haraše purabāsī, janita biyoga bipati saba nāsī.
premātura saba loga nihārī, kautuka kinha krpāla kharāṛī.2.
amita rūpa pragate tehi kālā, jathā joga mile sabahi krpālā.
krpāṛīṣṭi raghubira biloki, kie sakala nara nāri bisoki.3.
chana mahī sabahi mile bhagavānā, umā marama yaha kāhū na jānā.
ehi bidhi sabahi sukhī kari rāmā, āgī caile sīla guna dhāmā.4.
kausalyāḍī mātu saba dhāi, nirakhi baccha janu dhenu lāvāi.5.

Then Laksmana embraced Śatrughna (Bharata’s younger brother)* and thus relieved each other of the terrible agony of separation. Bharata and Śatrughna bowed their head at Sītā’s feet and felt supreme delight. The citizens were transported with joy at the sight of the Lord. All the woes begotten of their separation from the Lord now ended. Seeing all the people impatient in thier love to meet the Lord, the All-merciful Slayer of Khara wrought a miracle. He forthwith appeared in countless forms and in this way the gracious Lord met everybody in an appropriate manner. The Hero of Raghu’s line rid all men and women of their sorrow by casting His benign look on them. In a moment the Lord greeted them all; Umā, this was a mystery which none could comprehend. Having thus gratified all, Śrī Rāma, who was a repository of amiability and goodness, proceeded further. Kausalyā and the other mothers all ran out to meet Him, even as a cow that has lately calved would run at the sight of its little one.

*Although Laksmana and Śatrughna were real brothers, the latter bore greater affinity to Bharata and preferred to live with him. Hence he is referred to here as Bharata’s younger brother.
Sumitra embraced her son (Lakṣmana) remembering how devoted he was to Śrī Rāma’s feet. As for Kaikeyi, she felt very uncomfortable at heart while embracing Śrī Rāma. Lakṣmana too embraced all his mothers and was delighted to receive their blessings. But even though he met Kaikeyi again and again, his bitterness of feeling towards her did not leave him.

Videha’s Daughter (Sītā) greeted all Her mothers-in-law and was transported with joy as She clasped their feet. They enquired after Her welfare and blessed Her: “May your married life be happy forever.” All gazed upon the lotus face of Śrī Rāma (the Lord of the Raghus) and, remembering that it was an occasion for rejoicing, checked the tears that rose in their eyes. Burning festal lights in gold plates they waved them above Śrī Rāma’s head (in order to ward off evil forces) and again and again contemplated the Lord’s person. They scattered every kind of offering about Him (in order to avert an evil eye), their heart full of supreme felicity and jubilation. Again and again did Kausalyā gaze upon the Hero of Raghu’s line, who was an ocean of compassion and an irresistible warrior, each time pondering within herself: “How can he have killed the lord of Lanka? Too delicate of body are my two boys, while the demons were great champions of extraordinary might!”

Do.: bhēṭeu tanaya sumitṛā rāma carana rati jāni, 
   rāmahi milata kaikāi hṛdayā bahuta sakucāṇi.6(A).
   lachimana saba mātanha mili haraśe āsiṣa pāi, 
   kaikai kahā puni puni mile mana kara chobhu na jāi.6(B).

Sumitra embraced her son (Lakṣmana) remembering how devoted he was to Śrī Rāma’s feet. As for Kaikeyi, she felt very uncomfortable at heart while embracing Śrī Rāma. Lakṣmana too embraced all his mothers and was delighted to receive their blessings. But even though he met Kaikeyi again and again, his bitterness of feeling towards her did not leave him.

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Do.: lachimana aru sitā sahita prabhuhi bilokati mātu. 
   paramānanda mahan puni puni pulaṅkita gātu.7.
As the mother (Kausalyā) looked upon the Lord with Lakṣmaṇa and Sītā, her soul was overwhelmed with supreme felicity and the hair on her body bristled up again and again.

(7)

Vibhiṣaṇa (the king of Laṁkā), Sugrīva (the lord of the monkeys), Nāla, Nīlā, Jāmbavān, Arīgada, Hanumān and the other monkey heroes, who were all of a virtuous disposition, had assumed charming human forms. With great reverence and love all applauded Bharata’s affection, amiability, austerities and discipline. When they saw the citizens’ mode of life, they all extolled their devotion to the Lord’s feet. Then the Lord of the Rāghus summoned all His comrades and exhorted them: “Clasp the feet of My Guru, the sage Vasiṣṭha, who is worthy of adoration to our whole race. It was by his grace that all the demons were slain in battle.” “(Turning to the sage) Listen, holy Sir: all these My comrades proved as so many barks in taking Me across the ocean of the battle. They staked their life in My cause: they are dearer to Me even than Bharata.” They were all enraptured to hear the Lord’s word; every moment that passed gave birth to some new joy. (1—5)
Then they bowed their heads at Kausalya’s feet, who rejoiced to give them her blessing, adding: “You are as dear to me as the Lord of the Raghus.” The sky was obscured with the showers of flowers as the Fountain of joy took His way to the palace. Throng of men and women of the city mounted the attics to have a look at the Lord. (8 A-B)

All the people placed at their door vases of gold picturesquely decorated and equipped with necessary articles. Everyone prepared and set festoons, flags and buntings, all to make a glad show. All the streets were sprinkled with perfumes and scented water and a number of mystic squares were drawn and filled in with pearls found in the projections of an elephant’s forehead. Every kind of festive preparation was taken in hand; the city was en fete and a large number of kettledrums sounded all at once. Ladies scattered their offerings about the Lord wherever He went, and invoked blessing on Him with their hearts full of joy. Bevies of young women sang festal songs, while gold plates provided with lights were ready at hand, which they waved about the Lord, who is the Reliever of all agony and brought delight to Raghu’s race even as the sun delights a bed of lotuses. The splendour, the wealth and the good fortune of the city have been extolled by the Vedas, Sesa (the serpent-god) and Sarada (the goddess of speech and learning). But they too were dazed to see this spectacle. Umā, (continues Lord Siva,) how, then, can any mortal recount His virtues? (1—5)
The women, who were like water-lilies growing in the lake of Ayodhya and had been withered by the sun in the form of separation from the Lord of the Raghus, blossomed again at the sight of Śrī Rāma, who resembled the full moon, the sun of separation having now set. Auspicious omens of every description occurred and kettle-drums sounded in the sky as the Lord proceeded to the palace after blessing the men and women of the city with His sight. (9 A-B)

Bhavāṇī, (continues Lord Śiva,) the Lord came to know that Kaikeyi was ashamed and went first to her palace. After reassuring and gratifying her much Śrī Hari (Śrī Rāma) then moved to His own palace. When the All-merciful entered the palace, every man and woman of the city felt gratified. The preceptor, Vasiṣṭha called the Brāhmaṇas and said to them, “The day and the hour, nay, all the other factors are favourable today. Therefore, all of you, Brāhmaṇas, be pleased to order that Śrī Rāmacandra may occupy the royal throne.” On hearing the agreeable words of the sage Vasiṣṭha all the Brāhmaṇas warmly welcomed them. Many of the Brāhmaṇas spoke in endearing terms, “Śrī Rāma’s coronation will bring delight to the whole world. Delay no more, O good sage, but apply the sacred mark on the forehead of His Majesty as a token of sovereignty.” (1—4)
The sage thereupon instructed Sumantra, who, as soon as he received the order, merrily proceeded and forthwith got ready a number of chariots and numerous horses and elephants. Despatching messengers here and there he sent for articles of good omen; then gladly returning to Vasiṣṭha, he bowed his head at his feet. (10 A-B)
राम बाम दिसि सोभति रमा रूप गुन खानि।
देखि मातु सब हरषीं जन्म सुफल निज जानि॥ ११ (ख)॥
सुनु खगेस तेहि अवसर ब्रह्मा सिन्भ मुनि ब्रूं।
चढ़ि बिमान आए सब सुर देखि सुखकंड॥ ११ (ग)॥

Do.: ससुनहा सदारार जानकिमह माज्ञाना तुरता कराई,
दिब्य बासना बरा भुषणा आग आग सजे बनाई।।
रामा बामा दिसि सोभति रमादृप गुणाकन्ही,
देखि मातु सब हराशी जन्मा उपहारा निजारी।।
सुनु खरके सेह आवसा ब्रह्मा सजाना मुनि ब्रजादा,
चरी बिमाना आर अनहु सुरा देखाना सुखाकाँडा।।

(In the gynaeceum) the mothers-in-law immediately bathed Janaka's Daughter with all tenderness and carefully attired her in heavenly robes with rich jewels for every part of her body. On Sri Rama’s left side shone forth Ramā (Lakṣmī) Herself, a mine of beauty and goodness. The mothers were all delighted at the sight and accounted their life as fully rewarded. Listen, O king of the birds: (continues Kākabhusūndi) on that occasion Brahmā (the Creator), Lord Śiva and multitudes of sages came to see the Fountain of joy and so did all the gods, mounted on their aerial cars. (11 A—C)

चौ—प्रभु बिलोक्ष्य मुनि यन्त्र अनुरागाः। तुत्त दिब्य सिंहसन मायाः॥
रवि सम तेजो सो बरसन न जाइ। बेठे राम द्रिजनाह सिंह नाइ॥ १॥
जनकसुता समेत रघुराई। रेख उहराई॥
जेद मंत्र तब द्रिजनह उचाई। नभु सुर मुनि जय जयति पुकाई॥ २॥
प्रथम तिलक बिशिष्ट मुनि कोंहा। युवि सट बिप्रह आयसु दीनाः॥
सुनु बिलोक्ष्य हर्षी महतारी। बार बार आरती उतारी॥ ३॥
बिप्रह दह बिधि बिधि दीनाः। जाचक सकल अजाचक कोंने॥
सिंहसन पर स्वभाव साई। देखि सुरु सुंदभी बजाई॥ ४॥

Cau.: प्रभु बिलोक मुनि मणा अनुरागाः। तुत्त दिब्य सिंहसन मायाः॥
रवि सम तेजो सो बरसन न जाइ। बेठे राम द्रिजनाह सिंह नाइ॥ १॥
जनकसुता समेत रघुराई। रेख उहराई॥
हेद मंत्र तब द्रिजनह उचाई। नभु सुर मुनि जय जयति पुकाई॥ २॥
प्रथम तिलक बिशिष्ट मुनि कोंहा। युवि सट बिप्रह आयसु दीनाः॥
सुनु बिलोक्ष्य हर्षी महतारी। बार बार आरती उतारी॥ ३॥
बिप्रह दह बिधि बिधि दीनाः। जाचक सकल अजाचक कोंने॥
सिंहसन पर स्वभाव साई। देखि सुरु सुंदभी बजाई॥ ४॥
of all applied the sacred mark himself and then he directed all the other Brähmanas to
do likewise. The mothers were transported with joy at the sight of their son and waved
lights above His head again and again. They bestowed a variety of gifts on the
Brähmanas and gave the beggars so much that they begged no more. Perceiving
the lord of all the three spheres seated on the throne of Ayodhya the gods sounded
their kettledrums.

(1—4)

A large number of kettledrums sounded in the heavens above; the Gandharvas
and Kinnaras (the celestial musicians) sang and heavenly nymphs danced to the
supreme delight of the gods and sages. Bharata, Lakṣmaṇa and Śatrughna with
Vibhīṣana, Arga, Hanumān and the rest shone forth beside the Lord each holding
severally the royal umbrella, chowrie, fan, bow, sword with shield and spear. With
Lakṣmi (Sītā) by His side the Jewel of the solar race shone forth with the beauty of a
myriad Cupids. His exquisite form, possessing the hue of a fresh rain-cloud, clad in
yellow robes, enchanted the soul of gods. A diadem, armlets and other marvellous
ornaments adorned the various parts of His body; He had lotus-like eyes and a broad
chest and long arms. Blessed indeed are those men who behold such a form. (1-2)
O king of the birds, (continues Kakabhusundi), the beauty of the sight, the uniqueness of the assembly and the delight of the occasion each defied description. Sarada (the goddess of learning), Seśa (the thousand-headed serpent-god) and the Vedas ever describe them; while their savor is known to the great Lord Śiva alone. Having severally hymned the Lord’s praises the gods returned each to his own abode. Then came the Vedas, in the disguise of bards, into the presence of Śrī Rāma. The omniscient and All-merciful Lord received them with great honour, though no else could penetrate into the mystery; and the bards began to recite His praises:—

(12 A—C)
Hail, Crest-Jewel of kings, incomparable is your beauty; though transcending Maya and her attributes, you possess innumerable divine attributes. You killed by the might of Your arm fierce, mighty and wicked demons like the ten-headed Ravana. Appearing in human garb, you crushed the armies that constituted the Earth's burden and ended her terrible woes. Hail, merciful Lord, Protector of the suppliant! We adore
you with Your Spouse. Subject to Your relentless Māyā (deluding potency), O Hari, gods and demons, Nāgas and human beings, nay, all animate and inanimate beings wander for numberless days and nights in the path of metempsychosis impelled by Time, Karma (destiny) and the Gunas (modes of Prakṛti). Those, O Lord, whom You ever regarded with compassion have been rid of the threefold affliction. Protect us, Rāma, prompt as You are in putting an end to the toils of mundane existence; we adore You. Intoxicated with the pride of wisdom, they who respect not Devotion to You, which takes away the fear of transmigration, may climb up to a rank which even gods find it difficult to attain; yet, O Hari, we see them fall from it. On the other hand, they who have abandoned all other hopes and with unqualified faith choose to remain Your servants easily cross the ocean of transmigration by merely repeating Your name. It is for this reason, O Lord, that we particularly invoke You. O Mukunda (Bestower of Liberation), O Rāma, O Lord of Rāmā (Lakṣmī), we ever adore Your lotus-feet, which are worthy of adoration to Lord Śiva and the unborn Brahmā, the touch of whose blessed dust redeemed Ahalyā (the wife of the sage Gautama), from whose nails flowed the heavenly stream (Gaṅgā)—which is reverenced even by the sages and sanctifies all the three spheres— and the soles of which, while bearing the marks of a flag, thunderbolt, goad and lotus, are further adorned by scars left by thorns that pricked them in course of Your wanderings in the forest. We further adore You as the tree of the universe, which, as the Vedas and the Āgamas (Tantras) declare, has its root in the Unmanifest (Brahma) and has existed from time without beginning; which has four coats* of bark, six stems, twenty-five boughs, numberless leaves and abundant flowers; which bears two kinds of fruits—bitter and sweet, which has a solitary creeper clinging to it and which puts on ever fresh foliage and evernew flowers. Let those who meditate on Brahma (the Absolute) as unborn, the one without a second, perceptible only through intuition and as beyond the ken of mind, preach and believe like that. We, for our part, O Lord, ever chant the glories of Your visible form. O All-merciful and All-effulgent Lord, O mine of noble virtues, this is the boon we ask of You: may we love Your feet, casting off all aberrations of thought, word and deed." (1—6)

द०— सब के देखत बेदन्द बिनती कीन्हि उदार।
अंतर्धान भए पुनि गए ब्रह्म आगार॥ १३ (क)॥
बैनतेय सुनु संभु तब आए जहें रघुबीर।
बिनय करत गदगद गिरा पृति पुलक सरीर॥ १३ (ख)॥

* The four states of consciousness, viz., waking life (जागरण), dream (स्वप्न), sound sleep (सोन्मन्म) and the pure impersonal state (दूरविचार) are the four coats of bark referred to here; the six states of existence, viz., to be (अस्तित्व), to come into being (जन्म), to undergo transformation (विपरीतपदीय), to grow (बढ़ना), to decay (शरीरि) and to perish (मरना), are the six stems; the twenty-five categories of which this world of matter is composed (viz., Prakṛti or Primordial Matter, Mahat or Cosmic Reason, Ahaṅkāra or the Cosmic Ego-sense, Manas or the Cosmic Mind, Citta or the Cosmic Intellect, the five senses of perception, viz., the senses of hearing, touch, sight, taste and smell, the five subtle elements (Tanmātrās) and the five Mahābhūtas are the twenty-five boughs; the countless latent desires are the numberless leaves, the numerous acts of volition to attain such desires are the abundant flowers, pleasure and pain are the twofold fruit and Māyā (Cosmic Illusion) is the creeper that clings to this tree of the universe.
While everyone looked on, the Vedas uttered their grand prayer; and then they vanished out of sight and returned to Brahma's abode (Satyaloka or the seventh Paradise). Listen, O Garuda (son of Vinata): then came Sambhu (Lord Śiva) into the presence of Śrī Rāma (the Hero of Raghu's line) and with a choking voice and every hair on his body standing erect He thus made supplication:—

(13 A-B)

Ch.: jaya rāma ramārāmanam saamanam, bhava tāpa bhayākula pāhi janaṁ. avadhesa suresā ramesa bibho, saranāgata māgata pāhi prabho. 1. dasasīsa bināsana bīsa bhujā, kṛta dūri mahā mahā bhūri rujā. rajaničara brhṇā pataṁga rahe, sara pāvaka teja pracaṁda dahe. 2. mahī marṇḍala marṇḍana cūrutarāṁ, dhṛta sāyaka cāpa niṣaṁga baraṁ. mada mohā mahā mamatā rajani, tama pūṁja divākara teja anī. 3.
"Hail to You, Rāma, Ramā's (Sitā's) Spouse, Reliever of the afflictions of worldly existence! Protect this servant, who is obsessed with the fear of transmigration. O King of Ayodhya, Ruler of the gods, Lord of Lakṣmi, all-pervading Master! Having fled to You for refuge, I implore You: pray, extend Your protection to Me. By disposing of Rāvana who possessed as many as ten heads and twenty arms. You rid the earth of many a severe scourge. The hosts of demons were a veritable swarm of moths that were reduced to ashes by the fierce glow of Your fire-like arrows. An exceedingly beautiful jewel of the terrestrial globe, You have armed Yourself with an excellent bow, arrows and quiver. You are a radiant sun as it were to disperse the thick darkness prevailing in the night of pride, gross ignorance and attachment. The hunter in the form of lust has laid low the human deer by piercing his heart with the shafts of evil desire: O Lord! pray, kill the hunter and thus save the life of these poor helpless creatures, lost as they are in the wilderness of sensuality, O Hari! People are stricken with a host of diseases and bereavements, which are surely the result of neglecting Your feet. Those men who cherish no love for your lotus-feet continue to drift in the fathomless ocean of mundane existence. They are ever most wretched, impure and unhappy, who have no devotion to Your lotus-feet. On the other hand, they who derive their sustenance from Your stories hold the saints and the eternal Lord (Yourself) as constantly dear to them. They are free from passion, greed, pride and arrogance; prosperity and adversity are alike to them. That is why sages give up forever all faith in Yoga (mental discipline) and gladly become Your servants. With a pure heart and under a solemn pledge they constantly and lovingly adore Your lotus-feet. Regarding honour and ignominy alike, all such saints move about happily on earth. O Hero of Raghu's line, invincible and exceedingly staunch in battle, indwelling as a bee the lotus heart of sages, I take refuge in You. I repeat Your Name and bow to You, O Hari; You are a sovereign remedy for the disease of birth and death and an enemy of pride. I constantly greet You, Lakṣmi's Spouse, supreme abode of goodness, amiability and compassion. O Delight of the Raghus, put an end to all pairs of contrary experiences (such as joy and sorrow, pleasure and pain, attraction and repulsion, etc.); O Ruler of the earth, just cast a glance on this humble servant. (1—10)
“Again and again I ask only this boon of You—be pleased to grant it, O Lord of Lakṣmi: unceasing devotion to Your lotus-feet and constant communion with your devotees.” Having thus hymned Śrī Rāma’s praises, Uma’s Lord (Śiva) joyously returned to Kailāsa. The Lord then assigned the monkeys residences that were comfortable in every respect.

Listen, O king of the birds, (continues Kākabhuṣṇḍi): this story purifies the heart and rids one of the threefold affliction and the fear of birth and death. By hearing the narrative of King Rāma’s blessed Coronation men acquire dispassion and discernment. Those men who hear or sing it with some interested motive attain happiness and prosperity of every kind; after enjoying in this world pleasures to which even gods can scarce attain they ascend to Śrī Rāma’s divine Abode at the end of their earthly career. If a liberated soul, a man of dispassion and a sensual person hear it, they severally
obtain Devotion, final beatitude and everincreasing prosperity. O king of the birds, (continues Kākabhusuṇḍi,) the story of Śrī Rāma, that I have narrated according to my own lights, takes away the fear of birth and death and rids one of sorrow. It confirms one’s dispassion, discernment and devotion and is a splendid boat to take one across the river of ignorance. Everyday there was some new rejoicing in Kosala-pura (the city of Ayodhya) people of all classes were happy. Everybody cherished an ever-growing affection for Śrī Rāma’s lotus-feet, which are adored even by Lord Śiva, Brahmā (the Unborn) and the sages. Mendicants were provided with clothes of various kinds; while the twice-born (Brāhmaṇas) received gifts of every description. (1—5)

Do.—

Do.: brahmānaṁda magana kapi saba kē prabhu pada prītī,
jāta na jāne divasa tinhā gae māsa śāta bīti. 15.

The monkeys were drowned in the joy of absorption into Brahma; all were devoted to the Lord’s feet. Days rolled by them unnoticed till a period of six months had elapsed. (15)

Cau.: bisare grha sapanehu sudhi nāhi, jimi parāroha sarhta mana māhi. taba raghupati saba sakāḥ bolāe, āi sabanhi sādara siru nā.1. parama prīti samīpa baithāri, bhagata sukhada maraunā ucāre. tumha ati kinhī mori sevakāi, mukha para kehi bidhi karāi baRāi. 2. tāte mohi tumha ati priya lāge, mama hita lāhi bhāva sukhā tyāge. anuja rāja sarpati baidehi, deha geha parivāra sānehi. 3. saba mana priya nāhi tumhāi samāna, mṛṣa na kahāu mora yaha bāna. saba kē priya sevaka yaha nīti, morē adhika dāsa para prīti. 4.

They had forgotten their home so completely that they never thought of it even in a dream any more than a saint would harbour ill-will towards another. The Lord of the Raghus then called all His comrades; all came and bowed their heads with reverence. Most lovingly He seated them by His side and addressed them in tender words, which were the delight of devotees: “You have rendered unstinted service to Me; but how can I praise you to your face? You renounced your home and comforts on My account; hence you have endeared yourselves most to Me. My younger brothers, My crown, My fortune, Sītā (My spouse), My life, My home, My near and dear once are all dear to Me; but none so dear as you; I tell you no untruth, I simply reveal My nature to you. Every master, as a rule, loves his servant; but I, for one, am exceptionally fond of My servants. (1—4)
Now, My comrades, return to your homes all of you, and, worship Me with a steadfast vow. Knowing Me as omnipresent and friendly to all, love Me most dearly.” (16)

On hearing the Lord’s words all were so enraptured that they forgot their bodily existence and did not know who and where they were. Joining their palms they stood looking on with unwinking eyes; they were too overwhelmed with love to speak anything. The Lord perceived their excessive fondness and gave them special instruction in wisdom inculcating the truth on them in various ways. They, however, could not utter a word in the presence of the Lord; they would simply gaze on His lotus-feet again and again. The Lord then called for jewels and costumes of various colours, incomparably beautiful; and Bharata with his own hands got ready a set with which he invested Sugriva first of all. By the Lord’s command Laksmana then invested Vibhiṣana (the king of Lanka) with another set, which gladdened the heart of Sri Rama (the Lord of the Raghus). Angada, however, remained seated and refused to stir; and the Lord who saw his affection did not call him.

(1—4)
Then the Lord of the Raghus Himself invested with clothes and jewels Jambavan, Nila and all the rest; and enshrining Sri Rama's image in their heart they all bowed their heads at His feet and took their leave. Now Ahgada arose and bowed his head; and with joined palms and eyes full of tears he addressed the Lord in words which were not only most polite but steeped as it were in the nectar of love:— (17 A-B)

Cau.: sunu sarbagya krpa sukha sirhdho, dina dayakara arata barbhdo.
marati bera natha mohi bali, gayau tumharehi koichhe ghahi.1.
asarana sarana biradu sanbhari, mohi jani tajahu bhagata hitakari.2.
more tumha prabhu gura pitu mata, jaah kahh taji pada jalajata.3.
tumhahi bicari kahahu naranahaha, prabhu taji bhavana kajh mama kahh.4.
balaaka gyana buddhi balo hina, rakhahu sarana nasa jah dina.5.
nici tahala grha kai saba karihaud, pada paankaja biloki bhava tarihaud.6.
asa kahi carana pareu prabhu pahi, abani jahana kahahu grha jahi.7.

"Listen, all-wise, all-merciful and all-blissful Lord, full of compassion to the meek and the befriender of the afflicted; it was in Your charge, my lord, that Vāli (my father) left me while departing from this world. Therefore, recalling Your vow of affording protection to the forlorn, forsake me not, O benefactor of the devotees. You are my master, preceptor, father and mother, all in one; where can I go, leaving Your lotus-feet? Ponder Yourself and tell me, O Ruler of men; severed from You, of what use is my home to me? Extend Your protection to this humble servant, a mere child, without knowledge, reason or strength. I will do all menial service in your household and shall cross the ocean of mundane existence by the mere sight of Your lotus-feet.” So saying he fell at His feet, adding, “Save me, my lord, and tell me no more, my master, to return home.” (1—4)

Do.: angad bacana binita suni raghupati karunā sīṁva, prabhu uṭhāi ura lāyau sajala nayana rājiwa.18(A).
nija ura māla basana mani bālitanaya pahirāi,
bidā kīnhi bhagavāna taba bahu prakāra samujhāi.18(B).

Hearing Āṅgada’s humble entreaty Lord Śrī Rāma, the perfection of tenderness, raised him and clasped him to His bosom, His lotus eyes streaming with tears. Investing Vālī’s son (Angada) with the garland that hung on His own bosom as well as with His own robes and jewels, the Lord then sent him away with many words of consolation.

Conscious of the devotees’ services, Bharata as well as his younger brother (Śatrughna) and Lakṣmana (Sumitra’s son) proceeded to see them off. Āṅgada’s heart was so full of love that he would turn again and again to have one more look at Śrī Rāma. He would repeatedly prostrate himself on the ground and expected that Śrī Rāma might ask him to stay on. He became sad as he recalled the characteristic way in which Śrī Rāma looked, talked, walked and smilingly greeted His friends. But when he perceived in the Lord’s look what was in His mind, he departed with many a word of prayer, impressing His lotus-feet on his heart. Having seen all the monkeys off with utmost respect, Bharata and his younger brothers returned. Then Hanumān (who had evidently accompanied his master to see him off) clasped the feet of Sugrīva and sought his favour in many ways: “After spending ten more days in the service of Śrī Rāma (the Lord of the Raghus), if you please, I will see your feet again, my master.” “A storehouse of merit as you are, O son of the wind-god, you go and serve the All-merciful.” So saying, all the monkeys forthwith departed. Āṅgada, however, tarried to say, Listen, Hanumān:—
With joined palms I beseech you: please convey my prostrations to the Lord and remember me to Sri Rama (the Lord of the Raghus) from time to time." So saying, Vāli's son (Aṅgada) started on his journey; while Hanumān came back and told the Lord of Aṅgada's love, which filled the Lord with ecstatic delight. Harder far than adamant and softer than a flower is the heart of Sri Rama, O king of the birds, (continues Kākabhusundī): tell me, who can know it?

"With joined palms I beseech you: please convey my prostrations to the Lord and remember me to Sri Rama (the Lord of the Raghus) from time to time." So saying, Vāli's son (Aṅgada) started on his journey; while Hanumān came back and told the Lord of Aṅgada's love, which filled the Lord with ecstatic delight. Harder far than adamant and softer than a flower is the heart of Sri Rama, O king of the birds, (continues Kākabhusundī): tell me, who can know it?

Next the All-merciful summoned the Niśāda chief (Guha) and presented him with jewels and raiment as a token of His pleasure. "Now return to your home; but remember Me and follow the dictates of religion in thought, word and deed. You, My friend, are as
much My brother as Bharata; you must continue to visit the capital every now and then.”

Guha was immensely gratified to hear these words; he fell at the Lord’s feet, his eyes full of tears. Enshrining an image of His lotus feet in his heart he returned home and told his kinsmen of the Lord’s amiable disposition. Witnessing the doings of Śri Rāma (the Lord of the Raghus) the citizens repeatedly said, “Blessed is the All-blissful Lord!” Śri Rāma’s installation to the throne brought joy to all the three spheres and ended all their sorrows. No one bore enmity to another; Śri Rāma’s glory had obliterated all disharmony. (1—4)

Do.— बरनाश्रम निज निज धरम निरत बेद पथ लोग।
चलहि सदा पावहि सुखहि नहि भय सोक न रोग। २०॥

Do.: baranāśrama nija nija dhārma nirata beda patha loga,
całaḥ śadā pāvahi sukhahi naḥ bhaya soka na roga.20.

Devoted to duty each according to his own caste and stage of life, the people trod the path of the Vedas and enjoyed happiness. They knew no fear, nor sorrow nor disease.

Cau.— दैविक दैविक भौतिक तापा। राम राज नहि काहुहि व्यापा।
सब नर करहि परस्पर प्रीती। चलहि स्वधर्म निरत शुभति नीति। १॥
चारिद चरन धर्मं जग माहीं। पुरी रहा सपनेहूँ अय नाहीं।
राम भवगति रत नर अरु नारी। सकल परम गति के अधिकारी। २॥
अल्पस्वभूति नहि कस्मिन्द यीया। सब सुंदर सब बिजज सरीरा।
नहि दरिद्र कोट दुखी न दीना। नहि कोट अबुध न लच्छन हीना। ३॥
सब निरंभ धर्मत सुनी। नर अरु नारी चतुर सब गुणी।
सब गुनत्तं धंडित सब र्यानी। सब कृत्य नहि कपट सयानी। ४॥

In the whole of Śri Rāma’s dominions there was none who suffered from affliction of any kind—whether of the body, or proceeding from divine or supernatural agencies or that caused by another living being. All men loved one another: each followed one’s prescribed duty, conformably to the precepts of the Vedas. Dharma with its four pillars (viz., truth, purity—both external and internal, compassion and charity) reigned everywhere throughout the world; no one even dreamt of sin. Men and women alike were devoted to Śri Rāma’s worship and all were qualified for final beatitude. There was no premature death nor suffering of any kind; everyone was comely and sound of body. No one was destitute, afflicted or miserable; no one was stupid or devoid of auspicious marks. All were unaffectedly good, pious and virtuous; all were clever and accomplished—both men and women. Everyone recognized the merits of others and was learned and wise;
nay, everyone acknowledged the services and benefits received from others and there was no guileful prudence.

(1—4)

दो—राम राज नभगेस सुनु सचराचर जग माहिं।
काल कर्म सुभाव गुन कृत दुःख काहुहि नाहिं। २१।

Do.: rāma rāja nabhagesa sunu sacarācara jaga māhī,
kāla karma subhāva guna kṛta dukha kāhuhi nāhī।

Listen, O king of the birds, (continues Kākabhusunl.) during Śrī Rāma’s reign there was not a creature in this world, animate or inanimate, that was liable to any of the sufferings attributable to time, past conduct, personal temperament and character. (21)

चौ—भुमि सम सागर मेखला। एक भुप रघुपति कोसला।
भुआन अनेक रोम प्रति जाय। यह प्रभुता कछु बहुत न तासू। १।
सो महिमा समुजृत प्रभु केसी। यह बरनत होनता चनेसी।
सोउ महिमा खोंगे जिह्दा जानी। फिर एहि चरित तिद्धुँ रति मानी। २।
सोउ जाने कर फल यह लीला। कहहिं महा मुनिवर दमसीला।
राम राज कर सुख संपदा। बरति न सक्कु फनिस सारवा। ३।
सब उदार सब पर उपकार। बिप्र चरण सेवक नर नारी।
एकनारि ब्रत रत सब झारी। ते मन बच क्रम पति वित्तकारी। ४।

Cau.: bhūmi sapta sāgara mekalā, eka bhūpa raghupati kosalā.
bhuana aneka roma prati jāsū, yaha prabhutā kachu bahuta na tāsū।
so mahimā samujhata prabhu keri, yaha baranata hīnata ghaneri.
sou mahimā khagesa jinha jānī, phiri ehl carita tinhabhā rati mānī।
sou jāne kara phala yaha līlā, kahaḥ mahā munibara damsila।
rāma rāja kara sukha sānpada, barani na sakai phanīsa sāradā।
saba udāra saba para upakārī, bipra carana sevaka nara nārī।
ekanārī brata rata saba jhārī, te mana baca krama pati hitakārī।

Śrī Rāma (the Lord of the Raghūs), who reigned in Ayodhyā, was the undisputed sovereign of the entire globe girdled by the seven oceans. This lordship (of the entire globe) was nothing great for Him every hair-hole in whose (Cosmic) body contains myriads of universes. To him who has realized such infinite greatness of the Lord, even this description (viz., to speak of Him as the sovereign of the entire globe) will sound highly disparaging. But even those, O king of the birds, (continues Kākabhusunl) who have realized the greatness of the Lord (as indicated above) have turned round and conceived a fondness for this story of the Lord. For the immediate perception of such exploits of the Lord is the reward of knowing His infinite greatness; so declare the greatest of sages that have subdued their senses. The happiness and prosperity of Śrī Rāma’s reign were more than even Śeṣa (the serpent-god) and Śāradā (the goddess of learning) could describe. All were generous and all beneficent; men and women alike were devoted to the feet of the Brāhmaṇas. Every husband was pledged to a vow of monogamy and the wives too were devoted to their husband in thought, word and deed.

(1—4)
Do.: 

Daṃḍa jatinda kara bheda jahā nartaka nṛtya samājā, 
jīthu manahi sunia asa rāmacandra kē rāja. 22

'Daṃḍa' was never seen save in the hands of the recluse and 'Bheda' too had ceased to exist except among the dancers in a dancing party. Even so the order 'Conquer!' was heard only with reference to the mind throughout the realm of Śrī Rāmacandra. (22)

Cau.: 

Phūlaḥ pharaḥ sadā taru kānana, rahahē eka sāga gaja parācānana. 
hāga mrṛga sahajā bayarū bisarāī, sabanhi paraspara priti bāraḥē.1. 
kṛjhaḥ khāga mṛga nānā brīṅḍā, abhaya caraḥ bana caraḥ anāṁdā. 
sīta mṛga pavāna baha māṅḍā, guṁjātī ali lai cali mākaraṁdā.2. 
lāṭā bīṭāpa māṅḍa mādhū caraḥ, manabhāvato dhēnu pāya sravahē. 
svaśī saṁpanna sadā raha dharanī, tretā bhai kṛta jūgā kai kārānī.3. 
pṛagāṭī girīndha vibhīndha māṇi kānā. 
śikṣādhāraḥ bhūpe jāgā jānā. 
sarita saṅkal bhāhīnē ṛṛ varʻā. 
svaśī amal śvād suṁkārā.4. 
sāgar nīna paurjātī rahānī. 
śāhī ṛṛrah ṛṛ tānāṁdē nārā lahaṅ. 
sarasīsī saṁkūla sakalā tārāgā. 
ātī prasādī dāsa disā bibhāgā.5.

Trees in the forest blossomed and bore fruit throughout the year; the elephant and the lion lived together as friends. Nay, birds and beasts of every description had forgotten their natural animosities and developed friendly relations with one another. Birds sang and beasts fearlessly moved about in the woods in distinct herds, making merry all the time. The air breathed cool, soft and fragrant; bees hummed even as they
moved about laden with honey. creepers and trees dropped honey to those who asked for it; cows yielded milk to one’s heart’s content. the earth was ever clothed with crops; even in the Treta age the conditions of the Satayuga prevailed. Conscious of the fact that the Ruler of the earth was no other than the Universal Spirit, the mountains brought to light their mines containing jewels of every description. Every river carried in it excellent water—cool, transparent and pleasant to the taste. The oceans kept within their bounds and scattered jewels on their shores for men to gather. Ponds were all thick with lotuses and every quarter was clear and bright. (1—5)


doi—

Do.: bidhu mahi pūra mayūkhānhi rabi tapa jetanēhi kāja,
māgē bārīda dehī jala rámacāndra kē rāja.23.

The moon flooded the earth with her rays, while the sun shone just as much as was necessary. Similarly clouds poured forth showers for the mere asking so long as Śrī Rāmacandra wielded the sceptre. (23)


toi—

Cau.: kotinha bajimedha prabhu kīhe, dāna aneka dvijanjha kahā dinhe.
śrutī pathā pālaka dhamha dhuraṁdha, gunātīta aru bhoga puraṁdha.1.
pati anukūla sadā raha sītaḥ, sobhā khāni susīla bīnītā.2.
jānati kṛpaṁśīdhu prabhutāṁ, sevati cārānāt kāmāla mana lāḥ.3.
jhadāyī gūḥē sevākā sevākāṇāṁ.4.
bipul sada sevā bhīdī gūnā.5.
niṣ kār gūḥ prāchānā kārāṁ.6.
śrīmān mānā, sādī sādī kālānā.7.
kośālāyāt sāsāt gūḥ māhātā.8.
śrīmān sādā māna māna māna māna māna māna.9.
śrīmān brahmaṇā bāndhātā.10.

The Lord performed myriads of horse-sacrifices and bestowed innumerable gifts on the Brāhmaṇas. The Defender of the Vedic usage and the champion of righteousness, He transcended the three modes of Prakṛti (Satva, Rajas and Tamas) and was another Indra (the lord of paradise) so far as enjoyment was concerned. A mine of beauty, virtuous and meek, Sitā was ever devoted to Her lord. She knew the greatness of the All-merciful Lord and adored His lotus-feet with a devoted heart. Although there were many man-servants and maid-servants in Her palace, all expert in the art of service, She did all household work with Her own hands and carried out the behests of
Sri Rāmacandra. Sītā invariably did what would afford delight to the All-merciful, conversant as She was with the art of service. Devoid of pride and conceit, She waited upon Kauśalyā and all the other mothers-in-law in the palace. Uma, (continues Lord Śiva,) Sītā was no other than Goddess Rāma (Lakṣmī), the Mother of the universe, who is adored even by Brahmā and other gods and is ever flawless. 

Do— जासु कृपा कटाच्छु सुर चाहत चितव न सोई।
      राम पदारबिंद रति करति सुभावहि खोइ॥ २४॥

Do.: Jāsu kṛpā kaṭāčchū sura cāhata citava na soi,
      rāma padārabṁda rati karati subhāvahī khoi.24.

The same Lakṣmī whose benign look is craved by the gods but who never casts a glance at them constantly loves Śrī Rāma’s lotus feet, forgetting Her natural majesty. (24)

All the younger brothers served the Lord with great fidelity; for their love for Śrī Rāma knew no bounds. They ever kept gazing on His lotus face in the hope that the benign Lord might give some order to them at any moment. Śrī Rāma too loved His younger brothers and taught them wisdom of every kind. The citizens led a happy life and enjoyed all sorts of pleasures which even gods could scarcely obtain. Day and night they prayed to God and sought the boon of devotion to the feet of Śrī Rāma (the Hero of Raghuc’s line). Sītā gave birth to two pretty sons, Lava and Kuśa by name, who have figured in the Vedas and Purāṇas. Both these boys were victorious in battle, modest, accomplished and handsome, the very images as it were of Śrī Hari (Rāma). Śrī Rāma’s other brothers too had two sons each, pre-eminent in comeliness of form, merit and virtue. (1—4)
Do.: gyāna girā gotīta aja māyā mana guna pāra,
soi saccidānāmā da ghana kara nara carita udāra.25.

The same Brahma who is beyond all knowledge, speech and sense-perception, nay, who is unborn and transcend Maya (Prakṛti or Matter), the mind and the modes of Prakṛti and is truth, knowledge and bliss solidified, exhibited the ideal behaviour of a human being. (25)

Cau.: prātakāla sarāgu kari majjana, baithahr sabha sarhga dvija sajjana.
beda purāna basiṣṭa bakhānah, sunaḥt rāma jadyapi saba jānahft.1.
anujanha sarhjuta bhojana karah, dekhi sakala jananī sukha bharahī.
bharata satruhana donau bhāi, sahita pavanasuta upabana jāi.2.
būjhah bhāiṇhī rāma guna gāhā, kaha hanumāna sumati avagāhā.
sunata bimāla guna ati sukha pāvahī, bahurī bahurī kari binaya kahāvahī.3.
saba kē grha grha hoḥt purānā, rāmacarita pāvāna bidhi nānā.
nara aru nāri rāma guna gānahī, karahī divasa nisi jāta na jānahī.4

After taking a bath in the Sarayu early in the morning the Lord sat in an assembly of Brāhmaṇas and holy men. The sage Vasīṣṭha expounded the Vedas and Purāṇas, while Śrī Rāma listened to the exposition, even though He knew everything Himself. He took His meals with His younger brothers and the sight filled all the mothers with joy. The two brothers, Bharata and Śatrughna, would accompany the son of the wind-god to some grove, where they would sit and ask Hanumān to expatiate on Śrī Rāma’s virtues, and Hanumān would plunge his sound intellect into the ocean of His virtues and then recount them. The two brothers derived much joy from the discourse on His immaculate virtues and with much entreaty had it repeated again and again. Everywhere—in every house the people recited the Purāṇas and narrated Śrī Rāma’s holy exploits of a diverse character. Men and women alike joined in hymning Śrī Rāma’s praises and days and nights passed on unnoticed. (1—4)

Do.: avadhapūrī bāsinha kara sukha saṃpadā samāja,
sahasa sesa nahi kahi sakahī jahiṃ nṛpa rāma birāja.26

Not a thousand Śeṣas could tell all the happiness and prosperity of the people of Ayodhya, where Śrī Rāma reigned as King. (26)
All great sages like Nārada, Sanaka and others came to Ayodhya everyday to have a sight of the Lord of Kosala, and forgot all their indifference to the world the moment they saw the city, with its attics built of gold and jewels and having splendid pavements laid in diverse colours. A most beautiful boundary wall with its battlements painted in different colours enclosed the city on all sides, as though the nine planets had mustered a large army and besieged Amaravati (Indra’s capital). The ground (the streets and squares etc.,) was so beautifully paved with crystals of various colours that the mind of the greatest Sages would be enraptured at the sight. The white palaces were so high as to reach the skies; their shining pinnacles put to shame as it were the effulgence of the sun and the moon. Latticed windows made of diverse precious stones shone here and there; while every house was lit up with jewels that served as lamps. (1—4)

The mansions were illumined by jewels that served as so many lamps and had shining thresholds made of coral, pillars of jewels and walls of gold inlaid with emeralds, which were as lovely as though they had been built by the Creator (Brahma) himself. Beautiful, charming and commodious as the palaces were, they had their courtyards...
inworked with crystal, and every gate thereof was provided with doors of gold embossed with diamonds.

Do.:

Every house equipped with a hall adorned with lovely frescos which had Śrī Rāma’s exploits reproduced in such beautiful colours that they would ravish the soul of a sage who looked at them.

Cau.:

Everyone had a flower garden planted in a characteristic design and trimmed with the greatest care, in which beautiful and lovely creepers of every variety blossomed all the year round as in the vernal season. Bees hummed in a pleasant strain and a delightful breeze breathed cool, soft and fragrant. Birds of all kinds, reared by the children, sang in melodious notes and looked graceful in their flight. Peacocks, swans, cranes and pigeons presented a most lovely sight on the houses, warbling and dancing in a variety of ways at the sight of their own shadow reflected everywhere (on the glossy surface of the roofs and balconies etc.). The children taught parrots and Mainās to repeat the words, “Rāma, Raghupati (the Lord of the Raghus), the Protector of His devotees.” The gates of the royal palace were magnificent in everyway; the streets, cross-roads and bazars were all splendid.
The bazars were splendid beyond description; things could be had without any consideration there. How can anyone describe the wealth of the city where the Abode of Lakṣmi Himself reigned as King? The cloth-merchants, bankers and other dealers sat at their shops like so many Kuberas (gods of riches). All men and women, children and aged folk alike were happy, all of good conduct and comely in appearance.

"दोरा दिसि सरजू बह निर्मल जल गंभीर।"

To the north (of the city) flowed the deep and limpid stream of the Sarayu with a line of charming Ghātas and no trace of mud at the bank.

Apart from the other Ghātas and situated at some distance from them was the fine Ghāta where multitudes of horses and elephants went to drink. There were numerous most charming Ghātas for women to take water from, where men did not bathe. The best of all and beautiful in every way was the royal Ghāta, where men of all the four castes could bathe. All along the bank stood temples sacred to the gods and surrounded by..."
lovely groves. Here and there on the river bank dwell sages and recluses unconcerned with the world and devoted to spiritual wisdom. All along the bank stood in clusters many a lovely Tulasi plant reared by hermits. The splendour of the city defied all description; its outskirts too were most picturesque. The very sight of the city with its groves and gardens, wells and ponds, drove away all one’s sins. (1—4)

Chò— bāpī tāḍāga anūpa kūpā manoharāyata sohāhī. sōpānā suṁdarā nīr nirmalā dekhi sura muni mohāhī. bhū ṛṅg kāṁjā anēka ḷagha kūjāhī madhpā gumjārāhī. āraṁ raṁya pikādi khagha rava jānu pathika haṁkārāhī.

Charn.: bāpī tāṅgā anūpa kūpā manoharāyata sohāhī. sopāna suṁdara nīra nirmala dekhi sura muni mohāhī. bahu raṅga kaṁja anēka khaga kūjāhī madhpā gumjārāhī, āraṁ raṁya pikādi khagha rava jānu pathika haṁkārāhī.

Its peerless ponds and tanks and charming and spacious wells looked so beautiful with their elegant flights of steps and transparent water that even gods and sages were fascinated by their sight. The lakes were adorned with many-coloured lotuses and resounded with the cooing of the numerous birds and the humming of the bees; and the delightful gardens seemed to invite the passers-by through the notes of the cuckoos and other birds.

Do— ramanātha jahā ṛaṅjā so pura barani ki jāi, animādika sukha saṁpadā rahiṁ abhād sabhā caṅhī. 29

Do.: ramanātha jahā ṛaṅjā so pura barani ki jāi, animādika sukha saṁpadā rahiṁ avadha saba chāi. 29.

Is it ever possible to describe the city of which Ramā’s lord was the King? Animā (the power of assuming atomic size) and all other superhuman powers and even so joys and riches of every kind stayed in Ayodhya forever. (29)
Everywhere men sang the praises of Śrī Rāma (the Lord of the Raghus), and even as they sat this is how they exhorted one another: “Worship Śrī Rāma, the Protector of the suppliant, the home of elegance, amiability, beauty and goodness, who has lotus-like eyes and swarthy limbs, who looks after His servants even as the eyelids guard the eyeballs, who is armed with a splendid bow, arrows and quiver and is staunch in battle, who delights the saints even as the sun brings joy to a bed of lotuses, who is a Garuḍa (the king of the birds) to devour the dreadful serpent in the shape of Death, who destroys the feeling of mineness the moment a person bows to Him in a disinterested spirit, and who is a hunter to kill the herd of deer in the shape of greed and infatuation, a lion to quell the elephant of concupiscence, the delight of His servants, a sun to scatter the thick darkness of doubt and sorrow, and a fire to consume the dense forest of the demon race. Oh, why should you not adore the Hero of Raghu’s line, who is ever accompanied by Janaka’s Daughter, who dispels the fear of transmigration, who plays the role of frost to destroy mosquitoes in the disguise of manifold latent desires, who is ever unchangeable, unborn and imperishable, the delight of the sages, the reliever of the earth’s burdens, the munificent lord of Tulasidāsa.”

Do.: ehi bidhi nagara nari nara karahī rama guna gāna,
sānukūlā saba para rahahī saṁtata kṛpānīdhaṇa.30.

In this way the men and women of the city sang Śrī Rāma’s praises and the All-merciful was ever propitious to all. (30)
From the time, O king of the birds, (continues Kākabhusundī,) the most dazzling sun of Śrī Rāma's glory appeared on the horizon the three spheres were all flooded with light, which brought delight to many and sorrow to many others. First I enumerate at length those to whom it caused sorrow. To begin with, the night of ignorance terminated; the owl-like sins hid themselves wherever they could; the white lily in the shape of lust and anger closed. Cakora birds in the shape of activities of various kinds, the phenomenal existence, Time and Nature never rejoiced; thieves like jealousy, pride, infatuation and arrogance had no occasion to display their skill in any quarter; lotuses of every description in the shape of knowledge and realization opened in the pond of piety. Happiness, contentment, dispassion and discernment, like so many Cakravāka birds, were rid of sorrow.

1—4

Do.: yaha pratāpa rabi jākē ura jaba karai prakāsa, pachile bāRahaṭh prathama je kahe te pāvahīt nāsa.31.

When the sun of Śrī Rāma's glory illumines the heart of an individual, the qualities enumerated in the end grow while those mentioned in the beginning die away. (31)
One day, Śrī Rāma and his brothers, accompanied by His most favourite Hanumān, went to see a beautiful grove, where the trees were all blossoming and had put on fresh leaves. Finding it a good opportunity the sage Sanaka* and his three brothers (Sanandana, Sanatana and Sanatkumāra) arrived there. They were all embodiments of spiritual glow, adorned with amiability and other noble qualities and constantly absorbed in the ecstasy of union with Brahma; though infants to all appearance, they are aeons old. The sages looked upon all with the same eye and were above all diversity; it seemed as if the four Vedas had each assumed a bodily form. They had no covering on their body except the quarters; and their only hobby was to hear the recital of Śrī Rāma’s exploits wherever it was carried on. Sanaka and his brothers, O Bhavānî, (continues Lord Śiva,) had stayed in the hermitage of the enlightened sage Agastya and the noble sage had narrated to them many a story relating to Śrī Rāma, which are productive of wisdom in the same way as the friction of two pieces of wood produces fire.

* The sage Sanaka and his three brothers are the first progeny of Brahmā during the present creation, and therefore the eldest of all creation. They are perpetual celibates and are still living in the abode of Brahmā, their present age being computed at 1,95,00,00,000 odd years.

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Do.: 

**Do.: dekhi rāma muni āvata haraśi daṁḍavata kīnha,**

svāgaṭṭa pūčhi pita paṭa prabhu baiṭhana kahā dinha. 32.

Sūrī Rāma saw the sages approaching and gladly prostrated Himself before them. And after an enquiry about their health etc., the Lord spread His own yellow scarf for them to squat on.

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Cau.: 

**kīnha daṁḍavata tīnī bhāī , sahita pavanasuta sukha adhikāī.**

muni rathupati ca chauh ānura bhiloki. bhāe maga man sake n roke. 1.

**styaṃ gal gait saroruhu lochan. sūndra māndir bhav mohan.**

ekātka rahe niṃesha n labhī. prabhu kar jore sīsī na labhī. 2.

**tīh kā desa dekhi rohūchīta. svāta nayan jala pūlaka sarīta.**

kar gahi prabhu mūnibār baiṭhāre. parma manohar baiṭhan udāre. 3.

**jaṭu dhvajānānān śūna mūnīsa. tumeśa darsa jāhī ab xīsa.**

bāde bhāga pālbā satasāngā. bīnīhī pravāsa hōhī bhav bhāga. 4.

All His three brothers (Bharata, Lākṣmana and Śatrughna) then prostrated themselves along with Hanumān and everyone felt very happy. The sages were beside themselves
with rapture on beholding the incomparable beauty of Śrī Rāma (the Lord of the Raghus). They remained gazing with unwinking eyes on the Lord, who is the abode of comeliness and brings about release from worldly existence and has a swarthy form and lotus-eyes. The Lord in His turn bowed His head with joined palms. When the Hero of Raghu's line perceived their condition, His eyes too streamed with tears and every hair on His body stood on its end. Taking them by the hand, the Lord seated them and addressed them in most charming words: “Listen, great sages: I am indeed blessed today. By your very sight all one's sins are wiped out. By extreme good luck one is able to secure the company of saints; for through such communion the chain of births and deaths is broken without the least exertion.

(1—4)

Do.:

Do.: sarhta sarhga apabarga kara kāmī bhava kara paṁthā, kahahī sarhta kabi kobida śruti purāṇa sadagārīntha.33.

“Communion with saints is the road to emancipation, while that of the sensualist paves the way for transmigration: so declare the saints themselves, the men of wisdom and the learned, as well as the Vedas, Purāṇas and other real scriptures.” (33)

The four sages were all rejoiced to hear the Lord’s words and with every hair on their body standing erect they proceeded to hymn His praises: “Glory to the Almighty Lord, who is infinite, immutable and sinless, who is one as well as many and all-gracious! Glory to the Lord who is beyond the modes of Prakṛti! Glory, glory to the Ocean of goodness, the Abode of bliss, handsome and most urbane in manners. Glory to Indirā’s (Lakṣmī’s) Spouse! Glory to the Supporter of the earth, peerless, unborn and dateless, a mine of elegance. A storehouse of wisdom that You are, You are free from pride and yet bestow honour on others: the Vedas and Purāṇa’s sing Your sanctifying
glory. Knower of Truth, You acknowledge the services of Your devotees and destroy their ignorance. Untainted by Māyā, You bear numberless names and are yet beyond all. You are manifest as all, pervade all and dwell in the heart of all; therefore, protect us every moment. Break asunder the bonds in the form of pairs of opposites (such as heat and cold, joy and sorrow, etc.,) adversity and mundane existence; and abiding in our heart, O Rāma, eradicate our sensuality and vanity. (1—4)

Do.: paramānanda kṛpāyatana mana paripūrana kāmA,
prema bhagati anapāyanī dehu hamahi śrīrāma.34.

“You are supreme bliss personified and the abode of mercy and fulfill the desire of Your devotees’ heart. Pray, grant me the boon of unceasing love and devotion (to Your feet), O graceful Rāma.” (34)

Cau.: dehu bhagati raghupati ati pāvani, tribidhi tāpa bhava dāpa nasāvani. 
pranata kāmA suradhenu kalapataru, hoī prasanna dījā prabhu yaha baru.1. 
abhava bārdhi kumbhaja raghunāyaka, sevata sulabhā sakala sukhā dāyaka. 
mana sarbhaṅga dāruna dukha dāraya, dīnabārdhau samatā bistāraya.2. 
āsā trāsā śrīsādī nibhāre, bināya bibekā birati bistāreka. 
bhūpa maulī mani māndra dhrānī. dēhi bhagati samsuktā sari tānī.3. 
muni mana mānas hams nriṁrāte, cāraṇa kāmbala saṁhātā aja saṁhāra. 
rāghukul keśu sēntu śrūti rāckaka. kāla kṛpam subhāu guṇ bhāchaka.4. 
tāraṇa tāraṇa hāraṇa saba dūṣāna, tulasidasā prabhu tribhuvana būṣaṇa.5.

“Bestow on us, O Lord of the Raghus, that most sanctifying devotion which destroys the threefold agony and the turmoils of transmigration. A celestial cow and a wish-yielding tree to satisfy the desires of the suppliant, be propitious, my lord, and grant this boon. A veritable jar-born sage (Agastya) to suck up the ocean of mundane existence, O Chief of the Raghus, You are easy of access to those who adore You and bestow all blessings on them. Put an end to the terrible sufferings caused by the mind and diffuse even-mindedness in us, O befriender of the meek. O banisher of hope (of gratifying oneself through self-indulgence), fear, jealousy etc., and propagator of humility, right judgment and dispassion, crest-jewel of earthly kings, and ornament of the globe,
grant us devotion to Your feet, which serves as a boat to take one across the river of mundane existence. A swan that You are, constantly residing in the Mānasa lake of the sages’ mind, Your lotus feet are adored even by Brahmā and Lord Śaṅkara. Glory of Raghu’s race, custodian of the Vedic laws, devourer of time, destiny, Prakṛti (Primordial Nature) and the three Guṇas You are both the boatman and the boat to take Your devotees across the ocean of metempsychosis and the stealer of all vices, the lord of Tulasidāsa, the jewel of the three spheres.”

Do.— बार बार अस्तुति करि प्रेम सहित सिरु नाई।
ब्रह्म भवन सन्तकादि गे अति अभीष्ट बर पाई॥ ३५॥

Having thus extolled the Lord again and again, Sanaka and his three brothers lovingly bowed their head and, having obtained their most cherished boon, returned to Brahmā’s abode. (35)

When Sanaka and his brothers had left for Brahmā’s abode, the three brothers (Bharata, Laksmana and Śatrughna) bowed their head at Śri Rāma’s feet; but being too modest themselves to interrogate the Lord, they all looked at the son of the wind-god. They wished to hear from the Lord’s own mouth something which would eradicate all the misconceptions. The Lord, however, who regulates the internal feelings of all, came to know everything and enquired: “Tell me, Hanumān, what is the matter?” Hanumān replied with joined palms, “Listen, O lord, compassionate as You are to the meek. Bharata, my lord, wishes to ask something; but he is too diffident at heart to put the question.” “Hanumān, you know my disposition. Has there ever been any secrecy between Bharata and myself?” On hearing the Lord’s words Bharata clasped His feet.
Listen, my lord, reliever of the suppliant's agony:—

(1—4)

Do.: nātha na mohi saṃdeha kachu sapanehū soka na moha, kevala kṛpa tumhārīhī kṛpānaṁda saṃdohā.36.

“I have no doubts whatever, my lord, nor have I ever known any dejection or infatuation even in a dream. It is all due to Your grace, O all-merciful and all blissful Lord.” (36)

(37)

Cau.: karau kṛpānīdhī eka bhīdayā mē sevaka tumha jana sukhadā. sarītānha kai mahimā rāghurāī bahu bidhi beda purānana gāī.1. śṛimukha tumha puni kihī baRāī, tinhā para prabhūhi priti adhikāī. sunā cahau prabhu tinhā kala lacchana, kṛpāśūndhu guna gīyāna bīcchānna.2. sarīta asaṁtha bheda bilagāī pranatāpā mohī kahau bujhāī. sarītānha ke lacchana sunu bhṛtā āgānī śṛuti purāna bikhyātā.3. sarīta asaṁtha kai asī karānī jimi kuṭhāra caṅdāna ācārānī kātāi parasu mahāla sunu bhāī. nīj guna deī suṇāgāh bāsāī.4.

“Yet, O storehouse of compassion, I make bold to make one submission, I being Your servant and You the delight of Your devotees. The glory of the saints, O Lord of the Raghus, has been sung in various ways by the Vedas and Purānas. You too have exalted them by Your own graceful mouth and my lord bears great affection for them. I would fain hear, my lord, their distinctive marks, O Ocean of compassion, conspicuous as You are by Your excellences and wisdom. O protector of the suppliant, tell me clearly and severally the distinguishing traits of the good and the wicked.”

Hear, brother, the characteristics of saints, which as told in the Vedas and Purānas are innumerable. The conduct of saints and the wicked is analogous to that of sandalwood and the axe. Mark, brother: the axe cuts down a sandal-tree, while the latter in its turn perfumes the axe by imparting its virtue (fragrance) to it.”

(1—4)

Do.: tāte surī sīṣānha caRhata jaga ballabhā śrīkhāmḍa, anala dāhi pīṭata ghanahī parasu badana yaha daṁḍa.37.
"For this reason sandalwood (in the form of paste) finds its way to the head of gods (their images) and is loved by the world so much; while the axe has its steel edge heated in the fire and beaten with a hammer as punishment." (37)

Cau.: bisaya alaripta sila gunakara, para dukha dukha sukha sukha dekhe para. sama abhütiripu bimada birägi, lobhämaraśa haraśa bhaya tyägi.1. komalacita dinanha para däya, mana baca krama mama bhagati amäyä. sabahi mänaprada äpu amäni, bharata pränä sama mama te präni.2. bigata käma mama näma paräyana, säräti birati binäti mudäyana. sitalatä sarakata mayatri, dvija pada priti dharma janayatri.3. e saba lacchana basahi jäsü ura, jànêhu tätä säräta säräta phura. sama dama niyama niti nahí dolahi, paruṣa bacana kabañu nahí bolahi.4.

Saints as a rule have no hankering for the pleasures of sense and are the very mines of amiability and other virtues. They grieve to see others in distress and rejoice at the sight of others' joy. They are even-minded and look upon none as their enemy. Free from vanity and passion, they are conquerers of greed, anger, joy and fear. Tender of heart and compassionate to the distressed, they cherish guileless devotion to Me in thought, word and deed; and giving honour to all, they are modest themselves. Such souls, Bharata, are dear to Me as life. Having no interested motive of their own they are devoted to My Name and are abodes of tranquillity, dispassion, humility and good humour. Again, know him for all time, dear brother, a genuine saint, whose heart is a home of all such noble qualities as placidity, guilelessness, friendliness and devotion to the feet of the Brahmans, which is the fountain of all virtues. They never swerve from the control of their mind and senses, religious observances and correct behaviour and never utter a harsh word." (1—4)

Do.: nirändä astuti ubhaya sama mamata mama pada karñja, te sajana mama pränapriya guna marädira sukha purñja.38.

"They who regard both obloquy and praise alike and who claim My lotus feet as their only possession—such saintly souls are dear to Me as life and are veritable abodes of noble qualities and embodiments of bliss." (38)
खलना हृदयं अति ताप बिसेशी। जरहि सदा पर संपति देखिः।
जहीं कहूं निंदा सुनहि पराई। इस्पहार मनहूं पयी निधि पाई। ॥ २ ॥
काम क्रोध सदा लोभ परायण। निर्दय कपटी कुडिल मलायण।
बयरु अकारन सब काहू सों। जो कर हित अर्हित ताहू सों। ॥ ३ ॥
झूठ लेना झूठ देना। झूठ भोजन झूठ चबेना।
बोलहि मधुर बचन जिमि मोरा। खाई महा अहि हृदय कठोरा। ॥ ४ ॥

Cau.: sunahu aśamānā kera subhāḥ, bhūleḥ saṅgati karī na kāu.
tinha kara saṅga sadā dukhadhāi, jīmi kapilahi ghālai harahāi.1.
khālan kṛdha mada lobha parāyana, nirdaya kapatī kuṭila malāyana.
bayaru akārana saba kāhū sō, jo kara hita anahita tāhū sō.3.
jhūthāl lenā jhūthāi denā, jhūthāi bhojana jhūthā cabenā.
boleth madhura bacana jīmi morā, khāi mahā ahi hṛdaya kathorā.4.

“Now hear the characteristics of the impious, association with whom should be
scrupulously avoided; for their company ever brings woe, even as a wicked cow ruins by
her company a cow of noble breed. The heart of the wicked suffers terrible agony; for they
ever burn at the sight of others' prosperity. Wherever they hear others reviled, they feel
delighted as though they had stumbled upon a treasure lying on the road. Devoted to
sensuality, anger, arrogance and greed, they are merciless, deceitful, crooked and impure.
They bear enmity towards all without rhyme or reason; nay, they behave inimically even
with those who are actively kind to them. They are false in their dealings (lying is their
stock-in-trade); nay, falsehood is their dinner and falsehood their breakfast (whatever they
eat is intended to deceive others). They speak honeyed words just like the peacock, that
has a stony heart and devours the most venomous snake.” (1—4)

दो—पर द्रोहि पर दार रत पर धन पर अपबाद।
ते नर पाँवर पापमय देह धरे मनुजाद। ॥ ३९ ॥

Do.: para drohī para dāra rata para dhana para apabhāda,
te nara pāvār pāpamaya deha dharē manujāda.39.

“Malevolent by nature, they enjoy others’ wives and others’ wealth and take delight
in slandering others. Such vile and sinful men are demons in human garb.” (39)

चौ—लोभः ओऽढः लोभः डासः। सिन्दौरः पर जमपूर ग्रास न।
काहूँ की जी सुनहि बढ़ाइ। स्वास लेहि जजुः बृजः आई। ॥ १ ॥
जब काहूँ के देखहि बिपती। सुखी भाग मानहूँ जग नृपती।
स्वारथ रत परिवार विरोधी। लंपट काम लोभ अति क्रोधी। ॥ २ ॥
मातू पिता गुर बिप्न मानहि। आपु गए अर घालहि आलहि।
करहि मोह बस द्रोह परावा। संत संग हरि क्षे न भावा। ॥ ३ ॥
अन्धगुन सिधु संदीपि कामी। बेद बिद्वेषक परावन स्वामी।
बिप्न द्रोह पर द्रोह विसेशा। भव हक्क जियं धरे सुवेशा। ॥ ४ ॥
"Greed is their covering and greed their bedding (they wallow in greed; they are ever given up to sexual enjoyment and gluttony and have no fear of punishment in the abode of Yama (the god of death). If they ever hear anyone exalted, they heave a deep sigh as though they had an attack of ague. On the other hand, when they find anyone in distress, they rejoice as though they had attained the sovereignty of the whole world. Devoted to their own selfish interests, they antagonize their kinsfolk, are given up to sensuality and greed and are most irascible. They recognize neither mother nor father nor preceptor nor the Brāhmaṇas; utterly ruined themselves, they bring ruin upon others. Overcome by infatuation they bear malice to others and have no love for communion with saints nor for the stories relating to Śrī Hari. Oceans of vice, dull-witted and lascivious, they revile the Vedas and usurp others' wealth. Though bearing malice to all, they are enemies of the Brāhmaṇas in particular; and full of hypocrisy and deceit at heart, they outwardly wear a saintly appearance."

(1—4)

Do.: aise adhama manuja khala kṛtajuga tretaḥ nāḥ, dvāpara kachuka brāhma bahu holahā kalijuga māhī.40.

"Such vile and wicked men are absent in the Satya and Treta Yugas; a sprinkling of them will appear in Dvāpara, while multitudes of them will crop forth in the Kali age." (40)

Cau.: para hita sarisa dharma nāḥ bhāi, para pīrā sama nāḥ adhamāi. nirnaya sakala purāṇa beda kara, kaheū tātā jānāḥ kobida nara.1. nara sarīra dhari je para pīrā, karaḥ te sahāhi mahā bhava bhārā. karahī mohā basa nara agha nānā, svāratha rata paraloka nasānā.2.
kālarūpa tīrtha kaha maṁ bhṛata, subha aru asubha karma phala dātā. 
asa bicārī je paraṁ sayāne, bhajāḥ mohi saṁśrta dukha jāne.3. 
tyāgāḥ karma subhāsūbhā dāyaka, bhajāḥ mohi sura nara muni nāyaka. 
saṁśrta asaṁśrta ke guṇa bhaṣe, te na paraṁ bhava jīnha lākhī rākhe.4.

“Brother, there is no virtue like benevolence, and no meanness like oppressing 
others. I have declared to you, dear brother, the verdict of all the Vedas and Purāṇas; 
the wise also know it. They who inflict pain on others even after attaining the human body 
have to suffer the terrible pangs of birth and death. Dominated by infatuation and devoted 
to their selfish interest men commit various sins and thereby ruin their prospects in the 
next world. Figuring as Yama (the god of death) for their sake, brother, I dispense the 
fruit of their good and evil actions. Realizing this, those who are supremely clever adore 
Me, knowing the cycle of births and deaths as full of pain. They renounce actions which 
yield good or evil results and take refuge in Me, the lord of gods, men and sages. Thus 
I have told you the characteristics of saints and vile men. They who have fully 
comprehended them are no more subjected to the process of transmigration. (1—4)

Do.: sunahū tātā māyā kṛta guna aru doṣa aneke. 
guna yaha ubhaya na dekhiahr dekhia so abibēke.41.

“Listen, dear brother: the numerous merits and demerits are all products of Māyā. 
The greatest merit is that they should cease to exist in one’s eye; to discern them is 
ignorance.” (41)

Cau.: śrīmukha bacana sunata saba bhā, haraśe prema na hṛdayā samāi. 
karaḥ binaya ati bāraḥ bārā, hanumāna hiyā haraśa apārā.1. 
puni raghupati nija maṁdira gae, ehi bidhi carīta karata nīta nae. 
bāra bāra nārāda muni āvath, carīta punīta rāma ke gāvah.2. 
nīta nāva carīta dekhi muni jāhi, brahmāloka saba kathā kahāhi. 
suni birānci atisaya sukha mānaḥ, puni puni tāta karaḥu guna gānath.3. 
sanakādika nārādai sarāḥai, jadyāpi brahma nirata muni āḥai. 
suni guna gāna samādhi bisāri, sādāra sunahī paraṁ adhikāri.4.

All the three brothers (Bharata, Lakṣmana and Śatrughna) rejoiced to hear these 
words from the blessed lips of the Lord and their heart overflowed with love. Again and 
again they showed Him profound reverence; there was immence joy in the heart of
Hanumān in particular. The Lord of the Raghus then retired to His own palace. In this way He enacted some new sport everyday. The sage Nārada paid frequent visits and sang Śrī Rāma's holy exploits. After witnessing fresh deeds everyday, the sage returned to Brahma’s abode and recited the whole story there. Vīraṇcī (the Creator) felt overjoyed to hear it and said, “Dear son, hymn His praises again and again.” Sanaka and his three brothers extolled Nārada: and, though absorbed in Brahma (the Infinite), the sages forgot their Samādhi (absorption) on hearing the hymn of praise to the Lord and listened to it with reverence, supremely qualified as they were.

1—4

Do. jīvamukta brahma pāraga carita sunaḥ tājī dhyāna, 
je hari kathā na karaḥ rati tinha ke hiya pāśāna.42.

Even those (like Sanaka and others) who are liberated though embodied and are absorbed in Brahma hear the narrative of Śrī Rāma even by interrupting their meditation (abstraction). Truly theirs must be a heart of stone, who take no delight in the stories of Śrī Hari.

42

Do.: eka bāra rāghunātha bolāva, gura dvija purabāsi saba āe. 
baiṭhe gura muni aru dvija sajjanā, bole bacana bhagata bhava bhārījana.1.
sunaḥ sakala purajana mama bānī, kahaū na kachu mamata ura ānī. 
nahi anīte nahi kachu prabhuṭāi. sunaḥ karaḥ jo tushhāi sōhāi.2.
soi sevaka priyatama mama soi, mama anusāsanā mānai joī. 
joī anīte kachu bhaṁī bhaṁī. tī mohi barajahu bhaya bisarāi.3.
badrā bhagā manuṣya tānu pāva. suru durlabhā sabha grāṁthanhi gāvā. 
sādhanā dhāma moccha kara dvārā. pāv na jeḥi pālīkākā sāvārā.4.

Cau.: eka bāra rāghunātha bolāva, gura dvija purabāsi saba āe. 
baiṭhe gura muni aru dvija sajjanā, bole bacana bhagata bhava bhārījana.1.
sunaḥ sakala purajana mama bānī, kahaū na kachu mamata ura ānī. 
nahi anīte na hi kachu prabhuṭāi. sunaḥ karaḥ jo tushhāi sōhāi.2.
soi sevaka priyatama mama soi, mama anusāsanā mānai joī. 
joī anīte kachu bhaṁī bhaṁī. tī mohi barajahu bhaya bisarāi.3.
baRē bhāga mānuṣa tanu pāvā, sura durlabhā sabha grāṁthanhi gāvā. 
sādhanā dhāma moccha kara dvārā, pāv na jeḥi pālīkākā sāvārā.4.

One day, invited by the Lord of the Raghus, the preceptor (Vasiṣṭha) and other leading Brāhmaṇas and all the other citizens assembled (in the royal court). When the preceptor and the other sages and Brāhmaṇas as well as all other gentlemen had taken their seats, the Lord who puts an end to the round of births of His devotees, addressed them in the following words:—“Listen to My words, citizens all: I am not going to say anything out of attachment for you in My heart; I do not ask you to do any thing wrong nor do I make use of My authority. Therefore, listen to Me and act accordingly if you please. He is My servant and he is dearest to Me, who obeys My command. If I say anything which is wrong, brethren, be not afraid to correct Me. It is by good fortune that
you have secured a human body, which—as declared by all the scriptures—is difficult
even for the gods to attain. It is a tabernacle suitable for spiritual endeavours, gateway
to liberation. He who fails to earn a good destiny hereafter even on attaining it.” (1—4)

Do.: so paratra dukha pāvai sira dhuni dhuni pachitāi,
kalāhi karmahi īṣṭarahi mithyā doṣa lagāi ॥ ४३ ॥

“He reaps torture in the other world and beats his head in remorse, wrongly attributing the blame to Time, Fate and God.” (43)

Cau.: ehi tana kara phala biṣaya na bhāi, svargau svalpa arhta dukhadāi.
nara tanu pāi biṣayā mama dehī, palaṭi sudhā te saṭha biṣa lehī.1. 
dūḥa kabhū bhala kaha na koi, gunjā grahaī parasa mani khol.
ākara cāri lachcā caurāśi, joni bhramata yaha jiva abināś.2. 
hirata sadā māyā kara prerā, kāla karma subhāva guna gherā.
kaḥūka kari karunā nara dehī, detā āśa binu ḍhuṭa sanēhī.3. 
nara tanu bhava bāridhī kahū bero, sanmukha maruta anugraha mero.
karanadhāra sadagura dṛṣṭha nāvā, durāmbha sāja sulabh kari pāvā.4.

“Sensuous enjoyment, brethren, is not the be-all and end-all of human existence;
even heavenly enjoyment is short-lived and ends in sorrow. The fools who devote their
mind to the pleasures of sense even after attaining human birth take poison in
exchange for nectar. None will ever speak well of him who picks up a peppercorn
throwing away the philosopher’s stone. This immortal soul goes round through eighty-
four lakh species of life, falling under four broad divisions. Driven by Māyā (My
deluding potency) and encompassed by Time, destiny, Nature and phenomenal
existence, it ever drifts along. Rarely does God, who loves the Jiva without any self-
interest, graciously bestow on it a human form, which is a veritable raft whereby it can
cross the ocean of mundane existence, with My grace for a favourable wind and a
worthy preceptor for a helmsman to steer this strong bark—a combination which,
though difficult to secure, has been made easily available to it.” (1—4)
Do.: jo na tarai bhava sāgara nara samāja asa pāi, so kṛta niṁdaka mamāmati ātmāhana gati jāi. 44.

“The man who, though equipped with all these resources, fails to cross the ocean of metempsychosis is ungrateful and dull-witted and meets the fate of a self-murderer.” (44)

Do.: aurau eka guputa mata sabahi kahaũ kara jori. 45.

“With joined palms I lay before you all another secret doctrine: without adoring Śaṅkara (Lord Śiva) man cannot attain devotion to Me.” (45)
"Tell Me what pains are involved in treading the path of Devotion: it requires neither Yoga (mind-control), nor sacrifices, nor Japa (muttering of prayers), nor penance, nor fasting. A guileless disposition, a mind free from perversity and absolute contentment with whatever may be got—this is all that is needed. If he who is called a devotee yet counts upon man, tell me, what faith does he have in Me? What use My dwelling on the subject further: I am won by the conduct of a man as depicted below, brethren. He who has no enmity or quarrel with anyone and is devoid of hope and fear—to such a man all the quarters are ever full of joy. Undertaking nothing (with an interested motive), without home, without pride and without sin, free from wrath, clever and wise, ever loving the company of saints and accounting the enjoyments even of heaven as well as final beatitude as no more than a blade of grass, tenaciously adhering to the cult of Devotion but avoiding bigotry, and giving up all sophistical reasoning:—

1—4

Cau.: kahahu bhagati patha kavana prayāṣā, joga na makha japa tapa upavāsā. sarala subhāva na mana kuṭilāi, jathā lābha saṁtoṣa sadāi.1. mora dāsa kahāi nara āśā, karai tau kahahu kahā bisvāsā. bahuta kahā kā kathā bāṛhāi, ehi ācarana basya maṭ bhāi.2. bairā na bigraha āśa na trāśā, sukhāmaya tāḥi sadā saba āśā. anāraṁbhā aniketa amāṁi, anagha arōṣa daccha bigyāṁi.3. pṛīti sadā sajajī samśargā, trna sama biṣaya svarga apabargā. bhagati paccha haṭha nāṁi satṛṭhātāi, duṣṭa tarka saba dūrī bahāi.4.

Do.: mama guna grāma nāma rata gata mamatā mada mohā. tā kar sukhā soi janai paranāṁda saṁdāha.46.

"Fond of singing and hearing My praises and devoted to My Name, and free from attachment to the world, arrogance and infatuation—the felicity that such a man enjoys is known to him alone who has become one with God, the embodiment of supreme bliss." (46)
On hearing Śrī Rāma’s nectar-like words all who (had assembled there) clasped the feet of the All-merciful. “Fountain of mercy! You are our father and mother, preceptor and kinsman; You are dearer to us than our own life. Rāma, You are our body, wealth and habitat and You are beneficent to us in every way, relieving as You do the agony of the suppliant. None other than You could give such instruction; for even father and mother are devoted to their own interest. You two are the only disinterested benefactors in this world—Yourself and Your servant, O Destroyer of the demons. Everyone else in this world has his own interest to serve; no one thinks of other’s highest (spiritual) interests even in a dream, O Lord.” The Lord of the Raghus was delighted at heart to hear the words of all, steeped as they were in the nectar of love. On receiving the Lord’s permission they returned each to his own residence, repeating on the way the Lord’s charming discourse. (1—4)

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One day the sage Vasistha called at the palace where the charming and all-blissful Sri Rama was. The Lord of the Raghus received him with great reverence, laved his feet and sipped the water into which they had been washed. “Listen, Rama:” said the sage with joined palms, “I make my humble submission, O Ocean of mercy. Even as I watch Your doings infinite bewilderment possesses my soul. Your immeasurable greatness is beyond the knowledge of the Vedas; how can I describe it, O Almighty Lord? The vocation of a family priest is very low: the Vedas, Puranas and the Smriti texts equally denounce it. When I would not accept it, Brahma (my father) said to me, “It will redound to your benefit hereafter, my son: Brahma Itself, the Supreme Spirit, will appear in human semblance as a king, the ornament of Raghu’s race”.

दो— तब में हृदयः बिचारा जोग जग्य ब्रत दान।
जा कहँूँ करिः सो पैहँू धर्म न एहि सम आन॥ ४८ ॥

Do.: taba mañ hṛdayā bicārā joga jagya brata dāna,
jā kahū karia so pāhaū dharma na ehi sama āna.48.

“Then I thought to myself, (through this very office) I shall attain to Him who is the object of Yogic practices, performance of sacrifices, religious vows and charity. Thus there can be no other vocation like this.”

चौ— जय तप नियम जोग निज धर्माः। श्रुति संभव साना सुभ कर्माः।
ग्यान दया दम तीरथ मजन। जहाँ लगि धर्म कहत श्रुति सजन॥ ९ ॥
आगम नियम पुराण अनेका। पढ़े सुने कर फल प्रभु एका॥
तव पद पंकज प्रतित निरंतर। सब साधन कर यह फल सुंदर॥ २ ॥
छटृंड मल कि मलहि के धोएः। चुरू कि पाव कोड बारी लिबोएः॥
प्रेम भगति जल बिनु रघुराई। अधिअंतर मल कबहूँ न जाई॥ ३ ॥
सोई सर्वगत सत्य सोई पंडित। सोई गुण गृह विग्याय अखिनित॥
दच्छ सकल लच्छन जुन सोई। जाकें पद सरोज रति होई॥ ४ ॥

Cau.: japa tapa niyama joga nija dharma, śrutī sarśhavā nānā subha karmā.
gyāna dayā dama tīratha mañjana, jahā lagā dharma kahāta śrutī sajānā.1.
āgama nīgama purāṇā anekā, pārhe sune kara phala prabhu ekā.
tava pada panhakajā priti nirahāra, saba sādhana kara yaha phala sunhāra.2.
chūṭāi mala kī malahi ke dhoē, ghṛta kī pāva koi bāri biloē.
prema bhagati jala binu raghurāi, abhirāntara mala kabahār na jāi.3.
soi sarbagyā tagya soi pānḍitā, soi guna grha bigyāna akharādita.
daccha sakala lacchana juta soi, jākē pada saroja rati hoi.4.
"Japa (muttering of prayers), austere penance, religious observances, Yogic practices, the performance of one’s allotted duties, the various pious acts recommended by the Vedas, the cultivation of spiritual enlightenment, compassion, self-control, bathing in sacred waters and whatever other sacred practices have been advocated by the Vedas and holy men and the recitation and hearing of various Tantra texts, Vedas and Purânas have only one reward, my lord; nay, all spiritual endeavours lead to the same glorious end, viz., unceasing devotion to Your lotus feet. Can dirt be removed by cleansing with dirt? Can anyone obtain butter by churning water? Even so, except by cleansing with the water of loving devotion, O Lord of the Raghus, the impurity accumulated within can never be washed away. He alone is all-wise, he the knower of Truth and he alone learned; he alone is an abode of virtues and possessed of uninterrupted and immediate perception; nay, he is clever and endowed with all auspicious attributes, who is devoted to Your lotus feet.” (1—4)

Do.— नाथे एक बर मागूँ राम कृपा करि देहूँ | जन्म जन्म प्रभु पद कमल कब्रहुँ घटै जनि नेहूँ || ४९ ||

“My lord, I would ask one boon; grant it in Your mercy, Râma. May my love for Your lotus feet, O Lord, never flag in the course of my future births.” (49)

Cau.— asa kahi muni bâsiśṭa grha āe, kṛpāsirāhdu ke mana ati bāhe. hanûmāna bhurâtādikā bhrātā, sarīrga lie sevaka sukhadātā. 1. puni kṛpāla pura bāher gae, gaja ratha turaga magâvata bahe. dekhī kṛpā kari sakal sarâhe. 2. hara sakal śrī prabhû śrī paî. gae jahe śītal avâraî. 3. bharata dînha nija basana daśâi, bâîthe prabhû sevaih saba bâhâî. 4. mûrutaśuta taba mûrta karaî, pulaka bapuṣa locana jala bharai. hanûmâna sama naht baRaḥhâgī, naht kou râma carana anûragî. 5. girijā jasu prīti sevakaî, bâr bâr prabhû nija mukha gâî.

So saying, the sage Vâsiśṭha returned home. The All-merciful was highly pleased with him in His heart of hearts. Śri Râma, the delight of His servants, took with Him Hanûmāna as well as Bharata and His other two brothers (Laksâmaṇa and Śatrughna) and
the benign Lord then went outside the city and ordered elephants, chariots and horses to be immediately brought before Him. Regarding them with kindness He praised them all and distributed them among the people giving each what one deserved and what one wished to have. The Lord, who is the reliever of all fatigue, Himself felt tired and retired to a cool mango grove, where Bharata spread his own scarf and the Lord took His seat thereon with all His brothers in attendance. The son of the wind-god now began to fan Him; he felt a thrill of joy all over his body and his eyes filled with tears. (Says Śiva,)

There is no one so blessed nor anyone so devoted to Śrī Rāma’s lotus feet as Hanumān, whose love and service, O daughter of the mountain-king have been repeatedly extolled by the Lord with His own mouth.

(1—5)

Do.: teḥi avasara muni nārada āē karatala bīna, gāvana lage rāma kala kīrati sadā nabīna.50.

At that time came Nārada, lute in hand, and began to sing Śrī Rāma’s sweet renown, which always has a fresh charm about it. (50)

Cau.: mamavalokaya parhkaja locana, kṛpā bilokani soca bimocanā.
nila tāmarasa syāma kāma ari, ṛṛdaya karṇja makaraṁḍha madhupā hari.1.
jātadhāna barūtha bala bhaṁjanā, muni sajjana raṁjanā agha gaṁjanā.
bhūśura sasi nava br̥ndha balaṁhaka, asarana sarana dīna jana gāhaka.2.
bhūja bala bipulabhara maṁ hastaṁbhita, khara dūsana birādha badha paṁtita.
rāvanāri sukharupa bhuparā, jaya dasaratha kula kumuda sudhaṁkara.3.
suṣaṁ purāṇa biddita nīgasāgaram, gāvatā sura muni sarhaṁ gamā.4.
kalī mall maṁthun nāma maaṁtanā. tulasiṁās prāhī prantā jāta.5.5

“Regard me, O lotus-eyed Lord, O Reliever of anxiety, with a benignant look. Dark of hue as the blue lotus, O Hari, You are as it were a bee enjoying the honey of the lotus heart of Lord Śiva (the Destroyer of Cupid), shattering the might of the demon hosts, You bring delight to saints and sages and wipe out sins. Beneficent to the Brāhmaṇas as a mass of fresh clouds to a thirsty crop. You are the refuge of the helpless and the befriender of the afflicted. By the might of Your arm You have crushed Earth’s enormous burden and ingeniously
killed the demons Khara, Duṣāna and Virādha. Hail, all-blissful Slayer of Rāvana, noblest of kings, a moon to the lily-like line of King Daśaratha. Your fair renown is familiar to the Purāṇas, Vedas and Tantras and is sung in the congregations of gods, sages and saints. Crushing false pride in Your mercy You are clever in every way, O Jewel of the city of Ayodhyā. Your very name wipes out the impurities of the Kali age and destroys worldly attachment. Pray, protect the suppliant, O lord of Tulasidāsa.” (1—5)

Do.: prema sahita muni nārada barani rāma guna grāma,
sobhāśīndhu hṛdayā dhari gae jahāh bidhi dhāma.51.

Having lovingly recounted Śrī Rāma’s catalogue of virtues, the sage Nārada returned to Brahmā’s abode, enshrining the Ocean of beauty in his heart. (51)

Cau.: girijā sunahu bisada yaha katha, maś saba kahi mori maṭi jathā. rāma carita sata koṭi apārā, śruti sāradā na barani pāra.1. rāma anarhta anarhta gunānī, janma karma anarhta nāmāṁ. jala sikara mahi raja gani jāhī, raghupati carita na barani sīrāṁhī.2. bimala kathā hari pada dāyanī, bhagati ho sunī anapāyanī. umā kahiś saba kathā suhāi, jo bhusunāḍi khagapatihi suṇāi.3. kachuka rāma guna kaheu bakhāṁ, aba kahāu so kahahu bhavānī. sunī subha kathā umā haraśānī, bolī ati binita mṛdu bāṇī.4. dhunya dhunya maś dhanya purāṁ, sunēu rāma guna bhava bhaya hārī.5.

Listen, Girijā; (continues Lord Śaṅkara,) “I have told you in full this holy narrative according to My own lights. The stories of Śrī Rāma are without number and beyond all dimensions. Not even the Vedas and Śāradā (the goddess of speech) could recount them all. Infinite is Rāma and infinite His excellences; His births, exploits and names too are endless. It may be possible to count the drops of water (in a shower of rain) or the grains of sand; but the exploits of Śrī Rāma (the Lord of the Raghus) cannot be recounted in full. This sacred story enables one to reach the abode of Śrī Hari; whoever hears it is blessed with unceasing devotion. Umā, (goes on Lord Śiva,) I have repeated in full the delightful story which Bhusūṇḍi recited to the king of the birds. I have thus recounted a few of Śrī Rāma’s virtues; let me know, Bhavānī (Pārvatī), what am I to tell
you next.” Umā was glad to have heard the blessed story and replied in exceedingly polite and soft accents: “I am thrice blessed, O Slayer of the demon Tripura, to have heard Śrī Rāma’s praises, that take away the fear of birth and death.” (1—5)

Do.: tumhari kṛpa kṛpayatā na moha, jāneū rāma pratāpa prabhu cidānaṁda saṁdhohe.52(A).
nātha tavānana sasi sravata kathā sudhā raghubīra, śravana puṭānhi mana pāna kari nahī aghāta matidhīra.52(B).

“By Your grace, O Abode of mercy, I have now attained the object of my life and have no delusion left in me. I have realized the greatness of Lord Śrī Rāma, who is knowledge and bliss personified. O lord of resolute mind, my soul knows no satiety as I quaff with the cups of my ears the nectar-like story of Śrī Rāma (the Hero of Raghu’s line) flowing from Your moon-like mouth.” (52 A-B)

Cau.: rāma carita je sunata aghāhi, rasa biseṣa jānā tinhā nahī. jīvanamukta mahāmuni jeū, hari guna sunahī nirāntara teū.1. bhava sāgara caha pāra jo pāvā, rāma kathā āh kāhā drīRha nāvā. biśainha kahā puni hari guna grāmā, śravana sukhada aru mana abhirāmā.2. śravanarānta asa ko jaga māhī, jāhi na raghupati carita sohāhi. te jaRa jīva nijātmaka ghātī, jinhāhi na raghupati kathā sohāti.3. haricaritra mānasa tumha gāvā, suni mañ nātha amiti sukha pāvā. tumha jo kahi yaha katha suhāhā. काभभुसिंह ग्रह्द्र प्रति गाई.4. “They who feel satiated with hearing the exploits of Śrī Rāma have little known their peculiar sapor. Even those great sages who have attained final beatitude in their very lifetime constantly hear the praises of Śrī Hari. To him who seeks to cross the ocean of worldly existence, the narrative of Śrī Rāma serves as a secure bark. Nay, the praises of Śrī Hari are delightful to the ear and pleasing to the mind even of the sensualist. Is there in this world anyone with ears to hear, whom the exploits of Śrī Rāma (the Lord of the Raghus) do not delight. Stupid are those creatures and indeed killers of
their soul, whom the narrative of Śrī Rāma does not attract." While You sang what You have chosen to call, "the Mānasā Lake of Śrī Hari’s exploits" I listened, my lord, with boundless joy. You have just told me that this charming story was recited by Kākabhusuni to Garuḍa.

"Bhūṣuṇḍī is staunch in his dispassion and steadfast in his wisdom and realization, and cherishes deep devotion to Śrī Rāma's feet. That one possessing the form of a crow should be a devotee of Śrī Rāma (the Lord of the Raghus) fills me with great doubt." (53)
राम परायण ग्यान रत्न गुनागार मति धीर।
नाथ कहहु केहि कारन पायउ काक सरि।॥ ५४॥

“Also tell me, my lord, how did Bhusundri obtain the form of a crow even though devoted to Śrī Rāma, steeped in wisdom, a home of virtues and resolute of mind?” (54)

यह प्रभु चरित पवित्र सुहावा। कहहु कृपाल काग कहैः पावा।
तुसू केहि भौति सुना मदनारी। कहहु मोहि अति कौतुक भारी॥ १॥
गरुडः महायानः गुन रासी। हूरि सेवक अति निकट निवासी॥
तेहि केहि हेतु काग सन जाइ। सुनै कथा सुनि निकार बिहाई॥ २॥
कहहु कवन विन्धि भा संबाद। दोठ हरिभमत काग उरादा॥
गोरि गिरा सुनि सरल सुहाई। बोले सिंव सादर सुख पाई॥ ३॥
धन्य सती पावन मति तोरी। रघुपति चरन प्रीति नहि धरी॥
सुनहु परम पुनरी इतिहासा। जो सुनि सकल लोक धन नास॥ ४॥
उपजहुः राम चरन विवासा॥ भव निधि तर निविनह प्रवासा॥ ५॥

“Further tell me, O merciful lord, wherefrom did the crow get this sacred and delightful story? And also let me know how could You hear it, O Destroyer of Cupid: for all this fills me with much inquisitiveness. Garuḍa, again, is highly enlightened and an embodiment of virtues; moreover, he is a servant of Śrī Hari (being His own mount) and lives very close to Him. Leaving a host of sages, wherefore did he approach a crow and hear Śrī Rāma’s story from him? Further let me know how the dialogue proceeded between the crow and Garuḍa (the devourer of serpents), both of whom are devotees of Śrī Hari.” Lord Śiva rejoiced to hear the artless and welcome speech of His Consort (Gaurī) and politely replied, “You are blessed indeed, O virtuous lady; your idea is holy, and you possess not a little love for the feet of Śrī Rāma (the Lord of the Raghūs). Therefore, listen to a most sacred story, which, when heard, puts an end to the delusion of the whole universe, engenders faith in Śrī Rāma’s feet and enables a man to cross the ocean of worldly existence without any difficulty.”

(1—5)
The king of the birds too went and put quite similar questions to the crow. I will reverently tell you all that: listen, Uma with an attentive mind. (55)

The circumstances in which I heard this story, that delivers one from the cycle of births and deaths. You first took birth in the house of Dakṣa and Sati was the name you then bore. At Dakṣa’s sacrifice you were subjected to contumely and in the heat of your indignation you gave up your life then. My servants wrecked the sacrifice: you know the whole episode already. I felt much troubled at heart thereafter; for your loss had left me disconsolate, my dear. I wandered among beautiful woodlands, mountains, rivers and tanks seeing sights, but found no charm anywhere. In the far north, even beyond Mount Sumeru, there stands a most lovely mountain, known by the name of Nilagiri (the Blue Mountain). It has four charming and delightful gold peaks, which gladdened my soul: on each stood one gigantic tree, a banyan, a Peepul (the sacred bo-tree), a Plakṣa (the Indian fig tree) and a mango. On the top of the mountain sparkled a beautiful tarn with jewelled steps, which were so enchanting to behold. (1—5)

Listen, O charming and bright-eyed lady, to the circumstances in which I heard this story, that delivers one from the cycle of births and deaths. You first took birth in the house of Dakṣa and Sati was the name you then bore. At Dakṣa’s sacrifice you were subjected to contumely and in the heat of your indignation you gave up your life then. My servants wrecked the sacrifice: you know the whole episode already. I felt much troubled at heart thereafter; for your loss had left me disconsolate, my dear. I wandered among beautiful woodlands, mountains, rivers and tanks seeing sights, but found no charm anywhere. In the far north, even beyond Mount Sumeru, there stands a most lovely mountain, known by the name of Nilagiri (the Blue Mountain). It has four charming and delightful gold peaks, which gladdened my soul: on each stood one gigantic tree, a banyan, a Peepul (the sacred bo-tree), a Plakṣa (the Indian fig tree) and a mango. On the top of the mountain sparkled a beautiful tarn with jewelled steps, which were so enchanting to behold. (1—5)
Its water was cool, limpid and sweet; its lotuses abundant and many coloured. Flocks of swans murmured their sweet notes and the bees made a delightful buzzing. (56)

On that splendid mountain dwells the same bird (Kākabhusṇḍi), that outlives even the end of the world. The various good and evil phenomena created by Māyā (the Cosmic Illusion), and ignorance in its varied forms such as infatuation, lust etc., which hold sway all over the universe, never touch the precincts of that mountain. Now hear, Uma, with tender affection how the crow spends his days there in adoring Śrī Hari. Under the Peepul tree he practises meditation; he performs sacrifice in the form of Japa (muttering of prayers) under the Plakṣa; in the shade of the mango tree he offers mental worship to the Lord, having no occupation other than adoring Śrī Hari; and under the banyan he narrates episodes from the story of Śrī Hari, to hear which many a bird flocks there. With loving reverence he sings the various marvellous exploits of Śrī Rama; the swans of pure mind, that ever dwell in that lake, all listen to the story. When I arrived there and saw the spectacle, an intense joy welled up in my heart. (1—5)
Cau.: girijā kaheū so saba itihāsā, maē jehi samaya gayau khaga pāsā. aba so kathā sunahu jehi hetū, gayau kāga pahi khaga kula ketū.1. jaba raghunātha kinhī rana kriRā, samujhata carita hotī mohi briiRā. ihradajita kara āpu bādhāyō, taba nārada muni garuRa pāthāyō.2. bārndhana kāti gayo uragādā, upajā hṛdayā pracaṅgda biśādā. prabhu bārndhana samujhata bahu bhāṭī, karata bicāra uraṅa ārātī.3. byāpaka brahma biraja bāgīsā, māyā moha pāra paramiśā. so avatāra suneū jaga māhī, dekheū so prabhāva kachu nāhī.4.

Girijā, I have thus narrated the whole episode as to when I visited the bird (Kākabhusundī). Now hear the circumstances under which Garuḍa (the glory of the feathered kingdom) called on the crow. When the Lord of the Raghus enacted the sport of a combat (with Meghanāda, Rāvana’s son)—the very thought of which fills me with shame—and allowed Himself to be bound by Meghanāda (the conqueror of Indra), the sage Nārada despatched Garuḍa. When Garuḍa (the devourer of serpents) had cut the bonds and departed a terrible dejection possessed his soul. Recalling the Lord’s bondage, the enemy of the serpents thought over the incident in many ways: “It was the all-pervading and passionless Brahma, the lord of speech, the supreme Ruler beyond Māyā and error, who had, I was told, taken descent in this world. But I saw none of His divine glory. (1—4)

Do.: bhava bārdhana te chūtahī nara japi já kara nāma, kharba nisācara bādheu nāgapāsa soī rāma.58.

“The same Rama, by repeating whose Name men get freedom from the bonds of worldly existence was tied down by a puny demon with coils of snakes!” (58)
Garuda did all he could to reassure himself; but the light of wisdom did not dawn on him; on the other hand, error overshadowed his soul all the more. Torn by torments and full of mental questionings, he fell a prey to delusion just like yourself. In his perplexity he approached the celestial sage (Nārada) and apprized him of the doubt that preyed upon his mind. On hearing his tale Nārada was moved with great compassion and said, “Listen, Garuḍa: formidable is Śrī Rāma’s Māyā (delusive power); it robs even the wise of their sense and bringing them under its sway clouds their mind with utter infatuation. The same Māyā that befuddled me many a time has laid its hold on you, O lord of the feathered creation. A blinding infatuation has taken root in your heart and it will not be readily eradicated by any words of mine. Therefore, betake yourself to Brahma (the four-faced Creator), O lord of the winged creatures, and do whatever he enjoins you.”

3—अस कहि चले देवरिषि करत राम गुन गान।
हरि माया बल बरनत पुनि पुनि परम सुजान। ५९॥

Do.: asa kahi cale devarisi karata rama guna gana,
hari maya bala baranata puni puni parama sujana.59.
So saying the most enlightened celestial sage went his way, chanting Śrī Rāma’s praises and repeatedly recalling to his mind the power of Śrī Hari’s Māyā. (59)

चौ—तव खगपति बिरंचि पहि गयक। निज संदेह सूनावत भयक॥
सुनि बिरंचि रामहि सिरु नाव। समुझ्य प्रताप प्रेम अति छाव। १॥
मन महुँ करइ बिचार बिधाता। माया बस कबि कोबि यवता॥
हरि माया कर अमलि प्रभाव। बिपुल बाव जेहि मोहि नचाव। २॥
अम जगमय जग मन उपराजा। नहीं अचारज मोह खगराजा॥
तव बोले बिधि गिरा सुहाई। जन महेस राम प्रभुताई। ३॥
बैनेत्य संकर पहि जाह। नात अनत पुछह जरि काह।
तह होइहि तव संसौ हानी। चलेल बिहंग सुलत बिधि बानी। ४॥

Cau.: taba khagapati birañcī pahi gayau, nija saṃdeha sunāvata bhayaū.
suni birañcī rāmahi siru nāvā, samujhi pratāpa prema ati chāvā.1.
mana mahū karai bīcāra bidhātā, māyā basa kabi kobida gītā.
hari māyā kara amiti prabhaū, bipula bāra jehi mohi nacāvā.2.
The lord of the creation then went to the Creator and told him his doubt. On hearing his story Brahmā bowed his head to Śrī Rāma and, realizing His might, was overwhelmed with love. The Creator mused within himself: "The seers and sages as well as the learned are all dominated by Māyā. Unbounded is the power of Śrī Hari’s Māyā, that has often made a puppet of me. The whole of this animate and inanimate creation was evolved by me; no wonder, then, that the king of the birds has been beguiled by it.” Thereupon Brahmā said in charming accents, "The great Lord Śiva is conversant with Śrī Rāma’s glory. Therefore, O son of Vināta, approach Lord Śaṅkara and ask no question of anyone elsewhere, dear child. There alone will your doubts be resolved." On hearing the Creator’s advice the bird flew away. (1—4)

Do.: paramātura biharāṅgapati āyau taba mo pāsa, jāta raheū kubera grha rahihi umā kailāsa.60.

Then came the lord of the feathered kingdom in utmost distress to me. At that time I was on my way to Kubera’s residence; while you, Umā, were here on Mount Kailāsa.(60)

Cau.: tehṇi mama pada sādara siru nāvā, puni āpana saṁdeha sunāvā. suni āvahī kari bināti mṛdu bānī, prema sahitā maḥaṅ kaheū bhavānī.1. milehu garurā mārāṇa maḥā mohi, kavāna bhāṭi samujhāvaḥ tohi.

He reverently bowed his head at my feet and then placed his doubt before me. On hearing his submission, which was couched in polite terms, Bhavāṇi, I lovingly replied to him, “Garuda, you have met me on the way; how then, shall I instruct you? Doubts are wholly resolved only when one enjoys the fellowship of saints for a long time, and listens...
there to the delightful story of Śri Hari, that has been sung by the sages in diverse ways and the sole theme of which—at the beginning, in the middle as well as at the end—is the divine Lord Śrī Rāma. I shall accordingly send you to a place where, O brother, the story of Śrī Hari is recited everyday; you go there and listen. As you hear it all your doubts will vanish and you will develop intense love for Śrī Rāma’s feet.” (1—4)

Do.: binu satasaṁga na hari tehi binu mohā na bhāga, mohā gaṅe binu rāma pada hoi na dṛśRha anurāga.61.

Except in the company of saints there is no talk of Śrī Hari, and one cannot be rid of error except through such talk. And till one’s error is dispersed one cannot have deep-rooted affection for Śrī Rāma’s feet. (61)

Cau.: milahī na rāghupati binu anurāga, kiē joga tapa gyāna birāgā. uttara disi suṅdhara girī nilā, tahā raha kākabhusūndi susilā.1. rāma bhagatī patha prama paṁbīna, gyāni guna grha bahu kālīnā. rāma kathā so kahai niraṅgharta, sādara sunahī bībhīdha bihaṅgabara.2. jāi sunahī tahā hari guna bhūri, hoīhi mohā janita dukha dūrī. maṅ jaba tehi saba kahā bujhaṅī, caleu haraśī mama pada sīru nāī.3. tāte umā na maṅ samujhāvā, rāghupati kṛpā maramu maṅ pāvā. hoīhi kīnī kabhāthī abhīmāna. so khōvē chāh kūpaṁnīdham.4. kāchu tehi te puni mē naṁ rākha. samuṅdā khaṅ khaṅkhi kē bhaṅā. prabhu māya balavantī bhavāni. jāhī na mohā kavan ās sāyāni.5.

The Lord of the Raghus cannot be found except through love, even though you may practise Yoga (mind-control) or austere penance or cultivate spiritual wisdom or dispassion. In the north there is a beautiful blue mountain called Nilagiri, where lives the amiable Kākabhusūndi, highly conversant with the path of Devotion to Śrī Rāma, enlightened, full of all good qualities and ages old. He unceasingly recites Śrī Rāma’s narrative and noble birds of different species reverently listen to it. Go there and hear of the many virtues of Śrī Hari; your distress born of infatuation will thus disappear.” When I had thus told him everything in unambiguous terms, Garuḍa bowed his head at my feet.
and departed with joy. Umā, I did not instruct him myself, because by the grace of Śrī Rāma (the Lord of the Raghus) I had come to know the secret (of Garuḍa’s infatuation). He must have given vent to his pride on some occasion and the All-merciful evidently wished to cure him of it. Partly there was another reason why I did not detain him; a bird can follow the language of a bird alone. My lord’s Māyā, Bhavānī, is formidable; who is there so wise as not to be beguiled by it?” (1—5)

Do.: gyānī bhagata siromani tribhuvanapati kara jāna,
tāhi moḥa māyā nara pāvāra karahī gumāna.62(A).
Even Garuḍa, the very crest-jewel of devotees and enlightened souls and the mount of Lord Viṣṇu (the sovereign of the three spheres), was deluded by Māyā how absurd, then, the poor mortals vaunt their immunity from it. (62 A)

[PAUSE 28 FOR A THIRTY-DAY RECITATION]

siva bīrāṁci kahū mohai ko hai bapurā āna,
asra jiyā jānī bhajahr muni māyā pati bhagavāna.62(B).
The Lord’s Māyā beguiles even Śiva and Brahmā; of what account in any poor creature? Bearing this in mind, the sages adore the divine Lord of Māyā. (62 B)

Cau.: gayau garuRa jahā basai bhusurhṝdā, mati akurhtha hari bhagati akharhṝdā.
dekhi saila prasanna mana bhayaū, māyā mohā soca saba gayu.1.
kari taRaga majjana jalapāna, baṭa tara gayau hrdayā harasāṇā.
byrdha byrdha biharhṝga tahā āe, sunai rāma ke carita suhāe.2.
kathā arahbha karai soī cāhā, tehi samaya gayau khaganāhā.
āvata dekhi sakala khagarājā, haraṣeu bāyasa sahita samājā.3.
atī ādara khagapati kara kīnhā, svāgata pūcchī suāsana dīnāhā.
kari pūjā sameta anurāgā, madhura bacana taba boleu kāgā.4.
Garuḍa went to the abode of Bhusunḍi (Kākabhusunḍi) of unhampered intellect and
possessing uninterrupted devotion to Śrī Hari. At the sight of the mountain his heart rejoiced and he was rid of all Māyā (delusion), infatuation and anxiety. After bathing in the tarn and drinking of its water he betook himself under the banyan tree, delighted at heart. Aged birds of all kinds flocked there to hear Śrī Rāma’s charming exploits. Bhuṣunḍi was just on the point of commencing the narration when the king of the birds arrived. All were rejoiced to see the king of the whole feathered creation approach, the crow no less than the rest of the assembly. Bhuṣunḍi received the king of the birds with the utmost reverence and, having enquired after his welfare, conducted him to an exalted seat. After offering him loving worship the crow addressed him in honeyed accents:—

(1—4)

Do.: nātha kṛtārathā bhayāu maṁ tava darasana khagarāja,
āyasu dehu so karāu aba prabhu āyahu kehi kāja.63(A).
sadā kṛtārathā rūpa tumha kaha mṛdu bacana khagesa,
yehi kai astuti sādara nija mukha kīnhi mahesa.63(B).

“My lord, I have been blessed by your sight; now let me do whatever you bid me, O king of the birds. With what object have you come, my master?” “You have always been a picture of blessedness,” replied the lord of the feathered kingdom in gentle phrase, “as I find that the great Lord Śiva reverently extolled you with His own mouth.” (63 A-B)

Cau.: sunahu tāta jehi kārana āyuḥ, so saba bhayau darasa tava pāyaū.
dekhi parama pāvana tava āśrama, gayau moha saṁsaya nānā bhrama.1.
aba śrīrāma kathā ati pāvani, sadā sukhada dukha pṛŭṇa naśāvani.
sādara tāta sunāvahu mohi, bāra bāra binavaū prabhu tohi.2.
sunata garuRa kai girā bīnītā, sarala suprema sukhanda suṁpuniṭa.3.
prathamaṁ ati anusāra ṇaṁvāi. rāmpārthā sar kahaṁ sākhaṁ 4.
puṇi nārād kara moh āpara. kahaṁ bahuṁ rāvaṁ atavatai 5.
prabhū atavata kathā puṇi gāi. tāb baisu kahāṁ sar δaṁ lai.5.
"Listen, dear one: the object for which I came has already been fully accomplished and I have also had the privilege of seeing you. At the very sight of your most holy hermitage my infatuation, doubt and many misconceptions have been removed. Now, dear one, narrate to me with due reverence the most sacred story of Śrī Rāma, which is ever delightful and a cure for all sufferings. This is what I beg of you again and again.” The moment Bhusundi heard Garuḍa’s prayer, humble, sincere, loving; delightful and pious, a supreme joy diffused over his soul and he commenced recounting the virtues of Śrī Rāma (the Lord of the Raghus). First of all, with fervent devotion, O Bhavani, he gave an elaborate description of the lake of Śrī Rāma’s exploits. Next he told about Nārada’s terrible infatuation and then of Rāvana’s incarnation. Thereafter he sang the story of the Lord’s descent and then recounted with deep interest His childlike sports.

(1—5)

Do.: bālacarita kahi bibidhi bidhi mana mahā parama uchāha. 
risi āgavana kahesi puni śīrāghubira bibāha.64.

After narrating His boisterous sports of various kinds with the utmost rapture of soul he told of the sage’s (Viśvāmitra’s) arrival and thereafter of Śrī Rāma’s wedding. (64)

Cau.: bahūri rāma abhiṣeka prasarhga, puni nṛpa bacana rāja rasa bharhga.
purabāsinhā kara bhirhī vishāda. kahesi rāma lāchimana sarbhādā.1 II 
viśvāmitra gavena kevaṇa anurāgā, surasari utari nivāsa prayāgā. 
bālāsikā prabhu milana bakhāna, citrakūṭa jimi base bhagavānā.2. 
sacīvāgavana nagara nṛpa maraṇā, bharatāgavana prema bahu baranā. 
kari nṛpa kriyā sāng purbāsī. 3 II
bharata rahani surapati sucī karani, prabhu aru atri bhēṭa puni barani.4 II

Then he narrated the episode of Śrī Rāma’s projected installation (as the Prince-Regent of Ayodhya) and after that he spoke of the sudden interruption in the festivities connected with the installation due to King Daśaratha’s solemn pledge (to Kaikeyi), as well as of the citizens’ agony at Rāma’s parting. He then reproduced the dialogue between Śrī Rāma and Laksmana and further described their journey to the forest, the devotion of the boatman and their ferrying across the celestial stream (Gaṅgā) and halt at Prayāga. He further described the Lord’s meeting with the sage Vālmiki and how the divine Śrī Rāma sojourned at Citrakūṭa. Again, he then told of the minister’s (Sumantra’s) return to the
capital, the King's demise, Bharata's coming back (from his maternal grandfather's) as well as his abundant love (for Sri Rama). He further related how after performing the King's obsequies Bharata with all the citizens betook himself to where the All-blissful Lord was, and how when the Lord of the Raghus consoled him in every way he took the Lord's sandals and returned to the city of Ayodhya. Bhusunḍi continued and described Bharata's mode of life (at Nandigrama), the (mischievous) conduct of Jayanta (the son of Indra, the lord of the celestials) and the Lord's meeting with the sage Atri.

(1—4)

Do.— कहि विराध बध जेहि विधि देह तजी सरभंग।
बरनि सुतीछन प्रीति पुनि प्रभु अगस्ति सतसंग॥ ६५॥

Do.: kahi birādha badha jehi bidhi deha taṭi sarabhaṁga,
barani sutichana priti puni prabhu agasti satasaṁga.65.

After giving an account of Virādha's death (at the hands of the Lord) he told how the sage Sarabhaṁga dropped his body, and further described Sutikṣṇa's devotion and also the Lord's holy communion with the sage Agastya.

(65)

Cau.: kahi darhdaka bana pavanatāi, gidha maitri puni tehī gāi.
puni prabhu paṃcabaṭṭi kṛta bāsā, bhanjī sakala muninā kī trāsā.1.
puni lachimana upadesa anūpā, sūpanakha jimi kinhī kurūpā.
kharā dusana badha bahuri bakhānā, jimi saba maramu dāsanā jānā.2.
dasakānadhara mārica batakahī, jehi bidhi bhai so saba tehī kahī.
puni māyā sitā kara haranā, śīraghubīra bāraha kachū baranā.3.
puni prabhu gidha kriyā jimi kinhī, bahuri kabārdhaka sabarīhi gati dihnī.4.
bahuri birah barahna raghubiśa. jehi bidhi gāe sarobarā tirā.4.

After speaking about the purification of the Daṇḍaka forest Bhusunḍi told of the Lord's friendship with the vulture king (Jatāyu). He further narrated how the Lord took up His abode at Paṅcavaṭṭi and dissipated the fears of all the hermits. Then came the Lord's incomparable exhortation to Lākṣmana and the story of Śūpāṇakhā's mutilation. He further narrated the death of Khara and Duṣṇa (at the Lord's hands) and how Rāvana (the ten-headed monster) got all the information. Again, he then told all the particulars of the latter's talk with Mārica. Thereafter he described the abduction of the fictitious Sitā and briefly referred to the desolation of Śī Rāma (the Hero of Raghu's line). After this he told how the Lord performed the Obsequies of the vulture king, slew the demon Kabandha and bestowed the highest state (final beatitude) on Śabarī (the Bhila woman), and further narrated how the Hero of Raghu's line went to the bank of the Pampa lake, bewailing His desolation all the way.

(1—4)
After repeating the Lord's talk with the sage Nārada as well as the episode of His meeting with the son of the wind-good, Bhusundi told of Śrī Rāma's alliance with Sugrīva and of Vālī's death at His hands. He further related how after installing Sugrīva (on the throne of Kiṣkindhā) the Lord took up His abode on Mount Pravarsaṇa, gave an account of the rains as well as of the autumn that immediately followed and told of Śrī Rāma's wrath on Sugrīva and the latter's dismay. (66 A-B)

The crow further narrated how Sugrīva (the lord of the monkeys) sent out monkeys, who rushed forth in every direction in quest of Sitā; how the party sent to the south entered a cave and were met later on by Sampātī (Jaṭāyu's elder brother); how after hearing all the news from him the son of the wind-god jumped over the vast ocean, how the monkey chief made his way into Lanka and how later on he saw and reassured Sitā; how after laying waste the grove (where Sitā had been lodged) and exhorting Rāvanā he set fire to his capital and leapt back across the sea; how the whole party of the monkeys rejoined the Lord of the Raghus and told Him of Sitā's welfare and how the Hero of Raghu's line with His army went and encamped on the seashore and how Vibhiṣaṇa came and saw Him; and further recited the story of the ocean's subjugation. (1—4)
Bhuśundī then narrated how after building a bridge across the ocean the monkey host crossed over to the other side and how the most heroic son of Vāli went as an envoy to Rāvana. He further described the conflict between the demons and the monkeys in all its phases, and in course of it the might and valour, and eventually the destruction, of Kumbhakarna and Meghanāda.

The crow then told about the extermination of the demon host and the various phases of the combat between the Lord of the Raghus and Rāvana, Rāvana's death and Mandodari's lament, the enthronement of Vibhiśana, the cessation of the gods' sorrow and Sītā's reunion with the Lord of the Raghus. He further narrated how the gods with joined palms hymned the Lord's praises, how the All-merciful Lord then mounted the aerial car known by the name of Puspaka along with the monkeys and flew to Ayodhya and how Śri Rāma arrived at His own capital and all such holy doings. He then told of Śri Rāma's coronation and also described the city and all its kingly polity. In this way Bhuśunḍī narrated the whole story as I have already told you, Bhavanī. When he heard the whole of Śri Rāma's narrative, Garuḍa's mind was filled with rapture and he spoke as follows:—

(1—4)
So.: gayau mora sarhdeha suneû sakala raghupati carita, bhayau rāma pada neha tava prasāda bāyasa tīlaka.68(A).
mahi bhayau ati mohau bāndhana rana mahū nīrakhī, cidānamūdā samdoha rāma bikala kārana kavana.68(B).

"My doubts have gone, now that I have heard the whole of Śrī Rāma’s narrative. And by your grace, O best of crows, I have developed devotion to Śrī Rāma’s feet. A mighty bewilderment possessed me when I saw the Lord bound in battle: Śrī Rāma is Knowledge and Bliss personified; how can He be embarrassed?" (68 A-B)

Cau.: dekhi carita ati nara anusārī, bhayau hṛdayā mama sarhsaya bhārī.
soi bhrama aba hita kari māē māā, kīnha anugrha kṛpānihāna.1.
jo ati ātapa byākula hoi, taru chāyā sukhā jānai soī.2.
jaū nahi hota mohā ati mohī, milateū tāta kavāna bidhi tohi.3.
sunateū kīmi hari kathā suhāi, ati bicitra bahu bidhi tumha gāi.
nīgamāgama purāṇa mata ehā, kahāhī siddha muni nahi sarhdehā.4.
sāṇīa bisuddha milahī pari tehī, citavahī rāma kṛpā kari jehī.
rāma kṛpā tava darasana bhayaū, tava prasāda saba sarhsaya gayaū.4.

"As I found His ways so closely resembling those of a human being, a grievous doubt arose in my soul. Now I regard that error of mine as a blessing and feel that the All-merciful bestowed a favour on me (in the form of that error). For he alone who is terribly oppressed with the heat of the sun can appreciate the blessing of an umbrageous tree. Had I not thus fallen a prey to gross infatuation, how could it have been possible for me to meet you, revered sir, and how could I get an opportunity to hear the charming and most wonderful story of Śrī Hari that you have just sung in all its details. The Vedas, the Tantras and the Purāṇas are at one on this point and so declare the Siddhas and sages in unequivocal terms that the fellowship of genuine saints is only attained by those whom Śrī Rāma regards with favour. By Śrī Rāma’s grace I have been blessed with your sight and by your blessing, again, all my doubts have disappeared." (1—4)
On hearing Garuḍa's speech, so modest and affectionate, the crow was greatly rejoiced at heart; every hair on his body stood erect and tears rushed to his eyes. Umā, (continues Lord Śiva,) saints reveal their profoundest secrets when they find a listener who is not only intelligent, virtuous and pious, but fond of Śrī Rāma's story and a devotee of Śrī Hari.

(69 A-B)

Then answered Kākabhusundī, who had no small affection for the lord of the feathered creation: “My lord, you are in every way entitled to my homage, a recipient as you are of Śrī Rāma's favour. You had neither doubt nor infatuation, nor delusion; it was only an excuse, my lord, for doing me a kindness. By sending you, O king of the birds, under the pretext of infatuation the Lord of the Raghus has conferred an honour on me. Yet, my lord, there is nothing peculiar in that delusion of yours of which you have told me, O king of the birds; for the celestial sage Nārada, Bhava (Lord Śiva) and Virāṇci (the Creator), as well as Sanaka and the other great sages, exponents of the truth of the Spirit— which of these has not been blinded by infatuation? Again, is there anyone in this world whom lust has not made a puppet of? Who has not been maddened by the thirst for enjoyment and whose heart has not been inflamed by anger? (1—4)
०— रघुवी तापस युग कबि कोविद गुण आगार।
केहि के लोभ बिदंबना कोनि न एहि संसार। ७० (क)।।
श्री मद बक्र न किन्ह केहि प्रभुता बधिर न काहि।
मृगलोचनि के नैन सर को अस लाग न जाहि। ७० (ख)।।

Do.: gyanि tapasa सुर कबि kobida guna āgāra,
kehi kai lobha biḍāṁbanā kīnhi na eḥi samsāra.70(A).
śrī mada bakra na kīnha kehi prabhutā badhira na kāhi,
mrgalocani ke naina sara ko asa lāga na jāhi.70(B).

Is there any sage, ascetic, hero, seer, man of learning or man of virtue in this world, whom greed has not betrayed? Again, whom has the pride of pelf not perverted? Who has not been deafened by power? And is there anyone who has not been smitten by the shaft-like glances of a fawn-eyed woman? (70 A-B)

६— गुण कृत सन्यात नाहि केहि। कोउ न मान मद तजेऊ पिबेहि।
जोबान ज्वर केहि नाहिं बलकावा। ममता केहि कर जग न नसावा। १।
मच्छर काहि कलंक न लावा। काहि न सोक समीर डोलावा।
जिता सार्वधिनन्दन को नाहि खाया। को जग जाहि न न्यायी माया। २।
कीट मनोरथ दारु सरीरा। जेहि न लाग घुन को अस धीरा।
सुत बिंद लोक ईष्णा तीनि। केहि के मति इन्ह कृत न मलीनि। ३।
यह सब माया कर परिवार। प्रभल अभिति को बतने पारा।
सिव चतुरानन जाहि देरहि। अपर जीव केहि लेखे माहि। ४।

Cau.: guna kr̥ta sanyāpāta nāhī kehī, kou na māna mada tajēu nibēhī।
jobāna jvara kehī nāhī balakāvā, mamātā kehī kara jasa na nasāvā।।
maccharā kāhī kālāṁka na lāvā, kāhī na soka samīra dōlavā।
ciṁtā sāpini ko nāhī khāyā, ko jaga jāhī na byāpī māyā।।
kiṭa manoratha dāru saṁrita, jehi na lāga ghuna ko asa dhrā।
suta bitā loka iṣanā tīni, kehī kai mati iṁha kr̥ta na malīni।।
yaha saba māyā kara parivārā, prabala amīti ko banāi pārā।
siva caturānana jāhī dērāhī, aparā jīva kehī lekhe māhī।।

Who is not thrown out of his mental equipoise by the combined action of the three Gunas (modes of Prakṛti) as by the synchronous derangement of the three humors of the body (which generally proves fatal to the victim according to the principles of Āyurveda)? None has escaped the stings of pride and arrogance. Who does not get wildly excited under an attack of fever in the form of youth and whose good reputation is not marred by worldly attachment? Who does not incur obloquy through envy and who is not shaken by the blast of grief? Who is not bitten by the serpent of care? And is there anyone in this world who is not overcome by Māyā (the delusive potency of God)? Again, is there anyone so resolute of mind, whose body is not being consumed by desire as a piece of wood is eaten away by a wooded-borer? Whose mind has not been polluted by the threefold desire—the desire of progeny, the desire of wealth and the
desire of fame? All these constitute the retinue of Māyā, formidable and infinite in number, more than any can tell. Even Lord Śiva and the four-faced Brahmā (the Creator) are ever afraid of these; of what account, then, are other creatures?

Do.: byāpi raheu sāṁsāra mahū māyā kaṭaka pracānda, senāpati kāmādi bhaṭa daṁbha kapatā paśarṇḍa. 71(A).
so dāṣī raghubīra kai samujhē mithyā sopī, chūṭa na rāma kṛpā binu nāthā kahūḥ pad ropi. 71(B).

Māyā’s formidable army is spread over the whole universe. Concupiscence and others (viz., Anger and Greed) are its generals; Hypocrisy, Deceit and Heresy its champions. That Māyā, however, is Śrī Rāma’s own handmaid; though unreal when understood, there is no release from her grip except by Śrī Rāma’s grace: I declare this with the utmost confidence. (71 A-B)

Cau.: jo māyā saba jagahi nacavā, jāsu carīta lakhi kāhū na pāvā. 1.
soi praphu bhṛū bilāsa ḫagāṛa. nāca naṭī iva sahita samājā. 1.
soi saccidānandha ghaṇa rāmā, aja bigyāna rūpa bala dhāmā. 2.
byāpaka byāpya akharṇḍa anāhīta, akhila amoghasakti bhagavānta. 2.
aguna adabhra gīra gotītā, sabadarasi anavadya ajītā. 3.
nirmāma nirākāra nirāmohā, nitya niraṛjhana sukha saṁdohā. 3.
prakṛti pāra prabhū sabha ura bāsī. bhṛū nīṁśhīṁ bīrā jñānāsī. 4.
īnā moḥ kā kārṇ nāhī. rābī samuṣṭ tham kahūḥ ki jāhī. 4.

The same Māyā that has made a puppet of the whole world and whose ways are unknown to anyone, dences with all her troup like an actress on the stage to the play of the Lord’s eyebrows, O king of birds. Such is Śrī Rāma, who is devoid of birth, the totality of Existence, Knowledge and Bliss, wisdom personified, the home of beauty and strength. He is both pervading and pervaded, fractionless, infinite and integral, the Lord of unfailing power, attributeless, vast, transcending speech as well as the other senses, all-seeing, free from blemish, invincible, unattached, devoid of form, free from error,
eternal and untainted by Māyā, beyond the realm of Prakṛti (Matter), bliss personified, the Lord indwelling the heart of all, the actionless Brahma, free from passion and imperishable. In Him error finds no ground to stand upon; can the shades of darkness ever approach the sun? (1—4)

Do.: bhagata hetu bhagavāna prabhu rāma dhareu tanu bhūpa, kie carita pāvana parama prakṛta nara anurūpa.72(A).

jathā aneka beṣa dhari nṛtya karai naṭa koi, soi soi bhāva dekhāvai āpuna hoi na soi.72(B).

For the sake of His devotees, the divine Lord Śrī Rāma took the form of an earthly sovereign and performed most sacred deeds, in the manner of an ordinary mortal, even as an actor, while acting on the stage, assumes various guises and exhibits different characters but himself remains the same. (72 A-B)

Cau.: asi raghupati līlā uragāri, danuja bimohani jana sukhākāri.1.

jaye māti malina viṣaya-basa kāmi, prabhu para moha dharahī imi svāmī.2.

nayana doṣa jā kahā jaba hoi, pita barana sasi kahū kaha soi.3.

jaba jehi disi bhrama hoi khagesā, so kaha pacchima uyau dinesā.4.

naukārūrha calata jaga dekhā, acala moha basa āpuni lekhā.5.

bālaka bhramaḥ na bhramaḥ gṛhādi, kahāḥ paraspara mithyābādi.6.

hari biṣaya asa moha biḥeṅga, sapanehū nahiḥ agyāna prasaṅgā.7.

māyābasa matimandā ṣaṁsaya karahī, niṣṭā agyāna rāma para dharahī.8.

Such, O enemy of serpents, is the pastime of Śrī Rāma (the Lord of the Raghus), a bewilderment to the demons but a delight to His servants. Those who are impure of mind, given over to the pleasures of sense and slaves of passion attribute infatuation to the Lord in the following manner, my master. He who has a jaundiced eye declares the moon as of a yellow colour so long as the disease is there. When a man is bewildered
as to the point of the compass, O Garuḍa, he affirms that the sun has risen in the west. A man who is sailing on a boat finds the world moving and deludes himself with the idea that he himself is standing still. Children whirl round in play, but not the surrounding buildings etc., yet they dub one another a liar (when some of them insist that it is they themselves who are moving). It is in this way, O king of the birds, that error is ascribed to Śrī Hari; otherwise not even in a dream is He subject to delusion. Those dull-witted wretches who are dominated by Māyā and who have many a veil hanging over their soul, such fools alone raise doubts in their perversity and ascribe their own ignorance to Śrī Rāma.

(1—5)

Do.: kāma krodha mada lobha rata grhāsakta dukharūpa,
te kimi jānahi raghupatihi mūṛha pare tama kūpa.73(A).
nirguna rūpa sulabhā ati saguna jāna naḥī koi,
sugama agama nānā carita suni muni mana bhrama hoi.73(B).

Steeped in lust, anger, arrogance and greed and attached to their home, which is a picture of woe, how can such dullards know the Lord of the Raghūs, fallen as they are in the depths of darkness (ignorance)? The attributeless aspect of the Godhead is easy to understand; but no one can comprehend the embodied form (which is beyond all modes of Prakṛti and divine in character). Even a sage’s soul is bewildered on hearing of the various exploits of the Lord, both of an intelligible and baffling character. (73 A-B)

Cau.: sunu khagesa raghupati prabhutāi, kahaū jathāmati kathā suhāi.1.
jehi bidhi moha bhaya prabhu mohi, sou saba kathā sunāvaū tohi.1.
rāma kṛpa bhajana tumha tātā, hari guna priti mohi sukhadātā.2.
tāte naḥī kachu tumhāhī durāvaū, parama rahasa manohara gāvaū.2.
sunahu rāma kara sahaja subhāū, jana abhimāna na rakhāhī kāū.3.
sanṣṭa mūla sūlaprada nānā, sakala soka dāyaka abhimānā.3.
tāte karaḥ kṛpānīdhi dūri, sevaka para mamatā ati bhūri.4.
jimi sisu tana brana hoi gosāi, mātu cīrāva kathina kī nāi.4.
“Hear, O lord of the feathered kingdom, of the greatness of Śrī Rāma (the Lord of the Raghus). I recite to you according to the best of my lights a delightful story in this connection. I shall also narrate to you the whole story as to how I fell a prey to delusion, my lord. You, dear Gāruḍa, are a favourite of Śrī Rāma and fond of hearing Śrī Hari’s praises and a source of delight to me. I am, therefore, concealing nothing from you and tell you a profound and charming secret. Hear of Śrī Rāma’s innate disposition: He never tolerates pride in His people. For pride is the root of metempsychosis and the cause of all kinds of pain and every form of grief. Hence the All-merciful gets rid of it in His extreme fondness for His servants, even as when a boil appears on the body of a child, my lord, the mother gets it opened like one having a stony heart.”

1—4

Do.— जद्दपि प्रथम दुर्ख पावः रोवः बाल अधीर।
ब्याधि नास हित जननी गनति न सो सिसु पीर॥ ७४ ( क ) ॥
तिमि सुपुति निज दास कर हरहि मान हित लागि।
तुलसिदास ऐसे प्रभुहि कस न भजहु भ्रम त्यागि॥ ७४ ( ख ) ॥

Do.: jadapi prathama dukha pāvai rovai bāla adhīra, byādhi nāsa hita janaṇī ganati na so sisu pīra.74(A).
timi rāghupati nīja dāsa kara harahī māna hita lāgi, tulasidāsa aise prabhuhi kasa na bhajahu bhrama tyāgi.74(B).

Although at first (while the boil is being cut open) the child experiences pain and cries helplessly the mother minds not the child’s agony, in her anxiety to see the child cured. Even so, in the interest of the devotee himself, the Lord of the Raghus takes away his pride. Forswearing all error, Tulasidāsa, why should you not adore such a lord as this?

74 A-B

Cau.— रामा कर्पाः आपनि जड़ताइ। कहाँ खोगस सुनहु मन लाई॥
जब जब राम मनुज ततु धरहै। भक्त हेतु लीला बहु करहै॥ १ ॥
तब तब अध्युपौ में जाई। बालचरित किलोकि हरप्ताई॥
जन्म महोत्सव देखैं जाई। बरष पाँच तह रहैं लोभाई॥ २ ॥
इझदेव मम बालक रामा। सोभा बुधु कोटि सत कामा॥
निज प्रभु बदन निहारि निहारी। लोचन सुफल करउं उगारी॥ ३ ॥
लघु बायस बघु धरी ह्री संगा। देखैं बालचरित बहु रंगा॥ ४ ॥

Cau.: rāmā kṛpā āpanī jaRatāi, kahāṁ khagesa sunahu mana lāi.
jaba jaba rāmā manuṇa tanu dharaḥī, bhakta hetu līlā bahu karahī.1.
taba taba avadhapurī maṭ jāū, bālacerīta biloki harasāū.2.
janma mahotsava dekhaū jāi, baraṣa pāca tahā rahaū lobhāi.3.
iṣṭadeva mama bālaka rāmā, sobhā bapuṣa koṭi sata kāmā.
nīja prabhu badana nihāri nihāri, locana suphala karuṇ uragāi.4.
laghu bāyasa bapu dhari hari saṅgā, dekhaū bālacarīta bahu raṅgā.5.

Now, O lord of the feathered kingdom, I tell you of Śrī Rāma’s benignity and my own opacity; listen attentively. Whenever Śrī Rāma appears in human semblance and enacts
numberless sports for the sake of His devotees I betake myself to the city of Ayodhya and delight to watch His childish exploits. I go and witness the grand festival of His birth and, fascinated (by the charm of His childish sports), stay on there for full five years. The child Rama is my beloved deity, who sums up in His person the charm of countless Cupids. Ever gazing on the countenance of my lord, I allow my eyes to enjoy the fruit of their existence, O enemy of serpents. Assuming the form of a small crow and remaining in the company of Sri Hari I witness His childish exploits of all kinds. (1—4)

Do.: larikai jahah jahah phirahi tahah saingga uRaa, juthani parai ajira mahah so utthai kari khau. 75(A).

Do.: larikai jahah jahah phirahi tahah saingga uRaa, juthani parai ajira mahah so utthai kari khau. 75(A).

Continue: kahai bhasurha sunahu khaganaayaka, ramaacacita sevaka sukhandayaka.

Cau.: kahai bhasurha sunahu khaganaayaka, ramaacacita sevaka sukhandayaka.

Continued Bhusundi: “Listen, O chief of the birds; the story of Sri Rama is the delight of His servants. The king’s palace (at Ayodhya) was beautiful in every way; it was all of gold studded with precious stones of various kinds. The courtyard, where the four brothers played everyday, was magnificent beyond description. The Lord of the Raghus
frolicked about in this yard carrying on childish pastimes that were the delight of His mother. His tender frame was dark of hue with a greenish tinge resembling that of the emerald; every limb of it had the loveliness of numberless Cupids compressed into it. His feet were soft and ruddy like a young lotus, with bright toes and nails that outshone the brilliance of the moon. They had soles bearing the fourfold lovely marks of the thunderbolt, the elephant-goad, the flag and the lotus, and were adorned with beautiful anklets that sweetly jingled. The charming zone about His waist, which was made of gold bossed with jewels produced a pleasant tinkling sound. (1—4)

Do.: rekha traya surhdara udara nābhī rucira gābhīra, ura āyata bhrājata bibidhi bāla bibhūṣana cīra.76.

The belly contained three lovely folds with a charming deep navel. The broad chest gleamed with jewels and raiment of various kinds, all befitting a child. (76)

Cau.: aruna pāni nakha karaja manohara, bāhu bisāla bibhūṣana surhdara. karṇḍha bāla kehari dara grīvā, cāru cibuka ānana chabi sīvā.1.
kalabala bacana adhara arunāre, dui dui dasana bisada bara bàre. laīla kapola manohara nāsā, sakala sukhada sasi kara sama hāsā.2.
nīla karṇja locana bhava mocana, bhrājata bhāla tilaka gorocana. bikaṭha bhṛkuti sama śravana suhāe, kurcita kaca mecaka chabi chāe.3.
pīṭa jhīni jhagulī tana sohī, kilakani citavani bhāvati mohī. rūpa rāsi nṛpa ajīra bhīrā, nācāḥ nīja pratibimbā nihārī.4.
mohī sana karaḥ bibidhi bidhi kriRā, baranata mohī hoti ati bRā. kilakata mohī dharana jaba dhāvahī, calaṅ bhāgi taba pūpa dekhāvahī.5.

His roseate hands, nails and fingers were all captivating; His long arms were richly adorned. He had shoulders resembling those of a lion’s cub and a neck shaped like a conch, a lovely chin and a face which was the very perfection of beauty. His speech was yet indistinct, His lips rosy and His mouth contained a pair of small pearly and shapely teeth both above and below. He had lovely cheeks, a charming nose and a smile which afforded delight and was bright as the rays of the moon. His eyes, which resembled a pair of blue
lotuses, undid the bonds of worldly existence; while His forehead gleamed with a sacred
mark made with yellow pigment. He had arched eyebrows, pretty well-matched ears and
curly dark blue hair that scattered their charm all round. A thin yellow garment set off His
swarthy person, and His shrill gleeful cry and glance captivated me. Thus frolicking in the
courtyard of the royal palace, the All-beautiful danced at the sight of His own shadow and
played with me in diverse ways, which I blush to tell you. Crying with joy as He ran to catch
hold of me, I flew away; then He showed me a piece of sweet cake. (1—5)

Do.: āvata nikaṭa hāsahī prabhū bhājata rudana karāḥ,
jāu samīpa gahana pada phiri phiri citai parāhī.77(A).
prākṛta sisu iva lilā dekhī bhayaś mohi moha,
kavana caritra karata prabhū cidānandā sanḍohā.77(B).
As I went near Him the lord smiled; but the moment I flew away He fell acrying.

And when I approached Him to lay hold of His feet He scampered off, turning round again
and again to look at me. Seeing Him play like an ordinary child I was overcome by
bewilderment: "What! are these actions in anyway worthy of Him who is knowledge and
bliss personified?"  

Cau.: etana mana ānata khagarāya, raghupati prerita byāpī māyā.
so māyā na dukhada mohi kāhī, āna jīva iva saṁśrta nāhī.
nātha ihā kachu kārana ānā, sunahu so sāvadhāna harījānā.
gyāna akharāṇa eka sitābara, māyā basya jīva sacācāra.2.
jaū saba kē raha gyāna ekara, īsvara jīvahi bheda kahāhu kasa.
māyā basya jīva abhimāni, īsa basya māyā gunakhāni.3.
parabasa jīva svabasa bhagavatī, jīva aneka eka śīkāhātā.
mudhā bheda jadyapi kṛta māyā, binu hari jāi na koṭi upāyā.4.

The moment I allowed this doubt to enter my mind, O king of the birds, Śrī Rāma’s
Māyā (delusive power) took possession of me as directed by the Lord of the Raghus.
That Māyā, however, did not prove to be a source of trouble to me, nor did it throw me
into the whirlpool of birth and death as it does in the case of other creatures. This, my lord, was attributable to some extraordinary reason. Hear it attentively, O mount of Śrī Hari, Śītā’s Spouse alone is absolute intelligence; every creature, whether animate or inanimate, is subject to Māyā. If all had the same perfect wisdom, tell me, what would be the difference between God and the Jīva (the individual soul)? The latter, which identifies itself with a particular psycho-physical organism, is subject to Māyā; while Māyā itself, the source of the three Gūnas, is controlled by God. The Jīva is dependent (subject to Māyā), while God is self-dependent. The Jīvas are many, while the Beloved of Lakṣmī is one (without a second). Even though this difference, which has been created by Māyā, is false, it cannot disappear except by Śrī Hari’s grace, whatever you may do.  (1—4)

Do.: rāmacāṇḍra ke bhajana binu jo caha pada nirbānā, 
gyānavaṁta api so nara pasu binu pūcha biṣāna.78(A). 
rākāпатि śoRasa uahṛ tārāgana samudālī, 
sakal girīṁhi dava lāīa binu rabi rāti na jāī.78 (ख) ||

The man who seeks to attain the state of eternal bliss without adoring Śrī Rāmacandra is a beast without tail and horns, however wise he may be. Even though the moon rose complete in all her sixteen digits with the entire starry host, and even if all the mountains were set on fire, night would not yield except to the sun. (78 A-B)

Cau.: aisehṛ hari binu bhajana khagesā, miṣṭai na jīvānha kera kalesā. 
hari sevakhī na byāpa abidya, prabhu prerita byāpaitehī bidyā.1. 
tāte nāsa na hoi dāsa kara, bheda bhagati bāRhai bihaṅgabara. 
brahma tē cakita rāma mohi dekhā, bihaṁe so sunu carita biseṣā.2. 
tehe kautuka kara maramu na kāhū, jānā anuṣa na mātu pitāhū. 
jānu pāni dhāve mohi dharanā, syāmala gāta aruna kara caranā.3. 
taba māt bhāgī caleū uraṅgā, rāma gahana kāhā bhūjā pāsarī. 
jimī jimī dūri uRāū akāsā, tahā bhucu hari dekhāu nīja pāsā.4.

In like manner, O lord of the feathered race mortals cannot be rid of their suffering without adoring Śrī Hari. Avidyā (Nescience) has no power over a servant of Śrī Hari; it is
Vidyā (knowledge of Brahma in its relative aspect) that holds away over him as directed by the Lord. That is why a servant of the Lord never falls; on the other hand, O best of birds, his devotion to the Lord as apart from himself grows. Śrī Rāma smiled to see me bewildered with error: now hear further particulars in this connection. The secret of this diversion nobody came to know, neither His younger brothers nor His parents. The Lord with a swarthy form and rosy hands and feet crawled on His hands and knees in order to catch me. Thereupon, O enemy of serpents, I took to flight. Śrī Rāma stretched out His arm to lay hold on me. Away as I flew into the air I saw Śrī Hari’s arm close to me everywhere.

(1—4)

Do:— ब्रह्मालोक लगि गयाँ न में चितत्वः पाँच उड़ात्।
जुग अंगुल कर बीच सब राम भुजहि मोहि तात॥ ७९ (क)॥
समाबरन भेद करि जहाँ लगें गति मोरि।
गयाँ तहाँ प्रभु भुज निरख व्याकुल भयें बहोरि॥ ७९ (ख)॥

Do.:— brahmaloka lagi gayau maat citayau pacha urata,
juga amgula kara bica saba rama bhujahi mohi tata.79(A).
saptabarana bheda kari jaha laghe gati mori,
gaya taha prabhu bhuja nirakhi byakula bhayaubahore.79(B).

I flew up to Brahma’s abode; but when I looked back in my flight, two fingers’ breadth, dear Garuda, was all the distance between Śrī Rāma’s arm and myself. Penetrating the seven folds of the universe (consisting of earth, water, fire, air, ether, the cosmic ego and the cosmic intellect) I mounted to the utmost height I could reach. But there too I saw the Lord’s arm; then I felt alarmed.

(79 A-B)

Cau.:— मूडेः नवन त्रसित जष भयेः। पुरी चितवत कोसलपुर गयाः॥
मोहि विलोककर राम मुसुकाः। विहृसत तुरंत गयाः मुख माहि॥ १॥
उदर माझ सुनु अंडज राया। देखेत बहु ब्रह्मांड निकाया॥
अति बिचित्र तहा लोक अनेका। रचना अधिक एक ते एका॥ २॥
कोटिक चतुराधन गौरीसा। अग्नित उड़गन रब जन्मसा॥
अग्नित लोकपाल जम काला। अग्नित भूधर भूमि विसाला॥ ३॥
सागर सार सर विचित्र अयाखा। नाना भृति शुष्कि विसाता॥
सुर मुलि सिंध्र नाग नर किनर। चारि प्रकार जीव चर्चारा॥ ४॥

In my terror I closed my eyes; and when I opened them again I found myself at Kosalapura (Ayodhya). Śrī Rāma smiled to see me back; and even as He laughed I was
instantly driven into His mouth (throat). Listen, king of the birds: inside His belly I beheld multitudinous universes with many strange spheres each more wonderful than the rest, with myriad of Brahmās and Śivas, countless stars, suns and moons, numberless Lokapālas (guardians of spheres), Yamas (gods of punishment) and Kālas (gods of death), innumerable mountains and vast terrestrial globes, oceans, rivers, lakes and forests without end and manifold other varieties of creation, with gods and sages, the Siddhas, Nāgas, human beings and Kinnaras and the four classes of living beings, both moving and motionless.

Do.: jo naht dekhā naht sunā jo manahū na samāĩ. 
Sō sab adṛtāt dekhēdē barānī kavnī bīdhi jāi. 80(A).
Eka eka brahmāṁḍa mahū rahaũ barāsā sata eka,
ehi bīdhi dekhā phirāũ maṛ amāḍa kaṭāha aneka. 80(B).

I saw there all such marvels as I had never seen or heard of before and such as could not be conceived even by the mind; how, then, can I describe them? I stayed a full hundred year in each of those universes and in this manner I went round and beheld multitudinous universes having the shape of an egg.

Cau.: loka loka prati bhīnna bidhātā, bhīnna bhīṣṇu siva manu disitrātā.

Each universe had its own Brahmā (Creator), its own Viṣṇu (Preserver), Śiva (Destroyer), Manu (lord of creation presiding over a single Manvantara, consisting of a little more than 74 rounds of the four Yugas), regents of the quarters, human beings,
Gandharvas (celestial musicians), spectres and goblins, Kinnaras (another class of heavenly musicians having a human figure with the head of a horse), Rākṣasas (giants), quadrupeds, birds, serpents, gods and demons of all classes, all the creatures having a shape peculiar to that universe. The earth with its multitudinous rivers, oceans, lakes and mountains, nay, the entire creation in each universe had a distinctive character. In all these universes I found myself possessed of manifold incomparable forms. Each universe had its own Ayodhya with its own Sarayu and its own men and women. And listen, dear Garuḍa: Śrī Rāma’s parents—Daśaratha and Kauśalya—as well as Śrī Rāma’s brothers, Bharata and others, were all different in each universe. In each such universe I witnessed the descent of Śrī Rāma as well as the infinite variety of His childish sports.

(1—4)

Everything I saw had a distinctive stamp of its own universe and was exceedingly wonderful too, O mount of Śrī Hari. But in my round of the innumerable universes I saw no other Rāma, my lord. Tossed by the blast of infatuation I saw, in each successive world that I visited, the same child-like ways, the same beauty, the same gracious Rāma (Hero of Raghu’s line).

(81 A-B)

Cau.: bhramata mohi brahmāṁḍa anekā, bite manahū kalpa sata ekā.
phirata phirata nija aśrama ayaū, tahā punī rahī kachu kāla gavāyaū.1.
nija prabhu janaṁ avadha suni pāyaū, nirbhara prema harṣī udi ṣayanā.2.
dekhaū janaṁ mahotsava jāi, jehi bidhi pratham caḥa maf gāi.3.
rāma udara dekhē jaga nānā, dekhē banī n jāi bakhānā.4.
tahā punī dekhē jaya rāma sujānā, māya matī kūpāl bhagavānā.1.
karaū bicārā bāhorī bāhorī, moh kālīlī vyaṁpiḥ matī mohī.2.
ubhaya ghari mahā maf saba dekhā, bhayaū bhramita mana mohā biseṣā.3.
It seemed as if a hundred cycles had been spent in my wanderings through the many universes. At last after all my travels I came to my own hermitage and stayed there for sometime. Meanwhile as I happened to hear of my lord's birth at Ayodhya I started up and ran in an overwhelming ecstasy of love and went and witnessed the grand festival of His birth as I have already told you at length. (It need hardly be said that all this happened inside the belly of my lord.) Thus in the belly of Śrī Rāma I beheld a number of universes. But what I saw could only be seen with one's eyes: it was beyond all telling. There again I beheld the divine Śrī Rāma, the gracious and all-wise Lord of Māyā. I pondered again and again. But my understanding was obscured by the mists of delusion. In less than an hour I had seen everything. My soul being utterly bewildered, I was lost in a maze.

(1—4)

Do.: dekhi kṛpāla bikala mohi bihāse taba rāghubīra, bihāsatahi mukha bāherā āyau sunu matidhīra.82(A).
soi larkāi mo sana karana lage puni rāma,
koṭi bhāti samujhāvaū manu n lahai biśrāma.82(B).

Seeing my distress the gracious Hero of Raghu's line laughed; and mark me, O Garuḍa of resolute mind; the moment He laughed I came out of His mouth. Śrī Rāma again began the same childish pranks with me. I reasoned with myself in every way I could; but my mind knew no peace. (82 A-B)

Cau.: dekhi carita yaha so prabhutāi, samujhata deha dasa bisarāiⅡ.

1. premākula prabhū mohi bilokā, nija māya prabhuta taba rokī.2.
kara saroja prabhu mama sira dhareū, dinadayāla sakala dukha hareū.3.

praṇamāṇo nayn pūrṇi kar jori. koṭihāū bhuśā bīdhi bīnay bhāraī.4.
bhagata bachalata prabhu kai dekhī, upaji mama ura prīti bīseṣī.
sajala nayana pulakita kara jori, kīnhiū bahū bidhi binaya bahorī.4.

Seeing this childish play and recalling that glory (which I had seen inside the Lord’s belly) I lost consciousness of my body, and crying: “Save me, save me, O Protector of the devotees in distress!” I dropped to the ground. No other word came to my mouth. When the Lord saw me overpowered with love, He immediately checked the power of His Māyā. The Lord, who is so merciful to the afflicted, placed His lotus hand on my head and relieved me of all sorrow. The gracious Śrī Rāma, the delight of His servants, rid me of my deep-rooted error. As I reflected on His former glory my mind was flooded with joy. Seeing the Lord’s loving kindness to His devotees my heart began to throb with profuse love. With eyes full of tears and joined palms and every hair on my body standing erect, I then made supplication to Him in many ways. (1—4)

Do.: sunī suprema mama bānī dekhī dīnā nīṣ jādā.

bachan sukhād gāmbhīrā mṛdu bole ramanivās.

kākabhāṣunḍī māgu bār ātri prasannā mohi jānī.

ānimādikā sīḍhī āparā rīḍhi mōchā sūkhal khāni.

Do.: sunī saprema mama bānī dekhī dīnā nīṣ dāsā,

bacana sukhāda gāmbhīrā mṛdu bole ramānivāsā.83(A).

kakabhasunrdhi magu bara ati prasanna mohi janii,

animadika sidhi aparidhi moccha sakala sukha khani.83(B).

Hearing my loving words and seeing the wretched plight of His servants, Śrī Rāma (the Abode of Lakṣmī) spoke in words which were not only soft and pleasing but profound at the same time; “Kākabhusunḍi! ask of Me a boon, knowing Me to be highly pleased with you. Be it mystic powers such as Anima (the power of assuming a form as small as an atom), fabulous wealth (such as that possessed by Kubera, the god of riches) and final beatitude, which is the fountain of all joy”:— (83 A-B)

Cau.: gyāna bibeka birati bigyānā, muni durlabhha guna je jag naṇā.

āju deu saba sahṣaya nāhī, māgu jo tohī bhāv man māhī.

sūnī prabhū bachan ādikā anunāgāe ā man anumān karṇa tav lāgaṇē.

prabhū kāh dēn sakhā sukh sahī. bhagatī āpānī dēn n kāhī.

bhagatī hīnā guṇa sakhā ādikā ā lāva bhina bhūnd bhīnā jāe.

bhajāt hīnā sukhā kānā kājā. aṁś bīchaṁ bhōleṁ khānājā.

jō prabhū hōde prasanna bār dēu. mō pār kṛpā kṛpā aṁ kāhī.

man bhavāt bār māgāu bānāī. tūhu uṭḍār ur aṁtarājāī.

Cau.: gyāna bibeka birati bigyānā, muni durlabhha guna je jag naṇā.

āju deu saba sahṣaya nāhī, māgu jo tohī bhāv man māhī.

sūnī prabhū bacana adhika anurāgā, mana anumāna karana taba lāgē.

prabhū kaha dena sakala sukha sahī, bhagati āpānī dena na kahi.

bhajana hina guna saba sukha aise, lavana bīnu bahū binjana jaise.

bhajana hina sukha kavane kājā, asa bīcāri boleū khagarājā.
— Or spiritual wisdom, critical judgment, dispassion, realization and numerous other virtues which cannot be easily attained in this world even by the sages—today I am prepared to give you all undoubtedly; therefore, ask whatever pleases your mind. On hearing the words of the Lord I was overwhelmed with love and began to reason thus within myself: “The Lord, it is true, has promised to give me all kinds of blessings; but He did not offer to grant me devotion to His own feet. Without such devotion all sorts of virtues and blessings are like so many auxiliary dishes without salt. Of what avail is any blessing without adoration.” Pondering thus, O king of the birds, I replied as follows: “If it is Your pleasure, my lord, to grant me a boon and if You are kind and affectionate to me, I ask my cherished boon, O master; for You are generous and know the secrets of all hearts.”

(1—4)

Do:— अबिरल भगति बिसुद्ध तव श्रुति पुरान जो गाव ।
जेहि खोजत जोगिस मुनि प्रभु प्रसाद कोई पाव ॥ ८४ ( क ) ॥
भगत कर्मतरु प्रनत हित कृपा सिंधु सुख धाम ।
सोइ निज भगति मोहि प्रभु देहु दया करि राम ॥ ८४ ( ख ) ॥

Do.:— abirala bhagati bisuddha tava sruti puraṇa jo gāva,
jehi khojata jogisa muni prabhu prasāda kou pāva.84(A).
bhagata kalpataru pranata hita kṛpā sindhu sukhā dhāma,
soi nija bhagati mohi prabhu dehu dayā kari rāma.84(B).

“O my lord, Śri Rāma, tree of paradise to the devotee, friend of the suppliant, ocean of compassion and abode of bliss, in Your mercy grant me that devotion to Your feet, uninterrupted, and unalloyed, which the Vedas and Puraṇas extol, which is sought after by Sages and great Yogis (contemplative mystics) but attained by few and that too by the Lord’s grace.”

(84 A-B)

Cau.:— evamastu kahi ranghukanāyaka, bole bacana parama sukhāyaṇaka.
sunu bāyas tān sahaj सया, kahi n māgaśā āśa baradānā. ॥ ॥
sab sukhā khaṇi bhagati tān māgi. nahi jaga kou tōhī sam bādhaṇāī. ॥
jो मुनि कोटि जतन नहीं लहाँह। जे जप जोग अनल तन दहाँह। ॥ ॥
riṛēṛ ēṛēṅ kṛōṅ tōri cāṭūṅāī. māgēṛ bhagati mohī āṭī bāīī. ॥
sunu biṅγṛ prasād aṣa pōre. sab sukh guṇ bhāṣhāṁ ० तौरे. ॥ ॥
 bhagati yāṇā vīmāṇ vīmāṇa. jōṅ cāṭīṛ ᵃ ᴍघ्य vīmāṇa. ॥
jaṅga tāṁ sabhā kār bheda. suṁ prasād nahi sādhaṁ khaṇa. ॥ ॥

Cau.: evamastu kahi ranghukānāyaka, bole bacana parama sukhāyaṇaka.
sunu bāyasat tā sfahā sayāna, kāhe na māgaśi asa baradānā.1.
saba sukha khānī bhagati tārī māgī, nahi jaga kou tohi sama baRabāghi.
jo muni koṭi jatana naḥ lahaḥi, je japa joga anala tana dahāhi.2.
riṛēṛ deki torī caturī, maṅgēṛ bhagati mohī āṭī bhāī. ॥
sunu biṅγṛ prasāda aṣa morē, saba subha guna basihahṛ ura tōre.3.
“So be it!” said the Chief of Ragu’s line, and continued in these most pleasing terms: “Listen, Kakabhusundi: you are sagacious by nature; no wonder, therefore, that you ask this boon. No one in this world is so highly blessed as you, since you have sought the gift of Devotion, which is the fountain of all blessings and which even sages cannot attain in spite of all their efforts, even though they consume their body in the fire of prayer and meditation. I am pleased to see your sagacity in that you have sought Devotion, which is extremely dear to My heart. Listen, O bird: by My grace now all good qualities shall abide in your heart. Devotion, spiritual wisdom, Realization, dispassion, Yoga, My exploits as well as their secrets and classification—by My grace you shall obtain insight into all these and shall not be required to undergo the rigours of Sadhana (self-discipline).

Do—

Do.: mâyā sambhava bhrama saba aba na byāpihātī tohi,
jānesu brahma anādi aja aguna gunākara mohī.85(A).
mohī bhagata priya saṁtata asa bicāri sunu kāga,
kāyā bacana mana mana pada karesu acala anurāga.85(B).

“None of the errors that arise from Mâyā shall cloud your mind any more. Henceforth know Me to be the same as Brahma, who is without beginning, birthless, devoid of attributes (the products of Mâyā) and yet a mine of (transcendent divine) virtues. Listen, Kakabhusundi: devotees are always dear to Me. Realizing this, cherish unflinching devotion to My feet in thought, word and deed.” (85 A-B)

Cau.: aba sunu parama bimala mama bāṇī, satya sugama nigamādi bakhānī.
nija siddhānta sunāvaḥ tohi, sunu mana dharu saba taji bhaju mohī.1.
mama māyā sambhava sansārā, jiva carācara bibidhi prakārā.
saba mama priya saba mama upajāe, saba te adhika manuja mohī bhāe.2.
“Now listen to My most sacred teaching, which is not only true and easily intelligible but has also been echoed by the Vedas and other scriptures. I give you to hear My own conclusion; listen to it and imprint it on your mind; and forswearing everything else, worship Me. This world with all its varieties of life, both moving and motionless, is a creation of My Māyā (delusive potency). I love them all, because all are My creatures. But human beings are the dearest to Me of all. Of human beings, the Brāhmaṇas; of the Brāhmaṇas, those well-versed in the Vedas; of these, again, those that follow the course of conduct prescribed in the Vedas; of these latter, those who are averse to the pleasure of sense are dear to Me, and yet more the wise; of the wise too I love a man of realization all the more; more beloved to Me even than these is my own servant (devotee), who solely depends on Me and has no other hope. Again and again I repeat to you the truth that no one is so dear to Me as My devotee. If Virāṇi (the Creator) too had no devotion to Me, he would be only as dear to Me as all the other creatures. And the humblest creature that breathes, if possessed of Devotion, is dear to Me as life: such is My nature.” (1—5)

Do.: suci susila sevaka sumati priya kahu kahi na lagag || 86 ||

Tell Me, who would not love a faithful, amiable and sagacious servant? Listen attentively, O Kākabhusundī: the Vedas and Purāṇas declare this to be a sound principle:—" (86)

Cau.: eka pitā ke bipula kumāra || hoahi yudhak guna sila atchāra ||
kou pandit kou tapas gyata || kou dharmavat sour kou dasta || 1 ||
kou sarbhīgyā dharmarata kou || sab par pitih prīti sam hoī ||
kou prici bhāgat bachan man karmā || sapnē hype jān n ādhar dharma || 2 ||
sō suṭ prīya prici pran samata || jādīpi sō sab prīti ṛjanā ||
ēhī bhīghī jīva chārāchār jēte || trijag dēv nār ādhar samēte || 3 ||
amāb bhagat bhāgat man karmā || tānē bhū mahі moḥī mohi maid niyamā || 4 ||

Do.: suci susila sevaka sumati priya kahu kahi na lagag || 86 ||

Tell Me, who would not love a faithful, amiable and sagacious servant? Listen attentively, O Kākabhusundī: the Vedas and Purāṇas declare this to be a sound principle:—" (86)
A father has a number of sons, each differing from the others in character, temper and conduct. One is learned, another given to austerities, a third spiritually enlightened, a fourth rich, a fifth possessed of valour, a sixth charitably disposed, a seventh all-wise and an eighth intent on piety; but the father equally loves all. A ninth son is devoted to his father in thought, word and deed and never dreams of any other duty. This is the son whom the father loves as his own life, though he be a perfect ignoramus. In a like manner all animate and inanimate beings, including the subhuman species, gods, men and demons—in short, the whole of this universe is My creation and I am equally compassionate to all. Of these, however, he who adores Me in thought, word and deed, forsaking arrogance and wiles—

Do.—पुरुष नपुसक कार वा जीव चराचर कोइ।
सर्बं भावं भजं कपटं तजं मोहं परम् प्रियं सोइ। ८७ (क)॥

So.—सत्यं कहाँ खंगं तोहं सुचं सेवकं मं प्राणप्रियं
असं बिचारिः भजं मोहं परिहरिः आसं भरोसे सबं। ८७ (ख)॥

Do.: पुरुषं नपुंसकं नारीं वा जिवं चराचरं कोइ
सर्बं भावं भजं कपटं तजं मोहं परमं प्रियं सोइ। ८७ (क)॥
So.: सत्यं कहाँ खंगं तोहं सुचं सेवकं मं प्राणप्रियं
असं बिचारिः भजं मोहं परिहरिः आसं भरोसे सबं। ८७ (ख)॥

“Be it man, woman or one lacking the characteristics of both, or, for the matter of that, any living being whatsoever of the animate or inanimate world—he who adores Me with all his being, giving up all guile, is supremely dear to Me. O bird, I tell you in all sincerity that a guileless servant is dear to Me as life. Realizing this worship Me, abandoning all other hope and reliance.

Cau.—कबहुं कालं न व्यापिः सोही। सूमिरेसु भजेः सनं निमंतरं मोही।
प्रभुं बचनामृतं सुनि न अयाः। ततुं पुलकतं मनं अति हर्षाः॥ १॥
सों सुखं जानं तेनं अर्न काना। नहं रसना पहं जाणं बढाना॥
प्रभुं सोभा सुखं जाणहि नयना। कहं किसं महं प्रवजः सुखं देई। ॥
लगे करतं सिसुं कोतूकं तेई। ॥
सजलं नयनं कदं मुखं कारं रुखं। बिचः मातं लांगी अति भूखी॥ ३॥
देईं मातं आतूं उठं थाईं। कहं मृदूं बचनं लिंए उर लाई॥ ॥
गोदं राखं कररंप यवं पाना। सुखपति चरंतं ललितं करं पाना॥ ४॥

Cau.: कबहुः कालं न ब्यापिः सोही। सूमिरेसु भजेः सनं निमंतरं मोही।
प्रभुं बचनामृतं सुनि न अयाः। ततुं पुलकतं मनं अति हर्षाः॥ १॥
सों सुखं जानं तेनं अर्न काना। नहं रसना पहं जाणं बढाना॥
प्रभुं सोभा सुखं जाणहि नयना। कहं किसं महं प्रवजः सुखं देई। ॥
लगे करतं सिसुं कोतूकं तेई। ॥
सजलं नयनं कदं मुखं कारं रुखं। बिचः मातं लांगी अति भूखी॥ ३॥
देईं मातं आतूं उठं थाईं। कहं मृदूं बचनं लिंए उर लाई॥ ॥
गोदं राखं कररंप यवं पाना। सुखपति चरंतं ललितं करं पाना॥ ४॥
Time shall have no power over you. Remember and adore Me unceasingly." I did not feel sated with hearing the nectar-like words of the Lord; the hair on my body stood erect and I felt extremely delighted at heart. The joy I felt on the occasion was shared only by the mind and the ears (the auditory sense); the tongue had no power to tell it. The eyes alone had the blissful experience of beholding the Lord's beauty; but how could they describe it, devoid of speech as they are? After He had gladdened me by His manifold exhortations in this way He again began to sport like a child as before. With tears in His eyes and His looks somewhat gloomy He looked at His mother (Kausalyā) as if He were hungry. Seeing this the mother started up in haste and ran; and addressing Him in soft words clasped Him to her bosom. Then, laying Him in her lap she began to suckle Him, singing the while of Śrī Rāma's charming exploits.

So: jehi sukha lägi purāri asubha beṣa kṛta siva sukhada, avadhapurī nara nāri tehi sukha mahū saṁtata magana.88(A).
soī sukha lavalesa jinha bāraka sapanēhu laheu, te nahī ganahī khagesa brahmasukhahi sajjana sumati.88(B).

The men and women of Ayodhyā remained ever absorbed in that (transcendental) joy, to attain which the blessed Lord Śiva, the delighter of all, assumed His unsightly garb (such as a garland of human skulls, serpents for His ornaments, ashes for scented cosmetics and a tiger-skin for a loin-cloth). Those wise and virtuous souls who have tasted of that joy only once even in a dream think nothing of the joy of absorption into Brahma (much less of any other earthly or heavenly joy). (88 A-B)

Cau.: mañ puni avadhā raheu kachu kālā, dekhēu bālabinod raśālā.
raṁa prasāda bhagati bar pāyāu, prabhu pada baṅdi nijāśrama āyau.
yaha saba gupta carita mañ gāvā, hari māyā jimi mohi nacāvā.
After this I stayed a while at Ayodhya and enjoyed the Lord's delightful childish sports. Having by Śrī Rāma's grace obtained the boon of Devotion I adored my Lord's feet and returned to my own hermitage. Ever since the Lord accepted me as his own I have never fallen a victim to delusion. I have told you at length all this strange story of how Śrī Hari's Māyā made a puppet of me. Now I tell you my own realization, O lord of the winged creatures: unless we adore Śrī Hari our troubles will not end. Listen, king of the birds: without Śrī Rāma's grace it is not possible to know the Lord's greatness. Without knowledge faith is out of the question; and without faith there can be no love. Shorn of love, devotion will not abide any more than the lubricity produced by water.

1—4

So.: binu gūra hōdā kik ĺgānāi ĺgānāi kik hōdā bīrāgu ītānu.9 (k) II
koū pēśhrām kik ĺpāw ītā sāhaj īsāntōśh ītānu. 89(A).
kōu īsānāma kik pāwā tātā sahajā saṁtiśha saṁtiśha ītānu,
calai kik jāla ītānu nāwā koṭī jatana paci paci maria.89(B).

Is spiritual illumination possible without a preceptor? Or, again, is it possible to acquire wisdom without dispassion? Or, as the Vedas and Purāṇas declare, can one attain happiness without devotion to Śrī Hari? Again, dear Garuda, can one find peace without innate content? Can a boat ever float without water even though you strain every nerve till your last breath?

89 A-B

Cau.: binu saṁtiśha na kāmā nasāhī, kāmā achata sukha sapanehu nāhī.9
rāma bhajana binu mītāhu kik kāmā, thala bhīhīna taru kabhūh kik jāmā.1
binu bigāṇa kik saṁatā āval, kou avakāṣa kik nabha binu pāval.
śraddhā binū dharma naḥī höi, binu māhi gāndha kik pāvai koī.2
binu tapa teja kik kara bītārā, jāla binu rasa kik hōi saṁsārā.
silā kik mila binu budha sevakāi, jīmi binu teja na rūpā gosāi.3
Without content desire cannot cease; and so long as desire continues you can never dream of happiness. Again, can desire be got rid of without adoring Śrī Rāma? Can a tree ever take root without soil? Can even-mindedness be acquired without spiritual enlightenment? Can anyone get moving space without ether? There can be no piety without faith. Can anyone get odour except from the earth and spread one's glory except through austere penance? Can there be any taste in this world without water? Can virtue be acquired without waiting upon the wise, any more than colour can exist without the element of fire, my master? Can the mind be at rest without experiencing the joy inherent in one's own self? Can there be any sensation of touch without air, and any success without faith? In a like manner the fear of rebirth can never cease except through worship of Śrī Hari.

(1—4)

Do.: binu bīsvāsa bhagati nāṁ te hē binu dvarahī n rāmu.
rama kūpa binu sapnēnūṁ jīve n lāhā bīṣrāmu 90 (k) II

So.: asa bicāri matiḥīra tajj kutarka sarisaya sakala,
bhajahu rāma raghubīra karunākara suṃdara sukhada 90 (k). II

Without faith there can be no Devotion and Śrī Rāma never melts except through Devotion; and without Śrī Rāma’s grace the human soul can never attain peace even in a dream. Pondering thus, O Garuḍa of resolute mind, abandon all cavilling and scepticism and adore the all beautiful Śrī Rāma, the Hero of Raghu’s line, a fountain of mercy and the delight of all. (90 A-B)

Ca.: nija mati sarisa nātha maṁ gāi, prabhu pratāpa mahimā khagari.
kaheu na kachu kari juguti biṣe, yaha saba maṁ nija nayananhī dekhī.1.
mahimā nāma rūpa guna gāthā, sakala amita anānta raghunāthā.
nija nija muni hari guna gāvahī, nigama sesa siva pāra na pāvahī.2.
tumhahi adī khag māŚk prajita, nabh udārī nāṁ pāvahī anāta.3.
timī rupatī mahimā avagāha, tāt kastu kōṁ pāva ki thāha.4.
rama kām sat kōṁ situm sat, durā kōṁ amīt ārī mārdn.5.
saṁ kōṁ sat saris bīlāsā, nabh sat kōṁ amīt abhavā.6.
Thus, my master, have I sung according to my own light the greatness of my 
world's glory, O king of the birds. I have not had recourse to any inventive skill; I have 
seen all this with my own eyes. Śrī Rāma's greatness, His Name, beauty and the song 
of His praises, they are all boundless and endless; and the Lord of the Raghus is 
infinite. The sages sing Śrī Hari's praises each according to his wits; but neither the 
Vedas nor Śeṣa (the serpent-god) nor the blessed Śiva Himself can reach their end. All 
winged creatures, from yourself down to the mosquito, take their flight across the sky; 
but none can reach the end of it. Even so, dear Garuda, can anyone ever gauge the 
xent of Śrī Rāma's greatness, unfathomable as it is? Śrī Rāma's body possesses the 
charm of a myriad Cupids. He is as inexorable in crushing the enemy as countless 
millions of Durgās. He enjoys the luxury of a myriad Indras and is immeasurable in 
expanse as a myriad firmaments.

1—4

He has the might of a myriad winds and the brilliance of a myriad suns. He is as 
cool as a myriad moons and allays all the fears of mundane existence. Again, He is 
irresistible unapproachable and interminable as a myriad Deaths. Nay, the Lord is 
irrepressible as a myriad fires.

91(A—B)

Cau.: prabhu agādha sata koṭi patālā, samana koṭi sata sarisa karālā. 
tiratha amita koṭi sama pāvana, nāma akhila agha pūga nasāvana.1. 
himagiri koṭi acala rughubirā, sirindhu koṭi sata sama garbhbirā. 
kāmadhenu sata koṭi samāṇā, sakala kāma dāyaka bhagavāna.2. 
sārada koṭi amita caturā, bidhi sata koṭi srṣṭi nipunāī. 
bīṣnu koṭi sama pālana kartā, rudra koṭi sama sama samhārtā.3.
The Lord is unfathomable as a myriad Pātālas and dreadful as a myriad Yamas. He is as sanctifying as countless millions of sacred places; nay, His very name obliterates all one's accumulated sins. The Hero of Raghu's line is as immovable as a myriad Himālayas and as deep as a myriad seas. The Lord is as liberal in bestowing all one's cherished objects as a myriad cows of plenty. He is as sharp as countless millions of Śaradās and possesses the creative skill of a myriad Brahmās. Again, He is as good a preserver as a myriad Viṣṇus and as thorough a destroyer as a myriad Rudras. He is as rich as a myriad Kuberaś and as capable of bringing forth material universes as a myriad Māyas. He is as good a supporter (of the universes) as a myriad Śeṣaś. In short, Lord Śrī Rama, the sovereign of the universe, is infinite and incomparable (in every respect).

Incomparable as He is, He has no compeer. Śrī Rama alone is Śrī Rama's peer—so declare the Vedas—even as the sun really suffers diminution by being likened to a myriad glow-worms. So do the great sages sing the praises of Śrī Hari each according to the flight of his own wits and the Lord lovingly hears them and feels delighted (however inadequate the praise may be); for He respects the sentiment of His devotees and is extremely kind.

Śrī Rama is an ocean of countless virtues: can anyone sound His depth? I have only told you the little I have myself heard from the saints. The Lord is won only by sincere Devotion and is a fountain of joy and an abode of compassion. Therefore, giving up worldly attachment, vanity and pride, one should ever adore Sītā's Spouse.
Cau.: suni bhusurđi ke bacana suhāe, haraśita khagapati pariṅkha phulāe.
nayana nira mana ati haraśāṇa, śrīraghupati pratāpa ura ānā.1.
pachila moha samujhi pachitana, brahma anādi manujā kari mānā.
puni puni kāga carana siru nāvā, jāni rāma sama prema baRhāvā.2.
gura binu bhava nidhi tarai na koī, jau birahcī sāṅkara sama hoī.
saṁsaya sarpa graseu mohi tātā, dukhada lahari kutarka bahu brātā.3.
tava sarūpa gāruRa raṅgunāyaka, mohi jāyau jana sukhaḍāyaka.
tava prasāda mama mohā nasānā, rāma raḥasya anūpama jānā.4.

The lord of the winged creatures was rejoiced to hear the agreeable words of
Bhuśūṇḍī and fluffed up his feathers. Tears rushed to his eyes and his soul was flooded
with joy as he meditated on the glory of Śrī Rāma (the Lord of the Raghus). Recalling
his former delusion he was filled with remorse at the thought that He had taken the
dateless Brahma for a mere mortal. Again and again he bowed his head at the crow's
feet and loved him all the more, knowing him to be as good as Rāma. Without a spiritual
guide none can cross the ocean of mundane existence, though he be the equal of Viraṅcī
(the Creator) or Lord Śaṅkara. He said, “I was bitten by the serpent of doubt, dear Sir.
(As an effect of this snake-bite) I had several painful fits of stupor in the form of so many
fallacies. But the Lord of the Raghus, the delight of His devotees, has saved me by
sending me to a charmer in your person. By your grace my infatuation has ceased and
I have learnt the incomparable mystery of Śrī Rāma.” (1—4)
"You are an omniscient knower of Truth, having reached beyond the darkness (of ignorance), intelligent, amiable, straight in your dealings and a storehouse of wisdom, dispassion and Realization. Above all you are a beloved servant of Sri Rama (the Lord of the Raghus). Yet wherefore did you get this form (of a crow)? Dear Sir, explain all this to me clearly. Also tell me, my master, where did you get this lovely Lake of Sri Rama’s exploits, O good bird? My lord, I have heard it from Siva Himself that you do not perish even during Mahapralaya (the Great Dissolution when Brahma himself retires into the Lord’s body after completing the 100 years of his existence). The divine Lord Siva would never utter an idle word and therefore my mind is in doubt. My lord, the whole universe with all its animate and inanimate beings, including the Nagas, human beings and gods, is an intended victim of Death. The Time-Spirit, which destroys countless universe, is ever mighty and irresistible.”

(1—4)
Cau.: garuRa girā suni haraśe u kāgā, boleu umā parama anurāgā. dhanya dhanya tava mati uragāri, prasna tumhāri mohi ati pyārī. 1.
suni tava prasna saprema suhāi, bahuta janama kai sudhi mohi āi. saba nija kathā kahau mat gal, tata sunahu sadara mana lāi. 2.
jeta tapa makha sama dama brata dānā, birati bibeka joga bigyānā. saba kara phala rāghupati pada premā, tehi binu kou na pāvai chemā. 3.
ehī tana rāma bhagati maṭ pāi, tāte mohi mamatā adhikāi. jehi tē kachu nija svāratha hōi. tehi par mamatā kara saba koi. 4.

Umā, (continues Lord Śiva,) the crow (Kākabhusundi) rejoiced to hear Garuḍa’s words and replied with utmost affection: “Blessed, blessed indeed is your intellect, O enemy of serpents. Your question is very pleasing to me. On hearing your loving and agreeable question I have been reminded of many previous births. I shall now narrate the whole of my story at full length; dear Garuḍa, listen to it attentively with all reverence. The muttering of prayers, austere penance, performing sacrifices, subjugation of the mind and the senses, undertaking sacred vows, charity, dispassion, right judgment, Yoga (union with God) and Realization—the fruit of all these is devotion to the feet of Śri Rāma (the Lord of the Raghus); without this no one can attain lasting peace. It was in this body that I was blessed with devotion to Śri Rāma; hence it is so very dear to me. Everyone naturally loves that through which one has attained one’s object. (1—4)

So.: pannagāri asi niti śrutīti śrutīti jñānita jñānita parasya hitā. 95(A).
pāṭa kīṭā tē hōi tehi tē pāṭahāra rucira, kṛṇī pālai sabo koi parasya āpāvano prāṇa sama. 95(B).

It is a sound maxim, O enemy of serpents, approved of by the Vedas—and the saints too endorse it—that love should be shown to the meanest creature if we come to know it to be our greatest friend. Silk, for instance, is the product of a worm and from it we have beautiful silken textiles. That is why everyone tends the worm like one’s own life even though it is most impure. (95 A-B)
Cau.: svaratha sāca jīva kahū ehā, mana krama bacana rāma pada nehā.
soi pāvana soi subhaga sarirā, jo tanu pāi bhajia raghubirā.1. 
rāma bimukha lahi bidhi sama dehl, kabi kobida na prasāhasī tehī. 
rāma bhagati eht tana ura jāmī, tāte mohi parama priya svāmī.2. 
tajāu na tana nija icchā maranā, tana binu beda bhajana nahī baranā. 
prathama mohā mohi bhahū bigovā, rāma bimukha sukha kabahū na sovā.3. 
nānā jana karma puni nānā, kie joga japa tapa makha dānā. 
kavana joni janameū jahā nāhī, mai khagesa bhrami bhrami jaga māhī.4. 
dekheū kari saba karama gosāi, sukhi na bhayaū abahī kī nāī. 
sudhi mohi nātha jana bahu keri, siva prasāda mati mohā na gherī.5. 

The real self-interest of every living creature lies in cultivating devotion to Śrī Rāma's feet in thought, word and deed. That body alone is sacred and that alone blessed, in which one is able to worship the Hero of Raghu's line. The wise and the learned never extol him who is hostile to Śrī Rāma, even though he may acquire a body as exalted as that of Brahmā (the Creator) himself, Devotion to Śrī Rāma took root in my heart in this very body; hence I hold it supremely dear, my master. Although my death depends on my own will, I refuse to quit this body, because—as the Vedas declare—adoration of the Lord is not possible without a corporeal frame. At first infatuation gave me much trouble; so long as I remained hostile to Śrī Rāma I never had a restful sleep. Through a number births I practised Yoga (concentration of mind), Japa (muttering of prayers), austere penance and charity and performed sacrifices and other acts of various kinds. Which species is there in this world, O lord of the winged creatures, in which I have not at sometime been born during my round of births? I have had experience of all kinds of pursuits, my lord; but I was never so happy as I am now. I recollect many previous existences, my lord, in which by Śiva's grace my understanding was not clouded by infatuation. (1—5)
Listen, O lord of the feathered kingdom: I now proceed to narrate the story of my very first birth (within my memory), which is sure to engender in the heart of the listener love for the Lord's feet, which is the remedy for all afflictions. In a former Kalpa (round of creation), my lord, the world was passing through a Kaliyuga, the hotbed of sin, in which men and women were all steeped in unrighteousness and acted contrary to the Vedas. (96 A-B)

In that Kaliyuga I was born in the city of Ayodhya and got the body of a Sudra (a member of the labouring and artisan classes). A devotee of Lord Śiva in thought, word and deed, I was a reviler of other gods and conceited too. Intoxicated with the pride of pelf, I was most loquacious and savage of purpose and carried an enormous load of hypocrisy in my heart. Even though I dwelt in the capital of Śri Rāma (the lord of the Raghus), I failed to know even an iota of its glory then. Now I have come to know the greatness of Ayodhya. Thus has it been sung by the Vedas, Tantras and Purāṇas that whoever has resided in Ayodhya in any birth whatsoever surely becomes a votary of Śri Rāma. A man comes to know the glory of Ayodhya only when Śri Rāma, bow in hand, takes up His abode in his heart. That particular age of Kali was terrible indeed, O enemy of serpents; every man and woman was given over to sin. (1—4)
Do.: kalimala grase dharma saba lupta bhae sadagranthaha,
darbhinha nija mati kalpi kari pragata kle bahu pamtha.97(A).
bhae loga saba mohabasa lobha grase subha karma,
sunu harijana gyäna nidhi kahaû kachuka kalidharma.97(B).

Every virtue had been engulfed by the sins of Kali; all good books had disappeared; impostors had promulgated a number of creeds which they had invented out of their own wit. The people had all fallen a prey to delusion and all pious acts had been swallowed by greed. Now listen, all-wise mount of Śrī Hari, while I describe a few peculiarities of Kali. (97 A-B)

Cau.: barana dharma nahï āśrama cārī, śruti birodha rata saba nara nārī.
dvija śruti becaka bhūpa prajāsana, kou nahï māna nigama anuśāsana.1.
māraga soï jā kahū joî bhāvā, parḥdita soï jo gāla bajāvā.
mithyārānhbha darbhba rata joï, tā kahū sahṭa kahai saba koï.2.
soï sayāna jo paradhana hārī, jo kara darbhba so baRa acārī.
jo kaha jhūtha masakharī jānā, kalijuga soï guṇavañṭa bakhānā.3.
nīrācāra jo śruti patha tyāgī, kalijuga soï gyaṇī so birāgī.
jākē nakha arū jēta bishālā, soï tāpasa prasiddha kalikālā.4.

No one follows the duties of one’s own caste, and the four Āśramas or stages of life also disappear. Every man and woman takes delight in revolting against the Vedas. The Brāhmaṇas sell the Vedas; the kings bleed their subjects; no one respects the injunction of the Vedas. The right course for every individual is that which one takes a fancy to; a man of erudition is he who plays the braggart. Whoever launches spurious undertakings and is given over to hypocrisy, him does everyone call a saint. He alone is clever, who robs another of his wealth; he who puts up false appearances is an ardent follower of established usage. He who is given to lying and is clever at joking is spoken of as a man of parts in the Kali age. He alone who is a reprobate and has abandoned the path of the Vedas is a man of wisdom and dispassion in the Kali age. He alone who has grown big nails and long locks of matted hair is a renowned ascetic in the Kali age. (1—4)
Do.: asubha beśa bhūṣana dharē bhaṭṭacābhaccha je khāhī,
tei jogī tei siddha nara pūhya te kalijuga māḥī. 98(A).

So.: je apakārī cāra tina kara gaurava mānya tei,
mana krama bacana labāra tei bakatā kali-kāla mahū. 98(B).

They alone who put on an unsightly garb and ornaments, eat anything and everything,
no matter whether it is worth eating or not, are ascetics; they alone are perfect men
and they are worth adoring in the Kali age. They who are of maleficent conduct are held in
great esteem and they alone are worthy of honour. Even so they alone who are babblers
in thought, word and deed are orators in the Kali age.

(98 A-B)

Cau.: nāri bibasa nara sakala gosāi. nācahiḥ naṭa markaṭa kī nāi.
sūḍra dvījanaḥ upadesahī gyaṇa. meli jāṇau lēhi kudānā 1.
saba nara kāma lobha rata krodhī, deva bīpra śruti saṁta bīrodhī.
guna mahindra suhṛdaḥ pati tyāgi, bhajaḥ nāri para puruṣa abhāgī. 2.
saubhāginiḥ bibhuṣana hīna. bīrodhī ke sīngāra nabinā.
gura siṣa badhira arīḥa kā lekhā, eka na sunai eka nahī dekhā. 3.
haraḥ siṣya dhana soka na harai, so gura ghora naraḥ mahū pari.
māṭu pitā bālakanhi bolāvahī, udara bharai soī dharma sikhāvahī. 4.

Dominated by women, my lord, all men dance to their tune like a monkey
controlled by its trainer. Sudras instruct the twice-born in spiritual wisdom and, wearing
the sacred thread, accept the worst type of gifts. All men are given over to sensuality
and greed and irascible too, and are hostile to the gods; the Brāhmaṇaṣ, the Vedas as
well as to the saints. Unfortunate wives desert their accomplished and handsome
husband and bestow their heart on a paramour. Wives having their husband alive have
no ornament on their person, while widows adorn themselves in the latest style. The
disciple and the preceptor severally resemble a deaf man and a blind man: the one
would not listen, while the other cannot see. A spiritual guide who robs his disciple of
money but fails to rid him of his sorrow is cast into a terrible hell. Parents call their
children and teach them such religion as may fill their belly.

(1—4)
Men and women talk of nothing else than the Knowledge of Brahma; while in their greed they would kill a Brâhmaṇa or, for the matter of that, even their own spiritual guide for the sake of a single shell. Sudras argue with the twice-born : “Are we in anyway inferior to you? A good Brâhmaṇa is he who knows the truth of Brahma!” and defiantly glower at them. (99 A-B)

They alone who are covetous of antother's wife and are clever at wiles and steeped in delusion, malice and worldly attachment are enlightened men swearing by the identity of the individual soul with Brahma. Such is the practice I have seen in every Kali age. Doomed themselves, such people bring ruin even to those rare souls who tread the path of virtue. They who find fault with the Vedas by dint of logic are condemned to each hell for a whole Kalpa (cycle). People of the lowest grade in society such as oil-men, potters, the outcaste (lit., those who cook and feed on the flesh of a dog), the Kirātas and Kolas and the distillers of spirituous liquors get their heads shaved and enter the order of Samnyasa (renunciation) when theirwife is no more in this world and they have lost their household property. They allow themselves to be worshipped by the Brahmanas and bring ruin to themselves here as well as hereafter. As for the Brâhmaṇas, they are unlettered, grasping, lascivious, reprobate and stupid and marry low-caste women of a lewd character. Śudras, on the other hand, practise Japa (the muttering of prayers) and
austere penance, undertake sacred vows of various kinds and expound the Purānas from an exalted seat. All men follow a course of conduct of their own imagination; the endless variety of wrongdoing cannot be described in words. (1—5)

\(\text{द०}—\) भए बरन संकर कलि भिन्नसेतु सब लोग।
कराहि पाप पावहि दुःख भय रुज सोक बियोग। १०० (क) II
श्रुति संमत हरि भक्ति पद्ध संज्ञु बिजरि बिबेक।
तैहि न चलहि नर मोह बस कल्याणि पंध्र अनेक। १०० (ख) II
Do.: bhae barana saṃkara kali bhinnasetu saba loga,
karahī pāpa pāvahī dukha bhaya ruja soka biyoga.100(A).
śruti saṁmata hari bhakti patha saṁjuta birati bibeka,
teḥ na caalahī nara moha basa kalpahī parṁtha aneka.100(B).

In the age of Kali there ensues a confusion of castes (due to promiscuous intermarriages) and everyone infringes the sacred laws. Men perpetrate sins and reap suffering terror, disease, sorrow and desolation. Overcome by delusion they walk not in the path of Devotion to Śrī Hari, conjoined with dispassion and wisdom—a path which has the approval of the Vedas—and invent diverse creeds of their own. (100 A-B)

\(\text{छ०}—\) बहु दाम संवाहिः धाम जती। विषया हरि लोहिः न रहि बिरती।
तपसी धनवंत दरिद्र गुही। कलि कौतुक तात न जात कही। १।
कुलवंत निकाहिः नारी सती। गुह आनाहि चेरि निबेरि गति।
सुत मानाहि मातु पिता तब लौ। अबलानन दीख नहीं जब लौ। २।
ससुगारि पिआसि लणी जब तौं। रिपुरुप कुरुंब भए तब तौं।
गुप गुप परायन धर्म नहीं। करि दंड बिझंब्र प्रजा नितही। ३।
धनवंत कुलीन मलीन अपी। ध्वज चिंत जनेंद उधार तपी।
नहीं मान पुराण न बेढिह जो। हरि सेवक संत सही कलि सौ। ४।
कबि बृंद उदार दुनी न सुनी। गुन दूषक ब्राह न कोपि गुनी।
कलि बारहिः बार दुकाल पै। बिनु अत्र दुखी सब लोग गरे। ५।

Char.: bahu dama savārahī dhāmadevatī, biṣayā hari linhi na rahi biratī.
tapasi dhanavantadāridrāghi, kali kautuka tāta na jāta kahi.1.
kulavaṁti nikārahī nāri satī, grha ānahī cerī nīberī gāti.
suta mānahī mātu piṭa taba laū, abalānana dikhā nahī jaba laū.2.
sasurāri piāri lagi jaba tē, ripūrūpa kutilma bhae taba tē.
nyder pāpa parāyana dharmā nahī, kari darṇādī bidarṁba prajā nītaḥ.3.
dhanavanti kulinā malīnā api, dvīja cinha janu ughārā tapī.
nahī māna purāṇa na bedahi jo, hari sevaka saṁta sahī kali so.4.
kabi bṛṇḍa udāra duṇī na sunī, guna dūṣaka brāta na kopi gunī.
kali bāraḥī bāra dukāla parāi, binu anna dukhi saba loga marai.5.
The so-called recluses build themselves houses and furnish them at considerable expense; dispassion is no more to be seen in them, the same having been wiped out by their sensuality. The so-called ascetics grow wealthy and householders go penniless: the freaks of the Kali age, dear Garuḍa, are beyond all telling. Men drive out a well-born and virtuous wife and bring home some servant-girl, casting to the winds all good usage. Sons respect their father and mother only so long as they have not seen the face of their wife. From the time they take a fancy to their wife's kinsfolk they begin to look upon their own people as their enemies. Kings get addicted to sin and cease to have anything to do with piety. They ever persecute their subjects by inflicting unmerited punishment on them. The meanest churl, if he is rich, is accounted noble. A Brāhmaṇa is known only by his sacred thread, and an ascetic by his naked body. He who refuses to recognize the Vedas and Purāṇas is a true saint and servant of Śrī Hari in the Kali age. Poets are seen in large numbers; but the munificent (who reward them) are seldom heard of. Those who find fault with others' virtues can be had in any number, but no one possessing virtues. In the Kali age famines are of frequent occurrence: for want of foodgrains people perish miserably en masse.

(1—5)

Do.: suṇu khagesa kali kapaṭa haṭha darbhā dveṣa pāśarṇḍa, māna moha mārāḍi madā bāyāḥi rahe brahmaṇḍa. 101(A).
tāmasa dharma karahī nara japa brata makha dāna, deva na barāṣahī dharaṇī bae na jāmahi dhānā. 101(B).

Listen, lord of the winged creatures: in the age of Kali duplicity, perversity, hypocrisy, malice, heresy, pride, infatuation, concupiscence and arrogance etc., pervade the whole universe. Men practise Japa (the muttering of prayers), austere penance and charity, perform sacrifices and undertake sacred vows with some unholy motive. The gods rain not upon the earth and foodgrains sown in the soil do not germinate.

(101 A-B)
Women have no ornament except their tresses and have an enormous appetite. Though miserable for want of money, they are rich in attachment of various kinds. Though hankering after happiness they love not piety, stupid as they are. Though they are poor in wits, their mind is hardened and knows no tenderness. As for men, they are tormented with diseases and find no enjoyment anywhere. They are conceited and contend with others without any rhyme or reason. Men's life is short, extending to not more than five or ten years; yet in their pride they reckon on surviving the end of creation. The age of Kali has driven men mad: no one respects the sanctity even of one's sister or daughter. There is no contentment, nor discernment, nor composure. People of all classes, whether high or low, have taken to begging. Envy, harsh words and covetousness are rampant; while evenness of mind is absent. People are all smitten with bereavement and deep sorrow. The duties and rules of conduct prescribed for the four orders of society and stages in life are neglected. Self-control, charity, compassion and wisdom disappear; while stupidity and fraud multiply to a large extent. Men and women all pamper their body; while slanderers are diffused all over the world.

Do:— सुनु व्यालारि काल कलि मल अवगुण आगार।
गुनउँ बहुत कलिजुग कर बिनु प्रयास निल्ष्टार॥ १०२ (क)॥
कृतजुग त्रेतां द्वापर पूजा मस्क अरु जोग।
जो गति होइ सो कलि हरि नाम ते पावहि लोग॥ १०२ (ख)॥

Listen, O enemy of serpents: the age of Kali is a storehouse of impurities and vices. But it has many virtues too; final emancipation is possible (in this age) without any exertion. Moreover, the same goal which is reached through worship of God, performance of sacrifices or practice of Yoga in the Satyayuga, Treta and Dvapara, men are able to attain through the name of Sri Hari in the Kali age.

(102 A-B)
In the Satyayuga everyone is possessed of mystic powers and wise too. Hence in that age men cross the ocean of mundane existence by meditating on Śrī Hari. In the Tretā age men perform sacrifices of various kinds and cross the ocean of metempsychosis by dedicating their actions to the Lord. In the Dvāpara age men cross the ocean of worldly existence by adoring the feet of Śrī Rāma (the Lord of the Raghus), there being no other means to do it. In the Kali age, however, men reach the end of mundane existence simply by singing Śrī Hari’s praises. In the age of Kali neither Yoga (concentration of mind), nor the performance of sacrifices nor spiritual wisdom is of any avail; one’s only hope lies in hymning Śrī Rāma’s praises. Giving up all other hopes, whosoever worships Śrī Rāma and fondly chants His praises undoubtedly crosses the ocean of transmigration.

The power of the Name is thus manifest in the age of Kali. The Kali age possesses another sacred virtue: in this age projected acts of virtue are rewarded, but projected sins are not punished. (1—4)

No other age can compare with the Kali age provided a man has faith (in its virtue); for in this age one can easily cross the ocean of transmigration simply by singing Śrī Rāma’s holy praises. Piety has four well-known pillars, of which one is predominant in the Kali: charity practised in any way conduces to one’s spiritual good. (103 A-B)
Prompted by Śrī Rāma’s delusive potency, the characteristics of all the four Yugas manifest themselves in everyone’s heart everyday. The presence of pure Sattva (harmony), evenness of mind, spiritual insight and the feeling of vivacity in the heart are the effects of Satyayuga. Abundance of Sattva with a slight admixture of Rajas, attachment to action, and happiness of every kind are the characteristics of Tretā. Much Rajas, little Sattva, and some Tamas, with a feeling of mingled joy and terror in the heart, are the distinguishing features of Dvāpara. A large proportion of Tamas with a slight admixture of Rajas and antagonism everywhere are the effects of Kali. The wise discern the characteristics of the different Yugas in their mind and forsaking unrighteousness devote themselves to piety. The characteristics of the Time-Spirit have no effect on him who is excessively fond of Śrī Rāma’s feet. The deception practised by a juggler, O king of the birds, is formidable indeed: but the tricks of a juggler cannot deceive his servant. (1—4)

The good and evil, which are the creation of Śrī Hari’s delusive potency, cannot be eliminated except through worship of Śrī Hari. Bearing this in mind, and forsaking all desire, one should adore Śrī Hari. In that particular age of Kali, O lord of the winged
creatures, I lived in Ayodhya for many years till a famine occurred, when, stricken by adversity, I had to move to another place. (104 A-B)

Ch:— गायूँ उजेनी सुपु उजगारी। दीन मलीन दरिद्र दुःखारी॥
गायूँ काल कहूँ संपति पाई। तहूँ पुनि करें संभु सेवकाई॥ १॥
बिप्र एक बैठिक सिव पूजा। करि सदा तेहि काजु न दूजा॥
परम साधु परमार्थ बिदंक। संभु उपासक नहि हरि निदंक॥ २॥
तेहि सेवङ्ग में कपट समेता। द्विज दयाल आति नीति निकेता॥
बाहिज नम्र देखिय मोहि साई। बिप्र प्रभाव पुजन को नाई॥ ३॥
संभु मंत्र मोहि दिजरबर दीना॥ सुभ उपदेस बिविध बिधि कीना॥
जपयें मंत्र सिव मंदिर जाई॥ हरवें दंभ अहमिति अधिकाई॥ ४॥

Cau.: gayau ujeni sunu uragari, dina malina daridra dukhari.

Do.: mat khala mala samkula mati nigh jati bas moh.

So.: guru nita mohe prabodh dukhita dekhi aacharan mamo.

105 (K)

105 (X)

A wretch impure of mind, low-born and overcome by infatuation, I was filled with jealousy at the very sight of a servant of Sri Hari or a Brahmana and hated God Visnu.
Distressed to see my conduct, my preceptor would admonish me everyday; but on hearing his admonition I burnt with rage. Can sober counsel appeal to a hypocrite? (105 A-B)

One day my preceptor called me and taught me wisdom in every possible way; "The sole reward, my son, of worshipping Lord Śiva is uninterrupted devotion to Śrī Rāma's feet. Śiva Himself as well as Brahmā (the Creator), dear son, adore Śrī Rāma; of what account, then, is a vile human being! Do you hope to attain happiness, O wretched soul, by harbouring ill-will to Him whose feet are loved by Brahmā and Śiva Himself?" When I heard my Guru speak of Lord Hara as a votary of
Sri Hari, my heart, O lord of the feathered kingdom, was all on fire. Vile of descent as I was, the little learning that I had acquired turned my head even as a serpent becomes all the more poisonous when fed on milk. Proud, perverse, wretched and low-born, I meditated mischief to my Guru day and night. My Guru, however, was too tenderhearted to have the least anger in him; on the other hand, he gave me good advice time after time. The first thing a vile fellow does is to kill and destroy the very man who has been instrumental in exalting him. Listen, brother: smoke, which is produced by fire, extinguishes the latter when it attains to the dignity of a cloud. The dust lying on the road is held in contempt and is ever trodden under foot by all (the wayfarers). But when carried aloft by the wind, it first envelopes the air itself and then descends on the eyes or diadems of king. Listen, O lord of the winged creatures: realizing this state of things, the wise shun the company of vile men. Seers and learned men have declared this maxim: it is good neither to quarrel with a wretch nor to make friends with him. One should always remain aloof from him, my master; a wicked fellow should be avoided even as a dog. Vicious as I was with a heart full of falsehood and perversity, the Guru’s admonition did not appeal to me, even though it was wholesome. (1—8)

One day I was repeating Śiva’s Name in a temple sacred to Lord Hara, when my Guru came in; but in my pride I did not rise to greet him. He was too gracious to say anything; neither did he feel the least resentment in his heart. But the grievous sin of showing disrespect to a Guru was more than the great Lord Śiva could tolerate. (106 A-B)

Cau.: maṁśīrā mājha bhai naṁba bānī, re hatabhāgya agya abhimāṇī. jadyapi tava gura kē naṁḥ krodhā, ati krāpā cita samyaka bodhā.1. tadapi sāpa saṅha dairāhu tohi, nītī bīrodhā soṁha na moṁhī. jau naṁḥ kā ḍhā rū mhiro toṭā ṭora. 2. ṛṣtreṇaṁ aṁgaṁ ḍauṁ pāṇi. sarva hoṁḥi ḍhāl maṁ ṭyāṇī. mahoṁ bhitāṁ koter maṁḥ jāi. 3. रु अधमाधय अध्याति पाई।

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* ŚRĪ RĀMACITAMĀNASA *

Do.: eka bāra hara maṁśīrā japata raheū siva nāma, gura āyau abhimāṇa tē uthī naṁḥ kīṅha pranāma.106(A).
so dayāla naṁḥ kaeu kachu ura na roṣa lavalesa, ati aṅha gura apamāṇatā saṁhī naṁḥ sake maheu.106(B).

Cau.: maṁśīrā mājha bhai naṁba bānī, re hatabhāgya agya abhimāṇī. jadyapi tava gura kē naṁḥ krodhā, ati krāpā cita samyaka bodhā.1. tadapi sāpa saṅha dairāhu tohi, nītī bīrodhā soṁha na moṁhī. jau naṁḥ kā ḍhā rū mhiro toṭā ṭora. 2. ṛṣtreṇaṁ aṁgaṁ ḍauṁ pāṇi. sarva hoṁḥi ḍhāl maṁ ṭyāṇī. mahoṁ bhitāṁ koter maṁḥ jāi. 3. रु अधमाधय अध्याति पाई।
An ethereal voice proceeded from the temple itself: “you wretched and conceited fool, even though your preceptor has no anger in him and he is very tender-hearted and possessed of true and perfect wisdom, yet, O fool, I must pronounce a curse on you; for any transgression of propriety is loathsome to Me. If I do not punish you, O wretch, the sanctity of My Vedic laws will be violated. The fools who bear malice against their Guru are cast into the hell named Raurava for a myriad Yugas. After that they take birth in the subhuman species and suffer torment for ten thousand successive existence. Since you remained rooted to your seat like a python, O vile wretch, take the form of a snake; for your mind is steeped in sin. And, condemned to that vile state, O vilest of the vile, go and take up your abode in the hollow of some huge tree.”

The Guru raised a piteous wail as he heard Lord Śiva’s terrible curse. And when he saw me trembling with fear, deep agony possessed his soul. Reflecting on my awful fate, the Brāhmaṇa prostrated himself before Lord Śiva and, with joined palms and his voice choked with emotion, he prayed as follows:— (107 A-B)
I adore You, the guardian of the south-east quarter and Ruler of the whole universe, eternal bliss personified, the omnipresent and all-pervading Brahma manifest in the form of the Vedas. I worship Lord Śiva, shining in His own glory, devoid of material attributes, undifferentiated, desireless, all-pervading consciousness, having nothing to wrap about Himself except ether (or enveloping ether itself). I bow to the supreme Lord, who is devoid of form, transcendent and extra-cosmic, beyond speech, understanding and senseperception, terrible yet gracious, the seed of the mystic syllable OM, the Ruler of Kailāsa, the Devourer even of the great Time-Spirit and the abode of virtues. I adore the all-merciful Śaṅkara, the universal Lord, who is loved by all and yet unfathomable, who is possessed of a form white as the snowclad Himalaya, and radiant with the beauty of a myriad Cupids, whose head sparkles with the lovely stream of the Gahga, whose brow is adorned by the crescent moon and neck coiled by serpents, who has tremulous pendants hanging from His ear-lobes, is possessed of beautiful eyebrows and large eyes, who has a cheerful countenance and a blue speck on His throat, and who has a lion-skin wrapped round His waist and a garland of skulls round His neck. I take my refuge in Bhavānī’s Spouse, the supreme Lord, terrible, exalted, intrepid indivisible, unborn and invested with the glory of a myriad suns, who roots out the threefold agony and holds a trident in His hand and who is accessible only through love. Beyond number, ever blessed, bringing about universal destruction at the end of each round of creation, a source of perpetual delight to the virtuous, Slayer of the demon Tripura, Consciousness and Bliss personified, dispeller of delusion, be propitious, my lord, be propitious, O Destroyer of Cupid. So long as they worship not the lotus-feet of Uma’s lord, there is no happiness nor peace nor cessation of suffering for men either in this world or in the next. Therefore, be propitious, my lord, dwelling as You do in the heart of all living beings.
I know not Yoga (concentration), nor Japa (the muttering of prayers) nor ritual. I simply bow to you at all times and at every moment, O Sambhu! Pray, protect me, my lord, miserable and afflicted by sufferings attendant on old age and birth (and death) as I am, O Lord Sambhu!

I know not Yoga (concentration), nor Japa (the muttering of prayers) nor ritual. I simply bow to you at all times and at every moment, O Sambhu! Pray, protect me, my lord, miserable and afflicted by sufferings attendant on old age and birth (and death) as I am, O Lord Sambhu!

This hymn of eight verses was uttered by the Brāhmaṇa in order to propitiate Lord Hara. Śrī Śambhu is pleased with those men who devoutly repeat it.

The all-wise Śiva heard the Brāhmaṇa’s prayer and saw his devotion. An ethereal voice issued from the temple again: Ask for a boon, O great Brāhmaṇa.” “If, my lord, you are pleased with me and if, my master, You are affectionate to the meek, first bless me with devotion to Your feet and then grant me another boon. Overcome by Your Māyā (delusive power) the stupid Jiva (individual soul) constantly wanders (from one womb to another) in error. Therefore, O all-merciful Lord, be not angry with him. Now be gracious to this creature, O Śankara, compassionate as You are to the humble, so that Your curse may prove a blessing to him not long afterwards.
"Now do that which may bring him supreme blessedness, O fountain of mercy!"

On hearing the Brāhmaṇa’s words, steeped as they were in charity, the heavenly voice replied: “So be it! Although he has committed a grievous sin and I in My wrath have pronounced a curse on him, yet, realizing your goodness, I shall do him a special favour. O holy Brāhmaṇa, they who are of a forgiving disposition and beneficent are as dear to Me as Śri Rāma (the Slayer of the demon Khara) Himself. Nonetheless, O Brāhmaṇa, My curse shall not go in vain: this fellow shall surely pass through a thousand incarnations. But the terrible agony involved in each successive birth and death shall not affect him in the least. (Turning to me, the voice continued :) Hear, O Sudra, my authentic word: in none of your births shall your awareness (of previous existences) leave you. (In the first place) You were born in the capital of Śri Rāma (the Lord of the Raghus), and besides
that you set your heart on My worship. Due to the miraculous power of the holy city and
by My grace, devotion to Śrī Rāma shall spring up in your bosom. Now, brother, hear My
solemn declaration: a vow to serve the Brahmānas is the surest means of propitiating
Śrī Hari. Insult the Brahmānas no more and reckon a saint to be on a par with the infinite
Lord Himself. Even he who does not succumb to the stroke of Indra’s thunderbolt, My
own mighty trident, the rod of Death and the terrible discus of Śrī Hari, is consumed by
the fire of hostility with the Brahmānas. Treasure up this counsel in your heart, and there
will be nothing in this world which may be too difficult for you to attain. I bestow one more
blessing on you: you shall have unobstructed access everywhere.” (1—8)

Do.: suni siva bacana haraśi gura evamastu iti bhāshi,
mohi prabodhi gayau grha saṁbhu carana ura rākhī.109(A).
prerita kāla bīndhi giri jai bhaya maṁ byāla,
punī prayāsa binu so tanu tajeū gaē kachu kāla.109(B).
joī tanu dharaū tajaū punī anāyāsa harijāna,
jiṃ mūtana paṁta pahirai nara pariharai purāna.109(C).
sivā rākhi śruti nīti aru maṁ nahṛ pāvā klesa,
ehi bidhi dhereū bibidhi tanu gyāna na gayau khagesa.109(D)

The Guru rejoiced to hear the word of Lord Śiva (as conveyed through the ethereal
voice) and cried ‘Amen!’ And after admonishing me he returned home, with the image of
Lord Śambhu’s feet impressed upon his heart. Driven by my fate I went to the Vindhya
mountains and was (on giving up the ghost) reborn as a serpent and again, when
sometime had elapsed, I easily dropped that form. Whatever form I assumed, O mount
of Śrī Hari, dropped again with utmost ease, even as a man would cast off worn-out
clothes and put on a new set. Lord Śiva vindicated the Vedic law, while I was spared
the agony (involved in the rounds of birth and death). In this way, O lord of the winged
creatures, I assumed various forms; but my understanding never left me. (109 A—D)
Whatever form I assumed, whether of an irrational being, god or man, I continued to adore Śrī Rāma even in that form. Yet one thing ever stung my conscience: my Guru’s mild and amiable disposition I could never forget. The last body I got was that of a Brahmana, which the Vedas and Purānas declare as difficult even for the gods to attain. Even in that incarnation whenever I joined the other boys for play, I would enact all the pastimes of Śrī Rāma (the Lord of the Raghus) alone. As I grew up my father gave me lessons (in secular subjects). I tried to understand things, listened to the lessons and reflected on them; yet they failed to attract my mind. All worldly cravings left my soul; I was solely absorbed in the thought of Śrī Rāma’s feet. Tell me, O lord of the feathered creation: is there anyone so wretched as to give up a cow of plenty and tend a she-ass? Overwhelmed with love I had no charm left for anything and my father was tried of coaching me. When both my father and mother died, I withdrew to the forest in order to worship the Protector of His servants. In the forest wherever I met any great sage I visited his hermitage and bowed my head to him. I would ask them to recount Śrī Rāma’s
Virtues and listened with delight to what they told me. O Lord of the winged creatures! In this way I went about listening to the recital of Śrī Hari’s praises. By Śambhu’s grace my movements were unchecked everywhere. The three types of ardent seeking (viz., those for progeny, wealth and fame) left me and one solitary longing grew to inordinate proportions in my heart. “I shall deem the object of my birth accomplished only when I behold Śrī Rāma’s lotus-feet,” I said to myself. Every sage I interrogated observed, “God represents the totality of created beings.” But the view which holds God as impersonal did not find favour with me and the love I bore in my heart for the embodied Brahma grew from more to more.

Do.: gura ke bacana surati kari rāma carana manu lāga,
raghupati jasa gāvata phiraū chana chana nava anurāga.110(A).
meru sikhara baṭa chāyā muni lomasā āsīna,
dekhi carana siru nāyau bacana kaheū ati dīna.110(B).
suni mama bacana binīta mrdu muni kṛpāla khagarāja,
mohi sådara pūchhata bhae dvija āyahu kehi kāja.110(C).
taba maṭ kahā kṛpānīdi tumha sarbagya sujāna,
saguna brahma avarādhana moхи kahahu bhagavāna.110(D).

Even as I recalled the words of my erstwhile preceptor my mind conceived a fondness for Rāma’s feet and I went about singing the praises of Śrī Rāma (the Lord of the Raghus) with a love which gathered new strength every moment. On a peak of Mount Meru in the shade of a banyan tree sat the sage Lomasā. On seeing him I bowed at his feet and addressed him in the humblest strain. When the gracious sage heard my meek and gentle address, O king of the birds, he politely enquired: “For what purpose have you come, O Brahmaṇa?” Thereupon I replied, “O fountain of mercy, you are omniscient and sagacious. Tell me, blessed one, how to worship the embodied supreme Spirit.”

Chū.— tab mūnīsī sṛṣṭi gūn gāthā. kahē khaḍuk saḍār khagaṇāthā.
brahmany āt rāt mūnī biṃpanicā. mohi param adhikāra jāṇā.1 II
lāγe kān brahaft upadeśa. aja adhīnt aγūn hūdadesa.2 II
akāl anāh anām aṛūṇā. aνuṣṭhva gamy aṅkhaṅd aṅuṇā.2 II
Thereupon the great sage recounted with reverence a few virtues of Śrī Rāma (the Lord of the Raghus), O lord of the feathered creation. But himself devoted to the knowledge of Brahma (the Absolute), and knowing me to be the fittest person (to be initiated into such knowledge), the enlightened sage began a sermon on Brahma, the unborn, the One without a second and without attributes, the Ruler of the heart (the inner Controller), incomprehensible, desireless, without name or form, attainable only through realization, indivisible and incomparable, beyond the mind and the senses, immaculate and indestructible, immutable, unlimited and all-blissful: “You are identical with the Brahma referred to above; no more difference exists between Him and you than between a sheet of water and the ripples on its surface: so declare the Vedas.” The sage instructed me in various ways; but the truth that the individual soul is identical with the attributeless Brahma did not appeal to my heart. Bowing my head at his feet I submitted again, “Kindly tell me how to worship the embodied Brahma, O lord of the sages. My mind takes delight in the worship of Śrī Rāma even as a fish rejoices in water; how, then,
can it exist without it, O wise lord of the sages? Be gracious, therefore, to teach me the method whereby I may be able to behold the Lord of the Raghus with my own eyes. Having feasted my eyes on the King of Ayodhya I will then listen to your discourse on the attributeless Brahma." The sage once more recited the incomparable story of Śrī Hari; but demolishing the doctrine that the supreme Spirit does appear in an embodied form, he established the proposition that He is ever without attributes. Thereupon I would set aside the view that God is ever attributeless and establish with great obstinacy the doctrine that He takes an embodied form. When I thus entered into hot discussion with him, signs of resentment appeared on the sage's person. Listen, my lord: insolence carried to an excess rouses passion even in the breast of an enlightened soul. Too much friction will produce fire even out of sandal-wood.

Do.: बारंबार सकोप मुनि करड़ निरूपन ग्यान।
में अपने मन बैठ पबंड़ विबिधि अनुमान। ११० (क)
क्रोध किर देवतबुद्धि बिनु देवत किर बिनु अग्यान।
मायावस परिणिन्त जड़ जीव किर ई समान। १११ (ख)

Do.: bārambāra sakopa muni karar nirūpana gyāna,
maṁ apanē mana baitha taba karau bibidhi anumāna.111(A).
krodha ki dvaitabuddhi binu dvaita ki binu agyāna,
māyābasa parichinna jaRa jiva ki īsa samāna.111(B).

Again and again in the heat of passion the sage expatiated on spiritual wisdom, while I sat still and put myself various questions: "Can there be anger without duality or duality without ignorance? Can an individual soul, dull, finite and subject to Māyā, ever be on a par with God?" (111 A-B)
"Can suffering ensue from solicitude for others’ well-being? Can anyone possessing the philosopher’s stone suffer from want any longer? Can the malevolent be free from anxiety? Can the sensualist escape obloquy? Can one’s posterity survive even though one has persecuted the Brāhmaṇas? Can one continue to perform actions (with attachment) even after attaining Self-Realization? Has anyone acquired sound wisdom while living in the company of the vicious? Can an adulterer attain a happy destiny? Can those who have realized God fall again into the ocean of transmigration? Can the revilers of Śrī Hari be ever happy? Can a kingdom stand without a knowledge of statecraft? Can sins persist even after one has commenced narrating Śrī Hari’s exploits? Can one enjoy sacred renown without religious merit and can anyone earn a bad reputation without a sin? Is there any gain as valuable as Devotion to Śrī Hari, which is glorified alike by saints as well as by the Vedas and Purāṇas? And, brother, is there any loss in the world as grievous as that of the man who fails to adore Śrī Rāma even after obtaining a human body? Is there any other sin so bad as backbiting or any virtue so great as compassion, O mount of Śrī Hari?" In this way I mentally advanced numberless arguments in my favour and did not listen to the sage’s teaching with any reverence. Again and again I maintained the cause of the Saguna form of worship (the worship of an embodied Deity), till at last the sage uttered these angry words: “Fool, you refuse to accept the supreme lesson I have been inculcating on you and indulge in endless arguments and counter-arguments. You give no credence to my authentic words and, like a crow, look on everything with distrust! Fool, you are exceedingly self-opinionated; therefore, you shall at once take the form of a crow (the pariah among birds).” I bowed to the curse pronounced by the sage but felt neither alarmed nor humbled. (1—8)
Do.: turata bhayaũ maĩ kāga taba puni muni pada siru nāĩ, sumīrī rāma raghubamša mani haraśīta caleũ uRai.112(A). umā je rāma carana rata bigata kāma mada krodha, nija prabhumaũyā dekhaĩ jagaũ kehi sana karaũ bhiriādha.112(B).

I was immediately transformed into a crow. Thereupon I bowed my head at the sage’s feet again and, fixing my thoughts on Śrī Rāma, the Jewel of Raghu’s line, joyfully took flight. Umā, (continues Lord Śaṅkara,) they who are devoted to Śrī Rāma’s feet and are free from lust, vanity and anger look upon the whole word as full of their lord; against whom can they harbour animosity?

(112 A-B)

Chō— suṇu khagesa nahi kṛṣṇa rishi duśana. Uṛ preka ṛṣybṁs vībhūṣana.

Kṛpāsīṁdu muni moha rati kari bhorī. Līṇī mṛema parīchṛ mōrei.1

Mān bhrī kṛma mohi nij jana nāĩ. Muni mātī punī fērei bhavānaa.

Rishi mām mahan śīlaṁta dēkhi. Rāma chāna vīśvās vīśeĩ.2

Aṭī vīsmah punī punī pānītuāĩ. Sādā muni mohi līṇh boḷāĩa.

Mām parītōṣ vīśbīdi vīṭhdī koīha. Harāvitar rāmaṁṭrā mānī ādāa.3

Bālakārūṇ rāma kā rāṇa. Khaṭheũ mohi muni kṛpānīdāva.4

Sūndūr sūndūr māhī aṭī māhī. Sā nṛṣṭāṅga mānī tuḥāṅa sūnuāa.5

Muni mohi kṛṣṇa kāla tāṁ rākha. Rāmaḥtāmaṁsa mānī bhāva.6

Sādā mohī yah kāla sūnuāa. Punī bole muni nīla sūhaa.7

Rāmaḥtī Sarī rūpā sūhaa. Sābhū prasādāt tāṁ pāva.8

Tōḥī nij bhaṇā rāma kā jāni. Tātānā mānī sāb khaṭheũ bhaṅā.9

Rāma bhaṇāt jīnuṁ ke aṁ nāaṁ. Kābhuṁ n tātā kāṁāt āṁnām pāaṁ.10

Muni mohi vīśbīdī bhaṁtī sūnuāva. Mānī sāpīṁ muni yad sīru nāva.11

Nij kār kāmpat parīṣ mām sīša. Harāvīr aśīśa dīṁhī sūnuśa.12

Rāma bhaṇāt aśīśa ṛmā ṛmā. Bāśīṁhī sāda prasādāt āṁ mōrei.13

Cau.: suṇu khagesa nahi kṛṣṇa rishi duśana, ura preraka raghubamśa bibhūṣana.

Kṛpāsīṁdu muni māti kari bhorī, līṇī prema parīchṛ mōri.1

Māna baca krama mohi nīja jana jāṅāa, muni māti punī phēri bhagavāṅāa.

Rishi mama mahata śīlāṁta dekhi, rāma carana bisvāsa bīseĩ.2

Aṭī bīsamaṁya punī punī pachītāī, sādāra muni mohi linha bolāī.

Mama parītośa bibidhi bidhi kināh, harāśīta rāmaṁṭrārā taba dināh.3

Bālakārūpa rāma kara dhyānāa, kaheu mohi muni kṛpānīdhāna.

Sūndārā suhāda sukhaṁ mohi aṭī bhāvā, so prathamaṁ mātī tumhāṁhī sunāḇā.4

Muni mohi chakuka kāla tāṁ rākha, rāmaḥcaritāmāṇasa taba bhāsāa.

Sādāra mohī yaha kathā sunāa, punī bole muni gīrā suḥāa.5

Rāmaḥcārita sara guptā suḥāva, saṁhāru prasāda tātā mātī pāvaāa.

Tohī nīja bhagata rāma kara jāṁī, tāṭe mātī sabā kaheū bahāṁī.6

Rāma bhagati jīṁha kē ura nāḥī, kabāhū na tātā kahia tinaṁ pāhī.

Muni mohi bibidhi bhāṭī samuḥjāvaā, māṭi saprema muni pada siru naṅvāa.7

Nīja kara kamala parasi mama sīśā, harāśīta aśīśa dinha muniṁsā.

Rāma bhagati abirala ura torē, bāsiṁhī sadā prasāda ab morē.8
Listen, O lord of the winged creatures: the sage was in no way at fault; it is Śrī Rāma (the Ornament of Rāghu’s race) who prompts all hearts. The All-merciful put my devotion to the test by clouding the sage’s reason. When He came to know that I was His devoted servant in thought, word and deed, the Lord disabused the saint again. The sage was amazed at my extraordinary forbearance and the unique faith in Śrī Rāma’s feet and, repenting again and again politely called me back. He consoled me in every way and then gladly imparted to me the formula sacred to Śrī Rāma. The gracious sage also taught me how to meditate on Śrī Rāma as a child. The form which I was thus taught to fix my thoughts upon, charming and delightful as it was, pleased me much; I have already told you the same. The sage detained me in his hermitage for sometime and then recited the “Rāmacaritamānasā” (the Mānasā lake of Śrī Rāma’s exploits). Having reverently repeated the story the sage then addressed me in the following gracious words: “I discovered this secret and charming lake of Śrī Rāma’s exploits, dear son, by the grace of Lord Śambhu. I have come to know that you are a beloved devotee of Śrī Rāma; hence I recited it to you in full. Never repeat it, dear child, in the presence of those whose heart is void of devotion to Śrī Rāma.” The sage admonished me in various ways and I lovingly bowed my head at his feet. The great sage touched my head with his lotus palm and gladly gave me his blessing: “Henceforth, by my grace, devotion to Śrī Rāma shall ever abide in your heart and know no interruption.

Do.: sadā rāma priya hohu tumha subha guna bhavana amāna, kāmarūpa ičchāmarana gyāna bīrāga nidānā. 113(A).
jeht āśrama tumha basaba puni sumirata śrībhagavanta, byāpihi tahā na abidāy jojana eka prajānta. 113(B).

You shall ever be a favourite with Śrī Rāma and a storehouse of good qualities, free from pride, changing your form at will and choosing your own time for death, and a repository of wisdom and dispassion. Nay, in whatever hermitage you live with your thought fixed on the Lord, ignorance will have no access within a radius of eight miles from it. (113 A-B)
No suffering occasioned by time, fate, merit, demerit or disposition shall ever torment you. The manifold charming mysteries of Śrī Rāma, that are found mentioned in the chronicles and Purāṇas either explicitly or implicitly, you will come to know without any difficulty; and the flame of your devotion to Śrī Rāma’s feet will grow ever brighter and brighter. Whatever longing you may entertain in your mind, you shall have no difficulty in attaining it by the grace of Śrī Hari.” On hearing the sage’s benediction, mark me, O Garuḍa of steadfast reason, a deep voice— which was evidently the voice of the Supreme Spirit—was heard from the heavens: “May your prophesy come to be true, O enlightened sage! He is My votary in thought, word and deed.” I rejoiced to hear the heavenly voice and stood overwhelmed with love and rid of all my doubts. On receiving the sage’s permission in response to my prayer I repeatedly bowed my head at his feet and gladly came away to this hermitage, having obtained by the Lord’s grace a rare boon. Listen, O king of the feathered creation: I have now lived in this hermitage for seven and twenty rounds of creation. I am ever engaged in hymning the praises of Śrī Rāma (the Lord of the Raghus), while enlightened birds reverently listen to them. Each time the Hero of Raghu’s line assumes the form of a man in the city of Ayodhyā for the sake of His devotees I go and stay at the capital of Śrī Rāma and enjoy the spectacle of His childish sports. Again, enshrining an image of the child Rāma in my heart I return to my hermitage, O king of the birds. I have now told you all the circumstances that invested
me with the form of a crow, and have also replied to all your queries. The glory of devotion to Śrī Rāma is superb indeed. (1—8)

Do.— ताते यह तन मोहि प्रिय भयाद राम पद नेह।

निज प्रभु दरसन पायँ गए सकल संदेह॥ ११४ (क)॥

Do.: tāte yaha tana mohi priya bhayau rāma pada neha,
nija prabhu darasana pāyaũ gae sakala samdeha.114(A).

I love this body only because it was in this body that devotion to Śrī Rāma’s feet sprang up in my heart, I was blessed with the sight of my lord and all my doubts vanished.

[PAUSE 29 FOR A THIRTY-DAY RECITATION]

bhagati paccha haṭha kari raheũ dinhi mahārişi sāpa,
muni durlabha bara pāyaũ dekhahu bhajana pratāpa.114(B).

I stubbornly upheld the cause of Devotion, for which the great sage Lomaśa cursed me; but eventually I obtained a boon which is difficult even for the sages to obtain! Witness the efficacy of adoration. (114 B)

Ch०— जे अशि भगति जानि परिहरहि। केवल ग्यान हेतु श्रम करहि॥

ते जड़ कामधेनु गृहै त्यागी। खोजत आकू बिरहिः प्रय लागी॥ १॥

सुनु खोजस हेर भगति बिहाई। जे सुख चाहिः आन उपाई॥

ते सत महासिंघु विनु तली। चैरि पार चाहिः जड़ करनी॥ २॥

सुनि भ्रुुसिङ के बचन भवानी। बोलेउ गुड़ हरि युद्ध बानी॥

तव प्रसाद प्रभु मम दर माहै॥ संसय सोक मोह श्रम नाहै॥ ३॥

सुनेवे पुणीत राम गुरु ग्रामाः। तुहरै कुपै लहैं बिश्रामाः॥

एक बात प्रभु पूछैं तोहैं। कहहु बुझाई कृपानिधि मोही॥ ४॥

कहहि संत मुनि बेद पुरुसाः। नहिं कहु दुर्लभ ग्यान समाना॥

सोइ मुनि तुह सन कहहु गोसाई। नहिं आदेहु भगति की नाई॥ ५॥

ग्यानहि भगति हि अंतर केता। सकल कहहु प्रभु कुपा निकता॥

सुनि उगारि बचन सुख माना। सादर बोलेउ काग सुजाना॥ ६॥

भगति हि ग्यानहि नहिं कहै भेदा। उभय हि भव संभव खेदा॥

नाथ सुगीस कहहि कहै अंतर। सावधान सोइ सुनु बिहंगबर॥ ७॥

ग्यान बिराग जोग विधाना। ए सब पुरुष सनुह हरिजाना॥

पुरुष प्रताप प्रबल सब भोती। अबना अबल सहज जड़ जाती॥ ८॥

Cau.: je asi bhagati jāni pariharahī, kevala gyaṇa hetu śrama karahī.
te jaRa kāmadhenu gṛhā tyāgī, khojata āku phirahī paya lāgi.1.
sunu khagesa hari bhagati bhīhaī, je sukha cāhahī āna upāī.
te saṭha mahāśirhī binu tariṇi, pairī pāra cāhahī jaRa karani.2.
They who knowingly cast aside such Devotion and take pains to acquire mere wisdom are fools who would leave alone the cow of plenty at their own house and knock about in search of the Āka plant (the milk-weed) to get milk out of it. Listen. O lord of the winged creatures; the fools who ignore Bhakti and seek happiness by any other means stupidly seek to swim across the ocean without the help of a vessel”. Garuḍa, O Bhavani, (continues Lord Śarikara,) rejoiced to hear Bhusundi’s words and submitted in gentle accents: “By your grace, my lord, doubt, sorrow, error and delusion have disappeared from my heart. I have also listened to the praises of Śri Rama and attained peace of mind by your blessing. My lord, I ask you one question more: pray, explain the whole thing clearly, O ocean of compassion. The saints and sages as well as the Vedas and Puruṇas declare that there is nothing so difficult of attainment as wisdom. Although the sage (Lomāśa) instructed you in the same, my lord, you did not show the same amount of regard for Gnosis as for Devotion. Explain to me, my gracious lord, all the difference between Gnosis and Devotion.” The sagacious crow was gratified to hear the question of Garuḍa (the enemy of the serpents) and politely replied, “There is no difference whatsoever between Gnosis and Devotion: both are equally efficacious in relieving the torments of birth and death. Great sages nonetheless point out some difference between the two, my lord: listen to the same with rapt attention, O chief of the birds! Wisdom, dispassion, Yoga (union with God) and Realization—mark me—are all masculine in conception, O mount of Śri Hari! The might of man is formidable indeed; while a woman is naturally weak and dull by her very birth.
to the charms of a pretty woman at the very sight of her moon-like face. It is God Viṣṇu's own Māyā (deluding potency) that manifests itself in the form of a woman! (115 A-B)

Chō— इहाँ न प्रचूपात कछु राखेद्। वेद पुराण संत मत भाषेद्॥
मोह न नारिण नारिन के रूपाः। परमार्थ यह रीति अनुपूर्व॥१॥
माया भगति सुनहु तुम्ह दोख। नारि वर्ण जानइ सब कोख॥
पुनि रघुबीरहि भगति पिनारी। माया खलु नात्सको विचारी॥२॥
भगतिविह सानुकूल रघुराया। ताते तेहि डरपति अति माया॥
राम भगति निरूपम निरुपादी। बसइ जासु उर सदा अबादी॥३॥
तेहि बिलौक माया सकुचाई। करि न सकइ कछु निज प्रभुताई॥
अस विचारिः येयु दिखायनी। जाचाहि भगति सकल सुनह खानी॥४॥

Cau.: इहाः न पचपपाता खचु राखइहु, बेदा पुराना शरता चतुभ धाशू।
मोहा न नारि नारि के रूपाः। परमार्थ यह रीति अनुपूर्व॥१॥
माया भगति सुनहु तुम्ह दोख। नारि वर्ण जानइ सब कोख॥
पुनि रघुबीरहि भगति पिनारी। माया खलु नात्सको विचारी॥२॥
भगतिविह सानुकूल रघुराया। ताते तेहि डरपति अति माया॥
राम भगति निरूपम निरुपादी। बसइ जासु उर सदा अबादी॥३॥
तेहि बिलौक माया सकुचाई। करि न सकइ कछु निज प्रभुताई॥
अस विचारिः येयु दिखायनी। जाचाहि भगति सकल सुनह खानी॥४॥

Here I do not speak in a partisan spirit, but merely state the view of the Vedas and Purāṇas as well as of the saints. A woman is never enamoured of another woman's beauty: this, O enemy of the serpents, is a strange phenomenon. Māyā and Bhakti (Devotion), mark me, both belong to the feminine group, as everyone knows. Again, Bhakti is beloved of Śrī Rāma (the Hero of Raghu's line); while poor Māyā is a mere dancing girl. The Lord of the Rāghus is well-disposed towards Bhakti; hence Māyā is terribly afraid of her. Nay, Māyā shrinks at the very sight of the man in whose heart ever abides unobstructed the peerless and guileless spirit of Devotion, and cannot wield her authority over him. Knowing this, sages who have realized the Truth solicit Bhakti, which is the fountain of all blessings. (1—4)

Do.: यह रहस्य रघुनाथ कर बेगिन जानइ कोइ॥ ११६ (क)॥
जो जानइ रघुपती कुर्पाँ सपनेँहुँ मोह न होइ॥११६ (क)॥
औरउ ग्यान भगति कर भेद सुनहुँ सुप्रभीन॥
जो सुनि होइ राम यद ग्यान ब्रीति सदा अबिज्ञ॥ ११६ (ख)॥

Do.: yaha rahasya raghunathā kara begi na jānai koi,
jo jānai raghupati kṛpā supanehū moha n hōi.116(A).
aurau gyāna bhagati kara bheda sunahu suprabīna,
jo suni hoi rāma pada prīti sadā abījīna.116(B).

No one can speedily know this secret of Śrī Rāma (the Lord of the Raghus); but whoever comes to know it by the grace of Raghupati Himself can never fall a prey to infatuation even in a dream. Further hear, most sagacious Gāruḍa, the distinction
between Gnosis and Devotion, by hearing which one develops perpetual and uninterrupted love for Śrī Rāma's feet.

(116 A-B)

Listen, dear Garuḍa, to this unutterable romance, which can only be comprehended by the mind but is incapable of expression. The soul is a particle of the Divinity, immortal, conscious, untainted by Maya and blissful by nature. Such a soul, my lord, has allowed itself to be dominated by Maya and has been caught in its own trap like a parrot or a monkey*. Matter and Spirit have been linked together with a knot which, though imaginary,

* The allusion is to two popular modes of catching parrots and monkeys. A stick with a bait at the end and a string attached to it is so set in the ground that it revolves from the weight of the parrot when it lights upon...
is difficult to untie. Since then the soul has become worldly; it can have no happiness till this knot is untied. The Vedas and Purāṇas have suggested a number of devices for untying the knot; but the knot, far from being resolved, becomes harder and harder. The interior of the soul being utterly clouded with the darkness of ignorance, the knot cannot even be perceived; how, then, can it be untied? If God were to bring about such conditions (as are depicted below), even then the disentanglement of the knot is problematical. Suppose by the grace of Śrī Hari the blessed cow in the shape of Sattvika (genuine) piety comes to abide in one’s heart and feeds on green herbage in the shape of Japa (muttering of prayers), austere penance, sacred observances, the Yamas or forms of self-restraint (viz., continence, veracity, non-violence, non-stealing and non-possession), the five Niyamas or positive virtues (viz., external and internal purity, contentment, self-study, self-discipline and self-surrender to God) and innumerable other blessed virtues and religious practices recommended by the Vedas. Milk begins to flow from her teats, let us hope, when she is united with her newly-born calf in the form of love. Quietism serves as the cord by which her hind legs are tied (in order to milk her); faith represents the pot in which the cow is milked; while a pure mind, which is at one’s beck and call, plays the role of a milker. Having thus drawn the milk in the shape of supreme righteousness one should boil it, brother, on the fire of desirelessness. When boiled, it should be cooled down with the breath of contentment and forbearance and congealed by mixing with it a little curd in the shape of fortitude and mind-control. The curd thus made should be churned in the earthen vase of cheerfulness with the churning-stick of reflection after fastening the stick to the host of self-restraint with the cord of truthful and agreeable words; and by this process of churning one should extract the pure, excellent and holy butter of dispassion.

Do.: joga agini kari pragaṭa taba karma subhāsūbha lái,
    buddhi sirāvai gyāna ghṛta mamāta mala jari jāi.117(A).
    taba bigyānarūpinī buddhi bīsadā ghṛta pāi,
    citta diā bhari dharai dṛRha samatā diaṭi banāi.117(B).

it; and the bird, confused by the motion, fancies it is entangled in the string, though it is really loose and might fly away if it tried. For the monkey a large jar, with a narrow mouth, is sunk in the ground full of grain. The monkey puts in his hand and clutches a handful; but being unable to draw out his closed fist on account of the smallness of the jar’s mouth, he fancies himself caught, though if he stretches the palm of his hand he could extricate it immediately.
After kindling the fire of Yoga (concentration of mind) one’s past Karma, both good and evil, should be consigned to it as fuel, and the butter placed on it. When the scum in the form of worldly attachment is burnt, the ghee (clarified butter) that is left in the form of Gnosis should be cooled down by Buddhi (Reason). Having obtained this pure ghee (in the form of wisdom), Buddhi, which is of the nature of understanding, should fill with it the lamp of the Citta (reasoning faculty), and making a stand of even-mindedness set the lamp securely there. Extracting cotton in the form of the transcendental state out of the boll of the three states of consciousness (viz., waking, dream and dreamless sleep) and the three modes of Prakrti (viz., Sattva, Rajas and Tamas) the same should be carded and fashioned into a strong wick. In this manner one should light the glorious lamp of immediate knowledge, by merely approaching which moths in the shape of vanity etc., are all consumed.

(117 A—D)

Cau.: sohamasmi iti brtti akhaṇḍa, dipa sikḍā soi parama pracaṇḍa.
ātama anubhava sukha suprakāsā, taba bhava mūla bheda bhrama nāsā.1.
prabala abidyā kara parivāra, mohā ādi tama miṭai apāra.
taba soi buddhi pāi újjāra, ura grāha baiṭhi graṇṭhi nīrūra.2.
chorana graṇṭhi pāva jau soi, taba yaha jīva kṛtārtha hoi.
chorata graṇṭhi jānī khagarāya, bighna aneka karai taba māyā.3.
riddhi siddhi prerai bahu bhai, buddhihi lobha dikhavahi āi.
kala bala chala kari jáhī samipā, arhcāla bāta bujahvahi dipā.4.
The constant awareness that "I am the same (Brahma)" represents the most dazzling flame of the lamp. In this way when the bliss of Self-Realization sheds its bright lustre, the root of worldly existence, is dispersed and the infinite darkness of infatuation etc.—which forms the family of Avidyā (Nescience)—disappears. Having thus procured a light, the Buddhi referred to above sits in the chamber of the heart to untie the ligature (that binds the Spirit with Matter). The soul can hope to attain its object only in the event of Buddhi succeeding in untying it. But when Māyā, O king of the birds, finds her attempting to untie the knot, she creates many difficulties. She sends forth, brother, a number of Rāddhis and Siddhis (riches and supernatural powers in their embodied forms), that try to excite her cupidity. By artifice, force or fraud they approach her and put off the light by fanning it with the end of their garment. If the Buddhi happens to be most sagacious, she refuses even to look at them considering them to be her enemies. If these impediments fail to distract her, the gods next proceed to create trouble. The various appertures of the body that locate the five senses are so many windows in the chamber of the heart, each of which is presided over by a god. Even as they find the gust of sensuality entering the chamber the gods wantonly throw the shutters of these appertures wide open. As soon as the blast penetrates the chamber the light of immediate knowledge gets extinguished. In this way while the ligature binding the Spirit with Matter remains untied, the light (of Self-Realization) also disappears and the understanding gets bewildered when buffetted by the blast of sensuality. Gnosis is welcome neither to the senses nor the gods presiding over them, who are ever fond of sensuous enjoyments. And the Buddhi too having been distracted by the blast of sensuality, who can light the lamp again as before? (1—8)

Do:—

When the light of wisdom is thus extinguished) the soul then goes again through the manifold agonies of transmigration. Śrī Hari's deluding potency, O lord of the winged creatures, is most difficult to cross: it cannot easily be crossed over. Gnosis is difficult to expound,
difficult to grasp and difficult to achieve through practice. And if by chance one succeeds in attaining it, there are many impediments in the way of preserving it. (118 A-B)

Chó—

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\text{र्ग्यान पंख कृपान के धारा। परत खगोस होइ नहि ब्रा।}
\]

\[
\text{जो निर्विन्यं पंख निर्बह्। सो कैल्यं पयम पद लाहही। १।}
\]

\[
\text{अति तुर्भं कैल्यं पयम पद। संत पुरान निगम आगम बद।}
\]

\[
\text{राम भजत सोइ मुक्ति गोसाइ। अनुविच्छ आवह बरिअआ। २।}
\]

\[
\text{जिम थल बिनु जल रहि न सकाई। कोटि भांति कोउ करे उपाई।}
\]

\[
\text{तथा मोझ सुख सुनु खगराई। रहि न सकइ हरि भांति बिहाई। ३।}
\]

\[
\text{अस बिचारि हरि भगत सयाई। कुक्ष निरादर भांति लुभाई।}
\]

\[
\text{भांति करत बिनु जतन प्रयास। संस्तान मूल अविवा नास। ४।}
\]

\[
\text{भोजन करिव तृपति हित लागी। जिम सो असन पचवं जटागी।}
\]

\[
\text{अस हरि भांति सुगम सुखदाई। को अस मूढ न जाहि सोइ। ५।}
\]

Cau.: 

\[
\text{gyāna paritha krpaṇa kai dhārā, parata khagesa hoi nahi bārā।}
\]

\[
\text{jo nirbighna paritha nirbhahai, so kaivalya parama pada lahai। 1.}
\]

\[
\text{ati durlabha kaivalya parama pada, sarhta purāṇa nigama āgama bada।}
\]

\[
\text{rāma bhajata soi mukuti gosāi, anicchita āvai bariāi। 2.}
\]

\[
\text{jimi thala binu jala rahī na sakāi, koṭi bhāti kou karai upāi।}
\]

\[
\text{tathā moccha sukhā sukuhā khasara, rahī na sakai hari bhagati bāi। 3.}
\]

\[
\text{asa bicāri hari bhagata sayāne, mukti nirādara bhagati lubhāne।}
\]

\[
\text{bhagati karata binu jatana prayaśā, saṁśrṭi mūla abidyā nāsā। 4.}
\]

\[
\text{bhogana karai tṛpitī hita lāgī, jimi so asana pacavai jaṭhāgāi।}
\]

\[
\text{asi haribhagati sugama sukhadāi, ko asa mūrha na jāhi sohāi। 5.}
\]

The path of wisdom is like the edge of a sword: one is apt to fall from it very soon, O king of the birds. He alone who successfully treads it attains to the supreme state of final emancipation. But this supreme state of final beatitude is most difficult to attain, so declare the saints as well as the Purāṇas, Vedas and Āgamas (Tantras). By worshipping Śrī Rāma, my lord, the same beatitude comes unsolicited even against our will. Water cannot stay except on land notwithstanding our best efforts; even so, mark you, O king of the birds, the joy of final beatitude cannot stay apart from Devotion to Śrī Hari. Realizing this, the wise devotees of Śrī Hari spurn final emancipation and remain enamoured of Devotion. By practising Devotion ignorance, which is the root of metempsychosis, is eradicated without any effort or exertion, in the same way as we eat for our own gratification but the gastric fire digests the food so eaten (without any effort on our part). What fool is there who does not welcome such Devotion to Śrī Hari, which is so easy and delightful at the same time?

Dó—

\[
\text{सेवक सेव्य भाव बिनु भव न तरिक उगार।}
\]

\[
\text{भजहु राम पद पंकज अस सिद्धांत बिचार। ११९ (क)।}
\]

\[
\text{जो चेतन कहँ जड़ करइ जड़हि करइ चैतन्य।}
\]

\[
\text{अस सर्वधर्म रघुनायकहि भजहि जीव ते धनय। ११९ (ख)।}
\]
The ocean of transmigration, O enemy of serpents, cannot be crossed without cultivating the same feeling of Sri Rama as a servant cherishes towards his master. Knowing this to be the established doctrine, adore the lotus feet of Sri Rama. The Lord of the Raghus can make the animate inanimate and the inanimate animate: the souls that adore such an omnipotent lord are blessed indeed. (119 A-B)

Cau.: kaheu gyana siddharhta bujhaï. sunahu bhagati mani kai prabhuṭaï. räma bhagati cíntámaní surídara, basai garuRa jäke ura aríntara.1. parama prakäsa rüpa dina räti, nahi kachu cahia diä ghrta bätti. moha daridra nikaṭa nahi ává, lobha bäta nahi tahi bujhává.2. prabala abidyä tama miti jäi, håräihat sakala salabha samudäï. khala kämädi nikaṭa nahi jähï, basai bhagati jäke ura mähï.3. garala sudhäśama arí hita höi, tehí mani binu sukha päva na koï. byäpah mänasa roga na bhäri, jinha ke basa saba jiva dukhärë.4. räma bhagati mani ura basa jäkë, dukha lavalesa na sapanehü täkë. catura siromaní tei jaga mähï, je mani lagi sujatana karähi.5. so mani jadapi pragata jaga ahai, räma kṛpä binu nahi kou lahaï. sugama upäya päibe kere, nara hatabhägya deh bhaṭabhere.6.
I have expounded at length the established doctrine relating to Gnosis; hear now the virtue of Devotion, which has been likened to a jewel. The beautiful wish-yielding gem of Devotion to Śrī Rāma is an embodiment of supreme effulgence, which sheds its radiance day and night, requiring neither a vessel nor clarified butter nor a wick (to light it). He in whose heart, O Garuda, such a jewel abides is not haunted by poverty in the shade of infatuation. No blast of greed can ever extinguish this light, which dispels the overpowering gloom of ignorance and the swarms of moths (in the shape of vanity etc.,) keep away from it in a mood of frustration. Nay, vicious propensities like lust dare not approach him in whose heart the gem of Devotion abides. For him venom is transformed into ambrosia and enemies turn into friends; nobody can attain happiness without this jewel. Again, he is never attacked by the terrible mental diseases from which all living beings are grievously suffering. He in whose heart the gem of Devotion to Śrī Rāma abides cannot have the least woe even in a dream. They alone are paragons of wisdom in this world; who spare no pains to secure this gem. Although this jewel is manifest in the world, none can find it without the grace of Śrī Rāma. There are easy devices for finding it, but luckless souls attempt harder methods. The Vedas and Purāṇas represent holy mountains; and the stories of Śrī Rāma, the many glorious mines located in their midst. The saints are the expert minerologists and their penetrating intellect, the pickaxe; while spiritual wisdom and dispassion, Garuda, are the two eyes (surveying the mines). Any creature who looks for it with faith succeeds in discovering the gem of Devotion, a mine of all blessings. I have this conviction in my heart, my lord, that a servant of Śrī Rāma is greater than Śrī Rāma Himself. While Śrī Rāma is the ocean, the wise saints are like the rain-clouds; or (to use another metaphor) while Śrī Hari is the sandal-tree, the saints represent the winds (that diffuse its perfume). Devotion to Śrī Hari, which is so delightful, is the reward of all spiritual endeavours; none has ever secured it except through a saint. Realizing this whoever cultivates the fellowship of saints finds Devotion to Śrī Rāma easy of attainment, O king of the birds. (1—10)
(for self-defence) and slaying with the sword of wisdom enemies in the form of vanity, greed and infatuation, it is Devotion to Śrī Hari that triumphs; ponder and realize this, O king of the birds. (120 A-B)

चौः—प्रिन स्रेष्ठ बोलें खराब। जी कृपाल मोहि ऊपर भाऔ।

नाध मोहि निज सेवक जानी। सस प्रत्य मम कहुँ बखानी। १।।

प्रथमहि कहुँ नाध मतिधेरा। सब ते दुर्लभ कवन सरीर। २।।

बड़े दुख कवन कवन सुख भारी। सोउ संचेत्यहि कहुँ विचारी। ३।।

सत असतं मरम तुम्ह जानु। तिहुं कर सहज सुभाव बखानु। ४।।

कवन पुत्र मृत्यु बिदित बिसाला। कहुँ तवन अभ प्रम कराल। ५।।

मानस रोग कहुँ समुदाई। तुह लक्षबर कुपा अधिकार। ६।।

तात सुनु गृह अति प्रीति मे। संस्थेस कहुँ यह नीति। ७।।

नर तन सम नहि करविन देही। जीव चराचर जाहित तेही। ८।।

नरक स्वर्ग अपर्याय निसेनी। यथा वसार भवित सुभ देनी। ९।।

सो ततु धरि हरि भक्ति ने जे नर। होहिं विश्रां तत मंद मंद तत। १०।।

काँच किरिब बड़ले ते लेहाँ। कर ते डाँट परस मणि देहाँ। ११।।

नहि दर्श सम दुख जग महाँ। सत मिलन सम सुख जग नाही। १२।।

पर उपाकार बचन मन काया। सत सहज सुभाव खराबया। १३।।

सत सहज दुख परहित लागी। परदुख हेतु असत अभागी। १४।।

भूर्ज तस सम सत कृपाला। परहित निति सह विपति बिसाला। १५।।

सन इव खल पर बंधन कराई। खाल कढ़ाइ विपति सह महाँ। १६।।

खल बिनु स्वारध पर अपकारी। अहि तूक कइ सनु उरागारी। १७।।

पर संसद बिनासि नसाह। जिम सरसि हिम उत्पल विलाहाँ। १८।।

तुह उदय जग आरति हेतु। जया प्रसिद्ध अधम ग्रह केतु। १९।।

सत उदय सत सत सुखकारी। बिश्व सुखद जिम इंदु तमारी। २०।।

परम धर्म मृत्यु बिदित अहिसा। तर निन्दा सम अभ न गरीसा। २१।।

हर गुरु नितंक दादुर होई। जन्म सहस्त पाव तन सोई। २२।।

हिंज निन्दक बहु निक भोग कार। जग जनमद्व बायस सरी धर। २३।।

सुर श्रीति नितंक जे अभिमानी। रीरच नरक परहि ते प्रीति। २४।।

होहिं उत्सुक सत सत पिन र। गोहु निसा प्रय यथा भानु गत। २५।।

सब के निन्दा ते जड़ कराह। ते चमकादुर होइ अवताहार। २६।।

सुनुह तात अब मानस रोग। जिनह ते दुख पावहि सब लोगार। २७।।

मोह सकल व्याधिय कर मूलां। तिनह ते पुनि उपजहि बहु सुलाम। २८।।

काम बाल कप लोभ अपारा। कोरध पिति नित छाति जार। २९।।

प्रीति कहाँ जी तीर्ति भाई। उपजान सन्यपात दुखदाई। ३०।।

बिचय मनोरथ दुर्गम नाला। ते सब सुल नाम को जाना। ३१।।

ममता ददू कंदु इराई। हरं विशाद गरह बढ़हाई। ३२।।

पर सुख देख जरति सोइंग छई। कुष दुख्ता मन कुटिलई। ३३।।

अहारका अति दुखद इमरहार। दंभ कपट मद मान नेहूरहार। ३४।।

दुभाव उदरब्रूह अति भारी। त्रिविधि ईक्ष्णा तर्क तिजारी। ३५।।

जुग बिदिष जय मतसर अविकेका। कहाँ लाग कहाँं करोग अनेका। ३६।।
Garuḍa (the king of the birds) further submitted in loving tones: “If you cherish fondness for me, my gracious master, kindly recognize me as your servant, and answer me the following seven questions. Tell me, first of all, my strong-minded master; which form of all is the most difficult to obtain? Next consider and tell me briefly which is the greatest misery and which again is the highest pleasure. You know the essential characteristics of the saints and the evil-minded; therefore, describe their innate disposition. Also tell me which is the highest religious merit made known in the Vedas and which,
again, is the most terrible sin. Further tell me in unambiguous terms the diseases of the
mind, omniscient as you are and richly endowed with compassion." "Listen, dear Garuḍa,
with reverence and rapt attention while I tell you briefly my views on these questions.
There is no other form as good as the human body: every living creature—whether
animate or inanimate—craves for it. It is the ladder that takes the soul either to hell or
to heaven or again to final beatitude, and is the bestower of blessings in the form of
wisdom, dispassion and Devotion. Men who fail to adore Śrī Hari even after obtaining this
body, and wallow in the basest pleasures of sense, throw away the philosopher’s stone
from the palm of their hand and take bits of glass in exchange for the same. There is
no misery in this world as terrible as poverty and no blessing as great as communion
with saints. Beneficence in thought, word and deed is the innate disposition of saints, O
king of the birds. The saints undergo suffering in the interest of others while impious
wretches do so with a view to tormenting others. Tender-hearted saints, like the birch
tree, submit to the greatest torture (even allow their skin to be peeled off) for the good
of others; while the wicked, like the hemp, have their skin flayed off and perish in agony
in order to be able to bind others (in the form of cords). Listen, O enemy of serpents:
like the rat and the serpent, the wicked injure others without any gain to themselves.
Having destroyed others’ prosperity they perish themselves, even as the hail dissolves
after destroying the crops. The elevation of the wicked, like the rising of a comet—which
is a detestable heavenly body—is a source of calamity to the world. The advancement
of a saint, on the other hand, is ever conducive to joy, even as the rising of the sun and
the moon brings delight to the whole universe. A vow of non-violence is the highest
religious merit known to the Vedas; and there is no sin as grievous as speaking ill of
others. A reviler of Lord Hari and his own preceptor takes the form of a frog (after his
death) and his birth in that form is repeated a thousand times. A reviler of the Brāhmaṇas,
after suffering tortures in a number of hells, is born on earth in the form of a crow. Those
conceited souls who revile the gods and the Vedas are cast into the hell known as
Raurava. They who delight in vilifying the saints are reborn as owls, who love the night
of error and for whom the sun of wisdom has set. The fools who censure all are reborn
as bats. Note now, dear Garuḍa, the diseases of the mind, from which everyone suffers.
Infatuation is the root of all ailments and from these again arise many other troubles. Lust
is a counterpart of wind and inordinate greed corresponds to an abundance of phlegm;
while anger represents bile, which constantly burns the breast. Should all these three
combine, there results what is known as Sannipāta (a derangement of the aforesaid
three humours of the body, causing fever which is of a dangerous type). The cravings
for the manifold pleasures of the sense, so difficult to realize, are the various distempers,
which are too numerous to name. The feeling of mineness corresponds to ringworms,
envy represents itches while joy and grief correspond to a disease of the throat marked
by an excessive enlargement of its glands. Grudging contemplation of others’ happiness
represents consumption; while wickedness and perversity of soul correspond to leprosy.
Egotism is a counterpart of the most painful gout; while hypocrisy, deceit, arrogance and
pride correspond to the disease known as Dracontiasis (which is marked by the
presence in the body of a parasite known as the guinea-worm). Thirst for enjoyment
represents the most advanced type of dropsy; while the three types of craving (those for
progeny, riches and honour) correspond to the violent quartan ague. Jealousy and
thoughtlessness are the two types of fever. There are many more fell diseases, too
numerous to mention.

(1—19)
People die even of one disease; while I have spoken of many incurable diseases which constantly torment the soul. How, then, can it find peace? There are sacred vows and religious observances and practices, austere penance, spiritual wisdom, sacrifices, Japa (muttering of prayers), charity and myriads of other remedies too; but the maladies just enumerated do not yield to these, O mount of Śri Hari. (121 A-B)

Cau.: ehi bidhi sakala jiva jaga rogi, soka harsa bhaya priti biyogi. mānasa roga kachuka maṁ gāe, haṁ saba kē lakhī birelenha pāe.1. jāne te chijiṁ kachu pāpi, nāsa na pāvahī jana paritāpi. biśaya kupathyā pāi anhkure, munihu hṛdayā kā nara bāpure.2.
Thus every creature in this world is ailing and is further afflicted with grief and joy, fear, love and desolation. I have mentioned only a few diseases of the mind; although everyone is suffering from them, few are able to detect them. These wretches, the plague of mankind, diminish to a certain extent on being detected, but are not completely destroyed. Fed by the unwholesome diet of sensuality they sprout even in the mind of sages, to say nothing of poor mortals. All these ailments can no doubt be eradicated if by Śrī Rāma’s grace the following factors combine. There must be faith in the words of the physician in the form of a true preceptor; and the regimen is indifference to the pleasures of sense. Devotion to the Lord of the Raghus is the life-giving herb (to be used as a recipe); while a devout mind serves as the vehicle in which it is taken. By this process the ailments can certainly be eradicated; otherwise all our efforts will fail to get rid of them. The mind should be accounted as cured, my lord, only when the heart gathers strength in the form of dispassion, appetite in the shape of good resolutions grows stronger and stronger everyday and weakness in the form of sensual appetite goes. (Being thus rid of all diseases) when the soul bathes in the pure water of wisdom, the heart is saturated with Devotion to Śrī Rāma. Lord Śiva, Brahmā (the Unborn), Sanaka and his three brothers, Nārada and other sages who are adept in the investigation of Brahma, all are of this opinion, O lord of the winged creatures, that one should cultivate devotion to the lotus-feet of Śrī Rāma. The Vedas and Purāṇas and all other scriptures declare that there can be no happiness without practising devotion to the Lord of the Raghus. It would be easier for the hair to grow on the shell of a tortoise, or for the progeny of a barren woman to slay anyone or for flowers of every description to appear in the air than for any creature to be happy even though hostile to Śrī Hari. Sooner shall thirst be slaked by drinking of a mirage or horns sprout on a hare’s head or darkness efface the sun than a creature who has turned his face against Śrī Rāma find happiness. Sooner shall fire appear out of ice than an enemy of Śrī Rāma enjoy happiness.

(1—10)
Do.: bāri mathē ghṛta hoi baru sikatā te baru tela,
binu hari bhajana na bhava taria yaha siddhāṁta apela.122(A).
masakahī karai birāmcī prabhu ajāhi masakah te hīna,
asā bicārī taji saṁsaya rāmahī bhajahī prabīna.122(B).

Sooner shall butter be churned out of water or oil be extracted from sand than the
ocean of worldly existence be crossed without adoring Śrī Hari: this is a conclusion
which cannot be set aside. The Lord can exalt a mosquito to the position of Brahmā (the
Creator) and degrade Brahmā to a position lower than that of a mosquito. Realizing this,
the wise discard all doubt and worship Śrī Rāma. (122 A-B)

Śloka: viniścitam vadāmi te na anyathā vacāṃsi me,
harim narā bhajanti yeṭidustāṃ taraṇī te.122(C).

I tell You my considered view and my words can never be untrue: men who worship
Śrī Rāma are able to cross the most turbulent ocean of mundane existence. (122 C)

Cau.: kaheu nātha hari carita anūpā, byāsa samāsa svamati anurūpā.
śruti siddhāṁta ihai uragā, ārama bhajia saba kāja bīsārī.1.
prabhu rughupati taji seia kāhi, mohi se saṭha para mamatā jāhī.
tumha bigyānarūpa nahī mohā, nātha kinhī mo para ati chohā.2.
pūchihu rāma kathā ati pāvani, suka sanakādi saṁbhū mana bhāvani.
sata saṁgati durlabhī saṁsārā, nimiṣa dārīdha bharī ekū bārā.3.
dekhu garuRa niha ḫṛdayā bicārī, māt raghubāra bhajana adhikārī.
sakunāḍhamā saba bāhāti apāvana, prabhu mohi kinhi bidita jaga pāvana.4.

I have narrated, my lord, the incomparable story of Śrī Hari according to my own
lights, now briefly and now in detail. The conclusion of the Vedas, O enemy of serpents,
is just this: forgetting all other duties Śrī Rāma alone should be adored. Who else is worth
serving, if you renounce the almighty, Lord of the Raghus, who regards even a fool like
me as His own. You are wisdom incarnate and have no infatuation; on the other hand,
you have done me a unique favour, my lord, in that you asked me to repeat the most sacred story of Śrī Rāma, which delights the soul of sages like Śuka, Sanaka and others, as well as of Lord Śambhu. The fellowship of saints is difficult to get in this world, be it for the twinkling of an eye or for half an hour even for once. Ponder in your heart, Garuḍa, and see for yourself whether I am competent in anyway to worship the Hero of Raghu’s line. The vilest of birds and impure in every way as I was, the Lord has made me known as a purifier of the world.

(1—4)

Do.— आजु धन्य में धन्य अति जद्यपि सब बिधि हीन ।
निज जन जानि राम मोहि संत समागम दीन ॥ १ २ ३ ( क ) ॥
नाथ जधामति भाषें राखें नहिं कछु गोइ ॥
बेलिंग हिंसु रघुनायक आह कि पावः कोइ ॥ १ २ ३ ( ख ) ॥

Do.: ājū dhanya maṅ ḍhanya ati jadapī saba bidhi hīna,
nija jana jānī rāma mohi sarṭa samāgama dīna.123(A).
nāṭha jathāmati bhaṣeū rākeū naḥ kachū gol,
carita sīṃduh ruṇaṇāyaka thāha ki pāvai koi.123(B).

Though vile in every way, I am blessed, most blessed today, in that Śrī Rāma has acknowledged me as one of His own servants and therefore vouchsafed to me the fellowship of a saint (like you). My lord, I have spoken to the best of my ability and have concealed nothing. But the story of Śrī Rāma (the Lord of the Raghus) is vast as an ocean: can anyone find the bottom of it?

(123 A-B)

Cau.— Suṃśiri rāma ke guṇa gana nānā, punī punī hariṣ śrīśūrdi sūjāna.
Mahīṃa niṃgaṃ neti kari gāī. Anūṭātīl bal pratāp prābhūtāī. 1.
Siv āj puṇya ḍharaṇa ṛṇuṭāī. Mō yā kṛpā parn saṅkṛtaḥ.
Aṃ sūbhāuat kahu sūnāud n ḍe dhāvāuh. Kehī khaṇaṃ ṛṇuṭātīt sam lekhaṭāī. 2.
Sādāk sīṃdṛ bimukta udāsī. Kabi kōṣṭbī ṛtuṣṭ śaṃyāsī.
Jōgī sūnā udātā āryā. Dharm niṃśaṇa bhāṇīāhī. 3.
Tariṇī kahī bhubū ṛṣāhā maṃ śvāmakī. Rāmā nāmāṇi nāmāṇi nāmāṇī.
Sārṇān gāē mō sē sē ṛṣāhī. ḍhōṅī śrūṭa nāmāṇi abhīṇāṇī. 4.

Cau.: sumiri rāma ke guna gana nānā, puni puni haraṣṭa bhusurṇḍi sujakā.
mahīmā nigama neti kari gāi, atulīta balā pratāpa prabhūtāī.1.
siva aja pūjya carāṇa ṛṇhaṭāī, mo para kṛpā pramaṇa mṛdulaī.
asa subhāū kahū sunaū na dekhaū, kehi khaṭesa ṛṇhaṭa sama lēkaū.2.
sāḍhaka siddha ḍimukta udāsī, kabi kobīda kṛtaṅga saṃnyāsī.
jogiśūra ṛtāpāsa ḍyanī, dharmā nirata paṅṭīta bigyaṇī.3.
taraṁ na binu sē mama svāṃi, rāma nāmāṇi nāmāṇi nāmāṇī.
saraṇa gaē mo se aṅgha ṛāśi, hoṅ śuddha nāmāṇi abināśi.4.

The wise Kākabhusunḍī rejoiced again and again as he pondered Śrī Rāma’s manifold virtues. That I should enjoy the grace of Śrī Rāma (the Lord of the Raghus), whose glory is sung by the Vedas only in negative terms as “not that,” whose might,
majesty and glory are unequalled and whose feet are worthy of adoration even to Lord Śiva and Brahmā (the Unborn, Creator)—betrays His supreme tenderness of heart. Nowhere have I heard of, much less seen, such a kind disposition: to whom shall I compare the Lord of the Raghus, O chief of the birds? Strivers and perfect souls, the liberated and the worldly-minded, the seers and learned men, those knowing the secrets of Karma (duty) and those who have renounced all action, Yogis (mystics), and valiant heroes, great ascetics and wise men, pious souls and men of erudition and even men who have realized the Self—none of these can cross the ocean of mundane existence without adoring my lord, Śrī Rāma, to whom I bow again and again and yet again. I bow once more to that imperishable Lord by approaching whom for shelter even sinful souls like me get purified. (1—4)

Do.: jāsu nāma bhava bheṣaja harana ghora traya sūla, so kṛpāla mohi to para sadā rahau anukūla. 124(A).
suni bhusunḍi ke bacana subha dekhi rāma pada neha, boleu prema sahita girā garuRa bigata saṁdeha. 124(B).

“He whose name is an unfailing remedy for the disease of birth and death and alleviates the three kinds of terrible pain—may that gracious Lord remain propitious both to me and to you.” On hearing Bhusunḍi’s blessed discourse and perceiving his devotion to Śrī Rāma’s feet, Garuḍa, who was now rid of all doubt, replied in endearing terms:— (124 A-B)

Cau.: mai kṛtakṛtya bhayaū tava bānī, suni raghubīr bhagati rasa sañī. rāma carana nūtana rati bhai, māyā janīta bipati saba gai.1. moha jaladhi bohita tumha bhae, mo kahā nātha bibidha sukha dae. mo pahi hoi na prati upakārā, baṁdaū tava pada bāraṁ bārā.2.
I have attained the object of my life now that I have listened to your discourse, imbued with the nectar of Devotion to Śri Rāma's feet. My love for Śri Rāma's feet has been renewed and the trouble created by Māyā (the Lord's deluding potency) has all ended. You have been a vessel to me, drifting as I was in the ocean of infatuation and have afforded me delight in various ways, my lord. I am, however, incapable of repaying your feet again and again. You are fully satiated and a lover of Śri Rāma; no one is so blessed as you, venerable sir. Saints, trees, rivers, mountains and the earth, all these operate for the good of others. The poets have declared the heart of a saint to be soft as butter; but they did not know what should be said. For, while butter melts only when the same is heated on fire, the holy saints melt at the suffering of others. My life and birth into this world have both been rewarded and by your grace all my doubts have fled. Ever regard me as your own servant." Again and again did the chief of the birds speak thus, O Umā.

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Do.: tāsu carana siru nāi kari prema sahita matidhīra,
gayau garuRa baikunṭha taba hṛdayā rākhī raghubīrah.125(A).
girijā sahita samāgama sama na lábh kachu āna,
bina hari kṛpā na hoi so gavahīt beda purāna.125(B).

Lovingly bowing his head at Kakabhusundi's feet, Garuḍa, who was so resolute of purpose, then flew away to Vaikuntha (the divine abode of Lord Viṣṇu), with an image of Śri Rāma (the Hero of Raghu's line) imprinted on his heart. Girijā, there is no gain so valuable as the fellowship of saints; the same, however, cannot be had without the grace of Śri Hari: so declare the Vedas and Purānas. (125 A-B)
I have thus repeated the most sacred narrative, by hearing which one is freed from the bonds of worldly existence and comes to have devotion to the lotus-feet of the All-merciful Sri Rama, who is a wish-yielding tree to the suppliant. Again, they who listen to this narrative attentively are absolved of sins committed with the mind, speech or body. Pilgrimages to sacred places and other means of self-purification, perfection in Yoga (mind-control), dispassion and wisdom, sacred rites and religious practices, vows and charitable acts of various kinds, self-denial and self-control, Japa (muttering of prayers) and austerities, performing manifold sacrifices, compassion to all living beings, ministering to the Brahmanas and one’s preceptor, learning, modesty, right judgment and nobility of mind, in short, all the expedients extolled in the Vedas, Bhavanī, have but one reward—Devotion to Sri Hari. Such devotion to the Lord of the Raghus as has been glorified in the Vedas is attained to by some rare soul by the grace of Sri Rāma Himself.

(1—4)
He alone is omniscient and accomplished, he alone is wise, he alone is an ornament of the globe, learned and munificent, he alone is pious and he the saviour of his race, whose mind is devoted to the feet of Śrī Rāma. He alone is perfect in correct behaviour and most sagacious, he alone has thoroughly grasped the conclusion of the Vedas, and he alone is a seer, a man of erudition, and staunch in battle, who adores the Hero of Raghu’s line in a guileless spirit. Blessed is the land where flows the celestial stream (the Gaṅgā); blessed the wife who observes a vow of fidelity to her husband. Blessed is the monarch who administers justice; blessed the Brāhmaṇa who swerves not from his duty. Blessed is the wealth which is used to the best advantage;* blessed is the intellect and ripe too, which is devoted to pious acts. Blessed is the hour which is spent in communion with saints; blessed the birth in which one practises unceasing devotion to the twice-born (the Brāhmaṇas).

(1—4)

So kula dhanya umā sunu jagata pūjya supunīta, śrīraghubhāra parāyana jehī nara upaja binīta.127.

Listen, Umā: blessed is the family, worthy of adoration for the whole world and most hallowed too, in which is born an humble devotee of the illustrious Rāma (the Hero of Raghu’s line).

(127)

Cau.: mati anurūpa kathā maṭ bhāṣī, jadyapi prathama gupta kari rākhī.1. tava mana prīti dekhī adhikāī, taba maṭ raghupati kathā sunāī.2. yaha na kahia saṭhahī hathaṣilahī, jo mana lai na suna hari līlahī. kahia na lobhīhi krodhīhi kāmīhi, jo na bhajai sacaracara svāmīhi.3. dvija drohīhi na sunāi kaḥahā, surapati sarisa hoī nṛpa jabahā. rāma kathā ke tei adhikāī, jinha ke satasāṅgati ati pyārī.4. gura pada prīti nīti rata jei, dvija sevaka adhikāī tei. tā kahā yaha bisesa sukhadāī, jāhi prānapriya śrīraghurāī.5.
I have told you this narrative according to my own lights, although at first I kept it secret. I saw excessive fondness for the same in your heart and then I narrated to you the story of Śri Rāma (the Lord of the Raghus). This story, however, should not be repeated to a perverse knave, who does not listen attentively to the story of Śri Hari; nor should it be recited to a greedy, irascible or lustful man who worship not the Lord of all animate and inanimate creation. It should never be repeated to a Brāhmaṇa-hater, be he a monarch as great as Indra (the lord of the celestials). They alone are qualified to hear Śri Rāma's narrative, who are extremely fond of communion with holy men. They alone are fit to hear it, who are devoted to the feet of their preceptor, and are lovers of propriety and votaries of the Brāhmaṇas. The story affords special delight to them who hold the graceful Lord of the Raghus dear as life.

(1—4)

Do.: rāma carana rati jo caha athavā pada nirbāṇa, bhāva sahita so yaha katha karau śravana puṭa pāṇa. 128.

He who seeks devotion to the feet of Śri Rāma or to enjoy the state of eternal bliss should fondly drink in this story with the cups of his ears. (128)

Cau.: rāma katha girija mē bharini. kalit mal samanit manomah harini. sanśuṛti roga sajīvana mūri. rāma katha gāvahś śruṭi sūri. 1.

I have narrated, Girijā, the story of Śri Rāma, which wipes out the sins of the Kali age and removes the impurities of the mind. The narrative of Śri Rāma, as is declared by the Vedas and the seers, is a life-giving herb to cure the disease of birth and death. It has seven beautiful stairs, which are so many roads as it were leading to the goal of Devotion to the Lord of the Raghus. He alone who enjoys the utmost grace of Śri Hari can set his foot on this road (the road to Devotion). Men who sing this story in a guileless spirit attain the object of their soul's desire. Nay, they who repeat or listen to it or even approve of its recitation cross the ocean of mundane existence as they would the print
of a cow’s hoof. Girijā (Daughter of the mountain-king) was greatly delighted at heart to hear the whole narrative and replied in pleasing tones: “By the grace of my lord (Yourself) my doubts have disappeared and my devotion to Śrī Rāma’s feet has been renovated. (1—4)

Do. maṁ ṛkṛtya bhāiū āba tava prasāda bisvesa, upajī rāma bhagati dṝ̄धa bite sakala kalesa.129.

“By your blessing, O Lord of the universe, I have now attained the object of my life. Unswerving devotion to Śrī Rāma has sprung in my heart and all my afflictions have ended.” (129)

Cau. yaha subha sarimbhu umā sarhbadā, sukha sarhpādana samana biṣādā.

bhava bharājana garājana sarhdehā, jana raṁjana sajjanā priya ehā.1. rāma upāsaka je jaga māhī, ehi sama priya tinha kē kachu nāhī. raghupati kṛpa jathāmati gāvā, maṭ yaha pāvana carita suhāvā.2. eḥ kalikāla na sādhana dūjā, joga jagya japa tapa brata pūjā. rāmahi sumiria gālā rāmahi, saṁtata sunia rāma guna grāmahi.3. jāsu patita pāvana baRa bānā, gāvah kabi śruti saṁta purānā. tāhi bhajahi mana taji kutilāi, rāma bhajē gati kehi nahi pāi.4.

This blessed dialogue between Lord Śambhu and Goddess Umā begets joy and lifts the gloom of depression. It puts an end to transmigration, disperses doubt, delights the devotees and is dear to the saints. To the worshippers of Śrī Rāma, nothing is so dear as this (narrative of Śrī Rāma). By the grace of Śrī Rāma (the Lord of the Raghus) Himself I have sung to the best of my ability this sacred and charming story. In this age of Kali no other discipline is of any avail—neither Yoga (mind-control) nor sacrifices, nor Japa (muttering of prayers) not austere penance nor any sacred vows nor ritual: Rāma alone should be remembered, Rāma alone should be glorified; and it is the catalogue of Rāma’s virtues alone that should be given ear to. Forswearing perversity, my soul, adore Him whose great vow it is to sanctify the fallen, as is declared by seers and saints, the Vedas and Purāṇas: who has not secured redemption by worshipping Śrī Rāma? (1—4)
Listen, my stupid soul: who has not been saved by adoring Śrī Rāma, the purifier of the fallen? The harlot (Pīṅgalā), Ajāmila, the hunter (Vālmīki), the vulture (Jātāyu), the elephant and many other wretches have been delivered by Him. Even Ābhīras (a hilly tribe inhabiting the south-west coast in the ancient times), Yavanas, Kirātas (Bhilas), Khasas (another hill-tribe found in Assam), Cāndalas (the pariah) and others, the very embodiments of grievous sin, are hallowed by merely uttering Your name even once: I adore You, O Rāma. Men who repeat to others, listen to (when repeated by others) or chant alone this narrative of Śrī Rāma (the Ornament of Raghu’s race) thereby wipe out the sins that are incident to the Kali age as well as the impurities of their soul, and ascend to the Abode of Śrī Rāma without any difficulty.
cures the perversities, caused by the fivefold* ignorance, of those men who treasure up in their heart even a few Caçpâis (small four-footed verses) of this narrative that appeal to them as most charming. If there is anyone who is all-beautiful, all-wise and all-merciful and who is fond of the forlorn, it is Râma and Râma alone; who else can compare with Him as a disinterested friend and a bestower of eternal bliss? Nowhere can we find a lord like Śrî Râma, by an iota of whose grace even the dull-witted Tulasidâsa has found supreme peace.

(1—3)

Do.: mo sama dîna na dîna hita tumha samâna raghubîra,
asa bicâri raghubaṁśa mani harahu bîṣama bhava bhîra.130(A).
kâmîhi nâri pîrî jimi lobhîhi priya jimi dâma,
timi raghunâthâ niraṁtara priya lâgahu mohi râma.130(B).

There is no one so miserable as I nor such a friend of the miserable as You, O Hero of Raghu’s line! Realizing this, O Jewel of Raghu’s race, take away my fear of transmigration, which is so terrible. May You be ever so dear to me, Râma, as woman is dear to a lustful man, and as lucre is dear to the greedy, O Lord of the Raghus.

(130 A-B)

Śloka: yatpûrvam prabhunâ kṛtaṁ sukavinā śrîśambhunâ durgamâṁ
śrîmadrâmapadâbhâjhabhaktimaniśâṁ práptiayâ tu râmâyanaṁ.
matvâ tadraghunâthinâmanâṁ harâyaevâvaṁ
bhâṣâbaddhamârdaṁ cakara tulasidâsastâtha manasam.1.

* The fivefold ignorance has been characterized as mistaking (1) the unreal for real, (2) the ephemeral for the eternal, (3) the painful as pleasurable, (4) the impure for pure and (5) that which is worth discarding for something worth acquiring.
The same mysterious “Mānasa-Rāmāyana” (the story of Śrī Rāma figuratively spoken of as a Mānasa lake) which was composed of yore by the blessed Lord Śambhu, the best of all poets, with the object of developing unceasing devotion to the lotus-feet of the all-beautiful Śrī Rāma, has been likewise rendered into the vulgar tongue by Tulasidāsa for dispersing the gloom of his heart, cognizing the fact that it is devoted to the Name of Śrī Rāma (the Lord of the Raghus). This glorious, holy, purifying, blessed and most limpid Mānasa lake of Śrī Rāma’s exploits ever begets happiness; nay, it bestows both wisdom and Devotion, wipes out delusion, infatuation and impurity and is brimful with the water of love. Men who devoutly take a plunge into it are never scorched with the burning rays of the sun of worldly illusion.

Thus ends the seventh descent into the Mānasa lake of Śrī Rāma’s exploits, that eradicates all the impurities of the Kali age.