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Śrī Rāmacaritamānasa

(The Mānasa lake containing the exploits of Śrī Rāma)

Descent Seven

(Uttara-Kāṇḍa)

श्लोक

केकीकण्ठाभनीलं सुरवरविलसद्विप्रपादाब्जचिह्नं
शोभाढ्यं पीतवस्त्रं सरसिजनयनं सर्वदा सुप्रसन्नम् ।
पाणौ नाराचचापं कपिनिकरयुतं बन्धुना सेव्यमानं
नौमीड्यं जानकीशं रघुवरमनिशं पुष्पकारूढरामम् ॥ १ ॥

Śloka

kekīkaṅṭhābhanīlaṁ suravaravilasadviprapādābjacihnaṁ
śobhāḍhyaṁ pītavastraṁ sarasijanayanaṁ sarvadā suprasannaṁ,
pāṇau nārācāpaṁ kapinikarayutaṁ bandhunā sevya mānaṁ
naumīḍyaṁ jānakīśaṁ raghuvaramaniśaṁ puṣpakārūḍharāmam.1.

I unceasingly extol Śrī Rāma, the praiseworthy lord of Sītā (Janaka's Daughter), the chief of Raghu's line, possessed of a form greenish blue as the neck of a peacock and adorned with a print of the Brāhmaṇa's lotus-foot—which testifies to His being the greatest of all gods—rich in splendour, clad in yellow robes, lotus-eyed, ever-propitious, holding a bow and arrow in His hands, mounted on the aerial car named Puṣpaka, accompanied by a host of monkeys and waited upon by His own brother (Lakṣmaṇa). (1)

कोसलेन्द्रपदकञ्जमञ्जुलौ कोमलावजमहेशवन्दितौ ।
जानकीकरसरोजलालितौ चिन्तकस्य मनभृङ्गसङ्गिनौ ॥

kosalendrapadakañjamañjulau komalāvajamaheśavanditau,
jānakīkarasarojalālitau cintakasya manabhṛṅgasanḡinau.2.

The lotus-feet of Śrī Rāma (the Lord of Kosala), charming and delicate, are adored by Brahmā (the Unborn) and the greatest Lord Śiva and fondled by the lotus hands of Janaka's Daughter and are the haunt of the bee-like mind of the worshipper. (2)

कुन्दइन्दुदरगौरसुन्दरं अम्बिकापतिमभीष्टसिद्धिदम् ।
कारुणीककलकञ्जलोचनं नौमि शङ्करमनङ्गमोचनम् ॥

**kundaindudaragaurasundaram ambikāpatimabhīṣtasiddhidam,
kāruṇīkakaḷakañjalocanam naumi śaṅkaramanaṅgamocanam.3.**

I glorify the All-merciful Lord Śaṅkara, possessing a comely form, white as the jasmine flower, the moon and the conch, with eyes resembling a lovely lotus, Ambikā's (Mother Pārvatī's) Spouse, the bestower of one's desired fruit and the deliverer from the clutches of carnality. (3)

दो०— रहा एक दिन अवधि कर अति आरत पुर लोग ।
जहँ तहँ सोचहिं नारि नर कृस तन राम बियोग ॥
सगुन होहिं सुंदर सकल मन प्रसन्न सब केर ।
प्रभु आगवन जनाव जनु नगर रम्य चहुँ फेर ॥
कौसल्यादि मातु सब मन अनंद अस होइ ।
आयउ प्रभु श्री अनुज जुत कहन चहत अब कोइ ॥
भरत नयन भुज दच्छिन फरकत बारहिं बार ।
जानि सगुन मन हरष अति लागे करन बिचार ॥

Do.: rahā eka dina avadhi kara ati ārata pura loga,
jahā tahā socahī nāri nara kṛsa tana rāma biyoga.
saguna hohī suṁdara sakala mana prasanna saba kera,
prabhu āgavana janāva janu nagara ramya cahū phera.
kausalyādi mātu saba mana ananda asa hoi,
āyau prabhu śrī anuja juta kahana cahata aba koi.
bharata nayana bhuja dacchina pharakata bārahī bāra,
jāni saguna mana haraṣa ati lāge karana bicāra.

The term of Śrī Rāma's exile was to expire only the next day, which made the people of the city extremely anxious. Wasted in body through separation from Śrī Rāma, men and women alike were plunged in thought everywhere. Meanwhile auspicious omens of all kinds occurred and everyone felt cheerful at heart. The city itself brightened up all round, as if to announce the Lord's advent. Kausalyā and the other mothers all felt inwardly happy as if someone was about to tell them that the Lord had come with Sītā and Lakṣmaṇa. Bharata's right eye and arm throbbed again and again. Recognizing this to be a lucky omen, he felt overjoyed at heart; but the very next moment he became thoughtful again.

चौ०— रहेउ एक दिन अवधि अधारा । समुझत मन दुख भयउ अपारा ॥
कारन कवन नाथ नहिं आयउ । जानि कुटिल किधौं मोहि बिसरायउ ॥ १ ॥
अहह धन्य लछिमन बड़भागी । राम पदारबिंदु अनुरागी ॥
कपटी कुटिल मोहि प्रभु चीन्हा । ताते नाथ संग नहिं लीन्हा ॥ २ ॥
जौं करनी समुझै प्रभु मोरी । नहिं निस्तार कलप सत कोरी ॥
जन अवगुन प्रभु मान न काऊ । दीन बंधु अति मृदुल सुभाऊ ॥ ३ ॥
मोरे जियँ भरोस दूढ़ सोई । मिलिहहिं राम सगुन सुभ होई ॥
बीतें अवधि रहहिं जौं प्राणा । अधम कवन जग मोहि समाना ॥ ४ ॥

Cau.: raheu eka dina avadhi adhārā, samujhata mana dukha bhayau apārā.
 kārana kavana nātha nahī āyau, jāni kuṭila kidhaū mohi bisarāyau.1.
 ahaha dhanya lachimana baRabhāgī, rāma padārabimdu anurāgī.
 kapaṭī kuṭila mohi prabhu cīnhā, tāte nātha saṅga nahī līnhā.2.
 jaū karani samujhai prabhu morī, nahī nistāra kalapa sata korī.
 jana avaguna prabhu māna na kāū, dīna baṁdhu ati mṛdula subhāū.3.
 more jiyā bharosa drRha soī, milihahī rāma saguna subha hoī.
 bitē avadhi rahahī jaū prānā, adhama kavana jaga mohi samānā.4.

The term of Śrī Rāma's exile, which was the sole hope of his life, was going to expire only a day hence: the thought filled Bharata's mind with untold grief. "How is it that the Lord did not turn up? Has He cast me out of His mind, knowing me to be crooked? Ah ! How blessed and fortunate is Lakṣmaṇa, who is truly devoted to Śrī Rāma's lotus-feet. The Lord knew me to be false and perverse; that is why He refused to take me alongwith Him. If the Lord were to consider my doings, there would be no redemption for me even after countless cycles. But the Lord never takes into account the faults of His devotees, being a friend of the humble and most tender-hearted. I have a firm conviction in my heart that Śrī Rāma will surely meet me; for the omens are so propitious. But, if I outlive the expiry of the time-limit, no one would be so despicable in this world as I." (1—4)

दो०— राम बिरह सागर महँ भरत मगन मन होत ।

बिप्र रूप धरि पवन सुत आइ गयउ जनु पोत ॥ १ (क) ॥

बैठे देखि कुसासन जटा मुकुट कृस गात ।

राम राम रघुपति जपत स्रवत नयन जलजात ॥ १ (ख) ॥

Do.: rāma biraha sāgara mahā bharata magana mana hota,
 bipra rūpa dhari pavana suta āi gayau janu pota.1(A).
 baiṭhe dekhi kusāsana jaṭā mukuṭa kṛsa gāta,
 rāma rāma raghupati japata sravata nayana jalajāta.1(B).

While Bharata's mind was thus sinking in the ocean of separation from Śrī Rāma, the son of the wind-god, disguised as a Brāhmaṇa, came like a bark to his rescue. He found Bharata seated on a mat of Kuśa grass, emaciated in body, with a coil of matted hair for a crown and the words, "Rāma, Rāma, Raghupati" on his lips, his lotus eyes streaming with tears. (1 A-B)

चौ०— देखत हनूमान अति हरषेउ । पुलक गात लोचन जल बरषेउ ॥

मन महँ बहुत भाँति सुख मानी । बोलेउ श्रवन सुधा सम बानी ॥ १ ॥

जासु बिरहँ सोचहु दिन राती । रटहु निरंतर गुन गन पाँती ॥

रघुकुल तिलक सुजन सुखदाता । आयउ कुसल देव मुनि त्राता ॥ २ ॥

रिपु रन जीति सुजस सुर गावत । सीता सहित अनुज प्रभु आवत ॥

सुनत बचन बिसरे सब दूखा । तृषावंत जिमि पाइ पियूषा ॥ ३ ॥

को तुम्ह तात कहाँ ते आए । मोहि परम प्रिय बचन सुनाए ॥

मारुत सुत मैं कपि हनुमाना । नामु मोर सुनु कृपानिधाना ॥ ४ ॥

दीनबंधु रघुपति कर किंकर। सुनत भरत भेंटै उठि सादर॥
 मिलत प्रेम नहिं हृदयँ समाता। नयन स्रवत जल पुलकित गाता॥ ५॥
 कपि तव दरस सकल दुख बीते। मिले आजु मोहि राम पिरिते॥
 बार बार बूझी कुसलाता। तो कहँ देउँ काह सुनु भ्राता॥ ६॥
 एहि संदेस सरिस जग माहीं। करि बिचार देखेउँ कछु नाहीं॥
 नाहिन तात उरिन मैं तोही। अब प्रभु चरित सुनावहु मोही॥ ७॥
 तब हनुमंत नाइ पद माथा। कहे सकल रघुपति गुन गाथा॥
 कहु कपि कबहुँ कृपाल गोसाईं। सुमिरहिं मोहि दास की नाई॥ ८॥

Cau.: dekhata hanūmāna ati haraṣeu, pulaka gāta locana jala baraṣeu.
 mana mahā bahuta bhāti sukha māni, boleu śravana sudhā sama bāni.1.
 jāsu birahā socahu dina rāti, raṭahu niraṃtara guna gana pāti.
 raghukula tilaka sujana sukhadātā, āyau kusala deva muni trātā.2.
 ripu rana jīti sujasa sura gāvata, sītā sahita anuja prabhu āvata.
 sunata bacana bisare saba dūkhā, ṭṣāvarṃta jimi pāi piyūṣā.3.
 ko tumha tāta kahā te āe, mohi parama priya bacana sunāe.
 māruta suta maī kapi hanumānā, nāmu mora sunu kṛpānidhānā.4.
 dīnabāndhu raghupati kara kimkara, sunata bhārata bhēṭeu uṭhi sādara.
 milata prema nahī hṛdayā samātā, nayana sravata jala pulakita gātā.5.
 kapi tava darasa sakala dukha bīte, mile āju mohi rāma pīrite.
 bāra bāra būjhī kusalātā, to kahū deū kāha sunu bhrātā.6.
 ehi saṃdesa sarisa jaga māhī, kari bicāra dekheū kachu nāhī.
 nāhina tāta urina maī tohī, aba prabhu carita sunāvahu mohī.7.
 taba hanumaṃta nāi pada mātā, kahe sakala raghupati guna gāthā.
 kahu kapi kabahū kṛpāla gosāī, sumirahī mohi dāsa kī nāī.8.

At this sight Hanumān was over-joyed; every hair on his body stood erect and his eyes rained copiously. He felt gratified at heart in everyway and addressed Bharata in words that were as nectar to his ears: "He, in whose absence you sorrow day and night, the catalogue of whose virtues you are incessantly recounting the glory of Raghu's line, the delight of the virtuous and the deliverer of gods and sages, has safely arrived. Having conquered His foe in battle, with the gods to hymn His praises, the Lord is now on His way with Sītā and Lakṣmaṇa." The moment Bharata heard these words he forgot all his woes, like a thirsty man who has secured nectar. "Who are you, my beloved friend, and whence have you come? You have told me a most pleasing news." "Listen, O fountain of mercy: I am the son of the wind-god, a monkey; Hanumān is my name. I am a humble servant of Śrī Rāma (the Lord of the Raghus), the befriender of the meek." Hearing this, Bharata rose and reverently embraced him. The affection with which he embraced him was too great for his heart to contain; his eyes streamed with tears and every hair on his body stood erect. "At your very sight, O Hanumān, all my woes have disappeared. In you I have embraced today my beloved Rāma Himself." Again and again he enquired after Śrī Rāma's health and said, "Listen, brother; what shall I give you (in return for this happy news)? I have pondered and found that there is nothing in this world to match the news you have brought. I am thus unable to repay my debt to you. Now, pray, recount to me the doings of my lord." Then Hanumān bowed his head at Bharata's feet and

narrated all the meritorious deeds of Śrī Rāma (the Lord of the Raghus). "Tell me, Hanumān, does my gracious lord ever remember me as one of His servants?" (1—8)

छं०— निज दास ज्यों रघुबंसभूषण कबहुँ मम सुमिरन कर्यो ।
सुनि भरत बचन बिनीत अति कपि पुलकि तन चरनन्हि पर्यो ॥
रघुबीर निज मुख जासु गुन गन कहत अग जग नाथ जो ।
काहे न होइ बिनीत परम पुनीत सदगुन सिंधु सो ॥

Charṇ.: nija dāsa jyō raghubaṁsabhūṣana kabahū mama sumirana karyo,
suni bharata bacana binīta ati kapi pulaki tana carananhi paryo.
raghubira nija mukha jāsu guna gana kahata aga jaga nātha jo,
kāhe na hoi binīta parama punīta sadaguna simḍhu so.

"Did the Jewel of Raghu's line ever remember me as His servant ?" Hanumān was thrilled with joy to hear this over-modest question of Bharata and fell at the latter's feet, saying to himself, "How can he be otherwise than humble, the holiest of the holy and an ocean of noble virtues, whose praises Śrī Rāma (the Hero of Raghu's line), the lord of the animate and inanimate creation, recites with His own lips?"

दो०— राम प्रान प्रिय नाथ तुम्ह सत्य बचन मम तात ।
पुनि पुनि मिलत भरत सुनि हरष न हृदयँ समात ॥ २ (क) ॥
सो०— भरत चरन सिरु नाइ तुरित गयउ कपि राम पहिँ ।
कही कुसल सब जाइ हरषि चलेउ प्रभु जान चढ़ि ॥ २ (ख) ॥

Do.: rāma prāna priya nātha tumha satya bacana mama tāta,
puni puni milata bharata suni haraṣa na hṛdayā samāta.2(A).
So.: bharata carana siru nāi turita gayau kapi rāma pahī,
kahī kusala saba jāi haraṣi caleu prabhu jāna caRhi.2(B).

"To Rāma you are dear as life, my lord: take my words to be true, dear brother." Hearing this, Bharata embraced Hanumān again and again with a joy which could not be contained in his heart. Bowing his head at Bharata's feet, Hanumān forth with returned to Śrī Rāma and drawing close to Him told Him that all was well. The Lord then mounted His aerial car and joyfully proceeded (towards His destination). (2 A-B)

चौ०— हरषि भरत कोसलपुर आए । समाचार सब गुरहि सुनाए ॥
पुनि मंदिर महुँ बात जनाई । आवत नगर कुसल रघुराई ॥ १ ॥
सुनत सकल जननीं उठि धाई । कहि प्रभु कुसल भरत समुझाई ॥
समाचार पुरबासिन्ह पाए । नर अरु नारि हरषि सब धाए ॥ २ ॥
दधि दुर्बा रोचन फल फूला । नव तुलसी दल मंगल मूला ॥
भरि भरि हेम थार भामिनी । गावत चलिं सिंधुरगामिनी ॥ ३ ॥
जे जैसेहिं तैसेहिं उठि धावहिं । बाल बृद्ध कहँ संग न लावहिं ॥
एक एकन्ह कहँ बूझहिं भाई । तुम्ह देखे दयाल रघुराई ॥ ४ ॥

अवधपुरी प्रभु आवत जानी । भई सकल सोभा कै खानी ॥
बहइ सुहावन त्रिबिध समीरा । भइ सरजू अति निर्मल नीरा ॥ ५ ॥

Cau.: haraṣi bharata kosalapura āe, samācāra saba gurahi sunāe.
puni maṁdira mahā bāta janāi, āvata nagara kusala raghurāi.1.
sunata sakala janani uṭhi dhāi, kahi prabhu kusala bharata samujhāi.
samācāra purabāsinha pāe, nara aru nāri haraṣi saba dhāe.2.
dadhi durbā rocana phala phulā, nava tulasī dala maṁgala mūlā.
bhari bhari hema thāra bhāminī, gāvata calī simḍhuragāminī.3.
je jaisehī taisehī uṭhi dhāvahī, bāla bṛddha kahā saṁga na lāvahī.
eka ekanha kahā būjhahī bhāi, tumha dekhe dayāla raghurāi.4.
avadhapurī prabhu āvata jānī, bhāi sakala sobhā kai khānī.
bahai suhāvana tribidha samīrā, bhāi sarajū ati nirmala nīrā.5.

Bharata too returned with joy to Ayodhyā and broke all the news to his preceptor (the sage Vasiṣṭha). He then made it known inside the palace that the Lord of the Raghus was approaching Ayodhyā safe and sound. On hearing the news all the mothers started up and ran; but Bharata eased their mind by personally telling them of the Lord's welfare. When the information reached the citizens, men and women all ran out in their joy (to meet their lord). With gold plates containing curds, Dūrvā grass, the sacred yellow pigment known by the name of Gorocana, fruits and flowers and young leaves of the sacred Tulasī (basil) plant, the root of all blessings, ladies sallied forth with the stately gait of an elephant, singing as they went. All ran out just as they happened to be and did not take children or old folk with them. People asked one another: "Brother, did you see the gracious Lord of the Raghus?" Having come to know of the Lord's advent, the city of Ayodhyā became a mine of all beauty. A delightful breeze breathed soft, cool and fragrant. The Sarayū rolled down crystal clear water. (1—5)

दे०— हरषित गुर परिजन अनुज भूसुर बृंद समेत ।
चले भरत मन प्रेम अति सन्मुख कृपानिकेत ॥ ३ (क) ॥
बहुतक चढ़ीं अटारिन्ह निरखहिं गगन बिमान ।
देखि मधुर सुर हरषित करहिं सुमंगल गान ॥ ३ (ख) ॥
राका ससि रघुपति पुर सिंधु देखि हरषान ।
बढ़यो कोलाहल करत जनु नारि तरंग समान ॥ ३ (ग) ॥

Do.: haraṣita gura parijana anuja bhūsurā bṛnda sameta,
cale bharata mana prema ati sanmukha kṛpāniketa.3(A).
bahutaka caRhi aṭārinha nirakhahī gagana bimāna,
dekhi madhura sura haraṣita karahī sumāṁgala gāna.3(B).
rākā sasi raghupati pura simḍhu dekhi haraṣāna,
baRhyo kolāhala karata janu nāri taraṁga samāna.3(C).

Accompanied by his preceptor (the sage Vasiṣṭha) and kinsmen, his younger brother (Śatrughna) and a host of Brāhmaṇas, with a heart overflowing with affection,

Bharata joyfully set forth to receive the All-merciful. Many women, who had climbed up their attics, looked above for the aerial car in the sky. And the moment they espied it they began in their joy to sing festal songs in melodious strains. Just as the sight of the full moon brings joy to the ocean and swells it, the city of Ayodhyā too joyfully rushed with a tumultuous noise to meet the Lord of the Raghus, the women of the city moving to and fro like so many waves. (3 A—C)

चौ०— इहाँ भानुकुल कमल दिवाकर । कपिन्ह देखावत नगर मनोहर ॥
 सुनु कपीस अंगद लंकेसा । पावन पुरी रुचिर यह देसा ॥ १ ॥
 जद्यपि सब बैकुंठ बखाना । बेद पुरान बिदित जगु जाना ॥
 अवधपुरी सम प्रिय नहिं सोऊ । यह प्रसंग जानइ कोउ कोऊ ॥ २ ॥
 जन्मभूमि मम पुरी सुहावनि । उत्तर दिसि बह सरजू पावनि ॥
 जा मज्जन ते बिनहिं प्रयासा । मम समीप नर पावहिं बासा ॥ ३ ॥
 अति प्रिय मोहि इहाँ के बासी । मम धामदा पुरी सुख रासी ॥
 हरषे सब कपि सुनि प्रभु बानी । धन्य अवध जो राम बखानी ॥ ४ ॥

Cau.: ihā bhānukula kamala divākara, kapinha dekhāvata nagara manohara.
 sunu kapīsa aṅgada laṅkesā, pāvana purī rucira yaha desā.1.
 jadyapi saba baikuṁṭha bakhānā, beda purāna bidita jagu jānā.
 avadhapurī sama priya nahī soū, yaha prasaṅga jānai kou kou.2.
 janmabhūmi mama purī suhāvani, uttara disi baha sarajū pāvani.
 jā majjana te binahī prayāsā, mama samīpa nara pāvahī bāsā.3.
 ati priya mohi ihā ke bāsī, mama dhāmadā purī sukha rāsī.
 haraṣe saba kapi suni prabhu bānī, dhanya avadha jo rāma bakhānī.4.

At the other end Śrī Rāma, who brought delight to the solar race as the sun to the lotus, was busy showing the charming city to the monkeys. "Listen, Sugrīva (lord of the monkeys), Aṅgada and Vibhīṣaṇa (lord of Laṅkā), holy is this city and beautiful this land. Although all have extolled Vaikuṅṭha (My divine Abode), which is familiar to the Vedas and the Purāṇas and known throughout the world, it is not so dear to Me as the city of Ayodhyā: only some rare soul knows this secret. This beautiful city is My birthplace; to the north of it flows the holy Sarayū, by bathing in which men secure a home near Me without any difficulty. The dwellers here are very dear to Me; the city is not only full of bliss itself but bestows a residence in My divine Abode." The monkeys were all delighted to hear these words of the Lord and said, "Blessed indeed is Ayodhyā, that has evoked praise from Śrī Rāma Himself!" (1—4)

दो०— आवत देखि लोग सब कृपासिंधु भगवान ।
 नगर निकट प्रभु प्रेरैउ उतरेउ भूमि बिमान ॥ ४ (क) ॥
 उतरि कहेउ प्रभु पुष्पकहि तुम्ह कुबेर पहिं जाहु ।
 प्रेरित राम चलेउ सो हरषु बिरहु अति ताहु ॥ ४ (ख) ॥

Do.: āvata dekhi loga saba kṛpāsīndhu bhagavāna,
 nagara nikaṭa prabhu prereu utareu bhūmi bimāna.4(A).

**utari kaheu prabhu puṣpakahi tumha kubera pahī jāhu,
prerita rāma caleu so haraṣu birahu ati tāhu.4(B).**

When the All-merciful Lord saw all the people coming out to meet Him, He urged on the aerial car to halt near the city and so it came down to the ground. On alighting from the car, the Lord said to the Puṣpaka, "You now return to Kubera." Thus enjoined by Śrī Rāma, the aerial car, departed, full of joy and deep agony at parting. (4 A-B)

चौ०— आए भरत संग सब लोगा । कृस तन श्रीरघुबीर बियोगा ॥
बामदेव बसिष्ट मुनिनायक । देखे प्रभु महि धरि धनु सायक ॥ १ ॥
धाइ धरे गुर चरन सरोरुह । अनुज सहित अति पुलक तनोरुह ॥
भेंटि कुसल बूझी मुनिराया । हमरें कुसल तुम्हारिहिं दाया ॥ २ ॥
सकल द्विजन्ह मिलि नायउ माथा । धर्म धुरंधर रघुकुलनाथा ॥
गहे भरत पुनि प्रभु पद पंकज । नमत जिन्हहि सुर मुनि संकर अज ॥ ३ ॥
परे भूमि नहिं उठत उठाए । बर करि कृपासिंधु उर लाए ॥
स्यामल गात रोम भए ठाढ़े । नव राजीव नयन जल बाढ़े ॥ ४ ॥

Cau.: āe bharata saṅga saba logā, kṛsa tana śrīraghubīra biyogā.
bāmadeva basiṣṭha munināyaka, dekhe prabhu mahi dhari dhanu sāyaka.1.
dhāi dhare gura carana saroruha, anuja sahita ati pulaka tanoruha.
bhēṭi kusala būjhī munirāyā, hamarē kusala tumhārihi dāyā.2.
sakala dvijanha mili nāyau māthā, dharma dhuraṁdhara raghukulanāthā.
gahe bharata puni prabhu pada paṁkaja, namata jinhahi sura muni saṁkara aja.3.
pare bhūmi nahī uṭhata uṭhāe, bara kari kṛpāsīndhu ura lāe.
syāmala gāta roma bhae ṭhāRhe, nava rājīva nayana jala bāRhe.4.

Alongwith Bharata came all the other people, emaciated in body because of their separation from the Hero of Raghu's line. When the Lord saw the great sages Vāmadeva, Vasiṣṭha and others, He dropped His bow and arrows on the ground and ran with His brother (Lakṣmaṇa) to clasp His preceptor's lotus-feet with every hair on their body erect. Vasiṣṭha (the chief of the sages) embraced them (in return) and enquired after their welfare. Śrī Rāma replied, "It is in your grace alone that our welfare lies." The Lord of Raghu's race, the champion of righteousness, now met all the other Brāhmaṇas and bowed His head to them. Then Bharata clasped the Lord's lotus-feet, which are adored by gods and sages, Śaṅkara and Brahmā not excepted. He lay prostrate on the ground and would not rise even though being lifted up, till at last the All-merciful forcibly took and pressed him to His bosom. Every hair on His swarthy form stood erect and His lotus eyes were flooded with tears. (1—4)

छं०— राजीव लोचन स्रवत जल तन ललित पुलकावलि बनी ।
अति प्रेम हृदयँ लगाइ अनुजहि मिले प्रभु त्रिभुअन धनी ॥
प्रभु मिलत अनुजहि सोह मो पहिं जाति नहिं उपमा कही ।
जनु प्रेम अरु सिंगार तनु धरि मिले बर सुषमा लही ॥ १ ॥
बूझत कृपानिधि कुसल भरतहि बचन बेगि न आवई ।
सुनु सिवा सो सुख बचन मन ते भिन्न जान जो पावई ॥

अब कुसल कौसलनाथ आरत जानि जन दरसन दियो ।
बूड़त बिरह बारीस कृपानिधान मोहि कर गहि लियो ॥ २ ॥

Cham.: rājīva locana sraṇata jala tana lalita pulakāvali banī,
ati prema hṛdayā lagāi anujahi mile prabhu tribhuana dhanī.
prabhu milata anujahi soha mo pahī jāti nahī upamā kahī,
janu prema aru siṅgāra tanu dhari mile bara suṣamā lahī.1.
būjhata kṛpānidhi kusala bhāratahi bacana begi na āvaī,
sunu sivā so sukha bacana mana te bhinna jāna jo pāvaī.
aba kusala kausalanātha ārata jāni jana darasana diyo,
būRata biraha bārīsa kṛpānidhāna mohi kara gahi liyo.2.

His lotus eyes streamed with tears, while bristling hair served to adorn His comely person as Lord Śrī Rāma, the sovereign of the three spheres, clasped Bharata to His bosom with utmost affection. I find no parallel by which I may illustrate the beauty of the Lord's meeting with his younger brother: it seemed as though the Erotic sentiment and affection had met together in exquisite bodily form. The All-merciful enquired after Bharata's welfare; but words did not readily come to his help. Listen, Sivā: (continues Lord Śiva,) the bliss (which Bharata enjoyed at the moment) was beyond one's speech and mind; it is known only to those who feel it. "All is now well with me, since the All-merciful Lord of Kosala has blessed me with His sight, realizing the distress of His servant, and taken me by the hand just when I was sinking in the ocean of desolation. (1-2)

दो०— पुनि प्रभु हरषि सत्रुहन भेंटे हृदयँ लगाइ ।
लछिमन भरत मिले तब परम प्रेम दोउ भाइ ॥ ५ ॥

Do.: puni prabhu haraṣi satruhana bhēṭe hṛdayā lagāi,
lachimana bhārata mile taba parama prema dou bhāi.5.

The Lord then gladly met Śatruhna and pressed him to His bosom. Next came the turn of Lakṣmaṇa and Bharata and the two brothers embraced each other with utmost affection. (5)

चौ०— भरतानुज लछिमन पुनि भेंटे । दुसह बिरह संभव दुख मेटे ॥
सीता चरन भरत सिरु नावा । अनुज समेत परम सुख पावा ॥ १ ॥
प्रभु बिलोकि हरषे पुरबासी । जनित बियोग बिपति सब नासी ॥
प्रेमातुर सब लोग निहारी । कौतुक कीन्ह कृपाल खरारी ॥ २ ॥
अमित रूप प्रगटे तेहि काला । जथाजोग मिले सबहि कृपाला ॥
कृपादृष्टि रघुबीर बिलोकी । किए सकल नर नारि बिसोकी ॥ ३ ॥
छन मंहि सबहि मिले भगवाना । उमा मरम यह काहुँ न जाना ॥
एहि बिधि सबहि सुखी करि रामा । आगें चले सील गुन धामा ॥ ४ ॥
कौसल्यादि मातु सब धाई । निरखि बच्छ जनु धेनु लवाई ॥ ५ ॥

Cau.: bharatānuja lachimana puni bhemṭe, dusaha biraha sambhava dukha meṭe.
sītā carana bhārata siru nāvā, anuja sameta parama sukha pāvā.1.

prabhu biloki haraṣe purabāsī, janita biyoga bipati saba nāsī.
 premātura saba loga nihārī, kautuka kīnha kṛpāla kharārī.2.
 amita rūpa pragate tehi kālā, jathā joga mile sabahi kṛpālā.
 kṛpādrṣṭi raghubīra bilokī, kie sakala nara nāri bisokī.3.
 chana mahī sabahi mile bhagavānā, umā marama yaha kāhū na jānā.
 ehi bidhi sabahi sukhī kari rāmā, āgē cale sila guna dhāmā.4.
 kausalyādi mātu saba dhāi, nirakhi baccha janu dhenu lavāi.5.

Then Lakṣmaṇa embraced Śatrughna (Bharata's younger brother)* and thus relieved each other of the terrible agony of separation. Bharata and Śatrughna bowed their head at Sītā's feet and felt supreme delight. The citizens were transported with joy at the sight of the Lord. All the woes begotten of their separation from the Lord now ended. Seeing all the people impatient in thier love to meet the Lord, the All-merciful Slayer of Khara wrought a miracle. He forthwith appeared in countless forms and in this way the gracious Lord met everybody in an appropriate manner. The Hero of Raghu's line rid all men and women of their sorrow by casting His benign look on them. In a moment the Lord greeted them all; Umā, this was a mystery which none could comprehend. Having thus gratified all, Śrī Rāma, who was a repository of amiability and goodness, proceeded further. Kausalyā and the other mothers all ran out to meet Him, even as a cow that has lately calved would run at the sight of its little one. (1—5)

छं०— जनु धेनु बालक बच्छ तजि गृहं चरन बन परबस गई ।
 दिन अंत पुर रुख स्रवत थन हुंकार करि धावत भई ॥
 अति प्रेम प्रभु सब मातु भेटीं बचन मृदु बहुबिधि कहे ।
 गड़ बिषम बिपति बियोग भव तिन्ह हरष सुख अगनित लहे ॥

Cham.: janu dhenu bālaka baccha taji grhā carana bana parabasa gai,
 dina aṁta pura rukha sravata thana humkāra kari dhāvata bhai.
 ati prema prabhu saba mātu bheṭī bacana mṛdu bahubidhi kahe,
 gai biṣama bipati biyoga bhava tinha haraṣa sukha aganita lahe.

It seemed as though cows that had recently calved and had been forced to go out to the woods for grazing, leaving their little ones at home, had at the close of day rushed forth lowing towards the village with dripping teats. The Lord met all the mothers with utmost affection and spoke many a soft words to them. In this way the dire calamity that had come upon them as a result of separation from Śrī Rāma came to an end and they derived infinite joy and gratification.

दो०— भेटेउ तनय सुमित्राँ राम चरन रति जानि ।
 रामहि मिलत कैकई हृदयँ बहुत सकुचानि ॥ ६ (क) ॥
 लछिमन सब मातन्ह मिलि हरषे आसिष पाइ ।
 कैकइ कहँ पुनि पुनि मिले मन कर छोभु न जाइ ॥ ६ (ख) ॥

* Although Lakṣmaṇa and Śatrughna were real brothers, the latter bore greater affinity to Bharata and preferred to live with him. Hence he is referred to here as Bharata's younger brother.

Do.: **bheṭeu tanaya sumitrā rāma carana rati jāni,**
rāmahi milata kaikāi hṛdayā bahuta sakucāni.6(A).
lachimana saba mātanha mili haraṣe āsiṣa pāi,
kaikai kahā puni puni mile mana kara chobhu na jāi.6(B).

Sumitrā embraced her son (Lakṣmaṇa) remembering how devoted he was to Śrī Rāma's feet. As for Kaikeyī, she felt very uncomfortable at heart while embracing Śrī Rāma. Lakṣmaṇa too embraced all his mothers and was delighted to receive their blessings. But even though he met Kaikeyī again and again, his bitterness of feeling towards her did not leave him. (6 A-B)

चौ०— सासुन्ह सबनि मिली बैदेही । चरनन्हि लागि हरषु अति तेही ॥
 देहिं असीस बूझि कुसलाता । होइ अचल तुम्हार अहिवाता ॥ १ ॥
 सब रघुपति मुख कमल बिलोकहिं । मंगल जानि नयन जल रोकहिं ॥
 कनक थार आरती उतारहिं । बार बार प्रभु गात निहारहिं ॥ २ ॥
 नाना भाँति निछावरि करहीं । परमानंद हरष उर भरहीं ॥
 कौसल्या पुनि पुनि रघुबीरहि । चितवति कृपासिंधु रनधीरहि ॥ ३ ॥
 हृदयँ बिचारति बारहिं बारा । कवन भाँति लंकापति मारा ॥
 अति सुकुमार जुगल मेरे बारे । निसिचर सुभट महाबल भारे ॥ ४ ॥

Cau.: **sāsunha sabani milī baidehī, carananhi lāgi haraṣu ati tehī.**
dehī asīsa būjhi kusalāta, hoi acala tumhāra ahivātā.1.
saba raghupati mukha kamala bilokahī, maṅgala jāni nayana jala rokahī.
kanaka thāra āratī utārahī, bāra bāra prabhu gāta nihārahī.2.
nānā bhāti nichāvari karahī, paramānaṁda haraṣa ura bharahī.
kausalyā puni puni raghubīrahi, citavati kṛpāsīndhu ranadhīrahi.3.
hṛdayā bicāрати bārahī bārā, kavana bhāti laṅkāpati mārā.
ati sukumāra jugala mere bāre, nisicara subhaṭa mahābala bhāre.4.

Videha's Daughter (Sītā) greeted all Her mothers-in-law and was transported with joy as She clasped their feet. They enquired after Her welfare and blessed Her : "May your married life be happy forever." All gazed upon the lotus face of Śrī Rāma (the Lord of the Raghus) and, remembering that it was an occasion for rejoicing, checked the tears that rose in their eyes. Burning festal lights in gold plates they waved them above Śrī Rāma's head (in order to ward off evil forces) and again and again contemplated the Lord's person. They scattered every kind of offering about Him (in order to avert an evil eye), their heart full of supreme felicity and jubilation. Again and again did Kausalyā gaze upon the Hero of Raghu's line, who was an ocean of compassion and an irresistible warrior, each time pondering within herself : "How can he have killed the lord of Laṅkā? Too delicate of body are my two boys, while the demons were great champions of extraordinary might !" (1—4)

दो०— लछिमन अरु सीता सहित प्रभुहि बिलोकति मातु ।
 परमानंद मगन मन पुनि पुनि पुलकित गातु ॥ ७ ॥

Do.: **lachimana aru sītā sahita prabhuhi bilokati mātu,**
paramānaṁda magana mana puni puni pulakita gātu.7.

As the mother (Kausalyā) looked upon the Lord with Lakṣmaṇa and Sītā, her soul was overwhelmed with supreme felicity and the hair on her body bristled up again and again. (7)

चौ०— लंकापति कपीस नल नीला । जामवंत अंगद सुभसीला ॥
 हनुमदादि सब बानर बीरा । धरे मनोहर मनुज सरिरा ॥ १ ॥
 भरत सनेह सील ब्रत नेमा । सादर सब बरनहिं अति प्रेमा ॥
 देखि नगरबासिन्ह कै रीती । सकल सराहहिं प्रभु पद प्रीती ॥ २ ॥
 पुनि रघुपति सब सखा बोलाए । मुनि पद लागहु सकल सिखाए ॥
 गुर बसिष्ट कुलपूज्य हमारे । इन्ह की कृपाँ दनुज रन मारे ॥ ३ ॥
 ए सब सखा सुनहु मुनि मेरे । भए समर सागर कहँ बेरे ॥
 मम हित लागि जन्म इन्ह हारे । भरतहु ते मोहि अधिक पिआरे ॥ ४ ॥
 सुनि प्रभु बचन मगन सब भए । निमिष निमिष उपजत सुख नए ॥ ५ ॥

Cau.: laṅkāpati kapīsa nala nīlā, jāmavarṁta aṅgada subhasīlā.
 hanumadādi saba bānara bīrā, dhare manohara manuja sarīrā.1.
 bhārata sanēha sīla brata nemā, sādara saba baranahī ati premā.
 dekhi nagarabāsinha kai rīti, sakala sarāhahī prabhu pada prīti.2.
 puni raghupati saba sakhā bolāe, muni pada lāgahu sakala sikhāe.
 gura basiṣṭha kulapūjya hamāre, inha kī kṛpāṅ danuja rana māre.3.
 e saba sakhā sunahu muni mere, bhae samara sāgara kahā bere.
 mama hita lāgi janma inha hāre, bhāratahu te mohi adhika piāre.4.
 suni prabhu bacana magana saba bhae, nimiṣa nimiṣa upajata sukha nae.5.

Vibhīṣaṇa (the king of Laṅkā), Sugrīva (the lord of the monkeys), Nala, Nīla, Jāmbavān, Aṅgada, Hanumān and the other monkey heroes, who were all of a virtuous disposition, had assumed charming human forms. With great reverence and love all applauded Bharata's affection, amiability, austerities and discipline. When they saw the citizens' mode of life, they all extolled their devotion to the Lord's feet. Then the Lord of the Raghus summoned all His comrades and exhorted them: "Clasp the feet of My Guru, the sage Vasiṣṭha, who is worthy of adoration to our whole race. It was by his grace that all the demons were slain in battle." "(Turning to the sage) Listen, holy Sir: all these My comrades proved as so many barks in taking Me across the ocean of the battle. They staked their life in My cause: they are dearer to Me even than Bharata." They were all enraptured to hear the Lord's word; every moment that passed gave birth to some new joy. (1—5)

दो०— कौसल्या के चरनन्हि पुनि तिन्ह नायउ माथ ।
 आसिष दीन्हे हरषि तुम्ह प्रिय मम जिमि रघुनाथ ॥ ८ (क) ॥
 सुमन बृष्टि नभ संकुल भवन चले सुखकंद ।
 चढ़ी अटारिन्ह देखहिं नगर नारि नर बृंद ॥ ८ (ख) ॥

Do.: kausalyā ke carananhi puni tinha nāyau mātha,
 āsiṣa dīnhe haraṣi tumha priya mama jimi raghunātha.8(A).
 sumana bṛṣṭi nabha saṅkula bhavana cale sukhakaṁda,
 caRhī aṭārinha dekhahī nagara nāri nara bṛṁda.8(B).

Then they bowed their heads at Kausalyā's feet, who rejoiced to give them her blessing, adding : "You are as dear to me as the Lord of the Raghus." The sky was obscured with the showers of flowers as the Fountain of joy took His way to the palace. Throngs of men and women of the city mounted the attics to have a look at the Lord. (8 A-B)

चौ०— कंचन कलस बिचित्र सँवारे । सबहिं धरे सजि निज निज द्वारे ॥
 बंदनवार पताका केतू । सबन्हि बनाए मंगल हेतू ॥ १ ॥
 बीथीं सकल सुगंध सिंचाई । गजमनि रचि बहु चौक पुराई ॥
 नाना भाँति सुमंगल साजे । हरषि नगर निसान बहु बाजे ॥ २ ॥
 जहँ तहँ नारि निछावरि करहीं । देहिं असीस हरष उर भरहीं ॥
 कंचन थार आरतीं नाना । जुबतीं सजें करहिं सुभ गाना ॥ ३ ॥
 करहिं आरती आरतिहर कें । रघुकुल कमल बिपिन दिनकर कें ॥
 पुर सोभा संपति कल्याणा । निगम सेष सारदा बखाना ॥ ४ ॥
 तेउ यह चरित देखि ठगि रहहीं । उमा तासु गुन नर किमि कहहीं ॥ ५ ॥

Cau.: kaṁcana kalasa bicitra sāvāre, sabahī dhare saji nija nija dvāre.
 baṁdanavāra patākā ketū, sabanhi banāe maṁgala hetū.1.
 bīthī sakala sugaṁdha siṁcāī, gajamani raci bahu cauka purāī.
 nānā bhāti sumāṁgala sāje, haraṣi nagara nisāna bahu bāje.2.
 jahā tahā nāri nichāvāri karahī, dehī asīsa haraṣa ura bharahī.
 kaṁcana thāra āratī nānā, jubatī sajē karahī subha gānā.3.
 karahī āratī āratihara kē, raghukula kamala bipina dinakara kē.
 pura sobhā saṁpati kalyānā, nigama seṣa sārādā bakhānā.4.
 teu yaha carita dekhi ṭhagi rahahī, umā tāsū guna nara kimi kahahī.5.

All the people placed at their door vases of gold picturesquely decorated and equipped with necessary articles. Everyone prepared and set festoons, flags and buntings, all to make a glad show. All the streets were sprinkled with perfumes and scented water and a number of mystic squares were drawn and filled in with pearls found in the projections of an elephant's forehead. Every kind of festive preparation was taken in hand; the city was *en fete* and a large number of kettledrums sounded all at once. Ladies scattered their offerings about the Lord wherever He went, and invoked blessing on Him with their hearts full of joy. Beves of young women sang festal songs, while gold plates provided with lights were ready at hand, which they waved about the Lord, who is the Reliever of all agony and brought delight to Raghu's race even as the sun delights a bed of lotuses. The splendour, the wealth and the good fortune of the city have been extolled by the Vedas, Śeṣa (the serpent-god) and Śārādā (the goddess of speech and learning). But they too were dazed to see this spectacle. Umā, (continues Lord Śiva,) how, then, can any mortal recount His virtues? (1—5)

दो०— नारि कुमुदिनीं अवध सर रघुपति बिरह दिनेस ।
 अस्त भएँ बिगसत भई निरखि राम राकेस ॥ १ (क) ॥
 होहिं सगुन सुभ बिबिधि बिधि बाजहिं गगन निसान ।
 पुर नर नारि सनाथ करि भवन चले भगवान ॥ १ (ख) ॥

Do.: nāri kumudiniḥ avadha sara raghupati biraha dinesa,
 asta bhaḥ bigasata bhaḥ nirakhi rāma rākesa.9(A).
 hohi saguna subha bibidhi bidhi bājahī gagana nisāna,
 pura nara nāri sanātha kari bhavana cale bhagavāna.9(B).

The women, who were like water-lilies growing in the lake of Ayodhyā and had been withered by the sun in the form of separation from the Lord of the Raghus, blossomed again at the sight of Śrī Rāma, who resembled the full moon, the sun of separation having now set. Auspicious omens of every description occurred and kettle-drums sounded in the sky as the Lord proceeded to the palace after blessing the men and women of the city with His sight. (9 A-B)

चौ०— प्रभु जानी कैकई लजानी । प्रथम तासु गृह गए भवानी ॥
 ताहि प्रबोधि बहुत सुख दीन्हा । पुनि निज भवन गवन हरि कीन्हा ॥ १ ॥
 कृपासिंधु जब मंदिर गए । पुर नर नारि सुखी सब भए ॥
 गुर बसिष्ट द्विज लिए बुलाई । आजु सुघरी सुदिन समुदाई ॥ २ ॥
 सब द्विज देहु हरषि अनुसासन । रामचंद्र बैठहि सिंघासन ॥
 मुनि बसिष्ट के बचन सुहाए । सुनत सकल बिप्रन्ह अति भाए ॥ ३ ॥
 कहहि बचन मृदु बिप्र अनेका । जग अभिराम राम अभिषेका ॥
 अब मुनिबर बिलंब नहि कीजै । महाराज कहँ तिलक करीजै ॥ ४ ॥

Cau.: prabhu jāni kaikai lajāni, prathama tāsu gṛha gae bhavāni.
 tāhi prabodhi bahuta sukha dīnhā, puni nija bhavana gavana hari kīnhā.1.
 kṛpāsīndhu jaba maṁdira gae, pura nara nāri sukhī saba bhae.
 gura basiṣṭa dvija lie bulāi, āju sugharī sudina samudāi.2.
 saba dvija dehu haraṣi anusāsana, rāmacandra baiṭhahī siṅghāsana.
 muni basiṣṭa ke bacana suhāe, sunata sakala bipranha ati bhāe.3.
 kahahī bacana mṛdu bipra anakā, jaga abhirāma rāma abhiṣekā.
 aba munibara bilamba nahī kijai, mahārāja kahā tilaka karījai.4.

Bhavāni, (continues Lord Śiva,) the Lord came to know that Kaikeyī was ashamed and went first to her palace. After reassuring and gratifying her much Śrī Hari (Śrī Rāma) then moved to His own palace. When the All-merciful entered the palace, every man and woman of the city felt gratified. The preceptor, Vasiṣṭha called the Brāhmaṇas and said to them, "The day and the hour, nay, all the other factors are favourable today. Therefore, all of you, Brāhmaṇas, be pleased to order that Śrī Rāmacandra may occupy the royal throne." On hearing the agreeable words of the sage Vasiṣṭha all the Brāhmaṇas warmly welcomed them. Many of the Brāhmaṇas spoke in endearing terms, "Śrī Rāma's coronation will bring delight to the whole world. Delay no more, O good sage, but apply the sacred mark on the forehead of His Majesty as a token of sovereignty." (1—4)

दो०— तब मुनि कहेउ सुमंत्र सन सुनत चलेउ हरषाड़ ।
 रथ अनेक बहु बाजि गज तुरत सँवारे जाइ ॥ १० (क) ॥
 जहँ तहँ धावन पठइ पुनि मंगल द्रव्य मगाइ ।
 हरष समेत बसिष्ट पद पुनि सिरु नायउ आइ ॥ १० (ख) ॥

Do.: **taba muni kaheu sumamtra sana sunata caleu haraṣāi,
ratha aneka bahu bāji gaja turata sāvāre jāi.10(A).
jahā tahā dhāvana paṭhai puni maṅgala drabya magāi,
haraṣa sameta basiṣṭa pada puni siru nāyau āi.10(B).**

The sage thereupon instructed Sumantra, who, as soon as he received the order, merrily proceeded and forthwith got ready a number of chariots and numerous horses and elephants. Despatching messengers here and there he sent for articles of good omen; then gladly returning to Vasiṣṭha, he bowed his head at his feet. (10 A-B)

[PAUSE 8 FOR A NINE-DAY RECITATION]

चौ०— अवधपुरी अति रुचिर बनाई । देवन्ह सुमन बृष्टि झरि लाई ॥
राम कहा सेवकन्ह बुलाई । प्रथम सखन्ह अन्हवावहु जाई ॥ १ ॥
सुनत बचन जहँ तहँ जन धाए । सुग्रीवादि तुरत अन्हवाए ॥
पुनि करुनानिधि भरतु हँकारे । निज कर राम जटा निरुआरे ॥ २ ॥
अन्हवाए प्रभु तीनिउ भाई । भगत बछल कृपाल रघुराई ॥
भरत भाग्य प्रभु कोमलताई । सेष कोटि सत सकहिं न गाई ॥ ३ ॥
पुनि निज जटा राम बिबराए । गुर अनुसासन मागि नहाए ॥
करि मज्जन प्रभु भूषन साजे । अंग अनंग देखि सत लाजे ॥ ४ ॥

Cau.: **avadhapurī ati rucira banāi, devanha sumana bṛṣṭi jhari lāi.
rāma kahā sevakanha bulāi, prathama sakhanha anhavāvahu jāi.1.
sunata bacana jahā tahā jana dhāe, sugrīvādi turata anhavāe.
puni karunānidhi bharatu hāḱāre, nija kara rāma jaṭā niruāre.2.
anhavāe prabhu tīniu bhāi, bhagata bachala kṛpāla raghurāi.
bharata bhāgya prabhu komalatāi, seṣa koṭi sata sakahī na gāi.3.
puni nija jaṭā rāma bibarāe, gura anusāsana māgi nahāe.
kari majjana prabhu bhūṣana sāje, aṅga anaṅga dekhi sata lāje.4.**

The city of Ayodhyā was most tastefully decorated and the gods rained down a continuous shower of flowers. Śrī Rāma called His servants and said, "Go and first arrange a bath for my comrades." The moment they heard the command the servants ran in all promptness and quickly bathed Sugrīva and the rest. The All-merciful Rāma next called Bharata and disentangled his matted hair with His own hands. The gracious and almighty Lord of the Raghus, who is so fond of His devotees, now bathed all His three brothers. The blessedness of Bharata and the Lord's tenderness were both more than countless Śeṣas could sing. Then Śrī Rāma disentangled His own matted hair, and after obtaining the Guru's permission bathed Himself. Having finished His ablutions, the Lord decked Himself with jewels; the beauty of His person put to shame hundreds of Cupids.

दो०— सासुन्ह सादर जानकिहि मज्जन तुरत कराइ ।
दिव्य बसन बर भूषन अँग अँग सजे बनाइ ॥ ११ (क) ॥

राम बाम दिसि सोभति रमा रूप गुन खानि ।
 देखि मातु सब हरषीं जन्म सुफल निज जानि ॥ ११ (ख) ॥
 सुनु खगेस तेहि अवसर ब्रह्मा सिव मुनि बृंद ।
 चढ़ि बिमान आए सब सुर देखन सुखकंद ॥ ११ (ग) ॥

Do.: sāsunha sādara jānakihi majjana turata karāi,
 dibya basana bara bhūṣana āga āga saje banāi.11(A).
 rāma bāma disi sobhati ramā rūpa guna khāni,
 dekhi mātu saba haraṣī janma suphala nija jāni.11(B).
 sunu khagesa tehi avasara brahmā siva muni bṛmda,
 caRhi bimāna āe saba sura dekhana sukhakāmda.11(C).

(In the gynaeceum) the mothers-in-law immediately bathed Janaka's Daughter with all tenderness and carefully attired her in heavenly robes with rich jewels for every part of Her body. On Śrī Rāma's left side shone forth Ramā (Lakṣmī) Herself, a mine of beauty and goodness. The mothers were all delighted at the sight and accounted their life as fully rewarded. Listen, O king of the birds: (continues Kākabhuṣuṇḍi) on that occasion Brahmā (the Creator), Lord Śiva and multitudes of sages came to see the Fountain of joy and so did all the gods, mounted on their aerial cars. (11 A—C)

चौ०— प्रभु बिलोकि मुनि मन अनुरागा । तुरत दिव्य सिंघासन मागा ॥
 रबि सम तेज सो बरनि न जाई । बैठे राम द्विजन्ह सिरु नाई ॥ १ ॥
 जनकसुता समेत रघुराई । पेखि प्रहरषे मुनि समुदाई ॥
 बेद मंत्र तब द्विजन्ह उचारे । नभ सुर मुनि जय जयति पुकारे ॥ २ ॥
 प्रथम तिलक बसिष्ट मुनि कीन्हा । पुनि सब बिप्रन्ह आयसु दीन्हा ॥
 सुत बिलोकि हरषीं महतारी । बार बार आरती उतारी ॥ ३ ॥
 बिप्रन्ह दान बिबिधि बिधि दीन्हे । जाचक सकल अजाचक कीन्हे ॥
 सिंघासन पर त्रिभुअन साई । देखि सुरन्ह दुंदुभीं बजाई ॥ ४ ॥

Cau.: prabhu biloki muni mana anurāgā, turata dibya siṅghāsana māgā.
 rabi sama teja so barani na jāi, baiṭhe rāma dvijanha siru nāi.1.
 janakasutā sameta raghurāi, pekhi praharaṣe muni samudāi.
 beda maṁtra taba dvijanha ucāre, nabha sura muni jaya jayati pukāre.2.
 prathama tilaka basiṣṭha muni kīnhā, puni saba bipranha āyasu dīnhā.
 suta biloki haraṣī mahatārī, bāra bāra āratī utārī.3.
 bipranha dāna bibidhi bidhi dīnhe, jācaka sakala ajācaka kīnhe.
 siṅghāsana para tribhuana sāi, dekhi suranha duṁdubhī bajāi.4.

The soul of the sage (Vasiṣṭha) was enraptured as he gazed upon the Lord; he sent at once for a heavenly throne, which was effulgent as the sun and defied all description. Bowing His head to the Brāhmaṇas, Śrī Rāma took His seat thereon. The whole host of sages was overjoyed as they looked upon the Lord of the Raghus along with Janaka's Daughter. Then the Brāhmaṇas recited the Vedic hymns, while in the heavens above the gods and sage shouted, "Victory! Victory!" The sage Vasiṣṭha first

of all applied the sacred mark himself and then he directed all the other Brāhmaṇas to do likewise. The mothers were transported with joy at the sight of their son and waved lights above His head again and again. They bestowed a variety of gifts on the Brāhmaṇas and gave the beggars so much that they begged no more. Perceiving the lord of all the three spheres seated on the throne of Ayodhyā the gods sounded their kettledrums. (1—4)

छं०— नभ दुंदुभीं बाजहिं बिपुल गंधर्ब किंनर गावहीं ।
 नाचहिं अपछरा बृंद परमानंद सुर मुनि पावहीं ॥
 भरतादि अनुज बिभीषणांगद हनुमदादि समेत ते ।
 गहें छत्र चामर व्यजन धनु असि चर्म सक्ति बिराजते ॥ १ ॥
 श्री सहित दिनकर बंस भूषण काम बहु छबि सोहई ।
 नव अंबुधर बर गात अंबर पीत सुर मन मोहई ॥
 मुकुटांगदादि बिचित्र भूषण अंग अंगन्हि प्रति सजे ।
 अंभोज नयन बिसाल उर भुज धन्य नर निरखंति जे ॥ २ ॥

Cham.: nabha duṁdubhī̃ bājahī̃ bipula gaṁdharba kiṁnara gāvahī̃,
 nācahī̃ apacharā bṛṁda paramānaṁda sura muni pāvahī̃.
 bharatādi anuja bibhīṣanāṁgada hanumadādi sameta te,
 gahē chatra cāmara byajana dhanu asi carma sakti birājate.1.
 śrī sahita dinakara baṁsa bhūṣana kāma bahu chabi sohaī̃,
 nava āmbudhara bara gāta āmbara pīta sura mana mohāī̃.
 mukuṭāṁgadādi bicitra bhūṣana aṁga aṁganhi prati saje,
 āmbhoja nayana bisāla ura bhuja dhanya nara nirakhaṁti je.2.

A large number of kettledrums sounded in the heavens above; the Gandharvas and Kinnaras (the celestial musicians) sang and heavenly nymphs danced to the supreme delight of the gods and sages. Bharata, Lakṣmaṇa and Śatrughna with Vibhīṣaṇa, Aṅgada, Hanumān and the rest shone forth beside the Lord each holding severally the royal umbrella, chowrie, fan, bow, sword with shield and spear. With Lakṣmī (Sītā) by His side the Jewel of the solar race shone forth with the beauty of a myriad Cupids. His exquisite form, possessing the hue of a fresh rain-cloud, clad in yellow robes, enchanted the soul of gods. A diadem, armllets and other marvellous ornaments adorned the various parts of His body; He had lotus-like eyes and a broad chest and long arms. Blessed indeed are those men who behold such a form. (1-2)

दो०— वह सोभा समाज सुख कहत न बनइ खगेस ।
 बरनहिं सारद सेष श्रुति सो रस जान महेस ॥ १२ (क) ॥
 भिन्न भिन्न अस्तुति करि गए सुर निज निज धाम ।
 बंदी बेष बेद तब आए जहँ श्रीराम ॥ १२ (ख) ॥

प्रभु सर्वग्य कीन्ह अति आदर कृपानिधान ।

लखेउ न काहूँ मरम कछु लगे करन गुन गान ॥ १२ (ग) ॥

Do.: vaha sobhā samāja sukha kahata na banai khagesa,
baranahī sārada seṣa śruti so rasa jāna mahesa.12(A).
bhinna bhinna astuti kari gae sura nija nija dhāma,
barndī beṣa beda taba āe jahā śrīrāma.12(B).
prabhu sarbagya kīnha ati ādara kṛpānidhāna,
lakheu na kāhū marama kachu lage karana guna gāna.12(C).

O king of the birds, (continues Kākabhuṣuṇḍī), the beauty of the sight, the uniqueness of the assembly and the delight of the occasion each defied description. Śārādā (the goddess of learning), Śeṣa (the thousand-headed serpent-god) and the Vedas ever describe them; while their sapor is known to the great Lord Śīva alone. Having severally hymned the Lord's praises the gods returned each to his own abode. Then came the Vedas, in the disguise of bards, into the presence of Śrī Rāma. The omniscient and All-merciful Lord received them with great honour, though no else could penetrate into the mystery; and the bards began to recite His praises:— (12 A—C)

छं०— जय सगुन निर्गुन रूप रूप अनूप भूप सिरोमने ।
दसकंधरादि प्रचंड निसिचर प्रबल खल भुज बल हने ॥
अवतार नर संसार भार बिभंजि दारुन दुख दहे ।
जय प्रनतपाल दयाल प्रभु संजुक्त सक्ति नमामहे ॥ १ ॥
तव बिषम माया बस सुरासुर नाग नर अग जग हरे ।
भव पंथ भ्रमत अमित दिवस निसि काल कर्म गुननि भरे ॥
जे नाथ करि करुना बिलोके त्रिबिधि दुख ते निर्बहे ।
भव खेद छेदन दच्छ हम कहूँ रच्छ राम नमामहे ॥ २ ॥
जे ग्यान मान बिमत्त तव भव हरनि भक्ति न आदरी ।
ते पाइ सुर दुर्लभ पदादपि परत हम देखत हरी ॥
बिस्वास करि सब आस परिहरि दास तव जे होइ रहे ।
जपि नाम तव बिनु श्रम तरहिं भव नाथ सो समरामहे ॥ ३ ॥
जे चरन सिव अज पूज्य रज सुभ परसि मुनिपतिनी तरी ।
नख निर्गता मुनि बंदिता त्रैलोक पावनि सुरसरी ॥
ध्वज कुलिस अंकुस कंज जुत बन फिरत कंटक किन लहे ।
पद कंज द्वंद मुकुंद राम रमेस नित्य भजामहे ॥ ४ ॥

अब्यक्तमूलमनादि तरु त्वच चारि निगमागम भने ।
 षट् कंध साखा पंच बीस अनेक पर्न सुमन घने ॥
 फल जुगल बिधि कटु मधुर बेलि अकेलि जेहि आश्रित रहे ।
 पल्लवत फूलत नवल नित संसार बिटप नमामहे ॥ ५ ॥
 जे ब्रह्म अजमद्वैतमनुभवगम्य मनपर ध्यावहीं ।
 ते कहहुँ जानहुँ नाथ हम तव सगुन जस नित गावहीं ॥
 करुनायतन प्रभु सदगुनाकर देव यह बर मागहीं ।
 मन बचन कर्म बिकार तजि तव चरन हम अनुरागहीं ॥ ६ ॥

Cham.: jaya saguna nirguna rūpa rūpa anūpa bhūpa siromane,
 dasakaṁdharādi pracarṁḍa nisicara prabala khala bhuja bala hane.
 avatāra nara saṁsāra bhāra bibhamji dārūna dukha dahe,
 jaya pranatapāla dayāla prabhu saṁjukta sakti namāmahe.1.
 tava biṣama māyā basa surāsura nāga nara aga jaga hare,
 bhava paṁtha bhramata amita divasa nisi kāla karma gunani bhare.
 je nātha kari karunā biloke tribidhi dukha te nirbahe,
 bhava kheda chedana daccha hama kahū raccha rāma namāmahe.2.
 je gyāna māna bimatta tava bhava harani bhakti na ādarī,
 te pāi sura durlabha padādapi parata hama dekhata harī.
 bisvāsa kari saba āsa parihari dāsa tava je hoi rahe,
 japi nāma tava binu śrama tarahī bhava nātha so samarāmahe.3.
 je carana siva aja pūjya raja subha parasi munipatinī tarī,
 nakha nirgatā muni baṁditā trailoka pāvani surasarī.
 dhvaja kulisa aṁkusa kaṁja juta bana phirata kaṁṭaka kina lahe,
 pada kaṁja dvaṁda mukuṁda rāma ramesa nitya bhajāmahe.4.
 abyaktamūlamanādi taru tvaca cāri nigamāgama bhane,
 ṣaṭa kaṁdha sākhā paṁca bīsa aneka parna sumana ghane.
 phala jugala bidhi kaṭu madhura beli akeli jehi āśrita rahe,
 pallavata phūlata navala nita saṁsāra biṭapa namāmahe.5.
 je brahma ajamadvaitamanubhavagamya manapara dhyāvahī,
 te kahahū jānahū nātha hama tava saguna jasa nita gāvahī.
 karunāyatana prabhu sadagunākara deva yaha bara māgahī,
 mana bacana karma bikāra taji tava carana hama anurāgahī.6.

“Hail, Crest-Jewel of kings, incomparable is your beauty; though transcending
 Māyā and her attributes, you possess innumerable divine attributes. You killed by the
 might of Your arm fierce, mighty and wicked demons like the ten-headed Rāvaṇa.
 Appearing in human garb, you crushed the armies that constituted the Earth’s burden
 and ended her terrible woes. Hail, merciful Lord, Protector of the suppliant ! We adore

you with Your Spouse. Subject to Your relentless Māyā (deluding potency), O Hari, gods and demons, Nāgas and human beings, nay, all animate and inanimate beings wander for numberless days and nights in the path of metempsychosis impelled by Time, Karma (destiny) and the Guṇas (modes of Prakṛti). Those, O Lord, whom You ever regarded with compassion have been rid of the threefold affliction. Protect us, Rāma, prompt as You are in putting an end to the toils of mundane existence; we adore You. Intoxicated with the pride of wisdom, they who respect not Devotion to You, which takes away the fear of transmigration, may climb up to a rank which even gods find it difficult to attain; yet, O Hari, we see them fall from it. On the other hand, they who have abandoned all other hopes and with unqualified faith choose to remain Your servants easily cross the ocean of transmigration by merely repeating Your name. It is for this reason, O Lord, that we particularly invoke You. O Mukunda (Bestower of Liberation), O Rāma, O Lord of Ramā (Lakṣmī), we ever adore Your lotus-feet, which are worthy of adoration to Lord Śiva and the unborn Brahmā, the touch of whose blessed dust redeemed Ahalyā (the wife of the sage Gautama), from whose nails flowed the heavenly stream (Gaṅgā)—which is revered even by the sages and sanctifies all the three spheres— and the soles of which, while bearing the marks of a flag, thunderbolt, goad and lotus, are further adorned by scars left by thorns that pricked them in course of Your wanderings in the forest. We further adore You as the tree of the universe, which, as the Vedas and the Āgamas (Tantras) declare, has its root in the Unmanifest (Brahma) and has existed from time without beginning; which has four coats* of bark, six stems, twenty-five boughs, numberless leaves and abundant flowers; which bears two kinds of fruits—bitter and sweet, which has a solitary creeper clinging to it and which puts on ever fresh foliage and evernew flowers. Let those who meditate on Brahma (the Absolute) as unborn, the one without a second, perceptible only through intuition and as beyond the ken of mind, preach and believe like that. We, for our part, O Lord, ever chant the glories of Your visible form. O All-merciful and All-effulgent Lord, O mine of noble virtues, this is the boon we ask of You: may we love Your feet, casting off all aberrations of thought, word and deed.” (1—6)

दो०— सब के देखत बेदन्ह बिनती कीन्हि उदार ।

अंतर्धान भए पुनि गए ब्रह्म आगार ॥ १३ (क) ॥

बैनतेय सुनु संभु तब आए जहँ रघुबीर ।

बिनय करत गदगद गिरा पूरित पुलक सरीर ॥ १३ (ख) ॥

* The four states of consciousness, viz., waking life (जाग्रत्), dream (स्वप्न), sound sleep (सुषुप्ति) and the pure impersonal state (तुरीय) are the four coats of bark referred to here; the six states of existence, viz., to be (अस्ति), to come into being (जायते), to undergo transformation (विपरिणमते), to grow (वर्द्धते), to decay (क्षीयते) and to perish (नश्यति), are the six stems; the twenty-five categories of which this world of matter is composed (viz., Prakṛti or Primordial Matter, Mahat or Cosmic Reason, Ahaṅkāra or the Cosmic Ego-sense, Manas or the Cosmic Mind, Citta or the Cosmic Intellect, the five senses of perception, viz., the senses of hearing, touch, sight, taste and smell, the five subtle elements (Tanmātrās) and the five Mahābhūtas are the twenty-five boughs; the countless latent desires are the numberless leaves, the numerous acts of volition to attain such desires are the abundant flowers, pleasure and pain are the twofold fruit and Māyā (Cosmic Illusion) is the creeper that clings to this tree of the universe.

Do.: saba ke dekhata bedanha binatī kīnhi udāra,
am̐tardhāna bhae puni gae brahma āgāra.13(A).
bainateya sunu sambhu taba āe jahā raghubīra,
binaya karata gadagada girā pūrīta pulaka sarīra.13(B).

While everyone looked on, the Vedas uttered their grand prayer; and then they vanished out of sight and returned to Brahmā's abode (Satyaloka or the seventh Paradise). Listen, O Garuḍa (son of Vinatā): then came Śambhu (Lord Śiva) into the presence of Śrī Rāma (the Hero of Raghu's line) and with a choking voice and every hair on his body standing erect He thus made supplication:— (13 A-B)

छं०— जय राम रमारमनं समनं । भव ताप भयाकुल पाहि जनं ॥
अवधेस सुरेस रमेस बिभो । सरनागत मागत पाहि प्रभो ॥ १ ॥
दससीस बिनासन बीस भुजा । कृत दूरि महा महि भूरि रुजा ॥
रजनीचर बृंद पतंग रहे । सर पावक तेज प्रचंड दहे ॥ २ ॥
महि मंडल मंडन चारुतरं । धृत सायक चाप निषंग बरं ॥
मद मोह महा ममता रजनी । तम पुंज दिवाकर तेज अनी ॥ ३ ॥
मनजात किरात निपात किए । मृग लोग कुभोग सरेन हिए ॥
हति नाथ अनाथनि पाहि हरे । बिषया बन पावरं भूलि परे ॥ ४ ॥
बहु रोग बियोगन्हि लोग हए । भवदंघि निरादर के फल ए ॥
भव सिंधु अगाध परे नर ते । पद पंकज प्रेम न जे करते ॥ ५ ॥
अति दीन मलीन दुखी नितहीं । जिन्ह कें पद पंकज प्रीति नहीं ॥
अवलंब भवंत कथा जिन्ह कें । प्रिय संत अनंत सदा तिन्ह कें ॥ ६ ॥
नहिं राग न लोभ न मान मदा । तिन्ह कें सम बैभव वा बिपदा ॥
एहि ते तव सेवक होत मुदा । मुनि त्यागत जोग भरोस सदा ॥ ७ ॥
करि प्रेम निरंतर नेम लिए । पद पंकज सेवत सुद्ध हिए ॥
सम मानि निरादर आदरही । सब संत सुखी बिचरंति मही ॥ ८ ॥
मुनि मानस पंकज भृंग भजे । रघुबीर महा रनधीर अजे ॥
तव नाम जपामि नमामि हरी । भव रोग महागद मान अरी ॥ ९ ॥
गुन सील कृपा परमायतनं । प्रनमामि निरंतर श्रीरमनं ॥
रघुनंद निकंदय द्वंद्वघनं । महिपाल बिलोकय दीनजनं ॥ १० ॥

Cham.: jaya rāma ramāramanaṁ samanaṁ, bhava tāpa bhayākula pāhi janam.
avadhesa suresa ramesa bibho, saranāgata māgata pāhi prabho. 1.
dasaśīsa bināsana bīsa bhujā, kṛta dūri mahā mahi bhūri rujā.
rajanīcara br̥nda patāṅga rahe, sara pāvaka teja pracanḍa dahe. 2.
mahi maṅḍala maṅḍana cārutaram, dhṛta sāyaka cāpa niṣaṅga baram.
mada moha mahā mamatā rajanī, tama puṁja divākara teja anī. 3.

manajāta kirāta nipāta kie, mṛga loga kubhoga sarena hie.
 hati nātha anāthani pāhi hare, biṣayā bana pāvāra bhūli pare. 4 .
 bahu roga biyoganhi loga hae, bhavadamghri nirādara ke phala e.
 bhava siṁdhu agādha pare narate, pada paṁkaja prema na je karate. 5 .
 ati dīna malīna dukhī nitahī, jinha kē pada paṁkaja prīti nahī.
 avalamba bhavaṁta kathā jinha kē, priya saṁta anaṁta sadā tinha kē. 6 .
 nahī rāga na lobha na māna madā, tinha kē sama baibhava bā bipadā.
 ehi te tava sevaka hota mudā, muni tyāgata joga bharsa sadā. 7 .
 kari prema niraṁtara nema liē, pada paṁkaja sevata suddha hiē.
 sama māni nirādara ādarahī, saba saṁta sukhī bicaraṁti mahī. 8 .
 muni mānasa paṁkaja bhṛṅga bhaje, raghubīra mahā ranadhīra aje.
 tava nāma japāmi namāmi harī, bhava roga mahāgada māna arī. 9 .
 guna sīla kṛpā paramāyatanam, pranamāmi niraṁtara śrīramanam.
 raghunaṁda nikaṁdaya dvaṁdvaghanam, mahipāla bilokaya dīnajanam.10.

“Hail to You, Rāma, Ramā’s (Sītā’s) Spouse, Reliever of the afflictions of worldly existence! Protect this servant, who is obsessed with the fear of transmigration. O King of Ayodhyā, Ruler of the gods, Lord of Lakṣmī, all-pervading Master! Having fled to You for refuge, I implore You: pray, extend Your protection to Me. By disposing of Rāvaṇa who possessed as many as ten heads and twenty arms. You rid the earth of many a severe scourge. The hosts of demons were a veritable swarm of moths that were reduced to ashes by the fierce glow of Your fire-like arrows. An exceedingly beautiful jewel of the terrestrial globe, You have armed Yourself with an excellent bow, arrows and quiver. You are a radiant sun as it were to disperse the thick darkness prevailing in the night of pride, gross ignorance and attachment. The hunter in the form of lust has laid low the human deer by piercing his heart with the shafts of evil desire: O Lord! pray, kill the hunter and thus save the life of these poor helpless creatures, lost as they are in the wilderness of sensuality, O Hari! People are stricken with a host of diseases and bereavements, which are surely the result of neglecting Your feet. Those men who cherish no love for your lotus-feet continue to drift in the fathomless ocean of mundane existence. They are ever most wretched, impure and unhappy, who have no devotion to Your lotus-feet. On the other hand, they who derive their sustenance from Your stories hold the saints and the eternal Lord (Yourself) as constantly dear to them. They are free from passion, greed, pride and arrogance; prosperity and adversity are alike to them. That is why sages give up forever all faith in Yoga (mental discipline) and gladly become Your servants. With a pure heart and under a solemn pledge they constantly and lovingly adore Your lotus-feet. Regarding honour and ignominy alike, all such saints move about happily on earth. O Hero of Raghu’s line, invincible and exceedingly staunch in battle, indwelling as a bee the lotus heart of sages, I take refuge in You. I repeat Your Name and bow to You, O Hari; You are a sovereign remedy for the disease of birth and death and an enemy of pride. I constantly greet You, Lakṣmī’s Spouse, supreme abode of goodness, amiability and compassion. O Delight of the Raghus, put an end to all pairs of contrary experiences (such as joy and sorrow, pleasure and pain, attraction and repulsion, etc.); O Ruler of the earth, just cast a glance on this humble servant.

(1—10)

दो०— बार बार बर मागउँ हरषि देहु श्रीरंग ।
 पद सरोज अनपायनी भगति सदा सतसंग ॥ १४ (क) ॥
 बरनि उमापति राम गुन हरषि गए कैलास ।
 तब प्रभु कपिन्ह दिवाए सब बिधि सुखप्रद बास ॥ १४ (ख) ॥

Do.: *bāra bāra bara māgaũ haraṣi dehu śrīraṅga,*
pada saroja anapāyanī bhagati sadā satasaṅga.14(A).
barani umāpati rāma guna haraṣi gae kailāsa,
taba prabhu kapinha divāe saba bidhi sukhaprada bāsa.14(B).

“Again and again I ask only this boon of You—be pleased to grant it, O Lord of Lakṣmī: unceasing devotion to Your lotus-feet and constant communion with your devotees.” Having thus hymned Śrī Rāma’s praises, Umā’s Lord (Śiva) joyously returned to Kailāsa. The Lord then assigned the monkeys residences that were comfortable in every respect. (14 A-B)

चौ०— सुनु खगपति यह कथा पावनी । त्रिबिध ताप भव भय दावनी ॥
 महाराज कर सुभ अभिषेका । सुनत लहहिं नर बिरति बिबेका ॥ १ ॥
 जे सकाम नर सुनहिं जे गावहिं । सुख संपति नाना बिधि पावहिं ॥
 सुर दुर्लभ सुख करि जग माहीं । अंतकाल रघुपति पुर जाहीं ॥ २ ॥
 सुनहिं बिमुक्त बिरत अरु बिषई । लहहिं भगति गति संपति नई ॥
 खगपति राम कथा मैं बरनी । स्वमति बिलास त्रास दुख हरनी ॥ ३ ॥
 बिरति बिबेक भगति दृढ़ करनी । मोह नदी कहँ सुंदर तरनी ॥
 नित नव मंगल कौसलपुरी । हरषित रहहिं लोग सब कुरी ॥ ४ ॥
 नित नइ प्रीति राम पद पंकज । सब केँ जिन्हहि नमत सिव मुनि अज ॥
 मंगन बहु प्रकार पहिराए । द्विजन्ह दान नाना बिधि पाए ॥ ५ ॥

Cau.: *sunu khagapati yaha kathā pāvanī, tribidha tāpa bhava bhaya dāvanī.*
mahārāja kara subha abhiṣekā, sunata lahaḥ nara birati bibekā.1.
je sakāma nara sunaḥ je gāvahī, sukha saṁpati nānā bidhi pāvahī.
sura durlabha sukha kari jaga māhī, aṁtakāla raghupati pura jāhī.2.
sunahī bimukta birata aru biṣai, lahaḥ bhagati gati saṁpati nai.
khagapati rāma kathā mai baranī, svamati bilāsa trāsa dukha haranī.3.
birati bibeka bhagati dṛṣṭa karānī, moha nadī kaḥā suṁdara taranī.
nita nava maṅgala kausalapurī, haraṣita rahahī loga saba kurī.4.
nita nai prīti rāma pada paṅkaja, saba keṅ jinhahi namata siva muni aja.
maṅgana bahu prakāra pahirāe, dvijanha dāna nānā bidhi pāe.5.

Listen, O king of the birds, (continues Kākabhuṣuṅḍi): this story purifies the heart and rids one of the threefold affliction and the fear of birth and death. By hearing the narrative of King Rāma’s blessed Coronation men acquire dispassion and discernment. Those men who hear or sing it with some interested motive attain happiness and prosperity of every kind; after enjoying in this world pleasures to which even gods can scarce attain they ascend to Śrī Rāma’s divine Abode at the end of their earthly career. If a liberated soul, a man of dispassion and a sensual person hear it, they severally

obtain Devotion, final beatitude and everincreasing prosperity. O king of the birds, (continues Kākabhuśuṅḍi,) the story of Śrī Rāma, that I have narrated according to my own lights, takes away the fear of birth and death and rids one of sorrow. It confirms one's dispassion, discernment and devotion and is a splendid boat to take one across the river of ignorance. Everyday there was some new rejoicing in Kosalapura (the city of Ayodhyā) people of all classes were happy. Everybody cherished an ever-growing affection for Śrī Rāma's lotus-feet, which are adored even by Lord Śiva, Brahmā (the Unborn) and the sages. Mendicants were provided with clothes of various kinds; while the twice-born (Brāhmaṇas) received gifts of every description. (1—5)

दो०— ब्रह्मानंद मगन कपि सब कें प्रभु पद प्रीति ।

जात न जाने दिवस तिन्ह गए मास षट बीति ॥ १५ ॥

Do.: brahmānānda magana kapi saba kē prabhu pada prīti,
jāta na jāne divasa tinha gae māsa ṣaṭa bīti.15.

The monkeys were drowned in the joy of absorption into Brahma; all were devoted to the Lord's feet. Days rolled by them unnoticed till a period of six months had elapsed.(15)

चौ०— बिसरे गृह सपनेहुँ सुधि नाही । जिमि परद्रोह संत मन माहीं ॥
तब रघुपति सब सखा बोलाए । आइ सबन्हि सादर सिरु नाए ॥ १ ॥
परम प्रीति समीप बैठारे । भगत सुखद मृदु बचन उचारे ॥
तुम्ह अति कीन्हि मोरि सेवकाई । मुख पर केहि बिधि करौ बड़ाई ॥ २ ॥
ताते मोहि तुम्ह अति प्रिय लागे । मम हित लागि भवन सुख त्यागे ॥
अनुज राज संपति बैदेही । देह गेह परिवार सनेही ॥ ३ ॥
सब मम प्रिय नहिं तुम्हहि समाना । मृषा न कहउँ मोर यह बाना ॥
सब कें प्रिय सेवक यह नीती । मोरें अधिक दास पर प्रीती ॥ ४ ॥

Cau.: bisare gr̥ha sapanehũ sudhi nāhī, jimi paradroha saṁta mana māhī.
taba raghupati saba sakhā bolāe, āi sabanhi sādara siru nāe.1.
parama prīti samīpa baiṭhāre, bhagata sukhada mṛdu bacana ucāre.
tumha ati kīnhi mori sevakāi, mukha para kehi bidhi karaũ baRāi.2.
tāte mohi tumha ati priya lāge, mama hita lāgi bhavana sukha tyāge.
anuja rāja saṁpati baidehī, deha geha parivāra sanehī.3.
saba mama priya nahī tumhahi samānā, mṛṣā na kahaũ mora yaha bānā.
saba kē priya sevaka yaha nīti, morē adhika dāsa para prīti.4.

They had forgotten their home so completely that they never thought of it even in a dream any more than a saint would harbour ill-will towards another. The Lord of the Raghus then called all His comrades; all came and bowed their heads with reverence. Most lovingly He seated them by His side and addressed them in tender words, which were the delight of devotees: "You have rendered unstinted service to Me; but how can I praise you to your face? You renounced your home and comforts on My account; hence you have endeared yourselves most to Me. My younger brothers, My crown, My fortune, Sītā (My spouse), My life, My home, My near and dear once are all dear to Me; but none so dear as you; I tell you no untruth, I simply reveal My nature to you. Every master, as a rule, loves his servant; but I, for one, am exceptionally fond of My servants. (1—4)

दो०— अब गृह जाहु सखा सब भजेहु मोहि दृढ़ नेम ।
सदा सर्वगत सर्वहित जानि करेहु अति प्रेम ॥ १६ ॥

Do.: aba gṛha jāhu sakhā saba bhajehu mohi dṛṛha nema,
sadā sarbagata sarbahita jāni karehu ati prema.16.

“Now, My comrades, return to your homes all of you, and, worship Me with a steadfast vow. Knowing Me as omnipresent and friendly to all, love Me most dearly.” (16)

चौ०— सुनि प्रभु बचन मगन सब भए । को हम कहाँ बिसरि तन गए ॥
एकटक रहे जोरि कर आगे । सकहिं न कछु कहि अति अनुरागे ॥ १ ॥
परम प्रेम तिन्ह कर प्रभु देखा । कहा बिबिधि बिधि ग्यान बिसेषा ॥
प्रभु सन्मुख कछु कहन न पारहिं । पुनि पुनि चरन सरोज निहारहिं ॥ २ ॥
तब प्रभु भूषन बसन मगाए । नाना रंग अनूप सुहाए ॥
सुग्रीवहि प्रथमहिं पहिराए । बसन भरत निज हाथ बनाए ॥ ३ ॥
प्रभु प्रेरित लछिमन पहिराए । लंकापति रघुपति मन भाए ॥
अंगद बैठ रहा नहिं डोला । प्रीति देखि प्रभु ताहि न बोला ॥ ४ ॥

Cau.: suni prabhu bacana magana saba bhae, ko hama kahā bisari tana gae.
ekataka rahe jori kara āge, sakahī na kachu kahi ati anurāge.1.
parama prema tinha kara prabhu dekhā, kahā bibidhi bidhi gyāna biseṣā.
prabhu sanmukha kachu kahana na pārāhī, puni puni carana saroja nihārahī.2.
taba prabhu bhūṣana basana magāe, nānā raṅga anūpa suhāe.
sugrīvahi prathamahī pahirāe, basana bharata nija hātha banāe.3.
prabhu prerita lachimana pahirāe, laṅkāpati raghupati mana bhāe.
aṅgada baiṭha rahā nahī ḍolā, prīti dekhi prabhu tāhi na bolā.4.

On hearing the Lord's words all were so enraptured that they forgot their bodily existence and did not know who and where they were. Joining their palms they stood looking on with unwinking eyes; they were too overwhelmed with love to speak anything. The Lord perceived their excessive fondness and gave them special instruction in wisdom inculcating the truth on them in various ways. They, however, could not utter a word in the presence of the Lord; they would simply gaze on His lotus-feet again and again. The Lord then called for jewels and costumes of various colours, incomparably beautiful; and Bharata with his own hands got ready a set with which he invested Sugrīva first of all. By the Lord's command Lakṣmaṇa then invested Vibhīṣaṇa (the king of Laṅkā) with another set, which gladdened the heart of Śrī Rāma (the Lord of the Raghus). Aṅgada, however, remained seated and refused to stir; and the Lord who saw his affection did not call him. (1—4)

दो०— जामवंत नीलादि सब पहिराए रघुनाथ ।
हियँ धरि राम रूप सब चले नाइ पद माथ ॥ १७ (क) ॥
तब अंगद उठि नाइ सिरु सजल नयन कर जोरि ।
अति बिनीत बोलेउ बचन मनहुँ प्रेम रस बोरि ॥ १७ (ख) ॥

Do.: **jāmavaṃta nīlādi saba pahirāe raghunātha,**
hiyā dhari rāma rūpa saba cale nāi pada mātha.17(A).
taba aṃgada uṭhi nāi siru sajala nayana kara jori,
ati binīta boleu bacana manahū prema rasa bori.17(B).

Then the Lord of the Raghus Himself invested with clothes and jewels Jāmbavān, Nīla and all the rest; and enshrining Śrī Rāma's image in their heart they all bowed their heads at His feet and took their leave. Now Aṅgada arose and bowed his head; and with joined palms and eyes full of tears he addressed the Lord in words which were not only most polite but steeped as it were in the nectar of love:— (17 A-B)

चौ०— सुनु सर्वग्य कृपा सुख सिंधो । दीन दयाकर आरत बंधो ॥
 मरती बेर नाथ मोहि बाली । गयउ तुम्हारेहि कोछें घाली ॥ १ ॥
 असरन सरन बिरदु संभारी । मोहि जनि तजहु भगत हितकारी ॥
 मोरें तुम्ह प्रभु गुर पितु माता । जाउँ कहाँ तजि पद जलजाता ॥ २ ॥
 तुम्हहि बिचारि कहहु नरनाहा । प्रभु तजि भवन काज मम काहा ॥
 बालक ग्यान बुद्धि बल हीना । राखहु सरन नाथ जन दीना ॥ ३ ॥
 नीचि टहल गृह कै सब करिहउँ । पद पंकज बिलोकि भव तरिहउँ ॥
 अस कहि चरन परेउ प्रभु पाही । अब जनि नाथ कहहु गृह जाही ॥ ४ ॥

Cau.: sunu sarbagya kṛpā sukha siṃdho, dīna dayākara ārata baṃdho.
 maratī bera nātha mohi bālī, gayau tumhārehi koṃchē ghālī.1.
 asarana sarana biradu saṃbhārī, mohi jani tajahu bhagata hitakārī.
 morē tumha prabhu gura pitu mātā, jāū kahā taji pada jalajātā.2.
 tumhahi bicāri kahahu naranāhā, prabhu taji bhavana kāja mama kāhā.
 bālaka gyāna buddhi bala hīnā, rākhahu sarana nātha jana dīnā.3.
 nīci ṭahala gṛha kai saba karihaū, pada paṃkaja biloki bhava tarihaū.
 asa kahi carana pareu prabhu pāhī, aba jani nātha kahahu gṛha jāhī.4.

“Listen, all-wise, all-merciful and all-blissful Lord, full of compassion to the meek and the befriender of the afflicted; it was in Your charge, my lord, that Vāli (my father) left me while departing from this world. Therefore, recalling Your vow of affording protection to the forlorn, forsake me not, O benefactor of the devotees. You are my master, preceptor, father and mother, all in one; where can I go, leaving Your lotus-feet? Ponder Yourself and tell me, O Ruler of men; severed from You, of what use is my home to me? Extend Your protection to this humble servant, a mere child, without knowledge, reason or strength. I will do all menial service in your household and shall cross the ocean of mundane existence by the mere sight of Your lotus-feet.” So saying he fell at His feet, adding, “Save me, my lord, and tell me no more, my master, to return home.” (1—4)

दो०— अंगद बचन बिनीत सुनि रघुपति करुना सीव ।
 प्रभु उठाइ उर लायउ सजल नयन राजीव ॥ १८ (क) ॥
 निज उर माल बसन मनि बालितनय पहिराइ ।
 बिदा कीन्हि भगवान तब बहु प्रकार समुझाइ ॥ १८ (ख) ॥

Do.: aṃgada bacana binīta suni raghupati karunā sīmva,
 prabhu uṭhāi ura lāyau sajala nayana rājīva.18(A).

**nija ura māla basana mani bālitānaya pahirāi,
bidā kīnhi bhagavāna taba bahu prakāra samujhāi.18(B).**

Hearing Aṅgada's humble entreaty Lord Śrī Rāma, the perfection of tenderness, raised him and clasped him to His bosom, His lotus eyes streaming with tears. Investing Vāli's son (Aṅgada) with the garland that hung on His own bosom as well as with His own robes and jewels, the Lord then sent him away with many words of consolation. (18 A-B)

चौ०— भरत अनुज सौमित्रि समेता । पठवन चले भगत कृत चेता ॥
अंगद हृदयँ प्रेम नहिं थोरा । फिरि फिरि चितव राम कीं ओरा ॥ १ ॥
बार बार कर दंड प्रनामा । मन अस रहन कहहिं मोहि रामा ॥
राम बिलोकनि बोलनि चलनी । सुमिरि सुमिरि सोचत हँसि मिलनी ॥ २ ॥
प्रभु रुख देखि बिनय बहु भाषी । चलेउ हृदयँ पद पंकज राखी ॥
अति आदर सब कपि पहुँचाए । भाइन्ह सहित भरत पुनि आए ॥ ३ ॥
तब सुग्रीव चरन गहि नाना । भाँति बिनय कीन्हे हनुमाना ॥
दिन दस करि रघुपति पद सेवा । पुनि तव चरन देखिहउँ देवा ॥ ४ ॥
पुन्य पुंज तुम्ह पवनकुमारा । सेवहु जाइ कृपा आगारा ॥
अस कहि कपि सब चले तुरंता । अंगद कहइ सुनहु हनुमंता ॥ ५ ॥

Cau.: *bharata anuja saumitri sametā, paṭhavana cale bhagata kṛta cetā.
aṅgada hṛdayā prema nahī thorā, phiri phiri citava rāma kī orā.1.
bāra bāra kara daṁḍa pranāmā, mana asa rahana kahahī mohi rāmā.
rāma bilokani bolani calanī, sumiri sumiri socata hāsi milanī.2.
prabhu rukha dekhi binaya bahu bhāṣī, caleu hṛdayā pada paṅkaja rākhī.
ati ādara saba kapi pahūcāe, bhāinha sahita bharata puni āe.3.
taba sugrīva carana gahi nānā, bhāti binaya kīnhe hanumānā.
dina dasa kari raghupati pada sevā, puni tava carana dekhihaū devā.4.
punya puñja tumha pavanakumārā, sevahu jāi kṛpā āgārā.
asa kahi kapi saba cale turāntā, aṅgada kahai sunahu hanumāntā.5.*

Conscious of the devotees' services, Bharata as well as his younger brother (Śatrughna) and Lakṣmaṇa (Sumitrā's son) proceeded to see them off. Aṅgada's heart was so full of love that he would turn again and again to have one more look at Śrī Rāma. He would repeatedly prostrate himself on the ground and expected that Śrī Rāma might ask him to stay on. He became sad as he recalled the characteristic way in which Śrī Rāma looked, talked, walked and smilingly greeted His friends. But when he perceived in the Lord's look what was in His mind, he departed with many a word of prayer, impressing His lotus-feet on his heart. Having seen all the monkeys off with utmost respect, Bharata and his younger brothers returned. Then Hanumān (who had evidently accompanied his master to see him off) clasped the feet of Sugrīva and sought his favour in many ways : "After spending ten more days in the service of Śrī Rāma (the Lord of the Raghus), if you please, I will see your feet again, my master." "A storehouse of merit as you are, O son of the wind-god, you go and serve the All-merciful." So saying, all the monkeys forthwith departed. Aṅgada, however, tarried to say, Listen, Hanumān:— (1—5)

दो०— कहेहु दंडवत प्रभु सैं तुम्हहि कहउँ कर जोरि ।
 बार बार रघुनायकहि सुरति कराएहु मोरि ॥ १९ (क) ॥
 अस कहि चलेउ बालिसुत फिरि आयउ हनुमंत ।
 तासु प्रीति प्रभु सन कही मगन भए भगवंत ॥ १९ (ख) ॥
 कुलिसहु चाहि कठोर अति कोमल कुसुमहु चाहि ।
 चित्त खगेस राम कर समुझि परइ कहु काहि ॥ १९ (ग) ॥

Do.: kahehu daṁḍavata prabhu sañ tumhahi kahañ kara jori,
 bāra bāra raghunāyakahi surati karāehu mori.19(A).
 asa kahi caleu bālisuta phiri āyau hanumaṁta,
 tāsu prīti prabhu sana kahī magana bhae bhagavaṁta.19(B).
 kulisahu cāhi kaṭhora ati komala kusumahu cāhi,
 citta khagesa rāma kara samujhi parai kahu kāhi.19(C).

“With joined palms I beseech you: please convey my prostrations to the Lord and remember me to Śrī Rāma (the Lord of the Raghus) from time to time.” So saying, Vālī’s son (Aṅgada) started on his journey; while Hanumān came back and told the Lord of Aṅgada’s love, which filled the Lord with ecstatic delight. Harder far than adamant and softer than a flower is the heart of Śrī Rāma, O king of the birds, (continues Kākabhuṣuṅḍī): tell me, who can know it? (19 A—C)

चौ०— पुनि कृपाल लियो बोलि निषादा । दीन्हे भूषन बसन प्रसादा ॥
 जाहु भवन मम सुमिरन करेहू । मन क्रम बचन धर्म अनुसरेहू ॥ १ ॥
 तुम्ह मम सखा भरत सम भ्राता । सदा रहेहु पुर आवत जाता ॥
 बचन सुनत उपजा सुख भारी । परेउ चरन भरि लोचन बारी ॥ २ ॥
 चरन नलिन उर धरि गृह आवा । प्रभु सुभाउ परिजनन्हि सुनावा ॥
 रघुपति चरित देखि पुरबासी । पुनि पुनि कहहिं धन्य सुखरासी ॥ ३ ॥
 राम राज बैठें त्रैलोका । हरषित भए गए सब सोका ॥
 बयरु न कर काहू सन कोई । राम प्रताप बिषमता खोई ॥ ४ ॥

Cau.: puni kṛpāla liyo boli niṣādā, dīnhe bhūṣana basana prasādā.
 jāhu bhavana mama sumirana karehū, mana krama bacana dharma anusarehū.1.
 tumha mama sakhā bhārata sama bhrātā, sadā rahehu pura āvata jātā.
 bacana sunata upajā sukha bhārī, pareu carana bhari locana bārī.2.
 carana nalina ura dhari gṛha āvā, prabhu subhāu parijananhi sunāvā.
 raghupati carita dekhi purabāsī, puni puni kahahī dhanya sukharāsī.3.
 rāma rāja baiṭhē trailokā, haraṣita bhae gae saba sokā.
 bayaru na kara kāhū sana koī, rāma pratāpa biṣamatā khoī.4.

Next the All-merciful summoned the Niṣāda chief (Guha) and presented him with jewels and raiment as a token of His pleasure. “Now return to your home; but remember Me and follow the dictates of religion in thought, word and deed. You, My friend, are as

much My brother as Bharata; you must continue to visit the capital every now and then.” Guha was immensely gratified to hear these words; he fell at the Lord’s feet, his eyes full of tears. Enshrining an image of His lotus feet in his heart he returned home and told his kinsmen of the Lord’s amiable disposition. Witnessing the doings of Śrī Rāma (the Lord of the Raghus) the citizens repeatedly said, “Blessed is the All-blissful Lord!” Śrī Rāma’s installation to the throne brought joy to all the three spheres and ended all their sorrows. No one bore enmity to another; Śrī Rāma’s glory had obliterated all disharmony. (1—4)

दो०— बरनाश्रम निज निज धरम निरत बेद पथ लोग ।

चलहिं सदा पावहिं सुखहि नहिं भय सोक न रोग ॥ २० ॥

Do.: **baranāśrama nija nija dharama nirata beda patha loga, calahī sadā pāvahī sukhahi nahī bhaya soka na roga.20.**

Devoted to duty each according to his own caste and stage of life, the people trod the path of the Vedas and enjoyed happiness. They knew no fear, nor sorrow nor disease. (20)

चौ०— दैहिक दैविक भौतिक तापा । राम राज नहिं काहुहि ब्यापा ॥
सब नर करहिं परस्पर प्रीती । चलहिं स्वधर्म निरत श्रुति नीती ॥ १ ॥
चारिउ चरन धर्म जग माहीं । पूरि रहा सपनेहुँ अघ नाहीं ॥
राम भगति रत नर अरु नारी । सकल परम गति के अधिकारी ॥ २ ॥
अल्पमृत्यु नहिं कवनिउ पीरा । सब सुंदर सब बिरुज सरीरा ॥
नहिं दरिद्र कोउ दुखी न दीना । नहिं कोउ अबुध न लच्छन हीना ॥ ३ ॥
सब निर्दभ धर्मरत पुनी । नर अरु नारि चतुर सब गुनी ॥
सब गुनग्य पंडित सब ग्यानी । सब कृतग्य नहिं कपट सयानी ॥ ४ ॥

Cau.: **daihika daivika bhautika tāpā, rāma rāja nahī kāhuhi byāpā. saba nara karahī paraspara prīti, calahī svadharmā nirata śruti nīti.1. cāriu carana dharma jaga māhī, pūri rahā sapanehū agha nāhī. rāma bhagati rata nara aru nārī, sakala parama gati ke adhikārī.2. alpamṛtyu nahī kavaniu pīrā, saba suṁdara saba biruja sarīrā. nahī daridra kou dukhī na dīnā, nahī kou abudha na lacchana hīnā.3. saba nirdambha dharmarata punī, nara aru nārī catura saba gunī. saba gunagya paṁḍita saba gyānī, saba kṛtagya nahī kapaṭa sayānī.4.**

In the whole of Śrī Rāma’s dominions there was none who suffered from affliction of any kind—whether of the body, or proceeding from divine or supernatural agencies or that caused by another living being. All men loved one another : each followed one’s prescribed duty, conformably to the precepts of the Vedas. Dharma with its four pillars (viz., truth, purity—both external and internal, compassion and charity) reigned everywhere throughout the world; no one even dreamt of sin. Men and women alike were devoted to Śrī Rāma’s worship and all were qualified for final beatitude. There was no premature death nor suffering of any kind; everyone was comely and sound of body. No one was destitute, afflicted or miserable; no one was stupid or devoid of auspicious marks. All were unaffectedly good, pious and virtuous; all were clever and accomplished— both men and women. Everyone recognized the merits of others and was learned and wise;

day, everyone acknowledged the services and benefits received from others and there was no guileful prudence. (1—4)

दो०— राम राज नभगेस सुनु सचराचर जग माहिं ।

काल कर्म सुभाव गुण कृत दुख काहुहि नाहिं ॥ २१ ॥

Do.: *rāma rāja nabhagesa sunu sacarācara jaga māhī,*
*kāla karma subhāva guṇa kṛta dukha kāhuhi nāhī.*21.

Listen, O king of the birds, (continues Kākabhuṣuṇḍī,) during Śrī Rāma's reign there was not a creature in this world, animate or inanimate, that was liable to any of the sufferings attributable to time, past conduct, personal temperament and character. (21)

चौ०— भूमि सप्त सागर मेखला । एक भूप रघुपति कोसला ॥

भुअन अनेक रोम प्रति जासू । यह प्रभुता कछु बहुत न तासू ॥ १ ॥

सो महिमा समुझत प्रभु केरी । यह बरनत हीनता घनेरी ॥

सोउ महिमा खगेस जिन्ह जानी । फिरि एहिं चरित तिन्हहुँ रति मानी ॥ २ ॥

सोउ जाने कर फल यह लीला । कहहिं महा मुनिबर दमसीला ॥

राम राज कर सुख संपदा । बरनि न सकइ फनीस सारदा ॥ ३ ॥

सब उदार सब पर उपकारी । बिप्र चरन सेवक नर नारी ॥

एकनारि ब्रत रत सब झारी । ते मन बच क्रम पति हितकारी ॥ ४ ॥

Cau.: *bhūmi sapta sāgara mekhalā, eka bhūpa raghupati kosalā.*
*bhuana aneka roma prati jāśū, yaha prabhutā kachu bahuta na tāsū.*1.
so mahimā samujhata prabhu kerī, yaha baranata hīnatā ghanerī.
*sou mahimā khagesa jinha jānī, phiri ehī carita tinhahū rati mānī.*2.
sou jāne kara phala yaha līlā, kahahī mahā munibara damasilā.
*rāma rāja kara sukha saṁpadā, barani na sakai phanīsa sārādā.*3.
saba udāra saba para upakārī, bipra carana sevaka nara nārī.
*ekanārī brata rata saba jhārī, te mana baca krama pati hitakārī.*4.

Śrī Rāma (the Lord of the Raghus), who reigned in Ayodhyā, was the undisputed sovereign of the entire globe girdled by the seven oceans. This lordship (of the entire globe) was nothing great for Him every hair-hole in whose (Cosmic) body contains myriads of universes. To him who has realized such infinite greatness of the Lord, even this description (viz., to speak of Him as the sovereign of the entire globe) will sound highly disparaging. But even those, O king of the birds, (continues Kākabhuṣuṇḍī) who have realized the greatness of the Lord (as indicated above) have turned round and conceived a fondness for this story of the Lord. For the immediate perception of such exploits of the Lord is the reward of knowing His infinite greatness; so declare the greatest of sages that have subdued their senses. The happiness and prosperity of Śrī Rāma's reign were more than even Śeṣa (the serpent-god) and Śārādā (the goddess of learning) could describe. All were generous and all beneficent; men and women alike were devoted to the feet of the Brāhmaṇas. Every husband was pledged to a vow of monogamy and the wives too were devoted to their husband in thought, word and deed. (1—4)

दो०— दंड जतिन्ह कर भेद जहँ नर्तक नृत्य समाज।

जीतहु मनहि सुनिअ अस रामचंद्र केँ राज ॥ २२ ॥

Do.: **daṇḍa jatinha kara bheda jahā nartaka nṛtya samāja,**
jītaḥu manahi sunia asa rāmacandra keṅ rāja.22.

‘Daṇḍa’* was never seen save in the hands of the recluse and ‘Bheda’ too had ceased to exist except among the dancers in a dancing party. Even so the order ‘Conquer!’ was heard only with reference to the mind throughout the realm of Śrī Rāmacandra. (22)

चौ०— फूलहिं फरहिं सदा तरु कानन। रहहिं एक सँग गज पंचानन ॥
खग मृग सहज बयरु बिसराई। सबन्हि परस्पर प्रीति बढ़ाई ॥ १ ॥
कूजहिं खग मृग नाना बृदा। अभय चरहिं बन करहिं अनंदा ॥
सीतल सुरभि पवन बह मंदा। गुंजत अलि लै चलि मकरंदा ॥ २ ॥
लता बिटप मार्गे मधु चवहीं। मनभावतो धेनु पय स्रवहीं ॥
ससि संपन्न सदा रह धरनी। त्रेताँ भइ कृतजुग कै करनी ॥ ३ ॥
प्रगटीं गिरिन्ह बिबिधि मनि खानी। जगदातमा भूप जग जानी ॥
सरिता सकल बहहिं बर बारी। सीतल अमल स्वाद सुखकारी ॥ ४ ॥
सागर निज मरजादाँ रहहीं। डारहिं रत्न तटन्हि नर लहहीं ॥
सरसिज संकुल सकल तड़ागा। अति प्रसन्न दस दिसा बिभागा ॥ ५ ॥

Cau.: **phūlahi pharahi sadā taru kānana, rahahi eka saṅga gaja pañcānana.**
khaga mṛga sahaja bayaru bisarāi, sabanhi paraspara prīti baRḥāi.1.
kūjahi khaga mṛga nānā bṛmdā, abhaya carahi bana karahi anamdā.
sītala surabhi pavana baha maṁdā, guṁjata ali lai cali makaraṁdā.2.
latā biṭapa māgē madhu cavahi, manabhāvato dhenu paya sravahi.
sasi sampanna sadā raha dharani, tretā bhai kṛtajuga kai karani.3.
pragaṭi girinha bibidhi mani khāni, jagadātamā bhūpa jaga jāni.
saritā sakala bahahi bara bāri, sītala amala svāda sukhakāri.4.
sāgara nija marajādā rahahi, ḍarahi ratna taṭanhi nara lahari.
sarasija saṁkula sakala taRāgā, ati prasanna dasa disa bibhāgā.5.

Trees in the forest blossomed and bore fruit throughout the year; the elephant and the lion lived together as friends. Nay, birds and beasts of every description had forgotten their natural animosities and developed friendly relations with one another. Birds sang and beasts fearlessly moved about in the woods in distinct herds, making merry all the time. The air breathed cool, soft and fragrant; bees hummed even as they

* Our scriptures have recognized four common methods of persuasion, viz., (1) Sāma (argument or expostulation), (2) Dāna (inducement in the shape of gift etc.), (3) Daṇḍa (use of force or corporal punishment) and (4) Bheda (sowing seeds of dissension); it is the last two of the above four methods that are evidently referred to in this context. There is however, a pun on these words. The word ‘Daṇḍa’ when used with reference to a recluse denotes the staff which he is required to carry as a symbol of self-restraint; and ‘Bheda’ ordinarily means variety. The poet thus seeks to convey through this verse that during Śrī Rāma’s reign such absolute harmony and moral uprightness prevailed throughout the world that the last two methods of persuasion had become entirely obsolete. The word ‘Daṇḍa’ was understood only in the sense of a staff carried by a Saṁnyāsī and the word ‘Bheda’ merely conveyed the variety of notes and cadence displayed in music and dancing. Similarly, since there was no enemy to conquer, the only object to be conquered was the mind.

moved about laden with honey. Creepers and trees dropped honey to those who asked for it; cows yielded milk to one's heart's content. The earth was ever clothed with crops; even in the Tretā age the conditions of the Satyayuga prevailed. Conscious of the fact that the Ruler of the earth was no other than the Universal Spirit, the mountains brought to light their mines containing jewels of every description. Every river carried in it excellent water—cool, transparent and pleasant to the taste. The oceans kept within their bounds and scattered jewels on their shores for men to gather. Ponds were all thick with lotuses and every quarter was clear and bright. (1—5)

दो०— बिधु महि पूर मयूखन्हि रबि तप जेतनेहि काज ।
मागें बारिद देहिं जल रामचंद्र कें राज ॥ २३ ॥

Do.: **bidhu mahi pūra mayūkhanhi rabi tapa jetanehi kāja,
māgē bārīda dehī jala rāmacandra kē rāja.23.**

The moon flooded the earth with her rays, while the sun shone just as much as was necessary. Similarly clouds poured forth showers for the mere asking so long as Śrī Rāmacandra wielded the sceptre. (23)

चौ०— कोटिन्ह बाजिमेध प्रभु कीन्हे । दान अनेक द्विजन्ह कहँ दीन्हे ॥
श्रुति पथ पालक धर्म धुरंधर । गुनातीत अरु भोग पुरंदर ॥ १ ॥
पति अनुकूल सदा रह सीता । सोभा खानि सुसील बिनीता ॥
जानति कृपासिंधु प्रभुताई । सेवति चरन कमल मन लाई ॥ २ ॥
जद्यपि गृहँ सेवक सेवकिनी । बिपुल सदा सेवा बिधि गुनी ॥
निज कर गृह परिचरजा करई । रामचंद्र आयसु अनुसरई ॥ ३ ॥
जेहि बिधि कृपासिंधु सुख मानइ । सोइ कर श्री सेवा बिधि जानइ ॥
कौसल्यादि सासु गृह माहीं । सेवइ सबन्हि मान मद नाहीं ॥ ४ ॥
उमा रमा ब्रह्मादि बंदिता । जगदंबा संततमनिंदिता ॥ ५ ॥

Cau.: **koṭinha bājimedha prabhu kīnhe, dāna aneka dvijanha kahā dīnhe.
śruti patha pālaka dharma dhuraṁdhara, gunātīta aru bhoga puraṁdara.1.
pati anukūla sadā raha sītā, sobhā khāni susīla binītā.
jānati kṛpāsīndhu prabhutāi, sevati carana kamala mana lāi.2.
jadyapi grhā sevaka sevakinī, bipula sadā sevā bidhi gunī.
nija kara grha paricarajā karaī, rāmacandra āyasu anusarāi.3.
jehi bidhi kṛpāsīndhu sukha mānai, soi kara śrī sevā bidhi jānai.
kausalyādi sāsū grha māhī, sevai sabanhi māna mada nāhī.4.
umā ramā brahmādi baṁditā, jagadāmbā saṁtatamanīnditā.5.**

The Lord performed myriads of horse-sacrifices and bestowed innumerable gifts on the Brāhmaṇas. The Defender of the Vedic usage and the champion of righteousness, He transcended the three modes of Prakṛti (Sattva, Rajas and Tamas) and was another Indra (the lord of paradise) so far as enjoyment was concerned. A mine of beauty, virtuous and meek, Sītā was ever devoted to Her lord. She knew the greatness of the All-merciful Lord and adored His lotus-feet with a devoted heart. Although there were many man-servants and maid-servants in Her palace, all expert in the art of service, She did all household work with Her own hands and carried out the behests of

Śrī Rāmacandra. Sītā invariably did what would afford delight to the All-merciful, conversant as She was with the art of service. Devoid of pride and conceit, She waited upon Kausalyā and all the other mothers-in-law in the palace. Umā, (continues Lord Śiva,) Sītā was no other than Goddess Ramā (Lakṣmī), the Mother of the universe, who is adored even by Brahmā and other gods and is ever flawless. (1—5)

दो०— जासु कृपा कटाच्छु सुर चाहत चितव न सोइ ।

राम पदारबिंद रति करति सुभावहि खोइ ॥ २४ ॥

Do.: Jāsu kṛpā kaṭācchu sura cāhata citava na soi,
rāma padārabimda rati karati subhāvahi khoi.24.

The same Lakṣmī whose benign look is craved by the gods but who never casts a glance at them constantly loves Śrī Rāma's lotus feet, forgetting Her natural majesty. (24)

चौ०— सेवहिं सानकूल सब भाई । रामचरन रति अति अधिकाई ॥

प्रभु मुख कमल बिलोकत रहहीं । कबहुँ कृपाल हमहि कछु कहहीं ॥ १ ॥

राम करहिं भ्रातन्ह पर प्रीती । नाना भाँति सिखावहिं नीती ॥

हरषित रहहिं नगर के लोगा । करहिं सकल सुर दुर्लभ भोगा ॥ २ ॥

अहनिसि बिधिहि मनावत रहहीं । श्रीरघुबीर चरन रति चहहीं ॥

दुइ सुत सुंदर सीताँ जाए । लव कुस बेद पुरानन्ह गाए ॥ ३ ॥

दोउ बिजई बिनई गुन मंदिर । हरि प्रतिबिंब मनहुँ अति सुंदर ॥

दुइ दुइ सुत सब भ्रातन्ह केरे । भए रूप गुन सील घनेरे ॥ ४ ॥

Cau.: sevahī sānakūla saba bhāī, rāmacarana rati ati adhi kāī.
prabhu mukha kamala bilokata rahahī, kabahū kṛpāla hamahi kachu kahahī.1.
rāma karahī bhrātanha para prīti, nānā bhāti sikhāvahī nīti.
haraṣita rahahī nagara ke logā, karahī sakala sura durlabha bhogā.2.
ahanisi bidhihi manāvata rahahī, śrīraghubīra carana rati cahahī.
dui suta suṁdara sītā jāe, lava kusa beda purānanha gāe.3.
dou bijai binaī guna maṁdira, hari pratibimba manahū ati suṁdara.
dui dui suta saba bhrātanha kere, bhae rūpa guna sīla ghanere.4.

All the younger brothers served the Lord with great fidelity; for their love for Śrī Rāma knew no bounds. They ever kept gazing on His lotus face in the hope that the benign Lord might give some order to them at any moment. Śrī Rāma too loved His younger brothers and taught them wisdom of every kind. The citizens led a happy life and enjoyed all sorts of pleasures which even gods could scarcely obtain. Day and night they prayed to God and sought the boon of devotion to the feet of Śrī Rāma (the Hero of Raghu's line). Sītā gave birth to two pretty sons, Lava and Kuśa by name, who have figured in the Vedas and Purāṇas. Both these boys were victorious in battle, modest, accomplished and handsome, the very images as it were of Śrī Hari (Rāma). Śrī Rāma's other brothers too had two sons each, pre-eminent in comeliness of form, merit and virtue. (1—4)

दो०— ग्यान गिरा गोतीत अज माया मन गुन पार ।

सोइ सच्चिदानंद घन कर नर चरित उदार ॥ २५ ॥

Do.: **gyāna girā gotīta aja māyā mana guna pāra,
soi saccidānaṁda ghana kara nara carita udāra.25.**

The same Brahma who is beyond all knowledge, speech and sense-perception, nay, who is unborn and transcends Māyā (Prakṛti or Matter), the mind and the modes of Prakṛti and is truth, knowledge and bliss solidified, exhibited the ideal behaviour of a human being. (25)

चौ०— प्रातकाल सरऊ करि मज्जन । बैठहिं सभाँ संग द्विज सज्जन ॥
बेद पुरान बसिष्ट बखानहिं । सुनहिं राम जद्यपि सब जानहिं ॥ १ ॥
अनुजन्ह संजुत भोजन करहीं । देखि सकल जननीं सुख भरहीं ॥
भरत सत्रुहन दोनउ भाई । सहित पवनसुत उपवन जाई ॥ २ ॥
बूझहिं बैठि राम गुन गाहा । कह हनुमान सुमति अवगाहा ॥
सुनत बिमल गुन अति सुख पावहिं । बहुरि बहुरि करि बिनय कहावहिं ॥ ३ ॥
सब कें गृह गृह होहिं पुराना । रामचरित पावन बिधि नाना ॥
नर अरु नारि राम गुन गानहिं । करहिं दिवस निसि जात न जानहिं ॥ ४ ॥

Cau.: **prātakāla saraū kari majjana, baiṭhahī sabhā saṅga dvija sajjana.
beda purāna basiṣṭa bakhānahī, sunahī rāma jadyapi saba jānahī.1.
anujanha saṁjuta bhojana karahī, dekhi sakala jananiṁ sukha bharahī.
bharata satruhana donau bhāī, sahita pavanasuta upavana jāī.2.
būjhaṁ baiṭhi rāma guna gāhā, kaha hanumāna sumati avagāhā.
sunata bimala guna ati sukha pāvahī, bahuri bahuri kari binaya kahāvahī.3.
saba kē gṛha gṛha hohī purānā, rāmacarita pāvana bidhi nānā.
nara aru nāri rāma guna gānahī, karahī divasa nisi jāta na jānahī.4.**

After taking a bath in the Sarayū early in the morning the Lord sat in an assembly of Brāhmaṇas and holy men. The sage Vasiṣṭha expounded the Vedas and Purāṇas, while Śrī Rāma listened to the exposition, even though He knew everything Himself. He took His meals with His younger brothers and the sight filled all the mothers with joy. The two brothers, Bharata and Śatrughna, would accompany the son of the wind-god to some grove, where they would sit and ask Hanumān to expatiate on Śrī Rāma's virtues, and Hanumān would plunge his sound intellect into the ocean of His virtues and then recount them. The two brothers derived much joy from the discourse on His immaculate virtues and with much entreaty had it repeated again and again. Everywhere—in every house the people recited the Purāṇas and narrated Śrī Rāma's holy exploits of a diverse character. Men and women alike joined in hymning Śrī Rāma's praises and days and nights passed on unnoticed. (1—4)

दो०— अवधपुरी बासिन्ह कर सुख संपदा समाज ।
सहस सेष नहिं कहि सकहिं जहँ नृप राम बिराज ॥ २६ ॥

Do.: **avadhapurī bāsinha kara sukha saṁpadā samāja,
sahasa seṣa nahī kahi sahaṁ jahā nṛpa rāma birāja. 26.**

Not a thousand Śeṣas could tell all the happiness and prosperity of the people of Ayodhyā, where Śrī Rāma reigned as King. (26)

चौ०— नारदादि सनकादि मुनीसा । दरसन लागि कोसलाधीसा ॥
 दिन प्रति सकल अजोध्या आवहिं । देखि नगरु बिरागु बिसरावहिं ॥ १ ॥
 जातरूप मनि रचित अटारीं । नाना रंग रुचिर गच ढारीं ॥
 पुर चहुँ पास कोट अति सुंदर । रचे कँगूरा रंग रंग बर ॥ २ ॥
 नव ग्रह निकर अनीक बनाई । जनु घेरी अमरावति आई ॥
 महि बहु रंग रचित गच काँचा । जो बिलोकि मुनिबर मन नाचा ॥ ३ ॥
 धवल धाम ऊपर नभ चुंबत । कलस मनहुँ रबि ससि दुति निंदत ॥
 बहु मनि रचित झरोखा भ्राजहिं । गृह गृह प्रति मनि दीप बिराजहिं ॥ ४ ॥

Cau.: nāradādi sanakādi munīsā, darasana lāgi kosalādhīsā.
 dina prati sakala ajodhyā āvahī, dekhi nagaru birāgu bisarāvahī.1.
 jātārūpa mani racita aṭārī, nānā raṅga rucira gaca ḍhārī.
 pura cahū pāsa koṭa ati suṁdara, race kāṅgūrā raṅga raṅga bara.2.
 nava graha nikara anīka banāi, janu gherī amarāvati āi.
 mahi bahu raṅga racita gaca kācā, jo biloki munibara mana nācā.3.
 dhavala dhāma ūpara nabha cumbata, kalasa manahū rabi sasi duti niṁdata.
 bahu mani racita jharokhā bhrājahī, gṛha gṛha prati mani dīpa birājahī.4.

All great sages like Nārada, Sanaka and others came to Ayodhyā everyday to have a sight of the Lord of Kosala, and forgot all their indifference to the world the moment they saw the city, with its attics built of gold and jewels and having splendid pavements laid in diverse colours. A most beautiful boundary wall with its battlements painted in different colours enclosed the city on all sides, as though the nine planets had mustered a large army and besieged Amarāvati (Indra's capital). The ground (the streets and squares etc.) was so beautifully paved with crystals of various colours that the mind of the greatest Sages would be enraptured at the sight. The white palaces were so high as to reach the skies; their shining pinnacles put to shame as it were the effulgence of the sun and the moon. Latticed windows made of diverse precious stones shone here and there; while every house was lit up with jewels that served as lamps. (1—4)

छं०— मनि दीप राजहिं भवन भ्राजहिं देहरीं बिद्रुम रची ।
 मनि खंभ भीति बिरंचि बिरची कनक मनि मरकत खची ॥
 सुंदर मनोहर मंदिरायत अजिर रुचिर फटिक रचे ।
 प्रति द्वार द्वार कपाट पुरट बनाइ बहु बज्रन्हि खचे ॥

Cham.: mani dīpa rājahī bhavana bhrājahī deharī bidruma racī,
 mani khāmbha bhīti birānci biracī kanaka mani marakata khacī.
 suṁdara manohara maṁdirāyata ajira rucira phaṭika race,
 prati dvāra dvāra kapāṭa puraṭa banāi bahu bajranhi khace.

The mansions were illumined by jewels that served as so many lamps and had shining thresholds made of coral, pillars of jewels and walls of gold inlaid with emeralds, which were as lovely as though they had been built by the Creator (Brahmā) himself. Beautiful, charming and commodious as the palaces were, they had their courtyards

inworked with crystal, and every gate thereof was provided with doors of gold embossed with diamonds.

दो०— चारु चित्रसाला गृह गृह प्रति लिखे बनाइ ।
राम चरित जे निरख मुनि ते मन लेहिं चोराइ ॥ २७ ॥

Do.: cāru citrasālā gr̥ha gr̥ha prati likhe banāi,
rāma carita je nirakha muni te mana lehī corāi.27.

Every house equipped with a hall adorned with lovely frescos which had Śrī Rāma's exploits reproduced in such beautiful colours that they would ravish the soul of a sage who looked at them. (27)

चौ०— सुमन बाटिका सबहिं लगाई । बिबिध भाँति करि जतन बनाई ॥
लता ललित बहु जाति सुहाई । फूलहिं सदा बसंत कि नाई ॥ १ ॥
गुंजत मधुकर मुखर मनोहर । मारुत त्रिबिधि सदा बह सुंदर ॥
नाना खग बालकन्हि जिआए । बोलत मधुर उड़ात सुहाए ॥ २ ॥
मोर हंस सारस पारावत । भवननि पर सोभा अति पावत ॥
जहँ तहँ देखहिं निज परिछाहीं । बहु बिधि कूजहिं नृत्य कराहीं ॥ ३ ॥
सुक सारिका पढ़ावहिं बालक । कहहु राम रघुपति जनपालक ॥
राज दुआर सकल बिधि चारू । बीथीं चौहट रुचिर बजारू ॥ ४ ॥

Cau.: sumana bāṭikā sabahī lagāī, bibidha bhāṭi kari jatana banāī.
latā lalita bahu jāti suhāī, phūlahī sadā basamta ki nāī.1.
guṁjata madhukara mukhara manohara, māruta tribidhi sadā baha suṁdara.
nānā khaga bālahanhi jiāe, bolata madhura uRāta suhāe.2.
mora haṁsa sārasa pāravata, bhavanani para sobhā ati pāvata.
jahā tahā dekhahī nija parichāhī, bahu bidhi kūjahī nṛtya karāhī.3.
sūka sārīkā paRhāvahī bālaka, kahahu rāma raghupati janapālaka.
rāja duāra sakala bidhi cārū, bīthī cauhaṭa rucira bajārū.4.

Everyone had a flower garden planted in a characteristic design and trimmed with the greatest care, in which beautiful and lovely creepers of every variety blossomed all the year round as in the vernal season. Bees hummed in a pleasant strain and a delightful breeze breathed cool, soft and fragrant. Birds of all kinds, reared by the children, sang in melodious notes and looked graceful in their flight. Peacocks, swans, cranes and pigeons presented a most lovely sight on the houses, warbling and dancing in a variety of ways at the sight of their own shadow reflected everywhere (on the glossy surface of the roofs and balconies etc.). The children taught parrots and Mainās to repeat the words, "Rāma, Raghupati (the Lord of the Raghus), the Protector of His devotees." The gates of the royal palace were magnificent in everyway; the streets, cross-roads and bazars were all splendid. (1—4)

छं०— बाजार रुचिर न बनइ बरनत बस्तु बिनु गथ पाइए ।
जहँ भूप रमानिवास तहँ की संपदा किमि गाइए ॥

बैठे बजाज सराफ बनिक अनेक मनहुँ कुबेर ते ।
सब सुखी सब सच्चरित सुंदर नारि नर सिसु जरठ जे ॥

Cham.: **bājāra rucira na banai baranata bastu binu gatha pāie,
jahā bhūpa ramānivāsa tahā kī saṁpadā kimi gāie.
baiṭhe bajāja sarāpha banika aneka manahū kubera te,
saba sukhī saba saccarita suṁdara nāri nara sisu jaraṭha je.**

The bazars were splendid beyond description; things could be had without any consideration there. How can anyone describe the wealth of the city where the Abode of Lakṣmī Himself reigned as King? The cloth-merchants, bankers and other dealers sat at their shops like so many Kuberas (gods of riches). All men and women, children and aged folk alike were happy, all of good conduct and comely in appearance.

दो०— उत्तर दिसि सरजू बह निर्मल जल गंभीर ।
बाँधे घाट मनोहर स्वल्प पंक नहिं तीर ॥ २८ ॥

Do.: **uttara disī sarajū baha nirmala jala gambhīra,
bāḍhe ghāṭa manohara svalpa paṁka nahī tīra.28.**

To the north (of the city) flowed the deep and limpid stream of the Sarayū with a line of charming Ghāṭas and no trace of mud at the bank. (28)

चौ०— दूरि फराक रुचिर सो घाटा । जहँ जल पिअहिं बाजि गज ठाटा ॥
पनिघट परम मनोहर नाना । तहाँ न पुरुष करहिं अस्नाना ॥ १ ॥
राजघाट सब बिधि सुंदर बर । मज्जहिं तहाँ बरन चारिउ नर ॥
तीर तीर देवन्ह के मंदिर । चहुँ दिसि तिन्ह के उपबन सुंदर ॥ २ ॥
कहुँ कहुँ सरिता तीर उदासी । बसहिं ग्यान रत मुनि संन्यासी ॥
तीर तीर तुलसिका सुहाई । बृंद बृंद बहु मुनिन्ह लगाई ॥ ३ ॥
पुर सोभा कछु बरनि न जाई । बाहेर नगर परम रुचिराई ॥
देखत पुरी अखिल अघ भागा । बन उपबन बापिका तड़ागा ॥ ४ ॥

Cau.: **dūri pharāka rucira so ghāṭā, jahā jala piahī bāji gaja ṭhāṭā.
panighaṭa parama manohara nānā, tahā na puruṣa karahī asnānā.1.
rājaghāṭa saba bidhi suṁdara bara, majjahī tahā barana cāriu nara.
tīra tīra devanha ke maṁdira, cahū disī tinha ke upabana suṁdara.2.
kahū kahū saritā tīra udāsī, basahī gyāna rata muni saṁnyāsī.
tīra tīra tulasikā suhāī, bṛnda bṛnda bahu muninha lagāī.3.
pura sobhā kachu barani na jāī, bāhera nagara parama rucirāī.
dekhata purī akhila agha bhāgā, bana upabana bāpikā taRāgā.4.**

Apart from the other Ghāṭas and situated at some distance from them was the fine Ghāṭa where multitudes of horses and elephants went to drink. There were numerous most charming Ghāṭas for women to take water from, where men did not bathe. The best of all and beautiful in everyway was the royal Ghāṭa, where men of all the four castes could bathe. All along the bank stood temples sacred to the gods and surrounded by

lovely groves. Here and there on the river bank dwelt sages and recluses unconcerned with the world and devoted to spiritual wisdom. All along the bank stood in clusters many a lovely Tulasī plant reared by hermits. The splendour of the city defied all description; its outskirts too were most picturesque. The very sight of the city with its groves and gardens, wells and ponds, drove away all one's sins. (1—4)

छं०— बापीं तड़ाग अनूप कूप मनोहरायत सोहहीं ।
सोपान सुंदर नीर निर्मल देखि सुर मुनि मोहहीं ॥
बहु रंग कंज अनेक खग कूजहिं मधुप गुंजारहीं ।
आराम रम्य पिकादि खग रव जनु पथिक हंकारहीं ॥

Cham.: bāpī taRāga anūpa kūpa manoharāyata sohaḥī,
sopāna suṁdara nīra nirmala dekhi sura muni mohahī.
bahu raṅga kaṁja aneka khaga kūjahī madhupa guṁjārahī,
ārāma ramya pikādi khaga rava janu pathika haṁkārahī.

Its peerless ponds and tanks and charming and spacious wells looked so beautiful with their elegant flights of steps and transparent water that even gods and sages were fascinated by their sight. The lakes were adorned with many-coloured lotuses and resounded with the cooing of the numerous birds and the humming of the bees; and the delightful gardens seemed to invite the passers-by through the notes of the cuckoos and other birds.

दो०— रमानाथ जहँ राजा सो पुर बरनि कि जाइ ।
अनिमादिक सुख संपदा रहीं अवध सब छाइ ॥ २९ ॥

Do.: ramānātha jahā rājā so pura barani ki jāi,
animādika sukha saṁpadā rahī avadha saba chāi.29.

Is it ever possible to describe the city of which Ramā's lord was the King ? Aṇimā (the power of assuming atomic size) and all other superhuman powers and even so joys and riches of every kind stayed in Ayodhyā forever. (29)

चौ०— जहँ तहँ नर रघुपति गुन गावहिं । बैठि परसपर इहइ सिखावहिं ॥
भजहु प्रनत प्रतिपालक रामहि । सोभा सील रूप गुन धामहि ॥ १ ॥
जलज बिलोचन स्यामल गातहि । पलक नयन इव सेवक त्रातहि ॥
धृत सर रुचिर चाप तूनीरहि । संत कंज बन रबि रनधीरहि ॥ २ ॥
काल कराल ब्याल खगराजहि । नमत राम अकाम ममता जहि ॥
लोभ मोह मृगजूथ किरातहि । मनसिज करि हरि जन सुखदातहि ॥ ३ ॥
संसय सोक निबिड़ तम भानुहि । दनुज गहन घन दहन कृसानुहि ॥
जनकसुता समेत रघुबीरहि । कस न भजहु भंजन भव भीरहि ॥ ४ ॥
बहु बासना मसक हिम रासिहि । सदा एकरस अज अबिनासिहि ॥
मुनि रंजन भंजन महि भारहि । तुलसिदास के प्रभुहि उदारहि ॥ ५ ॥

Cau.: jahā tahā nara raghupati guna gāvahī, baiṭhi parasapara ihai sikhāvahī.
 bhajahu pranata pratipālaka rāmahi, sobhā sīla rūpa guna dhāmahi.1.
 jalaja bilocana syāmala gātahi, palaka nayana iva sevaka trātahi.
 dhṛta sara rucira cāpa tūnīrahi, samta kamja bana rabi ranadhīrahi.2.
 kāla karāla byāla khagarājahi, namata rāma akāma mamatā jahi.
 lobha moha mṛgajūtha kirātahi, manasija kari hari jana sukhadātahi.3.
 samsaya soka nibiRa tama bhānuhi, danuja gahana ghana dahana kṛsānuhi.
 janakasutā sameta raghubīrahi, kasa na bhajahu bhamjana bhava bhīrahi.4.
 bahu bāsanā masaka hima rāsīhi, sadā ekarasa aja abināsīhi.
 muni ramjana bhamjana mahi bhārahi, tulasidāsa ke prabhuhi udārahi.5.

Everywhere men sang the praises of Śrī Rāma (the Lord of the Raghus), and even as they sat this is how they exhorted one another: "Worship Śrī Rāma, the Protector of the suppliant, the home of elegance, amiability, beauty and goodness, who has lotus-like eyes and swarthy limbs, who looks after His servants even as the eyelids guard the eye-balls, who is armed with a splendid bow, arrows and quiver and is staunch in battle, who delights the saints even as the sun brings joy to a bed of lotuses, who is a Garuḍa (the king of the birds) to devour the dreadful serpent in the shape of Death, who destroys the feeling of mineness the moment a person bows to Him in a disinterested spirit, and who is a hunter to kill the herd of deer in the shape of greed and infatuation, a lion to quell the elephant of concupiscence, the delight of His servants, a sun to scatter the thick darkness of doubt and sorrow, and a fire to consume the dense forest of the demon race. Oh, why should you not adore the Hero of Raghu's line, who is ever accompanied by Janaka's Daughter, who dispels the fear of transmigration, who plays the role of frost to destroy mosquitoes in the disguise of manifold latent desires, who is ever unchangeable, unborn and imperishable, the delight of the sages, the reliever of the earth's burdens, the munificent lord of Tulasidāsa."

(1—5)

दो०— एहि बिधि नगर नारि नर करहिं राम गुन गान ।

सानुकूल सब पर रहहिं संतत कृपानिधान ॥ ३० ॥

Do.: ehi bidhi nagara nāri nara karahī rāma guna gāna,
 sānukūla saba para rahahī samtata kṛpānidhāna.30.

In this way the men and women of the city sang Śrī Rāma's praises and the All-merciful was ever propitious to all. (30)

चौ०— जब ते राम प्रताप खगेसा । उदित भयउ अति प्रबल दिनेसा ॥
 पूरि प्रकास रहेउ तिहुँ लोका । बहुतेन्ह सुख बहुतन मन सोका ॥ १ ॥
 जिन्हहि सोक ते कहउँ बखानी । प्रथम अबिद्या निसा नसानी ॥
 अघ उलूक जहँ तहाँ लुकाने । काम क्रोध कैरव सकुचाने ॥ २ ॥
 बिबिध कर्म गुन काल सुभाऊ । ए चकोर सुख लहहिं न काऊ ॥
 मत्सर मान मोह मद चोरा । इन्ह कर हुनर न कवनिहुँ ओरा ॥ ३ ॥
 धरम तड़ाग ग्यान बिग्याना । ए पंकज बिकसे बिधि नाना ॥
 सुख संतोष बिराग बिबेका । बिगत सोक ए कोक अनेका ॥ ४ ॥

Cau.: jaba te rāma pratāpa khagesā, udita bhayau ati prabala dinesā.
 pūri prakāsa raheu tihū lokā, bahutenha sukha bahutana mana sokā.1.
 jinhahi soka te kahaū bakhānī, prathama abidyā nisā nasānī.
 agha ulūka jahā tahā lukāne, kāma krodha kairava sakucāne.2.
 bibidha karma guna kāla subhāū, e cakora sukha lahaḥ na kāū.
 matsara māna moha mada corā, inha kara hunara na kavanihū orā.3.
 dharama taRāga gyāna bigyānā, e paṁkaja bikase bidhi nānā.
 sukha saṁtoṣa birāga bibekā, bigata soka e koka anakā.4.

From the time, O king of the birds, (continues Kākabhuṣuṇḍī,) the most dazzling sun of Śrī Rāma's glory appeared on the horizon the three spheres were all flooded with light, which brought delight to many and sorrow to many others. First I enumerate at length those to whom it caused sorrow. To begin with, the night of ignorance terminated; the owl-like sins hid themselves wherever they could; the white lily in the shape of lust and anger closed. Cakora birds in the shape of activities of various kinds, the phenomenal existence, Time and Nature never rejoiced; thieves like jealousy, pride, infatuation and arrogance had no occasion to display their skill in any quarter; lotuses of every description in the shape of knowledge and realization opened in the pond of piety. Happiness, contentment, dispassion and discernment, like so many Cakravāka birds, were rid of sorrow. (1—4)

दो०— यह प्रताप रबि जाकेँ उर जब करइ प्रकास ।

पछिले बाढ़हिं प्रथम जे कहे ते पावहिं नास ॥ ३१ ॥

Do.: yaha pratāpa rabi jākē ura jaba karai prakāsa,
 pachile bāRhaḥ prathama je kahe te pāvahī nāsa.31.

When the sun of Śrī Rāma's glory illumines the heart of an individual, the qualities enumerated in the end grow while those mentioned in the beginning die away. (31)

चौ०— भ्रातन्ह सहित रामु एक बारा । संग परम प्रिय पवनकुमारा ॥
 सुंदर उपबन देखन गए । सब तरु कुसुमित पल्लव नए ॥ १ ॥
 जानि समय सनकादिक आए । तेज पुंज गुन सील सुहाए ॥
 ब्रह्मानंद सदा लयलीना । देखत बालक बहुकालीना ॥ २ ॥
 रूप धरें जनु चारिउ बेदा । समदरसी मुनि बिगत बिभेदा ॥
 आसा बसन ब्यसन यह तिन्हहीं । रघुपति चरित होइ तहँ सुनहीं ॥ ३ ॥
 तहाँ रहे सनकादि भवानी । जहँ घटसंभव मुनिबर ग्यानी ॥
 राम कथा मुनिबर बहु बरनी । ग्यान जोनि पावक जिमि अरनी ॥ ४ ॥

Cau.: bhrātanha sahita rāmu eka bārā, saṅga parama priya pavanakumārā.
 suṁdara upabana dekhana gae, saba taru kusumita pallava nae.1.
 jāni samaya sanakādika āe, teja puṁja guna sīla suhāe.
 brahmānaṁda sadā layalīnā, dekhata bālaka bahukālīnā.2.
 rūpa dharē janu cāriu bedā, samadarasī muni bigata bibhedā.
 āsā basana byasana yaha tinhaḥ, raghupati carita hoi tahā sunahī.3.
 tahā rahe sanakādi bhavānī, jahā ghaṭasambhava munibara gyānī.
 rāma kathā munibara bahu baranī, gyāna joni pāvaka jimi aranī.4.

One day, Śrī Rāma and his brothers, accompanied by His most favourite Hanumān, went to see a beautiful grove, where the trees were all blossoming and had put on fresh leaves. Finding it a good opportunity the sage Sanaka* and his three brothers (Sanandana, Sanātana and Sanatkumāra) arrived there. They were all embodiments of spiritual glow, adorned with amiability and other noble qualities and constantly absorbed in the ecstasy of union with Brahma; though infants to all appearance, they are aeons old. The sages looked upon all with the same eye and were above all diversity; it seemed as if the four Vedas had each assumed a bodily form. They had no covering on their body except the quarters; and their only hobby was to hear the recital of Śrī Rāma's exploits wherever it was carried on. Sanaka and his brothers, O Bhavānī, (continues Lord Śiva,) had stayed in the hermitage of the enlightened sage Agastya and the noble sage had narrated to them many a story relating to Śrī Rāma, which are productive of wisdom in the same way as the friction of two pieces of wood produces fire. (1—4)

दो०— देखि राम मुनि आवत हरषि दंडवत कीन्ह ।

स्वागत पूँछि पीत पट प्रभु बैठन कहँ दीन्ह ॥ ३२ ॥

Do.: **dekhi rāma muni āvata haraṣi daṁḍavata kīnha, svāgata pū̃chi pīta paṭa prabhu baiṭhana kahā dīnha.32.**

Śrī Rāma saw the sages approaching and gladly prostrated Himself before them. And after an enquiry about their health etc., the Lord spread His own yellow scarf for them to squat on. (32)

चौ०— कीन्ह दंडवत तीनिउँ भाई । सहित पवनसुत सुख अधिकाई ॥
मुनि रघुपति छबि अतुल बिलोकी । भए मगन मन सके न रोकी ॥ १ ॥
स्यामल गात सरोरुह लोचन । सुंदरता मंदिर भव मोचन ॥
एकटक रहे निमेष न लावहिं । प्रभु कर जोरें सीस नवावहिं ॥ २ ॥
तिन्ह कै दसा देखि रघुबीरा । स्रवत नयन जल पुलक सरीरा ॥
कर गहि प्रभु मुनिबर बैठारे । परम मनोहर बचन उचारे ॥ ३ ॥
आजु धन्य मैं सुनुहु मुनीसा । तुम्हरेँ दरस जाहिं अघ खीसा ॥
बड़े भाग पाइब सतसंगा । बिनहिं प्रयास होहिं भव भंगा ॥ ४ ॥

Cau.: **kīnha daṁḍavata tīniū̃ bhāi, sahita pavanasuta sukha adhikāi. muni raghupati chabi atula bilokī, bhae magana mana sake na rokī.1. syāmala gāta saroruha locana, suṁdaratā maṁdira bhava mocana. ekaṭaka rahe nimeṣa na lāvahī, prabhu kara jorē sīsa navāvahī.2. tinha kai dasā dekhi raghubīrā, sravata nayana jala pulaka sarīrā. kara gahi prabhu munibara baiṭhāre, parama manohara bacana ucāre.3. āju dhanya maī sunahu munīsā, tumharē darasa jāhī agha khīsā. baRe bhāga pāiba satasaṅgā, binahī prayāsa hohī bhava bhaṅgā.4.**

All His three brothers (Bharata, Lakṣmaṇa and Śatrughna) then prostrated themselves alongwith Hanumān and everyone felt very happy. The sages were beside themselves

* The sage Sanaka and his three brothers are the first progeny of Brahmā during the present creation, and therefore the eldest of all creation. They are perpetual celibates and are still living in the abode of Brahmā, their present age being computed at 1,95,00,00,000 odd years.

with rapture on beholding the incomparable beauty of Śrī Rāma (the Lord of the Raghus). They remained gazing with unwinking eyes on the Lord, who is the abode of comeliness and brings about release from worldly existence and has a swarthy form and lotus-eyes. The Lord in His turn bowed His head with joined palms. When the Hero of Raghu's line perceived their condition, His eyes too streamed with tears and every hair on His body stood on its end. Taking them by the hand, the Lord seated them and addressed them in most charming words : "Listen, great sages: I am indeed blessed today. By your very sight all one's sins are wiped out. By extreme good luck one is able to secure the company of saints; for through such communion the chain of births and deaths is broken without the least exertion. (1—4)

दो०— संत संग अपबर्ग कर कामी भव कर पंथ।

कहहिं संत कबि कोबिद श्रुति पुरान सदग्रंथ ॥ ३३ ॥

Do.: **saṁta saṁga apabarga kara kāmī bhava kara paṁtha, kahahī saṁta kabi kobida śruti purāna sadagramtha.33.**

"Communion with saints is the road to emancipation, while that of the sensualist paves the way for transmigration: so declare the saints themselves, the men of wisdom and the learned, as well as the Vedas, Purāṇas and other real scriptures." (33)

चौ०— सुनि प्रभु बचन हरषि मुनि चारी । पुलकित तन अस्तुति अनुसारी ॥
जय भगवंत अनंत अनामय । अनघ अनेक एक करुनामय ॥ १ ॥
जय निर्गुण जय जय गुन सागर । सुख मंदिर सुंदर अति नागर ॥
जय इंदिरा रमन जय भूधर । अनुपम अज अनादि सोभाकर ॥ २ ॥
ग्यान निधान अमान मानप्रद । पावन सुजस पुरान बेद बद ॥
तग्य कृतग्य अग्यता भंजन । नाम अनेक अनाम निरंजन ॥ ३ ॥
सर्व सर्वगत सर्व उरालय । बससि सदा हम कहूँ परिपालय ॥
द्वंद्व बिपति भव फंद बिभंजय । हृदि बसि राम काम मद गंजय ॥ ४ ॥

Cau.: **sunī prabhu bacana haraṣi muni cārī, pulakita tana astuti anusārī. jaya bhagavanta ananta anāmaya, anagha aneka eka karunāmaya.1. jaya nirguṇa jaya jaya guṇa sāgara, sukha maṁdira suṁdara ati nāgara. jaya imdirā ramana jaya bhūdhara, anupama aja anādi sobhākara.2. gyāna nidhāna amāna mānaprada, pāvana sujasa purāna beda bada. tagya kṛtagya agyatā bhaṁjana, nāma aneka anāma niraṁjana.3. sarba sarbagata sarba urālaya, basasi sadā hama kahūṁ paripālaya. dvaṁda bipati bhava phaṁda bibhaṁjaya, hṛdi basi rāma kāma mada gaṁjaya.4.**

The four sages were all rejoiced to hear the Lord's words and with every hair on their body standing erect they proceeded to hymn His praises : "Glory to the Almighty Lord, who is infinite, immutable and sinless, who is one as well as many and all-gracious ! Glory to the Lord who is beyond the modes of Prakṛti ! Glory, glory to the Ocean of goodness, the Abode of bliss, handsome and most urbane in manners. Glory to Indirā's (Lakṣmī's) Spouse ! Glory to the Supporter of the earth, peerless, unborn and dateless, a mine of elegance. A storehouse of wisdom that You are, You are free from pride and yet bestow honour on others : the Vedas and Purāṇa's sing Your sanctifying

glory. Knower of Truth, You acknowledge the services of Your devotees and destroy their ignorance. Untainted by Māyā, You bear numberless names and are yet beyond all. You are manifest as all, pervade all and dwell in the heart of all; therefore, protect us every moment. Break asunder the bonds in the form of pairs of opposites (such as heat and cold, joy and sorrow, etc.) adversity and mundane existence; and abiding in our heart, O Rāma, eradicate our sensuality and vanity. (1—4)

दो०— परमानंद कृपायतन मन परिपूरन काम ।
प्रेम भगति अनपायनी देहु हमहि श्रीराम ॥ ३४ ॥

Do.: paramānaṁda kṛpāyatana mana paripūrana kāma,
prema bhagati anapāyanī dehu hamahi śrīrāma.34.

“You are supreme bliss personified and the abode of mercy and fulfil the desire of Your devotees’ heart. Pray, grant me the boon of unceasing love and devotion (to Your feet), O graceful Rāma.” (34)

चौ०— देहु भगति रघुपति अति पावनि । त्रिबिधि ताप भव दाप नसावनि ॥
प्रनत काम सुरधेनु कलपतरु । होइ प्रसन्न दीजै प्रभु यह बरु ॥ १ ॥
भव बारिधि कुंभज रघुनायक । सेवत सुलभ सकल सुख दायक ॥
मन संभव दारुन दुख दारय । दीनबंधु समता बिस्तारय ॥ २ ॥
आस त्रास इरिषादि निवारक । बिनय बिबेक बिरति बिस्तारक ॥
भूप मौलि मनि मंडन धरनी । देहि भगति संसृति सरि तरनी ॥ ३ ॥
मुनि मन मानस हंस निरंतर । चरन कमल बंदित अज संकर ॥
रघुकुल केतु सेतु श्रुति रच्छक । काल करम सुभाउ गुन भच्छक ॥ ४ ॥
तारन तरन हरन सब दूषन । तुलसिदास प्रभु त्रिभुवन भूषन ॥ ५ ॥

Cau.: dehu bhagati raghupati ati pāvani, tribidhi tāpa bhava dāpa nasāvani.
pranata kāma suradhenu kalapataru, hoi prasanna dījai prabhu yaha baru.1.
bhava bāridhi kumbhaja raghunāyaka, sevata sulabha sakala sukha dāyaka.
mana sambhava dāruna dukha dāraya, dīnabāndhu samatā bistāraya.2.
āsa trāsa iriṣādi nivāraka, binaya bibeka birati bistāraka.
bhūpa mauli mani maṁḍana dharanī, dehi bhagati saṁsṛti sari taranī.3.
muni mana mānasa haṁsa niraṁtara, carana kamala baṁdita aja saṁkara.
raghukula ketu setu śruti racchaka, kāla karama subhāu guna bhacchaka.4.
tārana tarana harana saba dūṣana, tulasidāsa prabhu tribhuvana bhūṣana.5.

“Bestow on us, O Lord of the Raghus, that most sanctifying devotion which destroys the threefold agony and the turmoils of transmigration. A celestial cow and a wish-yielding tree to satisfy the desires of the suppliant, be propitious, my lord, and grant this boon. A veritable jar-born sage (Agastya) to suck up the ocean of mundane existence, O Chief of the Raghus, You are easy of access to those who adore You and bestow all blessings on them. Put an end to the terrible sufferings caused by the mind and diffuse even-mindedness in us, O befriender of the meek. O banisher of hope (of gratifying oneself through self-indulgence), fear, jealousy etc., and propagator of humility, right judgment and dispassion, crest-jewel of earthly kings, and ornament of the globe,

grant us devotion to Your feet, which serves as a boat to take one across the river of mundane existence. A swan that You are, constantly residing in the Mānasa lake of the sages' mind, Your lotus feet are adored even by Brahmā and Lord Śaṅkara. Glory of Raghu's race, custodian of the Vedic laws, devourer of time, destiny, Prakṛti (Primordial Nature) and the three Guṇas You are both the boatman and the boat to take Your devotees across the ocean of metempsychosis and the stealer of all vices, the lord of Tulasīdāsa, the jewel of the three spheres.” (1—5)

दो०— बार बार अस्तुति करि प्रेम सहित सिरु नाइ ।

ब्रह्म भवन सनकादि गे अति अभीष्ट बर पाइ ॥ ३५ ॥

Do.: **bāra bāra astuti kari prema sahita siru nāi,**
brahma bhavana sanakādi ge ati abhiṣṭa bara pāi.35.

Having thus extolled the Lord again and again, Sanaka and his three brothers lovingly bowed their head and, having obtained their most cherished boon, returned to Brahmā's abode. (35)

चौ०— सनकादिक बिधि लोक सिधाए । भ्रातन्ह राम चरन सिरु नाए ॥

पूछत प्रभुहि सकल सकुचाहीं । चितवहिं सब मारुतसुत पाहीं ॥ १ ॥

सुनी चहहिं प्रभु मुख कै बानी । जो सुनि होइ सकल भ्रम हानी ॥

अंतरजामी प्रभु सभ जाना । बूझत कहहु काह हनुमाना ॥ २ ॥

जोरि पानि कह तब हनुमंता । सुनहु दीनदयाल भगवंता ॥

नाथ भरत कछु पूँछन चहहीं । प्रसन्न करत मन सकुचत अहहीं ॥ ३ ॥

तुम्ह जानहु कपि मोर सुभाऊ । भरतहि मोहि कछु अंतर काऊ ॥

सुनि प्रभु बचन भरत गहे चरना । सुनहु नाथ प्रनतारति हरना ॥ ४ ॥

Cau.: **sanakādika bidhi loka sidhāe, bhrātanha rāma carana siru nāe.**
pūchata prabhuhi sakala sakucāhī, citavahī saba mārutasuta pāhī.1.
sunī cahahī prabhu mukha kai bānī, jo suni hoi sakala bhrama hānī.
aṁtarajāmī prabhu sabha jānā, būjhata kahahu kāha hanumānā.2.
jori pāni kaha taba hanumāntā, sunahu dīnadayāla bhagavaṁtā.
nātha bharata kachu pūchana cahahī, prasna karata mana sakucata ahahī.3.
tumha jānahu kapi mora subhāū, bharatahi mohi kachu aṁtara kāū.
sunī prabhu bacana bharata gahe caranā, sunahu nātha pranatārati haranā.4.

When Sanaka and his brothers had left for Brahmā's abode, the three brothers (Bharata, Lakṣmaṇa and Śatrughna) bowed their head at Śrī Rāma's feet; but being too modest themselves to interrogate the Lord, they all looked at the son of the wind-god. They wished to hear from the Lord's own mouth something which would eradicate all the misconceptions. The Lord, however, who regulates the internal feelings of all, came to know everything and enquired : "Tell me, Hanumān, what is the matter?" Hanumān replied with joined palms, "Listen, O lord, compassionate as You are to the meek. Bharata, my lord, wishes to ask something; but he is too diffident at heart to put the question." "Hanumān, you know my disposition. Has there ever been any secrecy between Bharata and myself?" On hearing the Lord's words Bharata clasped His feet.

Listen, my lord, reliever of the suppliant's agony:—

(1—4)

दो०— नाथ न मोहि संदेह कछु सपनेहुँ सोक न मोह ।
केवल कृपा तुम्हारिहि कृपानंद संदोह ॥ ३६ ॥

Do.: nātha na mohi saṁdeha kachu sapanehū soka na moha,
kevala kṛpā tumhārihi kṛpānānda saṁdoha.36.

“I have no doubts whatever, my lord, nor have I ever known any dejection or infatuation even in a dream. It is all due to Your grace, O all-merciful and all blissful Lord.” (36)

चौ०— करउँ कृपानिधि एक ढिठाई । मैं सेवक तुम्ह जन सुखदाई ॥
संतन्ह कै महिमा रघुराई । बहु बिधि बेद पुरानन्ह गाई ॥ १ ॥
श्रीमुख तुम्ह पुनि कीन्हि बड़ाई । तिन्ह पर प्रभुहि प्रीति अधिकाई ॥
सुना चहउँ प्रभु तिन्ह कर लच्छन । कृपासिंधु गुन ग्यान बिचच्छन ॥ २ ॥
संत असंत भेद बिलगाई । प्रनतपाल मोहि कहहु बुझाई ॥
संतन्ह के लच्छन सुनु भ्राता । अगनित श्रुति पुरान बिख्याता ॥ ३ ॥
संत असंतन्हि कै असि करनी । जिमि कुठार चंदन आचरनी ॥
काटइ परसु मलय सुनु भाई । निज गुन देइ सुगंध बसाई ॥ ४ ॥

Cau.: karaū kṛpānidhi eka dhiṭhāi, mañ sevaka tumha jana sukhadāi.
saṁtanha kai mahimā raghurāi, bahu bidhi beda purānanha gāi.1.
śrīmukha tumha puni kīnhi baṛāi, tinha para prabhuhi prīti adhikāi.
sunā cahaū prabhu tinha kara lacchana, kṛpāsīndhu guna gyāna bicacchana.2.
saṁta asaṁta bheda bilagāi, pranatapāla mohi kahahu bujhāi.
saṁtanha ke lacchana sunu bhrātā, aganita śruti purāna bikhyātā.3.
saṁta asaṁtanhi kai asi karanī, jimi kuṭhāra caṁdana ācaranī.
kāṭai parasu malaya sunu bhāi, nija guna dei sugāmdha basāi.4.

“Yet, O storehouse of compassion, I make bold to make one submission, I being Your servant and You the delight of Your devotees. The glory of the saints, O Lord of the Raghus, has been sung in various ways by the Vedas and Purāṇas. You too have exalted them by Your own graceful mouth and my lord bears great affection for them. I would fain hear, my lord, their distinctive marks, O Ocean of compassion, conspicuous as You are by Your excellences and wisdom. O protector of the suppliant, tell me clearly and severally the distinguishing traits of the good and the wicked.” “Hear, brother, the characteristics of saints, which as told in the Vedas and Purāṇas are innumerable. The conduct of saints and the wicked is analogous to that of sandalwood and the axe. Mark, brother : the axe cuts down a sandal-tree, while the latter in its turn perfumes the axe by imparting its virtue (fragrance) to it.” (1—4)

दो०— ताते सुर सीसन्ह चढ़त जग बल्लभ श्रीखंड ।
अनल दाहि पीटत घनहिं परसु बदन यह दंड ॥ ३७ ॥

Do.: tāte sura sīsanha caṛhata jaga ballabha śrīkhaṁḍa,
anala dāhi pītata ghanahī parasu badana yaha daṁḍa.37.

“For this reason sandalwood (in the form of paste) finds its way to the head of gods (their images) and is loved by the world so much; while the axe has its steel edge heated in the fire and beaten with a hammer as punishment.” (37)

चौ०— बिषय अलंपट सील गुनाकर । पर दुख दुख सुख सुख देखे पर ॥
 सम अभूतरिपु बिमद बिरागी । लोभामरष हरष भय त्यागी ॥ १ ॥
 कोमलचित दीनन्ह पर दाया । मन बच क्रम मम भगति अमाया ॥
 सबहि मानप्रद आपु अमानी । भरत प्रान सम मम ते प्रानी ॥ २ ॥
 बिगत काम मम नाम परायन । सांति बिरति बिनती मुदितायन ॥
 सीतलता सरलता मयत्री । द्विज पद प्रीति धर्म जनयत्री ॥ ३ ॥
 ए सब लच्छन बसहिं जासु उर । जानेहु तात संत संतत फुर ॥
 सम दम नियम नीति नहिं डोलहिं । परुष बचन कबहुं नहिं बोलहिं ॥ ४ ॥

Cau.: *biṣaya alaṁpaṭa sīla guṇākara, para dukha dukha sukha sukha dekhe para. sama abhūtaripu bimada birāgī, lobhāmarāṣa harāṣa bhaya tyāgī.1. komalacita dīnanha para dāyā, mana baca krama mama bhagati amāyā. sabahi mānaprada āpu amānī, bharata prāna sama mama te prānī.2. bigata kāma mama nāma parāyana, sām̐ti birati binatī muditāyana. sītalatā saralatā mayatrī, dvija pada prīti dharma janayatrī.3. e saba lacchana basah̐ jāsu ura, jānehu tāta sam̐ta sam̐tata phura. sama dama niyama nīti nah̐ ḍolah̐, paruṣa bacana kabah̐ nah̐ bolah̐.4.*

“Saints as a rule have no hankering for the pleasures of sense and are the very mines of amiability and other virtues. They grieve to see others in distress and rejoice at the sight of others’ joy. They are even-minded and look upon none as their enemy. Free from vanity and passion, they are conquerors of greed, anger, joy and fear. Tender of heart and compassionate to the distressed, they cherish guileless devotion to Me in thought, word and deed; and giving honour to all, they are modest themselves. Such souls, Bharata, are dear to Me as life. Having no interested motive of their own they are devoted to My Name and are abodes of tranquillity, dispassion, humility and good humour. Again, know him for all time, dear brother, a genuine saint, whose heart is a home of all such noble qualities as placidity, guilelessness, friendliness and devotion to the feet of the Brāhmaṇas, which is the fountain of all virtues. They never swerve from the control of their mind and senses, religious observances and correct behaviour and never utter a harsh word.” (1—4)

दो०— निंदा अस्तुति उभय सम ममता मम पद कंज ।
 ते सज्जन मम प्रानप्रिय गुन मंदिर सुख पुंज ॥ ३८ ॥

Do.: *nim̐dā astuti ubhaya sama mamatā mama pada kaṁja, te sajjana mama prānapriya guna maṁdira sukha puṁja.38.*

“They who regard both obloquy and praise alike and who claim My lotus feet as their only possession—such saintly souls are dear to Me as life and are veritable abodes of noble qualities and embodiments of bliss.” (38)

चौ०— सुनहु असंतन्ह केर सुभाऊ । भूलेहुं संगति करिअ न काऊ ॥
 तिन्ह कर संग सदा दुखदाई । जिमि कपिलहि घालइ हरहाई ॥ १ ॥

खलन्ह हृदयँ अति ताप बिसेषी । जरहिं सदा पर संपति देखी ॥
 जहँ कहँ निंदा सुनहिं पराई । हरषहिं मनहुँ परी निधि पाई ॥ २ ॥
 काम क्रोध मद लोभ परायन । निर्दय कपटी कुटिल मलायन ॥
 बयरु अकारन सब काहू सों । जो कर हित अनहित ताहू सों ॥ ३ ॥
 झूठइ लेना झूठइ देना । झूठइ भोजन झूठ चबेना ॥
 बोलहिं मधुर बचन जिमि मोरा । खाइ महा अहि हृदय कठोरा ॥ ४ ॥

Cau.: sunahu asaṁtanha kera subhāu, bhūlehuṁ saṁgati karia na kāu.
 tinha kara saṁga sadā dukhadāi, jimi kapilahi ghālai harahāi.1.
 khalanha hṛdayā ati tāpa biseṣī, jarahī sadā para saṁpati dekhī.
 jahā kahū nimdā sunahī parāi, haraṣahī manahū parī nidhi pāi.2.
 kāma krodha mada lobha parāyana, nirdaya kapaṭī kuṭila malāyana.
 bayaru akārana saba kāhū sō, jo kara hita anahita tāhū sō.3.
 jhūṭhai lenā jhūṭhai denā, jhūṭhai bhojana jhūṭha cabenā.
 bolahī madhura bacana jimi morā, khāi mahā ahi hṛdaya kaṭhorā.4.

“Now hear the characteristics of the impious, association with whom should be scrupulously avoided; for their company ever brings woe, even as a wicked cow ruins by her company a cow of noble breed. The heart of the wicked suffers terrible agony; for they ever burn at the sight of others’ prosperity. Wherever they hear others reviled, they feel delighted as though they had stumbled upon a treasure lying on the road. Devoted to sensuality, anger, arrogance and greed, they are merciless, deceitful, crooked and impure. They bear enmity towards all without rhyme or reason; nay, they behave inimically even with those who are actively kind to them. They are false in their dealings (lying is their stock-in-trade); nay, falsehood is their dinner and falsehood their breakfast (whatever they eat is intended to deceive others). They speak honeyed words just like the peacock, that has a stony heart and devours the most venomous snake.” (1—4)

दो०— पर द्रोही पर दार रत पर धन पर अपबाद ।
 ते नर पाँवर पापमय देह धरें मनुजाद ॥ ३९ ॥

Do.: para drohī para dāra rata para dhana para apabāda,
 te nara pāvāra pāpamaya deha dharē manujāda.39.

“Malevolent by nature, they enjoy others’ wives and others’ wealth and take delight in slandering others. Such vile and sinful men are demons in human garb.” (39)

चौ०— लोभइ ओढ़न लोभइ डासन । सिस्त्रोदर पर जमपुर त्रास न ॥
 काहू की जौं सुनहिं बड़ाई । स्वास लेहिं जनु जूड़ी आई ॥ १ ॥
 जब काहू कै देखहिं बिपती । सुखी भए मानहुँ जग नृपती ॥
 स्वारथ रत परिवार बिरोधी । लंपट काम लोभ अति क्रोधी ॥ २ ॥
 मातु पिता गुर बिप्र न मानहिं । आपु गए अरु घालहिं आनहिं ॥
 करहिं मोह बस द्रोह परावा । संत संग हरि कथा न भावा ॥ ३ ॥
 अवगुन सिंधु मंदमति कामी । बेद बिदूषक परधन स्वामी ॥
 बिप्र द्रोह पर द्रोह बिसेषा । दंभ कपट जियँ धरें सुबेषा ॥ ४ ॥

Cau.: lobhai oRhana lobhai ḍāsana, sisnodara para jamapura trāsa na.
 kāhū kī jaṁ sunahī baRāī, svāsa lehī janu jūrī āī.1.
 jaba kāhū kai dekhahī bipatī, sukhī bhae mānahū jaga nṛpatī.
 svāratha rata parivāra birodhī, laṁpaṭa kāma lobha ati krodhī.2.
 mātu pitā gura bipra na mānahī, āpu gae aru ghālahī ānahī.
 karahī moha basa droha parāvā, samta samga hari kathā na bhāvā.3.
 avaguna simḍhu maṁdamati kāmī, beda bidūṣaka paradhana svāmī.
 bipra droha para droha biseṣā, dambha kapaṭa jiyā dharē subeṣā.4.

“Greed is their covering and greed their bedding (they wallow in greed; they are ever given up to sexual enjoyment and gluttony and have no fear of punishment in the abode of Yama (the god of death). If they ever hear anyone exalted, they heave a deep sigh as though they had an attack of ague. On the other hand, when they find anyone in distress, they rejoice as though they had attained the sovereignty of the whole world. Devoted to their own selfish interests, they antagonize their kinsfolk, are given up to sensuality and greed and are most irascible. They recognize neither mother nor father nor preceptor nor the Brāhmaṇas; utterly ruined themselves, they bring ruin upon others. Overcome by infatuation they bear malice to others and have no love for communion with saints nor for the stories relating to Śrī Hari. Oceans of vice, dull-witted and lascivious, they revile the Vedas and usurp others’ wealth. Though bearing malice to all, they are enemies of the Brāhmaṇas in particular; and full of hypocrisy and deceit at heart, they outwardly wear a saintly appearance.” (1—4)

दो०— ऐसे अधम मनुज खल कृतजुग त्रेताँ नाहिं ।

द्वापर कछुक बृंद बहु होइहहिं कलिजुग माहिं ॥ ४० ॥

Do.: aise adhama manuja khala kṛtajuga tretā nāhī,
 dvāpara kachuka bṛṁda bahu hoihahī kalijuga māhī.40.

“Such vile and wicked men are absent in the Satya and Tretā Yugas; a sprinkling of them will appear in Dvāpara, while multitudes of them will crop forth in the Kali age.” (40)

चौ०— पर हित सरिस धर्म नहिं भाई । पर पीड़ा सम नहिं अधमाई ॥

निर्नय सकल पुरान बेद कर । कहेउँ तात जानहिं कोबिद नर ॥ १ ॥

नर सरीर धरि जे पर पीरा । करहिं ते सहहिं महा भव भीरा ॥

करहिं मोह बस नर अघ नाना । स्वारथ रत परलोक नसाना ॥ २ ॥

कालरूप तिन्ह कहँ मैं भ्राता । सुभ अरु असुभ कर्म फल दाता ॥

अस बिचारि जे परम सयाने । भजहिं मोहि संसृत दुख जाने ॥ ३ ॥

त्यागहिं कर्म सुभासुभ दायक । भजहिं मोहि सुर नर मुनि नायक ॥

संत असंतन्ह के गुन भाषे । ते न परहिं भव जिन्ह लिखि राखे ॥ ४ ॥

Cau.: para hita sarisa dharma nahī bhāī, para pīRā sama nahī adhamāī.
 nirnaya sakala purāna beda kara, kaheṁ tāta jānahī kobida nara.1.
 nara sarīra dhari je para pīrā, karahī te sahaḥī mahā bhava bhīrā.
 karahī moha basa nara agha nānā, svāratha rata paraloka nasānā.2.

kālarūpa tinha kahā maī bhrātā, subha aru asubha karma phala dātā.
asa bicāri je parama sayāne, bhajahī mohi saṁsṛta dukha jāne.3.
tyāgahī karma subhāsubha dāyaka, bhajahī mohi sura nara muni nāyaka.
saṁta asaṁtanha ke guna bhāṣe, te na parahī bhava jinha lakhi rākhe.4.

“Brother, there is no virtue like benevolence, and no meanness like oppressing others. I have declared to you, dear brother, the verdict of all the Vedas and Purāṇas; the wise also know it. They who inflict pain on others even after attaining the human body have to suffer the terrible pangs of birth and death. Dominated by infatuation and devoted to their selfish interest men commit various sins and thereby ruin their prospects in the next world. Figuring as Yama (the god of death) for their sake, brother, I dispense the fruit of their good and evil actions. Realizing this, those who are supremely clever adore Me, knowing the cycle of births and deaths as full of pain. They renounce actions which yield good or evil results and take refuge in Me, the lord of gods, men and sages. Thus I have told you the characteristics of saints and vile men. They who have fully comprehended them are no more subjected to the process of transmigration. (1—4)

दो०— सुनहु तात माया कृत गुन अरु दोष अनेक ।

गुन यह उभय न देखिअहिं देखिअ सो अबिबेक ॥ ४१ ॥

Do.: sunahu tāta māyā kṛta guna aru doṣa aneka,
guna yaha ubhaya na dekhiahī dekhia so abibeka.41.

“Listen, dear brother: the numerous merits and demerits are all products of Māyā. The greatest merit is that they should cease to exist in one’s eye; to discern them is ignorance.” (41)

चौ०— श्रीमुख बचन सुनत सब भाई । हरषे प्रेम न हृदयँ समाई ॥
करहिं बिनय अति बारहिं बारा । हनूमान हियँ हरष अपारा ॥ १ ॥
पुनि रघुपति निज मंदिर गए । एहि बिधि चरित करत नित नए ॥
बार बार नारद मुनि आवहिं । चरित पुनीत राम के गावहिं ॥ २ ॥
नित नव चरित देखि मुनि जाहीं । ब्रह्मलोक सब कथा कहाहीं ॥
सुनि बिरंचि अतिसय सुख मानहिं । पुनि पुनि तात करहु गुन गानहिं ॥ ३ ॥
सनकादिक नारदहि सराहहिं । जद्यपि ब्रह्म निरत मुनि आहहिं ॥
सुनि गुन गान समाधि बिसारी । सादर सुनहिं परम अधिकारी ॥ ४ ॥

Cau.: śrīmukha bacana sunata saba bhāī, haraṣe prema na hṛdayā samāī.
karaḥī binaya ati bārahī bārā, hanūmāna hiyaṁ haraṣa apārā.1.
puni raghupati nija maṁdira gae, ehi bidhi carita karata nita nae.
bāra bāra nārada muni āvahī, carita punīta rāma ke gāvahī.2.
nita nava carita dekhi muni jāhī, brahmaloka saba kathā kahāhī.
suni biramci atisaya sukha mānahī, puni puni tāta karahu guna gānahī.3.
sanakādika nāradaḥi sarāhahī, jadyapi brahma nirata muni āhahī.
suni guna gāna samādhi bisārī, sādara sunahī parama adhikārī.4.

All the three brothers (Bharata, Lakṣmaṇa and Śatrughna) rejoiced to hear these words from the blessed lips of the Lord and their heart overflowed with love. Again and again they showed Him profound reverence; there was immense joy in the heart of

Hanumān in particular. The Lord of the Raghus then retired to His own palace. In this way He enacted some new sport everyday. The sage Nārada paid frequent visits and sang Śrī Rāma's holy exploits. After witnessing fresh deeds everyday, the sage returned to Brahmā's abode and recited the whole story there. Virañci (the Creator) felt overjoyed to hear it and said, "Dear son, hymn His praises again and again." Sanaka and his three brothers extolled Nārada : and, though absorbed in Brahma (the Infinite), the sages forgot their Samādhi (absorption) on hearing the hymn of praise to the Lord and listened to it with reverence, supremely qualified as they were. (1—4)

दो०— जीवनमुक्त ब्रह्मपर चरित सुनहिं तजि ध्यान ।
जे हरि कथाँ न करहिं रति तिन्ह के हिय पाषान ॥ ४२ ॥

Do.: *jīvanamukta brahmapara carita sunahī taji dhyāna,*
je hari kathā na karahī rati tinha ke hiya pāṣāna.42.

Even those (like Sanaka and others) who are liberated though embodied and are absorbed in Brahma hear the narrative of Śrī Rāma even by interrupting their meditation (abstraction). Truly theirs must be a heart of stone, who take no delight in the stories of Śrī Hari. (42)

चौ०— एक बार रघुनाथ बोलाए । गुर द्विज पुरबासी सब आए ॥
बैठे गुर मुनि अरु द्विज सज्जन । बोले बचन भगत भव भंजन ॥ १ ॥
सुनहु सकल पुरजन मम बानी । कहउँ न कछु ममता उर आनी ॥
नहिं अनीति नहिं कछु प्रभुताई । सुनहु करहु जो तुम्हहि सोहाई ॥ २ ॥
सोइ सेवक प्रियतम मम सोई । मम अनुसासन मानै जोई ॥
जौं अनीति कछु भाषौं भाई । तौ मोहि बरजहु भय बिसराई ॥ ३ ॥
बड़ें भाग मानुष तनु पावा । सुर दुर्लभ सब ग्रंथन्हि गावा ॥
साधन धाम मोच्छ कर द्वारा । पाइ न जेहिं परलोक सँवारा ॥ ४ ॥

Cau.: *eka bāra raghunātha bolāe, gura dvija purabāsī saba āe.*
baithē gura muni aru dvija sajjana, bole bacana bhagata bhava bhāmjana.1.
sunahu sakala purajana mama bānī, kahaū na kachu mamatā ura ānī.
nahī anīti nahī kachu prabhutāi, sunahu karahu jo tumhahi sohāi.2.
soi sevaka priyatama mama soī, mama anusāsana mānai joī.
jaū anīti kachu bhāṣaū bhāi, tau mohi barajahu bhaya bisarāi.3.
baRē bhāga mānuṣa tanu pāvā, sura durlabha saba grānthanhi gāvā.
sādhana dhāma moccha kara dvārā, pāi na jehī paraloka sāvārā.4.

One day, invited by the Lord of the Raghus, the preceptor (Vasiṣṭha) and other leading Brāhmaṇas and all the other citizens assembled (in the royal court). When the preceptor and the other sages and Brāhmaṇas as well as all other gentlemen had taken their seats, the Lord who puts an end to the round of births of His devotees, addressed them in the following words:—"Listen to My words, citizens all: I am not going to say anything out of attachment for you in My heart; I do not ask you to do any thing wrong nor do I make use of My authority. Therefore, listen to Me and act accordingly if you please. He is My servant and he is dearest to Me, who obeys My command. If I say anything which is wrong, brethren, be not afraid to correct Me. It is by good fortune that

you have secured a human body, which—as declared by all the scriptures—is difficult even for the gods to attain. It is a tabernacle suitable for spiritual endeavours, gateway to liberation. He who fails to earn a good destiny hereafter even on attaining it.” (1—4)

दो०— सो परत्र दुख पावइ सिर धुनि धुनि पछिताइ ।

कालहि कर्महि ईस्वरहि मिथ्या दोष लगाइ ॥ ४३ ॥

Do.: **so paratra dukha pāvai sira dhuni dhuni pachitāi,**
kālahi karmahi īsvaraḥ mithyā doṣa lagāi.43.

“He reaps torture in the other world and beats his head in remorse, wrongly attributing the blame to Time, Fate and God.” (43)

चौ०— एहि तन कर फल बिषय न भाई । स्वर्गउ स्वल्प अंत दुखदाई ॥
नर तनु पाइ बिषयँ मन देहीं । पलटि सुधा ते सठ बिष लेहीं ॥ १ ॥
ताहि कबहुँ भल कहइ न कोई । गुंजा ग्रहइ परस मनि खोई ॥
आकर चारि लच्छ चौरासी । जोनि भ्रमत यह जिव अबिनासी ॥ २ ॥
फिरत सदा माया कर प्रेरा । काल कर्म सुभाव गुन घेरा ॥
कबहुँक करि करुना नर देही । देत ईस बिनु हेतु सनेही ॥ ३ ॥
नर तनु भव बारिधि कहुँ बेरो । सन्मुख मरुत अनुग्रह मेरो ॥
करनधार सदगुर दूढ़ नावा । दुर्लभ साज सुलभ करि पावा ॥ ४ ॥

Cau.: **ehi tana kara phala biṣaya na bhāi, svargau svalpa anta dukhadāi.**
nara tanu pāi biṣayā mana dehī, palaṭi sudhā te saṭha biṣa lehī.1.
tāhi kabahuṅ bhala kahai na koī, guṅjā grahai parasa mani khoī.
ākara cāri laccha caurāsī, joni bhramata yaha jiva abināsī.2.
phirata sadā māyā kara prerā, kāla karma subhāva guna gherā.
kabahuṅka kari karunā nara dehī, deta īsa binu hetu sanehī.3.
nara tanu bhava bāridhi kahū bero, sanmukha maruta anugraha mero.
karanadhāra sadagura dūṛḥa nāvā, durlabha sāja sulabha kari pāvā.4.

“Sensuous enjoyment, brethren, is not the be-all and end-all of human existence; even heavenly enjoyment is short-lived and ends in sorrow. The fools who devote their mind to the pleasures of sense even after attaining human birth take poison in exchange for nectar. None will ever speak well of him who picks up a peppercorn throwing away the philosopher’s stone. This immortal soul goes round through eighty-four lakh species of life, falling under four broad divisions. Driven by Māyā (My deluding potency) and encompassed by Time, destiny, Nature and phenomenal existence, it ever drifts along. Rarely does God, who loves the Jīva without any self-interest, graciously bestow on it a human form, which is a veritable raft whereby it can cross the ocean of mundane existence, with My grace for a favourable wind and a worthy preceptor for a helmsman to steer this strong bark—a combination which, though difficult to secure, has been made easily available to it.” (1—4)

दो०— जो न तरै भव सागर नर समाज अस पाइ ।
सो कृत निंदक मंदमति आत्माहन गति जाइ ॥ ४४ ॥

Do.: jo na tarai bhava sāgara nara samāja asa pāi,
so kṛta niṁdaka maṁdamati ātmāhana gati jāi.44.

“The man who, though equipped with all these resources, fails to cross the ocean of metempsychosis is ungrateful and dull-witted and meets the fate of a self-murderer.” (44)

चौ०— जौं परलोक इहाँ सुख चहहू । सुनि मम बचन हृदयँ दृढ़ गहहू ॥
सुलभ सुखद मारग यह भाई । भगति मोरि पुरान श्रुति गाई ॥ १ ॥
ग्यान अगम प्रत्यूह अनेका । साधन कठिन न मन कहँ टेका ॥
करत कष्ट बहु पावइ कोऊ । भक्ति हीन मोहि प्रिय नहिँ सोऊ ॥ २ ॥
भक्ति सुतंत्र सकल सुख खानी । बिनु सतसंग न पावहिँ प्रानी ॥
पुन्य पुंज बिनु मिलहिँ न संता । सतसंगति संसृति कर अंता ॥ ३ ॥
पुन्य एक जग महँ नहिँ दूजा । मन क्रम बचन बिप्र पद पूजा ॥
सानुकूल तेहि पर मुनि देवा । जो तजि कपटु करइ द्विज सेवा ॥ ४ ॥

Cau.: jaũ paraloka ihā sukha cahahū, suni mama bacana hṛdayā dṛṛha gahahū.
sulabha sukhada mārāga yaha bhāi, bhagati mori purāna śruti gāi.1.
gyāna agama pratyūha anekā, sādhana kaṭhina na mana kahũ ṭekā.
karata kaṣṭa bahu pāvai koū, bhakti hīna mohi priya nahĩ soū.2.
bhakti sutamtra sakala sukha khānī, binu satasamga na pāvahĩ prānī.
punya punja binu milahĩ na samtā, satasamgati samsṛti kara amtā.3.
punya eka jaga mahũ nahĩ dūjā, mana krama bacana bipra pada pūjā.
sānukūla tehi para muni devā, jo taji kapaṭu karai dvija sevā.4.

“If you seek happiness here as well as hereafter, listen to My words and imprint them deeply in your heart. It is an easy and pleasant road, brethren, that of devotion to My feet, extolled in the Purāṇas and Vedas. Gnosis is difficult to attain and beset with numerous obstacles. The path is rugged and there is no solid ground for the mind to rest on. Scarcely one attains it after a hard struggle; yet, lacking in Devotion, the man fails to win My love. Devotion is independent and a mine of all blessings; men, however, cannot attain it except through the fellowship of saints. Saints for their part are inaccessible without a stock of merit; communion with the Lord’s devotees in any case brings to an end the cycle of births and deaths. There is only one meritorious act in this world and no other—to adore the feet of the Brāhmaṇas by thought, word and deed. The sages and gods are propitious to him who guilelessly serves the twice-born (the Brāhmaṇas).” (1—4)

दो०— औरउ एक गुपुत मत सबहि कहउँ कर जोरि ।
संकर भजन बिना नर भगति न पावइ मोरि ॥ ४५ ॥

Do.: aurau eka guputa mata sabahi kahaũ kara jori,
saṁkara bhajana binā nara bhagati na pāvai mori.45.

“With joined palms I lay before you all another secret doctrine: without adoring Śaṅkara (Lord Śiva) man cannot attain devotion to Me.” (45)

चौ०— कहहु भगति पथ कवन प्रयासा । जोग न मख जप तप उपवासा ॥
 सरल सुभाव न मन कुटिलाई । जथा लाभ संतोष सदाई ॥ १ ॥
 मोर दास कहाइ नर आसा । करइ तौ कहहु कहा बिस्वासा ॥
 बहुत कहउँ का कथा बढ़ाई । एहि आचरन बस्य मैं भाई ॥ २ ॥
 बैर न बिग्रह आस न त्रासा । सुखमय ताहि सदा सब आसा ॥
 अनारंभ अनिकेत अमानी । अनघ अरोष दच्छ बिग्यानी ॥ ३ ॥
 प्रीति सदा सज्जन संसर्गा । तृन सम बिषय स्वर्ग अपबर्गा ॥
 भगति पच्छ हठ नहिं सठताई । दुष्ट तर्क सब दूरि बहाई ॥ ४ ॥

Cau.: kahahu bhagati patha kavana prayāsā, joga na makha japa tapa upavāsā.
 sarala subhāva na mana kuṭilāī, jathā lābha samtoṣa sadāī.1.
 mora dāsa kahāi nara āsā, karai tau kahahu kahā bisvāsā.
 bahuta kahaū kā kathā baṛhāī, ehi ācarana basya maī bhāī.2.
 baira na bigraha āsa na trāsā, sukhamaya tāhi sadā saba āsā.
 anārambha aniketa amānī, anagha aroṣa daccha bigyānī.3.
 prīti sadā sajjana saṁsargā, tṛna sama biṣaya svarga apabargā.
 bhagati paccha haṭha nahī saṭhatāī, duṣṭa tarka saba dūri bahāī.4.

“Tell Me what pains are involved in treading the path of Devotion : it requires neither Yoga (mind-control), nor sacrifices, nor Japa (muttering of prayers), nor penance, nor fasting. A guileless disposition, a mind free from perversity and absolute contentment with whatever may be got—this is all that is needed. If he who is called a devotee yet counts upon man, tell me, what faith does he have in Me? What use My dwelling on the subject further : I am won by the conduct of a man as depicted below, brethren. He who has no enmity or quarrel with anyone and is devoid of hope and fear—to such a man all the quarters are ever full of joy. Undertaking nothing (with an interested motive), without home, without pride and without sin, free from wrath, clever and wise, ever loving the company of saints and accounting the enjoyments even of heaven as well as final beatitude as no more than a blade of grass, tenaciously adhering to the cult of Devotion but avoiding bigotry, and giving up all sophistical reasoning:— (1—4)

दो०— मम गुन ग्राम नाम रत गत ममता मद मोह ।
 ता कर सुख सोइ जानइ परानंद संदोह ॥ ४६ ॥

Do.: mama guna grāma nāma rata gata mamatā mada moha,
 tā kara sukha soi jānai parānanda saṁdoha.46.

“Fond of singing and hearing My praises and devoted to My Name, and free from attachment to the world, arrogance and infatuation—the felicity that such a man enjoys is known to him alone who has become one with God, the embodiment of supreme bliss.” (46)

चौ०— सुनत सुधासम बचन राम के । गहे सबनि पद कृपाधाम के ॥
 जननि जनक गुर बंधु हमारे । कृपा निधान प्रान ते प्यारे ॥ १ ॥
 तनु धनु धाम राम हितकारी । सब बिधि तुम्ह प्रनतारति हारी ॥
 असि सिख तुम्ह बिनु देइ न कोऊ । मातु पिता स्वारथ रत ओऊ ॥ २ ॥

हेतु रहित जग जुग उपकारी । तुम्ह तुम्हार सेवक असुरारी ॥
 स्वारथ मीत सकल जग माहीं । सपनेहुँ प्रभु परमारथ नाहीं ॥ ३ ॥
 सब के बचन प्रेम रस साने । सुनि रघुनाथ हृदयँ हरषाने ॥
 निज निज गृह गए आयसु पाई । बरनत प्रभु बतकही सुहाई ॥ ४ ॥

Cau.: sunata sudhāsama bacana rāma ke, gahe sabani pada kṛpādhāma ke.
 janani janaka gura baṁdhu hamāre, kṛpā nidhāna prāna te pyāre.1.
 tanu dhanu dhāma rāma hitakārī, saba bidhi tumha pranatārati hārī.
 asi sikha tumha binu dei na koū, mātu pitā svāratha rata oū.2.
 hetu rahita jaga juga upakārī, tumha tumhāra sevaka asurārī.
 svāratha mīta sakala jaga māhī, sapanehū prabhu paramāratha nāhī.3.
 saba ke bacana prema rasa sāne, suni raghunātha hṛdayā haraṣāne.
 nija nija gṛha gae āyasu pāī, baranata prabhu batakahī suhāī.4.

On hearing Śrī Rāma's nectar-like words all who (had assembled there) clasped the feet of the All-merciful. "Fountain of mercy ! You are our father and mother, preceptor and kinsman; You are dearer to us than our own life. Rāma, You are our body, wealth and habitat and You are beneficent to us in everyway, relieving as You do the agony of the suppliant. None other than You could give such instruction; for even father and mother are devoted to their own interest. You two are the only disinterested benefactors in this world—Yourself and Your servant, O Destroyer of the demons. Everyone else in this world has his own interest to serve; no one thinks of other's highest (spiritual) interests even in a dream, O Lord." The Lord of the Raghus was delighted at heart to hear the words of all, steeped as they were in the nectar of love. On receiving the Lord's permission they returned each to his own residence, repeating on the way the Lord's charming discourse. (1—4)

दो०— उमा अवधबासी नर नारि कृतारथ रूप ।
 ब्रह्म सच्चिदानंद घन रघुनायक जहँ भूप ॥ ४७ ॥

Do.: umā avadhabāsī nara nāri kṛtāratha rūpa,
 brahma saccidānaṁda ghana raghunāyaka jahā bhūpa.47.

Umā, (continues Lord Śiva,) the people of Ayodhyā, both men and women, were the very picture of blessedness : for the Lord of the Raghus, who was none other than Brahma, the embodiment of truth, intelligence and bliss, ruled there as king. (47)

चौ०— एक बार बसिष्ट मुनि आए । जहाँ राम सुखधाम सुहाए ॥
 अति आदर रघुनायक कीन्हा । पद पखारि पादोदक लीन्हा ॥ १ ॥
 राम सुनहु मुनि कह कर जोरी । कृपासिंधु बिनती कछु मोरी ॥
 देखि देखि आचरन तुम्हारा । होत मोह मम हृदयँ अपारा ॥ २ ॥
 महिमा अमिति बेद नहिं जाना । मैं केहि भाँति कहउँ भगवाना ॥
 उपरोहित्य कर्म अति मंदा । बेद पुरान सुमृति कर निंदा ॥ ३ ॥
 जब न लेउँ मैं तब बिधि मोही । कहा लाभ आगें सुत तोही ॥
 परमातमा ब्रह्म नर रूपा । होइहि रघुकुल भूषन भूपा ॥ ४ ॥

Cau.: eka bāra basiṣṭha muni āe, jahā rāma sukhadhāma suhāe.
 ati ādara raghunāyaka kīnhā, pada pakhāri pādodaka līnhā.1.
 rāma sunahu muni kaha kara jorī, kṛpāsīmdhu binatī kachu morī.
 dekhi dekhi ācarana tumhārā, hota moha mama hṛdayā apārā.2.
 mahimā amiti beda nahī jānā, maī kehi bhāti kahaū bhagavānā.
 uparohitya karma ati maṁdā, beda purāna sumṛti kara nīmdā.3.
 jaba na leū maī taba bidhi mohī, kahā lābha āgē suta tohī.
 paramātamā brahma nara rūpā, hoihi raghukula bhūṣana bhūpā.4.

One day the sage Vasiṣṭha called at the palace where the charming and all-blissful Śrī Rāma was. The Lord of the Raghus received him with great reverence, laved his feet and sipped the water into which they had been washed. "Listen, Rāma :” said the sage with joined palms, "I make my humble submission, O Ocean of mercy. Even as I watch Your doings infinite bewilderment possesses my soul. Your immeasurable greatness is beyond the knowledge of the Vedas; how can I describe it, O Almighty Lord? The vocation of a familypriest is very low : the Vedas, Purānas and the Smṛti texts equally denounce it. When I would not accept it, Brahmā (my father) said to me, "It will redound to your benefit hereafter, my son : Brahma Itself, the Supreme Spirit, will appear in human semblance as a king, the ornament of Raghu's race". (1—4)

दो०— तब मैं हृदयँ बिचारा जोग जग्य ब्रत दान।

जा कहूँ करिअ सो पैहउँ धर्म न एहि सम आन ॥ ४८ ॥

Do.: taba maī hṛdayā bicārā joga jagya brata dāna,
 jā kahū karia so paihaū dharma na ehi sama āna.48.

"Then I thought to myself, (through this very office) I shall attain to Him who is the object of Yogic practices, performance of sacrifices, religious vows and charity. Thus there can be no other vocation like this." (48)

चौ०— जप तप नियम जोग निज धर्मा । श्रुति संभव नाना सुभ कर्मा ॥
 ग्यान दया दम तीरथ मज्जन । जहँ लागि धर्म कहत श्रुति सज्जन ॥ १ ॥
 आगम निगम पुरान अनेका । पढ़े सुने कर फल प्रभु एका ॥
 तव पद पंकज प्रीति निरंतर । सब साधन कर यह फल सुंदर ॥ २ ॥
 छूटइ मल कि मलहि के धोएँ । घृत कि पाव कोइ बारि बिलोएँ ॥
 प्रेम भगति जल बिनु रघुराई । अभिअंतर मल कबहुँ न जाई ॥ ३ ॥
 सोइ सर्बग्य तग्य सोइ पंडित । सोइ गुन गृह बिग्यान अखंडित ॥
 दच्छ सकल लच्छन जुत सोई । जाकेँ पद सरोज रति होई ॥ ४ ॥

Cau.: japa tapa niyama joga nija dharmā, śruti sambhava nānā subha karmā.
 gyāna dayā dama tīratha majjana, jahā lagi dharma kahata śruti sajjana.1.
 āgama nigama purāna anekā, paRhe sune kara phala prabhu ekā.
 tava pada paṁkaja prīti niraṁtara, saba sādhana kara yaha phala suṁdara.2.
 chūṭai mala ki malahi ke dhoē, ghr̥ta ki pāva koi bāri biloē.
 prema bhagati jala binu raghurāi, abhiamtara mala kabahū na jāi.3.
 soi sarbagya tagya soi paṁḍita, soi guna gr̥ha bigyāna akhaṁḍita.
 daccha sakala lacchana juta soi, jākē pada saroja rati hoī.4.

“Japa (muttering of prayers), austere penance, religious observances, Yogic practices, the performance of one’s allotted duties, the various pious acts recommended by the Vedas, the cultivation of spiritual enlightenment, compassion, self-control, bathing in sacred waters and whatever other sacred practices have been advocated by the Vedas and holy men and the recitation and hearing of various Tantra texts, Vedas and Purāṇas have only one reward, my lord; nay, all spiritual endeavours lead to the same glorious end, viz., unceasing devotion to Your lotus feet. Can dirt be removed by cleansing with dirt? Can anyone obtain butter by churning water? Even so, except by cleansing with the water of loving devotion, O Lord of the Raghus, the impurity accumulated within can never be washed away. He alone is all-wise, he the knower of Truth and he alone learned; he alone is an abode of virtues and possessed of uninterrupted and immediate perception; nay, he is clever and endowed with all auspicious attributes, who is devoted to Your lotus feet.” (1—4)

दो०— नाथ एक बर मागउँ राम कृपा करि देहु ।

जन्म जन्म प्रभु पद कमल कबहुँ घटै जनि नेहु ॥ ४९ ॥

Do.: nātha eka bara māgaū rāma kṛpā kari dehu,
janma janma prabhu pada kamala kabahūghāṭai jani nehu.49.

“My lord, I would ask one boon; grant it in Your mercy, Rāma. May my love for Your lotus feet, O Lord, never flag in the course of my future births.” (49)

चौ०— अस कहि मुनि बसिष्ठ गृह आए । कृपासिंधु के मन अति भाए ॥
हनूमान भरतादिक भ्राता । संग लिए सेवक सुखदाता ॥ १ ॥
पुनि कृपाल पुर बाहेर गए । गज रथ तुरग मगावत भए ॥
देखि कृपा करि सकल सराहे । दिए उचित जिन्ह जिन्ह तेइ चाहे ॥ २ ॥
हरन सकल श्रम प्रभु श्रम पाई । गए जहाँ सीतल अवँराई ॥
भरत दीन्ह निज बसन डसाई । बैठे प्रभु सेवहिं सब भाई ॥ ३ ॥
मारुतसुत तब मारुत करई । पुलक बपुष लोचन जल भरई ॥
हनूमान सम नहिं बड़भागी । नहिं कोउ राम चरन अनुरागी ॥ ४ ॥
गिरिजा जासु प्रीति सेवकाई । बार बार प्रभु निज मुख गाई ॥ ५ ॥

Cau.: asa kahi muni basiṣṭha gr̥ha āe, kṛpāsīndhu ke mana ati bhāe.
hanūmāna bharatādika bhrātā, saṅga lie sevaka sukhadātā.1.
puni kṛpāla pura bāhera gae, gaja ratha turaga magāvata bhae.
dekhi kṛpā kari sakala sarāhe, die ucita jinha jinha tei cāhe.2.
harana sakala śrama prabhu śrama pāi, gae jahā sītala avāraī.
bharata dīnha nija basana ḍasāi, baiṭhe prabhu sevaḥi saba bhāi.3.
mārutasuta taba māruta karaī, pulaka bapuṣa locana jala bharaī.
hanūmāna sama nahī baRabhāgī, nahī kou rāma carana anurāgī.4.
giriajā jāsu prīti sevakaī, bāra bāra prabhu nija mukha gāi.5.

So saying, the sage Vasiṣṭha returned home. The All-merciful was highly pleased with him in His heart of hearts. Śrī Rāma, the delight of His servants, took with Him Hanumān as well as Bharata and His other two brothers (Lakṣmaṇa and Śatrughna) and

the benign Lord then went outside the city and ordered elephants, chariots and horses to be immediately brought before Him. Regarding them with kindness He praised them all and distributed them among the people giving each what one deserved and what one wished to have. The Lord, who is the reliever of all fatigue, Himself felt tired and retired to a cool mango grove, where Bharata spread his own scarf and the Lord took His seat thereon with all His brothers in attendance. The son of the wind-god now began to fan Him; he felt a thrill of joy all over his body and his eyes filled with tears. (Says Śiva,) There is no one so blessed nor anyone so devoted to Śrī Rāma's lotus feet as Hanumān, whose love and service, O daughter of the mountain-king have been repeatedly extolled by the Lord with His own mouth. (1—5)

दो०— तेहिं अवसर मुनि नारद आए करतल बीन ।

गावन लगे राम कल कीरति सदा नबीन ॥ ५० ॥

Do.: *tehiṁ avasara muni nārada āe karatala bīna,*
gāvana lage rāma kala kīrati sadā nabīna.50.

At that time came Nārada, lute in hand, and began to sing Śrī Rāma's sweet renown, which always has a fresh charm about it. (50)

चौ०— मामवलोकय पंकज लोचन । कृपा बिलोकनि सोच बिमोचन ॥

नील तामरस स्याम काम अरि । हृदय कंज मकरंद मधुप हरि ॥ १ ॥

जातुधान बरूथ बल भंजन । मुनि सज्जन रंजन अघ गंजन ॥

भूसुर ससि नव बृंद बलाहक । असरन सरन दीन जन गाहक ॥ २ ॥

भुज बल बिपुल भार महि खंडित । खर दूषन बिराध बध पंडित ॥

रावनारि सुखरूप भूपबर । जय दसरथ कुल कुमुद सुधाकर ॥ ३ ॥

सुजस पुरान बिदित निगमागम । गावत सुर मुनि संत समागम ॥

कारुनीक ब्यलीक मद खंडन । सब बिधि कुसल कोसला मंडन ॥ ४ ॥

कलि मल मथन नाम ममताहन । तुलसिदास प्रभु पाहि प्रनत जन ॥ ५ ॥

Cau.: *māmavalokaya paṅkaja locana, kṛpā bilokani soca bimocana.*
nīla tāmarasa syāma kāma ari, hṛdaya kaṁja makaraṁda madhupa hari.1.
jātudhāna barūtha bala bhaṁjana, muni sajjana raṁjana agha gaṁjana.
bhūsura sasi nava bṛnda balāhaka, asarana sarana dīna jana gāhaka.2.
bhuja bala bipula bhāra mahi khaṁḍita, khara dūṣana birādha badha paṁḍita.
rāvanāri sukharūpa bhūpabara, jaya dasaratha kula kumuda sudhākara.3.
sujasa purāna bidita nigamāgama, gāvata sura muni saṁta samāgama.
kārunika byalīka mada khaṁḍana, saba bidhi kusala kosalā maṁḍana.4.
kali mala mathana nāma mamatāhana, tulasidāsa prabhu pāhi pranata jana.5.

“Regard me, O lotus-eyed Lord, O Reliever of anxiety, with a benignant look. Dark of hue as the blue lotus, O Hari, You are as it were a bee enjoying the honey of the lotus heart of Lord Śiva (the Destroyer of Cupid), shattering the might of the demon hosts, You bring delight to saints and sages and wipe out sins. Beneficent to the Brāhmaṇas as a mass of fresh clouds to a thirsty crop. You are the refuge of the helpless and the befriender of the afflicted. By the might of Your arm You have crushed Earth's enormous burden and ingeniously

killed the demons Khara, Dūṣaṇa and Virādha. Hail, all-blissful Slayer of Rāvaṇa, noblest of kings, a moon to the lily-like line of King Daśaratha. Your fair renown is familiar to the Purāṇas, Vedas and Tantras and is sung in the congregations of gods, sages and saints. Crushing false pride in Your mercy You are clever in everyway, O Jewel of the city of Ayodhyā. Your very name wipes out the impurities of the Kali age and destroys worldly attachment. Pray, protect the suppliant, O lord of Tulasidāsa.” (1—5)

दो०— प्रेम सहित मुनि नारद बरनि राम गुन ग्राम ।
सोभासिंधु हृदयँ धरि गए जहाँ बिधि धाम ॥ ५१ ॥

Do.: **prema sahita muni nārada barani rāma guna grāma,
sobhāsim̐dhu hṛdayā dhari gae jahā bidhi dhāma.51.**

Having lovingly recounted Śrī Rāma’s catalogue of virtues, the sage Nārada returned to Brahmā’s abode, enshrining the Ocean of beauty in his heart. (51)

चौ०— गिरिजा सुनहु बिसद यह कथा । मैं सब कही मोरि मति जथा ॥
राम चरित सत कोटि अपारा । श्रुति सारदा न बरनै पारा ॥ १ ॥
राम अनंत अनंत गुनानी । जन्म कर्म अनंत नामानी ॥
जल सीकर महि रज गनि जाहीं । रघुपति चरित न बरनि सिराहीं ॥ २ ॥
बिमल कथा हरि पद दायनी । भगति होइ सुनि अनपायनी ॥
उमा कहिउँ सब कथा सुहाई । जो भुसुंड़ि खगपतिहि सुनाई ॥ ३ ॥
कछुक राम गुन कहेउँ बखानी । अब का कहौं सो कहहु भवानी ॥
सुनि सुभ कथा उमा हरषानी । बोली अति बिनीत मृदु बानी ॥ ४ ॥
धन्य धन्य मैं धन्य पुरारी । सुनेउँ राम गुन भव भय हारी ॥ ५ ॥

Cau.: **girijā sunahu bisada yaha kathā, mañ saba kahī mori mati jathā.
rāma carita sata koṭi apārā, śruti sārādā na baranai pārā.1.
rāma ananta ananta gunānī, janma karma ananta nāmānī.
jala sīkara mahi raja gani jāhī, raghupati carita na barani sirāhī.2.
bimala kathā hari pada dāyanī, bhagati hoi suni anapāyanī.
umā kahiū saba kathā suhāi, jo bhusuṁḍi khagapatihi sunāi.3.
kachuka rāma guna kaheū bakhānī, aba kā kahaū so kahahu bhavānī.
suni subha kathā umā haraṣānī, bolī ati binīta mṛdu bānī.4.
dhanya dhanya mañ dhanya purārī, suneū rāma guna bhava bhaya hārī.5.**

Listen, Girijā; (continues Lord Śaṅkara,) “I have told you in full this holy narrative according to My own lights. The stories of Śrī Rāma are without number and beyond all dimensions. Not even the Vedas and Śārādā (the goddess of speech) could recount them all. Infinite is Rāma and infinite His excellences; His births, exploits and names too are endless. It may be possible to count the drops of water (in a shower of rain) or the grains of sand; but the exploits of Śrī Rāma (the Lord of the Raghus) cannot be recounted in full. This sacred story enables one to reach the abode of Śrī Hari; whoever hears it is blessed with unceasing devotion. Umā, (goes on Lord Śiva,) I have repeated in full the delightful story which Bhusuṅḍi recited to the king of the birds. I have thus recounted a few of Śrī Rāma’s virtues; let me know, Bhavānī (Pārvatī), what am I to tell

you next.” Umā was glad to have heard the blessed story and replied in exceedingly polite and soft accents : “I am thrice blessed, O Slayer of the demon Tripura, to have heard Śrī Rāma’s praises, that take away the fear of birth and death.” (1—5)

दो०— तुम्हरी कृपाँ कृपायतन अब कृतकृत्य न मोह ।
जानेऊँ राम प्रताप प्रभु चिदानंद संदोह ॥ ५२ (क) ॥
नाथ तवानन ससि स्रवत कथा सुधा रघुबीर ।
श्रवन पुटन्हि मन पान करि नहिं अघात मतिधीर ॥ ५२ (ख) ॥

Do.: tumharī kṛpā kṛpāyatana aba kṛtakṛtya na moha,
jāneū rāma pratāpa prabhu cidānanda saṁdoha.52(A).
nātha tavānana sasi sṛavata kathā sudhā raghubīra,
śravana puṭanhi mana pāna kari nahī aghāta matidhīra.52(B).

“By Your grace, O Abode of mercy, I have now attained the object of my life and have no delusion left in me. I have realized the greatness of Lord Śrī Rāma, who is knowledge and bliss personified. O lord of resolute mind, my soul knows no satiety as I quaff with the cups of my ears the nectar-like story of Śrī Rāma (the Hero of Raghu’s line) flowing from Your moon-like mouth.” (52 A-B)

चौ०— राम चरित जे सुनत अघाहीं । रस बिसेष जाना तिन्ह नाहीं ॥
जीवनमुक्त महामुनि जेऊ । हरि गुन सुनहिं निरंतर तेऊ ॥ १ ॥
भव सागर चह पार जो पावा । राम कथा ता कहँ दूढ़ नावा ॥
बिषइन्ह कहँ पुनि हरि गुन ग्रामा । श्रवन सुखद अरु मन अभिरामा ॥ २ ॥
श्रवनवंत अस को जग माहीं । जाहि न रघुपति चरित सोहाहीं ॥
ते जड़ जीव निजात्मक घाती । जिन्हहि न रघुपति कथा सोहाती ॥ ३ ॥
हरिचरित्र मानस तुम्ह गावा । सुनि मैं नाथ अमिति सुख पावा ॥
तुम्ह जो कही यह कथा सुहाई । कागभसुंडि गरुड़ प्रति गाई ॥ ४ ॥

Cau.: rāma carita je sunata aghāhī, rasa biseṣa jānā tinha nāhī.
jīvanamukta mahāmuni jeū, hari guna sunahī niraṁtara teū.1.
bhava sāgara caha pāra jo pāvā, rāma kathā tā kahā drRha nāvā.
biṣainha kahā puni hari guna grāmā, śravana sukhada aru mana abhirāmā.2.
śravanavaṁta asa ko jaga māhī, jāhi na raghupati carita sohāhī.
te jaRa jīva nijātmaka ghātī, jinhahi na raghupati kathā sohātī.3.
haricaritra mānasa tumha gāvā, suni maī nātha amiti sukha pāvā.
tumha jo kahī yaha kathā suhāī, kāgabhasuṁḍi garuRa prati gāī.4.

“They who feel satiated with hearing the exploits of Śrī Rāma have little known their peculiar sapor. Even those great sages who have attained final beatitude in their very lifetime constantly hear the praises of Śrī Hari. To him who seeks to cross the ocean of worldly existence, the narrative of Śrī Rāma serves as a secure bark. Nay, the praises of Śrī Hari are delightful to the ear and pleasing to the mind even of the sensualist. Is there in this world anyone with ears to hear, whom the exploits of Śrī Rāma (the Lord of the Raghus) do not delight. Stupid are those creatures and indeed killers of

their soul, whom the narrative of Śrī Rāma does not attract.” While You sang what You have chosen to call, “the Mānasa Lake of Śrī Hari’s exploits” I listened, my lord, with boundless joy. You have just told me that this charming story was recited by Kākabhuṣuṇḍī to Garuḍa. (1—4)

दो०— बिरति ग्यान बिग्यान दृढ़ राम चरन अति नेह ।

बायस तन रघुपति भगति मोहि परम संदेह ॥ ५३ ॥

Do.: **birati gyāna bigyāna dṛRha rāma carana ati neha, bāyasa tana raghupati bhagati mohi parama saṁdeha.53.**

“Bhuṣuṇḍī is staunch in his dispassion and steadfast in his wisdom and realization, and cherishes deep devotion to Śrī Rāma’s feet. That one possessing the form of a crow should be a devotee of Śrī Rāma (the Lord of the Raghus) fills me with great doubt.” (53)

चौ०— नर सहस्र महँ सुनहु पुरारी । कोउ एक होइ धर्म ब्रतधारी ॥
 धर्मसील कोटिक महँ कोई । बिषय बिमुख बिराग रत होई ॥ १ ॥
 कोटि बिरक्त मध्य श्रुति कहई । सम्यक ग्यान सकृत कोउ लहई ॥
 ग्यानवंत कोटिक महँ कोऊ । जीवनमुक्त सकृत जग सोऊ ॥ २ ॥
 तिन्ह सहस्र महँ सब सुख खानी । दुर्लभ ब्रह्मलीन बिग्यानी ॥
 धर्मसील बिरक्त अरु ग्यानी । जीवनमुक्त ब्रह्मपर प्राणी ॥ ३ ॥
 सब ते सो दुर्लभ सुरराया । राम भगति रत गत मद माया ॥
 सो हरिभगति काग किमि पाई । बिस्वनाथ मोहि कहहु बुझाई ॥ ४ ॥

Cau.: nara sahasra mahā sunahu purārī, kou eka hoi dharma brata dhārī.
 dharmasīla koṭika mahā koī, biṣaya bimukha birāga rata hoī.1.
 koṭi birakta madhya sruti kahaī, samyaka gyāna sakṛta kou lahaī.
 gyānavanta koṭika mahā kou, jīvanamukta sakṛta jaga soū.2.
 tinha sahasra mahū saba sukha khānī, durlabha brahmalīna bigyānī.
 dharmasīla birakta aru gyānī, jīvanamukta brahmapara prānī.3.
 saba te so durlabha surarāyā, rāma bhagati rata gata mada māyā.
 so haribhagati kāga kimi pāī, bisvanātha mohi kahahu bujhāī.4.

“Listen, O Slayer of demon Tripura : among a thousand men there is scarce one who is steadfast in his vow of piety. Among ten million souls devoted to religion there may be one who is averse to the pleasures of sense and takes delight in dispassion. Among ten million souls free from worldly attachment, so declare the Vedas, scarce one succeeds in acquiring perfect wisdom. Among ten million enlightened souls in this world there is hardly one who attains final beatitude even when living. Among a thousand such souls he who has not only realized his oneness with Brahma but merged his identity in the Absolute and has accordingly become a fountain of all joy is rarely to be found. Of the religious, the unattached, the enlightened and the emancipated, as well as of those merged in the Absolute, O lord of divinities, he who takes delight in devotion to Śrī Rāma and is free from vanity and wiles is most difficult to find.” Kindly explain to me at length, O Lord of the universe, how such a devotion to Śrī Hari was attained by a crow. (1—4)

दो०— राम परायन ग्यान रत गुनागार मति धीर।

नाथ कहहु केहि कारन पायउ काक सरीर ॥ ५४ ॥

Do.: rāma parāyana gyāna rata gunāgāra mati dhīra,
nātha kahahu kehi kārana pāyau kāka sarīra.54.

“Also tell me, my lord, how did Bhuśuṅḍi obtain the form of a crow even though devoted to Śrī Rāma, steeped in wisdom, a home of virtues and resolute of mind?” (54)

चौ०— यह प्रभु चरित पवित्र सुहावा । कहहु कृपाल काग कहँ पावा ॥

तुम्ह केहि भाँति सुना मदनारी । कहहु मोहि अति कौतुक भारी ॥ १ ॥

गरुड़ महाग्यानी गुन रासी । हरि सेवक अति निकट निवासी ॥

तेहिं केहि हेतु काग सन जाई । सुनी कथा मुनि निकर बिहाई ॥ २ ॥

कहहु कवन बिधि भा संबादा । दोउ हरिभगत काग उरगादा ॥

गौरि गिरा सुनि सरल सुहाई । बोले सिव सादर सुख पाई ॥ ३ ॥

धन्य सती पावन मति तोरी । रघुपति चरन प्रीति नहिं थोरी ॥

सुनहु परम पुनीत इतिहासा । जो सुनि सकल लोक भ्रम नासा ॥ ४ ॥

उपजइ राम चरन बिस्वासा । भव निधि तर नर बिनहिं प्रयासा ॥ ५ ॥

Cau.: yaha prabhu carita pavitra suhāvā, kahahu kṛpāla kāga kahā pāvā.
tumha kehi bhāṭi sunā madanārī, kahahu mohi ati kautuka bhārī.1.
garuRa mahāgyānī guna rāsī, hari sevaka ati nikaṭa nivāsī.
tehī kehi hetu kāga sana jāī, sunī kathā muni nikara bihāī.2.
kahahu kavana bidhi bhā sambādā, dou haribhagata kāga uragādā.
gauri girā suni sarala suhāī, bole siva sādara sukha pāī.3.
dhanya satī pāvana mati torī, raghupati carana prīti nahī thorī.
sunahu parama punīta itihāsā, jo suni sakala loka bhrama nāsā.4.
upajai rāma carana bisvāsā, bhava nidhi tara nara binahī prayāsā.5.

“Further tell me, O merciful lord, wherefrom did the crow get this sacred and delightful story? And also let me know how could You hear it, O Destroyer of Cupid: for all this fills me with much inquisitiveness. Garuḍa, again, is highly enlightened and an embodiment of virtues; moreover, he is a servant of Śrī Hari (being His own mount) and lives very close to Him. Leaving a host of sages, wherefore did he approach a crow and hear Śrī Rāma’s story from him? Further let me know how the dialogue proceeded between the crow and Garuḍa (the devourer of serpents), both of whom are devotees of Śrī Hari.” Lord Śiva rejoiced to hear the artless and welcome speech of His Consort (Gaurī) and politely replied, “You are blessed indeed, O virtuous lady; your idea is holy, and you possess not a little love for the feet of Śrī Rāma (the Lord of the Raghus). Therefore, listen to a most sacred story, which, when heard, puts an end to the delusion of the whole universe, engenders faith in Śrī Rāma’s feet and enables a man to cross the ocean of worldly existence without any difficulty.” (1—5)

दो०— ऐसिअ प्रसन्न बिहंगपति कीन्हि काग सन जाइ ।

सो सब सादर कहिहउँ सुनहु उमा मन लाइ ॥ ५५ ॥

Do.: aisia prasna bihaṅgapati kīnhi kāga sana jāi,
so saba sādara kahihauṅ sunahu umā mana lāi.55.

The king of the birds too went and put quite similar questions to the crow. I will reverently tell you all that: listen, Umā with an attentive mind. (55)

चौ०— मैं जिमि कथा सुनी भव मोचनि । सो प्रसंग सुनु सुमुखि सुलोचनि ॥
प्रथम दच्छ गृह तव अवतारा । सती नाम तब रहा तुम्हारा ॥ १ ॥
दच्छ जग्य तव भा अपमाना । तुम्ह अति क्रोध तजे तब प्राना ॥
मम अनुचरन्ह कीन्ह मख भंगा । जानहु तुम्ह सो सकल प्रसंगा ॥ २ ॥
तब अति सोच भयउ मन मोरें । दुखी भयउँ बियोग प्रिय तोरें ॥
सुंदर बन गिरि सरित तड़ागा । कौतुक देखत फिरउँ बेरागा ॥ ३ ॥
गिरि सुमेर उत्तर दिसि दूरी । नील सैल एक सुंदर भूरी ॥
तासु कनकमय सिखर सुहाए । चारि चारु मोरे मन भाए ॥ ४ ॥
तिन्ह पर एक एक बिटप बिसाला । बट पीपर पाकरी रसाला ॥
सैलोपरि सर सुंदर सोहा । मनि सोपान देखि मन मोहा ॥ ५ ॥

Cau.: maī jimi kathā sunī bhava mocani, so prasaṅga sunu sumukhi sulocani.
prathama daccha gr̥ha tava avatārā, satī nāma taba rahā tumhārā.1.
daccha jagya tava bhā apamānā, tumha ati krodha taje taba prānā.
mama anucaranha kīnha makha bhaṅgā, jānahu tumha so sakala prasaṅgā.2.
taba ati soca bhayau mana morē, dukhī bhayaṅ biyoga priya torē.
suṁdara bana giri sarita taRāgā, kautuka dekhata phiraṅ berāgā.3.
giri sumera uttara disi dūri, nīla saila eka suṁdara bhūri.
tāsu kanakamaya sikhara suhāe, cāri cāru more mana bhāe.4.
tinha para eka eka biṭapa bisālā, baṭa pīpara pākari rasālā.
sailopari sara suṁdara sohā, mani sopāna dekhi mana mohā.5.

Listen, O charming and bright-eyed lady, to the circumstances in which I heard this story, that delivers one from the cycle of births and deaths. You first took birth in the house of Dakṣa and Satī was the name you then bore. At Dakṣa's sacrifice you were subjected to contumely and in the heat of your indignation you gave up your life then. My servants wrecked the sacrifice : you know the whole episode already. I felt much troubled at heart thereafter; for your loss had left me disconsolate, my dear. I wandered among beautiful woodlands, mountains, rivers and tanks seeing sights, but found no charm anywhere. In the far north, even beyond Mount Sumeru, there stands a most lovely mountain, known by the name of Nilagiri (the Blue Mountain). It has four charming and delightful gold peaks, which gladdened my soul : on each stood one gigantic tree, a banyan, a Peepul (the sacred bo-tree), a Plakṣa (the Indian fig tree) and a mango. On the top of the mountain sparkled a beautiful tarn with jewelled steps, which were so enchanting to behold. (1—5)

दो०— सीतल अमल मधुर जल जलज बिपुल बहुरंग ।

कूजत कल रव हंस गन गुंजत मंजुल भृंग ॥ ५६ ॥

Do.: sītala amala madhura jala jalaja bipula bahuraṅga,
kūjata kala rava haṁsa gana guṁjata maṁjula bhṛṅga.56.

Its water was cool, limpid and sweet; its lotuses abundant and many coloured. Flocks of swans murmured their sweet notes and the bees made a delightful buzzing. (56)

चौ०— तेहि गिरि रुचिर बसइ खग सोई । तासु नास कल्पांत न होई ॥
 माया कृत गुन दोष अनेका । मोह मनोज आदि अबिबेका ॥ १ ॥
 रहे ब्यापि समस्त जग माहीं । तेहि गिरि निकट कबहुँ नहि जाहीं ॥
 तहँ बसि हरिहि भजइ जिमि कागा । सो सुनु उमा सहित अनुरागा ॥ २ ॥
 पीपर तरु तर ध्यान सो धरई । जाप जग्य पाकरि तर करई ॥
 आँब छाँह कर मानस पूजा । तजि हरि भजनु काजु नहि दूजा ॥ ३ ॥
 बर तर कह हरि कथा प्रसंगा । आवहिँ सुनहिँ अनेक बिहंगा ॥
 राम चरित बिचित्र बिधि नाना । प्रेम सहित कर सादर गाना ॥ ४ ॥
 सुनहिँ सकल मति बिमल मराला । बसहिँ निरंतर जे तेहिँ ताला ॥
 जब मैं जाइ सो कौतुक देखा । उर उपजा आनंद बिसेषा ॥ ५ ॥

Cau.: *tehi giri rucira basai khaga soī, tāsū nāsa kalpārnta na hoī.*
māyā kṛta guṇa doṣa anekā, moha manoja ādi abibekā.1.
rahe byāpi samasta jaga māhī, tehi giri nikaṭa kabahū nahī jāhī.
tahā basi harihi bhajai jimi kāgā, so sunu umā sahita anurāgā.2.
pīpara taru tara dhyāna so dharaī, jāpa jagya pākari tara karaī.
āba chāha kara mānasa pūjā, taji hari bhajanu kāju nahī dūjā.3.
bara tara kaha hari kathā prasaṅgā, āvahī sunahī aneka bihaṅgā.
rāma carita bicitra bidhi nānā, prema sahita kara sādara gānā.4.
sunahī sakala mati bimala marālā, basahī niraṃtara je tehī tālā.
jaba mai jāi so kautuka dekhā, ura upajā ānaṃda biseṣā.5.

On that splendid mountain dwells the same bird (Kākabhuṣuṇḍi), that outlives even the end of the world. The various good and evil phenomena created by Māyā (the Cosmic Illusion), and ignorance in its varied forms such as infatuation, lust etc., which hold sway all over the universe, never touch the precincts of that mountain. Now hear, Umā, with tender affection how the crow spends his days there in adoring Śrī Hari. Under the Peepul tree he practises meditation; he performs sacrifice in the form of Japa (muttering of prayers) under the Plakṣa; in the shade of the mango tree he offers mental worship to the Lord, having no occupation other than adoring Śrī Hari; and under the banyan he narrates episodes from the story of Śrī Hari, to hear which many a bird flocks there. With loving reverence he sings the various marvellous exploits of Śrī Rāma; the swans of pure mind, that ever dwell in that lake, all listen to the story. When I arrived there and saw the spectacle, an intense joy welled up in my heart. (1—5)

दो०— तब कछु काल मराल तनु धरि तहँ कीन्ह निवास ।
 सादर सुनि रघुपति गुन पुनि आयउँ कैलास ॥ ५७ ॥

Do.: *taba kachu kāla marāla tanu dhari tahā kīnha nivāsa.*
sādara suni raghupati guṇa puni āyaū kailāsa.57.

Then, assuming the form of a swan, I sojourned there for some length of time. And, after reverently listening to the praises of Śrī Rāma (the Lord of the Raghus), I returned to Kailāsa. (57)

चौ०— गिरिजा कहेउँ सो सब इतिहासा । मैं जेहि समय गयउँ खग पासा ॥
 अब सो कथा सुनहु जेहि हेतू । गयउ काग पहिं खग कुल केतू ॥ १ ॥
 जब रघुनाथ कीन्हि रन क्रीड़ा । समुझत चरित होति मोहि ब्रीड़ा ॥
 इंद्रजीत कर आपु बंधायो । तब नारद मुनि गरुड़ पठायो ॥ २ ॥
 बंधन काटि गयो उरगादा । उपजा हृदयँ प्रचंड बिषादा ॥
 प्रभु बंधन समुझत बहु भाँती । करत बिचार उरग आराती ॥ ३ ॥
 व्यापक ब्रह्म बिरज बागीसा । माया मोह पार परमीसा ॥
 सो अवतार सुनेउँ जग माहीं । देखेउँ सो प्रभाव कछु नाहीं ॥ ४ ॥

Cau.: girijā kaheū so saba itihāsā, maĩ jehi samaya gayaũ khaga pāsā.
 aba so kathā sunahu jehi hetū, gayau kāga pahī khaga kula ketū.1.
 jaba raghunātha kīnhi rana krīRā, samujhata carita hoti mohi brīRā.
 imdrajīta kara āpu bādhāyo, taba nārada muni garuRa paṭhāyo.2.
 baṁdhana kāṭi gayo uragādā, upajā hṛdayā pracanḍa biṣādā.
 prabhu baṁdhana samujhata bahu bhāṭī, karata bicāra uraga ārāṭī.3.
 byāpaka brahma biraja bāgisā, māyā moha pāra paramīsā.
 so avatāra suneū jaga māhī, dekheū so prabhāva kachu nāhī.4.

Girijā, I have thus narrated the whole episode as to when I visited the bird (Kākabhuṣuṇḍi). Now hear the circumstances under which Garuḍa (the glory of the feathered kingdom) called on the crow. When the Lord of the Raghus enacted the sport of a combat (with Meghanāda, Rāvaṇa's son)—the very thought of which fills me with shame—and allowed Himself to be bound by Meghanāda (the conqueror of Indra), the sage Nārada despatched Garuḍa. When Garuḍa (the devourer of serpents) had cut the bonds and departed a terrible dejection possessed his soul. Recalling the Lord's bondage, the enemy of the serpents thought over the incident in many ways : "It was the all-pervading and passionless Brahma, the lord of speech, the supreme Ruler beyond Māyā and error, who had, I was told, taken descent in this world. But I saw none of His divine glory. (1—4)

दो०— भव बंधन ते छूटहिं नर जपि जा कर नाम ।
 खर्ब निसाचर बाँधेउ नागपास सोइ राम ॥ ५८ ॥

Do.: bhava baṁdhana te chūṭahī nara japi jā kara nāma,
 kharba nisācara bāḍheu nāgapāsa soi rāma.58.

"The same Rāma, by repeating whose Name men get freedom from the bonds of worldly existence was tied down by a puny demon with coils of snakes !" (58)

चौ०— नाना भाँति मनहि समुझावा । प्रगट न ग्यान हृदयँ भ्रम छावा ॥
 खेद खिन्न मन तर्क बढ़ाई । भयउ मोहबस तुम्हरिहिं नाई ॥ १ ॥
 ब्याकुल गयउ देवरिषि पाहीं । कहेसि जो संसय निज मन माहीं ॥
 सुनि नारदहि लागि अति दाया । सुनु खग प्रबल राम कै माया ॥ २ ॥
 जो ग्यानिन्ह कर चित अपहरई । बरिआई बिमोह मन करई ॥
 जेहिं बहु बार नचावा मोही । सोइ ब्यापी बिहंगपति तोही ॥ ३ ॥

महामोह उपजा उर तोरें । मिटिहि न बेगि कहें खग मोरें ॥
चतुरानन पहिं जाहु खगेसा । सोइ करेहु जेहि होइ निदेसा ॥ ४ ॥

Cau.: nānā bhāti manahi samujhāvā, pragata na gyāna hṛdayābhrama chāvā.
kheda khinna mana tarka baRhāi, bhayau mohabasa tumhariḥ nāi.1.
byākula gayau devariṣi pāhi, kahesi jo saṁsaya nija mana māhi.
suni nāradahi lāgi ati dāyā, sunu khaga prabala rāma kai māyā.2.
jo gyāninha kara cita apaharāi, bariāi bimoha mana karāi.
jehi bahu bāra nacāvā mohi, soi byāpī bihaṅgapati tohi.3.
mahāmoha upajā ura torē, miṭiḥi na begi kahē khaga morē.
caturānana pahī jāhu khagesā, soi karehu jehi hoi nidesā.4.

Garuḍa did all he could to reassure himself; but the light of wisdom did not dawn on him; on the other hand, error overshadowed his soul all the more. Torn by torments and full of mental questionings, he fell a prey to delusion just like yourself. In his perplexity he approached the celestial sage (Nārada) and apprized him of the doubt that preyed upon his mind. On hearing his tale Nārada was moved with great compassion and said, "Listen, Garuḍa: formidable is Śrī Rāma's Māyā (delusive power); it robs even the wise of their sense and bringing them under its sway clouds their mind with utter infatuation. The same Māyā that befooled me many a time has laid its hold on you, O lord of the feathered creation. A blinding infatuation has taken root in your heart and it will not be readily eradicated by any words of mine. Therefore, betake yourself to Brahmā (the four-faced Creator), O lord of the winged creatures, and do whatever he enjoins you." (1—4)

दो०— अस कहि चले देवरिषि करत राम गुन गान ।

हरि माया बल बरनत पुनि पुनि परम सुजान ॥ ५९ ॥

Do.: asa kahi cale devariṣi karata rāma guna gāna,
hari māyā bala baranata puni puni parama sujāna.59.

So saying the most enlightened celestial sage went his way, chanting Śrī Rāma's praises and repeatedly recalling to his mind the power of Śrī Hari's Māyā. (59)

चौ०— तब खगपति बिरंचि पहिं गयऊ । निज संदेह सुनावत भयऊ ॥
सुनि बिरंचि रामहि सिरु नावा । समुझि प्रताप प्रेम अति छावा ॥ १ ॥
मन महुँ करइ बिचार बिधाता । माया बस कबि कोबिद ग्याता ॥
हरि माया कर अमिति प्रभावा । बिपुल बार जेहिं मोहि नचावा ॥ २ ॥
अग जगमय जग मम उपराजा । नहिं आचरज मोह खगराजा ॥
तब बोले बिधि गिरा सुहाई । जान महेस राम प्रभुताई ॥ ३ ॥
बैनतेय संकर पहिं जाहू । तात अनत पूछहु जनि काहू ॥
तहँ होइहि तव संसय हानी । चलेउ बिहंग सुनत बिधि बानी ॥ ४ ॥

Cau.: taba khagapati birānci pahī gayaū, nija saṁdeha sunāvata bhayaū.
suni birānci rāmaḥi siru nāvā, samujhi pratāpa prema ati chāvā.1.
mana mahū karai bicāra bidhātā, māyā basa kabi kobida gyātā.
hari māyā kara amiti prabhāvā, bipula bāra jehi mohi nacāvā.2.

aga jagamaya jaga mama uparājā, nahī ācaraja moha khagarājā.
 taba bole bidhi girā suhāī, jāna mahesa rāma prabhutāī.3.
 bainateya saṁkara pahī jāhū, tāta anata pūchahu jani kāhū.
 tahā hoihi tava saṁsaya hānī, caleu bihaṁga sunata bidhi bānī.4.

The lord of the feathered creation then went to the Creator and told him his doubt. On hearing his story Brahmā bowed his head to Śrī Rāma and, realizing His might, was overwhelmed with love. The Creator mused within himself : “The seers and sages as well as the learned are all dominated by Māyā. Unbounded is the power of Śrī Hari’s Māyā, that has often made a puppet of me. The whole of this animate and inanimate creation was evolved by me; no wonder, then, that the king of the birds has been beguiled by it.” Thereupon Brahmā said in charming accents, “The great Lord Śiva is conversant with Śrī Rāma’s glory. Therefore, O son of Vinatā, approach Lord Śaṅkara and ask no question of anyone elsewhere, dear child. There alone will your doubts be resolved.” On hearing the Creator’s advice the bird flew away. (1—4)

दो०— परमातुर बिहंगपति आयउ तब मो पास ।

जात रहेउँ कुबेर गृह रहिहु उमा कैलास ॥ ६० ॥

Do.: paramātura bihaṁgapati āyau taba mo pāsa,
 jāta raheū kuberā gṛha rahihu umā kailāsa.60.

Then came the lord of the feathered kingdom in utmost distress to me. At that time I was on my way to Kubera’s residence; while you, Umā, were here on Mount Kailāsa. (60)

चौ०— तेहिं मम पद सादर सिरु नावा । पुनि आपन संदेह सुनावा ॥

सुनि ता करि बिनती मृदु बानी । प्रेम सहित मैं कहेउँ भवानी ॥ १ ॥

मिलेहु गरुड़ मारग महँ मोही । कवन भाँति समुझावौं तोही ॥

तबहिं होइ सब संसय भंगा । जब बहु काल करिअ सतसंगा ॥ २ ॥

सुनिअ तहाँ हरि कथा सुहाई । नाना भाँति मुनिन्ह जो गाई ॥

जेहि महँ आदि मध्य अवसाना । प्रभु प्रतिपाद्य राम भगवाना ॥ ३ ॥

नित हरि कथा होत जहँ भाई । पठवउँ तहाँ सुनहु तुम्ह जाई ॥

जाइहि सुनत सकल संदेहा । राम चरन होइहि अति नेहा ॥ ४ ॥

Cau.: tehī mama pada sādara siru nāvā, puni āpana saṁdeha sunāvā.
 suni tā kari binatī mṛdu bānī, prema sahita maī kaheū bhavānī.1.
 milehu garuṛa māraga mahā mohī, kavana bhāti samujhāvau tohī.
 tabahī hoi saba saṁsaya bhaṁgā, jaba bahu kāla karia satasaṁgā.2.
 sunia tahā hari kathā suhāī, nānā bhāti muninha jo gāī.
 jehi mahū ādi madhya avasānā, prabhu pratipādya rāma bhagavānā.3.
 nita hari kathā hota jahā bhāī, paṭhavaū tahā sunahu tumha jāī.
 jāihi sunata sakala saṁdehā, rāma carana hoihi ati nehā.4.

He reverently bowed his head at my feet and then placed his doubt before me. On hearing his submission, which was couched in polite terms, Bhavānī, I lovingly replied to him, “Garuḍa, you have met me on the way; how then, shall I instruct you? Doubts are wholly resolved only when one enjoys the fellowship of saints for a long time, and listens

there to the delightful story of Śrī Hari, that has been sung by the sages in diverse ways and the sole theme of which—at the beginning, in the middle as well as at the end—is the divine Lord Śrī Rāma. I shall accordingly send you to a place where, O brother, the story of Śrī Hari is recited everyday; you go there and listen. As you hear it all your doubts will vanish and you will develop intense love for Śrī Rāma's feet." (1—4)

दो०— बिनु सतसंग न हरि कथा तेहि बिनु मोह न भाग।

मोह गएँ बिनु राम पद होइ न दूढ़ अनुराग ॥ ६१ ॥

Do.: binu satasaṅga na hari kathā tehi binu moha na bhāga,
moha gaë binu rāma pada hoi na dr̥Rha anurāga.61.

Except in the company of saints there is no talk of Śrī Hari, and one cannot be rid of error except through such talk. And till one's error is dispersed one cannot have deep-rooted affection for Śrī Rāma's feet. (61)

चौ०— मिलहिँ न रघुपति बिनु अनुरागा । किँ जोग तप ग्यान बिरागा ॥
उत्तर दिसि सुंदर गिरि नीला । तहँ रह काकभुसुँडि सुसीला ॥ १ ॥
राम भगति पथ परम प्रबीना । ग्यानी गुन गृह बहु कालीना ॥
राम कथा सो कहइ निरंतर । सादर सुनहिँ बिबिध बिहंगबर ॥ २ ॥
जाइ सुनहु तहँ हरि गुन भूरी । होइहि मोह जनित दुख दूरी ॥
मैं जब तेहि सब कहा बुझाई । चलेउ हरषि मम पद सिरु नाई ॥ ३ ॥
ताते उमा न मैं समुझावा । रघुपति कृपाँ मरमु मैं पावा ॥
होइहि कीन्ह कबहुँ अभिमाना । सो खोवै चह कृपानिधाना ॥ ४ ॥
कछु तेहि ते पुनि मैं नहिँ राखा । समुझइ खग खगही कै भाषा ॥
प्रभु माया बलवंत भवानी । जाहि न मोह कवन अस ग्यानी ॥ ५ ॥

Cau.: milahī na raghupati binu anurāgā, kiē joga tapa gyāna birāgā.
uttara disi suṁdara giri nīlā, tahā raha kākabhusuṁḍi susīlā.1.
rāma bhagati patha parama prabīnā, gyānī guna gṛha bahu kālīnā.
rāma kathā so kahai niram̐tara, sādara sunahī bibidha bihaṁgabara.2.
jāi sunahu tahā hari guna bhūrī, hoihi moha janita dukha dūrī.
maī jaba tehi saba kahā bujhāi, caleu haraṣi mama pada siru nāi.3.
tāte umā na maī samujhāvā, raghupati kṛpā maramu maī pāvā.
hoihi kīnha kabahū abhimānā, so khovai caha kṛpānidhānā.4.
kachu tehi te puni maī nahī rākhā, samujhai khaga khagahī kai bhāṣā.
prabhu māyā balavar̐ta bhavānī, jāhi na moha kavana asa gyānī.5.

The Lord of the Raghus cannot be found except through love, even though you may practise Yoga (mind-control) or austere penance or cultivate spiritual wisdom or dispassion. In the north there is a beautiful blue mountain called Nilagiri, where lives the amiable Kākabhusuṁḍi, highly conversant with the path of Devotion to Śrī Rāma, enlightened, full of all good qualities and ages old. He unceasingly recites Śrī Rāma's narrative and noble birds of different species reverently listen to it. Go there and hear of the many virtues of Śrī Hari; your distress born of infatuation will thus disappear." When I had thus told him everything in unambiguous terms, Garuḍa bowed his head at my feet

and departed with joy. Umā, I did not instruct him myself, because by the grace of Śrī Rāma (the Lord of the Raghus) I had come to know the secret (of Garuḍa's infatuation). He must have given vent to his pride on some occasion and the All-merciful evidently wished to cure him of it. Partly there was another reason why I did not detain him; a bird can follow the language of a bird alone. My lord's Māyā, Bhavānī, is formidable; who is there so wise as not to be beguiled by it?" (1—5)

दो०— ग्यानी भगत सिरोमनि त्रिभुवनपति कर जान ।

ताहि मोह माया नर पावँर करहिं गुमान ॥ ६२ (क) ॥

Do.: **gyānī bhagata siromani tribhuvanapati kara jāna,**
tāhi moha māyā nara pāvāra karahī gumāna.62(A).

Even Garuḍa, the very crest-jewel of devotees and enlightened souls and the mount of Lord Viṣṇu (the sovereign of the three spheres), was deluded by Māyā how absurd, then, the poor mortals vaunt their immunity from it. (62 A)

[PAUSE 28 FOR A THIRTY-DAY RECITATION]

सिव बिरंचि कहँ मोहइ को है बपुरा आन ।

अस जियँ जानि भजहिं मुनि माया पति भगवान ॥ ६२ (ख) ॥

siva biramci kahū mohai ko hai bapurā āna,
asa jiyā jāni bhajahī muni māyā pati bhagavāna.62(B).

The Lord's Māyā beguiles even Śiva and Brahmā; of what account in any poor creature? Bearing this in mind, the sages adore the divine Lord of Māyā. (62 B)

चौ०— गयउ गरुड़ जहँ बसइ भुसुंडा । मति अकुंठ हरि भगति अखंडा ॥
देखि सैल प्रसन्न मन भयऊ । माया मोह सोच सब गयऊ ॥ १ ॥
करि तड़ाग मज्जन जलपाना । बट तर गयउ हृदयँ हरषाना ॥
बृद्ध बृद्ध बिहंग तहँ आए । सुनै राम के चरित सुहाए ॥ २ ॥
कथा अरंभ करै सोइ चाहा । तेही समय गयउ खगनाहा ॥
आवत देखि सकल खगराजा । हरषेउ बायस सहित समाजा ॥ ३ ॥
अति आदर खगपति कर कीन्हा । स्वागत पूछि सुआसन दीन्हा ॥
करि पूजा समेत अनुरागा । मधुर बचन तब बोलेउ कागा ॥ ४ ॥

Cau.: **gayau garuRa jahā basai bhusuṇḍā, mati akunṭha hari bhagati akhaṇḍā.**
dekhi saila prasanna mana bhayaū, māyā moha soca saba gayaū.1.
kari taRāga majjana jalapānā, baṭa tara gayau hṛdayā haraṣānā.
br̥ddha br̥ddha bihaṅga taḥā āe, sunai rāma ke carita suhāe.2.
kathā arambha karai soi cāhā, tehī samaya gayau khaganāhā.
āvata dekhi sakala khagarājā, haraṣeu bāyasa sahita samājā.3.
ati ādara khagapati kara kīnhā, svāgata pūchi suāsana dīnhā.
kari pūjā sameta anurāgā, madhura bacana taba boleu kāgā.4.

Garuḍa went to the abode of Bhuṣuṇḍi (Kākabhuṣuṇḍi) of unhampered intellect and

possessing uninterrupted devotion to Śrī Hari. At the sight of the mountain his heart rejoiced and he was rid of all Māyā (delusion), infatuation and anxiety. After bathing in the tarn and drinking of its water he betook himself under the banyan tree, delighted at heart. Aged birds of all kinds flocked there to hear Śrī Rāma's charming exploits. Bhuśuṅḍi was just on the point of commencing the narration when the king of the birds arrived. All were rejoiced to see the king of the whole feathered creation approach, the crow no less than the rest of the assembly. Bhuśuṅḍi received the king of the birds with the utmost reverence and, having enquired after his welfare, conducted him to an exalted seat. After offering him loving worship the crow addressed him in honeyed accents:— (1—4)

दो०— नाथ कृतारथ भयउँ मैं तव दरसन खगराज ।

आयसु देहु सो करौं अब प्रभु आयहु केहि काज ॥ ६३ (क) ॥

सदा कृतारथ रूप तुम्ह कह मृदु बचन खगेस ।

जेहि कै अस्तुति सादर निज मुख कीन्हि महेस ॥ ६३ (ख) ॥

Do.: nātha kṛtāratha bhayaū mañ tava darasana khagarāja,
āyasu dehu so karaū aba prabhu āyahu kehi kāja.63(A).
sadā kṛtāratha rūpa tumha kaha mṛdu bacana khagesa,
jehi kai astuti sādara nija mukha kīnhi mahesa.63(B).

“My lord, I have been blessed by your sight; now let me do whatever you bid me, O king of the birds. With what object have you come, my master ?” “You have always been a picture of blessedness,” replied the lord of the feathered kingdom in gentle phrase, “as I find that the great Lord Śiva reverently extolled you with His own mouth.” (63 A-B)

चौ०— सुनहु तात जेहि कारन आयउँ । सो सब भयउ दरस तव पायउँ ॥
देखि परम पावन तव आश्रम । गयउ मोह संसय नाना भ्रम ॥ १ ॥
अब श्रीराम कथा अति पावनि । सदा सुखद दुख पुंज नसावनि ॥
सादर तात सुनावहु मोही । बार बार बिनवउँ प्रभु तोही ॥ २ ॥
सुनत गरुड़ कै गिरा बिनीता । सरल सुप्रेम सुखद सुपुनीता ॥
भयउ तासु मन परम उछाहा । लाग कहै रघुपति गुन गाहा ॥ ३ ॥
प्रथमहिं अति अनुराग भवानी । रामचरित सर कहेसि बखानी ॥
पुनि नारद कर मोह अपारा । कहेसि बहुरि रावन अवतारा ॥ ४ ॥
प्रभु अवतार कथा पुनि गाई । तब सिसु चरित कहेसि मन लाई ॥ ५ ॥

Cau.: sunahu tāta jehi kārana āyaū, so saba bhayau darasa tava pāyaū.
dekhi parama pāvana tava āśrama, gayau moha saṁsaya nānā bhrama.1.
aba śrīrāma kathā ati pāvani, sadā sukhada dukha puñja nasāvani.
sādara tāta sunāvahu mohī, bāra bāra binavaū prabhu tohī.2.
sunata garuRa kai girā binītā, sarala suprema sukhada supunitā.
bhayau tāsu mana parama uchāhā, lāga kahai raghupati guna gāhā.3.
prathamahī ati anurāga bhavānī, rāmacarita sara kahesi bakhānī.
puni nārada kara moha apārā, kahesi bahuri rāvana avatārā.4.
prabhu avatāra kathā puni gāi, taba sisu carita kahesi mana lāi.5.

“Listen, dear one : the object for which I came has already been fully accomplished and I have also had the privilege of seeing you. At the very sight of your most holy hermitage my infatuation, doubt and many misconceptions have been removed. Now, dear one, narrate to me with due reverence the most sacred story of Śrī Rāma, which is ever delightful and a cure for all sufferings. This is what I beg of you again and again.” The moment Bhuśuṇḍi heard Garuḍa’s prayer, humble, sincere, loving; delightful and pious, a supreme joy diffused over his soul and he commenced recounting the virtues of Śrī Rāma (the Lord of the Raghus). First of all, with fervent devotion, O Bhavānī, he gave an elaborate description of the lake of Śrī Rāma’s exploits. Next he told about Nārada’s terrible infatuation and then of Rāvaṇa’s incarnation. Thereafter he sang the story of the Lord’s descent and then recounted with deep interest His childlike sports. (1—5)

दो०— बालचरित कहि बिबिधि बिधि मन महँ परम उछाह ।

रिषि आगवन कहेसि पुनि श्रीरघुबीर बिबाह ॥ ६४ ॥

Do.: **bālacarita kahi bibidhi bidhi mana mahā parama uchāha.**
riṣi āgavana kahesi puni śrīraghubīra bibāha.64.

After narrating His boyish sports of various kinds with the utmost rapture of soul he told of the sage’s (Viśvāmītra’s) arrival and thereafter of Śrī Rāma’s wedding. (64)

चौ०— बहुरि राम अभिषेक प्रसंगा । पुनि नृप बचन राज रस भंगा ॥
पुरबासिन्ह कर बिरह बिषादा । कहेसि राम लछिमन संबादा ॥ १ ॥
बिपिन गवन केवट अनुरागा । सुरसरि उतरि निवास प्रयागा ॥
बालमीक प्रभु मिलन बखाना । चित्रकूट जिमि बसे भगवाना ॥ २ ॥
सचिवागवन नगर नृप मरना । भरतागवन प्रेम बहु बरना ॥
करि नृप क्रिया संग पुरबासी । भरत गए जहँ प्रभु सुख रासी ॥ ३ ॥
पुनि रघुपति बहुबिधि समुझाए । लै पादुका अवधपुर आए ॥
भरत रहनि सुरपति सुत करनी । प्रभु अरु अत्रि भेंट पुनि बरनी ॥ ४ ॥

Cau.: **bahuri rāma abhiṣeka prasaṅgā, puni nṛpa bacana rāja rasa bhaṅgā.**
purabāsinha kara biraha biṣādā, kahesi rāma lachimana sambādā.1.
bipina gavana kevaṭa anurāgā, surasari utari nivāsa prayāgā.
bālamīka prabhu milana bakhānā, citrakūṭa jimī base bhagavānā.2.
sacivāgavana nagara nṛpa maranā, bharatāgavana prema bahu baranā.
kari nṛpa kriyā saṅga purabāsī, bharata gae jahā prabhu sukha rāsī.3.
puni raghupati bahubidhi samujhāe, lai pādukā avadhapura āe.
bharata rahani surapati suta karanī, prabhu aru atri bhēṭa puni baranī.4.

Then he narrated the episode of Śrī Rāma’s projected installation (as the Prince-Regent of Ayodhyā) and after that he spoke of the sudden interruption in the festivities connected with the installation due to King Daśaratha’s solemn pledge (to Kaikeyī), as well as of the citizens’ agony at Rāma’s parting. He then reproduced the dialogue between Śrī Rāma and Lakṣmaṇa and further described their journey to the forest, the devotion of the boatman and their ferrying across the celestial stream (Gaṅgā) and halt at Prayāga. He further described the Lord’s meeting with the sage Vālmīki and how the divine Śrī Rāma sojourned at Citrakūṭa. Again, he then told of the minister’s (Sumantra’s) return to the

capital, the King's demise, Bharata's coming back (from his maternal grandfather's) as well as his abundant love (for Śrī Rāma). He further related how after performing the King's obsequies Bharata with all the citizens betook himself to where the All-blissful Lord was, and how when the Lord of the Raghus consoled him in every way he took the Lord's sandals and returned to the city of Ayodhyā. Bhuśuṇḍi continued and described Bharata's mode of life (at Nandigrāma), the (mischievous) conduct of Jayanta (the son of Indra, the lord of the celestials) and the Lord's meeting with the sage Atri. (1—4)

दो०— कहि बिराध बध जेहि बिधि देह तजी सरभंग ।

बरनि सुतीछन प्रीति पुनि प्रभु अगस्ति सतसंग ॥ ६५ ॥

Do.: kahi birādha badha jehi bidhi deha tajī sarabhaṅga,
barani sutīchana prīti puni prabhu agasti satasaṅga.65.

After giving an account of Virādha's death (at the hands of the Lord) he told how the sage Śarabhaṅga dropped his body, and further described Sutikṣṇa's devotion and also the Lord's holy communion with the sage Agastya. (65)

चौ०— कहि दंडक बन पावनताई । गीध मइत्री पुनि तेहिं गाई ॥
पुनि प्रभु पंचबटीं कृत बासा । भंजी सकल मुनिन्ह की त्रासा ॥ १ ॥
पुनि लछिमन उपदेस अनूपा । सूपनखा जिमि कीन्हि कुरूपा ॥
खर दूषन बध बहुरि बखाना । जिमि सब मरमु दसानन जाना ॥ २ ॥
दसकंधर मारीच बतकही । जेहि बिधि भई सो सब तेहिं कही ॥
पुनि माया सीता कर हरना । श्रीरघुबीर बिरह कछु बरना ॥ ३ ॥
पुनि प्रभु गीध क्रिया जिमि कीन्हि । बधि कबंध सबरिहि गति दीन्हि ॥
बहुरि बिरह बरनत रघुबीरा । जेहि बिधि गए सरोबर तीरा ॥ ४ ॥

Cau.: kahi daṇḍaka bana pāvanatāī, gīdha maitrī puni tehī gāī.
puni prabhu pañcabaṭī kṛta bāsā, bhañjī sakala muninha kī trāsā.1.
puni lachimana upadesa anūpā, sūpanakhā jimi kīnhi kurūpā.
khara dūṣana badha bahuri bakhānā, jimi saba maramu dasānana jānā.2.
dasakaṇdhara mārica batakahī, jehi bidhi bhai so saba tehī kahī.
puni māyā sītā kara haranā, śrīraghubīra biraha kachu baranā.3.
puni prabhu gīdha kriyā jimi kīnhi, badhi kabandha sabarihi gati dīnhi.
bahuri biraha baranata raghubīrā, jehi bidhi gae sarobara tirā.4.

After speaking about the purification of the Daṇḍaka forest Bhuśuṇḍi told of the Lord's friendship with the vulture king (Jaṭāyu). He further narrated how the Lord took up His abode at Pañcavaṭī and dissipated the fears of all the hermits. Then came the Lord's incomparable exhortation to Lakṣmaṇa and the story of Śūrpaṇakhā's mutilation. He further narrated the death of Khara and Dūṣaṇa (at the Lord's hands) and how Rāvaṇa (the ten-headed monster) got all the information. Again, he then told all the particulars of the latter's talk with Mārica. Thereafter he described the abduction of the fictitious Sītā and briefly referred to the desolation of Śrī Rāma (the Hero of Raghu's line). After this he told how the Lord performed the Obsequies of the vulture king, slew the demon Kabandha and bestowed the highest state (final beatitude) on Śabarī (the Bhīla woman), and further narrated how the Hero of Raghu's line went to the bank of the Pampā lake, bewailing His desolation all the way. (1—4)

दो०— प्रभु नारद संबाद कहि मारुति मिलन प्रसंग ।

पुनि सुग्रीव मिताई बालि प्रान कर भंग ॥ ६६ (क) ॥

कपिहि तिलक करि प्रभु कृत सैल प्रवरषन बास ।

बरनन वर्षा सरद अरु राम रोष कपि त्रास ॥ ६६ (ख) ॥

Do.: **prabhu nārada sambāda kahi māruti milana prasaṅga,**
puni sugrīva mitāi bāli prāna kara bhaṅga.66(A).
kapihi tilaka kari prabhu kṛta saila pravarāṣana bāsa,
baranana barṣā sarada aru rāma roṣa kapi trāsa.66(B).

After repeating the Lord's talk with the sage Nārada as well as the episode of His meeting with the son of the wind-good, Bhuṣuṅḍi told of Śrī Rāma's alliance with Sugrīva and of Vāli's death at His hands. He further related how after installing Sugrīva (on the throne of Kiṣkindhā) the Lord took up His abode on Mount Pravarāṣana, gave an account of the rains as well as of the autumn that immediately followed and told of Śrī Rāma's wrath on Sugrīva and the latter's dismay. (66 A-B)

चौ०— जेहि बिधि कपिपति कीस पठाए । सीता खोज सकल दिसि धाए ॥

बिबर प्रबेस कीन्ह जेहि भाँती । कपिन्ह बहोरि मिला संपाती ॥ १ ॥

सुनि सब कथा समीरकुमारा । नाघत भयउ पयोधि अपारा ॥

लंकाँ कपि प्रबेस जिमि कीन्हा । पुनि सीतहि धीरजु जिमि दीन्हा ॥ २ ॥

बन उजारि रावनहि प्रबोधी । पुर दहि नाघेउ बहुरि पयोधी ॥

आए कपि सब जहँ रघुराई । बैदेही की कुसल सुनाई ॥ ३ ॥

सेन समेति जथा रघुबीरा । उतरे जाइ बारिनिधि तीरा ॥

मिला बिभीषन जेहि बिधि आई । सागर निग्रह कथा सुनाई ॥ ४ ॥

Cau.: **jehi bidhi kapipati kīsa paṭhāe, sītā khoja sakala disī dhāe.**
bibara prabesa kīnha jehi bhāṭī, kapinha bahori milā saṁpātī.1.
suni saba kathā samīrakumārā, nāghata bhayau payodhi apārā.
laṅkā kapi prabesa jimī kīnhā, puni sītahi dhīraju jimī dīnhā.2.
bana ujāri rāvanahi prabodhī, pura dahi nāgheu bahuri payodhī.
āe kapi saba jahā raghurāi, baidehī kī kusala sunāi.3.
sena sameti jathā raghubīrā, utare jāi bārinidhi tīrā.
milā bibhīṣana jehi bidhi āi, sāgara nigraha kathā sunāi.4.

The crow further narrated how Sugrīva (the lord of the monkeys) sent out monkeys, who rushed forth in every direction in quest of Sītā; how the party sent to the south entered a cave and were met later on by Sampātī (Jaṭāyu's elder brother); how after hearing all the news from him the son of the wind-god jumped over the vast ocean, how the monkey chief made his way into Laṅkā and how later on he saw and reassured Sītā; how after laying waste the grove (where Sītā had been lodged) and exhorting Rāvaṇa he set fire to his capital and leapt back across the sea; how the whole party of the monkeys rejoined the Lord of the Raghus and told Him of Sītā's welfare and how the Hero of Raghu's line with His army went and encamped on the seashore and how Vibhīṣaṇa came and saw Him; and further recited the story of the ocean's subjugation. (1—4)

दो०— सेतु बाँधि कपि सेन जिमि उतरी सागर पार ।
 गयउ बसीठी बीरबर जेहि बिधि बालिकुमार ॥ ६७ (क) ॥
 निसिचर कीस लराई बरनिसि बिबिधि प्रकार ।
 कुंभकरन घननाद कर बल पौरुष संघार ॥ ६७ (ख) ॥

Do.: setu bādhi kapi sena jimi utarī sāgara pāra,
 gayau basīṭhī bīrabara jehi bidhi bālikumāra.67(A).
 nisicara kīsa larāī baranisi bibidhi prakāra,
 kuṁbhakarana ghananāda kara bala pauruṣa saṁghāra.67(B).

Bhuṣuṇḍi then narrated how after building a bridge across the ocean the monkey host crossed over to the other side and how the most heroic son of Vāli went as an envoy to Rāvaṇa. He further described the conflict between the demons and the monkeys in all its phases, and in course of it the might and valour, and eventually the destruction, of Kumbhakarṇa and Meghanāda. (67 A-B)

चौ०— निसिचर निकर मरन बिधि नाना । रघुपति रावन समर बखाना ॥
 रावन बध मंदोदरि सोका । राज बिभीषन देव असोका ॥ १ ॥
 सीता रघुपति मिलन बहोरी । सुरन्ह कीन्हि अस्तुति कर जोरी ॥
 पुनि पुष्पक चढ़ि कपिन्ह समेता । अवध चले प्रभु कृपा निकेता ॥ २ ॥
 जेहि बिधि राम नगर निज आए । बायस बिसद चरित सब गाए ॥
 कहेसि बहोरि राम अभिषेका । पुर बरनत नृपनीति अनेका ॥ ३ ॥
 कथा समस्त भुसुंड बखानी । जो मैं तुम्ह सन कही भवानी ॥
 सुनि सब राम कथा खगनाहा । कहत बचन मन परम उछाहा ॥ ४ ॥

Cau.: nisicara nikara marana bidhi nānā, raghupati rāvana samara bakhānā.
 rāvana badha maṁdodari sokā, rāja bibhīṣana deva asokā.1.
 sītā raghupati milana bahorī, suranha kīnhi astuti kara jorī.
 puni puṣpaka caRhi kapinha sametā, avadha cale prabhu kṛpā niketā.2.
 jehi bidhi rāma nagara nija āe, bāyasa bisada carita saba gāe.
 kahesi bahori rāma abhiṣekā, pura baranata nṛpanīti anekā.3.
 kathā samasta bhusuṁḍa bakhānī, jo maī tumha sana kahī bhavānī.
 suni saba rāma kathā khaganāhā, kahata bacana mana parama uchāhā.4.

The crow then told about the extermination of the demon host and the various phases of the combat between the Lord of the Raghus and Rāvaṇa, Rāvaṇa's death and Mandodarī's lament, the enthronement of Vibhīṣaṇa, the cessation of the gods' sorrow and Sītā's reunion with the Lord of the Raghus. He further narrated how the gods with joined palms hymned the Lord's praises, how the All-merciful Lord then mounted the aerial car known by the name of Puṣpaka alongwith the monkeys and flew to Ayodhyā and how Śrī Rāma arrived at His own capital and all such holy doings. He then told of Śrī Rāma's coronation and also described the city and all its kingly polity. In this way Bhuṣuṇḍi narrated the whole story as I have already told you, Bhavānī. When he heard the whole of Śrī Rāma's narrative, Garuḍa's mind was filled with rapture and he spoke as follows:— (1—4)

सो०— गयउ मोर संदेह सुनेउँ सकल रघुपति चरित ।
 भयउ राम पद नेह तव प्रसाद बायस तिलक ॥ ६८ (क) ॥
 मोहि भयउ अति मोह प्रभु बंधन रन महुँ निरखि ।
 चिदानंद संदोह राम बिकल कारन कवन ॥ ६८ (ख) ॥

So.: **gayau mora saṁdeha suneuṁ sakala raghupati carita,**
bhayau rāma pada neha tava prasāda bāyasa tilaka.68(A).
mohi bhayau ati moha prabhu baṁdhana rana mahūṁ nirakhi,
cidānānda saṁdoha rāma bikala kārana kavana.68(B).

“My doubts have gone, now that I have heard the whole of Śrī Rāma’s narrative. And by your grace, O best of crows, I have developed devotion to Śrī Rāma’s feet. A mighty bewilderment possessed me when I saw the Lord bound in battle : Śrī Rāma is Knowledge and Bliss personified; how can He be embarrassed?” (68 A-B)

चौ०— देखि चरित अति नर अनुसारी । भयउ हृदयँ मम संसय भारी ॥
 सोइ भ्रम अब हित करि मैं माना । कीन्ह अनुग्रह कृपानिधाना ॥ १ ॥
 जो अति आतप व्याकुल होई । तरु छाया सुख जानइ सोई ॥
 जौं नहिं होत मोह अति मोही । मिलतेउँ तात कवन बिधि तोही ॥ २ ॥
 सुनतेउँ किमि हरि कथा सुहाई । अति बिचित्र बहु बिधि तुम्ह गाई ॥
 निगमागम पुरान मत एहा । कहहिं सिद्ध मुनि नहिं संदेहा ॥ ३ ॥
 संत बिसुद्ध मिलहिं परि तेही । चितवहिं राम कृपा करि जेही ॥
 राम कृपाँ तव दरसन भयऊ । तव प्रसाद सब संसय गयऊ ॥ ४ ॥

Cau.: **dekhi carita ati nara anusārī, bhayau hṛdayā mama saṁsaya bhārī.**
soi bhrama aba hita kari mañ mānā, kīnha anugraha kṛpānidhānā.1.
jo ati ātapa byākula hoī, taru chāyā sukha jānai soī.
jaū nahī hota moha ati mohī, milateuṁ tāta kavana bidhi tohī.2.
sunateuṁ kimi hari kathā suhāī, ati bicitra bahu bidhi tumha gāī.
nigamāgama purāna mata ehā, kahahī siddha muni nahī saṁdehā.3.
saṁta bisuddha milahī pari tehī, citavahī rāma kṛpā kari jehī.
rāma kṛpā tava darasana bhayaū, tava prasāda saba saṁsaya gayaū.4.

“As I found His ways so closely resembling those of a human being, a grievous doubt arose in my soul. Now I regard that error of mine as a blessing and feel that the All-merciful bestowed a favour on me (in the form of that error). For he alone who is terribly oppressed with the heat of the sun can appreciate the blessing of an umbrageous tree. Had I not thus fallen a prey to gross infatuation, how could it have been possible for me to meet you, revered sir, and how could I get an opportunity to hear the charming and most wonderful story of Śrī Hari that you have just sung in all its details. The Vedas, the Tantras and the Purāṇas are at one on this point and so declare the Siddhas and sages in unequivocal terms that the fellowship of genuine saints is only attained by those whom Śrī Rāma regards with favour. By Śrī Rāma’s grace I have been blessed with your sight and by your blessing, again, all my doubts have disappeared.” (1—4)