

ॐ

Śrī Rāmacaritamānasa

(The Mānasa lake containing the exploits of Śrī Rāma)

Descent Three

(Araṇya-Kāṇḍa)

श्लोक

मूलं धर्मतरोर्विवेकजलधेः पूर्णेन्दुमानन्ददं
वैराग्याम्बुजभास्करं ह्यघघनध्वान्तापहं तापहम् ।
मोहाम्भोधरपूगपाटनविधौ स्वःसम्भवं शङ्करं
वन्दे ब्रह्मकुलं कलङ्कशमनं श्रीरामभूप्रियम् ॥ १ ॥

Śloka

mūlaṁ dharmatarorvivekajaladheḥ pūrṇendumānandadaṁ
vairāgyāmbujabhāskaraṁ hyaghaghanadhvāntāpahaṁ tāpaham,
mohāmbhodharapūgapāṭanavidhau svaḥsambhavaṁ śaṅkaraṁ
vande brahmakulaṁ kalaṅkaśamanaṁ śrīrāmabhūpapriyam.1.

I reverence Bhagavān 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. (1)

सान्द्रानन्दपयोदसौभगतनुं पीताम्बरं सुन्दरं
पाणौ बाणशरासनं कटिलसत्तूणीरभारं वरम् ।
राजीवायतलोचनं धृतजटाजूटेन संशोभितं
सीतालक्ष्मणसंयुतं पथिगतं रामाभिरामं भजे ॥ २ ॥

sāndrānandapayodasaubhagatanuṁ pītāmbaram sundaram
pāṇau bāṇaśarāsanam kaṭilasattūṇīrabhāram varam,
rājīvāyatalocanam dhṛtajatājūṭena saṁśobhitam
sītālakṣmaṇasaṁyutam pathigataṁ rāmābhirāmaṁ bhaje.2.

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 Sītā and Lakṣmaṇa. (2)

सो०— उमा राम गुण गूढ़ पंडित मुनि पावहिं बिरति ।
पावहिं मोह बिमूढ़ जे हरि बिमुख न धर्म रति ॥

So.: **umā rāma guṇa gūRha paṇḍita muni pāvahī birati,**
pāvahī moha bimūRha je hari bimukha na dharmā rati.

Śrī Rāma's virtues, Umā (Pārvatī), are mysterious. The sages as well as learned men develop dispassion (when they appreciate them); while the deluded fools who are hostile to Śrī Hari and have no love for piety get bewildered to hear of them.

चौ०— पुर नर भरत प्रीति में गाई । मति अनुरूप अनूप सुहाई ॥
अब प्रभु चरित सुनहु अति पावन । करत जे बन सुर नर मुनि भावन ॥ १ ॥
एक बार चुनि कुसुम सुहाए । निज कर भूषण राम बनाए ॥
सीतहि पहिराए प्रभु सादर । बैठे फटिक सिला पर सुंदर ॥ २ ॥
सुरपति सुत धरि बायस बेषा । सठ चाहत रघुपति बल देखा ॥
जिमि पिपीलिका सागर थाहा । महा मंदमति पावन चाहा ॥ ३ ॥
सीता चरन चोंच हति भागा । मूढ़ मंदमति कारन कागा ॥
चला रुधिर रघुनायक जाना । सींक धनुष सायक संधाना ॥ ४ ॥

Cau.: **pura nara bharata prīti maī gāī, mati anurūpa anūpa suhāī.**
aba prabhu carita sunahu ati pāvana, karata je bana sura nara muni bhāvana.1.
eka bāra cuni kusuma suhāe, nija kara bhūṣana rāma banāe.
sītahi pahirāe prabhu sādara, baiṭhe phaṭika silā para suṇdara.2.
surapati suta dhari bāyasa beṣā, saṭha cāhata raghupati bala dekhā.
jimi pipīlikā sāgara thāhā, mahā maṇdamati pāvana cāhā.3.
sītā carana cōṅca hati bhāgā, mūRha maṇdamati kārana kāgā.
calā rudhira raghunāyaka jānā, sīṅka dhanuṣa sāyaka saṇdhānā.4.

I have portrayed to the best of my ability the incomparable and charming affection (for Śrī Rāma) of the citizens (of Ayodhyā) 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 Śrī Rāma culled lovely flowers and made with His own hands a number of ornaments, with which He fondly decked Sītā 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 Śrī 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 Sītā 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)

दो०— अति कृपाल रघुनायक सदा दीन पर नेह ।
ता सन आइ कीन्ह छलु मूरख अवगुन गेह ॥ १ ॥

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)

चौ०— प्रेरित मंत्र ब्रह्मसर धावा । चला भाजि बायस भय पावा ॥
धरि निज रूप गयउ पितु पाहीं । राम बिमुख राखा तेहि नाहीं ॥ १ ॥
भा निरास उपजी मन त्रासा । जथा चक्र भय रिषि दुर्बासा ॥
ब्रह्मधाम सिवपुर सब लोका । फिरा श्रमित ब्याकुल भय सोका ॥ २ ॥
काहूँ बैठन कहा न ओही । राखि को सकइ राम कर द्रोही ॥
मातु मृत्यु पितु समन समाना । सुधा होइ बिष सुनु हरिजाना ॥ ३ ॥
मित्र करइ सत रिपु कै करनी । ता कहँ बिबुधनदी बैतरनी ॥
सब जगु ताहि अनलहु ते ताता । जो रघुबीर बिमुख सुनु भ्राता ॥ ४ ॥
नारद देखा बिकल जयंता । लागि दया कोमल चित संता ॥
पठवा तुरत राम पहिं ताही । कहेसि पुकारि प्रनत हित पाही ॥ ५ ॥
आतुर सभय गहेसि पद जाई । त्राहि त्राहि दयाल रघुराई ॥
अतुलित बल अतुलित प्रभुताई । मैं मतिमंद जानि नहिं पाई ॥ ६ ॥
निज कृत कर्म जनित फल पायउँ । अब प्रभु पाहि सरन तकि आयउँ ॥
सुनि कृपाल अति आरत बानी । एकनयन करि तजा भवानी ॥ ७ ॥

Cau.: prerita maṁtra brahmasara dhāvā, calā bhāji bāyasa bhaya pāvā.
dhari nija rūpa gayau pitu pāhī, rāma bimukha rākhā tehi nāhī.1.
bhā nirāsa upajī mana trāsā, jathā cakra bhaya riṣi durbāsā.
brahmadhāma sivapura saba lokā, phirā śramita byākula bhaya sokā.2.
kāhūṁ baiṭhana kahā na ohī, rākhi ko sakai rāma kara drohī.
mātu mṛtyu pitu samana samānā, sudhā hoi biṣa sunu harijānā.3.
mitra karai sata ripu kai karani, tā kahā bibudhanadī baitarani.
saba jagu tāhi analahu te tātā, jo raghubīra bimukha sunu bhrātā.4.
nārada dekhā bikala jayam̐tā, lāgi dayā komala cita sam̐tā.
paṭhavā turata rāma pahī tāhī, kahesi pukāri pranata hita pāhī.5.
ātura sabhaya gāhesi pada jāi, trāhi trāhi dayāla raghurāi.
atulita bala atulita prabhutāi, māṁ matimam̐da jāni nahī pāi.6.
nija kṛta karma janita phala pāyaṁ, aba prabhu pāhi sarana taki āyaṁ.
suni 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 Vāyavyāstra (presided over by the wind-god), Parjanyastra (presided over by the rain-god). Pāśupatāstra (presided over by Lord Śiva) and Nārāyaṇāstra (presided over by Bhagavān Nārāyaṇa) and so on. The Agni-Astra, when discharged, rains volleys of fire; the Vāyavyāstra lets loose strong winds; the Parjanyastra 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 Vaitaraṇī* 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 Pārvatī. (1—7)

सो०— कीन्ह मोह बस द्रोह जद्यपि तेहि कर बध उचित ।

प्रभु छाड़ेउ करि छोह को कृपाल रघुबीर सम ॥ २ ॥

So.: **kīnha moha basa droha jadyapi tehi kara badha ucita,**
prabhu chāReu kari choha ko kṛpāla raghubīra 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 ? (2)

चौ०— रघुपति चित्रकूट बसि नाना । चरित किए श्रुति सुधा समाना ॥
बहुरि राम अस मन अनुमाना । होइहि भीर सबहिं मोहि जाना ॥ १ ॥
सकल मुनिन्ह सन बिदा कराई । सीता सहित चले द्वौ भाई ॥
अत्रि के आश्रम जब प्रभु गयऊ । सुनत महामुनि हरषित भयऊ ॥ २ ॥
पुलकित गात अत्रि उठि धाए । देखि रामु आतुर चलि आए ॥
करत दंडवत मुनि उर लाए । प्रेम बारि द्वौ जन अन्हवाए ॥ ३ ॥
देखि राम छबि नयन जुड़ाने । सादर निज आश्रम तब आने ॥
करि पूजा कहि बचन सुहाए । दिए मूल फल प्रभु मन भाए ॥ ४ ॥

Cau.: **raghupati citrakūṭa basi nānā, carita kie śruti sudhā samānā.**
bahuri rāma asa mana anumānā, hoihi bhīra sabahī mohi jānā.1.
sakala muninha sana bidā karāi, sītā sahita cale dvau bhāi.
atri ke āśrama jaba prabhu gayaū, sunata mahāmuni haraṣita bhayaū.2.
pulakita gāta atri uṭhi dhāe, dekhi rāmu ātura cali āe.
karata daṇḍavata muni ura lāe, prema bāri dvau jana anhavāe.3.
dekhi rāma chabi nayana juṛāne, sādara nija āśrama taba āne.
kari pūjā kahi bacana suhāe, die mūla phala prabhu mana bhāe.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 Citrakūṭa 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 Lakṣmaṇa) 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)

सो०— प्रभु आसन आसीन भरि लोचन सोभा निरखि ।

मुनिबर परम प्रबीन जोरि पानि अस्तुति करत ॥ ३ ॥

So.: prabhu āsana āsīna bhari locana sobhā nirakhi,
munibara parama prabīna jori pāni astuti karata.3.

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)

छं०— नमामि भक्त वत्सलं । कृपालु शील कोमलं ॥
भजामि ते पदांबुजं । अकामिनां स्वधामदं ॥ १ ॥
निकाम श्याम सुंदरं । भवाम्बुनाथ मंदरं ॥
प्रफुल्ल कंज लोचनं । मदादि दोष मोचनं ॥ २ ॥
प्रलंब बाहु विक्रमं । प्रभोऽप्रमेय वैभवं ॥
निषंग चाप सायकं । धरं त्रिलोक नायकं ॥ ३ ॥
दिनेश वंश मंडनं । महेश चाप खंडनं ॥
मुनींद्र संत रंजनं । सुरारि वृंद भंजनं ॥ ४ ॥
मनोज वैरि वंदितं । अजादि देव सेवितं ॥
विशुद्ध बोध विग्रहं । समस्त दूषणापहं ॥ ५ ॥
नमामि इंदिरा पतिं । सुखाकरं सतां गतिं ॥
भजे सशक्ति सानुजं । शची पति प्रियानुजं ॥ ६ ॥
त्वदंघ्रि मूल ये नराः । भजंति हीन मत्सराः ॥
पतंति नो भवार्णवे । वितर्क वीचि संकुले ॥ ७ ॥
विविक्त वासिनः सदा । भजंति मुक्तये मुदा ॥
निरस्य इंद्रियादिकं । प्रयांति ते गतिं स्वकं ॥ ८ ॥

तमेकमद्भुतं प्रभुं । निरीहमीश्वरं विभुं ॥
 जगद्गुरुं च शाश्वतं । तुरीयमेव केवलं ॥ ९ ॥
 भजामि भाव वल्लभं । कुयोगिनां सुदुर्लभं ॥
 स्वभक्त कल्प पादपं । समं सुसेव्यमन्वहं ॥ १० ॥
 अनूप रूप भूपतिं । नतोऽहमुर्विजा पतिं ॥
 प्रसीद मे नमामि ते । पदाब्ज भक्ति देहि मे ॥ ११ ॥
 पठन्ति ये स्तवं इदं । नरादरेण ते पदं ॥
 व्रजन्ति नात्र संशयं । त्वदीय भक्ति संयुताः ॥ १२ ॥

Cham.: namāmi bhakta vatsalam, kṛpālu śīla komalam.
 bhajāmi te padāmbujam, akāminām svadhāmadam. 1.
 nikāma śyāma suṁdaram, bhavāmbunātha maṁdaram.
 praphulla kaṁja locanam, madādi doṣa mocanam. 2.
 pralamba bāhu vikramam, prabho'prameya vaibhavam.
 niṣaṁga cāpa sāyakam, dharam triloka nāyakam. 3.
 dineśa vaṁśa maṁḍanam, maheśa cāpa khaṁḍanam.
 munīndra saṁta raṁjanam, surāri vṛṁda bhaṁjanam. 4.
 manoja vairi vaṁditam, ajādi deva sevitam.
 viśuddha bodha vigraham, samasta dūṣaṇāpaham. 5.
 namāmi iṁdirā patim, sukhākaram satām gatim.
 bhaje saśakti sānujam, śacī pati priyānujam. 6.
 tvadamghri mūla ye narāḥ, bhajānti hīna matsarāḥ.
 patānti no bhavārṇave, vitarka vīci saṁkule. 7.
 vivikta vāsinah sadā, bhajānti muktaye mudā.
 nirasya iṁdriyādikam, prayānti te gatim svakam. 8.
 tamekamadbhutam prabhum, nirīhamīśvaram vibhum.
 jagadgurum ca śāśvatam, turīyameva kevalam. 9.
 bhajāmi bhāva vallabham, kuyoginām sudurlabham.
 svabhakta kalpa pādapam, samam susevyamanvaham. 10.
 anūpa rūpa bhūpatim, nato'hamurvijā patim.
 prasīda me namāmi te, padābja bhakti dehi me. 11.
 paṭhānti ye stavaṁ idam, narādareṇa te padam.
 vrajānti nātra saṁśayam, tvadiya 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 Lakṣmī's lord, the fountain of joy and the salvation of saints. I adore You with Your Spouse (Sītā) and younger brother (Lakṣmaṇa), 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 (Sattva, 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)

दो०— बिनती करि मुनि नाइ सिरु कह कर जोरि बहोरि ।

चरन सरोरुह नाथ जनि कबहुँ तजै मति मोरि ॥ ४ ॥

Do.: **binatī kari muni nāi siru kaha kara jori bahori,**
carana saroruha nātha jani kabahū̃ tajai mati mori.4.

Having prayed thus the sage bowed his head, and joining his palms spoke again:
“My mind, O Lord, may never abandon Your lotus feet.”

(4)

चौ०— अनुसुइया के पद गहि सीता । मिली बहोरि सुसील बिनतीता ॥
रिषिपतिनी मन सुख अधिकाई । आसिष देइ निकट बैठाई ॥ १ ॥
दिव्य बसन भूषन पहिराए । जे नित नूतन अमल सुहाए ॥
कह रिषिबधू सरस मृदु बानी । नारिधर्म कछु ब्याज बखानी ॥ २ ॥
मातु पिता भ्राता हितकारी । मितप्रद सब सुनु राजकुमारी ॥
अमित दानि भर्ता बयदेही । अधम सो नारि जो सेव न तेही ॥ ३ ॥
धीरज धर्म मित्र अरु नारी । आपद काल परिखिअहिं चारी ॥
बृद्ध रोगबस जड़ धनहीना । अंध बधिर क्रोधी अति दीना ॥ ४ ॥
ऐसेहु पति कर किएँ अपमाना । नारि पाव जमपुर दुख नाना ॥
एकइ धर्म एक ब्रत नेमा । कायँ बचन मन पति पद प्रेमा ॥ ५ ॥
जग पतिब्रता चारि बिधि अहहीं । बेद पुरान संत सब कहहीं ॥
उत्तम के अस बस मन माहीं । सपनेहुँ आन पुरुष जग नाहीं ॥ ६ ॥

* The Lord is here identified with Bhagavān Vāmana (the divine Dwarf), who was born of Aditi (Kaśyapa's wife) as a younger brother of Indra.

मध्यम परपति देखइ कैसैं । भ्राता पिता पुत्र निज जैसैं ॥
 धर्म बिचारि समुझि कुल रहई । सो निकिष्ट त्रिय श्रुति अस कहई ॥ ७ ॥
 बिनु अवसर भय तें रह जोई । जानेहु अधम नारि जग सोई ॥
 पति बंचक परपति रति करई । रौरव नरक कल्प सत परई ॥ ८ ॥
 छन सुख लागि जनम सत कोटी । दुख न समुझ तेहि सम को खोटी ॥
 बिनु श्रम नारि परम गति लहई । पतिव्रत धर्म छाड़ि छल गहई ॥ ९ ॥
 पति प्रतिकूल जनम जहँ जाई । बिधवा होइ पाइ तरुनाई ॥ १० ॥

Cau.: anusuiyā ke pada gahi sītā, milī bahori susīla binītā.
 riṣipatinī mana sukha adhi kāī, āsiṣa dei nikaṭa baithāī.1.
 dibya basana bhūṣana pahirāe, je nita nūtana amala suhāe.
 kaha riṣibadhū sarasa mṛdu bānī, nāridharma kachu byāja bakhānī.2.
 mātu pitā bhrātā hitakārī, mitaprada saba sunu rājakumārī.
 amita dāni bhartā bayadehī, adhama so nāri jo seva na tehī.3.
 dhīraja dharma mitra aru nārī, āpada kāla parikhiahī cārī.
 bṛddha rogabasa jaRa dhanahīnā, aṛndha badhira krodhī ati dīnā.4.
 aisehu pati kara kiē apamānā, nāri pāva jamapura dukha nānā.
 ekai dharma eka brata nemā, kāyābacana mana pati pada premā.5.
 jaga patibratā cārī bidhi ahahī, beda purāna samta saba kahahī.
 uttama ke asa basa mana māhī, sapanehū āna puruṣa jaga nāhī.6.
 madhyama parapati dekhai kaisē, bhrātā pitā putra nija jaisē.
 dharma bicārī samujhi kula rahaī, so nikiṣṭa triya śruti asa kahaī.7.
 binu avasara bhaya tē raha joī, jānehu adhama nāri jaga soī.
 pati baṁcaka parapati rati karaī, raurava naraka kalpa sata paraī.8.
 chana sukha lāgi janama sata koṭī, dukha na sumujha tehi sama ko khoṭī.
 binu śrama nāri parama gati lahaī, patibrata dharma chāRi chala gahaī.9.
 pati pratikūla janama jahā jāī, bidhavā hoi pāi tarunāī.10.

Then Sītā, who was so good natured and modest, met Anasūyā (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 Purāṇas 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)

सो०— सहज अपावनि नारि पति सेवत सुभ गति लहइ ।

जसु गावत श्रुति चारि अजहुँ तुलसिका हरिहि प्रिय ॥ ५ (क) ॥

सुनु सीता तव नाम सुमिरि नारि पतिव्रत करहिं ।

तोहि प्रानप्रिय राम कहिउँ कथा संसार हित ॥ ५ (ख) ॥

So.: **sahaja apāvani nāri pati sevata subha gati lahai,**
jasu gāvata śruti cāri ajahū tulasikā harihi priya.5(A).
sunu sītā tava nāma sumiri nāri patibrata karahī,
tohi prānapriya rāma kahiū kathā saṁsāra hita.5(B).

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) Tulasī is loved by Śrī 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, Śrī 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)

चौ०— सुनि जानकीं परम सुखु पावा । सादर तासु चरन सिरु नावा ॥
 तब मुनि सन कह कृपानिधाना । आयसु होइ जाउँ बन आना ॥ १ ॥
 संतत मो पर कृपा करेहू । सेवक जानि तजेहु जनि नेहू ॥
 धर्म धुरंधर प्रभु कै बानी । सुनि सप्रेम बोले मुनि ग्यानी ॥ २ ॥
 जासु कृपा अज सिव सनकादी । चहत सकल परमारथ बादी ॥
 ते तुम्ह राम अकाम पिआरे । दीन बंधु मृदु बचन उचारे ॥ ३ ॥
 अब जानी मैं श्री चतुराई । भजी तुम्हहि सब देव बिहाई ॥
 जेहि समान अतिसय नहिं कोई । ता कर सील कस न अस होई ॥ ४ ॥
 केहि बिधि कहौं जाहु अब स्वामी । कहहु नाथ तुम्ह अंतरजामी ॥
 अस कहि प्रभु बिलोकि मुनि धीरा । लोचन जल बह पुलक सरीरा ॥ ५ ॥

Cau.: **sunī jānakī̃ parama sukhu pāvā, sādara tāsu carana siru nāvā.**
taba muni sana kaha kṛpānidhānā, āyasu hoi jāū bana ānā.1.
saṁtata mo para kṛpā karehū, sevaka jāni tajehu jani nehū.
dharma dhuraṁdhara prabhu kai bānī, suni saprema bole muni gyānī.2.
jāsu kṛpā aja siva sanakādī, cahata sakala paramāratha bādī.
te tumha rāma akāma piāre, dīna baṁdhu mṛdu bacana ucāre.3.

aba jānī maī śrī caturāī, bhajī tumhahi saba deva bihāī.
 jehi samāna atisaya nahī koī, tā kara sila kasa na asa hoī.4.
 kehi bidhi kahaū jāhu aba svāmī, kahahu nātha tumha amtarajāmī.
 asa kahi prabhu biloki muni dhīrā, locana jala baha pulaka sarīrā.5.

Janaka's Daughter (Sītā) was overjoyed to hear this discourse and reverently bowed Her head at the feet of Anasūyā. 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. (1—5)

छं०— तन पुलक निर्भर प्रेम पूरन नयन मुख पंकज दिए।
 मन ग्यान गुन गोतीत प्रभु मैं दीख जप तप का किए॥
 जप जोग धर्म समूह तें नर भगति अनुपम पावई।
 रघुबीर चरित पुनीत निसि दिन दास तुलसी गावई॥

Cham.: tana pulaka nirbhara prema pūrana nayana mukha paṅkaja die.
 mana gyāna guna gotīta prabhu maī dīkha japa tapa kā kie,
 japa joga dharma samūha tē nara bhagati anupama pāvaī.
 raghubīra carita punīta nisi dina dāsa tulasī gāvaī,

Thrilling all over with excess love, the sage riveted 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.

दो०— कलिमल समन दमन मन राम सुजस सुखमूल ।
 सादर सुनहिं जे तिन्ह पर राम रहहिं अनुकूल ॥ ६ (क) ॥
 सो०— कठिन काल मल कोस धर्म न ग्यान न जोग जप ।
 परिहरि सकल भरोस रामहि भजहिं ते चतुर नर ॥ ६ (ख) ॥

Do.: kalimala samana damana mana rāma sujasa sukhamūla,
 sādara sunahī je tinha para rāma rahahī anukūla.6(A).

So.: **kāthina kāla mala kosa dharma na gyāna na joga japa,
parihari sakala bharosa rāmahi bhajahī te catura nara.6(B).**

The praises of Śrī Rāma destroy the impurities of the Kali age, subdue the mind and are a source of delight. Śrī 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 Śrī Rāma giving up all other hopes. (6 A-B)

चौ०— मुनि पद कमल नाइ करि सीसा । चले बनहि सुर नर मुनि ईसा ॥
आगें राम अनुज पुनि पाछें । मुनि बर बेष बने अति काछें ॥ १ ॥
उभय बीच श्री सोहइ कैसी । ब्रह्म जीव बिच माया जैसी ॥
सरिता बन गिरि अवघट घाटा । पति पहिचानि देहिं बर बाटा ॥ २ ॥
जहँ जहँ जाहिं देव रघुराया । करहिं मेघ तहँ तहँ नभ छाया ॥
मिला असुर बिराध मग जाता । आवतहीं रघुबीर निपाता ॥ ३ ॥
तुरतहिं रुचिर रूप तेहिं पावा । देखि दुखी निज धाम पठावा ॥
पुनि आए जहँ मुनि सरभंगा । सुंदर अनुज जानकी संग ॥ ४ ॥

Cau.: muni pada kamala nāi kari sīsā, cale banahi sura nara muni īsā.
āgē rāma anuja puni pāchē, muni bara beṣa bane ati kāchē.1.
ubhaya bīca śrī sohai kaisī, brahma jīva bīca māyā jaisī.
saritā bana giri avaghaṭa ghāṭā, pati pahicāni dehī bara bāṭā.2.
jahā jahā jāhī deva raghurāyā, karahī megha tahā tahā nabha chāyā.
milā asura birādha maga jāṭā, āvatahī raghubīra nipātā.3.
turatahī rucira rūpa tehī pāvā, dekhi dukhī nija dhāma paṭhāvā.
puni āe jahā muni sarabhaṅgā, suṁdara anuja jānakī saṅgā.4.

Bowing His head at the lotus feet of the sage, Śrī Rāma, the Lord of celestials, human beings and sages, proceeded to the woods. Śrī Rāma walked foremost, while Lakṣmaṇa followed Him in the rear, both appearing most lovely in the garb of hermits. Between the two Sitā (who was the same as Śrī, 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 Raghus 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 Raghu'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 (Lakṣmaṇa) and Janaka's Daughter (Sitā) the Lord then visited the sage Śarabhaṅga. (1—4)

दो०— देखि राम मुख पंकज मुनिबर लोचन भृंग ।
सादर पान करत अति धन्य जन्म सरभंग ॥ ७ ॥

Do: **dekhi rāma mukha paṅkaja munibara locana bhṛṅga,
sādara pāna karata ati dhanya janma sarabhaṅga.7.**

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 Śarabhaṅga! (7)

चौ०— कह मुनि सुनु रघुबीर कृपाला । संकर मानस राजमराला ॥
जात रहेउँ बिरंचि के धामा । सुनेउँ श्रवन बन ऐहहिं रामा ॥ १ ॥
चितवत पंथ रहेउँ दिन राती । अब प्रभु देखि जुझानी छाती ॥
नाथ सकल साधन मैं हीना । कीन्ही कृपा जानि जन दीना ॥ २ ॥
सो कछु देव न मोहि निहोरा । निज पन राखेउ जन मन चोरा ॥
तब लगि रहहु दीन हित लागी । जब लगि मिलौ तुम्हहि तनु त्यागी ॥ ३ ॥
जोग जग्य जप तप ब्रत कीन्हा । प्रभु कहँ देइ भगति बर लीन्हा ॥
एहि बिधि सर रचि मुनि सरभंगा । बैठे हृदयँ छाड़ि सब संग्गा ॥ ४ ॥

Cau.: kaha muni sunu raghubīra kṛpālā, saṅkara mānasa rājamarālā.
jāta raheū birānci ke dhāmā, suneū śravana bana aihahī rāmā.1.
citavata paṁtha raheū dina rāti, aba prabhu dekhi juRāni chāti.
nātha sakala sādhana maī hīnā, kīnhī kṛpā jāni jana dīnā.2.
so kachu deva na mohi nihorā, nija pana rākheu jana mana corā.
taba lagi rahahu dīna hita lāgī, jaba lagi milaū tumhahi tanu tyāgī.3.
joga jagya japa tapa brata kīnhā, prabhu kahā dei bhagati bara līnhā.
ehi bidhi sara raci muni sarabhaṅgā, baiṭhe hṛdayā chāRi saba saṅgā.4.

Said the sage, "Listen, gracious Rāma (the Hero of Raghu's line), the swan disporting in the Mānasa 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 Śarabhaṅga prepared a funeral pile and discarding all attachment from his heart ascended it. (1—4)

दे०— सीता अनुज समेत प्रभु नील जलद तनु स्याम ।
मम हियँ बसहु निरंतर सगुनरूप श्रीराम ॥ ८ ॥

Do.: sītā anuja sameta prabhu nīla jalada tanu syāma,
mama hiyā basahu niraṁtara sagunarūpa śrīrāma.8.

"Constantly abide in my heart, O Lord, with Sītā and your younger brother (Lakṣmaṇa) in Your qualified and embodied form swarthy as a dark cloud, O graceful Rāma!" (8)

चौ०— अस कहि जोग अगिनि तनु जारा । राम कृपाँ बैकुंठ सिधारा ॥
ताते मुनि हरि लीन न भयऊ । प्रथमहिं भेद भगति बर लयऊ ॥ १ ॥

रिषि निकाय मुनिबर गति देखी । सुखी भए निज हृदयँ बिसेषी ॥
 अस्तुति करहिं सकल मुनि बृन्दा । जयति प्रनत हित करुना कंदा ॥ २ ॥
 पुनि रघुनाथ चले बन आगे । मुनिबर बृन्दा बिपुल संग लागे ॥
 अस्थि समूह देखि रघुराया । पूछी मुनिन्ह लागि अति दाया ॥ ३ ॥
 जानतहूँ पूछिअ कस स्वामी । सबदरसी तुम्ह अंतरजामी ॥
 निसिचर निकर सकल मुनि खाए । सुनि रघुबीर नयन जल छाए ॥ ४ ॥

Cau.: asa kahi joga agini tanu jārā, rāma krpā baikumṭha sidhārā.
 tāte muni hari līna na bhayāū, prathamahī bheda bhagati bara layāū.1.
 riṣi nikāya munibara gati dekhī, sukhī bhae nija hṛdayā biseṣī.
 astuti karahī sakala muni bṛṁdā, jayati pranata hita karunā kāmā.2.
 puni raghunātha cale bana āge, munibara bṛṁda bipula sāga lāge.
 asthi samūha dekhi raghurāyā, pūchī muninha lāgi ati dāyā.3.
 jānatahū pūchia kasa svāmī, sabadarasī tumha aṁtarajāmī.
 nisicara nikara sakala muni khāe, suni raghubīra nayana jala chāe.4.

Having said so he burnt his body with the fire of Yoga* and by the grace of Śrī Rāma rose to Vaikuṅṭha. The sage was not absorbed into the person of Śrī 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 Śrī Rāma (the Hero of Raghu’s race) filled with tears when He heard this. (1—4)

दो— निसिचर हीन करउँ महि भुज उठाइ पन कीन्ह ।

सकल मुनिन्ह के आश्रमन्हि जाइ जाइ सुख दीन्ह ॥ ९ ॥

Do.: nisicara hīna karaū mahi bhuja uṭhāi pana kīnha,
 sakala muninha ke āśramanhi jāi jāi sukha dīnha.9.

With uplifted arms He took a vow to rid the earth of demons. Then He gladdened all the hermits by visiting their hermitages one by one. (9)

चौं— मुनि अगस्ति कर सिष्य सुजाना । नाम सुतीछन रति भगवाना ॥
 मन क्रम बचन राम पद सेवक । सपनेहु आन भरोस न देवक ॥ १ ॥
 प्रभु आगवनु श्रवन सुनि पावा । करत मनोरथ आतुर धावा ॥
 हे बिधि दीनबंधु रघुराया । मो से सठ पर करिहहिं दाया ॥ २ ॥
 सहित अनुज मोहि राम गोसाई । मिलिहहिं निज सेवक की नाई ॥
 मोरे जियँ भरोस दृढ़ नाही । भगति बिरति न ग्यान मन माहीं ॥ ३ ॥

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

नहिं सतसंग जोग जप जागा । नहिं दृढ़ चरन कमल अनुरागा ॥
 एक बानि करुनानिधान की । सो प्रिय जाकेँ गति न आन की ॥ ४ ॥
 होइहैं सुफल आजु मम लोचन । देखि बदन पंकज भव मोचन ॥
 निर्भर प्रेम मगन मुनि ग्यानी । कहि न जाइ सो दसा भवानी ॥ ५ ॥
 दिसि अरु बिदिसि पंथ नहिं सूझा । को मैं चलेउँ कहाँ नहिं बूझा ॥
 कबहुँक फिरि पाछें पुनि जाई । कबहुँक नृत्य करइ गुन गाई ॥ ६ ॥
 अबिरल प्रेम भगति मुनि पाई । प्रभु देखैं तरु ओट लुकाई ॥
 अतिसय प्रीति देखि रघुबीरा । प्रगटे हृदयँ हरन भव भीरा ॥ ७ ॥
 मुनि मग माझ अचल होइ बैसा । पुलक सरीर पनस फल जैसा ॥
 तब रघुनाथ निकट चलि आए । देखि दसा निज जन मन भाए ॥ ८ ॥
 मुनिहि राम बहु भाँति जगावा । जाग न ध्यानजनित सुख पावा ॥
 भूप रूप तब राम दुरावा । हृदयँ चतुर्भुज रूप देखावा ॥ ९ ॥
 मुनि अकुलाइ उठा तब कैसैं । बिकल हीन मनि फनि बर जैसैं ॥
 आगें देखि राम तन स्यामा । सीता अनुज सहित सुख धामा ॥ १० ॥
 परेउ लकुट इव चरनन्हि लागी । प्रेम मगन मुनिबर बड़भागी ॥
 भुज बिसाल गहि लिए उठाई । परम प्रीति राखे उर लाई ॥ ११ ॥
 मुनिहि मिलत अस सोह कृपाला । कनक तरुहि जनु भेंट तमाला ॥
 राम बदनु बिलोक मुनि ठाढ़ा । मानहुँ चित्र माझ लिखि काढ़ा ॥ १२ ॥

Cau.: muni agasti kara siṣya sujānā, nāma sutīchana rati bhagavānā.
 mana krama bacana rāma pada sevaka, sapanehu āna bharosa na devaka.1.
 prabhu āgavanu śravana suni pāvā, karata manoratha ātura dhāvā.
 he bidhi dīnabarāndhu raghurāyā, mo se saṭha para karihaṁ dāyā.2.
 sahita anuja mohi rāma gosāi, milihahī nija sevaka kī nāi.
 more jiyā bharosa dṛRha nāhi, bhagati birati na gyāna mana māhi.3.
 nahī satasaṁga joga japa jāgā, nahī dṛRha carana kamala anurāgā.
 eka bāni karunānidhāna kī, so priya jākē gati na āna kī.4.
 hoihaī suphala āju mama locana, dekhi badana paṁkaja bhava mocana.
 nirbhara prema magana muni gyāni, kahi na jāi so dasā bhavāni.5.
 disi aru bidisi paṁtha nahī sūjhā, ko maī caleū kahā nahī būjhā.
 kabahūka phiri pāchē puni jāi, kabahūka nṛtya karai guna gāi.6.
 abirala prema bhagati muni pāi, prabhu dekhaī taru oṭa lukāi.
 atisaya prīti dekhi raghubīrā, pragaṭe hṛdayā harana bhava bhīrā.7.
 muni maga mājha acala hoi baisā, pulaka sarīra panasa phala jaisā.
 taba raghunātha nikṭa cali āe, dekhi dasā nija jana mana bhāe.8.
 munihi rāma bahu bhāti jagāvā, jāga na dhyānanajita sukha pāvā.
 bhūpa rūpa taba rāma durāvā, hṛdayā caturbhujā rūpa dekhāvā.9.
 muni akulāi uṭhā taba kaisē, bikala hīna mani phani bara jaisē.
 āgē dekhi rāma tana syāmā, sītā anuja sahita sukha dhāmā.10.
 pareu lakuṭa iva carananhi lāgi, prema magana munibara baRabhāgi.
 bhujā bisāla gahi lie uṭhāi, parama prīti rākhe ura lāi.11.
 munihi milata asa soha kṛpālā, kanaka taruhi janu bhemṭa tamālā.
 rāma badanu biloka muni ṭhāRhā, mānahū citra mājha likhi kāRhā.12.

The sage Agastya had a learned disciple, Sutikṣṇa by name, who was a great lover of the Lord. He was devoted to Śrī Rāma'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 Raghus, the befriender of the meek, O good heavens, ever show His grace to a wretch like me? Will Lord Śrī Rāma 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 Pārvatī, 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 Raghu'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 Raghus thereupon drew near and was delighted at heart to see the state of His devotee. Śrī Rāma tried many ways to rouse the sage; but he would not wake, lost as he was in the ecstasy of his vision. Śrī Rāma 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 Rāma in His swarthy form with Sitā and His younger brother (Lakṣmaṇa), 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 Tamāla tree meeting a tree of gold. The sage gazed on Śrī Rāma's face standing motionless like a figure drawn in a picture. (1—12)

दो०— तब मुनि हृदयँ धीर धरि गहि पद बारहिं बार ।

निज आश्रम प्रभु आनि करि पूजा बिबिध प्रकार ॥ १० ॥

Do.: *taba muni hṛdayā dhīra dhari gahi pada bārahī bāra,*
nija āśrama prabhu āni kari pūjā bibidha prakāra.10.

Summoning courage in his heart and clasping His feet again and again the sage then conducted the Lord to his hermitage and offered Him homage in many ways. (10)

चौ०— कह मुनि प्रभु सुनु बिनती मोरी । अस्तुति करौं कवन बिधि तोरी ॥

महिमा अमित मोरि मति थोरी । रबि सन्मुख खद्योत अँजोरी ॥ १ ॥

श्याम तामरस दाम शरीरं । जटा मुकुट परिधन मुनिचीरं ॥

पाणि चाप शर कटि तूणीरं । नौमि निरंतर श्रीरघुवीरं ॥ २ ॥

मोह विपिन घन दहन कृशानुः । संत सरोरुह कानन भानुः ॥

निशिचर करि वरूथ मृगराजः । त्रातु सदा नो भव खग बाजः ॥ ३ ॥

अरुण नयन राजीव सुवेशं । सीता नयन चकोर निशेशं ॥
 हर हृदि मानस बाल मरालं । नौमि राम उर बाहु विशालं ॥ ४ ॥
 संशय सर्प ग्रसन उरगादः । शमन सुकर्कश तर्क विषादः ॥
 भव भंजन रंजन सुर यूथः । त्रातु सदा नो कृपा वरूथः ॥ ५ ॥
 निर्गुण सगुण विषम सम रूपं । ज्ञान गिरा गोतीतमनूपं ॥
 अमलमखिलमनवद्यमपारं । नौमि राम भंजन महि भारं ॥ ६ ॥
 भक्त कल्पपादप आरामः । तर्जन क्रोध लोभ मद कामः ॥
 अति नागर भव सागर सेतुः । त्रातु सदा दिनकर कुल केतुः ॥ ७ ॥
 अतुलित भुज प्रताप बल धामः । कलि मल विपुल विभंजन नामः ॥
 धर्म वर्म नर्मद गुण ग्रामः । संतत शं तनोतु मम रामः ॥ ८ ॥
 जदपि बिरज व्यापक अबिनासी । सब के हृदयं निरंतर बासी ॥
 तदपि अनुज श्री सहित खरारी । बसतु मनसि मम काननचारी ॥ ९ ॥
 जे जानहिं ते जानहुँ स्वामी । सगुन अगुन उर अंतरजामी ॥
 जो कोसल पति राजिव नयना । करउ सो राम हृदय मम अयना ॥ १० ॥
 अस अभिमान जाइ जनि भोरे । मैं सेवक रघुपति पति मोरे ॥
 सुनि मुनि बचन राम मन भाए । बहुरि हरषि मुनिबर उर लाए ॥ ११ ॥
 परम प्रसन्न जानु मुनि मोही । जो बर मागहु देउँ सो तोही ॥
 मुनि कह मैं बर कबहुँ न जाचा । समुझि न परइ झूठ का साचा ॥ १२ ॥
 तुम्हहि नीक लागै रघुराई । सो मोहि देहु दास सुखदाई ॥
 अबिरल भगति बिरति बिग्याना । होहु सकल गुन ग्यान निधाना ॥ १३ ॥
 प्रभु जो दीन्ह सो बरु मैं पावा । अब सो देहु मोहि जो भावा ॥ १४ ॥

Cau.: kaha muni prabhu sunu binatī morī, astuti karaū kavana bidhi torī.
 mahimā amita mori mati thorī, rabi sanmukha khadyota ājorī.1.
 śyāma tāmarasa dāma śarīraṁ, jaṭā mukuṭa paridhana municīraṁ.
 pāṇi cāpa śara kaṭi tūṇīraṁ, naumi niraṁtara śrīraghuvīraṁ.2.
 moha vipina ghana dahana kṛsānuḥ, saṁta saroruha kānana bhānuḥ.
 niśicara kari varūtha mṛgarājah, trātu sadā no bhava khaga bājah.3.
 aruṇa nayana rājīva suveśam, sītā nayana cakora niśeśam.
 hara hṛdi mānasa bāla marālaṁ, naumi rāma ura bāhu viśālaṁ.4.
 saṁśaya sarpa grasana uragādaḥ, śamana sukarkaśa tarka viśādaḥ.
 bhava bhaṁjana raṁjana sura yūthaḥ, trātu sadā no kṛpā varūthaḥ.5.
 nirguṇa saguṇa viśama sama rūpaṁ, jñāna girā gotītamanūpaṁ.
 amalamakhilamanavadyamapāraṁ , naumi rāma bhaṁjana mahi bhāraṁ.6.
 bhakta kalpapādapa ārāmaḥ, tarjana krodha lobha mada kāmaḥ.
 ati nāgara bhava sāgara setuḥ, trātu sadā dinakara kula ketuḥ.7.
 atulita bhuja pratāpa bala dhāmaḥ, kali mala vipula vibhaṁjana nāmaḥ.
 dharma varma narmada guṇagrāmaḥ, saṁtata śaṁ tanotu mama rāmaḥ.8.
 jadapi biraja byāpaka abināsī, saba ke hṛdayā niraṁtara bāsī.
 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 hṛdaya mama ayanā.10.
 asa abhimāna jāi jani bhore, maī 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 maī bara kabahū na jācā, samujhi na parai jhūṭha kā sēcā.12.
 tumhahi nīka lāgai raghurāi, so mohi dehu dāsa sukhadāi.
 abirala bhagati birati bigyānā, hohu sakala guna gyāna nidhānā.13.
 prabhu jo dīnha so baru maī pāvā, aba so dehu mohi jo bhāvā.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 Sītā's Cakora like eyes, who is a cygnet disporting in the Mānasa 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 Sītā. 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)

दो०— अनुज जानकी सहित प्रभु चाप बान धर राम ।

मम हिय गगन इंदु इव बसहु सदा निहकाम ॥ ११ ॥

Do.: anuja jānakī sahita prabhu cāpa bāna dhara rāma,
mama hiya gagana im̐du iva basahu sadā nihakāma.11.

“Armed with a bow and arrow and accompanied by Your younger brother and Janaka’s Daughter (Sītā), O Lord Śrī Rāma, pray dwell forever like a moon in the firmament of my heart, though free from every desire.” (11)

चौ०— एवमस्तु करि रमानिवासा । हरषि चले कुंभज रिषि पासा ॥
बहुत दिवस गुर दरसनु पाएँ । भए मोहि एहिं आश्रम आएँ ॥ १ ॥
अब प्रभु संग जाउँ गुर पाहीं । तुम्ह कहँ नाथ निहोरा नाहीं ॥
देखि कृपानिधि मुनि चतुराई । लिए संग बिहसे द्वौ भाई ॥ २ ॥
पंथ कहत निज भगति अनूपा । मुनि आश्रम पहुँचे सुरभूपा ॥
तुरत सुतीछन गुर पहिं गयऊ । करि दंडवत कहत अस भयऊ ॥ ३ ॥
नाथ कोसलाधीस कुमारा । आए मिलन जगत आधारा ॥
राम अनुज समेत बैदेही । निसि दिनु देव जपत हहु जेही ॥ ४ ॥
सुनत अगस्ति तुरत उठि धाए । हरि बिलोकि लोचन जल छाए ॥
मुनि पद कमल परे द्वौ भाई । रिषि अति प्रीति लिए उर लाई ॥ ५ ॥
सादर कुसल पूछि मुनि ग्यानी । आसन बर बैठारे आनी ॥
पुनि करि बहु प्रकार प्रभु पूजा । मोहि सम भाग्यवंत नहिं दूजा ॥ ६ ॥
जहँ लगि रहे अपर मुनि बृंदा । हरषे सब बिलोकि सुखकंदा ॥ ७ ॥

Cau.: evamastu kari ramānivāsā, haraṣi cale kumbhaja riṣi pāsā.
bahuta divasa gura darasanu pāē, bhae mohi eh̐ āśrama āē.1.
aba prabhu saṅga jāū gura pāh̐i, tumha kahā nātha nihorā nāh̐i.
dekhi kṛpānidhi muni caturāi, lie saṅga bihase dvau bhāi.2.
paṅtha kahata nija bhagati anūpā, muni āśrama pahūce surabhūpā.
turata sutīchana gura pah̐i gayāū, kari daṅḍavata kahata asa bhayaū.3.
nātha kosalādhīsa kumārā, āe milana jagata ādhārā.
rāma anuja sameta baidehī, nisi dinu deva japata hahu jehī.4.
sunata agasti turata uṭhi dhāe, hari biloki locana jala chāe.
muni pada kamala pare dvau bhāi, riṣi ati prīti lie ura lāi.5.
sādara kusala pūchi muni gyānī, āsana bara baiṭhāre ānī.
puni kari bahu prakāra prabhu pūjā, mohi sama bhāgyavaṁta nah̐i dūjā.6.
jahā lagi rahe apara muni bṛṅdā, haraṣe saba biloki sukhakāṁdā.7.

“So be it,” said Śrī Rāma (the Abode of Lakṣmī) 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 (Lakṣmaṇa) 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)

दो०— मुनि समूह महँ बैठे सन्मुख सब की ओर ।
सरद इंदु तन चितवत मानहुँ निकर चकोर ॥ १२ ॥

Do.: muni samūha mahā baiṭhe sanmukha saba kī ora,
sarada im̐du tana citavata mānahū nikara cakora.12.

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)

चौ०— तब रघुबीर कहा मुनि पाहीं । तुम्ह सन प्रभु दुराव कछु नाहीं ॥
तुम्ह जानहु जेहि कारन आयउँ । ताते तात न कहि समुझायउँ ॥ १ ॥
अब सो मंत्र देहु प्रभु मोही । जेहि प्रकार मारौं मुनिद्रोही ॥
मुनि मुसुकाने सुनि प्रभु बानी । पूछेहु नाथ मोहि का जानी ॥ २ ॥
तुम्हरेइँ भजन प्रभाव अघारी । जानउँ महिमा कछुक तुम्हारी ॥
ऊमरि तरु बिसाल तव माया । फल ब्रह्मांड अनेक निकाया ॥ ३ ॥
जीव चराचर जंतु समाना । भीतर बसहिं न जानहिं आना ॥
ते फल भच्छक कठिन कराला । तव भयँ डरत सदा सोड काला ॥ ४ ॥
ते तुम्ह सकल लोकपति साईं । पूँछेहु मोहि मनुज की नाईं ॥
यह बर मागउँ कृपानिकेता । बसहु हृदयँ श्री अनुज समेता ॥ ५ ॥
अबिरल भगति बिरति सतसंगा । चरन सरोरुह प्रीति अभंगा ॥
जद्यपि ब्रह्म अखंड अनंता । अनुभव गम्य भजहिं जेहि संता ॥ ६ ॥
अस तव रूप बखानउँ जानउँ । फिरि फिरि सगुन ब्रह्म रति मानउँ ॥
संतत दासन्ह देहु बड़ाई । तातें मोहि पूँछेहु रघुराई ॥ ७ ॥
है प्रभु परम मनोहर ठाऊँ । पावन पंचबटी तेहि नाऊँ ॥
दंडक बन पुनीत प्रभु करहू । उग्र साप मुनिबर कर हरहू ॥ ८ ॥
बास करहु तहँ रघुकुल राया । कीजे सकल मुनिन्ह पर दाया ॥
चले राम मुनि आयसु पाई । तुरतहिं पंचबटी निअराई ॥ ९ ॥

Cau.: taba raghubīra kahā muni pāhī, tumha sana prabhu durāva kachu nāhī.
tumha jānahu jehi kārana āyaū, tāte tāta na kahi samujhāyaū.1.

aba so maṁtra dehu prabhu mohī, jehi prakāra māraū munidrohi.
 muni musukāne suni prabhu bānī, pūchehu nātha mohi kā jānī.2.
 tumharei bhajana prabhāva aghārī, jānaū mahimā kachuka tumhārī.
 ūmari taru bisāla tava māyā, phala brahmāmḍa aneka nikāyā.3.
 jīva carācara jāntu samānā, bhītara basahi na jānahi ānā.
 te phala bhacchaka kaṭhina karālā, tava bhayā ḍarata sadā sou kālā.4.
 te tumha sakala lokapati sāi, pūchehu mohi manuja kī nāi.
 yaha bara māgaū kṛpāniketā, basahu hṛdayā śrī anuja sametā.5.
 abirala bhagati birati satasaṁgā, carana saroruha prīti abhaṁgā.
 jadyapi brahma akhaṁḍa anaṁtā, anubhava gamya bhajahi jehi saṁtā.6.
 asa tava rūpa bakhānaū jānaū, phiri phiri saguna brahma rati mānaū.
 saṁtata dāsanha dehu baRāi, tāṭē mohi pūchehu raghurāi.7.
 hai prabhu parama manohara thāū, pāvana pañcavaṭi tehi nāū.
 daṁḍaka bana punīta prabhu karahū, ugra sāpa munibara kara harahū.8.
 bāsa karahu tahā raghukula rāyā, kīje sakala muninha para dāyā.
 cale rāma muni āyasu pāi, turatahi pañcavaṭi niarāi.9.

Then said Śrī Rāma (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 Māyā (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 (Sitā) and younger brother (Lakṣmaṇa) 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 Brahma (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 Pañcavaṭi. Sanctify the Daṁḍaka forest (where it is situated) and redeem it from the terrible curse of the great sage (Śukrācārya). 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 Śrī Rāma departed and drew near to Pañcavaṭi in no time. (1—9)

दो०— गीधराज सैं भेंट भइ बहु बिधि प्रीति बढ़ाइ ।

गोदावरी निकट प्रभु रहे परन गृह छाड़ ॥ १३ ॥

Do.: gīdharāja saī bheṁṭa bhai bahu bidhi prīti baRhāi,
 godāvarī nikaṭa prabhu rahe parana grha chāi.13.

He met Jaṭāyu (the king of vultures); and developing friendship with him in many ways the Lord stayed near the Godāvārī, where He made Himself a thatched hut of leaves. (13)

चौ०— जब ते राम कीन्हे तहँ बासा । सुखी भए मुनि बीती त्रासा ॥
गिरि बन नदीं ताल छबि छाए । दिन दिन प्रति अति होहिं सुहाए ॥ १ ॥
खग मृग बृंद अनंदित रहहीं । मधुप मधुर गुंजत छबि लहहीं ॥
सो बन बरनि न सक अहिराजा । जहाँ प्रगट रघुबीर बिराजा ॥ २ ॥
एक बार प्रभु सुख आसीना । लछिमन बचन कहे छलहीना ॥
सुर नर मुनि सचराचर साईं । मैं पूछउँ निज प्रभु की नाईं ॥ ३ ॥
मोहि समुझाइ कहहु सोइ देवा । सब तजि करौं चरन रज सेवा ॥
कहहु ग्यान बिराग अरु माया । कहहु सो भगति करहु जेहिं दाया ॥ ४ ॥

Cau.: jaba te rāma kīnha tahā bāsā, sukhī bhae muni bīṭī trāsā.
giri bana nadī tāla chabi chāe, dina dina prati ati hohi suhāe.1.
khaga mṛga bṛmda anāmdita rahāi, madhupa madhura guṁjata chabi lahāi.
so bana barani na saka ahirājā, jāhā pragaṭa raghubīra birājā.2.
eka bāra prabhu sukha āsinā, lachimana bacana kahe chalahīnā.
sura nara muni sacarācara sāi, mai pūchāu nija prabhu kī nāi.3.
mohi samujhāi kahahu soi devā, saba taji karaū carana raja sevā.
kahahu gyāna birāga aru māyā, kahahu so bhagati karahu jehi dāyā.4.

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, Lakṣmaṇa 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)

दो०— ईस्वर जीव भेद प्रभु सकल कहौ समुझाइ ।
जातें होइ चरन रति सोक मोह भ्रम जाइ ॥ १४ ॥

Do.: īsvara jīva bheda prabhu sakala kahau samujhāi,
jātē hoi carana rati soka moha 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)

चौ०— थोरेहि महुँ सब कहउँ बुझाई । सुनहु तात मति मन चित लाई ॥
मैं अरु मोर तोर तैं माया । जेहिं बस कीन्हे जीव निकाया ॥ १ ॥

गो गोचर जहँ लगि मन जाई । सो सब माया जानेहु भाई ॥
 तेहि कर भेद सुनुहु तुम्ह सोऊ । बिद्या अपर अबिद्या दोऊ ॥ २ ॥
 एक दुष्ट अतिसय दुखरूपा । जा बस जीव परा भवकूपा ॥
 एक रचइ जग गुन बस जाकेँ । प्रभु प्रेरित नहिं निज बल ताकेँ ॥ ३ ॥
 ग्यान मान जहँ एकउ नाहीं । देख ब्रह्म समान सब माहीं ॥
 कहिअ तात सो परम बिरागी । तून सम सिद्धि तीनि गुन त्यागी ॥ ४ ॥

Cau.: thorehi mahā saba kahaū bujhāī, sunahu tāta mati mana cita lāī.
 maī aru mora tora taī māyā, jehī basa kīnhe jīva nikāyā.1.
 go gocara jahā lagi mana jāī, so saba māyā jānehu bhāī.
 tehi kara bheda sunahu tumha soū, bidyā apara abidyā doū.2.
 eka duṣṭa atisaya dukharūpā, jā basa jīva parā bhavakūpā.
 eka racai jaga guna basa jākē, prabhu prerita nahī nija bala tākē.3.
 gyāna māna jahā ekau nāhī, dekha brahma samāna saba māhī.
 kahia tāta so parama birāgī, tūna sama siddhi tīni guna tyāgī.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 Guṇas (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 Guṇas (of which the universe is composed) as if of no more account than a blade of grass.” (1—4)

दो०— माया ईस न आपु कहँ जान कहिअ सो जीव ।

बंध मोच्छ प्रद सर्वपर माया प्रेरक सीव ॥ १५ ॥

Do.: māyā īsa na āpu kahū jāna kahia so jīva,
 baṁdha moccha prada sarbapara māyā preraka sīva.15.

“That alone deserves to be called a Jīva (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)

* Śrīmad Bhagavadgītā enumerates the following characteristics which make for spiritual wisdom. They are: absence of pride, freedom from hypocrisy, non-violence, forgiveness, guilelessness, devout service of one’s preceptor, purity of body and mind, steadfastness, subjugation of the mind, aversion to the objects of sense, absence of egotism, pondering again and again on the painful character of and the evils inherent in birth, death, old age and disease; absence of attachment and the feeling of mineness in respect of one’s son, wife, home, etc., and constant equipoise of mind both in favourable and unfavourable circumstances; unflinching devotion to the Lord through exclusive attachment living in secluded and holy places and finding no enjoyment in the company of men; fixity in self-knowledge and seeing God as the object of true knowledge (vide XIII.7–11). The definition given here narrates the opposites of these virtues, viz., pride, hypocrisy, violence and so on. The definition may be interpreted in a different way as well. It may be taken to mean that spiritual wisdom cannot be attained through the ordinary means of cognition (Mānasa or Pramāṇas) such as perception, inference, verbal testimony and so on; it is self-evident (स्वतः प्रमाण).

चौ०— धर्म तें बिरति जोग तें ग्याना । ग्यान मोच्छप्रद बेद बखाना ॥
जातें बेगि द्रवउँ मैं भाई । सो मम भगति भगत सुखदाई ॥ १ ॥
सो सुतंत्र अवलंब न आना । तेहि आधीन ग्यान बिग्याना ॥
भगति तात अनुपम सुखमूला । मिलइ जो संत होइँ अनुकूला ॥ २ ॥
भगति कि साधन कहउँ बखानी । सुगम पंथ मोहि पावहिं प्रानी ॥
प्रथमहिं बिप्र चरन अति प्रीती । निज निज कर्म निरत श्रुति रीती ॥ ३ ॥
एहि कर फल पुनि बिषय बिरागा । तब मम धर्म उपज अनुरागा ॥
श्रवनादिक नव भक्ति दृढाहीं । मम लीला रति अति मन माहीं ॥ ४ ॥
संत चरन पंकज अति प्रेमा । मन क्रम बचन भजन दृढ नेमा ॥
गुरु पितु मातु बंधु पति देवा । सब मोहि कहँ जानै दृढ सेवा ॥ ५ ॥
मम गुन गावत पुलक सरीरा । गदगद गिरा नयन बह नीरा ॥
काम आदि मद दंभ न जाकेँ । तात निरंतर बस मैं ताकेँ ॥ ६ ॥

Cau.: dharma tē birati joga tē gyānā, gyāna mocchaprada beda bakhānā.
jātē begi dravaū maī bhāī, so mama bhagati bhagata sukhadāī.1.
so sutamtra avalamba na ānā, tehi ādhina gyāna bigyānā.
bhagati tāta anupama sukhamūlā, milai jo samta hoī anukūlā.2.
bhagati ki sādhanā kahaū bakhānī, sugama paṁtha mohi pāvahī prānī.
prathamahī bipra carana ati prīti, nija nija karma nirata śruti rīti.3.
ehi kara phala puni biṣaya birāgā, taba mama dharma upaja anurāgā.
śravanādika nava bhakti dṛṣhāhī, mama līlā rati ati mana māhī.4.
samta carana paṁkaja ati premā, mana krama bacana bhajana dṛṣha nemā.
guru pitu mātu baṁdhu pati devā, saba mohi kahā jānai dṛṣha sevā.5.
mama guna gāvata pulaka sarīrā, gadagada girā nayana baha nīrā.
kāma ādi mada daṁbha na jākē, tāta niraṁtara basa maī tākē.6.

“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 Vijñāna (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 Brāhmaṇas 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 Śravaṇa (hearing of the Lord’s praises etc.,) and the mind will develop an excessive fondness for My sports. Again, one should be extremely devoted to the lotus feet of saints and should be persistent in the practice of adoration through mind, speech and action. He should

* The nine forms of Devotion as enumerated in Śrīmad Bhāgavata are: (1) Śravaṇa (hearing of the Lord’s praises and stories), (2) Kīrtana (chanting His Name, praises and stories), (3) Smaraṇa (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) Dāsyā (offering devout service to the Lord), (8) Sakhya (cultivating friendship with Him) and (9) Ātmanivedana (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)

दो० — बचन कर्म मन मोरि गति भजनु करहिं निःकाम ।

तिन्ह के हृदय कमल महँ करउँ सदा बिश्राम ॥ १६ ॥

Do.: bacana karma mana mori gati bhajanu karahī niḥkāma,
tinha ke hṛdaya kamala mahū karaū sadā biśrāma.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)

चौ०— भगति जोग सुनि अति सुख पावा । लछिमन प्रभु चरनन्हि सिरु नावा ॥

एहि बिधि गए कछुक दिन बीती । कहत बिराग ग्यान गुन नीती ॥ १ ॥

सूपनखा रावन कै बहिनी । दुष्ट हृदय दारुन जस अहिनी ॥

पंचबटी सो गइ एक बारा । देखि बिकल भइ जुगल कुमारा ॥ २ ॥

भ्राता पिता पुत्र उरगारी । पुरुष मनोहर निरखत नारी ॥

होइ बिकल सक मनहि न रोकी । जिमि रबिमनि द्रव रबिहि बिलोकी ॥ ३ ॥

रुचिर रूप धरि प्रभु पहिं जाई । बोली बचन बहुत मुसुकाई ॥

तुम्ह सम पुरुष न मो सम नारी । यह सँजोग बिधि रचा बिचारी ॥ ४ ॥

मम अनुरूप पुरुष जग माहीं । देखेउँ खोजि लोक तिहु नाहीं ॥

तातें अब लागि रहिउँ कुमारी । मनु माना कछु तुम्हहि निहारी ॥ ५ ॥

सीतहि चितइ कही प्रभु बाता । अहइ कुआर मोर लघु भ्राता ॥

गइ लछिमन रिपु भगिनी जानी । प्रभु बिलोकि बोले मृदु बानी ॥ ६ ॥

सुंदरि सुनु मैं उन्ह कर दासा । पराधीन नहिं तोर सुपासा ॥

प्रभु समर्थ कोसलपुर राजा । जो कछु करहिं उनहि सब छाजा ॥ ७ ॥

सेवक सुख चह मान भिखारी । ब्यसनी धन सुभ गति बिभिचारी ॥

लोभी जसु चह चार गुमानी । नभ दुहि दूध चहत ए प्राणी ॥ ८ ॥

पुनि फिरि राम निकट सो आई । प्रभु लछिमन पहिं बहुरि पठाई ॥

लछिमन कहा तोहि सो बरई । जो तून तोरि लाज परिहरई ॥ ९ ॥

तब खिसिआनि राम पहिं गई । रूप भयंकर प्रगटत भई ॥

सीतहि सभय देखि रघुराई । कहा अनुज सन सयन बुझाई ॥ १० ॥

Cau.: bhagati joga suni ati sukha pāvā, lachimana prabhu carananhi siru nāvā.

ehi bidhi gae kachuka dina bīṭī, kahata birāga gyāna guna nīṭī.1.

sūpanakhā rāvana kai bahinī, duṣṭa hṛdaya dārūna jasa ahinī.

pañcabatī so gai eka bārā, dekhi bikala bhai jugala kumārā.2.

bhrātā pitā putra uragārī, puruṣa manohara nirakhata nārī.

hoi bikala saka manahi na rokī, jimi rabimani drava rabihi bilokī.3.

rucira rūpa dhari prabhu pahī jāi, bolī bacana bahuta musukāi.
 tumha sama puruṣa na mo sama nārī, yaha sājoga bidhi racā bicārī.4.
 mama anurūpa puruṣa jaga māhī, dekheū khoji loka tihu nāhī.
 tātē aba lagi rahiū kumārī, manu mānā kachu tumhahi nihārī.5.
 sītahi citai kahī prabhu bātā, ahai kuāra mora laghu bhrātā.
 gai lachimana ripu bhaginī jānī, prabhu biloki bole mṛdu bānī.6.
 surmdari sunu maī unha kara dāsā, parādhīna nahī tora supāsā.
 prabhu samartha kosalapura rājā, jo kachu karahī unahi saba chājā.7.
 sevaka sukha caha māna bhikhārī, byasanī dhana subha gati bibhicārī.
 lobhī jasu caha cāra gumānī, nabha duhi dūdha cahata e prānī.8.
 puni phiri rāma nikaṭa so āi, prabhu lachimana pahī bahuri paṭhāi.
 lachimana kahā tohi so barāi, jo ṭṛna tori lāja pariharaī.9.
 taba khisiāni rāma pahī gāi, rūpa bhayaṁkara pragaṭata bhāi.
 sītahi sabhaya dekhi raghurāi, kahā anuja sana sayana bujhāi.10.

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 Rāvaṇa (the notorious demon king of Laṅkā) had a sister, Śūrpaṇakhā (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 Pañcavaṭī 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 Garuḍa, 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 their 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 (Ayodhyā); 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 Raghus saw that Sītā was terrified and made a sign to His younger brother (Lakṣmaṇa). (1—10)

दो०— लछिमन अति लाघवँ सो नाक कान बिनु कीन्हि ।

ताके कर रावन कहँ मनौ चुनौती दीन्हि ॥ १७ ॥

Do.: **lachimana ati lāghavā so nāka kāna binu kīnhi,
tāke kara rāvana kahā manau cunautī dīnhi.17.**

With great agility Lakṣmaṇa struck off her nose and ears, thereby inviting Rāvaṇa through her to a contest as it were. (17)

चौ०— नाक कान बिनु भइ बिकरारा । जनु स्रव सैल गेरु कै धारा ॥
खर दूषन पहिं गइ बिलपाता । धिग धिग तव पौरुष बल भ्राता ॥ १ ॥
तेहिं पूछा सब कहेसि बुझाई । जातुधान सुनि सेन बनाई ॥
धाए निसिचर निकर बरूथा । जनु सपच्छ कज्जल गिरि जूथा ॥ २ ॥
नाना बाहन नानाकारा । नानायुध धर घोर अपारा ॥
सूपनखा आगें करि लीनी । असुभ रूप श्रुति नासा हीनी ॥ ३ ॥
असगुन अमित होहिं भयकारी । गनहिं न मृत्यु बिबस सब झारी ॥
गर्जहिं तर्जहिं गगन उड़ाहीं । देखि कटकु भट अति हरषाहीं ॥ ४ ॥
कोउ कह जिअत धरहु द्वौ भाई । धरि मारहु तिय लेहु छड़ाई ॥
धूरि पूरि नभ मंडल रहा । राम बोलाइ अनुज सन कहा ॥ ५ ॥
लै जानकिहि जाहु गिरि कंदर । आवा निसिचर कटकु भयंकर ॥
रहेहु सजग सुनि प्रभु कै बानी । चले सहित श्री सर धनु पानी ॥ ६ ॥
देखि राम रिपुदल चलि आवा । बिहसि कठिन कोदंड चढ़ावा ॥ ७ ॥

Cau.: **nāka kāna binu bhai bikarārā, janu srava saila geru kai dhārā.
khara dūṣana pahī gai bilapātā, dhiga dhiga tava pauruṣa bala bhrātā.1.
tehī pūchā saba kahesi bujhāī, jātudhāna suni sena banāī.
dhāe nisicara nikara barūthā, janu sapaccha kajjala giri jūthā.2.
nānā bāhana nānākārā, nānāyudha dhara ghora apārā.
sūpanakhā āgē kari līnī, asubha rūpa śruti nāsā hīnī.3.
asaguna amita hohī bhayakārī, ganahī na mṛtyu bibasa saba jhārī.
garjahī tarjahī gagana uRāhī, dekhi kaṭaku bhaṭa ati haraṣāhī.4.
kou kaha jiata dharahu dvau bhāī, dhari mārahu tiya lehu chaRāī.
dhūri pūri nabha maṇḍala rahā, rāma bolāī anuja sana kahā.5.
lai jānakihi jāhu giri kaṇḍara, āvā nisicara kaṭaku bhayaṃkara.
rahehu sajaga suni prabhu kai bānī, cale sahita śrī sara dhanu pānī.6.
dekhi rāma ripudala cali āvā, bihasi kaṭhina kodarṇḍa caRhāvā.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 Dūṣaṇa: “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 Śūrpaṇakhā 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) Śrī Rāma called His younger brother (Lakṣmaṇa) 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 Śrī Rāma saw that the hostile force had advanced, He smiled as He strung His formidable bow. (1—7)

ॐ— कोदंड कठिन चढ़ाइ सिर जट जूट बाँधत सोह क्यों ।
मरकत सयल पर लरत दामिनि कोटि सों जुग भुजग ज्यों ॥
कटि कसि निषंग बिसाल भुज गहि चाप बिसिख सुधारि कै ।
चितवत मनहुँ मृगराज प्रभु गजराज घटा निहारि कै ॥

Cham.: **kodaṁḍa kaṭhina caRhāi sira jaṭa jūṭa bādhata soha kyō,**
marakata sayala para larata dāmini koṭi sō juga bhujaga jyō.
kaṭi kasi niṣaṅga bisāla bhuja gahi cāpa bisikha sudhāri kai,
citavata manahū mṛgarāja prabhu gajarāja ghaṭā nihāri kai.

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.

सो— आइ गए बगमेल धरहु धरहु धावत सुभट ।
जथा बिलोकि अकेल बाल रबिहि घेरत दनुज ॥ १८ ॥

So.: **āi gae bagamela dharahu dharahu dhāvata subhaṭa,**
jathā biloki akela bāla rabihi gherata danuja.18.

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)

चौ— प्रभु बिलोकि सर सकहिं न डारी । थकित भई रजनीचर धारी ॥
सचिव बोलि बोले खर दूषन । यह कोउ नृपबालक नर भूषन ॥ १ ॥
नाग असुर सुर नर मुनि जेते । देखे जिते हते हम केते ॥
हम भरि जन्म सुनहु सब भाई । देखी नहिं असि सुंदरताई ॥ २ ॥
जद्यपि भगिनी कीन्हि कुरूपा । बध लायक नहिं पुरुष अनूपा ॥
देहु तुरत निज नारि दुराई । जीअत भवन जाहु द्वौ भाई ॥ ३ ॥

* 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.

मोर कहा तुम्ह ताहि सुनावहु । तासु बचन सुनि आतुर आवहु ॥
 दूतन्ह कहा राम सन जाई । सुनत राम बोले मुसुकाई ॥ ४ ॥
 हम छत्री मृगया बन करहीं । तुम्ह से खल मृग खोजत फिरहीं ॥
 रिपु बलवंत देखि नहिं डरहीं । एक बार कालहु सन लरहीं ॥ ५ ॥
 जद्यपि मनुज दनुज कुल घालक । मुनि पालक खल सालक बालक ॥
 जौं न होइ बल घर फिरि जाहू । समर बिमुख मैं हतउं न काहू ॥ ६ ॥
 रन चढ़ि करिअ कपट चतुराई । रिपु पर कृपा परम कदराई ॥
 दूतन्ह जाइ तुरत सब कहेऊ । सुनि खर दूषन उर अति दहेऊ ॥ ७ ॥

Cau.: prabhu biloki sara sakahī na ḍārī, thakita bhāī rajanīcara dhārī.
 saciva boli bole khara dūṣana, yaha kou ṇṇpabālaka nara bhūṣana.1.
 nāga asura sura nara muni jete, dekhe jite hate hama kete.
 hama bhari janma sunahu saba bhāī, dekhī nahī asi suṃdaratāī.2.
 jadyapi bhaginī kinhi kurūpā, badha lāyaka nahī puruṣa anūpā.
 dehu turata nija nāri durāī, jāta bhavana jāhu dvau bhāī.3.
 mora kahā tumha tāhi sunāvahu, tāsu bacana suni ātura āvahu.
 dūtanha kahā rāma sana jāī, sunata rāma bole musukāī.4.
 hama chatrī mṛgayā bana karahī, tumha se khala mṛga khojata phirahī.
 ripu balavaṃta dekhi nahī ḍarahī, eka bāra kālahu sana larahī.5.
 jadyapi manuja danuja kula ghālaka, muni pālaka khala sālaka bālaka.
 jāu na hoi bala ghara phiri jāhū, samara bimukha maī hataū na kāhū.6.
 rana caRhi karia kapaṭa caturāī, ripu para kṛpā parama kadarāī.
 dūtanha jāī turata saba kaheū, suni khara dūṣana ura ati daheū.7.

Even as they beheld the Lord the invading warriors could not discharge their arrows; the whole demon host became powerless. Khara and Dūṣaṇa 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 Dūṣaṇa was on fire when they heard it. (1—7)

छं०— उर दहेउ कहेउ कि धरहु धाए बिकट भट रजनीचरा ।
सर चाप तोमर सक्ति सूल कृपान परिघ परसु धरा ॥
प्रभु कीन्हि धनुष टकोर प्रथम कठोर घोर भयावहा ।
भाए बधिर ब्याकुल जातुधान न ग्यान तेहि अवसर रहा ॥

Cham.: **ura daheu kaheu ki dharahu dhāe bikṭa bhaṭa rajanīcarā,
sara cāpa tomara sakti sūla kṛpāna parigha parasu dharā.
prabhu kīnhi dhanuṣa ṭakora prathama kaṭhora ghora bhayāvahā,
bhae badhira byākula jātudhāna na gyāna tehi avasara rahā.**

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.

दो०— सावधान होइ धाए जानि सबल आराति ।
लागे बरषन राम पर अस्त्र सस्त्र बहु भाँति ॥ १९ (क) ॥
तिन्ह के आयुध तिल सम करि काटे रघुबीर ।
तानि सरासन श्रवन लागि पुनि छाँड़े निज तीर ॥ १९ (ख) ॥

Do.: **sāvadhāna hoi dhāe jāni sabala ārāti,
lāge baraṣana rāma para astra sastra bahu bhāṭi.19(A).
tinha ke āyudha tila sama kari kāṭe raghubīra,
tāni sarāsana śravana lagi puni chāṅṅe nija tīra.19(B).**

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)

छं०— तब चले बान कराल । फुंकरत जनु बहु ब्याल ॥
कोपेउ समर श्रीराम । चले बिसिख निसित निकाम ॥ १ ॥
अवलोकि खरतर तीर । मुरि चले निसिचर बीर ॥
भाए क्रुद्ध तीनिउ भाइ । जो भागि रन ते जाइ ॥ २ ॥
तेहि बधब हम निज पानि । फिरे मरन मन महुँ ठानि ॥
आयुध अनेक प्रकार । सनमुख ते करहिं प्रहार ॥ ३ ॥
रिपु परम कोपे जानि । प्रभु धनुष सर संधानि ॥
छाँड़े बिपुल नाराच । लगे कटन बिकट पिसाच ॥ ४ ॥

उर सीस भुज कर चरन । जहँ तहँ लगे महि परन ॥
 चिक्करत लागत बान । धर परत कुधर समान ॥ ५ ॥
 भट कटत तन सत खंड । पुनि उठत करि पाषंड ॥
 नभ उड़त बहु भुज मुंड । बिनु मौलि धावत रुंड ॥ ६ ॥
 खग कंक काक सूगाल । कटकटहिं कठिन कराल ॥ ७ ॥

Cham.: **taba cale bāna karāla, phumkarata janu bahu byāla.**
kopeu samara śrīrāma, cale bisikha nisita nikāma.1.
avaloki kharatara tīra, muri cale nisicara bīra.
bhae kruddha tīniu bhāi, jo bhāgi rana te jāi.2.
tehi badhaba hama nija pāni, phire marana mana mahū ṭhāni.
āyudha aneka prakāra, sanamukha te karahī prahāra.3.
ripu parama kope jāni, prabhu dhanuṣa sara samdhāni.
chāRe bipula nārāca, lage kaṭana bikaṭa pisāca.4.
ura sīsa bhujā kara carana, jahā tahā lage mahi parana.
cikkarata lāgata bāna, dhara parata kudhara samāna.5.
bhaṭa kaṭata tana sata khamḍa, puni uṭhata kari pāsamḍa.
nabhauRata bahu bhujā muṇḍa, binu mauli dhāvata ruṇḍa.6.
khaga kaṅka kāka sṛgāla, kaṭakaṭahī kaṭhina karāla.7.

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, Dūṣaṇa and Triśīrā) 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)

छं— कटकटहिं जंबुक भूत प्रेत पिसाच खर्पर संचहीं ।
 बेताल बीर कपाल ताल बजाइ जोगिनि नंचहीं ॥
 रघुबीर बान प्रचंड खंडहिं भटन्ह के उर भुज सिरा ।
 जहँ तहँ परहिं उठि लरहिं धर धरु धरु करहिं भयकर गिरा ॥ १ ॥

अंतावरीं गहि उड़त गीध पिसाच कर गहि धावहीं ।
 संग्राम पुर बासी मनहुँ बहु बाल गुड़ी उड़ावहीं ॥
 मारे पछारे उर बिदारे बिपुल भट कहँरत परे ।
 अवलोकि निज दल बिकल भट तिसिरादि खर दूषन फिरे ॥ २ ॥
 सर सक्ति तोमर परसु सूल कृपान एकहि बारहीं ।
 करि कोप श्रीरघुबीर पर अगनित निसाचर डारहीं ॥
 प्रभु निमिष महुँ रिपु सर निवारि पचारि डारे सायका ।
 दस दस बिसिख उर माझ मारे सकल निसिचर नायका ॥ ३ ॥
 महि परत उठि भट भिरत मरत न करत माया अति घनी ।
 सुर डरत चौदह सहस प्रेत बिलोकि एक अवध धनी ॥
 सुर मुनि सभय प्रभु देखि मायानाथ अति कौतुक कर्यो ।
 देखहिं परसपर राम करि संग्राम रिपुदल लरि मर्यो ॥ ४ ॥

Cham.: kaṭakaṭaḥī jambuka bhūta pisāca kharpara saṁcahī,
 betāla bīra kapāla tāla bajāi jogini naṁcahī.
 raghubīra bāna pracamḍa khamḍahī bhaṭanha ke ura bhuja sirā,
 jahātahāparahī uṭhi larahī dhara dharu dharu karahī bhayakara girā.1.
 aṁtāvarī gahi uRhata gīdha pisāca kara gahi dhavahī,
 saṁgrāma pura bāsī manahū bahu bāla guRī uRāvahī.
 māra pachāra ura bidāre bipula bhaṭa kahārata pare,
 avaloki nija dala bikala bhaṭa tisirādi khara dūṣana phīre.2.
 sara sakti tomara parasu sūla kṛpāna ekahi bārahī,
 kari kopa śrīraghubīra para aganita nisācara ḍārahī.
 prabhu nimiṣa mahūripu sara nivāri pacāri ḍāre sāyakā,
 dasa dasa bisikha ura mājha māre sakala nisicara nāyakā.3.
 mahi parata uṭhi bhaṭa bhirata marata na karata māyā ati ghanī,
 sura ḍarata caudaha sahasa preta biloki eka avadha dhanī.
 sura muni sabhaya prabhu dekhi māyānātha ati kautuka karyo,
 dekhahī parasapara rāma kari saṁgrāma ripudala lari maryo.4.

Jackals wrangled; ghosts, spirits and fiends filled the bowls of skulls with blood: devils clashed the heads of slain warriors like cymbals and the Yoginīs* 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 Triśirā, 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 Ayodhyā 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)

दो०— राम राम कहि तनु तजहिं पावहिं पद निर्बान ।

करि उपाय रिपु मारे छन महँ कृपानिधान ॥ २० (क) ॥

हरषित बरषहिं सुमन सुर बाजहिं गगन निसान ।

अस्तुति करि करि सब चले सोभित बिबिध बिमान ॥ २० (ख) ॥

Do.: rāma rāma kahi tanu tajahī pāvahī pada nirbāna,
kari upāya ripu māre chana mahū kṛpānidhāna.20(A).
haraṣita baraṣahī 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)

चौ०— जब रघुनाथ समर रिपु जीते । सुर नर मुनि सब के भय बीते ॥
तब लछिमन सीतहि लै आए । प्रभु पद परत हरषि उर लाए ॥ १ ॥
सीता चितव स्याम मृदु गाता । परम प्रेम लोचन न अघाता ॥
पंचबटीं बसि श्रीरघुनायक । करत चरित सुर मुनि सुखदायक ॥ २ ॥
धुआँ देखि खरदूषन केरा । जाइ सुपनखाँ रावन प्रेरा ॥
बोली बचन क्रोध करि भारी । देस कोस कै सुरति बिसारी ॥ ३ ॥
करसि पान सोवसि दिनु राती । सुधि नहिं तव सिर पर आराती ॥
राज नीति बिनु धन बिनु धर्मा । हरिहि समर्पे बिनु सतकर्मा ॥ ४ ॥
बिद्या बिनु बिबेक उपजाएँ । श्रम फल पढ़ें किएँ अरु पाएँ ॥
संग तें जती कुमंत्र ते राजा । मान ते ग्यान पान तें लाजा ॥ ५ ॥
प्रीति प्रनय बिनु मद ते गुनी । नासहिं बेगि नीति अस सुनी ॥ ६ ॥

Cau.: jaba raghunātha samara ripu jīte, sura nara muni saba ke bhaya bīte.
taba lachimana sītahi lai āe, prabhu pada parata haraṣi ura lāe.1.
sītā citava syāma mṛdu gātā, parama prema locana na aghātā.
pañcabaṭī bāsi śrīraghūnāyaka, karata carita sura muni sukhadāyaka.2.

dhuā dekhi kharadūṣana kerā, jāi supanakhā rāvana prerā.
 bolī bacana krodha kari bhārī, desa kosa kai surati bisārī.3.
 karasi pāna sovasi dinu rātī, sudhi nahī tava sira para ārātī.
 rāja nīti binu dhana binu dharmā, harihi samarpe binu satakarmā.4.
 bidyā binu bibeka upajāē, śrama phala paRhē kiē aru pāē.
 saṅga tē jāti kumaṁtra te rājā, māna te gyāna pāna tē lājā.5.
 prīti pranaya binu mada te gunī, nāsaḥ begi nīti asa sunī.6.

When the Lord of Raghus had vanquished the foe in battle, the gods, human beings and sages were all rid of fear. Then Lakṣmaṇa brought Sitā back; and as he fell at His feet the Lord joyously clasped him to His bosom. Sitā fixed Her gaze on His swarthy and delicate form with utmost affection; but Her eyes knew no satiety. Thus dwelling at Pañcavaṭī the blessed Lord of Raghus performed deeds that delighted gods and sages alike. Perceiving the destruction of Khara and Dūṣaṇa, Śūrpaṅakhā approached Rāvaṇa and instigated him (against Śrī 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 Śrī 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)

सो०— रिपु रुज पावक पाप प्रभु अहि गनिअ न छोट करि ।

अस कहि बिबिध बिलाप करि लागी रोदन करन ॥ २१ (क) ॥

दो०— सभा माझ परि ब्याकुल बहु प्रकार कह रोड़ ।

तोहि जिअत दसकंधर मोरि कि असि गति होड़ ॥ २१ (ख) ॥

So.: ripu ruja pāvaka pāpa prabhu ahi gania na choṭa kari,
 asa kahi bibidha bilāpa kari lāgī rodana karana.21(A).

Do.: sabhā mājha pari byākula bahu prakāra kaha roi,
 tohi jiata dasakaṁdhara mori ki asi gati hoi.21(B).

"An enemy, a malady, fire, sin, a master, and a serpent are never to be accounted trifles." So saying and with profuse laments she set to weeping. In her distress she threw herself down in Rāvaṇa's court and with many a tear said, " Do you think, my ten-headed brother, that I should be reduced to this state even though you are alive?" (21A-B)

चौ०— सुनत सभासद उठे अकुलाई । समुझाई गहि बाँह उठाई ॥

कह लंकेस कहसि निज बाता । केइँ तव नासा कान निपाता ॥ १ ॥

अवध नृपति दसरथ के जाए । पुरुष सिंघ बन खेलन आए ॥

समुझि परी मोहि उन्हे कै करनी । रहित निसाचर करिहहिं धरनी ॥ २ ॥

जिन्ह कर भुजबल पाइ दसानन । अभय भए बिचरत मुनि कानन ॥

देखत बालक काल समाना । परम धीर धन्वी गुन नाना ॥ ३ ॥

अतुलित बल प्रताप द्वौ भ्राता । खल बध रत सुर मुनि सुखदाता ॥
 सोभा धाम राम अस नामा । तिन्ह के संग नारि एक स्यामा ॥ ४ ॥
 रूप रासि बिधि नारि सँवारी । रति सत कोटि तासु बलिहारी ॥
 तासु अनुज काटे श्रुति नासा । सुनि तव भगिनि करहि परिहासा ॥ ५ ॥
 खर दूषन सुनि लगे पुकारा । छन महुँ सकल कटक उन्ह मारा ॥
 खर दूषन तिसिरा कर घाता । सुनि दससीस जरे सब गाता ॥ ६ ॥

Cau.: sunata sabhāsada uṭhe akulāi, samujhāi gahi bāha uṭhāi.
 kaha laṅkesa kahasi nija bātā, kei tava nāsā kāna nipātā.1.
 avadha nṛpati dasaratha ke jāe, puruṣa siṁgha bana khelana āe.
 samujhi parī mohi unha kai karanī, rahita nisācara karihāi dharanī.2.
 jinha kara bhujabala pāi dasānana, abhaya bhae bicarata muni kānana.
 dekhata bālaka kāla samānā, parama dhīra dhanvī guna nānā.3.
 atulita bala pratāpa dvau bhrātā, khala badha rata sura muni sukhadātā.
 sobhā dhāma rāma asa nāmā, tinha ke saṅga nāri eka syāmā.4.
 rūpa rāsi bidhi nāri sāvārī, rati sata koṭi tāsu balihārī.
 tāsu anuja kāṭe śruti nāsā, suni tava bhagini karahī parihāsā.5.
 khara dūṣana suni lage pukārā, chana mahū sakala kaṭaka unha mārā.
 khara dūṣana tisirā kara ghātā, suni dasasīsa jare saba gātā.6.

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 Laṅkā, "Tell me what has happened to you. Who has struck off your nose and ears?" "Two sons of Daśaratha, the lord of Ayodhyā, 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 Rāvaṇa, 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 (Lakṣmaṇa) who chopped off my ears and nose and made a mock of me when he heard that I was your sister. When Khara and Dūṣaṇa 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 (Rāvaṇa) burned all over (with rage) when he heard of the destruction of Khara, Dūṣaṇa and Trisīrā. (1—6)

दो०— सूपनखहि समुझाइ करि बल बोलेसि बहु भाँति ।

गयउ भवन अति सोचबस नीद परइ नहिं राति ॥ २२ ॥

Do.: sūpanakhahi samujhāi kari bala bolesi bahu bhāti,
 gayau bhavana ati socabasa nīda parai nahī rāti.22.

Having consoled Śūrpaṅakhā 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)

चौ०— सुर नर असुर नाग खग माहीं । मोरे अनुचर कहँ कोउ नाहीं ॥
 खर दूषन मोहि सम बलवंता । तिन्हि को मारइ बिनु भगवंता ॥ १ ॥
 सुर रंजन भंजन महि भारा । जौं भगवंत लीन्ह अवतारा ॥
 तौ मैं जाइ बैरु हठि करऊँ । प्रभु सर प्रान तजें भव तरऊँ ॥ २ ॥
 होइहि भजनु न तामस देहा । मन क्रम बचन मंत्र दूढ़ एहा ॥
 जौं नररूप भूपसुत कोऊ । हरिहउँ नारि जीति रन दोऊ ॥ ३ ॥
 चला अकेल जान चढ़ि तहवाँ । बस मारीच सिंधु तट जहवाँ ॥
 इहाँ राम जसि जुगुति बनाई । सुनुहु उमा सो कथा सुहाई ॥ ४ ॥

Cau.: sura nara asura nāga khaga māhī, more anucara kahā kou nāhī.
 khara dūṣana mohi sama balavaṁtā, tinhahi ko mārai binu bhagavaṁtā.1.
 sura raṁjana bhaṁjana mahi bhārā, jāu bhagavaṁta līnha avatārā.
 tau maī jāi bairu haṭhi karaū, prabhu sara prāna tajē bhava taraū.2.
 hoihi bhajanu na tāmasa dehā, man krama bacana maṁtra dr̥ha ehā.
 jāu nararūpa bhūpasuta kou, harihaū nāri jīti rana dou.3.
 calā akela jāna caRhi tahavā, basa mārica siṁdhu taṭa jahavā.
 ihā rāma jasi juguti banāi, sunahu umā so kathā suhāi.4.

“Among gods, human beings, demons, Nāgas and birds,” he thought, “there is none who can withstand my servants. As for Khara and Dūṣaṇa, 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, Tāmasa. 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 Mārīca was living by the sea-shore. Now, hear, Umā, the delectable account of the device that Śrī Rāma employed. (1—4)

दो०— लछिमन गए बनहिं जब लेन मूल फल कंद ।
 जनकसुता सन बोले बिहसि कृपा सुख बृंद ॥ २३ ॥

Do.: lachimana gae banahī jaba lena mūla phala kaṁda,
 janakasutā sana bole bihasi kṛpā sukha br̥nda.23.

When Lakṣmaṇa 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)

चौ०— सुनुहु प्रिया ब्रत रुचिर सुसीला । मैं कछु करबि ललित नरलीला ॥
 तुम्ह पावक महुँ करहु निवासा । जौ लागि करौं निसाचर नासा ॥ १ ॥
 जबहिं राम सब कहा बखानी । प्रभु पद धरि हियँ अनल समानी ॥
 निज प्रतिबिंब राखि तहँ सीता । तैसइ सील रूप सुबिनीता ॥ २ ॥

लछिमनहूँ यह मरमु न जाना । जो कछु चरित रचा भगवाना ॥
 दसमुख गयउ जहाँ मारीचा । नाइ माथ स्वारथ रत नीचा ॥ ३ ॥
 नवनि नीच कै अति दुखदाई । जिमि अंकुस धनु उरग बिलाई ॥
 भयदायक खल कै प्रिय बानी । जिमि अकाल के कुसुम भवानी ॥ ४ ॥

Cau.: sunahu priyā brata rucira susilā, maṅ kacha karabi lalita naralilā.
 tumha pāvaka mahū karahu nivāsā, jau lagi karaū nisācara nāsā.1.
 jabahī rāma saba kahā bakhānī, prabhu pada dhari hiyā anala samānī.
 nija pratibimba rākhi tahā sītā, taisai sīla rūpa subinitā.2.
 lachimanahū yaha maramu na jānā, jo kachu carita racā bhagavānā.
 dasamukha gayau jahā mārīcā, nāi mātha svāratha rata nīcā.3.
 navani nīca kai ati dukhadāi, jimi amkusa dhanu uraga bilāi.
 bhayadāyaka khala kai priya bānī, jimi akāla ke kusuma bhavānī.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 of a shadow of Hers, though precisely of the same appearance and the same amiable and gentle disposition. Lakṣmaṇa too did not know the secret of what the Lord had done behind the curtain. The ten-headed Rāvaṇa approached Mārīca 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, Bhavānī (Pārvatī), as the flowers that blossom out of season. (1—4)

दो०— करि पूजा मारीच तब सादर पूछी बात ।

कवन हेतु मन व्यग्र अति अकसर आयहु तात ॥ २४ ॥

Do.: kari pūjā mārīca taba sādara pūchī bāta,
 kavana hetu mana byagra ati akasara āyahu tāta.24.

After doing him homage Mārīca respectfully enquired of him his errand: “Wherefore, my son, are you so much disturbed in mind that you have come all the way alone?”(24)

चौ०— दसमुख सकल कथा तेहि आगे । कही सहित अभिमान अभागें ॥
 होहु कपट मृग तुम्ह छलकारी । जेहि बिधि हरि आनों नृपनारी ॥ १ ॥
 तेहिं पुनि कहा सुनहु दससीसा । ते नररूप चराचर ईसा ॥
 तासों तात बयरु नहिं कीजै । मारें मरिअ जिआएँ जीजै ॥ २ ॥
 मुनि मख राखन गयउ कुमारा । बिनु फर सर रघुपति मोहि मारा ॥
 सत जोजन आयउँ छन माहीं । तिन्ह सन बयरु किएँ भल नाहीं ॥ ३ ॥
 भइ मम कीट भृंग की नाई । जहँ तहँ मैं देखउँ दोउ भाई ॥
 जौं नर तात तदपि अति सूरा । तिन्हहि बिरोधि न आइहि पूरा ॥ ४ ॥

Cau.: dasamukha sakala kathā tehi āgē, kahī sahita abhimāna abhāgē.
 hohu kapaṭa mṛga tumha chalakārī, jehi bidhi hari ānaū nrpanārī.1.

tehi puni kahā sunahu dasasisā, te nararūpa carācara isā.
 tāsō tāta bayaru nahī kijai, mārē maria jāē jījai.2.
 muni makha rākhana gayau kumārā, binu phara sara raghupati mohi mārā.
 sata jojana āyaū chana māhī, tinha sana bayaru kiē bhala nāhī.3.
 bhai mama kīṭa bhṛṅga kī nāī, jahā tahā māī dekhaū dou bhāī.
 jāū nara tāta tadapi ati sūrā, tinahi birodhi na āihi pūrā.4.

The wretched Rāvaṇa 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." Mārīca, however, remonstrated, "Listen, Rāvaṇa: 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 Vīśvāmītra, when Śrī 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 Bhṛṅga (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)

दो०— जेहिं ताड़का सुबाहु हति खंडेउ हर कोदंड ।

खर दूषन तिसिरा बधेउ मनुज कि अस बरिबंड ॥ २५ ॥

Do.: jehī tāRakā subāhu hati khaṁḍeu hara kodamḍa,
 khara dūṣana tisirā badheu manuja ki asa baribaṁḍa.25.

"But can he possibly be a man, who recklessly killed Tāḍakā and Śubāhu, broke Śiva's bow and slew Khara, Dūṣaṇa and Triśirā ?" (25)

चौ०— जाहु भवन कुल कुसल बिचारी । सुनत जरा दीन्हिसि बहु गारी ॥
 गुरु जिमि मूढ़ करसि मम बोधा । कहु जग मोहि समान को जोधा ॥ १ ॥
 तब मारीच हृदयँ अनुमाना । नवहि बिरोधें नहिं कल्याना ॥
 सस्त्री मर्मी प्रभु सठ धनी । बैद बंदि कबि भानस गुनी ॥ २ ॥
 उभय भाँति देखा निज मरना । तब ताकिसि रघुनायक सरना ॥
 उतरु देत मोहि बधब अभागें । कस न मरौं रघुपति सर लागें ॥ ३ ॥
 अस जियँ जानि दसानन संगी । चला राम पद प्रेम अभंगा ॥
 मन अति हरष जनाव न तेही । आजु देखिहउँ परम सनेही ॥ ४ ॥

Cau.: jāhu bhavana kula kusala bicārī, sunata jarā dīnhisi bahu gārī.
 guru jimi mūrha karasi mama bodhā, kahu jaga mohi samāna ko jodhā.1.
 taba mārīca ḥṛdayā anumānā, navahi birodhē nahī kalyānā.
 sastrī marmī prabhu saṭha dhanī, baida baṁdi kabi bhānasa gunī.2.
 ubhaya bhāti dekhā nija maranā, taba tākisi raghunāyaka saranā.
 utaru deta mohi badhaba abhāgē, kasa na maraū raghupati sara lāgē.3.

* It is a matter of common observation that the Bhṛṅga 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 Bhṛṅga and is eventually transformed into a Bhṛṅga.

asa jiyā jāni dasānana saṅgā, calā rāma pada prema abhaṅgā.
mana ati haraṣa janāva na tehi, āju dekhihaṅ parama sanehī.4.

“Therefore, considering the welfare of your race you had better return home.” When he heard this he flared up and showered many abuses on Mārīca. “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 Mārīca 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 Raghus. “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 Rāvaṇa, 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 Rāvaṇa. (1—4)

ॐ— निज परम प्रीतम देखि लोचन सुफल करि सुख पाइहौं ।
श्री सहित अनुज समेत कृपानिकेत पद मन लाइहौं ॥
निर्बान दायक क्रोध जा कर भगति अबसहि बसकरी ।
निज पानि सर संधानि सो मोहि बधिहि सुखसागर हरी ॥

Cham.: nija parama prītama dekhi locana suphala kari sukha pāihaṅ,
śrī sahita anuja sameta kṛpāniketa pada mana lāihaṅ.
nirbāna dāyaka krodha jā kara bhagati abasahi basakarī,
nija pāni sara saṁdhāni so mohi badhihi sukhasāgara harī.

“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 Sitā 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!”

दो०— मम पाछें धर धावत धरें सरासन बान ।
फिरि फिरि प्रभुहि बिलोकिहउँ धन्य न मो सम आन ॥ २६ ॥

Do.: mama pāchē dhara dhāvata dharē sarāsana bāna,
phiri phiri prabhuhi bilokihaṅ 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)

चौ०— तेहि बन निकट दसानन गयऊ । तब मारीच कपटमृग भयऊ ॥
अति बिचित्र कछु बरनि न जाई । कनक देह मनि रचित बनाई ॥ १ ॥
सीता परम रुचिर मृग देखा । अंग अंग सुमनोहर बेषा ॥
सुनहु देव रघुबीर कृपाला । एहि मृग कर अति सुंदर छाला ॥ २ ॥
सत्यसंध प्रभु बधि करि एही । आनहु चर्म कहति बैदेही ॥
तब रघुपति जानत सब कारन । उठे हरषि सुर काजु सँवारन ॥ ३ ॥



मृग बिलोकि कटि परिकर बाँधा । करतल चाप रुचिर सर साँधा ॥
 प्रभु लछिमनहि कहा समुझाई । फिरत बिपिन निसिचर बहु भाई ॥ ४ ॥
 सीता केरि करेहु रखवारी । बुधि बिबेक बल समय बिचारी ॥
 प्रभुहि बिलोकि चला मृग भाजी । धाए रामु सरासन साजी ॥ ५ ॥
 निगम नेति सिव ध्यान न पावा । मायामृग पाछें सो धावा ॥
 कबहुँ निकट पुनि दूरि पराई । कबहुँक प्रगटइ कबहुँ छपाई ॥ ६ ॥
 प्रगटत दुरत करत छल भूरी । एहि बिधि प्रभुहि गयउ लै दूरी ॥
 तब तकि राम कठिन सर मारा । धरनि परेउ करि घोर पुकारा ॥ ७ ॥
 लछिमन कर प्रथमहिं लै नामा । पाछें सुमिरेसि मन महुँ रामा ॥
 प्राण तजत प्रगटेसि निज देहा । सुमिरेसि रामु समेत सनेहा ॥ ८ ॥
 अंतर प्रेम तासु पहिचाना । मुनि दुर्लभ गति दीन्हि सुजाना ॥ ९ ॥

Cau.: tehi bana nikaṭa dasānana gayaū, taba māṛica kapaṭamṛga bhayaū.
 ati bicitra kachu barani na jāi, kanaka deha mani racita banāi.1.
 sītā parama rucira mṛga dekhā, aṅga aṅga sumanohara beṣā.
 sunahu deva raghubīra kṛpālā, ehi mṛga kara ati suṁdara chālā.2.
 satyasaṁdha prabhu badhi kari ehī, ānahu carma kahati baidehī.
 taba raghupati jānata saba kārana, uṭhe haraṣi sura kāju sāvārana.3.
 mṛga biloki kaṭi parikara bādhdā, karatala cāpa rucira sara sādhdā.
 prabhu lachimanahi kahā samujhāi, phirata bipina niscara bahu bhāi.4.
 sītā kerī karehu rakhavāri, budhi bibeka bala samaya bicāri.
 prabhuhi biloki calā mṛga bhājī, dhāe rāmu sarāsana sājī.5.
 nigama neti siva dhyāna na pāvā, māyāmṛga pāchē so dhāvā.
 kabahū nikaṭa puni dūri parāi, kabahūka pragaṭai kabaū chapāi.6.
 pragaṭata durata karata chala bhūri, ehi bidhi prabhuhi gayau lai dūri.
 taba taki rāma kaṭhina sara mārā, dharani pareu kari ghora pukārā.7.
 lachimana kara prathamahī lai nāmā, pāchē sumiresi mana mahū rāmā.
 prāna tajata pragaṭesi nija dehā, sumiresi rāmu sameta sanehā.8.
 aṁtara prema tāsu pahicānā, muni durlabha gati dīnhi sujānā.9.

When the ten-headed Rāvaṇa drew near to the forest (in which Śrī Rāma had taken up His abode), Mārīca 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 Mārīca 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 Lakṣmaṇa: “ 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 Lakṣmaṇa 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)

दो०— बिपुल सुमन सुर बरषहिं गावहिं प्रभु गुन गाथ ।
निज पद दीन्ह असुर कहूँ दीनबंधु रघुनाथ ॥ २७ ॥

Do.: **bipula sumana sura baraṣahī gāvahī prabhu guna gātha,**
nija pada dīnha asura kahū dīnabāndhu raghunātha.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)

चौ०— खल बधि तुरत फिरे रघुबीरा । सोह चाप कर कटि तूनीरा ॥
आरत गिरा सुनी जब सीता । कह लछिमन सन परम सभीता ॥ १ ॥
जाहु बेगि संकट अति भ्राता । लछिमन बिहसि कहा सुनु माता ॥
भृकुटि बिलास सृष्टि लय होई । सपनेहुँ संकट परइ कि सोई ॥ २ ॥
मरम बचन जब सीता बोला । हरि प्रेरित लछिमन मन डोला ॥
बन दिसि देव सौंपि सब काहू । चले जहाँ रावन ससि राहू ॥ ३ ॥
सून बीच दसकंधर देखा । आवा निकट जती कें बेषा ॥
जाकें डर सुर असुर डेराहीं । निसि न नीद दिन अन्न न खाहीं ॥ ४ ॥
सो दससीस स्वान की नाई । इत उत चितइ चला भड़िहाई ॥
इमि कुपंथ पग देत खगेसा । रह न तेज तन बुधि बल लेसा ॥ ५ ॥
नाना बिधि करि कथा सुहाई । राजनीति भय प्रीति देखाई ॥
कह सीता सुनु जती गोसाई । बोलेहु बचन दुष्ट की नाई ॥ ६ ॥
तब रावन निज रूप देखावा । भई सभय जब नाम सुनावा ॥
कह सीता धरि धीरजु गाढ़ा । आइ गयउ प्रभु रहु खल ठाढ़ा ॥ ७ ॥
जिमि हरिबधुहि छुद्र सस चाहा । भएसि कालबस निसिचर नाहा ॥
सुनत बचन दससीस रिसाना । मन महुँ चरन बंदि सुख माना ॥ ८ ॥

Cau.: **khala badhi turata phire raghubīrā, soha cāpa kara kaṭi tūnīrā.**
ārata girā sunī jaba sītā, kaha lachimana sana parama sabhītā.1.
jāhu begi saṁkaṭa ati bhrātā, lachimana bihasi kahā sunu mātā.
bhṛkuṭi bilāsa sṛṣṭi laya hoī, sapanehū saṁkaṭa parai ki soī.2.
marama bacana jaba sītā bolā, hari prerita lachimana mana ḍolā.
bana disī deva saumpi saba kāhū, cale jahā rāvana sasi rāhū.3.

sūna bīca dasakāṁdhara dekhā, āvā nikaṭa jaṭī kē beṣā.
 jākē ḍara sura asura ḍerāhī, nisi na nīda dina anna na khāhī.4.
 so dasasīsa svāna kī nāī, ita uta citai calā bhaRihāī.
 imi kupam̐tha paga deta khagesā, raha na teja tana budhi bala lesā.5.
 nānā bidhi kari kathā suhāī, rājanīti bhaya prīti dekhāī.
 kaha sītā sunu jaṭī gosāī, bolehu bacana duṣṭa kī nāī.6.
 taba rāvana nija rūpa dekhāvā, bhāī sabhaya jaba nāma sunāvā.
 kaha sītā dhari dhīraju gāRhā, āi gayau prabhu rahu khala ṭhāRhā.7.
 jimi haribadhuhi chudra sasa cāhā, bhaesi kālabasa niscara nāhā.
 sunata bacana dasasīsa risānā, mana mahū carana baṁdi sukha mānā.8.

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 Sītā heard the cry of distress, She was seized with excessive fear and said to Lakṣmaṇa, "Go quickly, your brother is in great peril." Lakṣmaṇa 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 Sītā urged him with words that cut him to the quick, Lakṣmaṇa'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 Rāvaṇa, was. Availing himself of this opportunity, when there was none by the side of Sītā, the ten-headed Rāvaṇa 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 Rāvaṇa 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 Sītā, "Listen, O holy father: you have spoken like a villain." Then Rāvaṇa revealed his real form; and She was terrified when he mentioned his name. Sītā 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 Rāvaṇa flew into a rage, though in his heart he rejoiced to adore Her feet. (1—8)

दो०— क्रोधवंत तब रावन लीन्हिसि रथ बैठाइ।

चला गगनपथ आतुर भयँ रथ हाँकि न जाइ ॥ २८ ॥

Do.: krodhavaṁta taba rāvana līnhisi ratha baiṭhāī,
 calā gaganapatha ātura bhayāṁ ratha hāki na jāī.28.

Full of rage, Rāvaṇa 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)

चौ०— हा जग एक बीर रघुराया। केहिँ अपराध बिसारेहु दाया ॥

आरति हरन सरन सुखदायक। हा रघुकुल सरोज दिननायक ॥ १ ॥

हा लछिमन तुम्हार नहिँ दोसा। सो फलु पायउँ कीन्हेउँ रोसा ॥

बिबिध बिलाप करति बैदेही। भूरि कृपा प्रभु दूरि सनेही ॥ २ ॥

बिपति मोरि को प्रभुहि सुनावा । पुरोडास चह रासभ खावा ॥
 सीता कै बिलाप सुनि भारी । भए चराचर जीव दुखारी ॥ ३ ॥
 गीधराज सुनि आरत बानी । रघुकुलतिलक नारि पहिचानी ॥
 अधम निसाचर लीन्हें जाई । जिमि मलेछ बस कपिला गाई ॥ ४ ॥
 सीते पुत्रि करसि जनि त्रासा । करिहउँ जातुधान कर नासा ॥
 धावा क्रोधवंत खग कैसें । छूटइ पबि परबत कहँ जैसें ॥ ५ ॥
 रे रे दुष्ट ठाढ़ किन होही । निर्भय चलेसि न जानेहि मोही ॥
 आवत देखि कृतांत समाना । फिरि दसकंधर कर अनुमाना ॥ ६ ॥
 की मैनाक कि खगपति होई । मम बल जान सहित पति सोई ॥
 जाना जरठ जटायू एहा । मम कर तीरथ छाँड़िहि देहा ॥ ७ ॥
 सुनत गीध क्रोधातुर धावा । कह सुनु रावन मोर सिखावा ॥
 तजि जानकिहि कुसल गृह जाहू । नाहिं त अस होइहि बहुबाहू ॥ ८ ॥
 राम रोष पावक अति घोरा । होइहि सकल सलभ कुल तोरा ॥
 उतरु न देत दसानन जोधा । तबहिं गीध धावा करि क्रोधा ॥ ९ ॥
 धरि कच बिरथ कीन्ह महि गिरा । सीतहि राखि गीध पुनि फिरा ॥
 चोचन्ह मारि बिदारेसि देही । दंड एक भइ मुरुछा तेही ॥ १० ॥
 तब सक्रोध निसिचर खिसिआना । काढ़ेसि परम कराल कृपाना ॥
 काटेसि पंख परा खग धरनी । सुमिरि राम करि अदभुत करनी ॥ ११ ॥
 सीतहि जान चढ़ाइ बहोरी । चला उताइल त्रास न थोरी ॥
 करति बिलाप जाति नभ सीता । ब्याध बिबस जनु मृगी सभीता ॥ १२ ॥
 गिरि पर बैठे कपिन्ह निहारी । कहि हरि नाम दीन्ह पट डारी ॥
 एहि बिधि सीतहि सो लै गयऊ । बन असोक महँ राखत भयऊ ॥ १३ ॥

Cau.: hā jaga eka bira raghurāyā, kehī aparādha bisārehu dāyā.
 ārati harana sarana sukhadāyaka, hā raghukula saroja dinanāyaka.1.
 hā lachimana tumhāra nahī dosā, so phalu pāyaū kīnheū rosā.
 bibidha bilāpa karati baidehī, bhūri kṛpā prabhu dūri sanehī.2.
 bipati mori ko prabhuhī sunāvā, puroḍāsa caha rāsabha khāvā.
 sītā kai bilāpa suni bhārī, bhae carācara jīva dukhārī.3.
 gīdharāja suni ārata bānī, raghukulatilaka nāri pahicānī.
 adhama nisācara līnhē jāī, jimi malecha basa kapilā gāī.4.
 sīte putri karasi jani trāsā, karihaū jātudhāna kara nāsā.
 dhāvā krodhavarīta khaga kaisē, chūṭai pabi parabata kahū jaisē.5.
 re re duṣṭa ṭharha kina hohī, nirbhaya calesi na jānehi mohī.
 āvata dekhi kṛtām̐ta samānā, phiri dasakāṁdhara kara anumānā.6.
 kī maināka ki khagapati hoī, mama bala jāna sahita pati soī.
 jānā jarāṭha jāṭayū ehā, mama kara tīratha chāṛihī dehā.7.
 sunata gīdha krodhātura dhāvā, kaha sunu rāvana mora sikhāvā.
 taji jānakihi kusala gr̥ha jāhū, nāhī ta asa hoihi bahubāhū.8.

rāma roṣa pāvaka ati ghorā, hoihi sakala salabha kula torā.
 utaru na deta dasānana jodhā, tabahī gīdha dhāvā kari krodhā. 9.
 dhari kaca biratha kīnha mahi girā, sītahi rākhi gīdha puni phirā.
 cocanha māri bidāresi dehī, daṁḍa eka bhai muruchā tehī.10.
 taba sakrodha nisicara khisiānā, kāRhesi parama karāla kṛpānā.
 kāṭesi paṁkha parā khaga dharanī, sumiri rāma kari adabhuta karanī.11.
 sītahi jāna caRhāi bahorī, calā utāila trāsa na thorī.
 karati bilāpa jāti nabha sītā, byādha bibasa janu mṛgī sabhītā.12.
 giri para baiṭhe kapinha nihārī, kahi hari nāma dīnha paṭa ḍārī.
 ehi bidhi sītahi so lai gayaū, bana asoka mahā rākhatā bhayaū.13.

“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! Lakṣmaṇa, 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 Sītā’s loud wailing all created beings, whether animate or inanimate, felt distressed, Jaṭāyu (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 (Rāvaṇa) 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 Maināka 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 Jaṭāyu; he 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, Rāvaṇa, 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 Rāvaṇa, however gave no answer. The vulture (Jaṭāyu) 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 Rāvaṇa and striking him with his beak tore his body. For nearly half an hour Rāvaṇa lay unconscious. Much annoyed at this the demon now angrily drew his most dreadful sword and cut off Jaṭāyu’s wings. Invoking Śrī Rāma and having accomplished marvellous feats, the bird fell to the ground. Rāvaṇa 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 Rāvaṇa took Sītā away and kept Her in the Aśoka garden. (1—13)

दो०— हारि परा खल बहु बिधि भय अरु प्रीति देखाइ ।

तब असोक पादप तर राखिसि जतन कराइ ॥ २९ (क) ॥

Do.: hāri parā khala bahu bidhi bhaya aru pṛīti 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]

जेहि बिधि कपट कुरंग सँग धाइ चले श्रीराम ।

सो छबि सीता राखि उर रटति रहति हरिनाम ॥ २९ (ख) ॥

jehi bidhi kapaṭa kuraṅga saṅga dhāi cale śrīrāma,
so chabi sītā rākhi ura raṭati rahati 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)

चौ०— रघुपति अनुजहि आवत देखी । बाहिज चिंता कीन्हि बिसेषी ॥
जनकसुता परिहरिहु अकेली । आयहु तात बचन मम पेली ॥ १ ॥
निसिचर निकर फिरहिं बन माहीं । मम मन सीता आश्रम नाहीं ॥
गहि पद कमल अनुज कर जोरी । कहेउ नाथ कछु मोहि न खोरी ॥ २ ॥
अनुज समेत गए प्रभु तहवाँ । गोदावरि तट आश्रम जहवाँ ॥
आश्रम देखि जानकी हीना । भए बिकल जस प्राकृत दीना ॥ ३ ॥
हा गुन खानि जानकी सीता । रूप सील ब्रत नेम पुनीता ॥
लछिमन समुझाए बहु भाँती । पूछत चले लता तरु पाँती ॥ ४ ॥
हे खग मृग हे मधुकर श्रेणी । तुम्ह देखी सीता मृगनैनी ॥
खंजन सुक कपोत मृग मीना । मधुप निकर कोकिला प्रबीना ॥ ५ ॥
कुंद कली दाड़िम दामिनी । कमल सरद ससि अहिभामिनी ॥
बरुन पास मनोज धनु हंसा । गज केहरि निज सुनत प्रसंसा ॥ ६ ॥
श्रीफल कनक कदलि हरषाहीं । नेकु न संक सकुच मन माहीं ॥
सुनु जानकी तोहि बिनु आजू । हरषे सकल पाइ जनु राजू ॥ ७ ॥
किमि सहि जात अनख तोहि पाहीं । प्रिया बेगि प्रगटसि कस नाहीं ॥
एहि बिधि खोजत बिलपत स्वामी । मनहुँ महा बिरही अति कामी ॥ ८ ॥
पूरनकाम राम सुख रासी । मनुज चरित कर अज अबिनासी ॥
आगें परा गीधपति देखा । सुमिरत राम चरन जिन्ह रेखा ॥ ९ ॥

Cau.: raghupati anujahi āvata dekhī, bāhija cīntā kīnhi biseṣī.
janakasutā pariharihu akelī, āyahu tāta bacana mama pelī.1.
nisicara nikara phirahi bana māhī, mama mana sītā āsrama nāhī.
gahi pada kamala anuja kara jorī, kaheu nātha kachu mohi na khorī.2.
anuja sameta gae prabhu tahavā, godāvari taṭa āsrama jahavā.
āsrama dekhi jānakī hīnā, bhae bikala jasa prākṛta dīnā.3.
hā guna khāni jānakī sītā, rūpa sīla brata nema punitā.
lachimana samujhāe bahu bhāṭī, pūchata cale latā taru pāṭī.4.

he khaga mṛga he madhukara śrenī, tumha dekhī sītā mṛganainī.
 khamjana suka kapota mṛga mīnā, madhupa nikara kokilā prabīnā.5.
 kuṁda kalī dāRima dāminī, kamala sarada sasi ahibhāminī.
 baruna pāsa manoja dhanu haṁsā, gaja kehari nija sunata prasāṁsā.6.
 śrīphala kanaka kadali harāṣāhī, neku na samka sakuca mana māhī.
 sunu jānakī tohi binu ājū, haraṣe sakala pāi janu rājū.7.
 kimi sahi jāta anakha tohi pāhī, priyā begi pragaṭasi kasa nāhī.
 ehi bidhi khojata bilapata svāmī, manahū mahā birahī ati kāmī.8.
 pūranakāma rāma sukha rāsī, manuja carita kara aja abināsī.
 āgē parā gīdhapati dekhā, sumirata rāma carana jinha rekhā.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 Sītā is not at the hermitage.” Lakṣmaṇa clasped Śrī Rāma’s lotus feet 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 Godāvārī. When He saw the hermitage bereft of Janaka’s Daughter, He felt as perturbed and afflicted as any common man. “Alas! Sītā, 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 Sītā? 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.†

(1—9)

* 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 Varuṇa, 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 Sītā’s limbs and hence they dare not face the latter out of shame. Now that Sītā 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 (Urdhvarekhā), (2) a Svastika, (3) an Aṣṭakoṇa (a figure consisting of a pair of squares intersecting each other), (4) Goddess Lakṣmī (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

दो०— कर सरोज सिर परसेउ कृपासिंधु रघुबीर।
निरखि राम छबि धाम मुख बिगत भई सब पीर॥३०॥

Do.: **kara saroja sira paraseu kṛpāsīndhu raghubīra,
nirakhi rāma chabi dhāma mukha bigata bhāi saba pīra.30.**

The Hero of Raghu's line, the ocean of mercy, stroked Jaṭāyu's head with His lotus hands. As the bird gazed on Śrī Rāma's countenance, the home of loveliness, all his pain disappeared. (30)

चौ०— तब कह गीध बचन धरि धीरा। सुनुहु राम भंजन भव भीरा॥
नाथ दसानन यह गति कीन्ही। तेहिं खल जनकसुता हरि लीन्ही॥१॥
लै दच्छिन दिसि गयउ गोसाईं। बिलपति अति कुररी की नाईं॥
दरस लागि प्रभु राखेउं प्राना। चलन चहत अब कृपानिधाना॥२॥
राम कहा तनु राखहु ताता। मुख मुसुकाइ कही तेहिं बाता॥
जा कर नाम मरत मुख आवा। अधमउ मुकुत होइ श्रुति गावा॥३॥
सो मम लोचन गोचर आगें। राखौं देह नाथ केहि खागें॥
जल भरि नयन कहहिं रघुराईं। तात कर्म निज तें गति पाईं॥४॥
परहित बस जिन्ह के मन माहीं। तिन्ह कहूँ जग दुर्लभ कछु नाहीं॥
तनु तजि तात जाहु मम धामा। देउं काह तुम्ह पूरनकामा॥५॥

Cau.: **taba kaha gīdha bacana dhari dhīrā, sunahu rāma bhamjana bhava bhīrā.
nātha dasānana yaha gati kīnhī, tehī khala janakasutā hari līnhī.1.
lai dacchina disi gayau gosāī, bilapati ati kurarī kī nāī.
darasa lāgi prabhu rākheū prānā, calana cahata aba kṛpānidhānā.2.
rāma kahā tanu rākham tātā, mukha musukāi kahī tehī bātā.
jā kara nāma marata mukha āvā, adhamau mukuta hoi śruti gāvā.3.
so mama locana gocara āgē, rākhaū deha nātha kehi khāgē.
jala bhari nayana kahahī raghurāī, tāta karma nija tē gati pāī.4.
parahita basa jinha ke mana māhī, tinha kahū jaga durlabha kachu nāhī.
tanu taji tāta jāhu mama dhāmā, deū kāha tumha pūranakāmā.5.**

The vulture now recovered himself and spoke as follows: "Listen, Rāma, the allayer of the fear of transmigration: it was the ten-headed Rāvaṇa, 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 Sarayū, (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 conchshell, (9) a Ṣaṭkoṇa (a figure consisting of a pair of triangles intersecting each other), (10) a triangle, (11) a mace, (12) a Jīva 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 Raghus 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)

दो०— सीता हरन तात जनि कहहु पिता सन जाइ ।

जौं मैं राम त कुल सहित कहिहि दसानन आइ ॥ ३१ ॥

Do.: *sītā harana tāta jani kahahu pitā sana jāi,*
jaũ maĩ rāma ta kula sahita kahihi 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 Rāvaṇa and his whole house will go and say everything to him." (31)

चौ०— गीध देह तजि धरि हरि रूपा । भूषन बहु पट पीत अनूपा ॥

स्याम गात बिसाल भुज चारी । अस्तुति करत नयन भरि बारी ॥ १ ॥

Cau.: *gīdha deha taji dhari hari rūpā, bhūṣana bahu paṭa pīta anūpā,*
syāma gāta bisāla bhuja cārī, astuti karata nayana bhari bārī.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)

छं०— जय राम रूप अनूप निर्गुन सगुन गुन प्रेरक सही ।

दससीस बाहु प्रचंड खंडन चंड सर मंडन मही ॥

पाथोद गात सरोज मुख राजीव आयत लोचनं ।

नित नौमि रामु कृपाल बाहु बिसाल भव भय मोचनं ॥ १ ॥

बलमप्रमेयमनादिमजमव्यक्तमेकमगोचरं ।

गोबिंद गोपर द्वंद्वहर बिग्यानघन धरनीधरं ॥

जे राम मंत्र जपंत संत अनंत जन मन रंजनं ।

नित नौमि राम अकाम प्रिय कामादि खल दल गंजनं ॥ २ ॥

जेहि श्रुति निरंजन ब्रह्म व्यापक बिरज अज कहि गावहीं ।

करि ध्यान ग्यान बिराग जोग अनेक मुनि जेहि पावहीं ॥

सो प्रगट करुना कंद सोभा बृंद अग जग मोहई ।
मम हृदय पंकज भृंग अंग अनंग बहु छबि सोहई ॥ ३ ॥
जो अगम सुगम सुभाव निर्मल असम सम सीतल सदा ।
पस्यंति जं जोगी जतन करि करत मन गो बस सदा ॥
सो राम रमा निवास संतत दास बस त्रिभुवन धनी ।
मम उर बसउ सो समन संसृति जासु कीरति पावनी ॥ ४ ॥

Cham.: **jaya rāma rūpa anūpa nirguna saguna guna preraka sahi,**
dasasīsa bāhu pracamḍa khamḍana camḍa sara maḍana mahī.
pāthoda gāta saroja mukha rājīva āyata locanaḁ,
nita naumi rāmu kṛpāla bāhu bisāla bhava bhaya mocanaḁ. 1.
balamaprameyamanādijamabyaktamekamagocaraḁ,
gobirṁda gopara dvaḁdvahara bigyānaghana dharanīdharaḁ.
je rāma maḁtra japaḁta saḁta anaḁta jana mana raḁjanaḁ,
nita naumi rāma akāma priya kāmādi khala dala gaḁjanaḁ. 2.
jehi śruti niraḁjana brahma byāpaka biraja aja kahi gāvahi,
kari dhyāna gyāna birāga joga aneka muni jehi pāvahi.
so pragaḁta karunā kaḁda sobhā bṛḁda aga jaga mohai,
mama hṛdaya paḁkaja bhṛḁga aḁga anaḁga bahu chabi sohai. 3.
jo agama sugama subhāva nirmala asama sama sītala sadā,
pasyaḁti jaḁ jogī jatana kari karata mana go basa sadā.
so rāma ramā nivāsa saḁtata dāsa basa tribhuvana dhanī,
mama ura basau so samana saḁsṛti jāsu kīrati pāvani. 4.

“Glory to Śrī 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 Rāvaṇa. I incessantly adore the all-merciful Śrī 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 Śrī 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 Lakṣmī) 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)

दो०— अबिरल भगति मागि बर गीध गयउ हरिधाम ।

तेहि की क्रिया जथोचित निज कर कीन्ही राम ॥ ३२ ॥

Do.: abirala bhagati māgi bara gīdha gayau haridhāma,
tehi kī kriyā jathocita nija kara kīnhī rāma.32.

Asking the boon of uninterrupted devotion the vulture (Jaṭāyu) ascended to Śrī Hari's Abode. Śrī Rāma performed his funeral rites with due ceremony and with His own hands. (32)

चौ०— कोमल चित अति दीनदयाला । कारन बिनु रघुनाथ कृपाला ॥
गीध अधम खग आमिष भोगी । गति दीन्ही जो जाचत जोगी ॥ १ ॥
सुनु उमा ते लोग अभागी । हरि तजि होहिं बिषय अनुरागी ॥
पुनि सीतहि खोजत द्वौ भाई । चले बिलोकत बन बहुताई ॥ २ ॥
संकुल लता बिटप घन कानन । बहु खग मृग तहँ गज पंचानन ॥
आवत पंथ कबंध निपाता । तेहिं सब कही साप कै बाता ॥ ३ ॥
दुरबासा मोहि दीन्ही सापा । प्रभु पद पेखि मिटा सो पापा ॥
सुनु गंधर्ब कहउँ मैं तोही । मोहि न सोहाइ ब्रह्मकुल द्रोही ॥ ४ ॥

Cau.: komala cita ati dīnadayālā, kārana binu raghunātha kṛpālā.
gīdha adhama khaga āmiṣa bhogī, gati dīnhī jo jācata jogī.1.
sunahu umā te loga abhāgī, hari taji hohī biṣaya anurāgī.
puni sītahi khojata dvau bhāī, cale bilokata bana bahutāī.2.
saṅkula latā biṭapa ghana kānana, bahu khaga mṛga tahā gaja paṅcānana.
āvata paṅtha kabandha nipātā, tehi saba kahī sāpa kai bātā.3.
durabāsā mohi dīnhī sāpā, prabhu pada pekhi miṭā so pāpā.
sunu gaṅdharba kahaū maī tohī, mohi na sohāī 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)

दो०— मन क्रम बचन कपट तजि जो कर भूसुर सेव ।

मोहि समेत बिरंचि सिव बस ताकें सब देव ॥ ३३ ॥

**Do.: mana krama bacana kapaṭa taji jo kara bhūsurā seva,
mohi sameta biramci 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)

चौ०— सापत ताडत परुष कहंता । बिप्र पूज्य अस गावहि संता ॥
पूजिअ बिप्र सील गुन हीना । सूद्र न गुन गन ग्यान प्रबीना ॥ १ ॥
कहि निज धर्म ताहि समुझावा । निज पद प्रीति देखि मन भावा ॥
रघुपति चरन कमल सिरु नाई । गयउ गगन आपनि गति पाई ॥ २ ॥
ताहि देइ गति राम उदारा । सबरी कें आश्रम पगु धारा ॥
सबरी देखि राम गृहँ आए । मुनि के बचन समुझि जियँ भाए ॥ ३ ॥
सरसिज लोचन बाहु बिसाला । जटा मुकुट सिर उर बनमाला ॥
स्याम गौर सुंदर दोउ भाई । सबरी परी चरन लपटाई ॥ ४ ॥
प्रेम मगन मुख बचन न आवा । पुनि पुनि पद सरोज सिर नावा ॥
सादर जल लै चरन पखारे । पुनि सुंदर आसन बैठारे ॥ ५ ॥

Cau.: sāpata tāRata paruṣa kahaṁtā, bipra pūjya asa gāvahī saṁtā.
pūjia bipra sīla guna hīnā, sūdra na guna gana gyāna prabīnā.1.
kahi nija dharma tāhi samujhāvā, nija pada prīti dekhi mana bhāvā.
raghupati carana kamala siru nāi, gayau gagana āpani gati pāi.2.
tāhi dei gati rāma udārā, sabarī kē āśrama pagu dhārā.
sabarī dekhi rāma gṛhā āe, muni ke bacana samujhi jiyā bhāe.3.
sarasija locana bāhu bisālā, jaṭā mukuṭa sira ura banamālā.
syāma gaura suṁdara dou bhāi, sabarī parī carana lapatāi.4.
prema magana mukha bacana na āvā, puni puni pada saroja sira nāvā.
sādara jala lai carana pakhāre, puni suṁdara āsana baiṭhāre.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 Śabarī*. When Śabarī saw that Śrī Rāma had called at her abode, she recalled the words of the sage (Mataṅga)† and was glad of heart. With lotus-like eyes, long arms, a tuft of matted hair adorning their

* Śabarī was known by the name of the wild tribe (Śabaras) 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 Śabarī’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; Śabarī 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 took some water and reverently laved their feet and then conducted them to a seat of honour. (1—5)

दो०— कंद मूल फल सुरस अति दिए राम कहूँ आनि ।
प्रेम सहित प्रभु खाए बारंबार बखानि ॥ ३४ ॥

Do.: *kaṁḍa mūla phala surasa ati die rāma kahū āni,*
prema sahita prabhu khāe bārambāra 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)

चौ०— पानि जोरि आगें भइ ठाढ़ी । प्रभुहि बिलोकि प्रीति अति बाढ़ी ॥
केहि बिधि अस्तुति करौं तुम्हारी । अधम जाति में जड़मति भारी ॥ १ ॥
अधम ते अधम अधम अति नारी । तिन्ह महुँ मैं मतिमंद अघारी ॥
कह रघुपति सुनु भामिनि बाता । मानउँ एक भगति कर नाता ॥ २ ॥
जाति पाँति कुल धर्म बड़ाई । धन बल परिजन गुन चतुराई ॥
भगति हीन नर सोहइ कैसा । बिनु जल बारिद देखिअ जैसा ॥ ३ ॥
नवधा भगति कहउँ तोहि पाहीं । सावधान सुनु धरु मन माहीं ॥
प्रथम भगति संतन्ह कर संगी । दूसरि रति मम कथा प्रसंगी ॥ ४ ॥

Cau.: *pāni jori āgē bhai ṭhāRhi, prabhuhi biloki prīti ati bāRhi.*
kehi bidhi astuti karaū tumhāri, adhama jāti mañ jaRamati bhāri.1.
adhama te adhama adhama ati nāri, tinha mahā mañ matimaṁḍa aghāri.
kaha raghupati sunu bhāmini bātā, mānaū eka bhagati kara nātā.2.
jāti pāti kula dharma baRāi, dhana bala parijana guna caturāi.
bhagati hīna nara sohai kaisā, binu jala bārida dekhia jaisā.3.
navadhā bhagati kahaū tohi pāhi, sāvadhāna sunu dharu mana māhi.
prathama bhagati saṁtanha kara saṁgā, dūsari rati mama kathā prasaṁgā.4.

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 Raghus: “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)

दो०— गुर पद पंकज सेवा तीसरि भगति अमान ।
चौथि भगति मम गुन गन करइ कपट तजि गान ॥ ३५ ॥

**Do.: gura pada paṁkaja sevā tīsari bhagati amāna,
cauthi bhagati mama guna gana karai kapaṭa taji 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)

चौ०—मंत्र जाप मम दृढ बिस्वासा । पंचम भजन सो बेद प्रकासा ॥
छठ दम सील बिरति बहु करमा । निरत निरंतर सज्जन धरमा ॥ १ ॥
सातवँ सम मोहि मय जग देखा । मोतें संत अधिक करि लेखा ॥
आठवँ जथालाभ संतोषा । सपनेहुँ नहिं देखइ परदोषा ॥ २ ॥
नवम सरल सब सन छलहीना । मम भरोस हियँ हरष न दीना ॥
नव महुँ एकउ जिन्ह कें होई । नारि पुरुष सचराचर कोई ॥ ३ ॥
सोइ अतिसय प्रिय भामिनि मोरें । सकल प्रकार भगति दृढ तोरें ॥
जोगि बृंद दुरलभ गति जोई । तो कहुँ आजु सुलभ भइ सोई ॥ ४ ॥
मम दरसन फल परम अनूपा । जीव पाव निज सहज सरूपा ॥
जनकसुता कइ सुधि भामिनी । जानहि कहु करिबरगामिनी ॥ ५ ॥
पंपा सरहि जाहु रघुराई । तहँ होइहि सुग्रीव मितार्ई ॥
सो सब कहिहि देव रघुबीरा । जानतहुँ पूछहु मतिधीरा ॥ ६ ॥
बार बार प्रभु पद सिरु नाई । प्रेम सहित सब कथा सुनाई ॥ ७ ॥

Cau.: maṁtra jāpa mama dṛṛha bisvāsā, paṁcama bhajana so beda prakāsā.
chaṭha dama sila birati bahu karamā, nirata niramtara sajjana dharamā.1.
sātavaṁ sama mohi maya jaga dekhā, motē samta adhika kari lekhā.
āṭhavaṁ jathālābha samtoṣā, sapanehū nahī dekhai paradoṣā.2.
navama sarala saba sana chalahīnā, mama bharosa hiyā haraṣa na dīnā.
nava mahū ekau jinha kē hoī, nāri puruṣa sacarācara koī.3.
soi atisaya priya bhāmini morē, sakala prakāra bhagati dṛṛha torē.
jogi bṛmda duralabha gati joī, to kahū āju sulabha bhai soī.4.
mama darasana phala parama anūpā, jiva pāva nija sahaja sarūpā.
janakasutā kai sudhi bhāminī, jānahi kahu karibaragāminī.5.
paṁpā sarahi jāhu raghurāī, tahā hoihi sugrīva mitāī.
so saba kahihi deva raghubīrā, jānatahū pūchahu matidhīrā.6.
bāra bāra prabhu pada siru nāī, prema sahita saba kathā sunāī.7.

“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

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 Yogīs 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 Pampā 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 Maṭaṅga had told her and how eagerly she had watched His approach all the time). (1—7)

छं०— कहि कथा सकल बिलोकि हरि मुख हृदयँ पद पंकज धरे ।
तजि जोग पावक देह हरि पद लीन भइ जहँ नहिं फिरे ॥
नर बिबिध कर्म अधर्म बहु मत सोकप्रद सब त्यागहू ।
बिस्वास करि कह दास तुलसी राम पद अनुरागहू ॥

Charṇ.: kahi kathā sakala biloki hari mukha hṛdayā pada paṅkaja dhare,
taji joga pāvaka deha hari pada līna bhai jahā nahī phire.
nara bibidha karma adharma bahu mata sokaprada saba tyāgahū,
bisvāsa kari kaha dāsa tulasī rāma pada anurāgahū.

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 Tulasīdāsa, "be devoted to the feet of Śrī Rāma."

दो०— जाति हीन अघ जन्म महि मुक्त कीन्हि असि नारि ।
महामंद मन सुख चहसि ऐसे प्रभुहि बिसारि ॥ ३६ ॥

Do.: jāti hīna agha janma mahi mukta kīnhi asi nāri,
mahāmaṅda mana sukha cahasi aise prabhuhi bisāri.36.

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)

चौ०— चले राम त्यागा बन सोऊ । अतुलित बल नर केहरि दोऊ ॥
बिरही इव प्रभु करत बिषादा । कहत कथा अनेक संबादा ॥ १ ॥
लछिमन देखु बिपिन कइ सोभा । देखत केहि कर मन नहिं छोभा ॥
नारि सहित सब खग मृग बंदा । मानहुँ मोरि करत हहिं निंदा ॥ २ ॥
हमहि देखि मृग निकर पराहीं । मृगीं कहहिं तुम्ह कहँ भय नाहीं ॥
तुम्ह आनंद करहु मृग जाए । कंचन मृग खोजन ए आए ॥ ३ ॥
संग लाइ करिनीं करि लेहीं । मानहुँ मोहि सिखावनु देहीं ॥
सास्त्र सुचिंतित पुनि पुनि देखिअ । भूप सुसेवित बस नहिं लेखिअ ॥ ४ ॥

राखिअ नारि जदपि उर माहीं । जुबती सास्त्र नृपति बस नाहीं ॥
देखहु तात बसंत सुहावा । प्रिया हीन मोहि भय उपजावा ॥ ५ ॥

Cau.: cale rāma tyāgā bana sou, atulita bala nara kehari dou.
birahī iva prabhu karata biṣādā, kahata kathā aneka sambādā.1.
lachimana dekhu bipina kai sobhā, dekhata kehi kara mana nahī chobhā.
nāri sahita saba khaga mṛga bṛmdā, mānahū mori karata hahī nimdā.2.
hamahi dekhi mṛga nikara parāhī, mṛgī kahahī tumha kahā bhaya nāhī.
tumha ānamda karahu mṛga jāe, kaṁcana mṛga khojana e āe.3.
saṁga lāi karinī kari lehī, mānahū mohi sikhāvanu dehī.
sāstra suciṁtita puni puni dekhia, bhūpa susevita basa nahī lekha.4.
rākhia nāri jadapi ura māhī, jubatī sāstra nṛpati basa nāhī.
dekhahu tāta basamta suhāvā, priyā hīna mohi bhaya upajāvā.5.

Śrī Rāma 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 Lakṣmaṇa). “Lakṣmaṇa, 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 alongwith 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)

दो०— बिरह बिकल बलहीन मोहि जानेसि निपट अकेल ।

सहित बिपिन मधुकर खग मदन कीन्ह बगमेल ॥ ३७ (क) ॥

देखि गयउ भ्राता सहित तासु दूत सुनि बात ।

डेरा कीन्हेउ मनहुँ तब कटकु हटकि मनजात ॥ ३७ (ख) ॥

Do.: biraha bikala balahīna mohi jānesi nipaṭa akela,
sahita bipina madhukara khaga madana kīnha bagamela.37(A).
dekhi gayau bhrātā sahita tāsu dūta suni bāta,
ḍerā kīnheu manahū taba kaṭaku haṭaki manajāta.37(B).

“When the god of love found me tortured by separation, languishing and all alone, he rushed against me with the verdant forest, bees and birds for his army. His spy (the wind), however, has seen me with my brother and on his report the mind-born Cupid has held up his advancing army and besieged me as it were.” (37 A-B)

चौ०— बिटप बिसाल लता अरुझानी । बिबिध बितान दिए जनु तानी ॥

कदलि ताल बर धुजा पताका । देखि न मोह धीर मन जाका ॥ १ ॥

बिबिध भ्राँति फूले तरु नाना । जनु बानैत बने बहु बाना ॥
 कहँ कहँ सुंदर बिटप सुहाए । जनु भट बिलग बिलग होइ छाए ॥ २ ॥
 कूजत पिक मानहुँ गज माते । ठेक महोख ऊँट बिसराते ॥
 मोर चकोर कीर बर बाजी । पारावत मराल सब ताजी ॥ ३ ॥
 तीतिर लावक पदचर जूथा । बरनि न जाइ मनोज बरूथा ॥
 रथ गिरि सिला दुंदुभीं झरना । चातक बंदी गुन गन बरना ॥ ४ ॥
 मधुकर मुखर भेरि सहनाई । त्रिबिध बयारि बसीठीं आई ॥
 चतुरंगिनी सेन सँग लीन्हें । बिचरत सबहि चुनौती दीन्हें ॥ ५ ॥
 लछिमन देखत काम अनीका । रहहिं धीर तिन्ह कै जग लीका ॥
 एहि कें एक परम बल नारी । तेहि तें उबर सुभट सोइ भारी ॥ ६ ॥

Cau.: biṭapa bisāla latā arujhānī, bibidha bitāna die janu tānī.
 kadali tāla bara dhujā patākā, dekhi na moha dhīra mana jākā.1.
 bibidha bhāti phūle taru nānā, janu bānaita bane bahu bānā.
 kahū kahū suṁdara biṭapa suhāe, janu bhaṭa bilaga bilaga hoi chāe.2.
 kūjata pika mānahū gaja māte, ḍheka mahokha ūṭa bisarāte.
 mora cakora kīra bara bājī, pārāvata marāla saba tājī.3.
 tītira lāvaka padacara jūthā, barani na jāi manoja barūthā.
 ratha giri silā duṁdubhī jharanā, cātaka baṁdī guna gana baranā.4.
 madhukara mukhara bheri sahanāi, tribidha bayāri basīṭhī āi.
 caturamgini sena sāga līnhē, bicarata sabahi cunautī dīnhē.5.
 lachimana dekhata kāma anikā, rahahī dhīra tinha kai jaga līkā.
 ehi kē eka parama bala nārī, tehi tē ubara subhaṭa soi bhārī.6.

“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, Cakorās 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 kettledrums; the Cātakas, 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. Lakṣmaṇa, 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)

दो०— तात तीनि अति प्रबल खल काम क्रोध अरु लोभ ।

मुनि बिग्यान धाम मन करहिं निमिष महुँ छोभ ॥ ३८ (क) ॥

लोभ कें इच्छा दंभ बल काम कें केवल नारि ।

क्रोध कें परुष बचन बल मुनिबर कहहिं बिचारि ॥ ३८ (ख) ॥

Do.: tāta tīni ati prabala khala kāma krodha aru lobha,
 muni bigyāna dhāma mana karahī nimiṣa mahū chobha.38(A).
 lobha kē icchā daṁbha bala kāma kē kevala nāri,
 krodha kēparuṣa bacana bala munibara kahaī 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)

चौ०— गुनातीत सचराचर स्वामी । राम उमा सब अंतरजामी ॥
 कामिन्ह कै दीनता देखाई । धीरन्ह के मन बिरति दृढ़ाई ॥ १ ॥
 क्रोध मनोज लोभ मद माया । छूटहिं सकल राम कीं दाया ॥
 सो नर इंद्रजाल नहिं भूला । जा पर होइ सो नट अनुकूला ॥ २ ॥
 उमा कहउं मैं अनुभव अपना । सत हरि भजनु जगत सब सपना ॥
 पुनि प्रभु गए सरोबर तीरा । पंपा नाम सुभग गंभीरा ॥ ३ ॥
 संत हृदय जस निर्मल बारी । बाँधे घाट मनोहर चारी ॥
 जहँ तहँ पिअहिं बिबिध मृग नीरा । जनु उदार गृह जाचक भीरा ॥ ४ ॥

Cau.: gunātīta sacarācara svāmī, rāma umā saba aṁtarajāmī.
 kāmīnha kai dīnatā dekhāī, dhīranha kē mana birati dṛRhāī.1.
 krodha manoja lobha mada māyā, chūṭahī sakala rāma kī dāyā.
 so nara iṁdrajāla nahī bhūlā, jā para hoi so naṭa anukūlā.2.
 umā kahaū maī anubhava apanā, sata hari bhajanu jagata saba sapanā.
 puni prabhu gae sarobara tīrā, paṁpā nāma subhaga gaṁbhīrā.3.
 saṁta hṛdaya jasa nirmala bārī, bādhe ghāṭa manohara cārī.
 jahā tahā piahi bibidha mṛga nīrā, janu udāra gṛha jācaka bhīrā.4.

Śrī Rāma, dear Umā, (says Bhagavān Śiva) 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)

दो०— पुरइनि सघन ओट जल बेगि न पाइअ मर्म ।
 मायाछन्न न देखिऐ जैसें निर्गुन ब्रह्म ॥ ३९ (क) ॥
 सुखी मीन सब एकरस अति अगाध जल माहिं ।
 जथा धर्मसीलन्ह के दिन सुख संजुत जाहिं ॥ ३९ (ख) ॥

Do.: puraini saghana oṭa jala begi na pāia marma,
māyāchanna na dekhiai jaisē nirguna brahma.39(A).
sukhī mīna saba ekarasa ati agādha jala māhī,
jathā dharmasīlanha ke dina sukha samjuta jāhī.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)

चौ०— बिकसे सरसिज नाना रंगा । मधुर मुखर गुंजत बहु भृंगा ॥
बोलत जलकुक्कुट कलहंसा । प्रभु बिलोकि जनु करत प्रसंसा ॥ १ ॥
चक्रबाक बक खग समुदाई । देखत बनइ बरनि नहिं जाई ॥
सुंदर खग गन गिरा सुहाई । जात पथिक जनु लेत बोलाई ॥ २ ॥
ताल समीप मुनिन्ह गृह छाए । चहु दिसि कानन बिटप सुहाए ॥
चंपक बकुल कदंब तमाला । पाटल पनस परास रसाला ॥ ३ ॥
नव पल्लव कुसुमित तरु नाना । चंचरीक पटली कर गाना ॥
सीतल मंद सुगंध सुभाऊ । संतत बहइ मनोहर बाऊ ॥ ४ ॥
कुहू कुहू कोकिल धुनि करहीं । सुनि रव सरस ध्यान मुनि टरहीं ॥ ५ ॥

Cau.: bikase sarasija nānā raṅgā, madhura mukhara guṅjata bahu bhṛṅgā.
bolata jalakukkuṭa kalahaṁsā, prabhu biloki janu karata prasāṁsā.1.
cakrabāka baka khaga samudāi, dekhata banai barani nahī jāi.
sumdara khaga gana girā suhāi, jāta pathika janu leta bolāi.2.
tāla samīpa muninha gṛha chāe, cahu disī kānana biṭapa suhāe.
cāmpaka bakula kadāmba tamālā, pāṭala panasa parāsa rasālā.3.
nava pallava kusumita taru nānā, caṁcarīka paṭalī kara gānā.
sītala maṁda sugaṁdha subhāu, saṁtata bahai manohara bāu.4.
kuhū kuhū kokila dhuni karahī, suni rava sarasa dhyāna muni ṭarahī.5.

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 Tamāla, 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)

दो०— फल भारन नमि बिटप सब रहे भूमि निअराइ ।
पर उपकारी पुरुष जिमि नवहिं सुसंपति पाइ ॥ ४० ॥

**Do.: phala bhārana nami biṭapa saba rahe bhūmi niarāi,
para upakārī puruṣa jimi navahī susaṁpati 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)

चौ०— देखि राम अति रुचिर तलावा । मज्जनु कीन्ह परम सुख पावा ॥
देखी सुंदर तरुबर छाया । बैठे अनुज सहित रघुराया ॥ १ ॥
तहँ पुनि सकल देव मुनि आए । अस्तुति करि निज धाम सिधाए ॥
बैठे परम प्रसन्न कृपाला । कहत अनुज सन कथा रसाला ॥ २ ॥
बिरहवंत भगवंतहि देखी । नारद मन भा सोच बिसेषी ॥
मोर साप करि अंगीकारा । सहत राम नाना दुख भारा ॥ ३ ॥
ऐसे प्रभुहि बिलोकउँ जाई । पुनि न बनिहि अस अवसरु आई ॥
यह बिचारि नारद कर बीना । गए जहाँ प्रभु सुख आसीना ॥ ४ ॥
गावत राम चरित मृदु बानी । प्रेम सहित बहु भाँति बखानी ॥
करत दंडवत लिए उठाई । राखे बहुत बार उर लाई ॥ ५ ॥
स्वागत पूँछि निकट बैठारे । लछिमन सादर चरन पखारे ॥ ६ ॥

Cau.: dekhi rāma ati rucira talāvā, majjanu kīnha parama sukha pāvā.
dekhī suṁdara tarubara chāyā, baiṭhe anuja sahita raghurāyā.1.
tahā puni sakala deva muni āe, astuti kari nija dhāma sidhāe.
baiṭhe parama prasanna kṛpālā, kahata anuja sana kathā rasālā.2.
birahavaṁta bhagavaṁtahi dekhī, nārada mana bhā soca biseṣī.
mora sāpa kari aṁgikārā, sahata rāma nānā dukha bhārā.3.
aise prabhuhi bilokaū jāī, puni na banihi asa avasaru āī.
yaha bicāri nārada kara bīnā, gae jahā prabhu sukha āsīnā.4.
gāvata rāma carita mṛdu bānī, prema sahita bahu bhāī bakhānī.
karata daṁḍavata lie uṭhāī, rāke bahuta bāra ura lāī.5.
svāgata pū̃chi nikṭa baiṭhāre, lachimana sādara carana pakhāre.6.

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 Raghus 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 Lakṣmaṇa reverently laved His feet. (1—6)

* Vide Bālakāṇḍa, the Caupāis following Doha 136, Doha 137 and the Caupāis coming after it.

दो०— नाना बिधि बिनती करि प्रभु प्रसन्न जियँ जानि ।

नारद बोले बचन तब जोरि सरोरुह पानि ॥ ४१ ॥

Do.: nānā bidhi binatī kari prabhu prasanna jiyā jāni,
nārada bole bacana taba jori saroruha pāni.41.

After much supplication and realizing that the Lord was pleased at heart, Nārada joined his lotus palms and spoke as follows:— (41)

चौ०— सुनहु उदार सहज रघुनायक । सुंदर अगम सुगम बर दायक ॥
देहु एक बर मागउँ स्वामी । जद्यपि जानत अंतरजामी ॥ १ ॥
जानहु मुनि तुम्ह मोर सुभाऊ । जन सन कबहुँ कि करउँ दुराऊ ॥
कवन बस्तु असि प्रिय मोहि लागी । जो मुनिबर न सकहु तुम्ह मागी ॥ २ ॥
जन कहूँ कछु अदेय नहिँ मोरें । अस बिस्वास तजहु जनि भोरें ॥
तब नारद बोले हरषाई । अस बर मागउँ करउँ ढिठाई ॥ ३ ॥
जद्यपि प्रभु के नाम अनेका । श्रुति कह अधिक एक तें एका ॥
राम सकल नामन्ह ते अधिका । होउ नाथ अघ खग गन बधिका ॥ ४ ॥

Cau.: sunahu udāra sahaja raghunāyaka, suṁdara agama sugama bara dāyaka.
dehu eka bara māgaū svāmī, jadyapi jānata aṁtarajāmī.1.
jānahu muni tumha mora subhāū, jana sana kabahū ki karaū durāū.
kavana bastu asi priya mohi lāgī, jo munibara na sakahu tumha māgī.2.
jana kahū kachu adeya nahī morē, asa bisvāsa tajahu jani bhorē.
taba nārada bole haraṣāī, asa bara māgaū karaū ḍhiṭhāī.3.
jadyapi prabhu ke nāma anekā, śruti kaha adhika eka tē ekā.
rāma sakala nāmanha te adhikā, hou nātha agha khaga gana badhikā.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)

दो०— राका रजनी भगति तव राम नाम सोइ सोम ।

अपर नाम उडगन बिमल बसहुँ भगत उर व्योम ॥ ४२ (क) ॥

एवमस्तु मुनि सन कहेउ कृपासिंधु रघुनाथ ।

तब नारद मन हरष अति प्रभु पद नायउ माथ ॥ ४२ (ख) ॥

Do.: rākā rajanī bhagati tava rāma nāma soi soma,
apara nāma uḍagana bimala basahūbhagata ura byoma.42(A).

**evamastu muni sana kaheu kṛpāsīndhu raghunātha,
taba nārada mana haraṣa ati prabhu pada nāyau mātha.42(B).**

“ 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. (42 A-B)

चौ०— अति प्रसन्न रघुनाथहि जानी । पुनि नारद बोले मृदु बानी ॥
राम जबहिं प्रेरेउ निज माया । मोहेहु मोहि सुनहु रघुराया ॥ १ ॥
तब बिबाह मैं चाहउँ कीन्हा । प्रभु केहि कारन करै न दीन्हा ॥
सुनु मुनि तोहि कहउँ सहरोसा । भजहिं जे मोहि तजि सकल भरोसा ॥ २ ॥
करउँ सदा तिन्ह कै रखवारी । जिमि बालक राखइ महतारी ॥
गह सिमु बच्छ अनल अहि धाई । तहँ राखइ जननी अरगाई ॥ ३ ॥
प्रौढ़ भएँ तेहि सुत पर माता । प्रीति करइ नहिं पाछिलि बाता ॥
मोरें प्रौढ़ तनय सम ग्यानी । बालक सुत सम दास अमानी ॥ ४ ॥
जनहि मोर बल निज बल ताही । दुहु कहँ काम क्रोध रिपु आही ॥
यह बिचारि पंडित मोहि भजहीं । पाएहुँ ग्यान भगति नहिं तजहीं ॥ ५ ॥

Cau.: ati prasanna raghunāthahi jānī, puni nārada bole mṛdu bānī.
rāma jabahī prereu nija māyā, mohehu mohi sunahu raghurāyā.1.
taba bibāha maī cāhaū kīnhā, prabhu kehi kārana karai na dīnhā.
sunu muni tohi kahaū saharosā, bhajahī je mohi taji sakala bharosā.2.
karaū sadā tinha kai rakhavārī, jimi bālaka rākhai mahatārī.
gaha sisu baccha anala ahi dhāī, tahā rākhai janani aragāī.3.
prauRha bhaē tehi suta para mātā, prīti karai nahī pāchili bātā.
morē prauRha tanaya sama gyānī, bālaka suta sama dāsa amānī.4.
janahi mora bala nija bala tāhī, duhu kahā kāma krodha ripu āhī.
yaha bicāri paṁḍita mohi bhajahī, pāehū gyāna bhagati nahī tajahī.5.

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. (1—5)

दो०— काम क्रोध लोभादि मद प्रबल मोह कै धारि ।
तिन्ह महँ अति दारुन दुखद मायारूपी नारि ॥ ४३ ॥

Do.: kāma krodha lobhādi mada prabala moha kai dhāri,
tinha mahā ati dārūna dukhada māyārūpī nāri.43.

“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 Māyā (the Lord’s deluding potency) called woman.” (43)

चौ०— सुनु मुनि कह पुरान श्रुति संता । मोह बिपिन कहुँ नारि बसंता ॥
 जप तप नेम जलाश्रय झारी । होइ ग्रीषम सोषइ सब नारी ॥ १ ॥
 काम क्रोध मद मत्सर भेका । इन्हहि हरषप्रद बरषा एका ॥
 दुर्बासना कुमुद समुदाई । तिन्ह कहँ सरद सदा सुखदाई ॥ २ ॥
 धर्म सकल सरसीरुह बृन्दा । होइ हिम तिन्हहि दहइ सुख मंदा ॥
 पुनि ममता जवास बहुताई । पलुहइ नारि सिसिर रितु पाई ॥ ३ ॥
 पाप उलूक निकर सुखकारी । नारि निबिड़ रजनी अँधिआरी ॥
 बुधि बल सील सत्य सब मीना । बनसी सम त्रिय कहहिं प्रबीना ॥ ४ ॥

Cau.: sunu muni kaha purāna śruti saṁtā, moha bipina kahū nāri basam̐tā.
 japa tapa nema jalāśraya jhāri, hoi grīṣama soṣai saba nāri.1.
 kāma krodha mada matsara bhekā, inhahi haraṣaprada baraṣā ekā.
 durbāsanā kumuda samudāi, tinha kahā sarada sadā sukhadāi.2.
 dharma sakala sarasīruha bṛndā, hoi hima tinahi dahai sukha mam̐dā.
 puni mamatā javāsa bahutāi, paluhai nāri sisira ritu pāi.3.
 pāpa ulūka nikara sukhakāri, nāri nibiRa rajanī ādhiāri.
 budhi bala sīla satya saba mīnā, banasī sama triya kahahī prabīnā.4.

“Listen, O sage: the Purāṇas, the Vedas and the saints declare that woman is like the vernal season to the forest of ignorance. Nay, like the hot season she dries up all the ponds and lakes of Japa (the muttering of prayers), austerity and religious observances. Again, lust, anger, pride and jealousy are so many frogs as it were; like the rainy season woman is the only agency that gladdens them all. Even so latent desires of a vicious type are like a bed of lilies, to which, like the autumn, she is ever agreeable. All the different virtues are like a bed of lotuses; like the middle of winter, woman, who is a source of base (sensuous) pleasure, blights them all. Again, the overgrowth of the Yavāsa plant in the shape of mineness flourishes when the close of winter in the shape of woman appears. For owls in the shape of sins woman is a delightful night thick with darkness. Even so reason, strength, virtue and truth are all so many fishes as it were; and woman, so declare the wise, is like a hook to catch them.” (1—4)

दो०— अवगुन मूल सूलप्रद प्रमदा सब दुख खानि ।
 ताते कीन्ह निवारन मुनि मैं यह जियँ जानि ॥ ४४ ॥

Do.: avaguna mūla sūlaprada pramadā saba dukha khāni,
 tāte kīnha nivārana muni mañ yaha jiyā jāni.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)

चौ०— सुनि रघुपति के बचन सुहाए । मुनि तन पुलक नयन भरि आए ॥
 कहहु कवन प्रभु कै असि रीती । सेवक पर ममता अरु प्रीती ॥ १ ॥
 जे न भजहिँ अस प्रभु भ्रम त्यागी । ग्यान रंक नर मंद अभागी ॥
 पुनि सादर बोले मुनि नारद । सुनहु राम बिग्यान बिसारद ॥ २ ॥

संतह के लच्छन रघुबीरा । कहहु नाथ भव भंजन भीरा ॥
 सुनु मुनि संतह के गुन कहऊँ । जिन्ह ते मैं उन्हे कें बस रहऊँ ॥ ३ ॥
 षट बिकार जित अनघ अकामा । अचल अकिंचन सुचि सुखधामा ॥
 अमितबोध अनीह मितभोगी । सत्यसार कबि कोबिद जोगी ॥ ४ ॥
 सावधान मानद मदहीना । धीर धर्म गति परम प्रबीना ॥ ५ ॥

Cau.: suni raghupati ke bacana suhāe, muni tana pulaka nayana bhari āe.
 kahahu kavana prabhu kai asi rīti, sevaka para mamatā aru prīti.1.
 je na bhajahī asa prabhu bhrama tyāgī, gyāna raṁka nara maṁda abhāgī.
 puni sādara bole muni nārada, sunahu rāma bigyāna bisārada.2.
 saṁtanha ke lacchana raghubirā, kahahu nātha bhava bhaṁjana bhīrā.
 sunu muni saṁtanha ke guna kahaū, jinha te maī unha kē basa rahaū.3.
 ṣaṭa bikāra jita anagha akāmā, acala akimcana suci sukhadhāmā.
 amitabodha aniha mitabhogī, satyasāra kabi kobida jogī.4.
 sāvadhāna mānada madahīnā, dhīra dharma gati parama prabīnā.5.

As the sage listened to the delightful of Śrī Rāma (the Lord of Raghus), 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 Raghuvīra (Hero of Raghu'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)

दो०— गुनागार संसार दुख रहित बिगत संदेह ।
 तजि मम चरन सरोज प्रिय तिन्ह कहूँ देह न गेह ॥ ४५ ॥

Do.: gunāgāra saṁsāra dukha rahita bigata saṁdeha,
 taji mama carana saroja priya tinha kahūdeha na geha.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)

चौ०— निज गुन श्रवन सुनत सकुचाहीं । पर गुन सुनत अधिक हरषाहीं ॥
 सम सीतल नहिं त्यागहिं नीती । सरल सुभाउ सबहि सन प्रीती ॥ १ ॥
 जप तप ब्रत दम संजम नेमा । गुरु गोबिंद बिप्र पद प्रेमा ॥
 श्रद्धा छमा मयत्री दाया । मुदिता मम पद प्रीति अमाया ॥ २ ॥
 बिरति बिबेक बिनय बिग्याना । बोध जथारथ बेद पुराना ॥
 दंभ मान मद करहिं न काऊ । भूलि न देहिं कुमारग पाऊ ॥ ३ ॥



गावहिं सुनहिं सदा मम लीला । हेतु रहित परहित रत सीला ॥
मुनि सुनु साधुन्ह के गुन जेते । कहि न सकहिं सारद श्रुति तेते ॥ ४ ॥

Cau.: nija guna śravana sunata sakucāhī, para guna sunata adhika haraṣāhī.
sama sītala nahī tyāgahī nīti, sarala subhāu sabahi sana prīti.1.
japa tapa brata dama saṁjama nemā, guru gobiṁda bipra pada premā.
śraddhā chamā mayatrī dāyā, muditā mama pada prīti amāyā.2.
birati bibeka binaya bigyānā, bodha jathāratha beda purānā.
dambha māna mada karahī na kāū, bhūli na dehī kumārāga pāū.3.
gāvahī sunahī sadā mama līlā, hetu rahita parahita rata sīlā.
muni sunu sādhunha ke guna jete, kahi na sakahī sārada śruti tete.4.

“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 (Viṣṇu) and the Brāhmaṇas. 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 Purāṇas. 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 Śāradā (the goddess of speech) nor by the Vedas.” (1—4)

छं०— कहि सक न सारद सेष नारद सुनत पद पंकज गहे ।
अस दीनबंधु कृपाल अपने भगत गुन निज मुख कहे ॥
सिरु नाइ बारहिं बार चरनन्हि ब्रह्मपुर नारद गए ।
ते धन्य तुलसीदास आस बिहाइ जे हरि रँग रँए ॥

Cham.: kahi saka na sārada seṣa nārada sunata pada paṁkaja gahe,
asa dīnabāndhu kṛpāla apāne bhagata guna nija mukha kahe.
siru nāi bārahī bāra carānanhi brahmapura nārada gae,
te dhanya tulasīdāsa āsa bihāi je hari raṅga rāe.

“Neither Śāradā nor Śeṣa 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 Brahmā (the Creator). Blessed are they, says Tulasīdāsa, who, giving up all hopes, are steeped in love for Śrī Hari.

दो०— रावनारि जसु पावन गावहिं सुनहिं जे लोग ।
राम भगति दृढ़ पावहिं बिनु बिराग जप जोग ॥ ४६ (क) ॥
दीप सिखा सम जुबति तन मन जनि होसि पतंग ।
भजहि राम तजि काम मद करहि सदा सतसंग ॥ ४६ (ख) ॥

Do.: rāvanāri jasu pāvana gāvahī sunahī je loga,
 rāma bhagati dṛRha pāvahī binu birāga japa joga.46(A).
 dīpa sikhā sama jubati tana mana jani hosi patarṅga,
 bhajahi rāma taji kāma mada karahi sadā satasaṅga.46(B).

People who sing or hear the sanctifying praises of Rāvaṇa'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]

इति श्रीमद्रामचरितमानसे सकलकलिकलुषविध्वंसने तृतीयः सोपानः समाप्तः ।

iti śrīmadrāmacaritamānase sakalakalikaluṣavidhvānsane tṛtīyaḥ sopānaḥ samāptaḥ.

Thus ends the third descent into the Mānasa lake of Śrī Rāma's exploits, that eradicates all the impurities of the Kali age.

