

दो०— सुनि बिहंगपति बानी सहित बिनय अनुराग ।
 पुलक गात लोचन सजल मन हरषेउ अति काग ॥ ६९ (क) ॥
 श्रोता सुमति सुसील सुचि कथा रसिक हरि दास ।
 पाइ उमा अति गोप्यमपि सज्जन करहिं प्रकास ॥ ६९ (ख) ॥

Do.: suni bihaṅgapatī bānī sahita binaya anurāga,
 pulaka gāta locana sajala mana haraṣeu ati kāga.69(A).
 śrotā sumati susīla suci kathā rasika hari dāsa,
 pāi umā ati gopyamapi sajjana karahī prakāsa.69(B).

On hearing Garuḍa's speech, so modest and affectionate, the crow was greatly rejoiced at heart; every hair on his body stood erect and tears rushed to his eyes. Umā, (continues Lord Śiva,) saints reveal their profoundest secrets when they find a listener who is not only intelligent, virtuous and pious, but fond of Śrī Rāma's story and a devotee of Śrī Hari. (69 A-B)

चौ०— बोलेउ काकभसुंड बहोरी । नभग नाथ पर प्रीति न थोरी ॥
 सब बिधि नाथ पूज्य तुम्ह मेरे । कृपापात्र रघुनायक केरे ॥ १ ॥
 तुम्हहि न संसय मोह न माया । मो पर नाथ कीन्हि तुम्ह दाय्या ॥
 पठइ मोह मिस खगपति तोही । रघुपति दीन्हि बड़ाई मोही ॥ २ ॥
 तुम्ह निज मोह कही खग साई । सो नहिं कछु आचरज गोसाई ॥
 नारद भव बिरंचि सनकादी । जे मुनिनायक आतमबादी ॥ ३ ॥
 मोह न अंध कीन्ह केहि केही । को जग काम नचाव न जेही ॥
 तृस्रँ केहि न कीन्ह बौराहा । केहि कर हृदय क्रोध नहिं दाहा ॥ ४ ॥

Cau.: boleu kākabhasuṅḍa bahorī, nabhaga nātha para prīti na thorī.
 saba bidhi nātha pūjya tumha mere, kṛpāpātra raghunāyaka kere.1.
 tumhahi na saṁsaya moha na māyā, mo para nātha kīnhi tumha dāyā.
 paṭhai moha misa khagapati tohī, raghupati dīnhi baRāi mohī.2.
 tumha nija moha kahī khaga sāi, so nahī kachu ācaraja gosāi.
 nārada bhava birañci sanakādī, je munināyaka ātamabādī.3.
 moha na aṁdha kīnha kehi kehī, ko jaga kāma nacāva na jehī.
 tṛsṅā kehi na kīnha baurāhā, kehi kara hṛdaya krodha nahī dāhā.4.

Then answered Kākabhuṅḍi, who had no small affection for the lord of the feathered creation : "My lord, you are in everyway entitled to my homage, a recipient as you are of Śrī Rāma's favour. You had neither doubt nor infatuation, nor delusion; it was only an excuse, my lord, for doing me a kindness. By sending you, O king of the birds, under the pretext of infatuation the Lord of the Raghus has conferred an honour on me. Yet, my lord, there is nothing peculiar in that delusion of yours of which you have told me, O king of the birds; for the celestial sage Nārada, Bhava (Lord Śiva) and Virañci (the Creator), as well as Sanaka and the other great sages, exponents of the truth of the Spirit— which of these has not been blinded by infatuation? Again, is there anyone in this world whom lust has not made a puppet of? Who has not been maddened by the thirst for enjoyment and whose heart has not been inflamed by anger? (1—4)

दो०— ग्यानी तापस सूर कबि कोबिद गुन आगार ।

केहि कै लोभ बिडंबना कीन्हि न एहिं संसार ॥ ७० (क) ॥

श्री मद बक्र न कीन्ह केहि प्रभुता बधिर न काहि ।

मृगलोचनि के नैन सर को अस लाग न जाहि ॥ ७० (ख) ॥

Do.: **gyānī tāpasa sūra kabi kobida guna āgāra,**
kehi kai lobha biḍambanā kīnhi na ehī saṁsāra.70(A).
śrī mada bakra na kīnha kehi prabhutā badhira na kāhi,
mṛgalocani ke naina sara ko asa lāga na jāhi.70(B).

Is there any sage, ascetic, hero, seer, man of learning or man of virtue in this world, whom greed has not betrayed? Again, whom has the pride of self not perverted? Who has not been deafened by power? And is there anyone who has not been smitten by the shaft-like glances of a fawn-eyed woman? (70 A-B)

चौ०— गुन कृत सन्यपात नहिं केही । कोउ न मान मद तजेउ निबेही ॥

जोबन ज्वर केहि नहिं बलकावा । ममता केहि कर जस न नसावा ॥ १ ॥

मच्छर काहि कलंक न लावा । काहि न सोक समीर डोलावा ॥

चिंता साँपिनि को नहिं खाया । को जग जाहि न ब्यापी माया ॥ २ ॥

कीट मनोरथ दारु सरिरी । जेहि न लाग घुन को अस धीरा ॥

सुत बित लोक ईषना तीनी । केहि कै मति इन्ह कृत न मलीनी ॥ ३ ॥

यह सब माया कर परिवारा । प्रबल अमिति को बरनै पारा ॥

सिव चतुरानन जाहि डेराहीं । अपर जीव केहि लेखे माहीं ॥ ४ ॥

Cau.: **guna kṛta sanyapāta nahī kehi,** kou na māna mada tajeu nibehī.
jobana jvara kehi nahī balakāvā, mamatā kehi kara jasa na nasāvā.1.
macchara kāhi kalamka na lāvā, kāhi na soka samīra ḍolāvā.
ciṁtā sāṁpini ko nahī khāyā, ko jaga jāhi na byāpī māyā.2.
kīṭa manoratha dāru sarīrā, jehi na lāga ghuna ko asa dhīrā.
suta bita loka īṣanā tīnī, kehi kai mati inha kṛta na malīnī.3.
yaha saba māyā kara parivārā, prabala amiti ko baranai pārā.
siva caturānana jāhi ḍerāhī, apara jīva kehi lekhe māhī.4.

Who is not thrown out of his mental equipoise by the combined action of the three Guṇas (modes of Prakṛti) as by the synchronous derangement of the three humours of the body (which generally proves fatal to the victim according to the principles of Ayurveda)? None has escaped the stings of pride and arrogance. Who does not get wildly excited under an attack of fever in the form of youth and whose good reputation is not marred by worldly attachment? Who does not incur obloquy through envy and who is not shaken by the blast of grief? Who is not bitten by the serpent of care? And is there anyone in this world who is not overcome by Māyā (the delusive potency of God)? Again, is there anyone so resolute of mind, whose body is not being consumed by desire as a piece of wood is eaten away by a wood-borer? Whose mind has not been polluted by the threefold desire—the desire of progeny, the desire of wealth and the

desire of fame? All these constitute the retinue of Māyā, formidable and infinite in number, more than any can tell. Even Lord Śiva and the four-faced Brahmā (the Creator) are ever afraid of these; of what account, then, are other creatures? (1—4)

दो०— ब्यापि रहेउ संसार महँ माया कटक प्रचंड ।
सेनापति कामादि भट दंभ कपट पाषंड ॥ ७१ (क) ॥
सो दासी रघुबीर कै समुझें मिथ्या सोपि ।
छूट न राम कृपा बिनु नाथ कहउँ पद रोपि ॥ ७१ (ख) ॥

Do.: **byāpi raheu saṁsāra mahū māyā kaṭaka pracanḍa,**
senāpati kāmādi bhaṭa dambha kapaṭa pāṣanḍa.71.(A).
so dāsī raghubīra kai samujhē mithyā sopi,
chūṭa na rāma kṛpā binu nātha kahaū pada ropi.71(B).

Māyā's formidable army is spread over the whole universe. Concupiscence and others (viz., Anger and Greed) are its generals; Hypocrisy, Deceit and Heresy its champions. That Māyā, however, is Śrī Rāma's own handmaid; though unreal when understood, there is no release from her grip except by Śrī Rāma's grace: I declare this with the utmost confidence. (71 A-B)

चौ०— जो माया सब जगहि नचावा । जासु चरित लखि काहुँ न पावा ॥
सोइ प्रभु भू बिलास खगराजा । नाच नटी इव सहित समाजा ॥ १ ॥
सोइ सच्चिदानंद घन रामा । अज बिग्यान रूप बल धामा ॥
ब्यापक ब्याप्य अखंड अनंता । अखिल अमोघसक्ति भगवंता ॥ २ ॥
अगुन अदभ्र गिरा गोतीता । सबदरसी अनवद्य अजीता ॥
निर्मम निराकार निरमोहा । नित्य निरंजन सुख संदोहा ॥ ३ ॥
प्रकृति पार प्रभु सब उर बासी । ब्रह्म निरीह बिरज अबिनासी ॥
इहाँ मोह कर कारन नाही । रबि सन्मुख तम कबहुँ कि जाहीं ॥ ४ ॥

Cau.: **jo māyā saba jagahi nacāvā, jāsu carita lakhi kāhū na pāvā.**
soi praphu bhrū bilāsa khagarājā, nāca naṭī iva sahita samājā.1.
soi saccidānaṁda ghana rāmā, aja bigyāna rūpa bala dhāmā.
byāpaka byāpya akhaṁḍa anantā, akhila amoghasakti bhagavaṁtā.2.
aguna adabhra girā gotītā, sabadarasī anavadya ajitā.
nirmama nirākāra niramohā, nitya niramjana sukha saṁdohā.3.
prakṛti pāra prabhu saba ur bāsī, brahma nirīha biraja abināsī.
ihā moha kara kārana nāhī, rabi sanmukha tama kabahū ki jāhī.4.

The same Māyā that has made a puppet of the whole world and whose ways are unknown to anyone, dences with all her troupes like an actress on the stage to the play of the Lord's eyebrows, O king of birds. Such is Śrī Rāma, who is devoid of birth, the totality of Existence, Knowledge and Bliss, wisdom personified, the home of beauty and strength. He is both pervading and pervaded, fractionless, infinite and integral, the Lord of unflinching power, attributeless, vast, transcending speech as well as the other senses, all-seeing, free from blemish, invincible, unattached, devoid of form, free from error,

eternal and untainted by Māyā, beyond the realm of Prakṛti (Matter), bliss personified, the Lord indwelling the heart of all, the actionless Brahma, free from passion and imperishable. In Him error finds no ground to stand upon; can the shades of darkness ever approach the sun? (1—4)

दो०— भगत हेतु भगवान प्रभु राम धरेउ तनु भूप ।

किए चरित पावन परम प्राकृत नर अनुरूप ॥ ७२ (क) ॥

जथा अनेक बेष धरि नृत्य करइ नट कोइ ।

सोइ सोइ भाव देखावइ आपुन होइ न सोइ ॥ ७२ (ख) ॥

Do.: bhagata hetu bhagavāna prabhu rāma dhareu tanu bhūpa,
kie carita pāvana parama prākṛta nara anurūpa.72(A).
jathā aneka beṣa dhari nṛtya karai naṭa koi,
soi soi bhāva dekhāvai āpuna hoi na soi.72(B).

For the sake of His devotees, the divine Lord Śrī Rāma took the form of an earthly sovereign and performed most sacred deeds, in the manner of an ordinary mortal, even as an actor, while acting on the stage, assumes various guises and exhibits different characters but himself remains the same. (72 A-B)

चौ०— असि रघुपति लीला उरगारी । दनुज बिमोहनि जन सुखकारी ॥
जे मति मलिन बिषयबस कामी । प्रभु पर मोह धरहिं इमि स्वामी ॥ १ ॥
नयन दोष जा कहँ जब होई । पीत बरन ससि कहँ कह सोई ॥
जब जेहि दिसि भ्रम होइ खगेसा । सो कह पच्छिम उयउ दिनेसा ॥ २ ॥
नौकारूढ़ चलत जग देखा । अचल मोह बस आपुहि लेखा ॥
बालक भ्रमहिं न भ्रमहिं गृहादी । कहहिं परस्पर मिथ्याबादी ॥ ३ ॥
हरि बिषइक अस मोह बिहंगा । सपनेहुँ नहिं अग्यान प्रसंगा ॥
मायाबस मतिमंद अभागी । हृदयँ जमनिका बहुबिधि लागी ॥ ४ ॥
ते सठ हठ बस संसय करहीं । निज अग्यान राम पर धरहीं ॥ ५ ॥

Cau.: asi raghupati līlā uragārī, danuja bimohani jana sukhakārī.
je mati malina biṣayabasa kāmī, prabhu para moha dharahī imi svāmī.1.
nayana doṣa jā kahā jaba hoī, pīta barana sasi kahū kaha soī.
jaba jehi disī bhrama hoi khagesā, so kaha pacchima uyau dinesā.2.
naukārūRha calata jaga dekhā, acala moha basa āpuhi lekhā.
bālaka bhramahī na bhramahī gṛhādī, kahahī paraspara mithyābādī.3.
hari biṣaika asa moha bihaṅgā, sapanehū nahī agyāna prasāṅgā.
māyābasa matimaṅda abhāgī, hṛdayā jamanikā bahubidhi lāgī.4.
te saṭha haṭha basa saṁsaya karahī, nija agyāna rāma para dharahī.5.

Such, O enemy of serpents, is the pastime of Śrī Rāma (the Lord of the Raghus), a bewilderment to the demons but a delight to His servants. Those who are impure of mind, given over to the pleasures of sense and slaves of passion attribute infatuation to the Lord in the following manner, my master. He who has a jaundiced eye declares the moon as of a yellow colour so long as the disease is there. When a man is bewildered

as to the point of the compass, O Garuḍa, he affirms that the sun has risen in the west. A man who is sailing on a boat finds the world moving and deludes himself with the idea that he himself is standing still. Children whirl round in play, but not the surrounding buildings etc., yet they dub one another a liar (when some of them insist that it is they themselves who are moving). It is in this way, O king of the birds, that error is ascribed to Śrī Hari; otherwise not even in a dream is He subject to delusion. Those dull-witted wretches who are dominated by Māyā and who have many a veil hanging over their soul, such fools alone raise doubts in their perversity and ascribe their own ignorance to Śrī Rāma. (1—5)

दो०— काम क्रोध मद लोभ रत गृहासक्त दुखरूप ।
 ते किमि जानहिं रघुपतिहि मूढ परे तम कूप ॥ ७३ (क) ॥
 निर्गुन रूप सुलभ अति सगुन जान नहिं कोइ ।
 सुगम अगम नाना चरित सुनि मुनि मन भ्रम होइ ॥ ७३ (ख) ॥

Do.: kāma krodha mada lobha rata gṛhāsakta dukharūpa,
 te kimi jānahī raghupatihi mūrha pare tama kūpa.73(A).
 nirguna rūpa sulabha ati saguna jāna nahī koi,
 sugama agama nānā carita suni muni mana bhrama hoi.73(B).

Steeped in lust, anger, arrogance and greed and attached to their home, which is a picture of woe, how can such dullards know the Lord of the Raghus, fallen as they are in the depths of darkness (ignorance)? The attributeless aspect of the Godhead is easy to understand; but no one can comprehend the embodied form (which is beyond all modes of Prakṛti and divine in character). Even a sage's soul is bewildered on hearing of the various exploits of the Lord, both of an intelligible and baffling character. (73 A-B)

चौ०— सुनु खगेस रघुपति प्रभुताई । कहउँ जथामति कथा सुहाई ॥
 जेहि बिधि मोह भयउ प्रभु मोही । सोउ सब कथा सुनावउँ तोही ॥ १ ॥
 राम कृपा भाजन तुम्ह ताता । हरि गुन प्रीति मोहि सुखदाता ॥
 ताते नहिं कछु तुम्हहिं दुरावउँ । परम रहस्य मनोहर गावउँ ॥ २ ॥
 सुनहु राम कर सहज सुभाऊ । जन अभिमान न राखहिं काऊ ॥
 संसृत मूल सूलप्रद नाना । सकल सोक दायक अभिमाना ॥ ३ ॥
 ताते करहिं कृपानिधि दूरी । सेवक पर ममता अति भूरी ॥
 जिमि सिसु तन ब्रन होइ गोसाई । मातु चिराव कठिन की नाई ॥ ४ ॥

Cau.: sunu khagesa raghupati prabhutāi, kahaū jathāmati kathā suhāi.
 jehi bidhi moha bhayau prabhu mohī, sou saba kathā sunāvaū tohī.1.
 rāma kṛpā bhājana tumha tāta, hari guna prīti mohi sukhadāta.
 tāte nahī kachu tumhahī durāvaū, parama rahasya manohara gāvaū.2.
 sunahu rāma kara sahaja subhāu, jana abhimāna na rākhahī kāu.
 saṁsṛta mūla sūlaprada nānā, sakala soka dāyaka abhimāna.3.
 tāte karahī kṛpānidhi dūri, sevaka para mamatā ati bhūri.
 jimi sisu tana brana hoi gosāi, mātu cirāva kaṭhina kī nāi.4.

“Hear, O lord of the feathered kingdom, of the greatness of Śrī Rāma (the Lord of the Raghus). I recite to you according to the best of my lights a delightful story in this connection. I shall also narrate to you the whole story as to how I fell a prey to delusion, my lord. You, dear Garuḍa, are a favourite of Śrī Rāma and fond of hearing Śrī Hari’s praises and a source of delight to me. I am, therefore, concealing nothing from you and tell you a profound and charming secret. Hear of Śrī Rāma’s innate disposition: He never tolerates pride in His people. For pride is the root of metempsychosis and the cause of all kinds of pain and every form of grief. Hence the All-merciful gets rid of it in His extreme fondness for His servants, even as when a boil appears on the body of a child, my lord, the mother gets it opened like one having a stony heart.” (1—4)

दो०— जदपि प्रथम दुख पावइ रोवइ बाल अधीर ।

ब्याधि नास हित जननी गनति न सो सिसु पीर ॥ ७४ (क) ॥

तिमि रघुपति निज दास कर हरहिं मान हित लागि ।

तुलसिदास ऐसे प्रभुहि कस न भजहु भ्रम त्यागि ॥ ७४ (ख) ॥

Do.: **jadapi prathama dukha pāvai rovai bāla adhīra,**
byādhi nāsa hita jananī ganati na so sisu pīra.74(A).
timi raghupati nija dāsa kara harahī māna hita lāgi,
tulasidāsa aise prabhuhi kasa na bhajahu bhrama tyāgi.74(B).

Although at first (while the boil is being cut open) the child experiences pain and cries helplessly the mother minds not the child’s agony, in her anxiety to see the child cured. Even so, in the interest of the devotee himself, the Lord of the Raghus takes away his pride. Forswearing all error, Tulasidāsa, why should you not adore such a lord as this? (74 A-B)

चौ०— राम कृपा आपनि जड़ताई । कहउँ खगेस सुनहु मन लाई ॥

जब जब राम मनुज तनु धरहीं । भक्त हेतु लीला बहु करहीं ॥ १ ॥

तब तब अवधपुरी मैं जाऊँ । बालचरित बिलोकि हरषाऊँ ॥

जन्म महोत्सव देखउँ जाई । बरष पाँच तहँ रहउँ लोभाई ॥ २ ॥

इष्टदेव मम बालक रामा । सोभा बपुष कोटि सत कामा ॥

निज प्रभु बदन निहारि निहारी । लोचन सुफल करउँ उरगारी ॥ ३ ॥

लघु बायस बपु धरि हरि संगी । देखउँ बालचरित बहु रंगी ॥ ४ ॥

Cau.: **rāma kṛpā āpani jaRatāī, kahaū khagesa sunahu mana lāī.**
jaba jaba rāma manuja tanu dharahī, bhakta hetu līlā bahu karahī.1.
taba taba avadhapurī maī jāū, bālacarita biloki haraṣāū.
janma mahotsava dekhaū jāī, baraṣa pāca tahā rahaū lobhāī.2.
iṣṭadeva mama bālaka rāmā, sobhā bapuṣa koṭi sata kāmā.
nija prabhu badana nihāri nihāri, locana suphala karaū uragāri.3.
laghu bāyasa bapu dhari hari saṅgā, dekhaū bālacarita bahu raṅgā.4.

Now, O lord of the feathered kingdom, I tell you of Śrī Rāma’s benignity and my own opacity; listen attentively. Whenever Śrī Rāma appears in human semblance and enacts

numberless sports for the sake of His devotees I betake myself to the city of Ayodhyā and delight to watch His childish exploits. I go and witness the grand festival of His birth and, fascinated (by the charm of His childish sports), stay on there for full five years. The child Rāma is my beloved deity, who sums up in His person the charm of countless Cupids. Ever gazing on the countenance of my lord, I allow my eyes to enjoy the fruit of their existence, O enemy of serpents. Assuming the form of a small crow and remaining in the company of Śrī Hari I witness His childish exploits of all kinds. (1—4)

दो०— लरिकाई जहँ जहँ फिरहिं तहँ तहँ संग उड़ाउँ ।

जूठनि परइ अजिर महँ सो उठाइ करि खाउँ ॥ ७५ (क) ॥

एक बार अतिसय सब चरित किए रघुबीर ।

सुमिरत प्रभु लीला सोइ पुलकित भयउ सरीर ॥ ७५ (ख) ॥

Do.: larikāī jahā jahā phirahī tahā tahā saṅga uRāū,
jūṭhani parai ajira mahā so uṭhāi kari khāū.75(A).
eka bāra atisaya saba carita kie raghubīra,
sumirata prabhu līlā soi pulakita bhayau sarīra.75(B).

“Wherever He moves about as a child I flutter about close to Him. And the crumbs that fall from His mouth in the courtyard I pick up and eat. In one particular cycle the Hero of Raghu’s line performed all His exploits in an extreme degree.” The moment Kākabhuṣuṇḍī recalled those exploits every hair on his body stood erect. (75 A-B)

चौ०— कहइ भसुंड सुनुहु खगनायक । रामचरित सेवक सुखदायक ॥

नृपमंदिर सुंदर सब भाँती । खचित कनक मनि नाना जाती ॥ १ ॥

बरनि न जाइ रुचिर अँगनाई । जहँ खेलहिं नित चारिउ भाई ॥

बालबिनोद करत रघुराई । बिचरत अजिर जननि सुखदाई ॥ २ ॥

मरकत मृदुल कलेवर स्यामा । अंग अंग प्रति छबि बहु कामा ॥

नव राजीव अरुन मृदु चरना । पदज रुचिर नख ससि दुति हरना ॥ ३ ॥

ललित अंक कुलिसादिक चारी । नूपुर चारु मधुर रवकारी ॥

चारु पुरट मनि रचित बनाई । कटि किंकिनि कल मुखर सुहाई ॥ ४ ॥

Cau.: kahai bhasuṅḍa sunahu khaganāyaka, rāmacarita sevaka sukhadāyaka.
nṛpamaṅdira suṅdara saba bhāṭī, khacita kanaka mani nānā jāṭī.1.
barani na jāi rucira āṅganāī, jahā khelahī nita cāriu bhāī.
bālabinoda karata raghurāī, bicarata ajira janani sukhadāī.2.
marakata mṛdula kalevara syāmā, aṅga aṅga prati chabi bahu kāmā.
nava rājīva aruna mṛdu caranā, padaja rucira nakha sasi duti haranā.3.
lalita aṅka kulisādika cārī, nūpura cāru madhura ravakārī.
cāru puraṭa mani racita banāī, kaṭi kiṅkini kala mukhara suhāī.4.

Continued Bhuṣuṇḍī : “Listen, O chief of the birds; the story of Śrī Rāma is the delight of His servants. The king’s palace (at Ayodhyā) was beautiful in everyway; it was all of gold studded with precious stones of various kinds. The courtyard, where the four brothers played everyday, was magnificent beyond description. The Lord of the Raghus

frolicked about in this yard carrying on childish pastimes that were the delight of His mother. His tender frame was dark of hue with a greenish tinge resembling that of the emerald; every limb of it had the loveliness of numberless Cupids compressed into it. His feet were soft and ruddy like a young lotus, with bright toes and nails that outshone the brilliance of the moon. They had soles bearing the fourfold lovely marks of the thunderbolt, the elephant-goad, the flag and the lotus, and were adorned with beautiful anklets that sweetly jingled. The charming zone about His waist, which was made of gold bossed with jewels produced a pleasant tinkling sound. (1—4)

दो०— रेखा त्रय सुंदर उदर नाभी रुचिर गँभीर ।

उर आयत भ्राजत बिबिधि बाल बिभूषण चीर ॥ ७६ ॥

Do.: *rekhā traya suṁdara udara nābhī rucira gābhīra,*
ura āyata bhrājata bibidhi bāla bibhūṣana cīra.76.

The belly contained three lovely folds with a charming deep navel. The broad chest gleamed with jewels and raiment of various kinds, all befitting a child. (76)

चौ०— अरुन पानि नख करज मनोहर । बाहु बिसाल बिभूषण सुंदर ॥
कंध बाल केहरि दर ग्रीवा । चारु चिबुक आनन छबि सीवा ॥ १ ॥
कलबल बचन अधर अरुनारे । दुइ दुइ दसन बिसद बर बारे ॥
ललित कपोल मनोहर नासा । सकल सुखद ससि कर सम हासा ॥ २ ॥
नील कंज लोचन भव मोचन । भ्राजत भाल तिलक गोरोचन ॥
बिकट भृकुटि सम श्रवन सुहाए । कुंचित कच मेचक छबि छाए ॥ ३ ॥
पीत झीनि झगुली तन सोही । किलकनि चितवनि भावति मोही ॥
रूप रासि नृप अजिर बिहारी । नाचहिं निज प्रतिबिंब निहारी ॥ ४ ॥
मोहि सन करहिं बिबिधि बिधि क्रीड़ा । बरनत मोहि होति अति ब्रीड़ा ॥
किलकत मोहि धरन जब धावहिं । चलउँ भागि तब पूष देखावहिं ॥ ५ ॥

Cau.: *aruna pāni nakha karaja manohara, bāhu bisāla bibhūṣana suṁdara.*
kaṁdha bāla kehari dara grīvā, cāru cibuka ānana chabi sīvā.1.
kalabala bacana adhara arunāre, dui dui dasana bisada bara bāre.
lalita kapola manohara nāsā, sakala sukhada sasi kara sama hāsā.2.
nīla kaṁja locana bhava mocana, bhrājata bhāla tilaka gorocana.
bikaṭa bhṛkuṭi sama śravana suhāe, kuṁcita kaca mecaka chabi chāe.3.
pīta jhīni jhagulī tana sohī, kilakani citavani bhāvati mohī.
rūpa rāsi nṛpa ajira bihārī, nācahī nija pratibimba nihārī.4.
mohi sana karahī bibidhi bidhi krīRā, baranata mohi hoti ati brīRā.
kilakata mohi dharana jaba dhāvahī, calau bhāgi taba pūpa dekhāvahī.5.

His roseate hands, nails and fingers were all captivating; His long arms were richly adorned. He had shoulders resembling those of a lion's cub and a neck shaped like a conch, a lovely chin and a face which was the very perfection of beauty. His speech was yet indistinct, His lips rosy and His mouth contained a pair of small pearly and shapely teeth both above and below. He had lovely cheeks, a charming nose and a smile which afforded delight and was bright as the rays of the moon. His eyes, which resembled a pair of blue

lotuses, undid the bonds of worldly existence; while His forehead gleamed with a sacred mark made with yellow pigment. He had arched eyebrows, pretty well-matched ears and curly darkblue hair that scattered their charm all round. A thin yellow garment set off His swarthy person, and His shrill gleeful cry and glance captivated me. Thus frolicking in the courtyard of the royal palace, the All-beautiful danced at the sight of His own shadow and played with me in diverse ways, which I blush to tell you. Crying with joy as He ran to catch hold of me, I flew away; then He showed me a piece of sweet cake. (1—5)

दो०— आवत निकट हँसहिं प्रभु भाजत रुदन कराहिं ।
जाउँ समीप गहन पद फिरि फिरि चितइ पराहिं ॥ ७७ (क) ॥
प्राकृत सिसु इव लीला देखि भयउ मोहि मोह ।
कवन चरित्र करत प्रभु चिदानंद संदोह ॥ ७७ (ख) ॥

Do.: āvata nikata hāsahī prabhu bhājata rudana karāhī,
jāuṁ samīpa gahana pada phiri phiri citai parāhī.77(A).
prākṛta sisu iva līlā dekhi bhayau mohi moha,
kavana caritra karata prabhu cidānanda saṁdoha.77(B).

As I went near Him the lord smiled; but the moment I flew away He fell acrying. And when I approached Him to lay hold of His feet He scampered off, turning round again and again to look at me. Seeing Him play like an ordinary child I was overcome by bewilderment : “What ! are these actions in anyway worthy of Him who is knowledge and bliss personified?” (77 A-B)

चौ०— एतना मन आनत खगराया । रघुपति प्रेरित ब्यापी माया ॥
सो माया न दुखद मोहि काहीं । आन जीव इव संसृत नाहीं ॥ १ ॥
नाथ इहाँ कछु कारन आना । सुनहु सो सावधान हरिजाना ॥
ग्यान अखंड एक सीताबर । माया बस्य जीव सचराचर ॥ २ ॥
जौं सब कें रह ग्यान एकरस । ईस्वर जीवहि भेद कहहु कस ॥
माया बस्य जीव अभिमानी । ईस बस्य माया गुनखानी ॥ ३ ॥
परबस जीव स्वबस भगवंता । जीव अनेक एक श्रीकंता ॥
मुधा भेद जद्यपि कृत माया । बिनु हरि जाइ न कोटि उपाया ॥ ४ ॥

Cau.: etanā mana ānata khagarāyā, raghupati prerita byāpī māyā.
so māyā na dukhada mohi kāhī, āna jīva iva saṁsṛta nāhī.1.
nātha ihā kachu kārana ānā, sunahu so sāvadhāna harijānā.
gyāna akhaṁḍa eka sītābara, māyā basya jīva sacarācara.2.
jauṁ saba kē raha gyāna ekarasa, īsvara jīvahi bheda kahahu kasa.
māyā basya jīva abhimānī, īsa basya māyā gunakhānī.3.
parabasa jīva svabasa bhagavaṁtā, jīva aneka eka śrīkaṁtā.
mudhā bheda jadyapi kṛta māyā, binu hari jāi na koṭi upāyā.4.

The moment I allowed this doubt to enter my mind, O king of the birds, Śrī Rāma’s Māyā (delusive power) took possession of me as directed by the Lord of the Raghus. That Māyā, however, did not prove to be a source of trouble to me, nor did it throw me

into the whirlpool of birth and death as it does in the case of other creatures. This, my lord, was attributable to some extraordinary reason. Hear it attentively, O mount of Śrī Hari, Sītā's Spouse alone is absolute intelligence; every creature, whether animate or inanimate, is subject to Māyā. If all had the same perfect wisdom, tell me, what would be the difference between God and the Jīva (the individual soul)? The latter, which identifies itself with a particular psycho-physical organism, is subject to Māyā; while Māyā itself, the source of the three Guṇas, is controlled by God. The Jīva is dependent (subject to Māyā), while God is self-dependent. The Jīvas are many, while the Beloved of Lakṣmī is one (without a second). Even though this difference, which has been created by Māyā, is false, it cannot disappear except by Śrī Hari's grace, whatever you may do. (1—4)

दो०— रामचंद्र के भजन बिनु जो चह पद निर्बान ।

ग्यानवंत अपि सो नर पसु बिनु पूँछ बिषान ॥ ७८ (क) ॥

राकापति षोड़स उअहिं तारागन समुदाइ ।

सकल गिरिन्ह दव लाइअ बिनु रबि राति न जाइ ॥ ७८ (ख) ॥

Do.: rāmacandra ke bhajana binu jo caha pada nirbāna,
gyānavanta api so nara pasu binu pū̃cha biṣāna.78(A).
rākāpati ṣoRasa uahī tārāgana samudāi,
sakala girinha dava lāia binu rabi rāti na jāi.78(B).

The man who seeks to attain the state of eternal bliss without adoring Śrī Rāmacandra is a beast without tail and horns, however wise he may be. Even though the moon rose complete in all her sixteen digits with the entire starry host, and even if all the mountains were set on fire, night would not yield except to the sun. (78 A-B)

चौ०— ऐसेहिं हरि बिनु भजन खगेसा । मिटइ न जीवन्ह केर कलेसा ॥

हरि सेवकहि न ब्याप अबिद्या । प्रभु प्रेरित ब्यापइ तेहि बिद्या ॥ १ ॥

ताते नास न होइ दास कर । भेद भगति बाढ़इ बिहंगबर ॥

भ्रम तें चकित राम मोहि देखा । बिहँसे सो सुनु चरित बिसेषा ॥ २ ॥

तेहि कौतुक कर मरमु न काहूँ । जाना अनुज न मातु पिताहूँ ॥

जानु पानि धाए मोहि धरना । स्यामल गात अरुन कर चरना ॥ ३ ॥

तब मैं भागि चलेउँ उरगारी । राम गहन कहँ भुजा पसारी ॥

जिमि जिमि दूरि उड़ाउँ अकासा । तहँ भुज हरि देखउँ निज पासा ॥ ४ ॥

Cau.: aisehī hari binu bhajana khagesā, miṭai na jīvanha kera kalesā.
hari sevakahi na byāpa abidyā, prabhu prerita byāpai tehi bidyā.1.
tāte nāsa na hoi dāsa kara, bheda bhagati bāRhai bihaṅgabara.
bhrama tē cakita rāma mohi dekhā, bihāse so sunu carita biseṣā.2.
tehi kautuka kara maramu na kāhū̃, jānā anuja na mātu pitāhū̃.
jānu pāni dhāe mohi dharanā, syāmala gāta aruna kara caranā.3.
taba maī bhāgi caleū̃ uragārī, rāma gahana kahā bhujā pasārī.
jimi jimi dūri uRāū̃ akāsā, tahā bhujā hari dekhaū̃ nija pāsā.4.

In like manner, O lord of the feathered race mortals cannot be rid of their suffering without adoring Śrī Hari. Avidyā (Nescience) has no power over a servant of Śrī Hari; it is

Vidyā (knowledge of Brahma in Its relative aspect) that holds away over him as directed by the Lord. That is why a servant of the Lord never falls; on the other hand, O best of birds, his devotion to the Lord as apart from himself grows. Śrī Rāma smiled to see me bewildered with error : now hear further particulars in this connection. The secret of this diversion nobody came to know, neither His younger brothers nor His parents. The Lord with a swarthy form and rosy hands and feet crawled on His hands and knees in order to catch me. Thereupon, O enemy of serpents, I took to flight. Śrī Rāma stretched out His arm to lay hold on me. Away as I flew into the air I saw Śrī Hari's arm close to me everywhere. (1—4)

दो०— ब्रह्मलोक लागि गयउँ मैं चितयउँ पाछ उड़ात ।

जुग अंगुल कर बीच सब राम भुजहि मोहि तात ॥ ७९ (क) ॥

सप्ताबरन भेद करि जहाँ लगें गति मोरि ।

गयउँ तहाँ प्रभु भुज निरखि ब्याकुल भयउँ बहोरि ॥ ७९ (ख) ॥

Do.: brahmaloka lagi gayaṁ mañ citayaṁ pācha uRāta,
juga aṅgula kara bīca saba rāma bhujahi mohi tāta.79(A).
saptābarana bheda kari jahā lagē gati mori,
gayaṁ tahā prabhu bhuja nirakhi byākula bhayaṁ bahori.79(B).

I flew up to Brahmā's abode; but when I looked back in my flight, two fingers' breadth, dear Garuḍa, was all the distance between Śrī Rāma's arm and myself. Penetrating the seven folds of the universe (consisting of earth, water, fire, air, ether, the cosmic ego and the cosmic intellect) I mounted to the utmost height I could reach. But there too I saw the Lord's arm; then I felt alarmed. (79 A-B)

चौ०— मूदेउँ नयन त्रसित जब भयउँ । पुनि चितवत कोसलपुर गयउँ ॥
मोहि बिलोकि राम मुसुकाहीं । बिहँसत तुरत गयउँ मुख माहीं ॥ १ ॥
उदर माझ सुनु अंडज राया । देखेउँ बहु ब्रह्मांड निकाया ॥
अति बिचित्र तहँ लोक अनेका । रचना अधिक एक ते एका ॥ २ ॥
कोटिन्ह चतुरानन गौरीसा । अगनित उडगन रबि रजनीसा ॥
अगनित लोकपाल जम काला । अगनित भूधर भूमि बिसाला ॥ ३ ॥
सागर सरि सर बिपिन अपारा । नाना भाँति सृष्टि बिस्तारा ॥
सुर मुनि सिद्ध नाग नर किंनर । चारि प्रकार जीव सचराचर ॥ ४ ॥

Cau.: mūdeṁ nayana trasita jaba bhayaṁ, puni citavata kosalapura gayaṁ.
mohi biloki rāma musukāhī, bihāsata turata gayaṁ mukha māhī.1.
udara mājha sunu aṅḍaja rāyā, dekheṁ bahu brahmāṁḍa nikāyā.
ati bicitra tahā loka anekā, racanā adhika eka te ekā.2.
koṭinha caturānana gaurīsā, aganita uḍagana rabi rajanīsā.
aganita lokapāla jama kālā, aganita bhūdhara bhūmi bisālā.3.
sāgara sari sara bipina apārā, nānā bhāti sṛṣṭi bistārā.
sura muni siddha nāga nara kiṁnara, cāri prakāra jīva sacarācara.4.

In my terror I closed my eyes; and when I opened them again I found myself at Kosalapura (Ayodhyā). Śrī Rāma smiled to see me back; and even as He laughed I was

instantly driven into His mouth (throat). Listen, king of the birds: inside His belly I beheld multitudinous universes with many strange spheres each more wonderful than the rest, with myriads of Brahmās and Śivas, countless stars, suns and moons, numberless Lokapālas (guardians of spheres), Yamas (gods of punishment) and Kālas (gods of death), innumerable mountains and vast terrestrial globes, oceans, rivers, lakes and forests without end and manifold other varieties of creation, with gods and sages, the Siddhas, Nāgas, human beings and Kinnaras and the four classes of living beings, both moving and motionless. (1—4)

दो०— जो नहिं देखा नहिं सुना जो मनहूँ न समाइ ।
 सो सब अद्भुत देखेउँ बरनि कवनि बिधि जाइ ॥ ८० (क) ॥
 एक एक ब्रह्मांड महुँ रहउँ बरष सत एक ।
 एहि बिधि देखत फिरउँ मैं अंड कटाह अनेक ॥ ८० (ख) ॥

Do.: jo nahī dekhā nahī sunā jo manahū na samāi,
 so saba adbhuta dekheū barani kavani bidhi jāi.80(A).
 eka eka brahmāṇḍa mahū rahaū baraṣa sata eka,
 ehi bidhi dekhata phiraū maī aṇḍa kaṭāha aneka.80(B).

I saw there all such marvels as I had never seen or heard of before and such as could not be conceived even by the mind; how, then, can I describe them? I stayed a full hundred year in each of those universes and in this manner I went round and beheld multitudinous universes having the shape of an egg. (80A-B)

चौ०— लोक लोक प्रति भिन्न बिधाता । भिन्न बिष्णु सिव मनु दिसित्राता ॥
 नर गंधर्ब भूत बेताला । किंनर निसिचर पसु खग ब्याला ॥ १ ॥
 देव दनुज गन नाना जाती । सकल जीव तहँ आनहि भाँती ॥
 महि सरि सागर सर गिरि नाना । सब प्रपंच तहँ आनइ आना ॥ २ ॥
 अंडकोस प्रति प्रति निज रूपा । देखेउँ जिनस अनेक अनूपा ॥
 अवधपुरी प्रति भुवन निनारी । सरजू भिन्न भिन्न नर नारी ॥ ३ ॥
 दसरथ कौसल्या सुनु ताता । बिबिध रूप भरतादिक भ्राता ॥
 प्रति ब्रह्मांड राम अवतारा । देखेउँ बालबिनोद अपारा ॥ ४ ॥

Cau.: loka loka prati bhinna bidhātā, bhinna biṣṇu siva manu disitrātā.
 nara gaṇḍharba bhūta betālā, kiṇnara nisicara pasu khaga byālā.1.
 deva danuja gana nānā jāti, sakala jīva tahā ānahi bhāti.
 mahi sari sāgara sara giri nānā, saba prapaṅca tahā ānai ānā.2.
 aṇḍakosa prati prati nija rūpā, dekheū jinasa aneka anūpā.
 avadhapurī prati bhuvana ninārī, sarajū bhinna bhinna nara nārī.3.
 dasaratha kausalyā sunu tātā, bibidha rūpa bharatādika bhrātā.
 prati brahmāṇḍa rāma avatārā, dekhaū bālabinoda apārā.4.

Each universe had its own Brahmā (Creator), its own Viṣṇu (Preserver), Śiva (Destroyer), Manu (lord of creation presiding over a single Manvantara, consisting of a little more than 74 rounds of the four Yugas), regents of the quarters, human beings,

Gandharvas (celestial musicians), spectres and goblins, Kinnaras (another class of heavenly musicians having a human figure with the head of a horse), Rākṣasas (giants), quadrupeds, birds, serpents, gods and demons of all classes, all the creatures having a shape peculiar to that universe. The earth with its multitudinous rivers, oceans, lakes and mountains, nay, the entire creation in each universe had a distinctive character. In all these universes I found myself possessed of manifold incomparable forms. Each universe had its own Ayodhyā with its own Sarayū and its own men and women. And listen, dear Garuḍa: Śrī Rāma's parents—Daśaratha and Kausalyā—as well as Śrī Rāma's brothers, Bharata and others, were all different in each universe. In each such universe I witnessed the descent of Śrī Rāma as well as the infinite variety of His childish sports. (1—4)

दो०— भिन्न भिन्न मैं दीख सबु अति बिचित्र हरिजान ।

अगनित भुवन फिरेउँ प्रभु राम न देखेउँ आन ॥ ८१ (क) ॥

सोइ सिसुपन सोइ सोभा सोइ कृपाल रघुबीर ।

भुवन भुवन देखत फिरउँ प्रेरित मोह समीर ॥ ८१ (ख) ॥

Do.: **bhinna bhinna mañ dīkha sabu ati bicitra harijāna,**
aganita bhuvana phireuñ prabhu rāma na dekheuñ āna.81(A).
soi sisupana soi sobhā soi kṛpāla raghubīra,
bhuvana bhuvana dekhata phirañ prerita moha samīra.81(B).

Everything I saw had a distinctive stamp of its own universe and was exceedingly wonderful too, O mount of Śrī Hari. But in my round of the innumerable universes I saw no other Rāma, my lord. Tossed by the blast of infatuation I saw, in each successive world that I visited, the same child-like ways, the same beauty, the same gracious Rāma (Hero of Raghu's line). (81 A-B)

चौ०— भ्रमत मोहि ब्रह्मांड अनेका । बीते मनहुँ कल्प सत एका ॥
 फिरत फिरत निज आश्रम आयउँ । तहँ पुनि रहि कछु काल गवाँयउँ ॥ १ ॥
 निज प्रभु जन्म अवध सुनि पायउँ । निर्भर प्रेम हरषि उठि धायउँ ॥
 देखउँ जन्म महोत्सव जाई । जेहि बिधि प्रथम कहा मैं गाई ॥ २ ॥
 राम उदर देखेउँ जग नाना । देखत बनइ न जाइ बखाना ॥
 तहँ पुनि देखेउँ राम सुजाना । माया पति कृपाल भगवाना ॥ ३ ॥
 करउँ बिचार बहोरि बहोरी । मोह कलिल ब्यापित मति मोरी ॥
 उभय घरी महँ मैं सब देखा । भयउँ भ्रमित मन मोह बिसेषा ॥ ४ ॥

Cau.: **bhramata mohi brahmāṇḍa anekā, bīte manahū kalpa sata ekā.**
phirata phirata nija āśrama āyañ, taḥā puni rahi kachu kāla gavāyañ.1.
nija prabhu janma avadha suni pāyañ, nirbhara prema haraṣi uṭhi dhāyañ.
dekhañ janma mahotsava jāi, jehi bidhi prathama kahā mañ gāi.2.
rāma udara dekheñ jaga nānā, dekhata banai na jāi bakhānā.
tahā puni dekheñ rāma sujānā, māyā pati kṛpāla bhagavānā.3.
karāñ bicāra bahori bahorī, moha kalila byāpita mati morī.
ubhaya gharī mahā mañ saba dekhā, bhayañ bhramita mana moha biseṣā.4.

It seemed as if a hundred cycles had been spent in my wanderings through the many universes. At last after all my travels I came to my own hermitage and stayed there for sometime. Meanwhile as I happened to hear of my lord's birth at Ayodhyā I started up and ran in an overwhelming ecstasy of love and went and witnessed the grand festival of His birth as I have already told you at length. (It need hardly be said that all this happened inside the belly of my lord.) Thus in the belly of Śrī Rāma I beheld a number of universes. But what I saw could only be seen with one's eyes: it was beyond all telling. There again I beheld the divine Śrī Rāma, the gracious and all-wise Lord of Māyā. I pondered again and again. But my understanding was obscured by the mists of delusion. In less than an hour I had seen everything. My soul being utterly bewildered, I was lost in a maze. (1—4)

दो०— देखि कृपाल बिकल मोहि बिहँसे तब रघुबीर ।

बिहँसतहीं मुख बाहेर आयउँ सुनु मतिधीर ॥ ८२ (क) ॥

सोइ लरिकाई मो सन करन लगे पुनि राम ।

कोटि भाँति समुझावउँ मनु न लहइ बिश्राम ॥ ८२ (ख) ॥

Do.: **dekhi kṛpāla bikala mohi bihāse taba raghubīra,**
bihāsatahī mukha bāhera āyaū sunu matidhīra.82(A).
soi larikāi mo sana karana lage puni rāma,
koṭi bhāti samujhāvaū manu na lahai biśrāma.82(B).

Seeing my distress the gracious Hero of Raghu's line laughed; and mark me, O Garuḍa of resolute mind; the moment He laughed I came out of His mouth. Śrī Rāma again began the same childish pranks with me. I reasoned with myself in everyway I could; but my mind knew no peace. (82 A-B)

चौ०— देखि चरित यह सो प्रभुताई । समुझत देह दसा बिसराई ॥

धरनि परेउँ मुख आव न बाता । त्राहि त्राहि आरत जन त्राता ॥ १ ॥

प्रेमाकुल प्रभु मोहि बिलोकी । निज माया प्रभुता तब रोकी ॥

कर सरोज प्रभु मम सिर धरेऊ । दीनदयाल सकल दुख हरेऊ ॥ २ ॥

कीन्ह राम मोहि बिगत बिमोहा । सेवक सुखद कृपा संदोहा ॥

प्रभुता प्रथम बिचारि बिचारी । मन महँ होइ हरष अति भारी ॥ ३ ॥

भगत बछलता प्रभु कै देखी । उपजी मम उर प्रीति बिसेषी ॥

सजल नयन पुलकित कर जोरी । कीन्हिउँ बहु बिधि बिनय बहोरी ॥ ४ ॥

Cau.: **dekhi carita yaha so prabhutāi, samujhata deha dasā bisarāi.**
dharani pareū mukha āva na bātā, trāhi trāhi ārata jana trātā.1.
premākula prabhu mohi bilokī, nija māyā prabhutā taba rokī.
kara saroja prabhu mama sira dhareū, dīnadayāla sakala dukha hareū.2.
kīnha rāma mohi bigata bimohā, sevaka sukhada kṛpā saṁdohā.
prabhutā prathama bicāri bicāri, mana mahā hoi haraṣa ati bhārī.3.

**bhagata bachalatā prabhu kai dekhī, upajī mama ura prīti biseṣī.
sajala nayana pulakita kara jorī, kīnhiū bahu bidhi binaya bahorī.4.**

Seeing this childish play and recalling that glory (which I had seen inside the Lord's belly) I lost consciousness of my body, and crying: "Save me, save me, O Protector of the devotees in distress !" dropped to the ground. No other word came to my mouth. When the Lord saw me overpowered with love, He immediately checked the power of His Māyā. The Lord, who is so merciful to the afflicted, placed His lotus hand on my head and relieved me of all sorrow. The gracious Śrī Rāma, the delight of His servants, rid me of my deep-rooted error. As I reflected on His former glory my mind was flooded with joy. Seeing the Lord's loving kindness to His devotees my heart began to throb with profuse love. With eyes full of tears and joined palms and every hair on my body standing erect, I then made supplication to Him in many ways. (1—4)

दो०— सुनि सप्रेम मम बानी देखि दीन निज दास ।

बचन सुखद गंभीर मृदु बोले रमानिवास ॥ ८३ (क) ॥

काकभसुंडि मागु बर अति प्रसन्न मोहि जानि ।

अनिमादिक सिधि अपर रिधि मोच्छ सकल सुख खानि ॥ ८३ (ख) ॥

Do.: **sunī saprema mama bānī dekhi dīna nija dāsa,
bacana sukhada gaṁbhīra mṛdu bole ramānivāsa.83(A).
kākabhasuṁḍi māgu bara ati prasanna mohi jāni,
animādika sidhi apara ridhi moccha sakala sukha khāni.83(B).**

Hearing my loving words and seeing the wretched plight of His servants, Śrī Rāma (the Abode of Lakṣmī) spoke in words which were not only soft and pleasing but profound at the same time; "Kākabhuṁḍi ! ask of Me a boon, knowing Me to be highly pleased with you. Be it mystic powers such as Aṇimā (the power of assuming a form as small as an atom), fabulous wealth (such as that possessed by Kubera, the god of riches) and final beatitude, which is the fountain of all joy":— (83 A-B)

चौ०— ग्यान बिबेक बिरति बिग्याना । मुनि दुर्लभ गुन जे जग नाना ॥

आजु देउँ सब संसय नाही । मागु जो तोहि भाव मन माहीं ॥ १ ॥

सुनि प्रभु बचन अधिक अनुरागेउँ । मन अनुमान करन तब लागेउँ ॥

प्रभु कह देन सकल सुख सही । भगति आपनी देन न कही ॥ २ ॥

भगति हीन गुन सब सुख ऐसे । लवन बिना बहु बिंजन जैसे ॥

भजन हीन सुख कवने काजा । अस बिचारि बोलेउँ खगराजा ॥ ३ ॥

जौँ प्रभु होइ प्रसन्न बर देहू । मो पर करहु कृपा अरु नेहू ॥

मन भावत बर मागुँ स्वामी । तुम्ह उदार उर अंतरजामी ॥ ४ ॥

Cau.: **gyāna bibeka birati bigyānā, muni durlabha guna je jaga nānā.
āju deū saba saṁsaya nāhi, māgu jo tohi bhāva mana māhi.1.
sunī prabhu bacana adhika anurāgeū, mana anumāna karana taba lāgeū.
prabhu kaha dena sakala sukha sahī, bhagati āpanī dena na kahī.2.
bhagati hīna guna saba sukha aise, lavana binā bahu biṁjana jaise.
bhajana hīna sukha kavane kājā, asa bicāri boleū khagarājā.3.**

jaū prabhu hoi prasanna bara dehū, mo para karahu kṛpā aru nehū.
mana bhāvata bara māgaū svāmī, tumha udāra ura aṁtarajāmī.4.

—Or spiritual wisdom, critical judgment, dispassion, realization and numerous other virtues which cannot be easily attained in this world even by the sages—today I am prepared to give you all undoubtedly; therefore, ask whatever pleases your mind. On hearing the words of the Lord I was overwhelmed with love and began to reason thus within myself : “The Lord, it is true, has promised to give me all kinds of blessings; but He did not offer to grant me devotion to His own feet. Without such devotion all sorts of virtues and blessings are like so many auxiliary dishes without salt. Of what avail is any blessing without adoration.” Pondering thus, O king of the birds, I replied as follows : “If it is Your pleasure, my lord, to grant me a boon and if You are kind and affectionate to me, I ask my cherished boon, O master; for You are generous and know the secrets of all hearts.” (1—4)

दो०— अबिरल भगति बिसुद्ध तव श्रुति पुरान जो गाव ।

जेहि खोजत जोगीस मुनि प्रभु प्रसाद कोउ पाव ॥ ८४ (क) ॥

भगत कल्पतरु प्रनत हित कृपा सिंधु सुख धाम ।

सोइ निज भगति मोहि प्रभु देहु दया करि राम ॥ ८४ (ख) ॥

Do.: abirala bhagati bisuddha tava śruti purāna jo gāva,
jehi khojata jogīsa muni prabhu prasāda kou pāva.84(A).
bhagata kalpataru pranata hita kṛpā siṁdhu sukha dhāma,
soi nija bhagati mohi prabhu dehu dayā kari rāma.84(B).

“O my lord, Śrī Rāma, tree of paradise to the devotee, friend of the suppliant, ocean of compassion and abode of bliss, in Your mercy grant me that devotion to Your feet, uninterrupted, and unalloyed, which the Vedas and Purāṇas extol, which is sought after by Sages and great Yogis (contemplative mystics) but attained by few and that too by the Lord’s grace.” (84 A-B)

चौ०— एवमस्तु कहि रघुकुलनायक । बोले बचन परम सुखदायक ॥

सुनु बायस तैं सहज सयाना । काहे न मागसि अस बरदाना ॥ १ ॥

सब सुख खानि भगति तैं मागी । नहिं जग कोउ तोहि सम बड़भागी ॥

जो मुनि कोटि जतन नहिं लहहीं । जे जप जोग अनल तन दहहीं ॥ २ ॥

रीझेउँ देखि तोरि चतुराई । मागेहु भगति मोहि अति भाई ॥

सुनु बिहंग प्रसाद अब मोरें । सब सुभ गुन बसिहहिं उर तोरें ॥ ३ ॥

भगति ग्यान बिग्यान बिरागा । जोग चरित्र रहस्य बिभागा ॥

जानब तैं सबही कर भेदा । मम प्रसाद नहिं साधन खेदा ॥ ४ ॥

Cau.: evamastu kahi raghukulanāyaka, bole bacana parama sukhadāyaka.
sunu bāyasa taī sahaja sayānā, kāhe na māgasi asa baradānā.1.
saba sukha khāni bhagati taī māgī, nahī jaga kou tohi sama baRabhāgī.
jo muni koṭi jatana nahī lahaḥī, je japa joga anala tana dahahī.2.
rijheū dekhi tori caturāī, māgehu bhagati mohi ati bhāī.
sunu bihaṅga prasāda aba morē, saba subha guna basihahī ura torē.3.

**bhagati gyāna bigyāna birāgā, joga caritra rahasya bibhāgā.
jānaba taī sabahī kara bhedā, mama prasāda nahī sādhana khedā.4.**

“So be it !” said the Chief of Raghu’s line, and continued in these most pleasing terms : “Listen, Kākabhuṣuṇḍi : you are sagacious by nature; no wonder, therefore, that you ask this boon. No one in this world is so highly blessed as you, since you have sought the gift of Devotion, which is the fountain of all blessings and which even sages cannot attain in spite of all their efforts, even though they consume their body in the fire of prayer and meditation. I am pleased to see your sagacity in that you have sought Devotion, which is extremely dear to My heart. Listen, O bird : by My grace now all good qualities shall abide in your heart. Devotion, spiritual wisdom, Realization, dispassion, Yoga, My exploits as well as their secrets and classification—by My grace you shall obtain insight into all these and shall not be required to undergo the rigours of Sādhana (self-discipline). (1—4)

दो०— माया संभव भ्रम सब अब न व्यापिहहिं तोहि ।

जानेसु ब्रह्म अनादि अज अगुन गुनाकर मोहि ॥ ८५ (क) ॥

मोहि भगत प्रिय संतत अस बिचारि सुनु काग ।

कायँ बचन मन मम पद करेसु अचल अनुराग ॥ ८५ (ख) ॥

Do.: **māyā saṁbhava bhrama saba aba na byāpihahī tohi,
jānesu brahma anādi aja aguna gunākara mohi.85(A).
mohi bhagata priya saṁtata asa bicāri sunu kāga,
kāyā bacana mana mama pada karesu acala anurāga.85(B).**

“None of the errors that arise from Māyā shall cloud your mind any more. Henceforth know Me to be the same as Brahma, who is without beginning, birthless, devoid of attributes (the products of Māyā) and yet a mine of (transcendent divine) virtues. Listen, Kākabhuṣuṇḍi : devotees are always dear to Me. Realizing this, cherish unflinching devotion to My feet in thought, word and deed.” (85 A-B)

चौ०— अब सुनु परम बिमल मम बानी । सत्य सुगम निगमादि बखानी ॥

निज सिद्धांत सुनावउँ तोही । सुनु मन धरु सब तजि भजु मोही ॥ १ ॥

मम माया संभव संसारा । जीव चराचर बिबिधि प्रकारा ॥

सब मम प्रिय सब मम उपजाए । सब ते अधिक मनुज मोहि भाए ॥ २ ॥

तिन्ह महुँ द्विज द्विज महुँ श्रुतिधारी । तिन्ह महुँ निगम धरम अनुसारी ॥

तिन्ह महुँ प्रिय बिरक्त पुनि ग्यानी । ग्यानिहु ते अति प्रिय बिग्यानी ॥ ३ ॥

तिन्ह ते पुनि मोहि प्रिय निज दासा । जेहि गति मोरि न दूसरि आसा ॥

पुनि पुनि सत्य कहउँ तोहि पाहीं । मोहि सेवक सम प्रिय कोउ नाहीं ॥ ४ ॥

भगति हीन बिरंचि किन होई । सब जीवहु सम प्रिय मोहि सोई ॥

भगतिवंत अति नीचउ प्राणी । मोहि प्रानप्रिय असि मम बानी ॥ ५ ॥

Cau.: **aba sunu parama bimala mama bānī, satya sugama nigamādi bakhānī.
nija siddhānta sunāvaū tohī, sunu mana dharu saba taji bhaju mohī.1.
mama māyā saṁbhava saṁsārā, jīva carācara bibidhi prakārā.
saba mama priya saba mama upajāe, saba te adhika manuja mohi bhāe.2.**

tinha mahā dvija dvija mahā śrutidhārī, tinha mahū nigama dharama anusārī.
 tinha mahā priya birakta puni gyānī, gyānihu te ati priya bigyānī.3.
 tinha te puni mohi priya nija dāsā, jehi gati mori na dūsari āsā.
 puni puni satya kahaū tohi pāhī, mohi sevaka sama priya kou nāhī.4.
 bhagati hīna birañci kina hoī, saba jīvahu sama priya mohi soī.
 bhagativamta ati nīcau prānī, mohi prānapriya asi mama bānī.5.

“Now listen to My most sacred teaching, which is not only true and easily intelligible but has also been echoed by the Vedas and other scriptures. I give you to hear My own conclusion; listen to it and imprint it on your mind; and forswearing everything else, worship Me. This world with all its varieties of life, both moving and motionless, is a creation of my Māyā (delusive potency). I love them all, because all are My creatures. But human beings are the dearest to Me of all. Of human beings, the Brāhmaṇas; of the Brāhmaṇas, those well-versed in the Vedas; of these, again, those that follow the course of conduct prescribed in the Vedas; of these latter, those who are averse to the pleasure of sense are dear to Me, and yet more the wise; of the wise too I love a man of realization all the more; more beloved to Me even than these is my own servant (devotee), who solely depends on Me and has no other hope. Again and again I repeat to you the truth that no one is so dear to Me as My devotee. If Virañci (the Creator) too had no devotion to Me, he would be only as dear to Me as all the other creatures. And the humblest creature that breathes, if possessed of Devotion, is dear to Me as life : such is My nature.” (1—5)

दो०— सुचि सुसील सेवक सुमति प्रिय कहु काहि न लाग ।

श्रुति पुरान कह नीति असि सावधान सुनु काग ॥ ८६ ॥

Do.: suci susīla sevaka sumati priya kahu kāhi na lāga,
 śruti purāna kaha nīti asi sāvadhāna sunu kāga.86.

“Tell Me, who would not love a faithful, amiable and sagacious servant? Listen attentively, O Kākabhuśuṇḍi : the Vedas and Purāṇas declare this to be a sound principle:—” (86)

चौ०— एक पिता के बिपुल कुमारा । होहिं पृथक गुन सील अचारा ॥
 कोउ पंडित कोउ तापस ग्याता । कोउ धनवंत सूर कोउ दाता ॥ १ ॥
 कोउ सर्बग्य धर्मरत कोई । सब पर पितहि प्रीति सम होई ॥
 कोउ पितु भगत बचन मन कर्मा । सपनेहुँ जान न दूसर धर्मा ॥ २ ॥
 सो सुत प्रिय पितु प्रान समाना । जद्यपि सो सब भाँति अयाना ॥
 एहि बिधि जीव चराचर जेते । त्रिजग देव नर असुर समेते ॥ ३ ॥
 अखिल बिस्व यह मोर उपाया । सब पर मोहि बराबरि दाया ॥
 तिन्ह महुँ जो परिहरि मद माया । भजै मोहि मन बच अरु काया ॥ ४ ॥

Cau.: eka pitā ke bipula kumārā, hohī pr̥thaka guna sīla acārā.
 kou paṇḍita kou tāpasa gyātā, kou dhanavaṁta sūra kou dātā.1.
 kou sarbagya dharmarata koī, saba para pitahi prīti sama hoī.
 kou pitu bhagata bacana mana karmā, sapanehū jāna na dūsara dharmā.2.

so suta priya pitu prāna samānā, jadyapi so saba bhāti ayānā.
 ehi bidhi jīva carācara jete, trijaga deva nara asura samete.3.
 akhila bisva yaha mora upāyā, saba para mohi barābari dāyā.
 tinha mahā jo parihari mada māyā, bhajai mohi mana baca aru kāyā.4.

“A father has a number of sons, each differing from the others in character, temper and conduct. One is learned, another given to austerities, a third spiritually enlightened, a fourth rich, a fifth possessed of valour, a sixth charitably disposed, a seventh all-wise and an eighth intent on piety; but the father equally loves all. A ninth son is devoted to his father in thought, word and deed and never dreams of any other duty. This is the son whom the father loves as his own life, though he be a perfect ignoramus. In a like manner all animate and inanimate beings, including the subhuman species, gods, men and demons—in short, the whole of this universe is My creation and I am equally compassionate to all. Of these, however, he who adores Me in thought, word and deed, forswearing arrogance and wiles—” (1—4)

दो०— पुरुष नपुंसक नारि वा जीव चराचर कोइ ।

सर्व भाव भज कपट तजि मोहि परम प्रिय सोइ ॥ ८७ (क) ॥

सो०— सत्य कहउँ खग तोहि सुचि सेवक मम प्रानप्रिय ।

अस बिचारि भजु मोहि परिहरि आस भरोस सब ॥ ८७ (ख) ॥

Do.: puruṣa napuṁsaka nāri vā jīva carācara koi,
 sarba bhāva bhaja kapaṭa taji mohi parama priya soi.87(A).

So.: satya kahaṁ khaga tohi suci sevaka mama prānapriya,
 asa bicāri bhaju mohi parihari āsa bharosa saba.87(B).

“Be it man, woman or one lacking the characteristics of both, or, for the matter of that, any living being whatsoever of the animate or inanimate world—he who adores Me with all his being, giving up all guile, is supremely dear to Me. O bird, I tell you in all sincerity that a guileless servant is dear to Me as life. Realizing this worship Me, abandoning all other hope and reliance. (87 A-B)

चौ०— कबहूँ काल न ब्यापिहि तोही । सुमिरेसु भजेसु निरंतर मोही ॥

प्रभु बचनामृत सुनि न अघाऊँ । तनु पुलकित मन अति हरषाऊँ ॥ १ ॥

सो सुख जानइ मन अरु काना । नहिं रसना पहिं जाइ बखाना ॥

प्रभु सोभा सुख जानहिं नयना । कहि किमि सकहिं तिन्हहि नहिं बयना ॥ २ ॥

बहु बिधि मोहि प्रबोधि सुख देई । लगे करन सिसु कौतुक तेई ॥

सजल नयन कछु मुख करि रूखा । चितइ मातु लागी अति भूखा ॥ ३ ॥

देखि मातु आतुर उठि धाई । कहि मृदु बचन लिए उर लाई ॥

गोद राखि कराव पय पाना । रघुपति चरित ललित कर गाना ॥ ४ ॥

Cau.: kabahūṁ kāla na byāpihi tohī, sumiresu bhajesu niram̐tara mohī.
 prabhu bacanāmṛta suni na aghāūṁ, tanu pulakita mana ati haraṣāūṁ.1.
 so sukha jānai mana aru kānā, nahī rasanā pahī jāi bakhānā.
 prabhu sobhā sukha jānahī nayanā, kahi kimi sakahī tinhahi nahī bayanā.2.

bahu bidhi mohi prabodhi sukha deī, lage karana sisu kautuka teī.
sajala nayana kachu mukha kari rūkhā, citai mātu lāgī ati bhūkhā.3.
dekhi mātu ātura uṭhi dhāi, kahi mṛdu bacana lie ura lāi.
goda rākhi karāva paya pānā, raghupati carita lalita kara gānā.4.

“Time shall have no power over you. Remember and adore Me unceasingly.” I did not feel sated with hearing the nectar-like words of the Lord; the hair on my body stood erect and I felt extremely delighted at heart. The joy I felt on the occasion was shared only by the mind and the ears (the auditory sense); the tongue had no power to tell it. The eyes alone had the blissful experience of beholding the Lord’s beauty; but how could they describe it, devoid of speech as they are? After He had gladdened me by His manifold exhortations in this way He again began to sport like a child as before. With tears in His eyes and His looks somewhat gloomy He looked at His mother (Kausalyā) as if He were hungry. Seeing this the mother started up in haste and ran; and addressing Him in soft words clasped Him to her bosom. Then, laying Him in her lap she began to suckle Him, singing the while of Śrī Rāma’s charming exploits. (1—4)

सो०— जेहि सुख लागि पुरारि असुभ बेष कृत सिव सुखद ।

अवधपुरी नर नारि तेहि सुख महँ संतत मगन ॥ ८८ (क) ॥

सोई सुख लवलेस जिन्ह बारक सपनेहुँ लहेउ ।

ते नहिं गनहिं खगेस ब्रह्मसुखहि सज्जन सुमति ॥ ८८ (ख) ॥

So.: jehi sukha lāgi purāri asubha beṣa kṛta siva sukhada,
avadhapurī nara nāri tehi sukha mahū saṁtata magana.88(A).
soī sukha lavalesa jinha bāraka sapanehū laheu,
te nahī ganahī khagesa brahmasukhahi sajjana sumati.88(B).

The men and women of Ayodhyā remained ever absorbed in that (transcendental) joy, to attain which the blessed Lord Śiva, the delighter of all, assumed His unsightly garb (such as a garland of human skulls, serpents for His ornaments, ashes for scented cosmetics and a tiger-skin for a loin-cloth). Those wise and virtuous souls who have tasted of that joy only once even in a dream think nothing of the joy of absorption into Brahma (much less of any other earthly or heavenly joy). (88 A-B)

चौ०— मैं पुनि अवध रहेउँ कछु काला । देखेउँ बालबिनोद रसाला ॥
राम प्रसाद भगति बर पायउँ । प्रभु पद बंदि निजाश्रम आयउँ ॥ १ ॥
तब ते मोहि न ब्यापी माया । जब ते रघुनायक अपनाया ॥
यह सब गुप्त चरित मैं गावा । हरि मायाँ जिमि मोहि नचावा ॥ २ ॥
निज अनुभव अब कहउँ खगेसा । बिनु हरि भजन न जाहिं कलेसा ॥
राम कृपा बिनु सुनु खगराई । जानि न जाइ राम प्रभुताई ॥ ३ ॥
जानें बिनु न होइ परतीती । बिनु परतीति होइ नहिं प्रीती ॥
प्रीति बिना नहिं भगति दिढ़ाई । जिमि खगपति जल कै चिकनाई ॥ ४ ॥

Cau.: maī puni avadha raheū kachu kālā, dekheū bālabinoda rasālā.
rāma prasāda bhagati bara pāyaū, prabhu pada baṁdi nijāśrama āyaū.1.
taba te mohi na byāpī māyā, jaba te raghunāyaka apanāyā.
yaha saba gupta carita maī gāvā, hari māyā jimi mohi nacāvā.2.

nija anubhava aba kahaũ khagesā, binu hari bhajana na jāhĩ kalesā.
 rāma kṛpā binu sunu khagarāi, jāni na jāi rāma prabhutāi.3.
 jānē binu na hoi paratīti, binu paratīti hoi nahĩ prīti.
 prīti binā nahĩ bhagati diRhāi, jimi khagapati jala kai cikanāi.4.

After this I stayed a while at Ayodhyā and enjoyed the Lord's delightful childish sports. Having by Śrī Rāma's grace obtained the boon of Devotion I adored my Lord's feet and returned to my own hermitage. Ever since the Lord accepted me as his own I have never fallen a victim to delusion. I have told you at length all this strange story of how Śrī Hari's Māyā made a puppet of me. Now I tell you my own realization, O lord of the winged creatures : unless we adore Śrī Hari our troubles will not end. Listen, king of the birds : without Śrī Rāma's grace it is not possible to know the Lord's greatness. Without knowledge faith is out of the question; and without faith there can be no love. Shorn of love, devotion will not abide any more than the lubricity produced by water. (1—4)

सो०— बिनु गुर होइ कि ग्यान ग्यान कि होइ बिराग बिनु ।

गावहिं बेद पुरान सुख कि लहिअ हरि भगति बिनु ॥ ८९ (क) ॥

कोउ बिश्राम कि पाव तात सहज संतोष बिनु ।

चलै कि जल बिनु नाव कोटि जतन पचि पचि मरिअ ॥ ८९ (ख) ॥

So.: binu gura hoi ki gyāna gyāna ki hoi birāga binu,
 gāvahĩ beda purāna sukha ki lahia hari bhagati binu.89(A).
 kou biśrāma ki pāva tāta sahaja samtoṣa binu,
 calai ki jala binu nāva koṭi jatana paci paci maria.89(B).

Is spiritual illumination possible without a preceptor? Or, again, is it possible to acquire wisdom without dispassion? Or, as the Vedas and Purāṇas declare, can one attain happiness without devotion to Śrī Hari? Again, dear Garuḍa, can one find peace without innate content? Can a boat ever float without water even though you strain every nerve till your last breath? (89 A-B)

चौ०— बिनु संतोष न काम नसाहीं । काम अछत सुख सपनेहुँ नाहीं ॥

राम भजन बिनु मिटहिं कि कामा । थल बिहीन तरु कबहुँ कि जामा ॥ १ ॥

बिनु बिग्यान कि समता आवइ । कोउ अवकास कि नभ बिनु पावइ ॥

श्रद्धा बिना धर्म नहिं होई । बिनु महि गंध कि पावइ कोई ॥ २ ॥

बिनु तप तेज कि कर बिस्तारा । जल बिनु रस कि होइ संसारा ॥

सील कि मिल बिनु बुध सेवकाई । जिमि बिनु तेज न रूप गोसाँई ॥ ३ ॥

निज सुख बिनु मन होइ कि थीरा । परस कि होइ बिहीन समीरा ॥

कवनिउ सिद्धि कि बिनु बिस्वासा । बिनु हरि भजन न भव भय नासा ॥ ४ ॥

Cau.: binu samtoṣa na kāma nasāhĩ, kāma achata sukha sapanehũ nahĩ.
 rāma bhajana binu miṭahĩ ki kāmā, thala bihīna taru kabahũ ki jāma.1.
 binu bigyāna ki samatā āvai, kou avakāsa ki nabha binu pāvai.
 śraddhā binā dharma nahĩ hoĩ, binu mahi gaṁdha ki pāvai koĩ.2.
 binu tapa teja ki kara bistārā, jala binu rasa ki hoi saṁsārā.
 sīla ki mila binu budha sevakāi, jimi binu teja na rūpa gosāi.3.

nija sukha binu mana hoi ki thīrā, parasa ki hoi bihīna samīrā.
kavaniu siddhi ki binu bisvāsā, binu hari bhajana na bhava bhaya nāsā.4.

Without content desire cannot cease; and so long as desire continues you can never dream of happiness. Again, can desire be got rid of without adoring Śrī Rāma? Can a tree ever take root without soil? Can even-mindedness be acquired without spiritual enlightenment? Can anyone get moving space without ether? There can be no piety without faith. Can anyone get odour except from the earth and spread one's glory except through austere penance? Can there be any taste in this world without water? Can virtue be acquired without waiting upon the wise, any more than colour can exist without the element of fire, my master? Can the mind be at rest without experiencing the joy inherent in one's own self? Can there be any sensation of touch without air, and any success without faith? In a like manner the fear of rebirth can never cease except through worship of Śrī Hari. (1—4)

दो०— बिनु बिस्वास भगति नहिं तेहि बिनु द्रवहिं न रामु ।

राम कृपा बिनु सपनेहुँ जीव न लह बिश्रामु ॥ ९० (क) ॥

सो०— अस बिचारि मतिधीर तजि कुतर्क संसय सकल ।

भजहु राम रघुबीर करुनाकर सुंदर सुखद ॥ ९० (ख) ॥

Do.: binu bisvāsa bhagati nahī tehi binu dravahī na rāmu,
rāma kṛpā binu sapanehū jīva na laha biśrāmu.90(A).

So.: asa bicāri matidhīra taji kutarka saṁsaya sakala,
bhajahu rāma raghubīra karunākara suṁdara sukhada.90(B).

Without faith there can be no Devotion and Śrī Rāma never melts except through Devotion; and without Śrī Rāma's grace the human soul can never attain peace even in a dream. Pondering thus, O Garuḍa of resolute mind, abandon all cavilling and scepticism and adore the all beautiful Śrī Rāma, the Hero of Raghu's line, a fountain of mercy and the delight of all. (90 A-B)

चौ०— निज मति सरिस नाथ मैं गाई । प्रभु प्रताप महिमा खगराई ॥

कहेउँ न कछु करि जुगुति बिसेषी । यह सब मैं निज नयनन्हि देखी ॥ १ ॥

महिमा नाम रूप गुन गाथा । सकल अमित अनंत रघुनाथा ॥

निज निज मति मुनि हरि गुन गावहिं । निगम सेष सिव पार न पावहिं ॥ २ ॥

तुम्हहि आदि खग मसक प्रजंता । नभ उड़ाहिं नहिं पावहिं अंता ॥

तिमि रघुपति महिमा अवगाहा । तात कबहुँ कोउ पाव कि थाहा ॥ ३ ॥

रामु काम सत कोटि सुभग तन । दुर्गा कोटि अमित अरि मर्दन ॥

सक्र कोटि सत सरिस बिलासा । नभ सत कोटि अमित अवकासा ॥ ४ ॥

Cau.: nija mati sarisa nātha maī gāī, prabhu pratāpa mahimā khagarāī.
kaheū na kachu kari juguti biseṣī, yaha saba maī nija nayanānhi dekhī.1.
mahimā nāma rūpa guna gāthā, sakala amita ananta raghunāthā.
nija nija mati muni hari guna gāvahī, nigama seṣa siva pāra na pāvahī.2.
tumhahi ādi khaga masaka prajāntā, nabha uRāhī nahī pāvahī aṁtā.
timi raghupati mahimā avagāhā, tāta kabahū kou pāva ki thāhā.3.

rāmu kāma sata koṭi subhaga tana, durgā koṭi amita ari mardana.
sakra koṭi sata sarisa bilāsā, nabha sata koṭi amita avakāsā.4.

Thus, my master, have I sung according to my own light the greatness of my lord's glory, O king of the birds. I have not had recourse to any inventive skill; I have seen all this with my own eyes. Śrī Rāma's greatness, His Name, beauty and the song of His praises, they are all boundless and endless; and the Lord of the Raghus Himself is infinite. The sages sing Śrī Hari's praises each according to his wits; but neither the Vedas nor Śeṣa (the serpent-god) nor the blessed Śiva Himself can reach their end. All winged creatures, from yourself down to the mosquito, take their flight across the sky; but none can reach the end of it. Even so, dear Garuḍa, can anyone ever gauge the extent of Śrī Rāma's greatness, unfathomable as it is ? Śrī Rāma's body possesses the charm of a myriad Cupids. He is as inexorable in crushing the enemy as countless millions of Durgās. He enjoys the luxury of a myriad Indras and is immeasurable in expanse as a myriad firmaments. (1—4)

दे०— मरुत कोटि सत बिपुल बल रबि सत कोटि प्रकास ।
ससि सत कोटि सुसीतल समन सकल भव त्रास ॥ ९१ (क) ॥
काल कोटि सत सरिस अति दुस्तर दुर्ग दुरंत ।
धूमकेतु सत कोटि सम दुराधरष भगवंत ॥ ९१ (ख) ॥

Do.: maruta koṭi sata bipula bala rabi sata koṭi prakāsa,
sasi sata koṭi susītala samana sakala bhava trāsa.91(A).
kāla koṭi sata sarisa ati dustara durga duranta,
dhūmaketu sata koṭi sama durādharāṣa bhagavanta.91(B).

He has the might of a myriad winds and the brilliance of a myriad suns. He is as cool as a myriad moons and allays all the fears of mundane existence. Again, He is irresistible unapproachable and interminable as a myriad Deaths. Nay, the Lord is irrepressible as a myriad fires. (91 A-B)

चौ०— प्रभु अगाध सत कोटि पताला । समन कोटि सत सरिस कराला ॥
तीरथ अमित कोटि सम पावन । नाम अखिल अघ पूग नसावन ॥ १ ॥
हिमगिरि कोटि अचल रघुबीरा । सिंधु कोटि सत सम गंभीरा ॥
कामधेनु सत कोटि समाना । सकल काम दायक भगवाना ॥ २ ॥
सारद कोटि अमित चतुराई । बिधि सत कोटि सृष्टि निपुनाई ॥
बिष्णु कोटि सम पालन कर्ता । रुद्र कोटि सत सम संहर्ता ॥ ३ ॥
धनद कोटि सत सम धनवाना । माया कोटि प्रपंच निधाना ॥
भार धरन सत कोटि अहीसा । निरवधि निरुपम प्रभु जगदीसा ॥ ४ ॥

Cau.: prabhu agādha sata koṭi patālā, samana koṭi sata sarisa karālā.
tīratha amita koṭi sama pāvana, nāma akhila agha pūga nasāvana.1.
himagiri koṭi acala raghubīrā, siṁdhu koṭi sata sama gambhīrā.
kāmadhenu sata koṭi samānā, sakala kāma dāyaka bhagavānā.2.
sārada koṭi amita caturāī, bidhi sata koṭi sṛṣṭi nipunāī.
biṣṇu koṭi sama pālana kartā, rudra koṭi sata sama saṁhartā.3.

**dhanada koṭi sata sama dhanavānā, māyā koṭi prapañca nidhānā.
bhāra dharana sata koṭi ahisā, niravadhi nirupama prabhu jagadīsā.4.**

The Lord is unfathomable as a myriad Pātālas and dreadful as a myriad Yamas. He is as sanctifying as countless millions of sacred places; nay, His very name obliterates all one's accumulated sins. The Hero of Raghu's line is as immovable as a myriad Himālayas and as deep as a myriad seas. The Lord is as liberal in bestowing all one's cherished objects as a myriad cows of plenty. He is as sharp as countless millions of Śārādās and possesses the creative skill of a myriad Brahmās. Again, He is as good a preserver as a myriad Viṣṇus and as thorough a destroyer as a myriad Rudras. He is as rich as a myriad Kuberas and as capable of bringing forth material universes as a myriad Māyās. He is as good a supporter (of the universes) as a myriad Śeṣas. In short, Lord Śrī Rāma, the sovereign of the universe, is infinite and incomparable (in every respect). (1—4)

छं०— निरुपम न उपमा आन राम समान रामु निगम कहै ।
जिमि कोटि सत खद्योत सम रबि कहत अति लघुता लहै ॥
एहि भाँति निज निज मति बिलास मुनीस हरिहि बखानहीं ।
प्रभु भाव गाहक अति कृपाल सप्रेम सुनि सुख मानहीं ॥

Cham.: **nirupama na upamā āna rāma samāna rāmu nigama kahai,
jimi koṭi sata khadyota sama rabi kahata ati laghutā lahai.
ehi bhāti nija nija mati bilāsa munīsa harihi bakhānahī,
prabhu bhāva gāhaka ati krpāla saprema suni sukha mānahī.**

Incomparable as He is, He has no compeer. Śrī Rāma alone is Śrī Rāma's peer—so declare the Vedas—even as the sun really suffers diminution by being likened to a myriad glow-worms. So do the great sages sing the praises of Śrī Hari each according to the flight of his own wits and the Lord lovingly hears them and feels delighted (however inadequate the praise may be); for He respects the sentiment of His devotees and is extremely kind.

दो०— रामु अमित गुन सागर थाह कि पावइ कोइ ।
संतन्ह सन जस किछु सुनेउँ तुम्हहि सुनायउँ सोइ ॥ ९२ (क) ॥

सो०— भाव बस्य भगवान सुख निधान करुना भवन ।
तजि ममता मद मान भजिअ सदा सीता रवन ॥ ९२ (ख) ॥

Do.: **rāmu amita guna sāgara thāha ki pāvai koi,
saṁtanha sana jasa kichu suneṅ tumhahi sunāyaṅ soi.92(A).**

So.: **bhāva basya bhagavāna sukha nidhāna karunā bhavana,
taji mamatā mada māna bhajia sadā sītā ravana.92(B).**

Śrī Rāma is an ocean of countless virtues : can anyone sound His depth? I have only told you the little I have myself heard from the saints. The Lord is won only by sincere Devotion and is a fountain of joy and an abode of compassion. Therefore, giving up worldly attachment, vanity and pride, one should ever adore Sītā's Spouse. (92 A-B)

चौ०— सुनि भुसुंङि के बचन सुहाए । हरषित खगपति पंख फुलाए ॥
 नयन नीर मन अति हरषाना । श्रीरघुपति प्रताप उर आना ॥ १ ॥
 पाछिल मोह समुझि पछिताना । ब्रह्म अनादि मनुज करि माना ॥
 पुनि पुनि काग चरन सिरु नावा । जानि राम सम प्रेम बढ़ावा ॥ २ ॥
 गुर बिनु भव निधि तरइ न कोई । जौं बिरंचि संकर सम होई ॥
 संसय सर्प ग्रसेउ मोहि ताता । दुखद लहरि कुतर्क बहु ब्राता ॥ ३ ॥
 तव सरूप गारुडि रघुनायक । मोहि जिआयउ जन सुखदायक ॥
 तव प्रसाद मम मोह नसाना । राम रहस्य अनूपम जाना ॥ ४ ॥

Cau.: suni bhusuṅḍi ke bacana suhāe, haraṣita khagapati paṅkha phulāe.
 nayana nīra mana ati haraṣānā, śrīraghupati pratāpa ura ānā.1.
 pāchila moha samujhi pachitānā, brahma anādi manuja kari mānā.
 puni puni kāga carana siru nāvā, jāni rāma sama prema baRhāvā.2.
 gura binu bhava nidhi tarai na koī, jaū biramci samkara sama hoī.
 saṁsaya sarpa graseu mohi tātā, dukhada lahari kutarka bahu brātā.3.
 tava sarūpa gāruRi raghunāyaka, mohi jiāyau jana sukhadāyaka.
 tava prasāda mama moha nasānā, rāma rahasya anūpama jānā.4.

The lord of the winged creatures was rejoiced to hear the agreeable words of Bhuśuṅḍi and fluffed up his feathers. Tears rushed to his eyes and his soul was flooded with joy as he meditated on the glory of Śrī Rāma (the Lord of the Raghus). Recalling his former delusion he was filled with remorse at the thought that He had taken the dateless Brahma for a mere mortal. Again and again he bowed his head at the crow's feet and loved him all the more, knowing him to be as good as Rāma. Without a spiritual guide none can cross the ocean of mundane existence, though he be the equal of Virañci (the Creator) or Lord Śaṅkara. He said, "I was bitten by the serpent of doubt, dear Sir. (As an effect of this snake-bite) I had several painful fits of stupor in the form of so many fallacies. But the Lord of the Raghus, the delight of His devotees, has saved me by sending me to a charmer in your person. By your grace my infatuation has ceased and I have learnt the incomparable mystery of Śrī Rāma." (1—4)

दो०— ताहि प्रसंसि बिबिधि बिधि सीस नाइ कर जोरि ।
 बचन बिनीत सप्रेम मृदु बोलेउ गरुड बहोरि ॥ ९३ (क) ॥
 प्रभु अपने अबिबेक ते बूझउँ स्वामी तोहि ।
 कृपासिंधु सादर कहहु जानि दास निज मोहि ॥ ९३ (ख) ॥
 Do.: tāhi prasamsi bibidhi bidhi sīsa nāi kara jori,
 bacana binīta saprema mṛdu boleu garuRa bahori.93(A).
 prabhu apane abibeka te būjhaū svāmī tohi,
 kṛpāsīndhu sādara kahahu jāni dāsa nija mohi.93(B)

After eulogizing Kākabhuśuṅḍi in many ways and bowing his head before him with joined palms Garuḍa proceeded in these polite, affectionate and gentle words : "In my ignorance, O my lord and master, I ask you a question. Knowing me to be your own servant, O ocean of compassion, carefully answer it. (93 A-B)

चौ०— तुम्ह सर्बग्य तग्य तम पारा । सुमति सुसील सरल आचारा ॥
 ग्यान बिरति बिग्यान निवासा । रघुनायक के तुम्ह प्रिय दासा ॥ १ ॥
 कारन कवन देह यह पाई । तात सकल मोहि कहहु बुझाई ॥
 राम चरित सर सुंदर स्वामी । पायहु कहाँ कहहु नभगामी ॥ २ ॥
 नाथ सुना मैं अस सिव पाहीं । महा प्रलयहुँ नास तव नाहीं ॥
 मुधा बचन नहीं ईस्वर कहई । सोउ मोरें मन संसय अहई ॥ ३ ॥
 अग जग जीव नाग नर देवा । नाथ सकल जगु काल कलेवा ॥
 अंड कटाह अमित लय कारी । कालु सदा दुरतिक्रम भारी ॥ ४ ॥

Cau.: tumha sarbagya tagya tama pārā, sumati susila sarala ācārā.
 gyāna birati bigyāna nivāsā, raghunāyaka ke tumha priya dāsā.1.
 kārana kavana deha yaha pāī, tāta sakala mohi kahahu bujhāī.
 rāma carita sara suṁdara svāmī, pāyahu kahā kahahu nabhagāmī.2.
 nātha sunā maī asa siva pāhī, mahā pralayahuṁ nāsa tava nāhī.
 mudhā bacana nahī īsvara kahaī, sou morē mana saṁsaya ahaī.3.
 aga jaga jīva nāga nara devā, nātha sakala jagu kāla kalevā.
 aṁḍa kaṭāha amita laya kārī, kālu sadā duratikrama bhārī.4.

“You are an omniscient knower of Truth, having reached beyond the darkness (of ignorance), intelligent, amiable, straight in your dealings and a storehouse of wisdom, dispassion and Realization. Above all you are a beloved servant of Śrī Rāma (the Lord of the Raghus). Yet wherefore did you get this form (of a crow)? Dear Sir, explain all this to me clearly. Also tell me, my master, where did you get this lovely Lake of Śrī Rāma’s exploits, O good bird? My lord, I have heard it from Śiva Himself that you do not perish even during Mahāpralaya (the Great Dissolution when Brahmā himself retires into the Lord’s body after completing the 100 years of his existence). The divine Lord Śiva would never utter an idle word and therefore my mind is in doubt. My lord, the whole universe with all its animate and inanimate beings, including the Nāgas, human beings and gods, is an intended victim of Death. The Time-Spirit, which destroys countless universe, is ever mighty and irresistible.” (1—4)

सो०— तुम्हहि न ब्यापत काल अति कराल कारन कवन ।
 मोहि सो कहहु कृपाल ग्यान प्रभाव कि जोग बल ॥ १४ (क) ॥

दो०— प्रभु तव आश्रम आएँ मोर मोह भ्रम भाग ।
 कारन कवन सो नाथ सब कहहु सहित अनुराग ॥ १४ (ख) ॥

So.: tumhahi na byāpata kāla ati karāla kārana kavana,
 mohi so kahahu kṛpāla gyāna prabhāva ki joga bala.94(A).

Do.: prabhu tava āśrama āē mora moha bhrama bhāga,
 kārana kavana so nātha saba kahahu sahita anurāga.94(B).

“How is it that the most formidable Time-Spirit has no power over you? Tell me, my gracious lord, if it is a glory of spiritual insight or a feat of Yoga? O lord, my infatuation and delusion disappeared the moment I visited your hermitage. Tell me in a loving spirit, my lord, how did all this happen?” (94 A-B)

चौ०— गरुड़ गिरा सुनि हरषेउ कागा । बोलेउ उमा परम अनुरागा ॥
 धन्य धन्य तव मति उरगारी । प्रस्त्र तुम्हारि मोहि अति प्यारी ॥ १ ॥
 सुनि तव प्रस्त्र सप्रेम सुहाई । बहुत जनम कै सुधि मोहि आई ॥
 सब निज कथा कहउँ मैं गाई । तात सुनहु सादर मन लाई ॥ २ ॥
 जप तप मख सम दम ब्रत दाना । बिरति बिबेक जोग बिग्याना ॥
 सब कर फल रघुपति पद प्रेमा । तेहि बिनु कोउ न पावइ छेमा ॥ ३ ॥
 एहिं तन राम भगति मैं पाई । ताते मोहि ममता अधिकाई ॥
 जेहि तें कछु निज स्वारथ होई । तेहि पर ममता कर सब कोई ॥ ४ ॥

Cau.: garuRa girā suni haraṣeu kāgā, boleu umā parama anurāgā.
 dhanya dhanya tava mati uragārī, prasna tumhāri mohi ati pyārī.1.
 suni tava prasna saprema suhāi, bahuta janama kai sudhi mohi āi.
 saba nija kathā kahañ mañ gāi, tāta sunahu sādara mana lāi.2.
 japa tapa makha sama dama brata dānā, birati bibeka joga bigyānā.
 saba kara phala raghupati pada premā, tehi binu kou na pāvai chemā.3.
 ehī tana rāma bhagati mañ pāi, tāte mohi mamatā adhikāi.
 jehi tē kachu nija svāratha hōi, tehi para mamatā kara saba kōi.4.

Umā, (continues Lord Śiva,) the crow (Kākabhuṣuṇḍi) rejoiced to hear Garuḍa's words and replied with utmost affection : "Blessed, blessed indeed is your intellect, O enemy of serpents. Your question is very pleasing to me. On hearing your loving and agreeable question I have been reminded of many previous births. I shall now narrate the whole of my story at full length; dear Garuḍa, listen to it attentively with all reverence. The muttering of prayers, austere penance, performing sacrifices, subjugation of the mind and the senses, undertaking sacred vows, charity, dispassion, right judgment, Yoga (union with God) and Realization—the fruit of all these is devotion to the feet of Śrī Rāma (the Lord of the Raghus); without this no one can attain lasting peace. It was in this body that I was blessed with devotion to Śrī Rāma; hence it is so very dear to me. Everyone naturally loves that through which one has attained one's object. (1—4)

सो०— पन्नगारि असि नीति श्रुति संमत सज्जन कहहिं ।
 अति नीचहु सन प्रीति करिअ जानि निज परम हित ॥ ९५ (क) ॥
 पाट कीट तें होइ तेहि तें पाटंबर रुचिर ।
 कृमि पालइ सबु कोइ परम अपावन प्रान सम ॥ ९५ (ख) ॥

So.: pannagāri asi nīti śruti saṁmata sajjana kahañi,
 ati nīcahu sana prīti karia jāni nija parama hita.95(A).
 pāṭa kīṭa tē hoi tehi tē pāṭambara rucira,
 kṛmi pālai sabu koi parama apāvana prāna sama.95(B).

It is a sound maxim, O enemy of serpents, approved of by the Vedas—and the saints too endorse it—that love should be shown to the meanest creature if we come to know it to be our greatest friend. Silk, for instance, is the product of a worm and from it we have beautiful silken textiles. That is why everyone tends the worm like one's own life even though it is most impure. (95 A-B)

चौ०— स्वारथ साँच जीव कहूँ एहा । मन क्रम बचन राम पद नेहा ॥
 सोइ पावन सोइ सुभग सरीरा । जो तनु पाइ भजिअ रघुबीरा ॥ १ ॥
 राम बिमुख लहि बिधि सम देही । कबि कोबिद न प्रसंसहिं तेही ॥
 राम भगति एहिं तन उर जामी । ताते मोहि परम प्रिय स्वामी ॥ २ ॥
 तजउँ न तन निज इच्छा मरना । तन बिनु बेद भजन नहिं बरना ॥
 प्रथम मोहँ मोहि बहुत बिगोवा । राम बिमुख सुख कबहुँ न सोवा ॥ ३ ॥
 नाना जनम कर्म पुनि नाना । किए जोग जप तप मख दाना ॥
 कवन जोनि जनमेउँ जहँ नाहीं । मैं खगेस भ्रमि भ्रमि जग माहीं ॥ ४ ॥
 देखेउँ करि सब करम गोसाईं । सुखी न भयउँ अबहिं की नाईं ॥
 सुधि मोहि नाथ जन्म बहु केरी । सिव प्रसाद मति मोहँ न घेरी ॥ ५ ॥

Cau.: svāratha sāca jīva kahū̃ ehā, mana krama bacana rāma pada nehā.
 soi pāvana soi subhaga sarīrā, jo tanu pāi bhajia raghubīrā.1.
 rāma bimukha lahi bidhi sama dehī, kabi kobida na prasāmsahī tehī.
 rāma bhagati ehī tana ura jāmi, tāte mohi parama priya svāmī.2.
 tajaū̃ na tana nija icchā maranā, tana binu beda bhajana nahī baranā.
 prathama mohā mohi bahuta bigovā, rāma bimukha sukha kabahū̃ na sovā.3.
 nānā janama karma puni nānā, kie joga japa tapa makha dānā.
 kavana joni janameū̃ jahā nāhī, maī khagesa bhrami bhrami jaga māhī.4.
 dekheū̃ kari saba karama gosāī, sukhī na bhayaū̃ abahī kī nāī.
 sudhi mohi nātha janma bahu kerī, siva prasāda mati mohā na gherī.5.

The real self-interest of every living creature lies in cultivating devotion to Śrī Rāma's feet in thought, word and deed. That body alone is sacred and that alone blessed, in which one is able to worship the Hero of Raghu's line. The wise and the learned never extol him who is hostile to Śrī Rāma, even though he may acquire a body as exalted as that of Brahmā (the Creator) himself, Devotion to Śrī Rāma took root in my heart in this very body; hence I hold it supremely dear, my master. Although my death depends on my own will, I refuse to quit this body, because—as the Vedas declare—adoration of the Lord is not possible without a corporeal frame. At first infatuation gave me much trouble; so long as I remained hostile to Śrī Rāma I never had a restful sleep. Through a number births I practised Yoga (concentration of mind), Japa (muttering of prayers), austere penance and charity and performed sacrifices and other acts of various kinds. Which species is there in this world, O lord of the winged creatures, in which I have not at sometime been born during my round of births? I have had experience of all kinds of pursuits, my lord; but I was never so happy as I am now. I recollect many previous existences, my lord, in which by Śiva's grace my understanding was not clouded by infatuation. (1—5)

दो०— प्रथम जन्म के चरित अब कहउँ सुनहु बिहगेस ।
 सुनि प्रभु पद रति उपजइ जातें मिटहिं कलेस ॥ १६ (क) ॥
 पूरुब कल्प एक प्रभु जुग कलिजुग मल मूल ।
 नर अरु नारि अधर्म रत सकल निगम प्रतिकूल ॥ १६ (ख) ॥

**Do.: prathama janma ke carita aba kahaũ sunahu bihagesa,
suni prabhu pada rati upajai jātē miṭahĩ kalesa.96(A).
pūruva kalpa eka prabhu juga kalijuga mala mūla,
nara aru nāri adharma rata sakala nigama pratikūla.96(B).**

Listen, O lord of the feathered kingdom: I now proceed to narrate the story of my very first birth (within my memory), which is sure to engender in the heart of the listener love for the Lord's feet, which is the remedy for all afflictions. In a former Kalpa (round of creation), my lord, the world was passing through a Kaliyuga, the hotbed of sin, in which men and women were all steeped in unrighteousness and acted contrary to the Vedas. (96 A-B)

चौ०— तेहिं कलिजुग कोसलपुर जाई । जन्मत भयउँ सूद्र तनु पाई ॥
सिव सेवक मन क्रम अरु बानी । आन देव निंदक अभिमानी ॥ १ ॥
धन मद मत्त परम बाचाला । उग्रबुद्धि उर दंभ बिसाला ॥
जदपि रहेउँ रघुपति रजधानी । तदपि न कछु महिमा तब जानी ॥ २ ॥
अब जाना मैं अवध प्रभावा । निगमागम पुरान अस गावा ॥
कवनेहुँ जन्म अवध बस जोई । राम परायन सो परि होई ॥ ३ ॥
अवध प्रभाव जान तब प्राणी । जब उर बसहिं रामु धनुपानी ॥
सो कलिकाल कठिन उरगारी । पाप परायन सब नर नारी ॥ ४ ॥

**Cau.: tehiṅ kalijuga kosalapura jāi, janmata bhayaũ sūdra tanu pāi.
siva sevaka mana krama aru bāni, āna deva niṅdaka abhimāni.1.
dhana mada matta parama bācālā, ugrabuddhi ura dāmbha bisālā.
jadapi raheũ raghupati rajadhāni, tadapi na kachu mahimā taba jāni.2.
aba jānā maiṅ avadha prabhāvā, nigamāgama purāna asa gāvā.
kavanehuṅ janma avadha basa joī, rāma parāyana so pari hoī.3.
avadha prabhāva jāna taba prāni, jaba ura basahiṅ rāmu dhanupāni.
so kalikāla kaṭhina uragāri, pāpa parāyana saba nara nāri.4.**

In that Kaliyuga I was born in the city of Ayodhyā and got the body of a Śūdra (a member of the labouring and artisan classes). A devotee of Lord Śiva in thought, word and deed, I was a reviler of other gods and conceited too. Intoxicated with the pride of pelf, I was most loquacious and savage of purpose and carried an enormous load of hypocrisy in my heart. Even though I dwelt in the capital of Śrī Rāma (the lord of the Raghus), I failed to know even an iota of its glory then. Now I have come to know the greatness of Ayodhyā. Thus has it been sung by the Vedas, Tantras and Purāṇas that whoever has resided in Ayodhyā in any birth whatsoever surely becomes a votary of Śrī Rāma. A man comes to know the glory of Ayodhyā only when Śrī Rāma, bow in hand, takes up His abode in his heart. That particular age of Kali was terrible indeed, O enemy of serpents; every man and woman was given over to sin. (1—4)

दो०— कलिमल ग्रसे धर्म सब लुप्त भए सदग्रंथ ।
दंभिन्ह निज मति कल्पि करि प्रगट किए बहु पंथ ॥ १७ (क) ॥
भए लोग सब मोहबस लोभ ग्रसे सुभ कर्म ।
सुनु हरिजान ग्यान निधि कहउँ कछुक कलिधर्म ॥ १७ (ख) ॥

Do.: kalimala grase dharma saba lupta bhae sadagramtha,
dambhinha nija mati kalpi kari pragata kie bahu pamtha.97(A).
bhae loga saba mohabasa lobha grase subha karma,
sunu harijana gyana nidhi kahañ kachuka kalidharma.97(B).

Every virtue had been engulfed by the sins of Kali; all good books had disappeared; impostors had promulgated a number of creeds which they had invented out of their own wit. The people had all fallen a prey to delusion and all pious acts had been swallowed by greed. Now listen, all-wise mount of Śrī Hari, while I describe a few peculiarities of Kali. (97 A-B)

चौ०— बरन धर्म नहिं आश्रम चारी । श्रुति बिरोध रत सब नर नारी ॥
द्विज श्रुति बेचक भूप प्रजासन । कोउ नहिं मान निगम अनुसासन ॥ १ ॥
मारग सोइ जा कहूँ जोइ भावा । पंडित सोइ जो गाल बजावा ॥
मिथ्यारंभ दंभ रत जोई । ता कहूँ संत कहइ सब कोई ॥ २ ॥
सोइ सयान जो परधन हारी । जो कर दंभ सो बड़ आचारी ॥
जो कह झूठ मसखरी जाना । कलिजुग सोइ गुनवंत बखाना ॥ ३ ॥
निराचार जो श्रुति पथ त्यागी । कलिजुग सोइ ग्यानी सो बिरागी ॥
जाकेँ नख अरु जटा बिसाला । सोइ तापस प्रसिद्ध कलिकाला ॥ ४ ॥

Cau.: barana dharma nahī āśrama cārī, śruti birodha rata saba nara nārī.
dvija śruti becaka bhūpa prajāśana, kou nahī māna nigama anusāsana.1.
māraga soi jā kahū joi bhāvā, paṇḍita soi jo gāla bajāvā.
mithyārambha dambha rata joī, tā kahū samta kahi saba koī.2.
soi sayāna jo paradhana hārī, jo kara dambha so baRa ācārī.
jo kaha jhūṭha masakharī jānā, kalijuga soi gunavanta bakhānā.3.
nirācāra jo śruti patha tyāgī, kalijuga soi gyānī so birāgī.
jākē nakha aru jaṭā bisālā, soi tāpasa prasiddha kalikālā.4.

No one follows the duties of one's own caste, and the four Āśramas or stages of life also disappear. Every man and woman takes delight in revolting against the Vedas. The Brāhmaṇas sell the Vedas; the kings bleed their subjects; no one respects the injunction of the Vedas. The right course for every individual is that which one takes a fancy to; a man of erudition is he who plays the braggart. Whoever launches spurious undertakings and is given over to hypocrisy, him does everyone call a saint. He alone is clever, who robs another of his wealth; he who puts up false appearances is an ardent follower of established usage. He who is given to lying and is clever at joking is spoken of as a man of parts in the Kali age. He alone who is a reprobate and has abandoned the path of the Vedas is a man of wisdom and dispassion in the Kali age. He alone who has grown big nails and long locks of matted hair is a renowned ascetic in the Kali age. (1—4)

दो०— असुभ बेष भूषन धरें भच्छाभच्छ जे खाहिं ।
तेइ जोगी तेइ सिद्ध नर पूज्य ते कलिजुग माहिं ॥ १८ (क) ॥
सो०— जे अपकारी चार तिन्ह कर गौरव मान्य तेइ ।
मन क्रम बचन लबार तेइ बकता कलिकाल महुँ ॥ १८ (ख) ॥

Do.: **asubha beṣa bhūṣana dharē bhacchābhaccha je khāhī,**
tei jogī tei siddha nara pūjya te kalijuga māhī.98(A).

So.: **je apakārī cāra tinha kara gaurava mānya tei,**
mana krama bacana labāra tei bakatā kalikāla mahū.98(B).

They alone who put on an unsightly garb and ornaments, eat anything and everything, no matter whether it is worth eating or not, are ascetics; they alone are perfect men and they are worth adoring in the Kali age. They who are of maleficent conduct are held in great esteem and they alone are worthy of honour. Even so they alone who are babblers in thought, word and deed are orators in the Kali age. (98 A-B)

चौ०— नारि बिबस नर सकल गोसाईं । नाचहिं नट मर्कट की नाई ॥
 सूद्र द्विजन्ह उपदेसहिं ग्याना । मेलि जनेऊ लेहिं कुदाना ॥ १ ॥
 सब नर काम लोभ रत क्रोधी । देव बिप्र श्रुति संत बिरोधी ॥
 गुन मंदिर सुंदर पति त्यागी । भजहिं नारि पर पुरुष अभागी ॥ २ ॥
 सौभागिनीं बिभूषन हीना । बिधवन्ह के सिंगार नबीना ॥
 गुर सिष बधिर अंध का लेखा । एक न सुनइ एक नहिं देखा ॥ ३ ॥
 हरइ सिष्य धन सोक न हरई । सो गुर घोर नरक महुँ परई ॥
 मातु पिता बालकन्हि बोलावहिं । उदर भरै सोइ धर्म सिखावहिं ॥ ४ ॥

Cau.: **nāri bibasa nara sakala gosāi, nācahī naṭa markṭa kī nāi.**
sūdra dvijanha upadesahī gyānā, meli janeū lehī kudānā.1.
saba nara kāma lobha rata krodhī, deva bipra śruti samta birodhī.
guna maṁdira suṁdara pati tyāgi, bhajahī nāri para puruṣa abhāgi.2.
saubhāginī bibhūṣana hīnā, bidhavanha ke siṁgāra nabīnā.
gura siṣa badhira aṁdha kā lekhā, eka na sunai eka nahī dekhā.3.
harai siṣya dhana soka na harai, so gura ghora naraka mahū paraī.
mātu pitā bālahanhi bolāvahī, udara bharai soi dharma sikhāvahī.4.

Dominated by women, my lord, all men dance to their tune like a monkey controlled by its trainer. Sūdras instruct the twice-born in spiritual wisdom and, wearing the sacred thread, accept the worst type of gifts. All men are given over to sensuality and greed and irascible too, and are hostile to the gods; the Brāhmaṇas, the Vedas as well as to the saints. Unfortunate wives desert their accomplished and handsome husband and bestow their heart on a paramour. Wives having their husband alive have no ornament on their person, while widows adorn themselves in the latest style. The disciple and the preceptor severally resemble a deaf man and a blind man : the one would not listen, while the other cannot see. A spiritual guide who robs his disciple of money but fails to rid him of his sorrow is cast into a terrible hell. Parents call their children and teach them such religion as may fill their belly. (1—4)

दो०— ब्रह्म ग्यान बिनु नारि नर कहहिं न दूसरि बात ।
 कौड़ी लागि लोभ बस करहिं बिप्र गुर घात ॥ १९ (क) ॥
 बादहिं सूद्र द्विजन्ह सन हम तुम्ह ते कछु घाटि ।
 जानइ ब्रह्म सो बिप्रबर आँखि देखावहिं डाटि ॥ १९ (ख) ॥

Do.: **brahma gyāna binu nāri nara kahahī na dūsari bāta,**
kauRī lāgi lobha basa karahī bipra gura ghāta.99(A).
bādahī sūdra dvijanha sana hama tumha te kachu ghāti,
jānai brahma so biprabara ākhi dekhāvahī dāti.99(B).

Men and women talk of nothing else than the Knowledge of Brahma; while in their greed they would kill a Brāhmaṇa or, for the matter of that, even their own spiritual guide for the sake of a single shell. Śūdras argue with the twice-born : “Are we in anyway inferior to you? A good Brāhmaṇa is he who knows the truth of Brahma !” and defiantly glower at them. (99 A-B)

चौ०— पर त्रिय लंपट कपट सयाने । मोह द्रोह ममता लपटाने ॥
 तेइ अभेदवादी ग्यानी नर । देखा मैं चरित्र कलिजुग कर ॥ १ ॥
 आपु गए अरु तिन्हू घालहिं । जे कहुं सत मारग प्रतिपालहिं ॥
 कल्प कल्प भरि एक एक नरका । परहिं जे दूषहिं श्रुति करि तरका ॥ २ ॥
 जे बरनाधम तेलि कुम्हारा । स्वपच किरात कोल कलवारा ॥
 नारि मुई गृह संपति नासी । मूड़ मुड़ाइ होहिं संन्यासी ॥ ३ ॥
 ते बिप्रन्ह सन आपु पुजावहिं । उभय लोक निज हाथ नसावहिं ॥
 बिप्र निरच्छर लोलुप कामी । निराचार सठ बृषली स्वामी ॥ ४ ॥
 सूद्र करहिं जप तप ब्रत नाना । बैठि बरासन कहहिं पुराना ॥
 सब नर कल्पित करहिं अचारा । जाइ न बरनि अनीति अपारा ॥ ५ ॥

Cau.: para triya lamṭaṭa kapaṭa sayāne, moha droha mamatā lapaṭāne.
 tei abhedabādī gyānī nara, dekhā maī caritra kalijuga kara.1.
 āpu gae aru tinhahū ghālahī, je kahū sata māraga pratipālahī.
 kalpa kalpa bhari eka eka narakā, parahī je dūṣahī śruti kari tarakā.2.
 je baranādhama teli kumhārā, svapaca kirāta kola kalavārā.
 nāri muī gr̥ha saṃpati nāsī, mūRa muRāi hohī saṃnyāsī.3.
 te bipranha sana āpu puṣāvahī, ubhaya loka nija hātha nasāvahī.
 bipra niracchara lolupa kāmī, nirācāra saṭha bṛṣalī svāmī.4.
 sūdra karahī japa tapa brata nānā, baiṭhi barāsana kahahī purānā.
 saba nara kalpita karahī acārā, jāi na barani anīti apārā.5.

They alone who are covetous of another's wife and are clever at wiles and steeped in delusion, malice and worldly attachment are enlightened men swearing by the identity of the individual soul with Brahma. Such is the practice I have seen in every Kali age. Doomed themselves, such people bring ruin even to those rare souls who tread the path of virtue. They who find fault with the Vedas by dint of logic are condemned to each hell for a whole Kalpa (cycle). People of the lowest grade in society such as oil-men, potters, the outcaste (lit., those who cook and feed on the flesh of a dog), the Kirātas and Kolas and the distillers of spirituous liquors get their heads shaved and enter the order of Saṃnyāsa (renunciation) when their wife is no more in this world and they have lost their household property. They allow themselves to be worshipped by the Brāhmaṇas and bring ruin to themselves here as well as hereafter. As for the Brāhmaṇas, they are unlettered, grasping, lascivious, reprobate and stupid and marry low-caste women of a lewd character. Śūdras, on the other hand, practise Japa (the muttering of prayers) and

austere penance, undertake sacred vows of various kinds and expound the Purāṇas from an exalted seat. All men follow a course of conduct of their own imagination; the endless variety of wrongdoing cannot be described in words. (1—5)

दो०— भए बरन संकर कलि भिन्नसेतु सब लोग ।

करहिं पाप पावहिं दुख भय रुज सोक बियोग ॥ १०० (क) ॥

श्रुति संमत हरि भक्ति पथ संजुत बिरति बिबेक ।

तेहिं न चलहिं नर मोह बस कल्पहिं पंथ अनेक ॥ १०० (ख) ॥

Do.: bhae barana saṅkara kali bhinnasetu saba loga,
karahī pāpa pāvahī dukha bhaya ruja soka biyoga.100(A).
śruti saṁmata hari bhakti patha saṁjuta birati bibeka,
tehī na calahī nara moha basa kalpahī paṁtha aneka.100(B).

In the age of Kali there ensues a confusion of castes (due to promiscuous intermarriages) and everyone infringes the sacred laws. Men perpetrate sins and reap suffering terror, disease, sorrow and desolation. Overcome by delusion they walk not in the path of Devotion to Śrī Hari, conjoined with dispassion and wisdom—a path which has the approval of the Vedas—and invent diverse creeds of their own. (100 A-B)

छं०— बहु दाम सँवारहिं धाम जती । बिषया हरि लीन्हि न रहि बिरती ॥

तपसी धनवंत दरिद्र गृही । कलि कौतुक तात न जात कही ॥ १ ॥

कुलवंति निकारहिं नारि सती । गृह आनहिं चेरि निबेरि गती ॥

सुत मानहिं मातु पिता तब लौं । अबलानन दीख नहीं जब लौं ॥ २ ॥

ससुरारि पिआरि लगी जब तें । रिपुरूप कुटुंब भए तब तें ॥

नृप पाप परायन धर्म नहीं । करि दंड बिडंब प्रजा नितहीं ॥ ३ ॥

धनवंत कुलीन मलीन अपी । द्विज चिन्ह जनेउ उघार तपी ॥

नहिं मान पुरान न बेदहि जो । हरि सेवक संत सही कलि सो ॥ ४ ॥

कबि बृंद उदार दुनी न सुनी । गुन दूषक ब्रात न कोपि गुनी ॥

कलि बारहिं बार दुकाल परै । बिनु अन्न दुखी सब लोग मरै ॥ ५ ॥

Charṇ.: bahu dāma saṅvārahī dhāma jatī, biṣayā hari līnhi na rahi biratī.
tapasī dhanavaṁtadaridraḡrī, kali kautuka tāta na jāta kahī.1.
kulavaṁti nikārahī nāri satī, ḡrha ānahī ceri niberi gatī.
suta mānahī mātu pīta taba laū, abalānana dīkha nahī jaba laū.2.
sasurāri piāri lagī jaba tē, ripurūpa kuṭumba bhae taba tē.
nṛpa pāpa parāyana dharma nahī, kari daṁḍa biḍaṁba prajā nitahī.3.
dhanavaṁta kulīna malīna apī, dvija cinha janeu ughāra tapī.
nahī māna purāna na bedahi jo, hari sevaka saṁta sahī kali so.4.
kabi bṛṁda udāra dunī na sunī, guna dūṣaka brāta na kopī gunī.
kali bārahī bāra dukāla parai, binu anna dukhī saba loga marai.5.

The so-called recluses build themselves houses and furnish them at considerable expense; dispassion is no more to be seen in them, the same having been wiped out by their sensuality. The so-called ascetics grow wealthy and householders go penniless: the freaks of the Kali age, dear Garuḍa, are beyond all telling. Men drive out a well-born and virtuous wife and bring home some servant-girl, casting to the winds all good usage. Sons respect their father and mother only so long as they have not seen the face of their wife. From the time they take a fancy to their wife's kinsfolk they begin to look upon their own people as their enemies. Kings get addicted to sin and cease to have anything to do with piety. They ever persecute their subjects by inflicting unmerited punishment on them. The meanest churl, if he is rich, is accounted noble. A Brāhmaṇa is known only by his sacred thread, and an ascetic by his naked body. He who refuses to recognize the Vedas and Purāṇas is a true saint and servant of Śrī Hari in the Kali age. Poets are seen in large numbers; but the munificent (who reward them) are seldom heard of. Those who find fault with others' virtues can be had in any number, but no one possessing virtues. In the Kali age famines are of frequent occurrence: for want of foodgrains people perish miserably *en masse*. (1—5)

दे०— सुनु खगेष कलि कपट हठ दंभ द्वेष पाषंड ।

मान मोह मारादि मद ब्यापि रहे ब्रह्मंड ॥ १०१ (क) ॥

तामस धर्म करहिं नर जप तप ब्रत मख दान ।

देव न बरषहिं धरनीं बए न जामहिं धान ॥ १०१ (ख) ॥

Do.: **sunu khagesa kali kapaṭa haṭha dāmbha dveṣa pāṣaṇḍa,**
māna moha mārādi mada byāpi rahe brahmaṇḍa.101(A).
tāmasa dharma karahī nara japa tapa brata makha dāna,
deva na baraṣahī dharanī bae na jāmahī dhāna.101(B).

Listen, lord of the winged creatures : in the age of Kali duplicity, perversity, hypocrisy, malice, heresy, pride, infatuation, concupiscence and arrogance etc., pervade the whole universe. Men practise Japa (the muttering of prayers), austere penance and charity, perform sacrifices and undertake sacred vows with some unholy motive. The gods rain not upon the earth and foodgrains sown in the soil do not germinate. (101 A-B)

छं०— अबला कच भूषन भूरि छुधा । धनहीन दुखी ममता बहुधा ॥

सुख चाहहिं मूढ़ न धर्म रता । मति थोरि कठोरि न कोमलता ॥ १ ॥

नर पीड़ित रोग न भोग कहीं । अभिमान बिरोध अकारनहीं ॥

लघु जीवन संबतु पंच दसा । कलपांत न नास गुमानु असा ॥ २ ॥

कलिकाल बिहाल किए मनुजा । नहिं मानत क्वौ अनुजा तनुजा ॥

नहिं तोष बिचार न सीतलता । सब जाति कुजाति भए मगता ॥ ३ ॥

इरिषा परुषाच्छर लोलुपता । भरि पूरि रही समता बिगता ॥

सब लोग बियोग बिसोक हए । बरनाश्रम धर्म अचार गए ॥ ४ ॥

दम दान दया नहिं जानपनी । जड़ता परबंचनताति घनी ॥

तनु पोषक नारि नरा सगरे । परनिंदक जे जग मो बगरे ॥ ५ ॥

Charṇ.: **abalā kaca bhūṣana bhūri chudhā, dhanahīna dukhī mamatā bahudhā.**
sukha cāhahī mūrha na dharma ratā, mati thori kaṭhori na komalatā.1.
nara pīRita roga na bhoga kahī, abhimāna birodha akāranahī.
laghu jīvana sambatu pañca dasā, kalapānta na nāsa gumānu asā.2.
kalikāla bihāla kie manujā, nahī mānata kvau anujā tanujā.
nahī toṣa bicāra na sīlatatā, saba jāti kujāti bhae magatā.3.
iriṣā paruṣācchara lolupatā, bhari pūri rahī samatā bigatā.
saba loga biyoga bisoka hae, baranāśrama dharma acāra gae.4.
dama dāna dayā nahī jānapanī, jaRatā parabañcanatāti ghanī.
tanu poṣaka nāri narā sagare, paraniṁdaka je jaga mo bagare.5.

Women have no ornament except their tresses and have an enormous appetite. Though miserable for want of money, they are rich in attachment of various kinds. Though hankering after happiness they love not piety, stupid as they are. Though they are poor in wits, their mind is hardened and knows no tenderness. As for men, they are tormented with diseases and find no enjoyment anywhere. They are conceited and contend with others without any rhyme or reason. Men's life is short, extending to not more than five or ten years; yet in their pride they reckon on surviving the end of creation. The age of Kali has driven men mad: no one respects the sanctity even of one's sister or daughter. There is no contentment, nor discernment, nor composure. People of all classes, whether high or low, have taken to begging. Envy, harsh words and covetousness are rampant; while evenness of mind is absent. People are all smitten with bereavement and deep sorrow. The duties and rules of conduct prescribed for the four orders of society and stages in life are neglected. Self-control, charity, compassion and wisdom disappear; while stupidity and fraud multiply to a large extent. Men and women all pamper their body; while slanderers are diffused all over the world. (1—5)

दो०— सुनु ब्यालारि काल कलि मल अवगुन आगार ।

गुनुँ बहुत कलिजुग कर बिनु प्रयास निस्तार ॥ १०२ (क) ॥

कृतजुग त्रेताँ द्वापर पूजा मख अरु जोग ।

जो गति होइ सो कलि हरि नाम ते पावहिँ लोग ॥ १०२ (ख) ॥

Do.: **sunu byālāri kāla kali mala avaguna āgāra,**
gunauṅ bahuta kalijuga kara binu prayāsa nistāra.102(A).
kṛtajuga tretāṅ dvāpara pūjā makha aru joga,
jo gati hoi so kali hari nāma te pāvahī loga.102(B).

Listen, O enemy of serpents: the age of Kali is a storehouse of impurities and vices. But it has many virtues too; final emancipation is possible (in this age) without any exertion. Moreover, the same goal which is reached through worship of God, performance of sacrifices or practice of Yoga in the Satyayuga, Tretā and Dvāpara, men are able to attain through the name of Śrī Hari in the Kali age. (102 A-B)

चौ०— कृतजुग सब जोगी बिग्यानी । करि हरि ध्यान तरहिँ भव प्रानी ॥

त्रेताँ बिबिध जग्य नर करहीं । प्रभुहिँ समर्पिँ कर्म भव तरहीं ॥ १ ॥

द्वार करि रघुपति पद पूजा । नर भव तरहिं उपाय न दूजा ॥
 कलिजुग केवल हरि गुन गाहा । गावत नर पावहिं भव थाहा ॥ २ ॥
 कलिजुग जोग न जग्य न ग्याना । एक अधार राम गुन गाना ॥
 सब भरोस तजि जो भज रामहि । प्रेम समेत गाव गुन ग्रामहि ॥ ३ ॥
 सोइ भव तर कछु संसय नाहीं । नाम प्रताप प्रगट कलि माहीं ॥
 कलि कर एक पुनीत प्रतापा । मानस पुन्य होहिं नहिं पापा ॥ ४ ॥

Cau.: kṛtajuga saba jogī bigyānī, kari hari dhyāna tarahī bhava prānī.
 tretā bibidha jagya nara karahī, prabhuhi samarpi karma bhava tarahī.1.
 dvāpara kari raghupati pada pūjā, nara bhava tarahī upāya na dūjā.
 kalijuga kevala hari guna gāhā, gāvata nara pāvahī bhava thāhā.2.
 kalijuga joga na jagya na gyānā, eka adhāra rāma guna gānā.
 saba bharosa taji jo bhaja rāmahi, prema sameta gāva guna grāmahi.3.
 soi bhava tara kachu saṁsaya nāhī, nāma pratāpa pragaṭa kali māhī.
 kali kara eka punīta pratāpā, mānasa punya hohī nahī pāpā.4.

In the Satyayuga everyone is possessed of mystic powers and wise too. Hence in that age men cross the ocean of mundane existence by meditating on Śrī Hari. In the Tretā age men perform sacrifices of various kinds and cross the ocean of metempsychosis by dedicating their actions to the Lord. In the Dvāpara age men cross the ocean of worldly existence by adoring the feet of Śrī Rāma (the Lord of the Raghus), there being no other means to do it. In the Kali age, however, men reach the end of mundane existence simply by singing Śrī Hari's praises. In the age of Kali neither Yoga (concentration of mind), nor the performance of sacrifices nor spiritual wisdom is of any avail; one's only hope lies in hymning Śrī Rāma's praises. Giving up all other hopes, whosoever worships Śrī Rāma and fondly chants His praises undoubtedly crosses the ocean of transmigration. The power of the Name is thus manifest in the age of Kali. The Kali age possesses another sacred virtue: in this age projected acts of virtue are rewarded, but projected sins are not punished. (1—4)

दो०— कलिजुग सम जुग आन नहिं जौं नर कर बिस्वास ।

गाइ राम गुन गन बिमल भव तर बिनहिं प्रयास ॥ १०३ (क) ॥

प्रगट चारि पद धर्म के कलि महुँ एक प्रधान ।

जेन केन बिधि दीन्हें दान करइ कल्याण ॥ १०३ (ख) ॥

Do.: kalijuga sama juga āna nahī jaū nara kara bisvāsa,
 gāi rāma guna gana bimala bhava tara binahī prayāsa.103(A).
 pragaṭa cāri pada dharma ke kali mahū eka pradhāna,
 jena kena bidhi dīnhē dāna karai kalyāna.103(B).

No other age can compare with the Kali age provided a man has faith (in its virtue); for in this age one can easily cross the ocean of transmigration simply by singing Śrī Rāma's holy praises. Piety has four well-known pillars, of which one is predominant in the Kali: charity practised in any way conduces to one's spiritual good. (103 A-B)

चौ०— नित जुग धर्म होहिं सब केरे । हृदयँ राम माया के प्रेरे ॥
 सुद्ध सत्व समता बिग्याना । कृत प्रभाव प्रसन्न मन जाना ॥ १ ॥
 सत्व बहुत रज कछु रति कर्मा । सब बिधि सुख त्रेता कर धर्मा ॥
 बहु रज स्वल्प सत्व कछु तामस । द्वापर धर्म हरष भय मानस ॥ २ ॥
 तामस बहुत रजोगुन थोरा । कलि प्रभाव बिरोध चहुँ ओरा ॥
 बुध जुग धर्म जानि मन माहीं । तजि अधर्म रति धर्म कराहीं ॥ ३ ॥
 काल धर्म नहिँ ब्यापहिँ ताही । रघुपति चरन प्रीति अति जाही ॥
 नट कृत बिकट कपट खगराया । नट सेवकहि न ब्यापइ माया ॥ ४ ॥

Cau.: nita juga dharma hohī saba kere, hṛdayā rāma māyā ke prere.
 suddha satva samatā bigyānā, kṛta prabhāva prasanna mana jānā.1.
 satva bahuta raja kachu rati karmā, saba bidhi sukha tretā kara dharmā.
 bahu raja svalpa satva kachu tāmasa, dvāpara dharma haraṣa bhaya mānasa.2.
 tāmasa bahuta rajoguna thorā, kali prabhāva birodha cahū orā.
 budha juga dharma jāni mana māhī, taji adharma rati dharma karāhī.3.
 kāla dharma nahī byāpahī tāhī, raghupati carana prīti ati jāhī.
 naṭa kṛta bikāṭa kapāṭa khagarāyā, naṭa sevakahi na byāpai māyā.4.

Prompted by Śrī Rāma's delusive potency, the characteristics of all the four Yugas manifest themselves in everyone's heart everyday. The presence of pure Sattva (harmony), evenness of mind, spiritual insight and the feeling of vivacity in the heart are the effects of Satyayuga. Abundance of Sattva with a slight admixture of Rajas, attachment to action, and happiness of every kind are the characteristics of Tretā. Much Rajas, little Sattva, and some Tamas, with a feeling of mingled joy and terror in the heart, are the distinguishing features of Dvāpara. A large proportion of Tamas with a slight admixture of Rajas and antagonism everywhere are the effects of Kali. The wise discern the characteristics of the different Yugas in their mind and forswearing unrighteousness devote themselves to piety. The characteristics of the Time-Spirit have no effect on him who is excessively fond of Śrī Rāma's feet. The deception practised by a juggler, O king of the birds, is formidable indeed: but the tricks of a juggler cannot deceive his servant. (1—4)

दो०— हरि माया कृत दोष गुन बिनु हरि भजन न जाहिं ।
 भजिअ राम तजि काम सब अस बिचारि मन माहिं ॥ १०४ (क) ॥
 तेहिं कलिकाल बरष बहु बसेउँ अवध बिहगेस ।
 परेउ दुकाल बिपति बस तब मैं गयउँ बिदेस ॥ १०४ (ख) ॥
 Do.: hari māyā kṛta doṣa guna binu hari bhajana na jāhī,
 bhajia rāma taji kāma saba asa bicāri mana māhī.104(A).
 tehī kalikāla baraṣa bahu baseū avadha bihagesa,
 pareu dukāla bipati basa taba maī गयाउँ bidesa.104(B).

The good and evil, which are the creation of Śrī Hari's delusive potency, cannot be eliminated except through worship of Śrī Hari. Bearing this in mind, and forswearing all desire, one should adore Śrī Hari. In that particular age of Kali, O lord of the winged

creatures, I lived in Ayodhyā for many years till a famine occurred, when, stricken by adversity, I had to move to another place. (104 A-B)

चौ०— गयउँ उजेनी सुनु उरगारी । दीन मलीन दरिद्र दुखारी ॥
 गएँ काल कछु संपति पाई । तहँ पुनि करउँ संभु सेवकाई ॥ १ ॥
 बिप्र एक बैदिक सिव पूजा । करइ सदा तेहि काजु न दूजा ॥
 परम साधु परमारथ बिंदक । संभु उपासक नहिं हरि निंदक ॥ २ ॥
 तेहि सेवउँ मैं कपट समेता । द्विज दयाल अति नीति निकेता ॥
 बाहिज नम्र देखि मोहि साई । बिप्र पढ़ाव पुत्र की नाई ॥ ३ ॥
 संभु मंत्र मोहि द्विजबर दीन्हा । सुभ उपदेस बिबिध बिधि कीन्हा ॥
 जपउँ मंत्र सिव मंदिर जाई । हृदयँ दंभ अहमिति अधिकाई ॥ ४ ॥

Cau.: gayaũ ujenī sunu uragārī, dīna malīna daridra dukhārī.
 gaẽ kāla kachu saṁpati pāī, taḥā puni karaũ saṁbhu sevakāī.1.
 bipra eka baidika siva pūjā, karai sadā tehi kāju na dūjā.
 parama sādhu paramāratha biṁdaka, saṁbhu upāsaka nahī hari niṁdaka.2.
 tehi sevaũ maĩ kapaṭa sametā, dvija dayāla ati nīti niketā.
 bāhija namra dekhi mohi sāī, bipra paRhāva putra kī nāī.3.
 saṁbhu maṁtra mohi dvijabara dīnhā, subha upadesa bibidha bidhi kīnhā.
 japaũ maṁtra siva maṁdira jāī, ḥṛdayā daṁbha ahamiti adhikāī.4.

Listen, O enemy of serpents : I went to Ujjain—miserable, downcast, penniless and afflicted. When sometime had elapsed, I acquired some wealth and after that I began worshipping Lord Śambhu at that very place. There was a Brāhmaṇa there who constantly worshipped Lord Śiva according to the Vedic rites and had no other occupation. He was an extremely pious soul and a knower of the highest truth, a votary of Lord Śambhu but no reviler of Śrī Hari. I served him though with a guileful heart. The Brāhmaṇa was very kind-hearted and an abode of piety. Seeing me outwardly so humble, my Lord, the Brāhmaṇa taught me as his own son. The great Brāhmaṇa imparted to me a mystic formula sacred to Lord Śambhu and gave me every kind of good advice. I used to go to a temple of Lord Śiva and repeat the formula there with unbounded ostentation and conceit in my heart. (1—4)

दो०— मैं खल मल संकुल मति नीच जाति बस मोह ।

हरि जन द्विज देखें जरउँ करउँ बिष्णु कर द्रोह ॥ १०५ (क) ॥

सो०— गुर नित मोहि प्रबोध दुखित देखि आचरन मम ।

मोहि उपजइ अति क्रोध दंभिहि नीति कि भावई ॥ १०५ (ख) ॥

Do.: maĩ khala mala saṁkula mati nīca jāti basa moha,
 hari jana dvija dekhẽ jaraũ karaũ biṣṇu kara droha.105(A).

So.: gura nita mohi prabodha dukhita dekhi ācarana mama,
 mohi upajai ati krodha daṁbhihi nīti ki bhāvai.105(B).

A wretch impure of mind, low-born and overcome by infatuation, I was filled with jealousy at the very sight of a servant of Śrī Hari or a Brāhmaṇa and hated God Viṣṇu

Distressed to see my conduct, my preceptor would admonish me everyday; but on hearing his admonition I burnt with rage. Can sober counsel appeal to a hypocrite? (105 A-B)

चौ०— एक बार गुरु लीन्ह बोलाई । मोहि नीति बहु भाँति सिखाई ॥
 सिव सेवा कर फल सुत सोई । अबिरल भगति राम पद होई ॥ १ ॥
 रामहि भजहिं तात सिव धाता । नर पावँर कै केतिक बाता ॥
 जासु चरन अज सिव अनुरागी । तासु द्रोहँ सुख चहसि अभागी ॥ २ ॥
 हर कहँ हरी सेवक गुरु कहेऊ । सुनि खगनाथ हृदय मम दहेऊ ॥
 अधम जाति मैं बिद्या पाँ । भयउँ जथा अहि दूध पिआँ ॥ ३ ॥
 मानी कुटिल कुभाग्य कुजाती । गुरु कर द्रोह करउँ दिनु राती ॥
 अति दयाल गुरु स्वल्प न क्रोधा । पुनि पुनि मोहि सिखाव सुबोधा ॥ ४ ॥
 जेहि ते नीच बड़ाई पावा । सो प्रथमहिं हति ताहि नसावा ॥
 धूम अनल संभव सुनु भाई । तेहि बुझाव घन पदवी पाई ॥ ५ ॥
 रज मग परी निरादर रहई । सब कर पद प्रहार नित सहई ॥
 मरुत उड़ाव प्रथम तेहि भरई । पुनि नृप नयन किरीटन्हि परई ॥ ६ ॥
 सुनु खगपति अस समुझि प्रसंगा । बुध नहिं करहिं अधम कर संग्गा ॥
 कबि कोबिद गावहिं असि नीती । खल सन कलह न भल नहिं प्रीती ॥ ७ ॥
 उदासीन नित रहिअ गोसाई । खल परिहरिअ स्वान की नाई ॥
 मैं खल हृदयँ कपट कुटिलाई । गुरु हित कहइ न मोहि सोहाई ॥ ८ ॥

Cau.: eka bāra gura līnha bolāi, mohi nīti bahu bhāti sikhāi.
 siva sevā kara phala suta soī, abirala bhagati rāma pada hoī.1.
 rāmahi bhajahī tāta siva dhātā, nara pāvāra kai ketika bātā.
 jāsu carana aja siva anurāgi, tāsu drohā sukha cahasi abhāgi.2.
 hara kahū hari sevaka gura kaheū, suni khaganātha hṛdaya mama daheū.
 adhama jāti maī bidyā pāē, bhayaū jathā ahi dūdha piāē.3.
 mānī kuṭila kubhāgya kujātī, gura kara droha karaū dinu rātī.
 ati dayāla gura svalpa na krodhā, puni puni mohi sikhāva subodhā.4.
 jehi te nīca baRāi pāvā, so prathamahī hati tāhi nasāvā.
 dhūma anala sambhava sunu bhāi, tehi bujhāva ghana padavī pāi.5.
 raja maga parī nirādara rahaī, saba kara pada prahāra nita sahaī.
 maruta uRāva prathama tehi bharaī, puni nṛpa nayana kirīṭanhi paraī.6.
 sunu khagapati asa samujhi prasaṅgā, budha nahī karahī adhama kara saṅgā.
 kabi kobida gāvahī asi nīti, khala sana kalaha na bhala nahī prīti.7.
 udāsīna nita rahia gosāi, khala pariharia svāna kī nāi.
 maī khala hṛdayā kapaṭa kuṭilāi, gura hita kahai na mohi sohāi.8.

One day my preceptor called me and taught me wisdom in every possible way; "The sole reward, my son, of worshipping Lord Śiva is uninterrupted devotion to Śrī Rāma's feet. Śiva Himself as well as Brahmā (the Creator), dear son, adore Śrī Rāma; of what account, then, is a vile human being! Do you hope to attain happiness, O wretched soul, by harbouring ill-will to Him whose feet are loved by Brahmā and Śiva Himself?" When I heard my Guru speak of Lord Hara as a votary of

Śrī Hari, my heart, O lord of the feathered kingdom, was all on fire. Vile of descent as I was, the little learning that I had acquired turned my head even as a serpent becomes all the more poisonous when fed on milk. Proud, perverse, wretched and low-born, I meditated mischief to my Guru day and night. My Guru, however, was too tenderhearted to have the least anger in him; on the other hand, he gave me good advice time after time. The first thing a vile fellow does is to kill and destroy the very man who has been instrumental in exalting him. Listen, brother : smoke, which is produced by fire, extinguishes the latter when it attains to the dignity of a cloud. The dust lying on the road is held in contempt and is ever trodden under foot by all (the wayfarers). But when carried aloft by the wind, it first envelopes the air itself and then descends on the eyes or diadems of king. Listen, O lord of the winged creatures: realizing this state of things, the wise shun the company of vile men. Seers and learned men have declared this maxim: it is good neither to quarrel with a wretch nor to make friends with him. One should always remain aloof from him, my master; a wicked fellow should be avoided even as a dog. Vicious as I was with a heart full of falsehood and perversity, the Guru's admonition did not appeal to me, even though it was wholesome. (1—8)

दो०— एक बार हर मंदिर जपत रहेउँ सिव नाम ।

गुर आयउ अभिमान तें उठि नहिं कीन्ह प्रनाम ॥ १०६ (क) ॥

सो दयाल नहिं कहेउ कछु उर न रोष लवलेस ।

अति अघ गुर अपमानता सहि नहिं सके महेस ॥ १०६ (ख) ॥

Do.: eka bāra hara maṁdira japata raheuṁ siva nāma,
gura āyau abhimāna tē ūṭhi nahī kīnha pranāma.106(A).
so dayāla nahī kaheu kachu ura na roṣa lavalesa,
ati agha gura apamānatā sahi nahī sake mahesa.106(B).

One day I was repeating Śiva's Name in a temple sacred to Lord Hara, when my Guru came in; but in my pride I did not rise to greet him. He was too gracious to say anything; neither did he feel the least resentment in his heart. But the grievous sin of showing disrespect to a Guru was more than the great Lord Śiva could tolerate. (106 A-B)

चौ०— मंदिर माझ भई नभ बानी । रे हतभाग्य अग्य अभिमानी ॥

जद्यपि तव गुर कें नहिं क्रोधा । अति कृपाल चित सम्यक बोधा ॥ १ ॥

तदपि साप सठ दैहउँ तोही । नीति बिरोध सोहाइ न मोही ॥

जौं नहिं दंड करौं खल तोरा । भ्रष्ट होइ श्रुतिमारग मोरा ॥ २ ॥

जे सठ गुर सन इरिषा करहीं । रौरव नरक कोटि जुग परहीं ॥

त्रिजग जोनि पुनि धरहिं सरीरा । अयुत जन्म भरि पावहिं पीरा ॥ ३ ॥

बैठ रहेसि अजगर इव पापी । सर्प होहि खल मल मति ब्यापी ॥

महा बिटप कोटर महुँ जाई । रहु अधमाधम अधगति पाई ॥ ४ ॥

Cau.: maṁdira mājha bhāi nabha bānī, re hatabhāgya agya abhimānī.
jadyapi tava gura kē nahī krodhā, ati kṛpāla cita samyaka bodhā.1.
tadapi sāpa saṭha daihaṁ tohī, nīti birodha sohāi na mohī.
jaṁ nahī daṁḍa karaṁ khala torā, bhraṣṭa hoi śrutimāraga morā.2.

je saṭha gura sana iriṣā karahī, raurava naraka koṭi juga parahī.
 trijaga joni puni dharahī sarīrā, ayuta janma bhari pāvahī pīrā.3.
 baiṭha rahesi ajagara iva pāpī, sarpa hohi khala mala mati byāpī.
 mahā biṭapa koṭara mahū jāi, rahu adhamādhama adhagati pāi.4.

An ethereal voice proceeded from the temple itself: “you wretched and conceited fool, even though your preceptor has no anger in him and he is very tender-hearted and possessed of true and perfect wisdom, yet, O fool, I must pronounce a curse on you; for any transgression of propriety is loathsome to Me. If I do not punish you, O wretch, the sanctity of My Vedic laws will be violated. The fools who bear malice against their Guru are cast into the hell named Raurava for a myriad Yugas. After that they take birth in the subhuman species and suffer torment for ten thousand successive existence. Since you remained rooted to your seat like a python, O vile wretch, take the form of a snake; for your mind is steeped in sin. And, condemned to that vile state, O vilest of the vile, go and take up your abode in the hollow of some huge tree.” (1—4)

दो०— हाहाकार कीन्ह गुर दारुन सुनि सिव साप ।

कंपित मोहि बिलोकि अति उर उपजा परिताप ॥ १०७ (क) ॥

करि दंडवत सप्रेम द्विज सिव सन्मुख कर जोरि ।

बिनय करत गदगद स्वर समुझि घोर गति मोरि ॥ १०७ (ख) ॥

Do.: hāhākāra kīnha gura dārūna suni siva sāpa,
 kaṁpita mohi biloki ati ura upajā paritāpa.107(A).
 kari daṁḍavata saprema dvija siva sanmukha kara jori,
 binaya karata gadagada svāra samujhi ghora gati mori.107(B).

The Guru raised a piteous wail as he heard Lord Śiva’s terrible curse. And when he saw me trembling with fear, deep agony possessed his soul. Reflecting on my awful fate, the Brāhmaṇa prostrated himself before Lord Śiva and, with joined palms and his voice choked with emotion, he prayed as follows:— (107 A-B)

छं०— नमामीशमीशान निर्वाणरूपं । विभुं व्यापकं ब्रह्म वेदस्वरूपं ॥
 निजं निर्गुणं निर्विकल्पं निरीहं । चिदाकाशमाकाशवासं भजेऽहं ॥ १ ॥
 निराकारमोकारमूलं तुरीयं । गिरा ग्यान गोतीतमीशं गिरीशं ॥
 करालं महाकाल कालं कृपालं । गुणागार संसारपारं नतोऽहं ॥ २ ॥
 तुषाराद्रि संकाश गौरं गभीरं । मनोभूत कोटि प्रभा श्री शरीरं ॥
 स्फुरन्मौलि कल्लोलिनी चारु गंगा । लसद्बालबालेन्दु कंठे भुजंगा ॥ ३ ॥
 चलत्कुंडलं भू सुनेत्रं विशालं । प्रसन्नाननं नीलकंठं दयालं ॥
 मृगाधीशचर्माम्बरं मुण्डमालं । प्रियं शंकरं सर्वनाथं भजामि ॥ ४ ॥
 प्रचंडं प्रकृष्टं प्रगल्भं परेशं । अखंडं अजं भानुकोटिप्रकाशं ॥
 त्रयःशूल निर्मूलनं शूलपाणिं । भजेऽहं भवानीपतिं भावगम्यं ॥ ५ ॥
 कलातीत कल्याण कल्पान्तकारी । सदा सज्जनानन्ददाता पुरारी ॥
 चिदानन्दसंदोह मोहापहारी । प्रसीद प्रसीद प्रभो मन्मथारी ॥ ६ ॥

न यावद् उमानाथ पादारविन्दं । भजंतीह लोके परे वा नराणां ॥
 न तावत्सुखं शान्ति सन्तापनाशं । प्रसीद प्रभो सर्वभूताधिवासं ॥ ७ ॥
 न जानामि योगं जपं नैव पूजां । नतोऽहं सदा सर्वदा शंभु तुभ्यं ॥
 जरा जन्म दुःखौघ तातप्यमानं । प्रभो पाहि आपन्नमामीश शंभो ॥ ८ ॥

Cham.: namāmīśamīśāna nirvānarūpaṁ, vibhuṁ vyāpakaṁ brahma vedasvarūpaṁ.
 nijaṁ nirguṇaṁ nirvikalpaṁ nirīhaṁ, cidākāśamākāśavāsaṁ bhaje'haṁ.1.
 nirākāramoṁkāramūlaṁ turīyaṁ, girā gyāna gotitamīśaṁ girīśaṁ.
 karālaṁ mahākāla kālaṁ kṛpālaṁ, guṇāgāra saṁsārapāraṁ nato'haṁ.2.
 tuṣārādri saṁkāśa gaurāṁ gabhīraṁ, manobhūta koṭi prabhā śrī śarīraṁ.
 sphuranmauli kallolinī cāru gaṁgā, lasadbhālabārendu kaṁṭhe bhujāṁgā.3.
 calatkuṁḍalaṁ bhrū sunetraṁ viśālaṁ, prasannānaṁ nilakaṁṭhaṁ dayālaṁ.
 mṛgādhiśacarmāmbaraṁ muṇḍamālaṁ, priyaṁ śaṁkaraṁ sarvaṅnāthaṁ bhajāmi.4.
 pracāṇḍaṁ prakṛṣṭaṁ pragalbhaṁ pareśaṁ, akhaṁḍaṁ ajaṁ bhānukoṭiprakāśaṁ.
 trayāśūla nirmūlanaṁ śūlapāṇiṁ, bhaje'haṁ bhavānīpatiṁ bhāvagamyāṁ.5.
 kalāṭita kalyāṇa kalpāntakārī, sadā sajjanānandadātā purārī.
 cidānaṁdasāṁdoha mohāpahārī, prasīda prasīda prabho manmathārī.6.
 na yāvad umānātha pādāravindaṁ, bhajāmtīha loke pare vā narāṇāṁ.
 na tāvatsukhaṁ śānti santāpanāśaṁ, prasīda prabho sarvabhūtādhivāsaṁ.7.
 na jānāmi yogaṁ japaṁ naivapūjāṁ, nato'haṁ sadā sarvadā śaṁbhu tubhyaṁ.
 jarā janma duḥkhaugha tātapyamānaṁ, prabho pāhi āpannamāmīśa śaṁbho.8.

“I adore You, the guardian of the south-east quarter and Ruler of the whole universe, eternal bliss personified, the omnipresent and all-pervading Brahma manifest in the form of the Vedas. I worship Lord Śiva, shining in His own glory, devoid of material attributes, undifferentiated, desireless, all-pervading consciousness, having nothing to wrap about Himself except ether (or enveloping ether itself). I bow to the supreme Lord, who is devoid of form, transcendent and extra-cosmic, beyond speech, understanding and senseperception, terrible yet gracious, the seed of the mystic syllable OM, the Ruler of Kailāsa, the Devourer even of the great Time-Spirit and the abode of virtues. I adore the all-merciful Śaṅkara, the universal Lord, who is loved by all and yet unfathomable, who is possessed of a form white as the snowclad Himālaya, and radiant with the beauty of a myriad Cupids, whose head sparkles with the lovely stream of the Gaṅgā, whose brow is adorned by the crescent moon and neck coiled by serpents, who has tremulous pendants hanging from His ear-lobes, is possessed of beautiful eyebrows and large eyes, who has a cheerful countenance and a blue speck on His throat, and who has a lion-skin wrapped round His waist and a garland of skulls round His neck. I take my refuge in Bhavānī's Spouse, the supreme Lord, terrible, exalted, intrepid indivisible, unborn and invested with the glory of a myriad suns, who roots out the threefold agony and holds a trident in His hand and who is accessible only through love. Beyond number, ever blessed, bringing about universal destruction at the end of each round of creation, a source of perpetual delight to the virtuous, Slayer of the demon Tripura, Consciousness and Bliss personified, dispeller of delusion, be propitious, my lord, be propitious, O Destroyer of Cupid. So long as they worship not the lotus-feet of Umā's lord, there is no happiness nor peace nor cessation of suffering for men either in this world or in the next. Therefore, be propitious, my lord, dwelling as You do in the heart of all living beings.

I know not Yoga (concentration), nor Japa (the muttering of prayers) nor ritual. I simply bow to you at all times and at every moment, O Śambhu! Pray, protect me, my lord, miserable and afflicted by sufferings attendant on old age and birth (and death) as I am, O Lord Śambhu!" (1—8)

श्लोक— रुद्राष्टकमिदं प्रोक्तं विप्रेण हरतोषये ।
ये पठन्ति नरा भक्त्या तेषां शम्भुः प्रसीदति ॥ ९ ॥

Śloka: **rudrāṣṭakamidaṁ proktaṁ vipreṇa haratoṣaye,
ye paṭhanti narā bhaktyā teṣāṁ śambhuḥ prasīdati.9.**

This hymn of eight verses was uttered by the Brāhmaṇa in order to propitiate Lord Hara. Śrī Śambhu is pleased with those men who devoutly repeat it. (9)

दो०— सुनि बिनती सर्बग्य सिव देखि बिप्र अनुरागु ।
पुनि मंदिर नभबानी भइ द्विजबर बर मागु ॥ १०८ (क) ॥
जौं प्रसन्न प्रभु मो पर नाथ दीन पर नेहु ।
निज पद भगति देइ प्रभु पुनि दूसर बर देहु ॥ १०८ (ख) ॥
तव माया बस जीव जइ संतत फिरइ भुलान ।
तेहि पर क्रोध न करिअ प्रभु कृपा सिंधु भगवान ॥ १०८ (ग) ॥
संकर दीनदयाल अब एहि पर होहु कृपाल ।
साप अनुग्रह होइ जेहिं नाथ थोरेहीं काल ॥ १०८ (घ) ॥

Do.: **sunī binatī sarbagya siva dekhi bipra anurāgu,
puni maṁdira nabhabānī bhai dvijabara bara māgu.108.(A).
jaũ prasanna prabhu mo para nātha dīna para nehu,
nija pada bhagati dei prabhu puni dūsara bara dehu.108(B).
tava māyā basa jīva jaRa saṁtata phirai bhulāna,
tehi para krodha na karia prabhu kṛpā siṁdhu bhagavāna.108(C).
saṁkara dīnadayāla aba ehi para hohu kṛpāla,
sāpa anugraha hoi jehiṁ nātha thorehī kāla.108(D).**

The all-wise Śiva heard the Brāhmaṇa's prayer and saw his devotion. An ethereal voice issued from the temple again: Ask for a boon, O great Brāhmaṇa." "If, my lord, you are pleased with me and if, my master, You are affectionate to the meek, first bless me with devotion to Your feet and then grant me another boon. Overcome by Your Māyā (delusive power) the stupid Jīva (individual soul) constantly wanders (from one womb to another) in error. Therefore, O all-merciful Lord, be not angry with him. Now be gracious to this creature, O Śaṅkara, compassionate as You are to the humble, so that Your curse may prove a blessing to him not long afterwards. (108 A—D)

चौ०— एहि कर होइ परम कल्याना । सोइ करहु अब कृपानिधाना ॥
बिप्रगिरा सुनि परहित सानी । एवमस्तु इति भइ नभबानी ॥ १ ॥

जदपि कीन्ह एहिं दारुन पापा । मैं पुनि दीन्हि कोप करि सापा ॥
 तदपि तुम्हारि साधुता देखी । करिहउँ एहि पर कृपा बिसेषी ॥ २ ॥
 छमासील जे पर उपकारी । ते द्विज मोहि प्रिय जथा खरारी ॥
 मोर श्राप द्विज व्यर्थ न जाइहि । जन्म सहस अवस्य यह पाइहि ॥ ३ ॥
 जनमत मरत दुसह दुख होई । एहि स्वल्पउ नहिं ब्यापिहि सोई ॥
 कवनेउँ जन्म मिटिहि नहिं ग्याना । सुनहि सूद्र मम बचन प्रवाना ॥ ४ ॥
 रघुपति पुरीं जन्म तव भयऊ । पुनि तैं मम सेवाँ मन दयऊ ॥
 पुरी प्रभाव अनुग्रह मोरें । राम भगति उपजिहि उर तोरें ॥ ५ ॥
 सुनु मम बचन सत्य अब भाई । हरितोषन ब्रत द्विज सेवकाई ॥
 अब जनि करहि बिप्र अपमाना । जानेसु संत अनंत समाना ॥ ६ ॥
 इंद्र कुलिस मम सूल बिसाला । कालदंड हरि चक्र कराला ॥
 जो इन्ह कर मारा नहिं मरई । बिप्रद्रोह पावक सो जरई ॥ ७ ॥
 अस बिबेक राखेहु मन माहीं । तुम्ह कहँ जग दुर्लभ कछु नाहीं ॥
 औरउ एक आसिषा मोरी । अप्रतिहत गति होइहि तोरी ॥ ८ ॥

Cau.: ehi kara hoi parama kalyānā, soi karahu aba kṛpānidhānā.
 bipragirā suni parahita sānī, evamastu iti bhāi nabhabānī.1.
 jadapi kīnha ehi dārūna pāpā, mai puni dīnhi kopa kari sāpā.
 tadapi tumhāri sādhotā dekhī, karihaū ehi para kṛpā biseṣī.2.
 chamāsila je para upakārī, te dvija mohi priya jathā kharārī.
 mora śrāpa dvija byārtha na jāihi, janma sahāsa avāsyā yaha pāihi.3.
 janamata marata dusāha dukha hoī, ehi svalpau nahī byāpihi soī.
 kavaneū janma miṭihi nahī gyānā, sunahi sūdra mama bacana pravānā.4.
 raghupati purī janma tava bhayaū, puni tai mama sevā mana dayaū.
 purī prabhāva anugraha morē, rāma bhagati upajihī ura torē.5.
 sunu mama bacana satya aba bhāi, haritoṣana brata dvija sevakāi.
 aba jani karahi bipra apamānā, jānesu samta ananta samānā.6.
 imdra kulisa mama sūla bisālā, kāladanḍa hari cakra karālā.
 jo inha kara mārā nahī marāi, bipradroha pāvaka so jarāi.7.
 asa bibeka rākhehu mana māhī, tumha kahā jaga durlabha kachu nāhī.
 aurau eka āsiṣā morī, apratihata gati hoihi torī.8.

“Now do that which may bring him supreme blessedness, O fountain of mercy !”
 On hearing the Brāhmaṇa’s words, steeped as they were in charity, the heavenly voice
 replied : “So be it ! Although he has committed a grievous sin and I in My wrath have
 pronounced a curse on him, yet, realizing your goodness, I shall do him a special favour.
 O holy Brāhmaṇa, they who are of a forgiving disposition and beneficent are as dear to
 Me as Śrī Rāma (the Slayer of the demon Khara) Himself. Nonetheless, O Brāhmaṇa,
 My curse shall not go in vain : this fellow shall surely pass through a thousand incarnations.
 But the terrible agony involved in each successive birth and death shall not affect him in
 the least. (Turning to me, the voice continued :) Hear, O Śūdra, my authentic word : in
 none of your births shall your awareness (of previous existences) leave you. (In the first
 place) You were born in the capital of Śrī Rāma (the Lord of the Raghus), and besides

that you set your heart on My worship. Due to the miraculous power of the holy city and by My grace, devotion to Śrī Rāma shall spring up in your bosom. Now, brother, hear My solemn declaration: a vow to serve the Brāhmaṇas is the surest means of propitiating Śrī Hari. Insult the Brāhmaṇas no more and reckon a saint to be on a par with the infinite Lord Himself. Even he who does not succumb to the stroke of Indra's thunderbolt, My own mighty trident, the rod of Death and the terrible discus of Śrī Hari, is consumed by the fire of hostility with the Brāhmaṇas. Treasure up this counsel in your heart, and there will be nothing in this world which may be too difficult for you to attain. I bestow one more blessing on you: you shall have unobstructed access everywhere." (1—8)

दो०— सुनि सिव बचन हरषि गुर एवमस्तु इति भाषि ।
 मोहि प्रबोधि गयउ गृह संभु चरन उर राखि ॥ १०९ (क) ॥
 प्रेरित काल बिंधि गिरि जाइ भयउँ मैं ब्याल ।
 पुनि प्रयास बिनु सो तनु तजेउँ गएँ कछु काल ॥ १०९ (ख) ॥
 जोइ तनु धरउँ तजउँ पुनि अनायास हरिजान ।
 जिमि नूतन पट पहिरइ नर परिहरइ पुरान ॥ १०९ (ग) ॥
 सिवँ राखी श्रुति नीति अरु मैं नहिँ पावा क्लेस ।
 एहि बिधि धरेउँ बिबिधि तनु ग्यान न गयउ खगेस ॥ १०९ (घ) ॥

Do.: suni siva bacana haraṣi gura evamastu iti bhāṣi,
 mohi prabodhi gayau gṛha saṁbhu carana ura rākhi.109(A).
 prerita kāla bim̄dhi giri jāi bhayaū mañ byāla,
 puni prayāsa binu so tanu tajeū gaë kachu kāla.109(B).
 joi tanu dharaū tajaū puni anāyāsa harijāna,
 jimi nūтана paṭa pahirai nara pariharai purāna.109(C).
 sivaṁ rākhī śruti nīti aru mañ nahī pāvā klesa,
 ehi bidhi dhareū bibidhi tanu gyāna na gayau khagesa.109(D)

The Guru rejoiced to hear the word of Lord Śiva (as conveyed through the ethereal voice) and cried 'Amen!' And after admonishing me he returned home, with the image of Lord Śambhu's feet impressed upon his heart. Driven by my fate I went to the Vindhya mountains and was (on giving up the ghost) reborn as a serpent and again, when sometime had elapsed, I easily dropped that form. Whatever form I assumed, O mount of Śrī Hari, dropped again with utmost ease, even as a man would cast off worn-out clothes and put on a new set. Lord Śiva vindicated the Vedic law, while I was spared the agony (involved in the rounds of birth and death). In this way, O lord of the winged creatures, I assumed various forms; but my understanding never left me. (109 A—D)

चौ०— त्रिजग देव नर जोइ तनु धरउँ । तहँ तहँ राम भजन अनुसरउँ ॥
 एक सूल मोहि बिसर न काऊ । गुर कर कोमल सील सुभाऊ ॥ १ ॥
 चरम देह द्विज कै मैं पाई । सुर दुर्लभ पुरान श्रुति गाई ॥
 खेलउँ तहँ बालकन्ह मीला । करउँ सकल रघुनायक लीला ॥ २ ॥

प्रौढ भएँ मोहि पिता पढ़ावा । समझउँ सुनउँ गुनउँ नहिं भावा ॥
 मन ते सकल बासना भागी । केवल राम चरन लय लागी ॥ ३ ॥
 कहु खगेस अस कवन अभागी । खरी सेव सुरधेनुहि त्यागी ॥
 प्रेम मगन मोहि कछु न सोहाई । हारेउ पिता पढ़ाइ पढ़ाई ॥ ४ ॥
 भए कालबस जब पितु माता । मैं बन गयउँ भजन जनत्राता ॥
 जहँ जहँ बिपिन मुनीस्वर पावउँ । आश्रम जाइ जाइ सिरु नावउँ ॥ ५ ॥
 बूझउँ तिन्हहि राम गुन गाहा । कहहिँ सुनउँ हरषित खगनाहा ॥
 सुनत फिरउँ हरि गुन अनुबादा । अब्याहत गति संभु प्रसादा ॥ ६ ॥
 छूटी त्रिबिधि ईषना गाढ़ी । एक लालसा उर अति बाढ़ी ॥
 राम चरन बारिज जब देखौं । तब निज जन्म सफल करि लेखौं ॥ ७ ॥
 जेहि पूँछउँ सोइ मुनि अस कहई । ईस्वर सर्व भूतमय अहई ॥
 निर्गुन मत नहिं मोहि सोहाई । सगुन ब्रह्म रति उर अधिकाई ॥ ८ ॥

Cau.: trijaga deva nara joi tanu dharaũ, tahã tahã rāma bhajana anusaraũ.
 eka sūla mohi bisara na kāũ, gura kara komala sila subhāũ.1.
 carama deha dvija kai maĩ pāĩ, sura durlabha purāna śruti gāĩ.
 khelaũ tahũ bālahanha milā, karaũ sakala raghunāyaka līlā.2.
 prauRha bhaẽ mohi pitā paRhāvā, samajhaũ sunaũ gunaũ nahĩ bhāvā.
 mana te sakala bāsanā bhāgĩ, kevala rāma carana laya lāgĩ.3.
 kahu khagesa asa kavana abhāgĩ, kharĩ seva suradhenuhi tyāgĩ.
 prema magana mohi kachu na sohāĩ, hāreu pitā paRhāĩ paRhāĩ.4.
 bhae kālabasa jaba pitu mātā, maĩ bana gayaũ bhajana janatrātā.
 jahã jahã bipina munīsvara pāvaũ, āsrama jāi jāi siru nāvaũ.5.
 bũjhaũ tinhahi rāma guna gāhā, kahahĩ sunaũ haraṣita khaganāhā.
 sunata phiraũ hari guna anubādā, abyāhata gati sambhu prasādā.6.
 chũṭĩ tribidhi īsanā gāRhĩ, eka lālasā ura ati bāRhĩ.
 rāma carana bārija jaba dekhaũ, taba nija janma saphala kari lekhaũ.7.
 jehi pũchaũ soi muni asa kahaĩ, īsvara sarba bhūtamaya ahaĩ.
 nirguna mata nahĩ mohi sohāĩ, saguna brahma rati ura adhikāĩ.8.

Whatever form I assumed, whether of an irrational being, god or man, I continued to adore Śrī Rāma even in that form. Yet one thing ever stung my conscience: my Guru's mild and amiable disposition I could never forget. The last body I got was that of a Brāhmaṇa, which the Vedas and Purāṇas declare as difficult even for the gods to attain. Even in that incarnation whenever I joined the other boys for play, I would enact all the pastimes of Śrī Rāma (the Lord of the Raghus) alone. As I grew up my father gave me lessons (in secular subjects). I tried to understand things, listened to the lessons and reflected on them; yet they failed to attract my mind. All worldly cravings left my soul; I was solely absorbed in the thought of Śrī Rāma's feet. Tell me, O lord of the feathered creation: is there anyone so wretched as to give up a cow of plenty and tend a she-ass? Overwhelmed with love I had no charm left for anything and my father was tried of coaching me. When both my father and mother died, I withdrew to the forest in order to worship the Protector of His servants. In the forest wherever I met any great sage I visited his hermitage and bowed my head to him. I would ask them to recount Śrī Rāma's

virtues and listened with delight to what they told me. O lord of the winged creatures ! In this way I went about listening to the recital of Śrī Hari's praises. By Śambhu's grace my movements were unchecked everywhere. The three types of ardent seeking (viz., those for progeny, wealth and fame) left me and one solitary longing grew to inordinate proportions in my heart. "I shall deem the object of my birth accomplished only when I behold Śrī Rāma's lotus-feet," I said to myself. Every sage I interrogated observed, "God represents the totality of created beings." But the view which holds God as impersonal did not find favour with me and the love I bore in my heart for the embodied Brahma grew from more to more. (1—8)

दो०— गुर के बचन सुरति करि राम चरन मनु लाग ।

रघुपति जस गावत फिरउँ छन छन नव अनुराग ॥ ११० (क) ॥

मेरु सिखर बट छायाँ मुनि लोमस आसीन ।

देखि चरन सिरु नायउँ बचन कहेउँ अति दीन ॥ ११० (ख) ॥

सुनि मम बचन बिनीत मृदु मुनि कृपाल खगराज ।

मोहि सादर पूँछत भए द्विज आयहु केहि काज ॥ ११० (ग) ॥

तब मैं कहा कृपानिधि तुम्ह सर्बग्य सुजान ।

सगुन ब्रह्म अवराधन मोहि कहहु भगवान ॥ ११० (घ) ॥

Do.: gura ke bacana surati kari rāma carana manu lāga,
raghupati jasa gāvata phiraū chana chana nava anurāga.110(A).
meru sikhara baṭa chāyā muni lomasa āsīna,
dekhi carana siru nāyaū bacana kaheū ati dīna.110(B).
suni mama bacana binīta mṛdu muni kṛpāla khagarāja,
mohi sādara pūchata bhae dvija āyahu kehi kāja.110(C).
taba maī kahā kṛpānidhi tumha sarbagya sujāna,
saguna brahma avarādhana mohi kahahu bhagavāna.110(D).

Even as I recalled the words of my erstwhile preceptor my mind conceived a fondness for Rāma's feet and I went about singing the praises of Śrī Rāma (the Lord of the Raghus) with a love which gathered new strength every moment. On a peak of Mount Meru in the shade of a banyan tree sat the sage Lomaśa. On seeing him I bowed at his feet and addressed him in the humblest strain. When the gracious sage heard my meek and gentle address, O king of the birds, he politely enquired : "For what purpose have you come, O Brāhmaṇa?" Thereupon I replied, "O fountain of mercy, you are omniscient and sagacious. Tell me, blessed one, how to worship the embodied supreme Spirit." (110 A—D)

चौ०— तब मुनीस रघुपति गुन गाथा । कहे कछुक सादर खगनाथा ॥

ब्रह्मग्यान रत मुनि बिग्यानी । मोहि परम अधिकारी जानी ॥ १ ॥

लागे करन ब्रह्म उपदेसा । अज अद्वैत अगुन हृदयेसा ॥

अकल अनीह अनाम अरूपा । अनुभव गम्य अखंड अनूपा ॥ २ ॥

मन गोतीत अमल अबिनासी । निर्बिकार निरवधि सुख रासी ॥
 सो तैं ताहि तोहि नहिं भेदा । बारि बीचि इव गावहिं बेदा ॥ ३ ॥
 बिबिधि भाँति मोहि मुनि समुझावा । निर्गुन मत मम हृदयं न आवा ॥
 पुनि मैं कहेउँ नाइ पद सीसा । सगुन उपासन कहहु मुनीसा ॥ ४ ॥
 राम भगति जल मम मन मीना । किमि बिलगाइ मुनीस प्रबीना ॥
 सोइ उपदेस कहहु करि दाया । निज नयनन्हि देखौं रघुराया ॥ ५ ॥
 भरि लोचन बिलोकि अवधेसा । तब सुनिहउँ निर्गुन उपदेसा ॥
 मुनि पुनि कहि हरिकथा अनूपा । खंडि सगुन मत अगुन निरूपा ॥ ६ ॥
 तब मैं निर्गुन मत कर दूरी । सगुन निरूपउँ करि हठ भूरी ॥
 उत्तर प्रतिउत्तर मैं कीन्हा । मुनि तन भए क्रोध के चीन्हा ॥ ७ ॥
 सुनु प्रभु बहुत अवग्या किएँ । उपज क्रोध ग्यानिन्ह के हिएँ ॥
 अति संघरषन जौं कर कोई । अनल प्रगट चंदन ते होई ॥ ८ ॥

Cau.: taba munīsa raghupati guna gāthā, kahe kachuka sādara khaganāthā.
 brahmagyāna rata muni bigyānī, mohi parama adhikārī jānī.1.
 lāge karana brahma upadesā, aja advaita aguna hṛdayesā.
 akala anīha anāma arūpā, anubhava gamya akhaṁḍa anūpā.2.
 mana gotīta amala abināsī, nirbikāra niravadhi sukha rāsī.
 so taī tāhi tohi nahī bhedā, bāri bīci iva gāvahī bedā.3.
 bibidhi bhāti mohi muni samujhāvā, nirguna mata mama hṛdayā na āvā.
 puni maī kaheū nāi pada sīsā, saguna upāsana kahahu munīsā.4.
 rāma bhagati jala mama mana mīnā, kimi bilagāi munīsa prabīnā.
 soi upadesa kahahu kari dāyā, nija nayanānhi dekhaū raghurāyā.5.
 bhari locana biloki avadhesā, taba sunihaū nirguna upadesā.
 muni puni kahi harikathā anūpā, khaṁḍi saguna mata aguna nirūpā.6.
 taba maī nirguna mata kara dūrī, saguna nirūpaū kari haṭha bhūrī.
 uttara pratiuttara maī kīnhā, muni tana bhae krodha ke cīnhā.7.
 sunu prabhu bahuta avagyā kiē, upaja krodha gyāninha ke hiē.
 ati saṁgharaṣana jāū kara koī, anala pragaṭa caṁdana te hoī.8.

Thereupon the great sage recounted with reverence a few virtues of Śrī Rāma (the Lord of the Raghus), O lord of the feathered creation. But himself devoted to the knowledge of Brahma (the Absolute), and knowing me to be the fittest person (to be initiated into such knowledge), the enlightened sage began a sermon on Brahma, the unborn, the One without a second and without attributes, the Ruler of the heart (the inner Controller), incomprehensible, desireless, without name or form, attainable only through realization, indivisible and incomparable, beyond the mind and the senses, immaculate and indestructible, immutable, unlimited and all-blissful: "You are identical with the Brahma referred to above; no more difference exists between Him and you than between a sheet of water and the ripples on its surface: so declare the Vedas." The sage instructed me in various ways; but the truth that the individual soul is identical with the attributeless Brahma did not appeal to my heart. Bowing my head at his feet I submitted again, "Kindly tell me how to worship the embodied Brahma, O lord of the sages. My mind takes delight in the worship of Śrī Rāma even as a fish rejoices in water; how, then,

can it exist without it, O wise lord of the sages? Be gracious, therefore, to teach me the method whereby I may be able to behold the Lord of the Raghus with my own eyes. Having feasted my eyes on the King of Ayodhyā I will then listen to your discourse on the attributeless Brahma.” The sage once more recited the incomparable story of Śrī Hari; but demolishing the doctrine that the supreme Spirit does appear in an embodied form, he established the proposition that He is ever without attributes. Thereupon I would set aside the view that God is ever attributeless and establish with great obstinacy the doctrine that He takes an embodied form. When I thus entered into hot discussion with him, signs of resentment appeared on the sage’s person. Listen, my lord: insolence carried to an excess rouses passion even in the breast of an enlightened soul. Too much friction will produce fire even out of sandal-wood. (1—8)

दो०— बारंबार सकोप मुनि करइ निरूपन ग्यान ।

मैं अपने मन बैठ तब करउँ बिबिधि अनुमान ॥ १११ (क) ॥

क्रोध कि द्वैतबुद्धि बिनु द्वैत कि बिनु अग्यान ।

मायाबस परिछिन्न जड़ जीव कि ईस समान ॥ १११ (ख) ॥

Do.: **bāraṁbāra sakopa muni karai nirūpana gyāna,**
mañ apanē mana baiṭha taba karaū bibidhi anumāna.111(A).
krodha ki dvaitabuddhi binu dvaita ki binu agyāna,
māyābasa parichinna jaRa jīva ki īsa samāna.111(B).

Again and again in the heat of passion the sage expatiated on spiritual wisdom, while I sat still and put myself various questions : “Can there be anger without duality or duality without ignorance? Can an individual soul, dull, finite and subject to Māyā, ever be on a par with God?” (111 A-B)

चौ०— कबहुँ कि दुख सब कर हित ताकें । तेहि कि दरिद्र परस मनि जाकें ॥

परद्रोही की होहिं निसंका । कामी पुनि कि रहहिं अकलंका ॥ १ ॥

बंस कि रह द्विज अनहित कीन्हें । कर्म कि होहिं स्वरूपहि चीन्हें ॥

काहू सुमति कि खल सँग जामी । सुभ गति पाव कि परत्रिय गामी ॥ २ ॥

भव कि परहिं परमात्मा बिंदक । सुखी कि होहिं कबहुँ हरिनिंदक ॥

राजु कि रहइ नीति बिनु जानें । अघ कि रहहिं हरिचरित बखानें ॥ ३ ॥

पावन जस कि पुन्य बिनु होई । बिनु अघ अजस कि पावइ कोई ॥

लाभु कि किछु हरि भगति समाना । जेहि गावहिं श्रुति संत पुराना ॥ ४ ॥

हानि कि जग एहि सम किछु भाई । भजिअ न रामहि नर तनु पाई ॥

अघ कि पिसुनता सम कछु आना । धर्म कि दया सरिस हरिजाना ॥ ५ ॥

एहि बिधि अमिति जुगुति मन गुनऊँ । मुनि उपदेस न सादर सुनऊँ ॥

पुनि पुनि सगुन पच्छ मैं रोपा । तब मुनि बोलेउ बचन सकोपा ॥ ६ ॥

मूढ़ परम सिख देउँ न मानसि । उत्तर प्रतिउत्तर बहु आनसि ॥

सत्य बचन बिस्वास न करही । बायस इव सबही ते डरही ॥ ७ ॥

सठ स्वपच्छ तव हृदयँ बिसाला । सपदि होहि पच्छी चंडाला ॥

लीन्ह श्राप मैं सीस चढ़ाई । नहिं कछु भय न दीनता आई ॥ ८ ॥

Cau.: kabahū ki dukha saba kara hita tākē, tehi ki daridra parasa mani jākē.
 paradrohī kī hohī nisamkā, kāmī puni ki rahahī akalamkā.1.
 baṁsa ki raha dvija anahita kīnhē, karma ki hohī svarūpahi cīnhē.
 kāhū sumati ki khala sāga jāmī, subha gati pāva ki paratriya gāmī.2.
 bhava ki parahī paramātmā bimḍaka, sukhī ki hohī kabahū hariniḍdaka.
 rāju ki rahai nīti binu jānē, agha ki rahahī haricarita bakhānē.3.
 pāvana jasa ki punya binu hoī, binu agha ajasa ki pāvai koī.
 lābhu ki kichu hari bhagati samānā, jehi gāvahī śruti samta purānā.4.
 hāni ki jaga ehi sama kichu bhāī, bhajia na rāmahi nara tanu pāī.
 agha ki pisunatā sama kachu ānā, dharma ki dayā sarisa harijānā.5.
 ehi bidhi amiti juguti mana gunaū, muni upadesa na sādara sunaū.
 puni puni saguna paccha maī ropā, taba muni boleu bacana sakopā.6.
 mūrha parama sikha deū na mānasi, uttara pratiuttara bahu ānasi.
 satya bacana bisvāsa na karahī, bāyasa iva sabahī te ḍarahī.7.
 saṭha svapaccha tava hṛdayā bisālā, sapadi hohi pacchī camḍālā.
 līnha śrāpa maī sīsa caRhāī, nahī kachu bhaya na dīnatā āī.8.

“Can suffering ensue from solicitude for others’ well-being? Can anyone possessing the philosopher’s stone suffer from want any longer? Can the malevolent be free from anxiety? Can the sensualist escape obloquy? Can one’s posterity survive even though one has persecuted the Brāhmaṇas? Can one continue to perform actions (with attachment) even after attaining Self-Realization? Has anyone acquired sound wisdom while living in the company of the vicious? Can an adulterer attain a happy destiny? Can those who have realized God fall again into the ocean of transmigration? Can the revilers of Śrī Hari be ever happy? Can a kingdom stand without a knowledge of statecraft? Can sins persist even after one has commenced narrating Śrī Hari’s exploits? Can one enjoy sacred renown without religious merit and can anyone earn a bad reputation without a sin? Is there any gain as valuable as Devotion to Śrī Hari, which is glorified alike by saints as well as by the Vedas and Purāṇas? And, brother, is there any loss in the world as grievous as that of the man who fails to adore Śrī Rāma even after obtaining a human body? Is there any other sin so bad as backbiting or any virtue so great as compassion, O mount of Śrī Hari?” In this way I mentally advanced numberless arguments in my favour and did not listen to the sage’s teaching with any reverence. Again and again I maintained the cause of the Saguṇa form of worship (the worship of an embodied Deity), till at last the sage uttered these angry words : “Fool, you refuse to accept the supreme lesson I have been inculcating on you and indulge in endless arguments and counter-arguments. You give no credence to my authentic words and, like a crow, look on everything with distrust ! Fool, you are exceedingly self-opinionated; therefore, you shall at once take the form of a crow (the pariah among birds).” I bowed to the curse pronounced by the sage but felt neither alarmed nor humbled. (1—8)

दो०— तुरत भयउँ मैं काग तब पुनि मुनि पद सिरु नाइ ।

सुमिरि राम रघुबंस मनि हरषित चलेउँ उड़ाइ ॥ ११२ (क) ॥

उमा जे राम चरन रत बिगत काम मद क्रोध ।

निज प्रभुमय देखहिं जगत केहि सन करहिं बिरोध ॥ ११२ (ख) ॥

Do.: **turata bhayaũ maĩ kāga taba puni muni pada siru nāi,
sumiri rāma raghubaṁsa mani haraṣita caleũ uRāi.112(A).
umā je rāma carana rata bigata kāma mada krodha,
nija prabhumaya dekhahĩ jagata kehi sana karahĩ birodha. 112(B).**

I was immediately transformed into a crow. Thereupon I bowed my head at the sage's feet again and, fixing my thoughts on Śrī Rāma, the Jewel of Raghu's line, joyfully took flight. Umā, (continues Lord Śaṅkara,) they who are devoted to Śrī Rāma's feet and are free from lust, vanity and anger look upon the whole world as full of their lord; against whom can they harbour animosity? (112 A-B)

चौ०— सुनु खगेस नहिं कछु रिषि दूषन । उर प्रेरक रघुबंस बिभूषन ॥
कृपासिंधु मुनि मति करि भोरी । लीन्ही प्रेम परिच्छा मोरी ॥ १ ॥
मन बच क्रम मोहि निज जन जाना । मुनि मति पुनि फेरी भगवाना ॥
रिषि मम महत सीलता देखी । राम चरन बिस्वास बिसेषी ॥ २ ॥
अति बिसमय पुनि पुनि पछिताई । सादर मुनि मोहि लीन्ह बोलाई ॥
मम परितोष बिबिधि बिधि कीन्हा । हरषित राममंत्र तब दीन्हा ॥ ३ ॥
बालकरूप राम कर ध्याना । कहेउ मोहि मुनि कृपानिधाना ॥
सुंदर सुखद मोहि अति भावा । सो प्रथमहिं मैं तुम्हहि सुनावा ॥ ४ ॥
मुनि मोहि कछुक काल तहँ राखा । रामचरितमानस तब भाषा ॥
सादर मोहि यह कथा सुनाई । पुनि बोले मुनि गिरा सुहाई ॥ ५ ॥
रामचरित सर गुप्त सुहावा । संभु प्रसाद तात मैं पावा ॥
तोहि निज भगत राम कर जानी । ताते मैं सब कहेउँ बखानी ॥ ६ ॥
राम भगति जिन्ह कें उर नाहीं । कबहुँ न तात कहिअ तिन्ह पाहीं ॥
मुनि मोहि बिबिधि भाँति समुझावा । मैं सप्रेम मुनि पद सिरु नावा ॥ ७ ॥
निज कर कमल परसि मम सीसा । हरषित आसिष दीन्ह मुनीसा ॥
राम भगति अबिरल उर तोरें । बसिहि सदा प्रसाद अब मोरें ॥ ८ ॥

Cau.: **sunu khagesa nahĩ kachu riṣi dūṣana, ura preraka raghubaṁsa bibhūṣana.
kṛpāsīndhu muni mati kari bhorī, līnhī prema paricchā morī.1.
mana baca krama mohi nija jana jānā, muni mati puni pherī bhagavānā.
riṣi mama mahata sīlatā dekhī, rāma carana bisvāsa biseṣī.2.
ati bisamaya puni puni pachitāi, sādara muni mohi līnha bolāi.
mama paritoṣa bibidhi bidhi kīnhā, haraṣita rāmamaṁtra taba dīnhā.3.
bālakarūpa rāma kara dhyānā, kaheu mohi muni kṛpānidhānā.
sum̐dara sukhada mohi ati bhāvā, so prathamahĩ maĩ tumhahi sunāvā.4.
muni mohi kachuka kāla tahā rākhā, rāmacaritamānasa taba bhāṣā.
sādara mohi yaha kathā sunāi, puni bole muni girā suhāi.5.
rāmacarita sara gupta suhāvā, saṁbhu prasāda tāta maĩ pāvā.
tohi nija bhagata rāma kara jānī, tāte maĩ saba kaheũ bakhānī.6.
rāma bhagati jinha kē ura nāhī, kabahũ na tāta kahia tinha pāhī.
muni mohi bibidhi bhāti samujhāvā, maĩ saprema muni pada siru nāvā.7.
nija kara kamala parasi mama sīsā, haraṣita āsiṣa dīnha munīsā.
rāma bhagati abirala ura torē, basihi sadā prasāda aba morē.8.**

Listen, O lord of the winged creatures : the sage was in no way at fault; it is Śrī Rāma (the Ornament of Raghu's race) who prompts all hearts. The All-merciful put my devotion to the test by clouding the sage's reason. When He came to know that I was His devoted servant in thought, word and deed, the Lord disabused the saint again. The sage was amazed at my extraordinary forbearance and the unique faith in Śrī Rāma's feet and, repenting again and again politely called me back. He consoled me in every way and then gladly imparted to me the formula sacred to Śrī Rāma. The gracious sage also taught me how to meditate on Śrī Rāma as a child. The form which I was thus taught to fix my thoughts upon, charming and delightful as it was, pleased me much; I have already told you the same. The sage detained me in his hermitage for sometime and then recited the "Rāmacaritamānasa" (the Mānasa lake of Śrī Rāma's exploits). Having reverently repeated the story the sage then addressed me in the following gracious words : "I discovered this secret and charming lake of Śrī Rāma's exploits, dear son, by the grace of Lord Śambhu. I have come to know that you are a beloved devotee of Śrī Rāma; hence I recited it to you in full. Never repeat it, dear child, in the presence of those whose heart is void of devotion to Śrī Rāma." The sage admonished me in various ways and I lovingly bowed my head at his feet. The great sage touched my head with his lotus palm and gladly gave me his blessing : "Henceforth, by my grace, devotion to Śrī Rāma shall ever abide in your heart and know no interruption. (1—8)

दो०— सदा राम प्रिय होहु तुम्ह सुभ गुन भवन अमान ।

कामरूप इच्छामरन ग्यान बिराग निधान ॥ ११३ (क) ॥

जेहि आश्रम तुम्ह बसब पुनि सुमिरत श्रीभगवंत ।

ब्यापिहि तहँ न अबिद्या जोजन एक प्रजंत ॥ ११३ (ख) ॥

Do.: **sadā rāma priya hohu tumha subha guna bhavana amāna,**
kāmarūpa icchāmarana gyāna birāga nidhāna.113(A).
jehī āśrama tumha basaba puni sumirata śrībhagavaṁta,
byāpihi tahā na abidyā jojana eka prajānta.113(B).

You shall ever be a favourite with Śrī Rāma and a storehouse of good qualities, free from pride, changing your form at will and choosing your own time for death, and a repository of wisdom and dispassion. Nay, in whatever hermitage you live with your thought fixed on the Lord, ignorance will have no access within a radius of eight miles from it. (113 A-B)

चौ०— काल कर्म गुन दोष सुभाऊ । कछु दुख तुम्हहि न ब्यापिहि काऊ ॥

राम रहस्य ललित बिधि नाना । गुप्त प्रगट इतिहास पुराना ॥ १ ॥

बिनु श्रम तुम्ह जानब सब सोऊ । नित नव नेह राम पद होऊ ॥

जो इच्छा करिहहु मन माहीं । हरि प्रसाद कछु दुर्लभ नाहीं ॥ २ ॥

सुनि मुनि आसिष सुनु मतिधीरा । ब्रह्मगिरा भइ गगन गँभीरा ॥

एवमस्तु तव बच मुनि ग्यानी । यह मम भगत कर्म मन बानी ॥ ३ ॥

सुनि नभगिरा हरष मोहि भयऊ । प्रेम मगन सब संसय गयऊ ॥

करि बिनती मुनि आयसु पाई । पद सरोज पुनि पुनि सिरु नाई ॥ ४ ॥

हरष सहित एहि आश्रम आयउँ । प्रभु प्रसाद दुर्लभ बर पायउँ ॥

इहाँ बसत मोहि सुनु खग ईसा । बीते कलप सात अरु बीसा ॥ ५ ॥
 करउँ सदा रघुपति गुन गाना । सादर सुनहिं बिहंग सुजाना ॥
 जब जब अवधपुरीं रघुबीरा । धरहिं भगत हित मनुज सरीरा ॥ ६ ॥
 तब तब जाइ राम पुर रहऊँ । सिसुलीला बिलोकि सुख लहऊँ ॥
 पुनि उर राखि राम सिसुरूपा । निज आश्रम आवउँ खगभूपा ॥ ७ ॥
 कथा सकल मैं तुम्हहि सुनाई । काग देह जेहिं कारन पाई ॥
 कहिउँ तात सब प्रसन्न तुम्हारी । राम भगति महिमा अति भारी ॥ ८ ॥

Cau.: kāla karma guna doṣa subhāu, kachu dukha tumhahi na byāpihi kāu.
 rāma rahasya lalita bidhi nānā, gupta pragaṭa itihāsa purānā.1.
 binu śrama tumha jānaba saba sou, nita nava neha rāma pada hou.
 jo icchā karihahu mana māhī, hari prasāda kachu durlabha nāhī.2.
 suni muni āśiṣa sunu matidhīrā, brahmagirā bhai gagana gābhīrā.
 evamastu tava baca muni gyānī, yaha mama bhagata karma mana bānī.3.
 suni nabhagīrā haraṣa mohi bhayaū, prema magana saba saṁsaya gayaū.
 kari binatī muni āyasu pāi, pada saroja puni puni siru nāi.4.
 haraṣa sahita ehī āśrama āyaū, prabhu prasāda durlabha bara pāyaū.
 ihā basata mohi sunu khaga īsā, bīte kalapa sāta aru bīsa.5.
 karaū sadā raghupati guna gānā, sādara sunahī bihaṅga sujānā.
 jaba jaba avadhapurī raghubīrā, dharahī bhagata hita manuja sarīrā.6.
 taba taba jāi rāma pura rahaū, sisulīlā biloki sukha lahaū.
 puni ura rākhi rāma sisurūpā, nija āśrama āvaū khagabhūpā.7.
 kathā sakala maī tumhahi sunāi, kāga deha jehī kārana pāi.
 kahiū tāta saba prasna tumhārī, rāma bhagati mahimā ati bhārī.8.

“No suffering occasioned by time, fate, merit, demerit or disposition shall ever torment you. The manifold charming mysteries of Śrī Rāma, that are found mentioned in the chronicles and Purāṇas either explicitly or implicitly, you will come to know without any difficulty; and the flame of your devotion to Śrī Rāma’s feet will grow ever brighter and brighter. Whatever longing you may entertain in your mind, you shall have no difficulty in attaining it by the grace of Śrī Hari.” On hearing the sage’s benediction, mark me, O Garuḍa of steadfast reason, a deep voice—which was evidently the voice of the Supreme Spirit—was heard from the heavens: “May your prophesy come to be true, O enlightened sage! He is My votary in thought, word and deed.” I rejoiced to hear the heavenly voice and stood overwhelmed with love and rid of all my doubts. On receiving the sage’s permission in response to my prayer I repeatedly bowed my head at his feet and gladly came away to this hermitage, having obtained by the Lord’s grace a rare boon. Listen, O lord of the feathered creation: I have now lived in this hermitage for seven and twenty rounds of creation. I am ever engaged in hymning the praises of Śrī Rāma (the Lord of the Raghus), while enlightened birds reverently listen to them. Each time the Hero of Raghu’s line assumes the form of a man in the city of Ayodhyā for the sake of His devotees I go and stay at the capital of Śrī Rāma and enjoy the spectacle of His childish sports. Again, enshrining an image of the child Rāma in my heart I return to my hermitage, O king of the birds. I have now told you all the circumstances that invested

me with the form of a crow, and have also replied to all your queries. The glory of devotion to Śrī Rāma is superb indeed. (1—8)

दो०— ताते यह तन मोहि प्रिय भयउ राम पद नेह ।

निज प्रभु दरसन पायउँ गए सकल संदेह ॥ ११४ (क) ॥

Do.: tāte yaha tana mohi priya bhayau rāma pada neha,
nija prabhu darasana pāyaũ gae sakala saṁdeha.114(A).

I love this body only because it was in this body that devotion to Śrī Rāma's feet sprang up in my heart, I was blessed with the sight of my lord and all my doubts vanished. (114 A)

[PAUSE 29 FOR A THIRTY-DAY RECITATION]

भगति पच्छ हठ करि रहेउँ दीन्हि महारिषि साप ।

मुनि दुर्लभ बर पायउँ देखहु भजन प्रताप ॥ ११४ (ख) ॥

bhagati paccha haṭha kari raheũ dīnhi mahāriṣi sāpa,
muni durlabha bara pāyaũ dekhahu bhajana pratāpa.114(B).

I stubbornly upheld the cause of Devotion, for which the great sage Lomaśa cursed me; but eventually I obtained a boon which is difficult even for the sages to obtain ! Witness the efficacy of adoration. (114 B)

चौ०— जे असि भगति जानि परिहरहीं । केवल ग्यान हेतु श्रम करहीं ॥
ते जड़ कामधेनु गृहँ त्यागी । खोजत आकु फिरहिं पय लागी ॥ १ ॥
सुनु खगेस हरि भगति बिहाई । जे सुख चाहहिं आन उपाई ॥
ते सठ महासिंधु बिनु तरनी । पैरि पार चाहहिं जड़ करनी ॥ २ ॥
सुनि भसुंड़ि के बचन भवानी । बोलेउ गरुड़ हरषि मृदु बानी ॥
तव प्रसाद प्रभु मम उर माहीं । संसय सोक मोह भ्रम नाहीं ॥ ३ ॥
सुनेउँ पुनीत राम गुन ग्रामा । तुम्हरी कृपाँ लहेउँ बिश्रामा ॥
एक बात प्रभु पूँछउँ तोही । कहहु बुझाइ कृपानिधि मोही ॥ ४ ॥
कहहिं संत मुनि बेद पुराना । नहिं कछु दुर्लभ ग्यान समाना ॥
सोइ मुनि तुम्ह सन कहेउ गोसाई । नहिं आदरेहु भगति की नाई ॥ ५ ॥
ग्यानहि भगतिहि अंतर केता । सकल कहहु प्रभु कृपा निकेता ॥
सुनि उरगारि बचन सुख माना । सादर बोलेउ काग सुजाना ॥ ६ ॥
भगतिहि ग्यानहि नहिं कछु भेदा । उभय हरहिं भव संभव खेदा ॥
नाथ मुनीस कहहिं कछु अंतर । सावधान सोउ सुनु बिहंगबर ॥ ७ ॥
ग्यान बिराग जोग बिग्याना । ए सब पुरुष सुनहु हरिजाना ॥
पुरुष प्रताप प्रबल सब भाँती । अबला अबल सहज जड़ जाती ॥ ८ ॥

Cau.: je asi bhagati jāni pariharāhī, kevala gyāna hetu śrama karahī.
te jaRa kāmadhenu grhā tyāgī, khojata āku phirahī paya lāgī.1.
sunu khagesa hari bhagati bihāī, je sukha cāhahī āna upāī.
te saṭha mahāsīndhu binu taranī, pairi pāra cāhahī jaRa karanī.2.

sunī bhasuṁḍī ke bacana bhavānī, boleu garuRa haraṣi mṛdu bānī.
 tava prasāda prabhu mama ura māhī, saṁsaya soka moha bhrama nāhī.3.
 suneṁ punīta rāma guna grāmā, tumharī kṛpā laheṁ biśrāmā.
 eka bāta prabhu pūchaṁ tohī, kahahu bujhāi kṛpānidhi mohī.4.
 kahahī saṁta muni beda purānā, nahī kachu durlabha gyāna samānā.
 soi muni tumha sana kaheu gosāi, nahī ādarehu bhagati kī nāi.5.
 gyānahi bhagatihi aṁtara ketā, sakala kahahu prabhu kṛpā nīketā.
 sunī uragāri bacana sukha mānā, sādara boleu kāga sujānā.6.
 bhagatihi gyānahi nahī kachu bhedā, ubhaya harahī bhava saṁbhava khedā.
 nātha munisa kahahī kachu aṁtara, sāvadhāna sou sunu bihaṁgabara.7.
 gyāna birāga joga bigyānā, e saba puruṣa sunahu harijānā.
 puruṣa pratāpa prabala saba bhātī, abalā abala sahaja jaRa jāti.8.

They who knowingly cast aside such Devotion and take pains to acquire mere wisdom are fools who would leave alone the cow of plenty at their own house and knock about in search of the Āka plant (the milk-weed) to get milk out of it. Listen. O lord of the winged creatures; the fools who ignore Bhakti and seek happiness by any other means stupidly seek to swim across the ocean without the help of a vessel". Garuḍa, O Bhavānī, (continues Lord Śaṅkara,) rejoiced to hear Bhuṁḍī's words and submitted in gentle accents: "By your grace, my lord, doubt, sorrow, error and delusion have disappeared from my heart. I have also listened to the praises of Śrī Rāma and attained peace of mind by your blessing. My lord, I ask you one question more: pray, explain the whole thing clearly, O ocean of compassion. The saints and sages as well as the Vedas and Purāṇas declare that there is nothing so difficult of attainment as wisdom. Although the sage (Lomaśa) instructed you in the same, my lord, you did not show the same amount of regard for Gnosis as for Devotion. Explain to me, my gracious lord, all the difference between Gnosis and Devotion." The sagacious crow was gratified to hear the question of Garuḍa (the enemy of the serpents) and politely replied, "There is no difference whatsoever between Gnosis and Devotion: both are equally efficacious in relieving the torments of birth and death. Great sages nonetheless point out some difference between the two, my lord: listen to the same with rapt attention, O chief of the birds! Wisdom, dispassion, Yoga (union with God) and Realization—mark me—are all masculine in conception, O mount of Śrī Hari! The might of man is formidable indeed; while a woman is naturally weak and dull by her very birth. (1—8)

दो०— पुरुष त्यागि सक नारिहि जो बिरक्त मति धीर ।

न तु कामी बिषयाबस बिमुख जो पद रघुबीर ॥ ११५ (क) ॥

सो०— सोउ मुनि ग्याननिधान मृगनयनी बिधु मुख निरखि ।

बिबस होइ हरिजान नारि बिष्नु माया प्रगट ॥ ११५ (ख) ॥

Do.: puruṣa tyāgi saka nārihi jo birakta mati dhīra,
 na tu kāmī biṣayābasa bimukha jo pada raghubīra.115(A).

So.: sou muni gyānanidhāna mṛganayanī bidhu mukha nirakhi,
 bibasa hoi harijāna nāri biṣnu māyā praḡaṭa.115(B).

But that man alone who is unattached and resolute of mind can forwear woman— not the sensual voluptuary, who has turned his face against the feet of Śrī Rāma (the Hero of Raghu's line). But even such an enlightened sage, O mount of Śrī Hari, succumbs

to the charms of a pretty woman at the very sight of her moon-like face. It is God Viṣṇu's own Māyā (deluding potency) that manifests itself in the form of a woman! (115 A-B)

चौ०— इहाँ न पच्छपात कछु राखउँ । बेद पुरान संत मत भाषउँ ॥
 मोह न नारि नारि केँ रूपा । पन्नगारि यह रीति अनूपा ॥ १ ॥
 माया भगति सुनहु तुम्ह दोऊ । नारि बर्ग जानइ सब कोऊ ॥
 पुनि रघुबीरहि भगति पिआरी । माया खलु नर्तकी बिचारी ॥ २ ॥
 भगतिहि सानुकूल रघुराया । ताते तेहि डरपति अति माया ॥
 राम भगति निरुपम निरुपाधी । बसइ जासु उर सदा अबाधी ॥ ३ ॥
 तेहि बिलोकि माया सकुचाई । करि न सकइ कछु निज प्रभुताई ॥
 अस बिचारि जे मुनि बिग्यानी । जाचहिं भगति सकल सुख खानी ॥ ४ ॥

Cau.: ihā na pacchapāta kachu rākhaū, beda purāna saṁta mata bhāṣaū.
 moha na nāri nāri keṅ rūpā, pannagāri yaha rīti anūpā.1.
 māyā bhagati sunahu tumha doū, nāri barga jānai saba koū.
 puni raghubīrahi bhagati piāri, māyā khalu nartakī bicāri.2.
 bhagatihi sānukūla raghurāyā, tāte tehi ḍarapati ati māyā.
 rāma bhagati nirupama nirupādhi, basai jāsu ura sadā abādhi.3.
 tehi biloki māyā sakucāi, kari na sakai kachu nija prabhutāi.
 asa bicāri je muni bigyāni, jāchihī bhagati sakala sukha khāni.4.

Here I do not speak in a partisan spirit, but merely state the view of the Vedas and Purāṇas as well as of the saints. A woman is never enamoured of another woman's beauty: this, O enemy of the serpents, is a strange phenomenon. Māyā and Bhakti (Devotion), mark me, both belong to the feminine group, as everyone knows. Again, Bhakti is beloved of Śrī Rāma (the Hero of Raghu's line); while poor Māyā is a mere dancing girl. The Lord of the Raghus is well-disposed towards Bhakti; hence Māyā is terribly afraid of her. Nay, Māyā shrinks at the very sight of the man in whose heart ever abides unobstructed the peerless and guileless spirit of Devotion, and cannot wield her authority over him. Knowing this, sages who have realized the Truth solicit Bhakti, which is the fountain of all blessings. (1—4)

दो०— यह रहस्य रघुनाथ कर बेगि न जानइ कोइ ।
 जो जानइ रघुपति कृपाँ सपनेहुँ मोह न होइ ॥ ११६ (क) ॥
 औरउ ग्यान भगति कर भेद सुनहु सुप्रबीन ।
 जो सुनि होइ राम पद प्रीति सदा अबिछीन ॥ ११६ (ख) ॥

Do.: yaha rahasya raghunātha kara begi na jānai koi,
 jo jānai raghupati kṛpāṅ sapanehū moha na hoi.116(A).
 aurau gyāna bhagati kara bheda sunahu suprabīna,
 jo suni hoi rāma pada prīti sadā abichīna.116(B).

No one can speedily know this secret of Śrī Rāma (the Lord of the Raghus); but whoever comes to know it by the grace of Raghupati Himself can never fall a prey to infatuation even in a dream. Further hear, most sagacious Garuḍa, the distinction

between Gnosis and Devotion, by hearing which one develops perpetual and uninterrupted love for Śrī Rāma's feet. (116 A-B)

चौ०— सुनहु तात यह अकथ कहानी । समुझत बनइ न जाइ बखानी ॥
 ईस्वर अंस जीव अबिनासी । चेतन अमल सहज सुख रासी ॥ १ ॥
 सो मायाबस भयउ गोसाईं । बँध्यो कीर मरकट की नाईं ॥
 जड़ चेतनहि ग्रंथि परि गईं । जदपि मृषा छूटत कठिनईं ॥ २ ॥
 तब ते जीव भयउ संसारी । छूट न ग्रंथि न होइ सुखारी ॥
 श्रुति पुरान बहु कहेउ उपाईं । छूट न अधिक अधिक अरुझाईं ॥ ३ ॥
 जीव हृदयँ तम मोह बिसेषी । ग्रंथि छूट किमि परइ न देखी ॥
 अस संजोग ईस जब करईं । तबहुँ कदाचित सो निरुअरईं ॥ ४ ॥
 सात्त्विक श्रद्धा धेनु सुहाईं । जौं हरि कृपाँ हृदयँ बस आईं ॥
 जप तप ब्रत जम नियम अपारा । जे श्रुति कह सुभ धर्म अचारा ॥ ५ ॥
 तेइ तृन हरित चरै जब गाईं । भाव बच्छ सिसु पाइ पेन्हाईं ॥
 नोइ निबृत्ति पात्र बिस्वासा । निर्मल मन अहीर निज दासा ॥ ६ ॥
 परम धर्ममय पय दुहि भाईं । अवटै अनल अकाम बनाईं ॥
 तोष मरुत तब छाँ जाइवै । धृति सम जावनु देइ जमावै ॥ ७ ॥
 मुदिताँ मथै बिचार मथानी । दम अधार रजु सत्य सुबानी ॥
 तब मथि काढ़ि लेइ नवनीता । बिमल बिराग सुभग सुपुनीता ॥ ८ ॥

Cau.: sunahu tāta yaha akatha kahānī, samujhata banai na jāi bakhānī.
 īsvara aṁsa jīva abināsī, cetana amala sahaja sukha rāsī.1.
 so māyābasa bhayau gosāi, bādhyo kīra marakaṭa kī nāi.
 jaRa cetanahi grān̄thi pari gai, jadapi mṛṣā chūṭata kaṭhinai.2.
 taba te jīva bhayau saṁsārī, chūṭa na grān̄thi na hoi sukhārī.
 śruti purāna bahu kaheu upāi, chūṭa na adhika adhika arujhāi.3.
 jīva hṛdayā tama moha biseṣī, grān̄thi chūṭa kimi parai na dekhī.
 asa saṁjoga īsa jaba karāi, tabahū kadācita so niruarai.4.
 sāttvika śraddhā dhenu suhāi, jāu hari kṛpā hṛdayā basa āi.
 japa tapa brata jama niyama apārā, je śruti kaha subha dharma acārā.5.
 tei tṛna harita carai jaba gāi, bhāva baccha sisu pāi penhāi.
 noi nibṛtti pātra bisvāsā, nirmala mana ahīra nija dāsā.6.
 parama dharmamaya paya duhi bhāi, avaṭai anala akāma banāi.
 toṣa maruta taba chamā juRāvai, dhṛti sama jāvanu dei jamāvai.7.
 muditā mathai bicāra mathānī, dama adhāra raju satya subānī.
 taba mathi kāRhi lei navanītā, bimala birāga subhaga supunītā.8.

Listen, dear Garuḍa, to this unutterable romance, which can only be comprehended by the mind but is incapable of expression. The soul is a particle of the Divinity, immortal, conscious, untainted by Māyā and blissful by nature. Such a soul, my lord, has allowed itself to be dominated by Māyā and has been caught in its own trap like a parrot or a monkey*. Matter and Spirit have been linked together with a knot which, though imaginary,

* The allusion is to two popular modes of catching parrots and monkeys. A stick with a bait at the end and a string attached to it is so set in the ground that it revolves from the weight of the parrot when it lights upon

is difficult to untie. Since then the soul has become worldly: it can have no happiness till this knot is untied. The Vedas and Purāṇas have suggested a number of devices for untying the knot; but the knot, far from being resolved, becomes harder and harder. The interior of the soul being utterly clouded with the darkness of ignorance, the knot cannot even be perceived; how, then, can it be untied? If God were to bring about such conditions (as are depicted below), even then the disentanglement of the knot is problematical. Suppose by the grace of Śrī Hari the blessed cow in the shape of Sāttvika (genuine) piety comes to abide in one's heart and feeds on green herbage in the shape of Japa (muttering of prayers), austere penance, sacred observances, the Yamas or forms of self-restraint (viz., continence, veracity, non-violence, non-stealing and non-possession), the five Niyamas or positive virtues (viz., external and internal purity, contentment, self-study, self-discipline and self-surrender to God) and innumerable other blessed virtues and religious practices recommended by the Vedas. Milk begins to flow from her teats, let us hope, when she is united with her newly-born calf in the form of love. Quietism serves as the cord by which her hind legs are tied (in order to milk her); faith represents the pot in which the cow is milked; while a pure mind, which is at one's beck and call, plays the role of a milker. Having thus drawn the milk in the shape of supreme righteousness one should boil it, brother, on the fire of desirelessness. When boiled, it should be cooled down with the breath of contentment and forbearance and congealed by mixing with it a little curd in the shape of fortitude and mind-control. The curd thus made should be churned in the earthen vase of cheerfulness with the churning-stick of reflection after fastening the stick to the host of self-restraint with the cord of truthful and agreeable words; and by this process of churning one should extract the pure, excellent and holy butter of dispassion. (1—8)

दो०— जोग अगिनि करि प्रगट तब कर्म सुभासुभ लाइ ।

बुद्धि सिरावै ग्यान घृत ममता मल जरि जाइ ॥ ११७ (क) ॥

तब बिग्यानरूपिनी बुद्धि बिसद घृत पाइ ।

चित्त दिआ भरि धरै दृढ़ समता दिअटि बनाइ ॥ ११७ (ख) ॥

तीनि अवस्था तीनि गुन तेहि कपास तें काढ़ि ।

तूल तुरीय सँवारि पुनि बाती करै सुगाढ़ि ॥ ११७ (ग) ॥

सो०— एहि बिधि लेसै दीप तेज रासि बिग्यानमय ।

जातहिं जासु समीप जरहिं मदादिक सलभ सब ॥ ११७ (घ) ॥

Do.: joga agini kari pragata taba karma subhāsubha lāi,
buddhi sirāvai gyāna ghr̥ta mamatā mala jari jāi.117(A).
taba bigyānarūpinī buddhi bisada ghr̥ta pāi,
citta diā bhari dharai dṛRha samatā diaṭi banāi.117(B).

it; and the bird, confused by the motion, fancies it is entangled in the string, though it is really loose and might fly away if it tried. For the monkey a large jar, with a narrow mouth, is sunk in the ground full of grain. The monkey puts in his hand and clutches a handful; but being unable to draw out his closed fist on account of the smallness of the jar's mouth, he fancies himself caught, though if he stretches the palm of his hand he could extricate it immediately.

tīni avasthā tīni guna tehi kapāsa tē kāRhi,
tūla turīya sāvāri puni bātī karai sugāRhi.117(C).

So.: ehi bidhi lesai dīpa teja rāsi bigyānamaya,
jātaḥ jāsu samīpa jaraḥ madādika salabha saba.117(D).

After kindling the fire of Yoga (concentration of mind) one's past Karma, both good and evil, should be consigned to it as fuel, and the butter placed on it. When the scum in the form of worldly attachment is burnt, the ghee (clarified butter) that is left in the form of Gnosis should be cooled down by Buddhi (Reason). Having obtained this pure ghee (in the form of wisdom), Buddhi, which is of the nature of understanding, should fill with it the lamp of the Citta (reasoning faculty), and making a stand of even-mindedness set the lamp securely there. Extracting cotton in the form of the transcendental state out of the boll of the three states of consciousness (viz., waking, dream and dreamless sleep) and the three modes of Prakṛti (viz., Sattva, Rajas and Tamas) the same should be carded and fashioned into a strong wick. In this manner one should light the glorious lamp of immediate knowledge, by merely approaching which moths in the shape of vanity etc., are all consumed. (117 A—D)

चौ०— सोहमस्मि इति बृत्ति अखंडा । दीप सिखा सोइ परम प्रचंडा ॥
आतम अनुभव सुख सुप्रकासा । तब भव मूल भेद भ्रम नासा ॥ १ ॥
प्रबल अबिद्या कर परिवारा । मोह आदि तम मिटइ अपारा ॥
तब सोइ बुद्धि पाइ उँजिआरा । उर गृहँ बैठि ग्रंथि निरुआरा ॥ २ ॥
छोरन ग्रंथि पाव जौँ सोई । तब यह जीव कृतारथ होई ॥
छोरत ग्रंथि जानि खगराया । बिघ्न अनेक करइ तब माया ॥ ३ ॥
रिद्धि सिद्धि प्रेरइ बहु भाई । बुद्धिहि लोभ दिखावहि आई ॥
कल बल छल करि जाहिँ समीपा । अंचल बात बुझावहिँ दीपा ॥ ४ ॥
होइ बुद्धि जौँ परम सयानी । तिन्ह तन चितव न अनहित जानी ॥
जौँ तेहि बिघ्न बुद्धि नहिँ बाधी । तौ बहोरि सुर करहिँ उपाधी ॥ ५ ॥
इंद्री द्वार झरोखा नाना । तहँ तहँ सुर बैठे करि थाना ॥
आवत देखहिँ बिषय बयारी । ते हठि देहिँ कपाट उघारी ॥ ६ ॥
जब सो प्रभंजन उर गृहँ जाई । तबहिँ दीप बिग्यान बुझाई ॥
ग्रंथि न छूटि मिटा सो प्रकासा । बुद्धि बिकल भइ बिषय बतासा ॥ ७ ॥
इंद्रिन्ह सुरन्ह न ग्यान सोहाई । बिषय भोग पर प्रीति सदाई ॥
बिषय समीर बुद्धि कृत भोरी । तेहि बिधि दीप को बार बहोरी ॥ ८ ॥

Cau.: sohamasmi iti bṛtti akhaṁḍā, dīpa sikhā soi parama pracāṁḍā.
ātama anubhava sukha suprakāsā, taba bhava mūla bheda bhrama nāsā.1.
prabala abidyā kara parivārā, moha ādi tama miṭai apārā.
taba soi buddhi pāi uँjiārā, ura grhā baiṭhi grāṁthi niruārā.2.
chorana grāṁthi pāva jaū soī, taba yaha jīva kṛtāratha hoī.
chorata grāṁthi jāni khagarāyā, bighna aneka karai taba māyā.3.
riddhi siddhi prerai bahu bhāi, buddhihi lobha dikhāvahi āi.
kala bala chala kari jāhi samīpā, aṁcala bāta bujhāvahi dīpā.4.

hoi buddhi jaũ parama sayānī, tinha tana citava na anahita jānī.
 jaũ tehi bighna buddhi nahī bādhi, tau bahori sura karahī upādhi.5.
 imdri dvāra jharokhā nānā, tahā tahā sura baiṭhe kari thānā.
 āvata dekhahī biṣaya bayārī, te haṭhi dehi kapāṭa ughārī.6.
 jaba so prabhamjana ura grhā jāi, tabahī dīpa bigyāna bujhāi.
 gramthi na chūṭi miṭā so prakāsā, buddhi bikala bhāi biṣaya batāsā.7.
 imdrinha suranha na gyāna sohāi, biṣaya bhoga para prīti sadāi.
 biṣaya samīra buddhi kṛta bhorī, tehi bidhi dīpa ko bāra bahorī.8.

The constant awareness that “I am the same (Brahma)” represents the most dazzling flame of the lamp. In this way when the bliss of Self-Realization sheds its bright lustre, the error of duality, the root of worldly existence, is dispersed and the infinite darkness of infatuation etc.— which forms the family of Avidyā (Nescience)—disappears. Having thus procured a light, the Buddhi referred to above sits in the chamber of the heart to untie the ligature (that binds the Spirit with Matter). The soul can hope to attain its object only in the event of Buddhi succeeding in untying it. But when Māyā, O king of the birds, finds her attempting to untie the knot, she creates many difficulties. She sends forth, brother, a number of Ṛddhis and Siddhis (riches and supernatural powers in their embodied forms), that try to excite her cupidity. By artifice, force or fraud they approach her and put off the light by fanning it with the end of their garment. If the Buddhi happens to be most sagacious, she refuses even to look at them considering them to be her enemies. If these impediments fail to distract her, the gods next proceed to create trouble. The various apertures of the body that locate the five senses are so many windows in the chamber of the heart, each of which is presided over by a god. Even as they find the gust of sensuality entering the chamber the gods wantonly throw the shutters of these apertures wide open. As soon as the blast penetrates the chamber of the heart the light of immediate knowledge gets extinguished. In this way while the ligature binding the Spirit with Matter remains untied, the light (of Self-Realization) also disappears and the understanding gets bewildered when buffeted by the blast of sensuality. Gnosis is welcome neither to the senses nor the gods presiding over them, who are ever fond of sensuous enjoyments. And the Buddhi too having been distracted by the blast of sensuality, who can light the lamp again as before? (1—8)

दो०— तब फिरि जीव बिबिधि बिधि पावइ संसृति क्लेस ।

हरि माया अति दुस्तर तरि न जाइ बिहगेस ॥ ११८ (क) ॥

कहत कठिन समुझत कठिन साधत कठिन बिबेक ।

होइ घुनाच्छर न्याय जाँ पुनि प्रत्यूह अनेक ॥ ११८ (ख) ॥

Do.: taba phiri jīva bibidhi bidhi pāvai saṁsṛti klesa,
 hari māyā ati dustara tari na jāi bihagesa.118(A).
 kahata kaṭhina samujhata kaṭhina sādhat kaṭhina bibeka,
 hoi ghunācchara nyāya jaũ puni pratyūha aneka.118(B).

(When the light of wisdom is thus extinguished) the soul then goes again through the manifold agonies of transmigration. Śrī Hari's deluding potency, O lord of the winged creatures, is most difficult to cross: it cannot easily be crossed over. Gnosis is difficult to expound,

difficult to grasp and difficult to achieve through practice. And if by chance one succeeds in attaining it, there are many impediments in the way of preserving it. (118 A-B)

चौ०— ग्यान पंथ कृपान कै धारा । परत खगेस होइ नहिं बारा ॥
 जो निर्बिघ्न पंथ निर्बहई । सो कैवल्य परम पद लहई ॥ १ ॥
 अति दुर्लभ कैवल्य परम पद । संत पुरान निगम आगम बद ॥
 राम भजत सोइ मुकुति गोसाई । अनइच्छित आवइ बरिआई ॥ २ ॥
 जिमि थल बिनु जल रहि न सकाई । कोटि भाँति कोउ करै उपाई ॥
 तथा मोच्छ सुख सुनु खगराई । रहि न सकइ हरि भगति बिहाई ॥ ३ ॥
 अस बिचारि हरि भगत सयाने । मुक्ति निरादर भगति लुभाने ॥
 भगति करत बिनु जतन प्रयासा । संसृति मूल अबिद्या नासा ॥ ४ ॥
 भोजन करिअ तृपिति हित लागी । जिमि सो असन पचवै जठरागी ॥
 असि हरिभगति सुगम सुखदाई । को अस मूढ न जाहि सोहाई ॥ ५ ॥

Cau.: gyāna paṁtha kṛpāna kai dhārā, parata khagesa hoi nahī bārā.
 jo nirbighna paṁtha nirbahāi, so kaivalya parama pada lahai.1.
 ati durlabha kaivalya parama pada, saṁta purāna nigama āgama bada.
 rāma bhajata soi mukuti gosāi, anaicchita āvai bariāi.2.
 jimi thala binu jala rahi na sakāi, koṭi bhāti kou karai upāi.
 tathā moccha sukha sunu khagarāi, rahi na sakai hari bhagati bihāi.3.
 asa bicāri hari bhagata sayāne, mukti nirādara bhagati lubhāne.
 bhagati karata binu jatana prayāsā, saṁsṛti mūla abidyā nāsā.4.
 bhojana karia tṛpiti hita lāgī, jimi so asana pacavai jaṭharāgī.
 asi haribhagati sugama sukhadāi, ko asa mūrha na jāhi sohāi.5.

The path of wisdom is like the edge of a sword : one is apt to fall from it very soon, O king of the birds. He alone who successfully treads it attains to the supreme state of final emancipation. But this supreme state of final beatitude is most difficult to attain, so declare the saints as well as the Purāṇas, Vedas and Āgamas (Tantras). By worshipping Śrī Rāma, my lord, the same beatitude comes unsolicited even against our will. Water cannot stay except on land notwithstanding our best efforts; even so, mark you, O king of the birds, the joy of final beatitude cannot stay apart from Devotion to Śrī Hari. Realizing this, the wise devotees of Śrī Hari spurn final emancipation and remain enamoured of Devotion. By practising Devotion ignorance, which is the root of metempsychosis, is eradicated without any effort or exertion, in the same way as we eat for our own gratification but the gastric fire digests the food so eaten (without any effort on our part). What fool is there who does not welcome such Devotion to Śrī Hari, which is so easy and delightful at the same time?

दो०— सेवक सेव्य भाव बिनु भव न तरिअ उरगारि ।
 भजहु राम पद पंकज अस सिद्धांत बिचारि ॥ ११९ (क) ॥
 जो चेतन कहँ जड़ करइ जड़हि करइ चैतन्य ।
 अस समर्थ रघुनायकहि भजहिं जीव ते धन्य ॥ ११९ (ख) ॥

Do.: **sevaka sebya bhāva binu bhava na taria uragāri,
bhajahu rāma pada paṅkaja asa siddhānta bicāri.119(A).
jo cetana kahā jaRa karai jaRahi karai caitanya,
asa samartha raghunāyakahi bhajahī jīva te dhanya.119(B).**

The ocean of transmigration, O enemy of serpents, cannot be crossed without cultivating the same feeling of Śrī Rāma as a servant cherishes towards his master. Knowing this to be the established doctrine, adore the lotus feet of Śrī Rāma. The Lord of the Raghus can make the animate inanimate and the inanimate animate: the souls that adore such an omnipotent lord are blessed indeed. (119 A-B)

चौ०— कहेउँ ग्यान सिद्धांत बुझाई । सुनुहु भगति मनि कै प्रभुताई ॥
राम भगति चिंतामनि सुंदर । बसइ गरुड जाके उर अंतर ॥ १ ॥
परम प्रकास रूप दिन राती । नहिं कछु चहिअ दिआ घृत बाती ॥
मोह दरिद्र निकट नहिं आवा । लोभ बात नहिं ताहि बुझावा ॥ २ ॥
प्रबल अबिद्या तम मिटि जाई । हारहिं सकल सलभ समुदाई ॥
खल कामादि निकट नहिं जाहीं । बसइ भगति जाके उर माहीं ॥ ३ ॥
गरल सुधासम अरि हित होई । तेहि मनि बिनु सुख पाव न कोई ॥
ब्यापहिं मानस रोग न भारी । जिन्ह के बस सब जीव दुखारी ॥ ४ ॥
राम भगति मनि उर बस जाके । दुख लवलेस न सपनेहुँ ताके ॥
चतुर सिरोमनि तेइ जग माहीं । जे मनि लागि सुजतन कराहीं ॥ ५ ॥
सो मनि जदपि प्रगट जग अहई । राम कृपा बिनु नहिं कोउ लहई ॥
सुगम उपाय पाइबे केरे । नर हतभाग्य देहिं भटभेरे ॥ ६ ॥
पावन पर्वत बेद पुराना । राम कथा रुचिराकर नाना ॥
मर्मी सज्जन सुमति कुदारी । ग्यान बिराग नयन उरगारी ॥ ७ ॥
भाव सहित खोजइ जो प्राणी । पाव भगति मनि सब सुख खानी ॥
मोरें मन प्रभु अस बिस्वासा । राम ते अधिक राम कर दासा ॥ ८ ॥
राम सिंधु घन सज्जन धीरा । चंदन तरु हरि संत समीरा ॥
सब कर फल हरि भगति सुहाई । सो बिनु संत न काहूँ पाई ॥ ९ ॥
अस बिचारि जोइ कर सतसंगा । राम भगति तेहि सुलभ बिहंगा ॥ १० ॥

Cau.: kaheū gyāna siddhānta bujhāi, sunahu bhagati mani kai prabhutāi.
rāma bhagati cimtāmani suṁdara, basai garuRa jāke ura aṁtara.1.
parama prakāsa rūpa dina rāti, nahī kachu cahia diā ghrta bāti.
moha daridra nikaṭa nahī āvā, lobha bāta nahī tāhi bujhāvā.2.
prabala abidyā tama miṭi jāi, hārahī sakala salabha samudāi.
khala kāmādi nikaṭa nahī jāhī, basai bhagati jāke ura māhī.3.
garala sudhāsama ari hita hoī, tehi mani binu sukha pāva na koī.
byāpahī mānasa roga na bhārī, jinha ke basa saba jīva dukhārī.4.
rāma bhagati mani ura basa jākē, dukha lavalesa na sapanehū tākē.
catura siromani tei jaga māhī, je mani lāgi sujatana karāhī.5.
so mani jadapi pragata jaga ahaī, rāma kṛpā binu nahī kou lahaī.
sugama upāya pāibe kere, nara hatabhāgya dehi bhaṭabhere.6.

pāvana parbata beda purānā, rāma kathā rucirākara nānā.
 marmī sajjana sumati kudārī, gyāna birāga nayana uragārī. 7.
 bhāva sahita khojai jo prānī, pāva bhagati mani saba sukha khānī.
 morē mana prabhu asa bisvāsā, rāma te adhika rāma kara dāsā. 8.
 rāma sim̄dhu ghana sajjana dhīrā, caṁdana taru hari saṁta samīrā.
 saba kara phala hari bhagati suhāī, so binu saṁta na kāhū pāī. 9.
 asa bicāri joi kara satasaṁgā, rāma bhagati tehi sulabha bihaṁgā.10.

I have expounded at length the established doctrine relating to Gnosis; hear now the virtue of Devotion, which has been likened to a jewel. The beautiful wish-yielding gem of Devotion to Śrī Rāma is an embodiment of supreme effulgence, which sheds its radiance day and night, requiring neither a vessel nor clarified butter nor a wick (to light it). He in whose heart, O Garuḍa, such a jewel abides is not haunted by poverty in the shade of infatuation. No blast of greed can ever extinguish this light, which dispels the overpowering gloom of ignorance and the swarms of moths (in the shape of vanity etc.,) keep away from it in a mood of frustration. Nay, vicious propensities like lust dare not approach him in whose heart the gem of Devotion abides. For him venom is transformed into ambrosia and enemies turn into friends; nobody can attain happiness without this jewel. Again, he is never attacked by the terrible mental diseases from which all living beings are grievously suffering. He in whose heart the gem of Devotion to Śrī Rāma abides cannot have the least woe even in a dream. They alone are paragons of wisdom in this world; who spare no pains to secure this gem. Although this jewel is manifest in the world, none can find it without the grace of Śrī Rāma. There are easy devices for finding it, but luckless souls attempt harder methods. The Vedas and Purāṇas represent holy mountains; and the stories of Śrī Rāma, the many glorious mines located in their midst. The saints are the expert minerologists and their penetrating intellect, the pickaxe; while spiritual wisdom and dispassion, Garuḍa, are the two eyes (surveying the mines). Any creature who looks for it with faith succeeds in discovering the gem of Devotion, a mine of all blessings. I have this conviction in my heart, my lord, that a servant of Śrī Rāma is greater than Śrī Rāma Himself. While Śrī Rāma is the ocean, the wise saints are like the rain-clouds; or (to use another metaphor) while Śrī Hari is the sandal-tree, the saints represent the winds (that diffuse its perfume). Devotion to Śrī Hari, which is so delightful, is the reward of all spiritual endeavours; none has ever secured it except through a saint. Realizing this whoever cultivates the fellowship of saints finds Devotion to Śrī Rāma easy of attainment, O king of the birds. (1—10)

दो०— ब्रह्म पयोनिधि मंदर ग्यान संत सुर आहिं ।

कथा सुधा मथि काढ़हिं भगति मधुरता जाहिं ॥ १२० (क) ॥

बिरति चर्म असि ग्यान मद लोभ मोह रिपु मारि ।

जय पाइअ सो हरि भगति देखु खगेस बिचारि ॥ १२० (ख) ॥

Do.: **brahma payonidhi maṁdara gyāna saṁta sura āhī,**
kathā sudhā mathi kāRhaḥī bhagati madhuratā jāhī.120(A).
birati carma asi gyāna mada lobha moha ripu māri,
jaya pāia so hari bhagati dekhu khagesa bicāri.120(B).

The Vedas are compared to the ocean (of milk); spiritual wisdom plays the role of Mount Mandara; while saints are the gods who churn out nectar in the form of the sacred legends; and Devotion represents its sweetness. Using Dispassion as a shield

(for self-defence) and slaying with the sword of wisdom enemies in the form of vanity, greed and infatuation, it is Devotion to Śrī Hari that triumphs; ponder and realize this, O king of the birds. (120 A-B)

चौ०— पुनि सप्रेम बोलेउ खगराऊ । जौं कृपाल मोहि ऊपर भाऊ ॥
 नाथ मोहि निज सेवक जानी । सप्त प्रसन्न मम कहहु बखानी ॥ १ ॥
 प्रथमहिं कहहु नाथ मतिधीरा । सब ते दुर्लभ कवन सरीरा ॥
 बड़ दुख कवन कवन सुख भारी । सोउ संछेपहिं कहहु बिचारी ॥ २ ॥
 संत असंत मरम तुम्ह जानहु । तिन्ह कर सहज सुभाव बखानहु ॥
 कवन पुन्य श्रुति बिदित बिसाला । कहहु कवन अघ परम कराला ॥ ३ ॥
 मानस रोग कहहु समुझाई । तुम्ह सर्बग्य कृपा अधिकाई ॥
 तात सुनहु सादर अति प्रीती । मैं संछेप कहउँ यह नीती ॥ ४ ॥
 नर तन सम नहिं कवनिउ देही । जीव चराचर जाचत तेही ॥
 नरक स्वर्ग अपबर्ग निसेनी । ग्यान बिराग भगति सुभ देनी ॥ ५ ॥
 सो तनु धरि हरि भजहिं न जे नर । होहिं विषय रत मंद मंद तर ॥
 काँच किरिच बदलें ते लेहीं । कर ते डारि परस मनि देहीं ॥ ६ ॥
 नहिं दरिद्र सम दुख जग माहीं । संत मिलन सम सुख जग नाहीं ॥
 पर उपकार बचन मन काया । संत सहज सुभाउ खगराया ॥ ७ ॥
 संत सहहिं दुख परहित लागी । परदुख हेतु असंत अभागी ॥
 भूर्ज तरु सम संत कृपाला । परहित निति सह बिपति बिसाला ॥ ८ ॥
 सन इव खल पर बंधन करई । खाल कढ़ाइ बिपति सहि मरई ॥
 खल बिनु स्वारथ पर अपकारी । अहि मूषक इव सुनु उरगारी ॥ ९ ॥
 पर संपदा बिनासि नसाहीं । जिमि ससि हति हिम उपल बिलाहीं ॥
 दुष्ट उदय जग आरति हेतू । जथा प्रसिद्ध अधम ग्रह केतू ॥ १० ॥
 संत उदय संतत सुखकारी । बिस्व सुखद जिमि इंदु तमारी ॥
 परम धर्म श्रुति बिदित अहिंसा । पर निंदा सम अघ न गरीसा ॥ ११ ॥
 हर गुर निंदक दादुर होई । जन्म सहस्र पाव तन सोई ॥
 द्विज निंदक बहु नरक भोग करि । जग जनमइ बायस सरीर धरि ॥ १२ ॥
 सुर श्रुति निंदक जे अभिमानी । रौरव नरक परहिं ते प्रानी ॥
 होहिं उलूक संत निंदा रत । मोह निसा प्रिय ग्यान भानु गत ॥ १३ ॥
 सब कै निंदा जे जड़ करहीं । ते चमगादुर होइ अवतरहीं ॥
 सुनहु तात अब मानस रोगा । जिन्ह ते दुख पावहिं सब लोगा ॥ १४ ॥
 मोह सकल ब्याधिन्ह कर मूला । तिन्ह ते पुनि उपजहिं बहु सूला ॥
 काम बात कफ लोभ अपारा । क्रोध पित्त नित छाती जारा ॥ १५ ॥
 प्रीति करहिं जौं तीनिउ भाई । उपजइ सन्यपात दुखदाई ॥
 बिषय मनोरथ दुर्गम नाना । ते सब सूल नाम को जाना ॥ १६ ॥
 ममता दादु कंडु इरषाई । हरष बिषाद गरह बहुताई ॥
 पर सुख देखि जरनि सोइ छई । कुष्ट दुष्टता मन कुटिलई ॥ १७ ॥
 अहंकार अति दुखद डमरुआ । दंभ कपट मद मान नेहरुआ ॥
 तृष्णा उदरबृद्धि अति भारी । त्रिबिधि ईषना तरुन तिजारी ॥ १८ ॥
 जुग बिधि ज्वर मत्सर अबिबेका । कहँ लगि कहौं कुरोग अनेका ॥ १९ ॥

Cau.: puni saprema boleu khagarāū, jaū kṛpāla mohi ūpara bhāū.
 nātha mohi nija sevaka jānī, sapta prasna mama kahahu bakhānī. 1.
 prathamahī kahahu nātha matidhīrā, saba te durlabha kavana sarīrā.
 baRa dukha kavana kavana sukha bhārī, sou samchepahī kahahu bicārī. 2.
 samta asamta marama tumha jānahu, tinha kara sahaja subhāva bakhānahu.
 kavana punya śruti bidita bisālā, kahahu kavana agha parama karālā. 3.
 mānasa roga kahahu samujhāī, tumha sarbagya kṛpā adhikāī.
 tāta sunahu sādara ati prīti, maī samchepa kahaū yaha nīti. 4.
 nara tana sama nahī kavaniu dehī, jīva carācara jācata tehī.
 naraka svarga apabarga nisenī, gyāna birāga bhagati subha denī. 5.
 so tanu dhari hari bhajahī na je nara, hohī biṣaya rata maṁda maṁda tara.
 kāca kirica badalē te lehī, kara te ḍāri parasa mani dehī. 6.
 nahī daridra sama dukha jaga māhī, samta milana sama sukha jaga nāhī.
 para upakāra bacana mana kāyā, samta sahaja subhāu khagarāyā. 7.
 samta sahaḥī dukha parahita lāgī, paradukha hetu asamta abhāgī.
 bhūrja tarū sama samta kṛpālā, parahita niti saha bipati bisālā. 8.
 sana iva khala para baṁdhana karāī, khāla kaRhāī bipati sahi marāī.
 khala binu svāratha para apakārī, ahi mūṣaka iva sunu uragārī. 9.
 para sampadā bināsi nasāhī, jimi sasi hati hima upala bilāhī.
 duṣṭa udaya jaga ārati hetū, jathā prasiddha adhama graha ketū. 10.
 samta udaya samtata sukhakārī, bisva sukhada jimi imdu tamārī.
 parama dharma śruti bidita ahimsā, para niṁdā sama agha na garīsā. 11.
 hara gura niṁdaka dādura hoī, janma sahasra pāva tana soī.
 dvija niṁdaka bahu naraka bhoga kari, jaga janamai bāyasa sarīra dhari. 12.
 sura śruti niṁdaka je abhimānī, raurava naraka parahī te prānī.
 hohī ulūka samta niṁdā rata, moha nisā priya gyāna bhānu gata. 13.
 saba kai niṁdā je jaRa karahī, te camagādura hoi avatarahī.
 sunahu tāta aba mānasa rogā, jinha te dukha pāvahī saba logā. 14.
 moha sakala byādhinha kara mūlā, tinha te puni upajahī bahu sūlā.
 kāma bāta kapha lobha apārā, krodha pitta nita chātī jārā. 15.
 prīti karahī jaū tīniu bhāī, upajai sanyapāta dukhadāī.
 biṣaya manoratha durgama nānā, te saba sūla nāma ko jānā. 16.
 mamatā dādu kamḍu iraṣāī, haraṣa biṣāda garaha bahutāī.
 para sukha dekhi jarani soi chaī, kuṣṭa duṣṭatā mana kuṭilāī. 17.
 ahamkāra ati dukhada ḍamaruā, daṁbha kapaṭa mada māna neharuā.
 tṛsnā udarabṛddhi ati bhārī, tribidhi iṣanā taruna tijārī. 18.
 juga bidhi jvara matsara abibekā, kahā lagi kahaū kuroga anekā. 19.

Garuḍa (the king of the birds) further submitted in loving tones : “If you cherish fondness for me, my gracious master, kindly recognize me as your servant, and answer me the following seven questions. Tell me, first of all, my strong-minded master; which form of all is the most difficult to obtain? Next consider and tell me briefly which is the greatest misery and which again is the highest pleasure. You know the essential characteristics of the saints and the evil-minded; therefore, describe their innate disposition. Also tell me which is the highest religious merit made known in the Vedas and which,

again, is the most terrible sin. Further tell me in unambiguous terms the diseases of the mind, omniscient as you are and richly endowed with compassion.” “Listen, dear Garuḍa, with reverence and rapt attention while I tell you briefly my views on these questions. There is no other form as good as the human body: every living creature—whether animate or inanimate—craves for it. It is the ladder that takes the soul either to hell or to heaven or again to final beatitude, and is the bestower of blessings in the form of wisdom, dispassion and Devotion. Men who fail to adore Śrī Hari even after obtaining this body, and wallow in the basest pleasures of sense, throw away the philosopher’s stone from the palm of their hand and take bits of glass in exchange for the same. There is no misery in this world as terrible as poverty and no blessing as great as communion with saints. Beneficence in thought, word and deed is the innate disposition of saints, O king of the birds. The saints undergo suffering in the interest of others while impious wretches do so with a view to tormenting others. Tender-hearted saints, like the birch tree, submit to the greatest torture (even allow their skin to be peeled off) for the good of others; while the wicked, like the hemp, have their skin flayed off and perish in agony in order to be able to bind others (in the form of cords). Listen, O enemy of serpents: like the rat and the serpent, the wicked injure others without any gain to themselves. Having destroyed others’ prosperity they perish themselves, even as the hail dissolves after destroying the crops. The elevation of the wicked, like the rising of a comet—which is a detestable heavenly body—is a source of calamity to the world. The advancement of a saint, on the other hand, is ever conducive to joy, even as the rising of the sun and the moon brings delight to the whole universe. A vow of non-violence is the highest religious merit known to the Vedas; and there is no sin as grievous as speaking ill of others. A reviler of Lord Hara and his own preceptor takes the form of a frog (after his death) and his birth in that form is repeated a thousand times. A reviler of the Brāhmaṇas, after suffering tortures in a number of hells, is born on earth in the form of a crow. Those conceited souls who revile the gods and the Vedas are cast into the hell known as Raurava. They who delight in vilifying the saints are reborn as owls, who love the night of error and for whom the sun of wisdom has set. The fools who censure all are reborn as bats. Note now, dear Garuḍa, the diseases of the mind, from which everyone suffers. Infatuation is the root of all ailments and from these again arise many other troubles. Lust is a counterpart of wind and inordinate greed corresponds to an abundance of phlegm; while anger represents bile, which constantly burns the breast. Should all these three combine, there results what is known as Sannipāta (a derangement of the aforesaid three humours of the body, causing fever which is of a dangerous type). The cravings for the manifold pleasures of the sense, so difficult to realize, are the various distempers, which are too numerous to name. The feeling of mineness corresponds to ringworms, envy represents itches while joy and grief correspond to a disease of the throat marked by an excessive enlargement of its glands. Grudging contemplation of others’ happiness represents consumption; while wickedness and perversity of soul correspond to leprosy. Egotism is a counterpart of the most painful gout; while hypocrisy, deceit, arrogance and pride correspond to the disease known as Dracontiasis (which is marked by the presence in the body of a parasite known as the guinea-worm). Thirst for enjoyment represents the most advanced type of dropsy; while the three types of craving (those for progeny, riches and honour) correspond to the violent quartan ague. Jealousy and thoughtlessness are the two types of fever. There are many more fell diseases, too numerous to mention.

दो०— एक व्याधि बस नर मरहिं ए असाधि बहु व्याधि ।
 पीड़हिं संतत जीव कहुँ सो किमि लहै समाधि ॥ १२१ (क) ॥
 नेम धर्म आचार तप ग्यान जग्य जप दान ।
 भेषज पुनि कोटिन्ह नहिं रोग जाहिं हरिजान ॥ १२१ (ख) ॥

Do.: eka byādhī basa nara marahī e asādhī bahu byādhī,
 pīRahī saṁtata jīva kahū̃ so kimi lahai samādhī.121(A).
 nema dharma ācāra tapa gyāna jagya japa dāna,
 bheṣaja puni koṭinha nahī roga jāhī harijāna.121(B).

People die even of one disease; while I have spoken of many incurable diseases which constantly torment the soul. How, then, can it find peace? There are sacred vows and religious observances and practices, austere penance, spiritual wisdom, sacrifices, Japa (muttering of prayers), charity and myriads of other remedies too; but the maladies just enumerated do not yield to these, O mount of Śrī Hari. (121 A-B)

चौ०— एहि बिधि सकल जीव जग रोगी । सोक हरष भय प्रीति बियोगी ॥
 मानस रोग कछुक मैं गाए । हहिं सब कें लखि बिरलेन्ह पाए ॥ १ ॥
 जाने ते छीजहिं कछु पापी । नास न पावहिं जन परितापी ॥
 बिषय कुपथ्य पाइ अंकुरे । मुनिहु हृदयँ का नर बापुरे ॥ २ ॥
 राम कृपाँ नासहिं सब रोगा । जौं एहि भाँति बनै संयोगा ॥
 सदगुर बैद बचन बिस्वासा । संजम यह न बिषय कै आसा ॥ ३ ॥
 रघुपति भगति सजीवन मूरी । अनूपान श्रद्धा मति पूरी ॥
 एहि बिधि भलेहिं सो रोग नसाहीं । नाहिं त जतन कोटि नहिं जाहीं ॥ ४ ॥
 जानिअ तब मन बिरुज गोसाँई । जब उर बल बिराग अधिकाई ॥
 सुमति छुधा बाढ़इ नित नई । बिषय आस दुर्बलता गई ॥ ५ ॥
 बिमल ग्यान जल जब सो नहाई । तब रह राम भगति उर छाई ॥
 सिव अज सुक सनकादिक नारद । जे मुनि ब्रह्म बिचार बिसारद ॥ ६ ॥
 सब कर मत खगनायक एहा । करिअ राम पद पंकज नेहा ॥
 श्रुति पुरान सब ग्रंथ कहाहीं । रघुपति भगति बिना सुख नाही ॥ ७ ॥
 कमठ पीठ जामहिं बरु बारा । बंध्या सुत बरु काहुहि मारा ॥
 फूलहिं नभ बरु बहुबिधि फूला । जीव न लह सुख हरि प्रतिकूला ॥ ८ ॥
 तृषा जाइ बरु मृगजल पाना । बरु जामहिं सस सीस बिषाना ॥
 अंधकारु बरु रबिहि नसावै । राम बिमुख न जीव सुख पावै ॥ ९ ॥
 हिम ते अनल प्रगट बरु होई । बिमुख राम सुख पाव न कोई ॥ १० ॥

Cau.: ehi bidhi sakala jīva jaga rogī, soka haraṣa bhaya prīti biyogī.
 mānasa roga kachuka maī gāe, haḥī saba kē lakhi biralēnha pāe.1.
 jāne te chījahī kachu pāpī, nāsa na pāvahī jana paritāpī.
 biṣaya kupathya pāi amkure, munihu hṛdayā kā nara bāpure.2.

rāma kṛpā nāsaḥ saba rogā, jaṁ ehi bhāti banai saṁyogā.
 sadagura baida bacana bisvāsā, saṁjama yaha na biṣaya kai āsā. 3.
 raghupati bhagati saḥjivana mūrī, anūpāna śraddhā mati pūrī.
 ehi bidhi bhaleḥ so roga nasāḥ, nāḥ ta jatana koṭi naḥ jāḥ. 4.
 jānia taba mana biruja gosāi, jaba ura bala birāga adhikāi.
 sumati chudhā bārhai nita naī, biṣaya āsa durbalatā gaī. 5.
 bimala gyāna jala jaba so nahāi, taba raha rāma bhagati ura chāi.
 siva aja suka sanakādika nārada, je muni brahma bicāra bisārada. 6.
 saba kara mata khaganāyaka ehā, karia rāma pada paṁkaja nehā.
 śruti purāna saba gramtha kahāḥ, raghupati bhagati binā sukha nāḥ. 7.
 kamaṭha piṭha jāmahī baru bārā, baṁdhyā suta baru kāhuhi mārā.
 phūlahī nabha baru bahubidhi phūlā, jīva na laha sukha hari pratikūlā. 8.
 ṭṣā jāi baru mṛgajala pānā, baru jāmahī sasa sīsa biṣānā.
 aṁdhakāru baru rabihi nasāvai, rāma bimukha na jīva sukha pāvai. 9.
 hima te anala pragaṭa baru hoī, bimukha rāma sukha pāva na koī. 10.

Thus every creature in this world is ailing and is further afflicted with grief and joy, fear, love and desolation. I have mentioned only a few diseases of the mind; although everyone is suffering from them, few are able to detect them. These wretches, the plague of mankind, diminish to a certain extent on being detected, but are not completely destroyed. Fed by the unwholesome diet of sensuality they sprout even in the mind of sages, to say nothing of poor mortals. All these ailments can no doubt be eradicated if by Śrī Rāma's grace the following factors combine. There must be faith in the words of the physician in the form of a true preceptor; and the regimen is indifference to the pleasures of sense. Devotion to the Lord of the Raghus is the life-giving herb (to be used as a recipe); while a devout mind serves as the vehicle in which it is taken. By this process the ailments can certainly be eradicated; otherwise all our efforts will fail to get rid of them. The mind should be accounted as cured, my lord, only when the heart gathers strength in the form of dispassion, appetite in the shape of good resolutions grows stronger and stronger everyday and weakness in the form of sensual appetite goes. (Being thus rid of all diseases) when the soul bathes in the pure water of wisdom, the heart is saturated with Devotion to Śrī Rāma. Lord Śiva, Brahmā (the Unborn), Sanaka and his three brothers, Nārada and other sages who are adept in the investigation of Brahma, all are of this opinion, O lord of the winged creatures, that one should cultivate devotion to the lotus-feet of Śrī Rāma. The Vedas and Purāṇas and all other scriptures declare that there can be no happiness without practising devotion to the Lord of the Raghus. It would be easier for the hair to grow on the shell of a tortoise, or for the progeny of a barren woman to slay anyone or for flowers of every description to appear in the air than for any creature to be happy even though hostile to Śrī Hari. Sooner shall thirst be slaked by drinking of a mirage or horns sprout on a hare's head or darkness efface the sun than a creature who has turned his face against Śrī Rāma find happiness. Sooner shall fire appear out of ice than an enemy of Śrī Rāma enjoy happiness. (1—10)

दो०— बारि मथें घृत होइ बरु सिकता ते बरु तेल ।

बिनुहरि भजन न भव तरिअ यह सिद्धांत अपेल ॥ १२२ (क) ॥

मसकहि करइ बिरंचि प्रभु अजहि मसक ते हीन ।

अस बिचारि तजि संसय रामहि भजहिं प्रबीन ॥ १२२ (ख) ॥

Do.: **bāri mathē ghṛta hoi baru sikatā te baru tela, binu hari bhajana na bhava taria yaha siddhānta apela.122(A). masakahi karai biran̄ci prabhu ajahi masaka te hīna, asa bicāri taji saṁsaya rāmahi bhajahī prabīna.122(B).**

Sooner shall butter be churned out of water or oil be extracted from sand than the ocean of worldly existence be crossed without adoring Śrī Hari : this is a conclusion which cannot be set aside. The Lord can exalt a mosquito to the position of Brahmā (the Creator) and degrade Brahmā to a position lower than that of a mosquito. Realizing this, the wise discard all doubt and worship Śrī Rāma. (122 A-B)

श्लोक— विनिश्चितं वदामि ते न अन्यथा वचांसि मे ।

हरिं नरा भजन्ति येऽतिदुस्तरं तरन्ति ते ॥ १२२ (ग) ॥

Śloka.: **viniścitam vadāmi te na anyathā vacāṁsi me, hariṁ narā bhajanti ye'tidustaram taranti te.122(C).**

I tell You my considered view and my words can never be untrue: men who worship Śrī Rāma are able to cross the most turbulent ocean of mundane existence. (122 C)

चौ०— कहेउँ नाथ हरि चरित अनूपा । ब्यास समास स्वमति अनुरूपा ॥
श्रुति सिद्धांत इहइ उरगारी । राम भजिअ सब काज बिसारी ॥ १ ॥
प्रभु रघुपति तजि सेइअ काही । मोहि से सठ पर ममता जाही ॥
तुम्ह बिग्यानरूप नहिं मोहा । नाथ कीन्हि मो पर अति छोहा ॥ २ ॥
पूँछिहु राम कथा अति पावनि । सुक सनकादि संभु मन भावनि ॥
सत संगति दुर्लभ संसारा । निमिष दंड भरि एकउ बारा ॥ ३ ॥
देखु गरुड़ निज हृदयँ बिचारी । मैं रघुबीर भजन अधिकारी ॥
सकुनाधम सब भाँति अपावन । प्रभु मोहि कीन्ह बिदित जग पावन ॥ ४ ॥

Cau.: **kaheū nātha hari carita anūpā, byāsa samāsa svamati anurūpā. śruti siddhānta ihai uragāri, rāma bhajia saba kāja bisāri.1. prabhu raghupati taji seia kāhī, mohi se saṭha para mamatā jāhī. tumha bigyānarūpa nahī mohā, nātha kīnhi mo para ati chohā.2. pūchihu rāma kathā ati pāvani, suka sanakādi sambhu mana bhāvani. sata saṁgati durlabha saṁsārā, nimiṣa daṁḍa bhari ekau bārā.3. dekhu garuRa nija hṛdayā bicāri, maṛ raghubīra bhajana adhikāri. sakunādhama saba bhāti apāvana, prabhu mohi kīnha bidita jaga pāvana.4.**

I have narrated, my lord, the incomparable story of Śrī Hari according to my own lights, now briefly and now in detail. The conclusion of the Vedas, O enemy of serpents, is just this: forgetting all other duties Śrī Rāma alone should be adored. Who else is worth serving, if you renounce the almighty, Lord of the Raghus, who regards even a fool like me as His own. You are wisdom incarnate and have no infatuation; on the other hand,

you have done me a unique favour, my lord, in that you asked me to repeat the most sacred story of Śrī Rāma, which delights the soul of sages like Śuka, Sanaka and others, as well as of Lord Śambhu. The fellowship of saints is difficult to get in this world, be it for the twinkling of an eye or for half an hour even for once. Ponder in your heart, Garuḍa, and see for yourself whether I am competent in anyway to worship the Hero of Raghu's line. The vilest of birds and impure in everyway as I was, the Lord has made me known as a purifier of the world. (1—4)

दो०— आजु धन्य मैं धन्य अति जद्यपि सब बिधि हीन ।

निज जन जानि राम मोहि संत समागम दीन ॥ १२३ (क) ॥

नाथ जथामति भाषेउँ राखेउँ नहिं कछु गोड़ ।

चरित सिंधु रघुनायक थाह कि पावड़ कोड़ ॥ १२३ (ख) ॥

Do.: āju dhanya mañ dhanya ati jadyapi saba bidhi hīna,
nija jana jāni rāma mohi samta samāgama dīna.123(A).
nātha jathāmati bhāṣeṅ rākheṅ nahī kachu goi,
carita sim̄dhu raghunāyaka thāha ki pāvai koi.123(B).

Though vile in everyway, I am blessed, most blessed today, in that Śrī Rāma has acknowledged me as one of His own servants and therefore vouchsafed to me the fellowship of a saint (like you). My lord, I have spoken to the best of my ability and have concealed nothing. But the story of Śrī Rāma (the Lord of the Raghus) is vast as an ocean: can anyone find the bottom of it ? (123 A-B)

चौ०— सुमिरि राम के गुन गन नाना । पुनि पुनि हरष भुसुंड़ि सुजाना ॥
महिमा निगम नेति करि गाई । अतुलित बल प्रताप प्रभुताई ॥ १ ॥
सिव अज पूज्य चरन रघुराई । मो पर कृपा परम मृदुलाई ॥
अस सुभाउ कहूँ सुनउँ न देखउँ । केहि खगेस रघुपति सम लेखउँ ॥ २ ॥
साधक सिद्ध बिमुक्त उदासी । कबि कोबिद कृतग्य संन्यासी ॥
जोगी सूर सुतापस ग्यानी । धर्म निरत पंडित बिग्यानी ॥ ३ ॥
तरहिं न बिनु सेएँ मम स्वामी । राम नमामि नमामि नमामी ॥
सरन गाँँ मो से अघ रासी । होहिं सुद्ध नमामि अबिनासी ॥ ४ ॥

Cau.: sumiri rāma ke guna gana nānā, puni puni haraṣa bhusuṁḍi sujānā.
mahimā nigama neti kari gāī, atulita bala pratāpa prabhutāī.1.
siva aja pūjya carana raghurāī, mo para kṛpā parama mṛdulāī.
asa subhāu kahū sunauṅ na dekhaū, kehi khagesa raghupati sama lekhaū.2.
sādhaka siddha bimukta udāsī, kabi kobida kṛtagya saṁnyāsī.
jogī sūra sutāpasa gyānī, dharma nirata paṁḍita bigyānī.3.
tarahī na binu seē mama svāmī, rāma namāmi namāmi namāmī.
sarana gaē mo se agha rāsī, hohī suddha namāmi abināsī.4.

The wise Kākabhuṣuṅḍi rejoiced again and again as he pondered Śrī Rāma's manifold virtues. That I should enjoy the grace of Śrī Rāma (the Lord of the Raghus), whose glory is sung by the Vedas only in negative terms as "not that," whose might,

majesty and glory are unequalled and whose feet are worthy of adoration even to Lord Śiva and Brahmā (the Unborn, Creator)—betrays His supreme tenderness of heart. Nowhere have I heard of, much less seen, such a kind disposition: to whom shall I compare the Lord of the Raghus, O chief of the birds? Strivers and perfect souls, the liberated and the unworldly-minded, the seers and learned men, those knowing the secrets of Karma (duty) and those who have renounced all action, Yogīs (mystics), and valiant heroes, great ascetics and wise men, pious souls and men of erudition and even men who have realized the Self—none of these can cross the ocean of mundane existence without adoring my lord, Śrī Rāma, to whom I bow again and again and yet again. I bow once more to that imperishable Lord by approaching whom for shelter even sinful souls like me get purified. (1—4)

दो०— जासु नाम भव भेषज हरन घोर त्रय सूल ।

सो कृपाल मोहि तो पर सदा रहउ अनुकूल ॥ १२४ (क) ॥

सुनि भुसुंड़ि के बचन सुभ देखि राम पद नेह ।

बोलेउ प्रेम सहित गिरा गरुड़ बिगत संदेह ॥ १२४ (ख) ॥

Do.: jāsu nāma bhava bheṣaja harana ghora traya sūla,
so kṛpāla mohi to para sadā rahau anukūla.124(A).
suni bhusuṁḍi ke bacana subha dekhi rāma pada neha,
boleu prema sahita girā garuRa bigata saṁdeha.124(B).

“He whose name is an unfailing remedy for the disease of birth and death and alleviates the three kinds of terrible pain—may that gracious Lord remain propitious both to me and to you.” On hearing Bhusuṁḍi’s blessed discourse and perceiving his devotion to Śrī Rāma’s feet, Garuḍa, who was now rid of all doubt, replied in endearing terms:— (124 A-B)

चौ०— में कृतकृत्य भयउँ तव बानी । सुनि रघुबीर भगति रस सानी ॥

राम चरन नूतन रति भई । माया जनित बिपति सब गई ॥ १ ॥

मोह जलधि बोहित तुम्ह भए । मो कहँ नाथ बिबिध सुख दए ॥

मो पहिँ होइ न प्रति उपकारा । बंदउँ तव पद बारहिँ बारा ॥ २ ॥

पूरन काम राम अनुरागी । तुम्ह सम तात न कोउ बड़भागी ॥

संत बिटप सरिता गिरि धरनी । पर हित हेतु सबन्ह कै करनी ॥ ३ ॥

संत हृदय नवनीत समाना । कहा कबिन्ह परि कहै न जाना ॥

निज परिताप द्रवइ नवनीता । पर दुख द्रवहिँ संत सुपुनीता ॥ ४ ॥

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

जानेहु सदा मोहि निज किंकर । पुनि पुनि उमा कहइ बिहंगबर ॥ ५ ॥

Cau.: maṁ kṛtakṛtya bhayaṁ tava bānī, suni raghubīra bhagati rasa sānī.
rāma carana nūтана rati bhāī, māyā janita bipati saba gaī.1.
moha jaladhi bohita tumha bhae, mo kahā nātha bibidha sukha dae.
mo pahī hoi na prati upakārā, baṁḍau tava pada bārahī bārā.2.

pūrana kāma rāma anurāgī, tumha sama tāta na kou baRabhāgī.
 samta biṭapa saritā giri dharanī, para hita hetu sabanha kai karanī.3.
 samta hṛdaya navanīta samānā, kahā kabinha pari kahai na jānā.
 nija paritāpa dravai navanītā, para dukha dravahī samta supunitā.4.
 jivana janma suphala mama bhayaū, tava prasāda saṁsaya saba gayaū.
 jānehu sadā mohi nija kimkara, puni puni umā kahai bihaṁgabara.5.

“I have attained the object of my life now that I have listened to your discourse, imbued with the nectar of Devotion to Śrī Rāma’s feet. My love for Śrī Rāma’s feet has been renewed and the trouble created by Māyā (the Lord’s deluding potency) has all ended. You have been a vessel to me, drifting as I was in the ocean of infatuation and have afforded me delight in various ways, my lord. I am, however, incapable of repaying my obligation to you and simply adore your feet again and again. You are fully satiated and a lover of Śrī Rāma; no one is so blessed as you, venerable sir. Saints, trees, rivers, mountains and the earth, all these operate for the good of others. The poets have declared the heart of a saint to be soft as butter; but they did not know what should be said. For, while butter melts only when the same is heated on fire, the holy saints melt at the suffering of others. My life and birth into this world have both been rewarded and by your grace all my doubts have fled. Ever regard me as your own servant.” Again and again did the chief of the birds speak thus, O Umā. (1—5)

दो०— तासु चरन सिरु नाइ करि प्रेम सहित मतिधीर ।

गयउ गरुड़ बैकुंठ तब हृदयँ राखि रघुबीर ॥ १२५ (क) ॥

गिरिजा संत समागम सम न लाभ कछु आन ।

बिनु हरि कृपा न होइ सो गावहिं बेद पुरान ॥ १२५ (ख) ॥

Do.: tāsu carana siru nāi kari prema sahita matidhīra,
 gayau garuRa baikumṭha taba hṛdayā rākhi raghubīra.125(A).
 girijā samta samāgama sama na lābha kachu āna,
 binu hari kṛpā na hoi so gāvahī beda purāna.125(B).

Lovingly bowing his head at Kākabhuṣuṇḍī’s feet, Garuḍa, who was so resolute of purpose, then flew away to Vaikuṅṭha (the divine abode of Lord Viṣṇu), with an image of Śrī Rāma (the Hero of Raghū’s line) imprinted on his heart. Girijā, there is no gain so valuable as the fellowship of saints; the same, however, cannot be had without the grace of Śrī Hari : so declare the Vedas and Purāṇas. (125 A-B)

चौ०— कहेउँ परम पुनीत इतिहासा । सुनत श्रवन छूटहिं भव पासा ॥
 प्रनत कल्पतरु करुना पुंजा । उपजइ प्रीति राम पद कंजा ॥ १ ॥
 मन क्रम बचन जनित अघ जाई । सुनिहिं जे कथा श्रवन मन लाई ॥
 तीर्थाटन साधन समुदाई । जोग बिराग ग्यान निपुनाई ॥ २ ॥
 नाना कर्म धर्म ब्रत दाना । संजम दम जप तप मख नाना ॥
 भूत दया द्विज गुर सेवकाई । बिद्या बिनय बिबेक बड़ाई ॥ ३ ॥
 जहँ लागि साधन बेद बखानी । सब कर फल हरि भगति भवानी ॥
 सो रघुनाथ भगति श्रुति गाई । राम कृपाँ काहूँ एक पाई ॥ ४ ॥

Cau.: kaheū parama punīta itihāsā, sunata śravana chūṭahī bhava pāsā.
 pranata kalpataru karunā punjā, upajai prīti rāma pada kamjā.1.
 mana krama bacana janita agha jāi, sunahī je kathā śravana mana lāi.
 tīrthāṭana sādhana samudāi, joga birāga gyāna nipunāi.2.
 nānā karma dharma brata dānā, samjama dama japa tapa makha nānā.
 bhūta dayā dvija gura sevakāi, bidyā binaya bibeka baRāi.3.
 jahā lagi sādhana beda bakhāni, saba kara phala hari bhagati bhavāni.
 so raghunātha bhagati śruti gāi, rāma kṛpā kāhū eka pāi.4.

I have thus repeated the most sacred narrative, by hearing which one is freed from the bonds of worldly existence and comes to have devotion to the lotus-feet of the All-merciful Śrī Rāma, who is a wish-yielding tree to the suppliant. Again, they who listen to this narrative attentively are absolved of sins committed with the mind, speech or body. Pilgrimages to sacred places and other means of self-purification, perfection in Yoga (mind-control), dispassion and wisdom, sacred rites and religious practices, vows and charitable acts of various kinds, self-denial and self-control, Japa (muttering of prayers) and austere penance, performing manifold sacrifices, compassion to all living beings, ministering to the Brāhmaṇas and one's preceptor, learning, modesty, right judgment and nobility of mind and character, in short, all the expedients extolled in the Vedas, Bhavāni, have but one reward—Devotion to Śrī Hari. Such devotion to the Lord of the Raghus as has been glorified in the Vedas is attained to by some rare soul by the grace of Śrī Rāma Himself. (1—4)

दो०— मुनि दुर्लभ हरि भगति नर पावहिं बिनहिं प्रयास ।

जे यह कथा निरंतर सुनहिं मानि बिस्वास ॥ १२६ ॥

Do.: muni durlabha hari bhagati nara pāvahī binahī prayāsa,
 je yaha kathā niraṁtara sunahī māni bisvāsa.126.

Although such devotion to Śrī Hari is scarce attainable even by the sages, it can be easily attained by men who constantly listen to this story with faith. (126)

चौ०— सोइ सर्बग्य गुनी सोइ ग्याता । सोइ महि मंडित पंडित दाता ॥
 धर्म परायन सोइ कुल त्राता । राम चरन जा कर मन राता ॥ १ ॥
 नीति निपुन सोइ परम सयाना । श्रुति सिद्धांत नीक तेहिं जाना ॥
 सोइ कबि कोबिद सोइ रनधीरा । जो छल छाड़ि भजइ रघुबीरा ॥ २ ॥
 धन्य देस सो जहँ सुरसरी । धन्य नारि पतिव्रत अनुसरी ॥
 धन्य सो भूपु नीति जो करई । धन्य सो द्विज निज धर्म न टरई ॥ ३ ॥
 सो धन धन्य प्रथम गति जाकी । धन्य पुन्य रत मति सोइ पाकी ॥
 धन्य घरी सोइ जब सतसंगा । धन्य जन्म द्विज भगति अभंगा ॥ ४ ॥

Cau.: soi sarbagya gunī soi gyātā, soi mahi maṁḍita paṁḍita dātā.
 dharma parāyana soi kula trātā, rāma carana jā kara mana rātā.1.
 nīti nipuna soi parama sayānā, śruti siddhānta nīka tehī jānā.
 soi kabi kobida soi ranadhīrā, jo chala chāRi bhajai raghubīrā.2.
 dhanya desa so jahā surasārī, dhanya nāri patibrata anusārī.
 dhanya so bhūpu nīti jo karāi, dhanya so dvija nija dharma na ṭarāi.3.

so dhana dhanya prathama gati jākī, dhanya punya rata mati soi pākī.
dhanya gharī soi jaba satasaṅgā, dhanya janma dvija bhagati abhaṅgā.4.

He alone is omniscient and accomplished, he alone is wise, he alone is an ornament of the globe, learned and munificent, he alone is pious and he the saviour of his race, whose mind is devoted to the feet of Śrī Rāma. He alone is perfect in correct behaviour and most sagacious, he alone has thoroughly grasped the conclusion of the Vedas, and he alone is a seer, a man of erudition, and staunch in battle, who adores the Hero of Raghu's line in a guileless spirit. Blessed is the land where flows the celestial stream (the Gaṅgā); blessed the wife who observes a vow of fidelity to her husband. Blessed is the monarch who administers justice; blessed the Brāhmaṇa who swerves not from his duty. Blessed is the wealth which is used to the best advantage;* blessed is the intellect and ripe too, which is devoted to pious acts. Blessed is the hour which is spent in communion with saints; blessed the birth in which one practises unceasing devotion to the twice-born (the Brāhmaṇas). (1—4)

दो०— सो कुल धन्य उमा सुनु जगत पूज्य सुपुनीत ।
श्रीरघुबीर परायन जेहिं नर उपज बिनीत ॥ १२७ ॥

Do.: so kula dhanya umā sunu jagata pūjya supunīta,
śrīraghubīra parāyana jehī nara upaja binīta.127.

Listen, Umā : blessed is the family, worthy of adoration for the whole world and most hallowed too, in which is born an humble devotee of the illustrious Rāma (the Hero of Raghu's line). (127)

चौ०— मति अनुरूप कथा मैं भाषी । जद्यपि प्रथम गुप्त करि राखी ॥
तव मन प्रीति देखि अधिकाई । तब मैं रघुपति कथा सुनाई ॥ १ ॥
यह न कहिअ सठही हठसीलहि । जो मन लाइ न सुन हरि लीलहि ॥
कहिअ न लोभिहि क्रोधिहि कामिहि । जो न भजइ सचराचर स्वामिहि ॥ २ ॥
द्विज द्रोहिहि न सुनाइअ कबहूँ । सुरपति सरिस होइ नृप जबहूँ ॥
राम कथा के तेइ अधिकारी । जिन्ह कें सतसंगति अति प्यारी ॥ ३ ॥
गुर पद प्रीति नीति रत जेई । द्विज सेवक अधिकारी तेई ॥
ता कहँ यह बिसेष सुखदाई । जाहि प्रानप्रिय श्रीरघुराई ॥ ४ ॥

Cau.: mati anurūpa kathā maī bhāṣī, jadyapi prathama gupta kari rākhī.
tava mana prīti dekhi adhi kāī, taba maī raghupati kathā sunāī.1.
yaha na kahia saṭhahī haṭhasīlahi, jo mana lāi na suna hari līlahi.
kahia na lobhihi krodhihi kāmihi, jo na bhajai sacarācara svāmihi.2.
dvija drohihi na sunāia kabahū, surapati sarisa hoi nrpa jabahū.
rāma kathā ke tei adhi kāī, jinha kē satasaṅgati ati pyāī.3.
gura pada prīti nīti rata jeī, dvija sevaka adhi kāī teī.
tā kahā yaha biseṣa sukhadāī, jāhi prānapriya śrīraghurāī.4.

* Wealth invariably meets with one of the following three fates: it is either devoted to some charitable purpose, squandered away on luxury and enjoyment or lost. Evidently the first of these is the best use of it. The wealth of the miser who neither devotes it to the service of the needy, nor spends it on his own comforts meets with the third, which is the worst fate.

I have told you this narrative according to my own lights, although at first I kept it secret. I saw excessive fondness for the same in your heart and then I narrated to you the story of Śrī Rāma (the Lord of the Raghus). This story, however, should not be repeated to a perverse knave, who does not listen attentively to the story of Śrī Hari; nor should it be recited to a greedy, irascible or lustful man who worship not the Lord of all animate and inanimate creation. It should never be repeated to a Brāhmaṇa-hater, be he a monarch as great as Indra (the lord of the celestials). They alone are qualified to hear Śrī Rāma's narrative, who are extremely fond of communion with holy men. They alone are fit to hear it, who are devoted to the feet of their preceptor, and are lovers of propriety and votaries of the Brāhmaṇas. The story affords special delight to them who hold the graceful Lord of the Raghus dear as life. (1—4)

दो०— राम चरन रति जो चह अथवा पद निर्बान ।

भाव सहित सो यह कथा करउ श्रवन पुट पान ॥ १२८ ॥

Do.: *rāma carana rati jo caha athavā pada nirbāna,*
bhāva sahita so yaha kathā karau śravana puṭa pāna.128.

He who seeks devotion to the feet of Śrī Rāma or to enjoy the state of eternal bliss should fondly drink in this story with the cups of his ears. (128)

चौ०— राम कथा गिरिजा मैं बरनी । कलि मल समनि मनोमल हरनी ॥
संसृति रोग सजीवन मूरी । राम कथा गावहिं श्रुति सूरी ॥ १ ॥
एहि महँ रुचिर सप्त सोपाना । रघुपति भगति केर पंथाना ॥
अति हरि कृपा जाहि पर होई । पाउँ देइ एहिं मारग सोई ॥ २ ॥
मन कामना सिद्धि नर पावा । जे यह कथा कपट तजि गावा ॥
कहहिं सुनिहिं अनुमोदन करहीं । ते गोपद इव भवनिधि तरहीं ॥ ३ ॥
सुनि सब कथा हृदय अति भाई । गिरिजा बोली गिरा सुहाई ॥
नाथ कृपाँ मम गत संदेहा । राम चरन उपजेउ नव नेहा ॥ ४ ॥

Cau.: *rāma kathā girijā mañ baranī, kali mala samani manomala haranī.*
saṁsṛti roga sajjivana mūrī, rāma kathā gāvahī śruti sūrī.1.
ehi mahā rucira sapta sopānā, raghupati bhagati kera paṁthānā.
ati hari kṛpā jāhi para hoī, pāũ dei ehī māraga soī.2.
mana kāmanā siddhi nara pāvā, je yaha kathā kapaṭa taji gāvā.
kahahī sunahī anumodana karahī, te gopada iva bhavanidhi tarahī.3.
suni saba kathā hṛdaya ati bhāī, girijā bolī girā suhāī.
nātha kṛpā̃ mama gata saṁdehā, rāma carana upajeu nava nehā.4.

I have narrated, Girijā, the story of Śrī Rāma, which wipes out the sins of the Kali age and removes the impurities of the mind. The narrative of Śrī Rāma, as is declared by the Vedas and the seers, is a life-giving herb to cure the disease of birth and death. It has seven beautiful stairs, which are so many roads as it were leading to the goal of Devotion to the Lord of the Raghus. He alone who enjoys the utmost grace of Śrī Hari can set his foot on this road (the road to Devotion). Men who sing this story in a guileless spirit attain the object of their soul's desire. Nay, they who repeat or listen to it or even approve of its recitation cross the ocean of mundane existence as they would the print

of a cow's hoof. Girijā (Daughter of the mountain-king) was greatly delighted at heart to hear the whole narrative and replied in pleasing tones : "By the grace of my lord (Yourself) my doubts have disappeared and my devotion to Śrī Rāma's feet has been renovated. (1—4)

दो०— मैं कृतकृत्य भइँ अब तव प्रसाद बिस्वेस ।

उपजी राम भगति दृढ़ बीते सकल कलेस ॥ १२९ ॥

Do.: mañ kṛtakṛtya bhaiū aba tava prasāda bisvesa,
upajī rāma bhagati dṛṛha bīte sakala kalesa.129.

"By your blessing, O Lord of the universe, I have now attained the object of my life. Unswerving devotion to Śrī Rāma has sprung in my heart and all my afflictions have ended." (129)

चौ०— यह सुभ संभु उमा संबादा । सुख संपादन समन बिषादा ॥
भव भंजन गंजन संदेहा । जन रंजन सज्जन प्रिय एहा ॥ १ ॥
राम उपासक जे जग माहीं । एहि सम प्रिय तिन्ह केँ कछु नाहीं ॥
रघुपति कृपाँ जथामति गावा । मैं यह पावन चरित सुहावा ॥ २ ॥
एहि कलिकाल न साधन दूजा । जोग जग्य जप तप ब्रत पूजा ॥
रामहि सुमिरिअ गाइअ रामहि । संतत सुनिअ राम गुन ग्रामहि ॥ ३ ॥
जासु पतित पावन बड़ बाना । गावहिँ कबि श्रुति संत पुराना ॥
ताहि भजहि मन तजि कुटिलाई । राम भजेँ गति केहिँ नहिँ पाई ॥ ४ ॥

Cau.: yaha subha saṁbhu umā saṁbādā, sukha saṁpādana samana biṣādā.
bhava bhañjana gañjana saṁdehā, jana rañjana sajjana priya ehā.1.
rāma upāsaka je jaga māhī, ehi sama priya tinha kē kachu nāhī.
raghupati kṛpā jathāmati gāvā, mañ yaha pāvana carita suhāvā.2.
ehī kalikāla na sādhana dūjā, joga jagya japa tapa brata pūjā.
rāmahi sumiria gāia rāmahi, saṁtata sunia rāma guna grāmahi.3.
jāsu patita pāvana baRa bānā, gāvahī kabi śruti saṁta purānā.
tāhi bhajahi mana taji kuṭilāi, rāma bhajē gati kehī nahī pāi.4.

This blessed dialogue between Lord Śambhu and Goddess Umā begets joy and lifts the gloom of depression. It puts an end to transmigration, disperses doubt, delights the devotees and is dear to the saints. To the worshippers of Śrī Rāma, nothing is so dear as this (narrative of Śrī Rāma). By the grace of Śrī Rāma (the Lord of the Raghus) Himself I have sung to the best of my ability this sacred and charming story. In this age of Kali no other discipline is of any avail—neither Yoga (mind-control) nor sacrifices, nor Japa (muttering of prayers) not austere penance nor any sacred vows nor ritual : Rāma alone should be remembered, Rāma alone should be glorified; and it is the catalogue of Rāma's virtues alone that should be given ear to. Forswearing perversity, my soul, adore Him whose great vow it is to sanctify the fallen, as is declared by seers and saints, the Vedas and Purāṇas : who has not secured redemption by worshipping Śrī Rāma? (1—4)

छं०— पाई न केहिं गति पतित पावन राम भजि सुनु सठ मना ।
 गनिका अजामिल ब्याध गीध गजादि खल तारे घना ॥
 आभीर जमन किरात खस स्वपचादि अति अघरूप जे ।
 कहि नाम बारक तेपि पावन होहिं राम नमामि ते ॥ १ ॥
 रघुबंस भूषन चरित यह नर कहहिं सुनहिं जे गावहीं ।
 कलि मल मनोमल धोड़ बिनु श्रम राम धाम सिधावहीं ॥
 सत पंच चौपाई मनोहर जानि जो नर उर धरै ।
 दारुन अबिद्या पंच जनित बिकार श्रीरघुबर हरै ॥ २ ॥
 सुंदर सुजान कृपा निधान अनाथ पर कर प्रीति जो ।
 सो एक राम अकाम हित निर्बानप्रद सम आन को ॥
 जाकी कृपा लवलेस ते मतिमंद तुलसीदासहूँ ।
 पायो परम बिश्रामु राम समान प्रभु नाहीं कहूँ ॥ ३ ॥

Charṇ.: pāi na kehī gati patita pāvana rāma bhaji sunu sathā manā,
 ganikā ajāmila byādha gīdha gajādi khala tāre ghanā.
 ābhīra jamana kirāta khasa svapacādi ati agharūpa je,
 kahi nāma bāraka tepi pāvana hohī rāma namāmi te.1.
 raghubarṁsa bhūṣana carita yaha nara kahahī sunahī je gāvahī,
 kali mala manomala dhoi binu śrama rāma dhāma sidhāvahī.
 sata pañca caupāī manohara jāni jo nara ura dharai,
 dārūna abidyā pañca janita bikāra śrīraghubara harai.2.
 suṁdara sujāna kṛpā nidhāna anātha para kara prīti jo,
 so eka rāma akāma hita nirbānaprada sama āna ko.
 jākī kṛpā lavalesa te matimānda tulasīdāsahū,
 pāyo parama biśrāmu rāma samāna prabhu nāhī kahū.3.

Listen, my stupid soul : who has not been saved by adoring Śrī Rāma, the purifier of the fallen? The harlot (Piṅgalā), Ajāmila, the hunter (Vālmiki), the vulture (Jaṭāyu), the elephant and many other wretches have been delivered by Him. Even Ābhīras (a hilly tribe inhabiting the south-west coast in the ancient times), Yavanas, Kirātas (Bhīlas), Khasas (another hill-tribe found in Assam), Cāṅḍālas (the pariah) and others, the very embodiments of grievous sin, are hallowed by merely uttering Your name even once : I adore You, O Rāma. Men who repeat to others, listen to (when repeated by others) or chant alone this narrative of Śrī Rāma (the Ornament of Raghu's race) thereby wipe out the sins that are incident to the Kali age as well as the impurities of their soul, and ascend to the Abode of Śrī Rāma without any difficulty. Nay the Chief of the Raghus

cures the perversities, caused by the fivefold* ignorance, of those men who treasure up in their heart even a few Caupāis (small four-footed verses) of this narrative that appeal to them as most charming. If there is anyone who is all-beautiful, all-wise and all-merciful and who is fond of the forlorn, it is Rāma and Rāma alone; who else can compare with Him as a disinterested friend and a bestower of eternal bliss? Nowhere can we find a lord like Śrī Rāma, by an iota of whose grace even the dull-witted Tulasīdāsa has found supreme peace. (1—3)

दे०— मो सम दीन न दीन हित तुम्ह समान रघुबीर ।

अस बिचारि रघुबंस मनि हरहु बिषम भव भीर ॥ १३० (क) ॥

कामिहि नारि पिआरि जिमि लोभिहि प्रिय जिमि दाम ।

तिमि रघुनाथ निरंतर प्रिय लागहु मोहि राम ॥ १३० (ख) ॥

Do.: mo sama dīna na dīna hita tumha samāna raghubīra,
asa bicāri raghubaṁsa mani harahu biṣama bhava bhīra.130(A).
kāmihi nāri piāri jimi lobhihi priya jimi dāma,
timi raghunātha niraṁtara priya lāgahu mohi rāma.130(B).

There is no one so miserable as I nor such a friend of the miserable as You, O Hero of Raghu's line ! Realizing this, O Jewel of Raghu's race, take away my fear of transmigration, which is so terrible. May You be ever so dear to me, Rāma, as woman is dear to a lustful man, and as lucre is dear to the greedy, O Lord of the Raghus. (130 A-B)

श्लोक— यत्पूर्वं प्रभुणा कृतं सुकविना श्रीशम्भुना दुर्गमं

श्रीमद्रामपदाब्जभक्तिमनिशं प्राप्त्यै तु रामायणम् ।

मत्वा तद्रघुनाथनामनिरतं स्वान्तस्तमःशान्तये

भाषाबद्धमिदं चकार तुलसीदासस्तथा मानसम् ॥ १ ॥

पुण्यं पापहरं सदा शिवकरं विज्ञानभक्तिप्रदं

मायामोहमलापहं सुविमलं प्रेमाम्बुपूरं शुभम् ।

श्रीमद्रामचरित्रमानसमिदं भक्त्यावगाहन्ति ये

ते संसारपतङ्गघोरकिरणैर्दहन्ति नो मानवाः ॥ २ ॥

Śloka: yatpūrvaṁ prabhuṇā kṛtaṁ sukavinā śrīśambhunā durgamaṁ
śrīmadrāmapadābhabhaktimaniśaṁ prāptyai tu rāmāyaṇam,
matvā tadraghunāthanāmanirataṁ svāntastamaḥśāntaye
bhāṣābaddhamidaṁ cakāra tulasīdāsastathā mānasam.1.

* The fivefold ignorance has been characterized as mistaking (1) the unreal for real, (2) the ephemeral for the eternal, (3) the painful as pleasurable, (4) the impure for pure and (5) that which is worth discarding for something worth acquiring.

**puṇyaṁ pāpaharaṁ sadā śivakaraṁ vīgyānabhaktipradaṁ
māyāmohamalāpahaṁ suvimalaṁ premāmbupūraṁ śubhaṁ,
śrīmadrāmacaritamānasamidaṁ bhaktyāvagāhanti ye
te saṁsārapataṅgahorakiraṇairdahyanti no mānavāḥ.2.**

The same mysterious “Mānasa-Rāmāyaṇa” (the story of Śrī Rāma figuratively spoken of as a Mānasa lake) which was composed of yore by the blessed Lord Śambhu, the best of all poets, with the object of developing unceasing devotion to the lotus-feet of the all-beautiful Śrī Rāma, has been likewise rendered into the vulgar tongue by Tulasidāsa for dispersing the gloom of his heart, cognizing the fact that it is devoted to the Name of Śrī Rāma (the Lord of the Raghus). This glorious, holy, purifying, blessed and most limpid Mānasa lake of Śrī Rāma’s exploits ever begets happiness; nay, it bestows both wisdom and Devotion, wipes out delusion, infatuation and impurity and is brimful with the water of love. Men who devoutly take a plunge into it are never scorched with the burning rays of the sun of worldly illusion. (1-2)

[PAUSE 30 FOR A THIRTY-DAY RECITATION]

[PAUSE 9 FOR A NINE-DAY RECITATION]

इति श्रीमद्रामचरितमानसे सकलकलिकलुषविध्वंसने सप्तमः सोपानः समाप्तः ।

iti śrīmadrāmacaritamānase sakalakalikalūṣavidhvāṁsane saptamaḥ sopānaḥ samāptaḥ.

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

