

Do.: **yaha bicāri nahī karaū haṭha jhūṭha sanehu baRhāi,  
māni mātu kara nāta bali surati bisari jani jāi.56.**

“Realizing this I do not press my suit exaggerating my false love. I only pray that remembering me as a mother you should not allow me to slip out of your mind.” (56)

चौ०— देव पितर सब तुम्हहि गोसाईं । राखहुँ पलक नयन की नाईं ॥  
अवधि अंबु प्रिय परिजन मीना । तुम्ह करुनाकर धरम धुरीना ॥ १ ॥  
अस बिचारि सोइ करहु उपाईं । सबहि जिअत जेहि भेंटहु आईं ॥  
जाहु सुखेन बनहि बलि जाऊँ । करि अनाथ जन परिजन गाऊँ ॥ २ ॥  
सब कर आजु सुकृत फल बीता । भयउ कराल कालु बिपरीता ॥  
बहुबिधि बिलपि चरन लपटानी । परम अभागिनि आपुहि जानी ॥ ३ ॥  
दारुन दुसह दाहु उर ब्यापा । बरनि न जाहिं बिलाप कलापा ॥  
राम उठाइ मातु उर लाईं । कहि मृदु बचन बहुरि समुझाईं ॥ ४ ॥

Cau.: deva pitara saba tumhahi gosāi, rākhahū palaka nayana kī nāi.  
avadhi āmbu priya parijana mīnā, tumha karunākara dharama dhurīnā.1.  
asa bicāri soi karahu upāi, sabahi jiata jehī bhēṭahu āi.  
jāhu sukhenā banahi bali jāū, kari anātha jana parijana gāū.2.  
saba kara āju sukṛta phala bitā, bhayau karāla kālu biparītā.  
bahubidhi bilapi carana lapaṭānī, parama abhāgini āpuhi jānī.3.  
dārūna dusaha dāhu ura byāpā, barani na jāhī bilāpa kalāpā.  
rāma uṭhāi mātu ura lāi, kahi mṛdu bacana bahuri samujhāi.4.

“May all the gods and manes protect you, O lord of the earth, as the eyelids protect the eyes. The term of exile is like water, while your near and dear ones resemble the fish that live on it; as for yourself you are a fountain of mercy and a champion of virtue. Remembering this please devise some means to see that you come back in time to find them all alive. I adjure you to proceed to the woods in good cheer abandoning your servants, family and the whole city. The fruit of everyone’s meritorious deeds is exhausted today and the tide of fortune has turned against us, assuming a sullen aspect.” Thus wailing in many ways mother Kausalyā clung to Śrī Rāma’s feet accounting herself the most unlucky woman. Her heart was filled with terrible and deep agony and the profusion of wailings was beyond all description. Śrī Rāma lifted His mother and pressed her to His bosom, and then comforted her with soothing words. (1—4)

दौ०— समाचार तेहि समय सुनि सीय उठी अकुलाइ ।  
जाइ सासु पद कमल जुग बंदि बैठि सिरु नाइ ॥ ५७ ॥

Do.: **samācāra tehi samaya suni siya uṭhī akulāi,  
jāi sāsū pada kamala juga baṁdi baiṭhi siru nāi.57.**

That very moment Sītā heard the news and rose in great agitation. She approached Her mother-in-law, revered her lotus feet and sat down bowing Her head. (57)

चौ०— दीन्हि असीस सासु मृदु बानी । अति सुकुमारि देखि अकुलानी ॥  
बैठि नमितमुख सोचति सीता । रूप रासि पति प्रेम पुनीता ॥ १ ॥





surasara subhaga banaja bana cārī, ḍābara jogu ki hamsakumārī.  
asa bicāri jasa āyasu hoī, maī sikha deū jānakihi soī.3.  
jaū siya bhavana rahai kaha ambā, mohi kahā hoi bahuta avalambā.  
suni raghubīra mātu priya bānī, sīla saneha sudhā janu sānī.4.

“For residing in the forest God has created Kola\* and Kirāta\* girls, who are foreign to sensuous pleasures. Adamantine by nature like the insect living on stone, they never experience any hardship in the woods. Another class fit for the forest is the hermit woman, who has renounced all pleasures for the sake of penance. But how, my son, will Sitā live in the forest;—she who is frightened to see even the picture of a monkey? Is a female cygnet, who disports in the lovely lotus-beds of the Mānasa lake, fit for a muddy puddle? First ponder this; then as you order I will instruct Janaka’s daughter. “If she stays at home,” the mother continued, “that will mean a great solace to me.” When Śrī Rāma (the Hero of Raghu’s race) heard this endearing speech of His mother, imbued as it were with the nectar of grace and affection—

(1—4)

दो०— कहि प्रिय बचन बिबेकमय कीन्हि मातु परितोष ।

लगे प्रबोधन जानकिहि प्रगटि बिपिन गुन दोष ॥ ६० ॥

Do.: kahi priya bacana bibekamaya kīnhi mātu paritoṣa,  
lage prabodhana jānakihi pragati bipina guna doṣa.60.

He comforted her by addressing tender and wise words to her; and then He started admonishing Jānakī by disclosing to Her the advantages and disadvantages of forest life.

(60)

चौ०— मातु समीप कहत सकुचाहीं । बोले समउ समुझि मन माहीं ॥  
राजकुमारि सिखावनु सुनहू । आन भाँति जियँ जनि कछु गुनहू ॥ १ ॥  
आपन मोर नीक जाँ चहहू । बचनु हमार मानि गृह रहहू ॥  
आयसु मोर सासु सेवकाई । सब बिधि भामिनि भवन भलाई ॥ २ ॥  
एहि ते अधिक धरमु नहिँ दूजा । सादर सासु ससुर पद पूजा ॥  
जब जब मातु करिहि सुधि मोरी । होइहि प्रेम बिकल मति भोरी ॥ ३ ॥  
तब तब तुम्ह कहि कथा पुरानी । सुंदरि समुझाएहु मृदु बानी ॥  
कहउँ सुभायँ सपथ सत मोही । सुमुखि मातु हित राखउँ तोही ॥ ४ ॥

Cau.: mātu samīpa kahata sakucāhī, bole samau samujhi mana māhī.  
rājakumārī sikhāvanu sunahū, āna bhāti jiyā jani kachu gunahū.1.  
āpana mora nīka jāū cahahū, bacanu hamāra māni gr̥ha rahahū.  
āyasu mora sāsū sevakāī, saba bidhi bhāmini bhavana bhalāī.2.  
ehi te adhika dharamu nahī dūjā, sādara sāsū sasura pada pūjā.  
jaba jaba mātu karihi sudhi morī, hoihi prema bikala mati bhorī.3.  
taba taba tumha kahi kathā purānī, suṁdari samujhāehu mṛdu bānī.  
kahaū subhāyā sapatha sata mohī, sumukhi mātu hita rākhaū tohī.4.

[PAUSE 14 FOR A THIRTY-DAY RECITATION]

\* The names of two well-known hilly tribes.

Even though He hesitated in speaking to Her in the presence of His mother, He realized within Himself the emergency of the situation and said, “Listen to my advice, O princess, and do not misunderstand me. If you wish well of me as well as of yourself, please accept my suggestion and stay at home. You will be obeying my order and rendering service to your mother-in-law; by remaining at home, O good lady, you will be benefited in every way. For a woman there is no other duty more sacred than reverently adoring the feet of her husband’s parents. Whenever my mother thinks of me and feeling disconsolate due to her love for me loses her balance of mind, do you console her, my love, with soothing words by narrating old legends to her. I tell you sincerely and solemnly; it is for my mother’s sake, O charming lady, that I leave you here.” (1—4)

दो०— गुर श्रुति संमत धरम फलु पाइअ बिनहिं कलेस ।

हठ बस सब संकट सहे गालव नहुष नरेस ॥ ६१ ॥

Do.: **gura śruti saṁmata dharama phalu pāia binahī kalesa, haṭha basa saba saṁkaṭa sahe gālava nahuṣa naresa.61.**

“(By staying at home in deference to me wishes) you will easily obtain the reward of virtue approved of by one’s elders and the Vedas; whereas by giving themselves over to obduracy the sage Gālava,\* King Nahuṣa† and all others suffered great hardships.” (61)

चौ०— मैं पुनि करि प्रवान पितु बानी । बेगि फिरब सुनु सुमुखि सयानी ॥

दिवस जात नहिं लागिहि बारा । सुंदरि सिखवनु सुनुहु हमारा ॥ १ ॥

जौं हठ करहु प्रेम बस बामा । तौ तुम्ह दुखु पाउब परिनामा ॥

काननु कठिन भयंकरु भारी । घोर घामु हिम बारि बयारी ॥ २ ॥

कुस कंटक मग काँकर नाना । चलब पयादेहिं बिनु पदत्राना ॥

चरन कमल मृदु मंजु तुम्हारे । मारग अगम भूमिधर भारे ॥ ३ ॥

कंदर खोह नदीं नद नारे । अगम अगाध न जाहिं निहारे ॥

भालु बाघ बृक केहरि नागा । करहिं नाद सुनि धीरजु भागा ॥ ४ ॥

\*Gālava was a pupil of the celebrated sage Viśvāmitra. When he was about to leave his Guru after completing his studies, he requested the latter to ask something by way of the preceptor’s fee (Gurudakṣiṇā). Viśvāmitra would ask nothing; but Gālava persisted in importuning him. At last, in order to get rid of his obstinate student, the sage Viśvāmitra ordered him to get for him a thousand snow-white horses with dark ears. Gālava had to experience a good deal of trouble in procuring this rare breed of horses.

† King Nahuṣa was a pious and illustrious ruler. When Indra, the lord of paradise, slew the demon Vṛtra (who was a Brāhmaṇa by birth) he incurred the sin of having killed a Brāhmaṇa and out of shame hid himself in the Mānasarovara lake. Finding themselves without a king the gods installed King Nahuṣa on the throne of Indra and proclaimed him as their ruler. Nahuṣa once beheld Indra’s wife and, enamoured of her beauty, longed to take her to wife. Śacī, who was noted for her fidelity to her husband, did not approve of Nahuṣa’s overtures and approached the sage Bṛhaspati (the preceptor of gods) for protection. The gods and sages thereupon expostulated with Nahuṣa and tried to dissuade him but in vain. According to Bṛhaspati’s advice Śacī then offered to accept Nahuṣa as her husband if the latter rode to her on a palanquin carried by sages. Nahuṣa, who was blinded by passion and was bent on having her as his wife at all costs, gladly agreed and prevailed on the sages to carry him on their shoulders. As the sages, who got tired very soon, were proceeding rather slowly, Nahuṣa spurred them on and while doing so kicked the sage Agastya and the latter pronounced a curse upon him that he should take the form of a python.

Cau.: mañ puni kari pravāna pitu bānī, begi phiraba sunu sumukhi sayānī.  
divasa jāta nahī lāgihi bārā, suṁdari sikhavanu sunahu hamārā.1.  
jañ haṭha karahu prema basa bāmā, tau tumha dukhu pāuba parināmā.  
kānanu kaṭhina bhayaṁkaru bhārī, ghora ghāmu hima bārī bayārī.2.  
kusa kaṁṭaka maga kākara nānā, calaba pyādehī binu padatrānā.  
carana kamala mṛdu maṁju tumhāre, māraga agama bhumidhara bhāre.3.  
kaṁdara khoha naḍī nada nāre, agama agādha na jāhī nihāre.  
bhālu bāgha bṛka kehari nāgā, karahī nāda suni dhīraju bhāgā.4.

“As for myself listen, O fair and sensible lady: I will soon return after redeeming my father’s word. Days will steal away quickly; therefore, heed my advice, O charming lady. If on the other hand, you persist in your obstinacy due to your affection for me, O pretty girl, you will eventually come to grief. The forest is rugged and most dreadful with its terrible heat, cold, rain and blasts. The tracks are beset with prickly grass and thorns and stones of various kinds and you will have to tread them without any protection for the feet. Your lotus-like feet are delicate and lovely, while the paths are most difficult and intercepted by huge mountains, caves and chasms, streams, rivers and rivulets that are unapproachable, unfathomable and terrible to look at. Bears and tigers, wolves, lions and elephants raise such a cry as staggers one’s presence of mind.” (1—4)

दो०— भूमि सयन बलकल बसन असनु कंद फल मूल ।

ते कि सदा सब दिन मिलहिं सबुड़ समय अनुकूल ॥ ६२ ॥

Do.: bhūmi sayana balakala basana asanu kaṁda phala mūla,  
te ki sadā saba dina milahī sabui samaya anukūla.62.

“The ground will be your couch and the bark of trees, your raiment; while bulbs, fruits and roots will be your food. And do you think even these latter will be available to you all the year round? You will get everything according to its season.” (62)

चौ०— नर अहार रजनीचर चरहीं । कपट बेष बिधि कोटिक करहीं ॥  
लागड़ अति पहार कर पानी । बिपिन बिपति नहिं जाइ बखानी ॥ १ ॥  
ब्याल कराल बिहग बन घोरा । निसिचर निकर नारि नर चोरा ॥  
डरपहिं धीर गहन सुधि आएँ । मृगलोचनि तुम्ह भीरु सुभाएँ ॥ २ ॥  
हंसगवनि तुम्ह नहिं बन जोगू । सुनि अपजसु मोहि देइहि लोगू ॥  
मानस सलिल सुधाँ प्रतिपाली । जिअइ कि लवन पयोधि मराली ॥ ३ ॥  
नव रसाल बन बिहरनसीला । सोह कि कोकिल बिपिन करीला ॥  
रहहु भवन अस हृदयँ बिचारी । चंदबदनि दुखु कानन भारी ॥ ४ ॥

Cau.: nara ahāra rajanīcara carahī, kapaṭa beṣa bidhi koṭika karahī.  
lāgai ati pahāra kara pānī, bipina bipati nahī jāi bakhānī.1.  
byāla karāla bihaga bana ghorā, nisicara nikara nāri nara corā.  
darapahī dhīra gahana sudhi āē, mṛgalocani tumha bhīru subhāē.2.  
hamsagavani tumha nahi bana jogū, suni apajasu mohi deihi logū.  
mānasa salila sudhāṅ pratipālī, jiai ki lavana pyodhi marālī.3.  
nava rasāla bana biharansīlā, soha ki kokila bipina karīlā.  
rahaḥu bhavana asa hṛdayāṅ bicārī, caṁdabadani dukhu kānana bhārī.4.

“Man-eating demons roams about in the woods and assume all sorts of deceptive forms. The water of the hills is exceedingly unwholesome; the hardships of the forest are beyond all description. There are terrible serpents and fierce wild birds and multitudes of demons who steal both man and woman. The boldest shudder at the very thought of the forest; while you, O fawn-eyed lady, are timid by nature. You are not fit for the woods, O fair lady; the world will revile me when they hear that I am taking you to the forest. Can a female cygnet who has been brought up in the nectarean water of the Mānasa lake live in the salt water of the ocean? Can a cuckoo that has made merry in a young mango grove have its appropriate place in a thicket of Karīla bushes? Pondering this in your heart stay at home, O moon-faced lady; the hardships of the forest are great.” (1—4)

दो०— सहज सुहृद गुर स्वामि सिख जो न करइ सिर मानि ।

सो पछिताइ अघाइ उर अवसि होइ हित हानि ॥ ६३ ॥

Do.: **sahaja suhṛda gura svāmi sikha jo na karai sira māni,**  
**so pachitāi aghāi ura avasi hoi hita hāni.63.**

“He who does not reverently follow the advice of a disinterested friend, preceptor and master has to repent fully at heart and surely harms himself.” (63)

चौ०— सुनि मृदु बचन मनोहर पिय के । लोचन ललित भरे जल सिय के ॥  
सीतल सिख दाहक भइ कैसैं । चकइहि सरद चंद निसि जैसैं ॥ १ ॥  
उतरु न आव बिकल बैदेही । तजन चहत सुचि स्वामि सनेही ॥  
बरबस रोकि बिलोचन बारी । धरि धीरजु उर अवनिकुमारी ॥ २ ॥  
लागि सासु पग कह कर जोरी । छमबि देबि बड़ि अबिनय मोरी ॥  
दीन्हि प्रानपति मोहि सिख सोई । जेहि बिधि मोर परम हित होई ॥ ३ ॥  
मैं पुनि समुझि दीखि मन माहीं । पिय बियोग सम दुखु जग नाहीं ॥ ४ ॥

Cau.: **sunī mṛḍu bacana manohara piya ke, locana lalita bhare jala siya ke.**  
**sītala sikha dāhaka bhāi kaisē, cakaihi sarada caṁda nisi jaisē.1.**  
**utaru na āva bikala baidehī, tajana cahata suci svāmi sanehī.**  
**barabasa roki bilocana bārī, dhari dhīraju ura avanikumārī.2.**  
**lāgi sāsū paga kaha kara jorī, chamabi debi baRi abinaya morī.**  
**dīnhi prānapati mohi sikha soī, jehi bidhi mora parama hita hoī.3.**  
**maī puni samujhi dīkhi mana māhī, piya biyoga sama dukhu jaga nāhī.4.**

When Sītā heard these soft and winning words of Her beloved lord, Her lovely eyes filled with tears. His soothing advice proved as scorching to Her as a moon-lit autumnal night to a female Cakravāka bird. Videha’s Daughter could make no answer. She was filled with agony to think that Her pious and loving lord would leave Her behind. Perforce restraining Her tears Earth’s Daughter took courage and throwing Herself at Her mother-in-law’s feet spoke to her with Her two palms joined together, “Forgive, O venerable lady, my great impudence. The lord of my life has tendered me only such advice as is conducive to my best interests. I have, however, pondered within myself and realized that there is no calamity in this world as great as being torn away from one’s beloved lord.” (1—4)

दो०— प्राननाथ करुनायतन सुंदर सुखद सुजान ।

तुम्ह बिनु रघुकुल कुमुद बिधु सुरपुर नरक समान ॥ ६४ ॥

Do.: **prānanātha karunāyatana suṁdara sukhada sujāna,**  
**tumha binu raghukula kumuda bidhu surapura naraka samāna.64.**

“O lord of my life, O abode of mercy, handsome, genial and wise, O moon for the lily-like race of Raghu, without you heaven would be as obnoxious as hell.” (64)

चौ०— मातु पिता भगिनी प्रिय भाई । प्रिय परिवारु सुहृद समुदाई ॥  
सासु ससुर गुर सजन सहाई । सुत सुंदर सुसील सुखदाई ॥१॥  
जहँ लगी नाथ नेह अरु नाते । प्रिय बिनु तियहि तरनिहु ते ताते ॥  
तनु धनु धामु धरनि पुर राजू । पति बिहीन सबु सोक समाजू ॥२॥  
भोग रोगसम भूषन भारू । जम जातना सरिस संसारू ॥  
प्राननाथ तुम्ह बिनु जग माहीं । मो कहँ सुखद कतहँ कछु नाहीं ॥३॥  
जिय बिनु देह नदी बिनु बारी । तैसिअ नाथ पुरुष बिनु नारी ॥  
नाथ सकल सुख साथ तुम्हारे । सरद बिमल बिधु बदनु निहारे ॥४॥

Cau.: **mātu pitā bhaginī priya bhāi, priya parivāru suhṛda samudāi.**  
**sāsu sasura gura sajana sahāi, suta saṁdara susīla sukhadāi.1.**  
**jahā lagi nātha neha aru nāte, piya binu tiyahi taranihu te tāte.**  
**tanu dhanu dhāmu dharani pura rājū, pati bihīna sabu soka samājū.2.**  
**bhoga rogasama bhūṣana bhārū, jama jātanā sarisa saṁsārū.**  
**prānanātha tumha binu jaga māhī, mo kahu sukhada katahū kachu nāhī.3.**  
**jiya binu deha nadī binu bārī, taisia nātha puruṣa binu nārī.**  
**nātha sakala sukha sātha tumhārē, sarada bimala bidhu badanu nihārē.4.**

“Father and mother, sisters and dear brothers, beloved kinsmen and friends, father-in-law and mother-in-law, preceptor and relatives, allies and even sons, however good-looking, well-behaved and congenial—nay, whatever ties of affection and kinship there exist—to a woman bereft of her beloved lord they are far more tormenting than the scorching sun. Life, riches, house, land, city and kingdom—all these are mere accoutrements of woe to a woman bereft of her lord. Luxury to her is loathsome like a disease and ornaments a burden; while the world is like the torments of hell. Without you, O lord of my life, nothing in this world is delightful to me. As the body without a soul, and a river without water, even so, my lord, is a woman without her husband. In your company, my lord, I shall be happy in everyway so long as I behold your countenance resembling the cloudless moon of an autumnal night.” (1—4)

दो०— खग मृग परिजन नगरु बनु बलकल बिमल दुकूल ।

नाथ साथ सुरसदन सम परनसाल सुख मूल ॥ ६५ ॥

Do.: **khaga mṛga parijana nagaru banu balakala bimala dukūla,**  
**nātha sātha surasadana sama paranasāla sukha mūla.65.**

“Birds and beasts will be my kindred; the forest, my city and the bark of trees, my



spotless robes. And a hut of leaves in the company of my lord will be as comfortable as the abode of gods.” (65)

चौ०— बनदेबीं बनदेव उदारा । करिहहिं सासु ससुर सम सारा ॥  
 कुस किसलय साथरी सुहाई । प्रभु सँग मंजु मनोज तुराई ॥ १ ॥  
 कंद मूल फल अमिअ अहारू । अवध सौध सत सरिस पहारू ॥  
 छिनु छिनु प्रभु पद कमल बिलोकी । रहिहउँ मुदित दिवस जिमि कोकी ॥ २ ॥  
 बन दुख नाथ कहे बहुतेरे । भय बिषाद परिताप घनेरे ॥  
 प्रभु बियोग लवलेस समाना । सब मिलि होहिं न कृपानिधाना ॥ ३ ॥  
 अस जियँ जानि सुजान सिरोमनि । लेइअ संग मोहि छाड़िअ जनि ॥  
 बिनती बहुत करौं का स्वामी । करुनामय उर अंतरजामी ॥ ४ ॥

Cau.: banadebī banadeva udārā, karihahī sāsu sasura sama sārā.  
 kusa kisalaya sātharī suhāī, prabhu saṅga maṅju manoja turāī.1.  
 kaṁda mūla phala amia ahārū, avadha saudha sata sarisa pahārū.  
 chinu chinu prabhu pada kamala bilokī, rahihauṁ mudita divasa jimi kokī.2.  
 bana dukha nātha kahe bahutere, bhaya biṣāda paritāpa ghanere.  
 prabhu biyoga lavalesa samānā, saba mili hohī na kṛpānidhānā.3.  
 asa jiyā jāni sujāna siromani, leia saṅga mohi chāRia jani.  
 binatī bahuta karaū kā svāmī, karunāmaya ura aṁtarajāmī.4.

“The generous-hearted sylvan gods and goddesses will take care of me like my own father-in-law and mother-in-law. A charming litter of grass and tender leaves will in the company of my lord vie with Cupid’s own lovely cushion. Bulbs, roots and fruits will be my ambrosial food; while mountains will be as good as a hundred royal mansions of Ayodhyā. Gazing on the lotus feet of my lord every moment I shall remain as cheerful as a female Cakravāka bird during the daytime. You have mentioned a number of hardships and perils, woes and afflictions attendant with forest life; but all these put together will hardly compare with an iota of the pangs of separation from my lord, O fountain of mercy! Bearing this in mind, O crest-jewel of wise men, take me with you; pray do not leave me behind. I refrain from making a lengthy submission, my lord, knowing as I do that you are all-merciful and have access to the hearts of all.” (1—4)

दो०— राखिअ अवध जो अवधि लागि रहत न जनिअहिं प्रान ।  
 दीनबंधु सुंदर सुखद सील सनेह निधान ॥ ६६ ॥

Do.: rākhia avadha jo avadhi lagi rahata na janiahī prāna,  
 dinabandhu suṁdara sukhada sīla saneha nidhāna.66.

“If you leave me in Ayodhyā till the expiry of your exile, you may rest assured that I shall not survive, O friend of the afflicted, O handsome and congenial lord. O storehouse of amiability and affection!” (66)

चौ०— मोहि मग चलत न होइहि हारी । छिनु छिनु चरन सरोज निहारी ॥  
 सबहि भाँति पिय सेवा करिहौं । मारग जनित सकल श्रम हरिहौं ॥ १ ॥  
 पाय पखारि बैठि तरु छाहीं । करिहउँ बाउ मुदित मन माहीं ॥  
 श्रम कन सहित स्याम तनु देखें । कहँ दुख समउ प्रानपति पेखें ॥ २ ॥



kaheu kṛpāla bhānukulanāthā, parihari socu calahu bana sāthā.  
 nahī biṣāda kara avasaru ājū, begi karahu bana gavana samājū.2.  
 kahi priya bacana priyā samujhāi, lage mātu pada āsiṣa pāi.  
 begi prajā dukha meṭaba āi, janani niṭhura bisari jani jāi.3.  
 phirihi dasā bidhi bahuri ki morī, dekhihaū nayana manohara jorī.  
 sudina sugharī tāta kaba hoihi, janani jiata badana bidhu joihi.4.

So saying Sītā was overwhelmed with distress; she could not bear Her lord's separation even in words. Seeing Her condition the Lord of Raghus was convinced in His heart of hearts that if left behind against Her will She would not survive. The all-merciful Lord of the solar race, therefore, said: "Give up lamentation and accompany me to the forest. Grief is out of season today. Prepare yourself for the journey to the woods at once." Consoling His beloved Consort with these endearing words the Lord threw Himself at His mother's feet and received her blessings. "Pray return soon and relieve the people's distress and see that your heartless mother is not forgotten. Shall the tide of my fortune ever turn, O goodness, that I may behold the charming pair with my own eyes again ? When, my dear son, will arrive the auspicious day and blessed hour that your mother shall live to see your moon-like countenance? (1—4

दो०— बहुरि बच्छ कहि लालु कहि रघुपति रघुबर तात ।

कबहिं बोलाइ लगाइ हियँ हरषि निरखिहउँ गात ॥ ६८ ॥

Do.: bahuri baccha kahi lālu kahi raghupati raghubara tāta,  
 kabahī bolāi lagāi hiyaṅ haraṣi nirakhihaū gāta.68.

"When again shall I call you 'my darling', 'my pet child', 'O Lord of Raghus', 'O Chief of Raghu's race', 'my boy', and summoning you clasp you to my bosom and gaze upon your limbs with delight?" (68)

चौ०— लखि सनेह कातरि महतारी । बचनु न आव बिकल भइ भारी ॥

राम प्रबोधु कीन्ह बिधि नाना । समउ सनेहु न जाइ बखाना ॥ १ ॥

तब जानकी सासु पग लागी । सुनिअ माय मैं परम अभागी ॥

सेवा समय दैअँ बनु दीन्हा । मोर मनोरथु सफल न कीन्हा ॥ २ ॥

तजब छोभु जनि छाड़िअ छोहू । करमु कठिन कछु दोसु न मोहू ॥

सुनि सिय बचन सासु अकुलानी । दसा कवनि बिधि कहौँ बखानी ॥ ३ ॥

बारहिं बार लाइ उर लीन्ही । धरि धीरजु सिख आसिष दीन्ही ॥

अचल होउ अहिवातु तुम्हारा । जब लगि गंग जमुन जल धारा ॥ ४ ॥

Cau.: lakhi saneha kātari mahatārī, bacanu na āva bikala bhai bhārī.  
 rāma prabodhu kīnha bidhi nānā, samau sanehu na jāi bakhānā.1.  
 taba jānakī sāsu paga lāgī, sunia māya maī parama abhāgī.  
 sevā samaya daiā banu dīnhā, mora manorathu saphala na kīnhā.2.  
 tajaba chobhu jani chāRia chohū, karamu kaṭhina kachu dosu na mohū.  
 suni siya bacana sāsu akulānī, dasā kavani bidhi kahaū bakhānī.3.  
 bārahī bāra lāi ura līnhī, dhari dhīraju sikha āsiṣa dīnhī.  
 acala hou ahivātu tumhārā, jaba lagi gaṅga jamuna jala dhārā.4.

Seeing that His mother was too overwhelmed with emotion to speak any more and was greatly agitated, Śrī Rāma consoled her in various ways; the gravity of the occasion and the intensity of affection was more than one could describe. Janaka's Daughter then threw Herself at Her mother-in-law's feet and said, "I tell you, mother: I am most unluckily in that at a time when I should have served you heaven has exiled me to the forest and has refused to grant my desire. Pray be not perturbed any more but at the same time cease not to entertain kindly feelings towards me. Relentless is fate and there is no fault of mine either." The mother-in-law was so distressed to hear Sītā's words that I have no words to describe her condition. Again and again she pressed her Daughter-in-law to her breast and recovering herself admonished and blessed Her: "May the blessed state of your wifeness (the longevity of your husband) know no break and endure so long as the streams of the Gaṅgā and Yamunā continue to flow." (1—4)

दो०— सीतहि सासु असीस सिख दीन्हि अनेक प्रकार ।

चली नाइ पद पदुम सिरु अति हित बारहिं बार ॥ ६९ ॥

Do.: sītahi sāsu asīsa sikha dīnhi aneka prakāra,  
calī nāi pada paduma siru ati hita bārahī bāra .67.

The mother-in-law blessed and admonished Sītā in various ways and the latter parted from her, most affectionately bowing Her head at her lotus feet again and again. (69)

चौ०— समाचार जब लछिमन पाए । ब्याकुल बिलख बदन उठि धाए ॥  
कंप पुलक तन नयन सनीरा । गहे चरन अति प्रेम अधीरा ॥ १ ॥  
कहि न सकत कछु चितवत ठाढ़े । मीनु दीन जनु जल तें काढ़े ॥  
सोचु हृदयँ बिधि का होनिहारा । सबु सुखु सुकृतु सिरान हमारा ॥ २ ॥  
मो कहँ काह कहब रघुनाथा । रखिहहिं भवन कि लेहहिं साथा ॥  
राम बिलोकि बंधु कर जोरें । देह गेह सब सन तनु तोरें ॥ ३ ॥  
बोले बचनु राम नय नागर । सील सनेह सरल सुख सागर ॥  
तात प्रेम बस जनि कदराहू । समुझि हृदयँ परिनाम उछाहू ॥ ४ ॥

Cau.: samācāra jaba lachimana pāe, byākula bilakha badana uṭhi dhāe.  
kaṁpa pulaka tana nayana sanīrā, gahe carana ati prema adhīrā.1.  
kahi na sakata kachu citavata ṭhāRhe, mīnu dīna janu jala tē kāRhe.  
socu ḥṛdayā bidhi kā honihārā, sabu sukhu sukṛtu sirāna hamārā.2.  
mo kahū kāha kahaba raghunāthā, rakhiahī bhavana ki lehahī sāthā.  
rāma bilokī baṁdhu kara jorē, deha geha saba sana ṭnu torē.3.  
bole bacanu rāma naya nāgara, sīla saneha sarala sukha sāgara.  
tāta prema basa jani kdarāhū, samujhi ḥṛdayā parināma uchāhū.4.

When Lakṣmaṇa got the news he started up in confusion and ran with a doleful face. Trembling all over with his hair standing on end and eyes full of tears he clasped Śrī Rāma's feet much excited with emotion. He was unable to speak and stood gazing piteously like a fish taken out of water. There was anxiety in his heart. "What is going to happen, O good heavens?" he said to himself. "All my joy and merits are over now. What will the Lord of Raghus command me to do? Will he leave me at home or take me

with him? “When Śrī Rāma saw His brother with joined palms having renounced his home and reckless about his own body, He addressed him in the following words, well-versed as He was in the rules of correct behaviour and an ocean of amiability, love, artlessness and joy: “Pray do not lose your balance of mind out of affection, dear brother, and be convinced in your heart of hearts that the end will be a happy one.” (1—4)

दो०— मातु पिता गुरु स्वामि सिख सिर धरि करहिं सुभायँ ।

लहेउ लाभु तिन्ह जनम कर नतरु जनमु जग जायँ ॥ ७० ॥

Do.: mātu pitā guru svāmi sikha sira dhari karahī subhāyā,  
laheu lābhu tinha janama kara nataru janamu jaga jāyā.70.

“Those who reverently and unconstrainedly follow the advice of their father and mother, preceptor and master have reaped the fruit of their birth or else their coming into this world has been in vain.” (70)

चौ०— अस जियँ जानि सुनहु सिख भाई । करहु मातु पितु पद सेवकाई ॥  
भवन भरतु रिपुसूदनु नाही । राउ बृद्ध मम दुखु मन माहीं ॥ १ ॥  
मैं बन जाउँ तुम्हहि लेइ साथा । होइ सबहि बिधि अवध अनाथा ॥  
गुरु पितु मातु प्रजा परिवारू । सब कहूँ परइ दुसह दुख भारू ॥ २ ॥  
रहहु करहु सब कर परितोषू । नतरु तात होइहि बड़ दोषू ॥  
जासु राज प्रिय प्रजा दुखारी । सो नृपु अवसि नरक अधिकारी ॥ ३ ॥  
रहहु तात असि नीति बिचारी । सुनत लखनु भए ब्याकुल भारी ॥  
सिअरें बचन सूखि गए कैसें । परसत तुहिन तामरसु जैसें ॥ ४ ॥

Cau.: asa jiyā jāni sunahu sikha bhāī, karahu mātu pitu pada sevakāī.  
bhavana bharnatu ripusūdanu nāhī, rāu bṛddha mama dukhu mana māhī.1.  
maī bana jāū tumhahi lei sāthā, hoi sabahi bidhi avadha anāthā.  
guru pitu mātu prajā parivārū, saba kahū parai dusaha dukha bhārū.2.  
raharu karahu saba kara paritoṣū, nataru tāta hoihi baRa doṣū.  
jāsu rāja priya prajā dukhārī, so nṛpu avasi naraka adhikārī.3.  
raharu tāta asi nīti bicārī, sunata lakhanu bhae byākula bhārī.  
siarē bacana sūkhi gae kaisē, parasata tuhina tāmarasu jaisē.4.

“Bearing this in mind, brother, listen to my advice and wait upon the feet of our father and mothers. Bharata and Ripusūdana (Śatrughna) are not at home, while the king is aged and full of grief for my sake. If I proceed to the woods taking you with me, Ayodhyā will be rendered completely masterless and the preceptor and parents, the people as well as the family, all will be subjected to a spell of terrible suffering. Stay, then, to comfort all; otherwise, brother, we shall incur great sin. A king whose reign brings suffering to his beloved people surely deserves an abode in hell. Bearing in mind this maxim, dear brother, stay at home.” Hearing this, Lakṣmaṇa felt much distressed. He turned pale at these soothing words in the same way as a lotus is blasted when touched by frost. (1—4)

दो०— उतरु न आवत प्रेम बस गहे चरन अकुलाइ ।

नाथ दासु मैं स्वामि तुम्ह तजहु त काह बसाइ ॥ ७१ ॥

**Do.: utaru na āvata prema basa gahe carana akulāi,  
nātha dāsu mañ svāmi tumha tajahu ta kāha basāi.71.**

Overwhelmed with emotion he could not answer, but clasped his Brother's feet in anguish, "My lord, I am your slave and you my master; if you abandon me, what help!" (71)

चौ०— दीन्हि मोहि सिख नीकि गोसाईं । लागि अगम अपनी कदराई ॥  
नरबर धीर धरम धुर धारी । निगम नीति कहूँ ते अधिकारी ॥ १ ॥  
में सिसु प्रभु सनेहँ प्रतिपाला । मंदरु मेरु कि लेहिं मराला ॥  
गुर पितु मातु न जानउँ काहू । कहउँ सुभाउ नाथ पतिआहू ॥ २ ॥  
जहँ लागि जगत सनेह सगाईं । प्रीति प्रतीति निगम निजु गाईं ॥  
मोरे सबइ एक तुम्ह स्वामी । दीनबंधु उर अंतरजामी ॥ ३ ॥  
धरम नीति उपदेसिअ ताही । कीरति भूति सुगति प्रिय जाही ॥  
मन क्रम बचन चरन रत होई । कृपासिंधु परिहरिअ कि सोई ॥ ४ ॥

Cau.: dīnhi mohi sikha nīki gosāi, lāgi agama apanī kadarāi.  
narabara dhīra dharama dhura dhāri, nigama nīti kahū te adhikāri.1.  
mañ sisu prabhu sanehā pratipālā, maṁdaru meru ki lehī marālā.  
gura pitu mātu na jānaū kāhū, kahaū subhāu nātha patiāhū.2.  
jahā lagi jagata saneha sagāi, prīti pratīti nigama nijū gāi.  
more sabai eka tumha svāmī, dīnabandhu ura amtarajāmī.3.  
dharama nīti upadesia tāhī, kīrati bhūti sugati priya jāhī.  
mana krama bacana carana rata hoī, kṛpāsīndhu pariharia ki soī.4.

"My lord, you have given me a sound advice; but due to my faintheartedness it sounds impracticable to me. Only those noble men who are self-possessed and champion the cause of virtue are fit to be taught the gospel of the Vedas and moral philosophy. I am a mere child fostered by your loving care; can a cygnet lift Mount Mandara or Meru? I know no preceptor nor father nor mother; I tell you sincerely; believe me, my lord. Whatever ties of affection, love and confidence exist in the world as declared by the Vedas—for me they are all centred in you and you alone, my lord. O friend of the afflicted, O knower of the innermost heart of all! Piety and propriety should be taught to him who is fond of glory, fortune and a noble destiny. He, however, who is devoted to your feet in thought, word and deed—should he be abandoned, O ocean of grace?" (1—4)

दो०— करुनासिंधु सुबंधु के सुनि मृदु बचन बिनीत ।  
समुझाए उर लाइ प्रभु जानि सनेहँ सभीत ॥ ७२ ॥

**Do.: karunāsīndhu subāndhu ke suni mṛdu bacana binīta,  
samujhāe ura lāi prabhu jāni sanehā sabhīta.72.**

Hearing these soft and polite words of His noble brother, the all-compassionate Lord clasped him to His bosom and consoled him, perceiving that he had lost his nerve through love. (72)

चौ०— मागहु बिदा मातु सन जाई । आवहु बेगि चलहु बन भाई ॥  
 मुदित भए सुनि रघुबर बानी । भयउ लाभ बड़ गड़ बड़ि हानी ॥ १ ॥  
 हरषित हृदयँ मातु पहिँ आए । मनहुँ अंध फिरि लोचन पाए ॥  
 जाइ जननि पग नायउ माथा । मनु रघुनंदन जानकि साथा ॥ २ ॥  
 पूँछे मातु मलिन मन देखी । लखन कही सब कथा बिसेषी ॥  
 गई सहमि सुनि बचन कठोरा । मृगी देखि दव जनु चहु ओरा ॥ ३ ॥  
 लखन लखेउ भा अनरथ आजू । एहिँ सनेह बस करब अकाजू ॥  
 मागत बिदा सभय सकुचाहीं । जाइ संग बिधि कहिहि कि नाही ॥ ४ ॥

Cau.: māgahu bidā mātu sana jāī, āvahu begi calahu bana bhāi.  
 mudita bhae suni raghubara bāni, bhayau lābha baRa gai baRi hāni.1.  
 haraṣita hṛdayā mātu pahī āe, manahū aṁdha phiri locana pāe.  
 jāī janani paga nāyau māthā, manu raghunaṁdana jānaki sāthā.2.  
 pū̄che mātu malina mana dekhī, lakhana kahī saba kathā biseṣī.  
 gāī sahāmi suni bacana kaṭhorā, mṛgī dekhī dava janu cahu orā.3.  
 lakhana lakheu bhā anaratha ājū, ehī saneha basa karaba akājū.  
 māgata bidā sabhaya sakucāhī, jāī saṅga bidhi kahihī ki nāhī.4.

“Go and ask leave of your mother; then quickly return and accompany me to the woods.” Lakṣmaṇa rejoiced to hear these words from the Chief of Raghus; great was his gain and a mighty loss was averted. He went up to his mother delighted at heart as a blind man who had regained his lost vision. Approaching her he bowed his head at her feet, while his heart was with Śrī Rāma (the Delighter of Raghu’s race) and Janaka’s Daughter. Finding him depressed in spirit the mother inquired the reason, when Lakṣmaṇa related at length the whole incident. Sumitrā was alarmed to hear this cruel report as a doe on finding wild fire all about her. Lakṣmaṇa apprehended that things would take a wrong turn that day and that his mother would frustrate his plans due to her affection. He, therefore, felt nervous and hesitated in asking leave of her; for he thought within himself, “Good God, will she allow me to accompany Śrī Rāma or not?” (1—4)

दो०— समुझि सुमित्राँ राम सिय रूपु सुसीलु सुभाउ ।  
 नृप सनेहु लखि धुनेउ सिरु पापिनि दीन्ह कुदाउ ॥ ७३ ॥

Do.: samujhi sumitrā rāma siya rūpu susīlu subhāu,  
 nṛpa sanehu lakhi dhuneu siru pāpini dīnha kudāu.73.

Remembering the beauty, amiability and noble disposition of Śrī Rāma and Sītā and considering the king’s affection for Them, Sumitrā beat her head as she perceived that the wicked queen (Kaikeyi) had played him foul. (73)

चौ०— धीरजु धरेउ कुअवसर जानी । सहज सुहद बोली मृदु बानी ॥  
 तात तुम्हारि मातु बैदेही । पिता रामु सब भाँति सनेही ॥ १ ॥  
 अवध तहाँ जहँ राम निवासू । तहँइँ दिवसु जहँ भानु प्रकासू ॥  
 जाँ पै सीय रामु बन जाहीं । अवध तुम्हार काजु कछु नाही ॥ २ ॥  
 गुर पितु मातु बंधु सुर साई । सेइअहिँ सकल प्रान की नाई ॥  
 रामु प्रानप्रिय जीवन जी के । स्वारथ रहित सखा सबही के ॥ ३ ॥





rāgu roṣu iriṣā madu mohū, jani sapanehū inha ke basa hohū.  
 sakala prakāra bikāra bihāi, mana krama bacana karehu sevakāi.3.  
 tumha kahū bana saba bhāti supāsū, sāga pitu mātu rāmu siya jāsū.  
 jehi na rāmu bana lahaḥi kalesū, suta soi karehu ihai upadesū.4.

“That woman alone can be said to have borne a male issue, whose son is a devotee of Rāma (the Lord of Raghus). Otherwise she had better remain issueless; for she who deems herself fortunate in having a son hostile to Rāma has yeaned in vain. It is due to your good fortune that Rāma is proceeding to the forest; there is no other ground for his doing so, my boy. The highest reward of all meritorious acts is verily this—to have spontaneous love for the feet of Sitā and Rāma. Never give way even in a dream to passion, anger, jealousy, arrogance or infatuation. Giving up all sorts of morbid feelings serve them in thought, word and deed. You will be happy in everyway in the forest since you will have with you your father and mother in Rāma and Sitā. Take care, my son, that Rāma may be put to no trouble in the woods: that is my admonition to you.” (1—4)

छं०— उपदेसु यहु जेहिं तात तुम्हरे राम सिय सुख पावहीं ।  
 पितु मातु प्रिय परिवार पुर सुख सुरति बन बिसरावहीं ॥  
 तुलसी प्रभुहि सिख देइ आयसु दीन्ह पुनि आसिष दई ।  
 रति होउ अबिरल अमल सिय रघुबीर पद नित नित नई ॥

Cham.: upadesu yahu jehi tāta tumhare rāma siya sukha pāvahi,  
 pitu mātu priya parivāra pura sukha surati bana bisarāvahi.  
 tulasī prabhuhi sikha dei āyasu dīnha puni āsiṣa daī,  
 rati hou abirala amala siya raghubīra pada nita nita nāi.

“My admonition to you, dear child, is this: it is up to you to see that Rāma and Sitā lead a happy life in the forest through your good offices and forget their father and mother, near and dear ones as well as the amenities of city life.” Having thus admonished the Lord of Tulasīdāsa (Lakṣmaṇa) Sumitrā granted him leave (to accompany Śrī Rāma) and then invoked her blessing on him: “May your devotion to the feet of Sitā and the Hero of Raghu’s race be constant and untainted and ever new.”

सो०— मातु चरन सिरु नाइ चले तुरत संकित हृदयँ ।  
 बागुर बिषम तोराइ मनहुँ भाग मृगु भाग बस ॥ ७५ ॥

So.: mātu carana siru nāi cale turata saṅkita hṛdayā,  
 bāgura biṣama torāi manahū bhāga mṛgu bhāga basa.75.

Bowing his head at his mother’s feet Lakṣmaṇa left at once with a timid heart apprehending any further development that might bulk his plans and interfere with his accompanying (Śrī Rāma to the forest); it looked as if a deer had luckily succeeded in bursting a strong snare and made good his escape. (75)

चौ०— गए लखनु जहँ जानकिनाथू । भे मन मुदित पाइ प्रिय साथू ॥  
 बंदि राम सिय चरन सुहाए । चले संग नृपमंदिर आए ॥ १ ॥



कहहिं परसपर पुर नर नारी । भलि बनाइ बिधि बात बिगारी ॥  
 तन कृस मन दुखु बदन मलीने । बिकल मनहुं माखी मधु छीने ॥ २ ॥  
 कर मीजहिं सिरु धुनि पछिताहीं । जनु बिनु पंख बिहग अकुलाहीं ॥  
 भइ बड़ि भीर भूप दरबारा । बरनि न जाइ बिषादु अपारा ॥ ३ ॥  
 सचिवँ उठाइ राउ बैठारे । कहि प्रिय बचन रामु पगु धारे ॥  
 सिय समेत दोउ तनय निहारी । ब्याकुल भयउ भूमिपति भारी ॥ ४ ॥

Cau.: gae lakhanu jahā jānakināthū, bhe mana mudita pāi priya sāthū.  
 baṁdi rāma siya carana suhāe, cale saṁga nṛpamaṁdira āe.1.  
 kahahī parasapara pura nara nārī, bhali banāi bidhi bāta bigārī.  
 tana kṛsa mana dukhu badana malīne, bikala manahū mākhī madhu chīne.2.  
 kara mījahī siru dhuni pachitāhī, janu binu paṁkha bihaga akulāhī.  
 bhai baRi bhīra bhūpa darabārā, barani na jāi biṣādu apārā.3.  
 scivā uṭhāi rāu baiṭhāre, kahi priya bacana rāmu pagu dhāre.  
 siya sameta dou tanaya nihārī, byākula bhayau bhūmipati bhārī.4.

Lakṣmaṇa went straight to where the Lord of Jānakī (Janaka's Daughter) was; he was glad at heart to find himself in the company of his beloved Brother. Bowing to the charming feet of Śrī Rāma and Sītā he accompanied Them to the king's palace. The men and women of the city said to one another, "How strange that God wellnigh fulfilled our hopes and then shattered them!" With emaciated bodies, a sorrowful heart and doleful face they felt miserable as a bee that has been robbed of its honey. They wrung their hands, beat their heads and lamented like birds that had been clipt of their wings and were restless without them. A huge crowd had collected at the entrance of the royal palace and there was untold grief which knew no bounds. The minister (Sumantra) raised the king and seated him communicating to him the agreeable news that Śrī Rāma had come. When he saw his two sons with Sītā, his distress was profound. (1—4)

दो०— सीय सहित सुत सुभग दोउ देखि देखि अकुलाइ ।

बारहिं बार सनेह बस राउ लेइ उर लाइ ॥ ७६ ॥

Do.: sīya sahita suta subhaga dou dekhi dekhi akulāi,  
 bārahī bāra saneha basa rāu lei ura lāi.76.

The king felt much agitated as he gazed on his two sons with Sītā. Overwhelmed with emotion he pressed them to his bosom again and again. (76)

चौ०— सकइ न बोलि बिकल नरनाहू । सोक जनित उर दारुन दाहू ॥  
 नाइ सीसु पद अति अनुरागा । उठि रघुबीर बिदा तब मागा ॥ १ ॥  
 पितु असीस आयसु मोहि दीजै । हरष समय बिसमउ कत कीजै ॥  
 तात किऐँ प्रिय प्रेम प्रमादू । जसु जग जाइ होइ अपबादू ॥ २ ॥  
 सुनि सनेह बस उठि नरनाहाँ । बैठारे रघुपति गहि बाहाँ ॥  
 सुनहु तात तुम्ह कहँ मुनि कहहीं । रामु चराचर नायक अहहीं ॥ ३ ॥  
 सुभ अरु असुभ करम अनुहारी । ईसु देइ फलु हृदयँ बिचारी ॥  
 करइ जो करम पाव फल सोई । निगम नीति असि कह सबु कोई ॥ ४ ॥

Cau.: sakai na boli bikala naranāhū, soka janita ura dārūna dāhū.  
 nāi sīsu pada ati anurāgā, uṭhi raghubīra bidā taba māgā.1.  
 pitu asīsa āyasu mohi dījai, haraṣa samaya bisamau kata kījai.  
 tāta kiē priya prema pramādū, jasū jaga jāi hoi apabādū.2.  
 suni saneha basa uṭhi naranāhā, baiṭhāre raghupati gahi bāhā.  
 sunahu tāta tumha kahū muni kahahī, rāmu carācara nāyaka ahahī.3.  
 subha aru asubha karama anuhārī, īsu dei phalu hrdayā bicārī.  
 karai jo karama pāva phala soī, nigama nīti asi kaha sabu koī.4.

The king was too restless to speak; there was terrible agony in his heart due to excess of grief. Most affectionately bowing His head at His father's feet, the Hero of Raghu's race then arose and asked his permission to proceed to the woods: "Father, give me your blessings and commands; why should you be sorrowing at this hour of jubilation? By swerving from the path of duty due to attachment for a beloved object, dear father, one's reputation is lost and obloquy incurred." Hearing this the king got up in his love and holding Śrī Rāma (the Lord of Raghus) by the arm he made Him sit down and said, "Listen, my boy: of You the sages declare that Rāma is the Lord of the entire creation, both animate and inanimate. God requites our actions according as they are good or bad, weighing them in the scale of His judgment. He alone who does an act reaps its consequences: such is the law of the Vedas and so declare all." (1—4)

दो०— औरु करै अपराधु कोउ और पाव फल भोगु।

अति बिचित्र भगवंत गति को जग जानै जोगु ॥ ७७ ॥

Do.: auru karai aparādhu kou aura pāva phala bhogu,  
 ati bicitra bhagavanta gati ko jaga jānai jogu.77.

"But in this case we find that one commits the offence and another reaps the fruit. Highly mysterious are the ways of God: no one in this world is competent to know them." (77)

चौ०— रायँ राम राखन हित लागी। बहुत उपाय किए छलु त्यागी॥  
 लखी राम रुख रहत न जाने। धरम धुरंधर धीर सयाने॥ १ ॥  
 तब नृप सीय लाइ उर लीन्ही। अति हित बहुत भाँति सिख दीन्ही॥  
 कहि बन के दुख दुसह सुनाए। सासु ससुर पितु सुख समुझाए॥ २ ॥  
 सिय मनु राम चरन अनुरागा। घरु न सुगमु बनु बिषमु न लागा॥  
 औरउ सबहिँ सीय समुझाई। कहि कहि बिपिन बिपति अधिकाई॥ ३ ॥  
 सचिव नारि गुर नारि सयानी। सहित सनेह कहहिँ मृदु बानी॥  
 तुम्ह कहँ तौ न दीन्ह बनबासू। करहु जो कहहिँ ससुर गुर सासू॥ ४ ॥

Cau.: rāyā rāma rākhana hita lāgī, bahuta upāya kie chalu tyāgī.  
 lakhī rāma rukha rahata na jāne, dharama dhuraṁdhara dhīra sayāne.1.  
 taba nrpa sīya lāi ura līnhī, ati hita bahuta bhāti sikha dīnhī.  
 kahi bana ke dukha dusaha sunāe, sāsū sasura pitu sukha samujhāe.2.  
 siya manu rāma carana anurāgā, gharu na sugamu banu biṣamu na lāgā.  
 aurau sabahī sīya samujhāi, kahi kahi bipina bipati adhikāi.3.

saciva nāri gura nāri sayānī, sahita saneha kahahī mṛdu bānī.  
tumha kahū tau na dīnha banabāsū, karahu jo kahahī sasura gura sāsū.4.

The king sincerely tried every means to detain Śrī Rāma. But he discovered Śrī Rāma's intention and came to know that He was not going to stay, a champion of righteousness, strong-minded and foresighted as He was. The king thereupon clasped Sītā to his bosom and most lovingly admonished Her in many ways. He described the terrible hardships of forest life and explained to Her the comforts She would enjoy if She chose to stay with Her husband's parents or Her own father. Sītā's mind, however, was attached to Śrī Rāma's feet; hence neither home seemed attractive to Her nor the forest repulsive. Everyone else too expostulated with Sītā dwelling on the many miseries of the forest. The minister's (Sumantra's) wife as well as the preceptor's (Vasiṣṭha's) and other prudent ladies fondly urged Her in gentle tones: "Nobody has exiled you to the forest: therefore, do as your husband's parents and preceptor bid you." (1—4)

दो०— सिख सीतलि हित मधुर मृदु सुनि सीतहि न सोहानि ।

सरद चंद चंदिनि लगत जनु चकई अकुलानि ॥ ७८ ॥

Do.: **sikha sītali hita madhura mṛdu suni sītahi na sohāni,**  
**sarada caṁda caṁdini lagata janu cakaī akulāni.78.**

This advice, soothing, friendly, agreeable and tender as it was, did not sound pleasing to Sītā's ears. It seemed as if the touch of the rays of the autumnal moon had made a female Cakravāka bird restless. (78)

चौ०— सीय सकुच बस उतरु न देई । सो सुनि तमकि उठी कैकेई ॥

मुनि पट भूषन भाजन आनी । आगें धरि बोली मृदु बानी ॥ १ ॥

नृपहि प्रानप्रिय तुम्ह रघुबीरा । सील सनेह न छाड़िहि भीरा ॥

सुकृत सुजसु परलोकु नसाऊ । तुम्हहि जान बन कहिहि न काऊ ॥ २ ॥

अस बिचारि सोइ करहु जो भावा । राम जननि सिख सुनि सुखु पावा ॥

भूपहि बचन बानसम लागे । करहिं न प्रान पयान अभागे ॥ ३ ॥

लोग बिकल मुरुछित नरनाहू । काह करिअ कछु सूझ न काहू ॥

रामु तुरत मुनि बेषु बनाई । चले जनक जननिहि सिरु नाई ॥ ४ ॥

Cau.: **sīya sakuca basa utaru na deī, so suni tamaki uṭhī kaikeī.**  
**muni paṭa bhūṣana bhājana ānī, āgē dhari bolī mṛdu bānī.1.**  
**nṛpahi prānapriya tumha raghubīrā, sīla saneha na chāRihi bhīrā.**  
**sukṛtu sujasu paraloku nasāu, tumhahi jāna bana kahihi na kāu.2.**  
**asa bicāri soi karahu jo bhāvā, rāma janani sikha suni sukhu pāvā.**  
**bhūpahi bacana bānasama lāge, karahī na prāna payāna abhāge.3.**  
**loga bikala muruchita naranāhū, kāha karia kachu sūjha na kāhū.**  
**rāmu turata muni beṣu banāī, cale janaka jananihi siru nāī.4.**

Sītā was too modest to give any reply. But Kaikeyī flared up on hearing their talk. She brought hermits robes, ornaments and vessels and, placing them before Śrī Rāma, addressed Him in soft accents, "You are dear as life to the king, O Hero of Raghu's line; he is too soft to shake off his scruple and attachment for you. He would sooner forfeit

his virtue, good reputation and his happiness in the other world than ask you to proceed to the woods. Bearing this in mind do as you please.” Śrī Rāma rejoiced to hear His stepmother’s admonition; but her words pierced the king like shafts. “Will my wretched life never depart,” he said to himself. The people felt much distressed while the king fainted; no one knew what to do. Śrī Rāma presently dressed Himself as a hermit and bowing His head to His parents departed. (1—4)

दो०— सजि बन साजु समाजु सबु बनिता बंधु समेत ।

बंदि बिप्र गुर चरन प्रभु चले करि सबहि अचेत ॥ ७९ ॥

Do.: **saji bana sāju samāju sabu banitā baṁdhu sameta,  
baṁdi bipra gura carana prabhu cale kari sabahi aceta.79.**

Having completed all the equipment and preparations for a journey to the woods the Lord with His Spouse and brother bowed to the feet of the Brāhmaṇas and the preceptor (Vasiṣṭha) and departed, leaving everyone in bewilderment. (79)

चौ०— निकसि बसिष्ठ द्वार भए ठाढ़े । देखे लोग बिरह दव दाढ़े ॥

कहि प्रिय बचन सकल समुझाए । बिप्र बृद रघुबीर बोलाए ॥ १ ॥

गुर सन कहि बरषासन दीन्हे । आदर दान बिनय बस कीन्हे ॥

जाचक दान मान संतोषे । मीत पुनीत प्रेम परितोषे ॥ २ ॥

दासीं दास बोलाइ बहोरी । गुरहि सौंपि बोले कर जोरी ॥

सब कै सार सँभार गोसाईं । करबि जनक जननी की नाई ॥ ३ ॥

बारहिं बार जोरि जुग पानी । कहत रामु सब सन मृदु बानी ॥

सोइ सब भाँति मोर हितकारी । जेहि तें रहै भुआल सुखारी ॥ ४ ॥

Cau.: **nikasi basiṣṭha dvāra bhae ṭhāRhe, dekhe loga biraha dava dāRhe.  
kahi priya bacana sakala samujhāe, bipra bṛmda raghubīra bolāe.1.  
gura sana kahi baraṣāsana dīnhe, ādara dāna binaya basa kīnhe.  
jācaka dāna māna saṁtoṣe, mīta punīta prema paritoṣe.2.  
dāsī dāsa bolāi bahorī, gurahi sauṁpi bole kara jorī.  
saba kai sāra sābhāra gosāī, karabi janaka janānī kī nāī.3.  
bārahī bāra jori juga pānī, kahata rāmu saba sana mṛdu bānī.  
soi saba bhāti mora hitakārī, jehi tē rahai bhuāla sukhārī.4.**

Issuing out of the palace the party halted at Vasiṣṭha’s door and found the people scorched with the fire of impending separation. The Hero of Raghu’s race comforted all with soothing words and then summoned hosts of Brāhmaṇas. He requested His preceptor to give them subsistence for a year and captivated their hearts through courtesy, gift and humility. He gratified mendicants with gifts and attentions and sated His friends with pure love. He then called His men-servants and maid-servants and entrusting them to the care of His Guru spoke to him with joined palms, “My lord, pray look after them and tend them as their own father and mother.” Again and again, with joined palms, Śrī Rāma addressed each one present there in soft accents, “He alone is friendly to me in every way, through whose good offices the king derives solace.” (1—4)

दो०— मातु सकल मोरे बिरहँ जेहिं न होहिं दुख दीन ।

सोइ उपाउ तुम्ह करेहु सब पुर जन परम प्रबीन ॥ ८० ॥

Do.: mātu sakala more birahā jehī na hohī dukha dīna,  
soi upāu tumha karehu saba pura jana parama prabīna.80.

“Take care all of you, my most clever citizens, to see that none of my mothers is smitten with the pangs of separation from me.” (80)

चौ०— एहि बिधि राम सबहि समुझावा । गुर पद पदुम हरषि सिरु नावा ॥  
गनपति गौरि गिरीसु मनाई । चले असीस पाइ रघुराई ॥ १ ॥  
राम चलत अति भयउ बिषादू । सुनि न जाइ पुर आरत नादू ॥  
कुसगुन लंक अवध अति सोकू । हरष बिषाद बिबस सुरलोकू ॥ २ ॥  
गइ मुरुछा तब भूपति जागे । बोलि सुमंत्रु कहन अस लागे ॥  
रामु चले बन प्रान न जाहीं । केहि सुख लागि रहत तन माहीं ॥ ३ ॥  
एहि तें कवन ब्यथा बलवाना । जो दुखु पाइ तजहिं तनु प्राना ॥  
पुनि धरि धीर कहइ नरनाहू । लै रथु संग सखा तुम्ह जाहू ॥ ४ ॥

Cau.: ehi bidhi rāma sabahi samujhāvā, gura pada paduma haraṣi siru nāvā.  
ganapati gauri girīsu manāī, cale asīsa pāi raghurāī.1.  
rāma calata ati bhayau biṣādū, suni na jāi pura ārata nādū.  
kusaguna laṅka avadha ati sokū, haraṣa biṣāda bibasa suralokū.2.  
gai muruchā taba bhūpati jāge, boli sumantru kahana asa lāge.  
rāmu cale bana prāna na jāhī, kehi sukha lāgi rahata tana māhī.3.  
ehi tē kavana byathā balavānā, jo dukhu pāi tajahī tanu prāna.  
puni dhari dhīra kahai naranāhū, lai rathu saṅga sakhā tumha jāhū.4.

In this way Śrī Rāma consoled all and cheerfully bowed His head at the lotus feet of His preceptor. Invoking Lord Gaṇapati, Goddess Gaurī (Pārvatī) and the Lord of Kailāsa and receiving the blessings of His Guru, the Lord of Raghus proceeded further. There was great lamentation as He sallied forth; the piteous wail of the citizens was revolting to the ears. Evil omens appeared in Laṅkā and Ayodhyā was plunged in grief, while the abode of gods was overcome with a mixed feeling of joy and sorrow. When the spell of unconsciousness broke, the king woke and calling Sumantra thus began, “Rāma has left for the woods, but my life refuses to depart. I wonder what joy it seeks after by clinging to this body! What agony more severe than this can I have, that will draw my breath out of my body?” Then, recovering himself, the king said, “Follow him, my friend, with your chariot.” (1—4)

दो०— सुठि सुकुमार कुमार दोउ जनकसुता सुकुमारि ।

रथ चढाइ देखराइ बनु फिरेहु गाँ दिन चारि ॥ ८१ ॥

Do.: suṭhi sukumāra kumāra dou janakasutā sukumāri,  
ratha caRhāi dekharāi banu phirehu gaē dina cāri.81.

“Too tender-bodied are the two princes and delicate of frame is Janaka’s

daughter. Pick them up on the chariot, show them round the forest and return after three or four days.” (81)

चौ०— जौं नहिं फिरहिं धीर दोउ भाई । सत्यसंध दृढ़ब्रत रघुराई ॥  
 तौ तुम्ह बिनय करेहु कर जोरी । फेरिअ प्रभु मिथिलेसकिसोरी ॥ १ ॥  
 जब सिय कानन देखि डेराई । कहेहु मोरि सिख अवसरु पाई ॥  
 सासु ससुर अस कहेउ सँदेसू । पुत्रि फिरिअ बन बहुत कलेसू ॥ २ ॥  
 पितुगृह कबहुँ कबहुँ ससुरारी । रहेहु जहाँ रुचि होइ तुम्हारी ॥  
 एहि बिधि करेहु उपाय कदंबा । फिरइ त होइ प्रान अवलंबा ॥ ३ ॥  
 नाहिं त मोर मरनु परिनामा । कछु न बसाइ भएँ बिधि बामा ॥  
 अस कहि मुरुछि परा महि राऊ । रामु लखनु सिय आनि देखाऊ ॥ ४ ॥

Cau.: jaũ nahĩ phirahĩ dhira dou bhāi, satyasam̄dha ḍṛRhabrata raghurāi.  
 tau tumha binaya karehu kara jorī, pheria prabhu mithilesakisorī.1.  
 jaba siya kānana dekhi ḍerāi, kahehu mori sikha avasaru pāi.  
 sāsū sasura asa kaheū sādesū, putri phiria bana bahuta kalesū.2.  
 pitugṛha kabahũ kabahũ sasurārī, rahehu jahā ruci hoi tumhārī.  
 ehi bidhi karehu upāya kadambā, phirai ta hoi prāna avalambā.3.  
 nāhĩ ta mora maranu parināmā, kachu na basāi bhaẽ bidhi bāmā.  
 asa kahi muruchi parā mahi rāu, rāmu lakhanu siya āni dekhāu.4.

“If the two strong-minded brothers refuse to return—for the Lord of Raghus is true to his word and firm of resolve—then do you entreat him with joined palms: ‘My lord, kindly send back the daughter of Mithilā’s king.’ When Sītā gets alarmed at the sight of the jungle, avail yourself of that opportunity and tell her my advice in the following words. “The parents of your husband have sent this message to you: Please return home, my daughter; there is much hardship in the forest. Now with your parents and now in your husband’s home—stay wherever you please. In this way try all possible means; if she comes back, there will be a support to my life. Otherwise all this will end in my death; nothing can avail against an adverse fate.” So saying the king dropped unconscious on the ground exclaiming: “Bring Rāma, Lakṣmaṇa and Sītā and show them to me!” (1—4)

दो०— पाइ रजायसु नाइ सिरु रथु अति बेग बनाइ ।  
 गयउ जहाँ बाहेर नगर सीय सहित दोउ भाइ ॥ ८२ ॥

Do.: pāi rajāyasu nāi siru rathu ati bega banāi,  
 gayau jahā bāhera nagara siya sahita dou bhāi.82.

Receiving the king’s command Sumantra bowed his head to him and having got ready a most swift chariot went to the outskirts of the city, where Sītā and the two princely brothers were. (82)

चौ०— तब सुमंत्र नृप बचन सुनाए । करि बिनती रथ रामु चढ़ाए ॥  
 चढ़ि रथ सीय सहित दोउ भाई । चले हृदयँ अवधहि सिरु नाई ॥ १ ॥  
 चलत रामु लखि अवध अनाथा । बिकल लोग सब लागे साथा ॥  
 कृपासिंधु बहुबिधि समुझावहिं । फिरहिं प्रेम बस पुनि फिरि आवहिं ॥ २ ॥

लागति अवध भयावनि भारी । मानहुँ कालराति अँधिआरी ॥  
घोर जंतु सम पुर नर नारी । डरपहिँ एकहि एक निहारी ॥ ३ ॥  
घर मसान परिजन जनु भूता । सुत हित मीत मनहुँ जमदूता ॥  
बागन्ह बिटप बेलि कुम्हिलाहीं । सरित सरोवर देखि न जाहीं ॥ ४ ॥

Cau.: *taba sumamtra nṛpa bacana sunāe, kari binatī ratha rāmu caRhāe.*  
*caRhi ratha siya sahita dou bhāi, cale ḥṛdayā avadhahi siru nāi.1.*  
*calata rāmu lakhi avadha anāthā, bikala loga saba lāge sāthā.*  
*kṛpāsīmdhu bahubidhi samujhāvahī, phirahī prema basa puni phiri āvahī.2.*  
*lāgati avadha bhayāvani bhārī, mānahū kālarāti ādhiārī.*  
*ghora jamtu sama pura nara nārī, ḍarapahī ekahi eka nihārī.3.*  
*ghara masāna parijana janu bhūtā, suta hita mīta manahū jamadūtā.*  
*bāganha biṭapa beli kumhilāhī, sarita sarovara dekhi na jāhī.4.*

Then Sumantra delivered to them the king's message and with humble submission persuaded Śrī Rāma to ascend the chariot. Having mounted the chariot Sitā and the two brothers set out on their journey mentally bowing their head to Ayodhyā. Finding Ayodhyā masterless with the departure of Śrī Rāma all those who had assembled there followed in their wake with an agitated mind. Śrī Rāma remonstrated in many ways, an ocean of compassion that He was; and the crowd turned homewards. But dragged by the affection they bore for Him they came back and joined the party once more. Ayodhyā presented a most dismal appearance as though it were the dark night of final dissolution of the universe. The men and women of the city looked like ghastly creatures and were frightened to see one another. Their houses appeared like so many crematories, their retainers like ghosts, and their sons, relations and friends like messengers of death. Trees and creepers in the gardens withered, while streams and ponds repelled the eyes. (1—4)

दो०— हय गय कोटिन्ह केलिमृग पुरपसु चातक मोर ।  
पिक रथांग सुक सारिका सारस हंस चकोर ॥ ८३ ॥

Do.: *haya gaya koṭinha kelimṛga purapasu cātaka mora,*  
*pika rathāṅga suka sārīkā sārasa haṁsa cakora.83.*

The numberless horses and elephants, animals kept for pleasure, urban cattle, Cātaka birds, peacocks, cuckoos, Cakravākas, parrots and Mainās, cranes, swans and Cakorās— (83)

चौ०— राम बियोग बिकल सब ठाढ़े । जहँ तहँ मनहुँ चित्र लिखि काढ़े ॥  
नगरु सफल बनू गहबर भारी । खग मृग बिपुल सकल नर नारी ॥ १ ॥  
बिधि कैकई किरातिनि कीन्ही । जेहिँ दव दुसह दसहुँ दिसि दीन्ही ॥  
सहि न सके रघुबर बिरहागी । चले लोग सब ब्याकुल भागी ॥ २ ॥  
सबहिँ बिचारु कीन्ह मन माहीं । राम लखन सिय बिनु सुखु नाहीं ॥  
जहाँ रामु तहँ सबुइ समाजू । बिनु रघुबीर अवध नहिँ काजू ॥ ३ ॥  
चले साथ अस मंत्रु दूढ़ाई । सुर दुर्लभ सुख सदन बिहाई ॥  
राम चरन पंकज प्रिय जिन्हही । बिषय भोग बस करहिँ कि तिन्हही ॥ ४ ॥



Cau.: rāma biyoga bikala saba ṭhāRhe, jahā tahā manahūcitra likhi kāRhe.  
nagaru saphala banu gahabara bhārī, khaga mṛga bipula sakala nara nārī.1.  
bidhi kaikāī kirātini kīnhī, jehī dava dusaha dasahū disi dīnhī.  
sahi na sake raghubara birahāgī, cale loga saba byākula bhāgī.2.  
sabahī bicāru kīnha mana māhī, rāma lakhana siya binu sukhu nāhī.  
jahā rāmu tahā sabui samājū, binu raghubīra avadha nahī kājū.3.  
cale sātha asa mantru dṛRhāī, sura durlabha sukha sadana bihāī.  
rāma carana paṁkaja priya jinhahī, biṣaya bhoga basa karahī ki tinhahī.4.

—All stood restless due to their separation from Śrī Rāma; they looked like so many pictures drawn here and there. The city resembled an extensive and thick forest full of fruits and the many men and women residing therein represented so many birds and beasts. God assigned Kaikeyī the role of a Bhīla woman who set the whole forest in a fierce blaze. The people could not bear the fire of separation from the Chief of Raghus and they all ran away in distress. They all came to this conclusion in their mind: “There can be no happiness without Rāma, Lakṣmaṇa and Sītā. The whole community will live where Rāma takes up his abode; without the Hero of Raghu’s race we have no business in Ayodhyā.” Having thus firmly resolved they followed Him forsaking their happy homes, which were the envy of gods. Can the pleasures of sense overpower those who hold the lotus feet of Śrī Rāma dear to their heart? (1—4)

दो०— बालक बृद्ध बिहाइ गृहँ लगे लोग सब साथ ।

तमसा तीर निवासु किय प्रथम दिवस रघुनाथ ॥ ८४ ॥

Do.: bālaka bṛddha bihāī gṛhā lage loga saba sātha,  
tamasā tīra nivāsu kiya prathama divasa raghunātha.84.

Leaving the children and aged people in their homes all the citizens accompanied Śrī Rāma. And the Lord of Raghus made His first day’s halt on the bank of the Tamasā. (84)

चौ०— रघुपति प्रजा प्रेमबस देखी । सदय हृदयँ दुखु भयउ बिसेषी ॥  
करुनामय रघुनाथ गोसाँई । बेगि पाइअहिं पीर पराई ॥ १ ॥  
कहि सप्रेम मृदु बचन सुहाए । बहुबिधि राम लोग समुझाए ॥  
किए धरम उपदेस घनेरे । लोग प्रेम बस फिरहिं न फेरे ॥ २ ॥  
सीलु सनेहु छाड़ि नहिं जाई । असमंजस बस भे रघुराई ॥  
लोग सोग श्रम बस गए सोई । कछुक देवमायाँ मति मोई ॥ ३ ॥  
जबहिं जाम जुग जामिनि बीती । राम सचिव सन कहेउ सप्रीती ॥  
खोज मारि रथु हाँकहु ताता । आन उपायँ बनिहि नहिं बाता ॥ ४ ॥

Cau.: raghupati prajā premabasa dekhī, sadaya hṛdayā dukhu bhayau biseṣī.  
karunāmaya raghunātha gosāī, begi pāiahī pīra parāī.1.  
kahi saprema mṛdu bacana suhāe, bahubidhi rāma loga samujhāe.  
kie dharama upadesa ghanere, loga prema basa phirahī na phere.2.  
sīlu sanehu chāRī nahī jāī, asamamjasa basa bhe raghurāī.  
loga sogā śrama basa gae soī, kachuka devamāyā mati moī.3.

jabahī jāma juga jāmini bīṭī, rāma saciva sana kaheu saprīṭī.  
khoja māri rathu hākahu tāṭā, āna upāyā banihi nahī bātā.4.

When the Lord of Raghus saw His people overwhelmed with love, His tender heart was much afflicted. Lord Śrī Rāma, who is all compassion, is readily touched by others, pain. Addressing them in affectionate, soft and agreeable tones, He comforted all in ways more than one. He also gave them varied instructions in their moral duty; but overmastered by love they would not turn back even though urged to return. Śrī Rāma could not afford to take leave of His amiable disposition and loving nature; the Lord of Raghus thus found Himself in a fix. Overpowered by grief and toil the people fell asleep and the deluding potency of gods further helped to benumb their mind. When two watches of the night had passed, Śrī Rāma addressed the minister in endearing terms, "Father, drive the chariot in such a way as to mix up the tracks; by no other means can our object be accomplished." (1—4)

दो०— राम लखन सिय जान चढ़ि संभु चरन सिरु नाइ ।

सचिवँ चलायउ तुरत रथु इत उत खोज दुराइ ॥ ८५ ॥

Do.: rāma lakhana siya jāna caRhi sambhu carana siru nāi,  
sacivā calāyau turata rathu ita uta khoja durāi.85.

Bowing their head to the feet of Lord Śambhu (Śiva) Śrī Rāma, Lakṣmaṇa and Sītā mounted the car; and the minister (Sumantra) immediately drove the chariot now in one direction and now in another, thus confusing the tracks. (85)

चौ०— जागे सकल लोग भएँ भोरू । गे रघुनाथ भयउ अति सोरू ॥  
रथ कर खोज कतहुँ नहिँ पावहिँ । राम राम कहि चहुँ दिसि धावहिँ ॥ १ ॥  
मनहुँ बारिनिधि बूड़ जहाजू । भयउ बिकल बड़ बनिक समाजू ॥  
एकहिँ एक देहिँ उपदेसू । तजे राम हम जानि कलेसू ॥ २ ॥  
निंदहिँ आपु सराहहिँ मीना । धिग जीवनु रघुबीर बिहीना ॥  
जौँ पै प्रिय बियोगु बिधि कीन्हा । तौ कस मरनु न मागें दीन्हा ॥ ३ ॥  
एहिँ बिधि करत प्रलाप कलापा । आए अवध भरे परितापा ॥  
बिषम बियोगु न जाइ बखाना । अवधि आस सब राखहिँ प्राना ॥ ४ ॥

Cau.: jāge sakala loga bhaē bhorū, ge raghunātha bhayau ati sorū.  
ratha kara khoja katahū nahī pāvahī, rāma rāma kahi cahū disī dhāvahī.1.  
manahū bārinidhi būRa jahājū, bhayau bikala baRa banika samājū.  
ekahi eka dehī upadesū, taje rāma hama jāni kalesū.2.  
nimdahī āpu sarāhahī mīnā, dhiga jīvanu raghubīra bihīnā.  
jauṅ pai priya biyogu bidhi kīnhā, tau kasa maranu na māgē dīnhā.3.  
ehi bidhi karata pralāpa kalāpā, āe avadha bhare paritāpā.  
biṣama biyogu na jāi bakhānā, avadhi āsa saba rākhahī prānā.4.

All the people woke up at daybreak. "The Lord of Raghus has gone!" they loudly exclaimed. Nowhere could they find the tracks of the chariot and ran about in all directions crying "Rāma, O Rāma!" It seemed as if a bark had foundered in the ocean, as a result of which the party of merchants that had boarded it felt much agitated.

Everyone explained to the other how Rāma had forsaken them perceiving their distress. They condemned themselves and praised the fish (that died as soon as they were taken out of water), and said to one another; “A curse on our life without the Hero of Raghu’s race! If God has torn us from our beloved, why did He not vouchsafe death to us on our asking?” Thus wailing in a variety of ways they all returned to Ayodhyā full of remorse. The anguish of parting was terrible beyond words. Everyone survived in the hope of seeing Rāma on the expiry of the term of exile. (1—4)

दो०— राम दरस हित नेम ब्रत लगे करन नर नारि ।

मनहुँ कोक कोकी कमल दीन बिहीन तमारि ॥ ८६ ॥

Do.: rāma darasa hita nema brata lage karana nara nāri,  
manahū koka kokī kamala dīna bihīna tamāri.86.

Men and women alike started religious observances and fasts for ensuring Śrī Rāma’s return. They were as miserable as the male and female Cakravāka birds and the lotus flower are in the absence of the sun. (86)

चौ०— सीता सचिव सहित दोउ भाई । सृंगबेरपुर पहुँचे जाई ॥  
उतरे राम देवसरि देखी । कीन्ह दंडवत हरषु बिसेषी ॥ १ ॥  
लखन सचिवँ सियँ किए प्रनामा । सबहि सहित सुखु पायउ रामा ॥  
गंग सकल मुद मंगल मूला । सब सुख करनि हरनि सब सूला ॥ २ ॥  
कहि कहि कोटिक कथा प्रसंगा । रामु बिलोकहिं गंग तरंगा ॥  
सचिवहि अनुजहि प्रियहि सुनाई । बिबुध नदी महिमा अधिकाई ॥ ३ ॥  
मज्जनु कीन्ह पंथ श्रम गयऊ । सुचि जलु पिअत मुदित मन भयऊ ॥  
सुमिरत जाहि मिटइ श्रम भारू । तेहि श्रम यह लौकिक ब्यवहारू ॥ ४ ॥

Cau.: sītā saciva sahita dou bhāī, sṛṅgaberapura pahūce jāī.  
utare rāma devasari dekhī, kīnha daṁḍavata haraṣu biseṣī.1.  
lakhana sacivā siyā kie pranāmā, sabahi sahita sukhu pāyau rāmā.  
gaṅga sakala muda maṅgala mūlā, saba sukha karani harani saba sūlā.2.  
kahi kahi koṭika kathā prasaṅgā, rāmu bilokahī gaṅga taraṅgā.  
sacivahi anujahi priyahi sunāī, bibudha nadī mahimā adhikāī.3.  
majjanu kīnha paṁtha śrama gayaū, suci jalu piata mudita mana bhayaū.  
sumirata jāhi miṭai śrama bhārū, tehi śrama yaha laukika byavahārū.4.

Accompanied by Sītā and the minister the two brothers arrived at Śṛṅgaverapura. Beholding the celestial stream, Gaṅgā, Śrī Rāma alighted from His car and fell prostrate on the ground with great joy. Lakṣmaṇa, Sītā and the minister too made obeisance and Śrī Rāma rejoiced in common with them all. A fount of all joys and blessings, the Gaṅgā brings all delight and drives away all sorrow. Narrating numerous anecdotes connected with it, Śrī Rāma gazed on the waves of the Gaṅgā and told the minister, His younger brother (Lakṣmaṇa) and His beloved Consort the transcendent glory of the celestial stream. They took a plunge in the river and the fatigue of the journey was gone; and their hearts rejoiced when they drank of its holy water. That He whose very thought relieves the great toil of transmigration should feel fatigued shows that He imitated the ways of the world. (1—4)

दो०— सुद्ध सच्चिदानंदमय कंद भानुकुल केतु।  
चरित करत नर अनुहरत संसृति सागर सेतु ॥ ८७ ॥

Do.: **suddha saccidānaṁdamaya kaṁḍa bhānukula ketu,  
carita karata nara anuharata saṁsṛti sāgara setu.87.**

The Glory of Raghu's race, who is a fountain of pure existence, knowledge and bliss, performed actions similar to those of a human being, and which constitute a bridge to cross the ocean of mundane existence. (87)

चौ०— यह सुधि गुहं निषाद जब पाई। मुदित लिए प्रिय बंधु बोलाई ॥  
लिए फल मूल भेंट भरि भारा। मिलन चलेउ हियँ हरषु अपारा ॥ १ ॥  
करि दंडवत भेंट धरि आगें। प्रभुहि बिलोकत अति अनुरागें ॥  
सहज सनेह बिबस रघुराई। पूँछी कुसल निकट बैठाई ॥ २ ॥  
नाथ कुसल पद पंकज देखें। भयउँ भागभाजन जन लेखें ॥  
देव धरनि धनु धामु तुम्हारा। मैं जनु नीचु सहित परिवारा ॥ ३ ॥  
कृपा करिअ पुर धारिअ पाऊ। थापिअ जनु सबु लोगु सिहाऊ ॥  
कहेहु सत्य सबु सखा सुजाना। मोहि दीन्ह पितु आयसु आना ॥ ४ ॥

Cau.: **yaha sudhi guhā niṣāda jaba pāi, mudita lie priya baṁdhu bolāi.  
lie phala mūla bhēṭa bhari bhārā, milana caleu hiyā haraṣu apārā.1.  
kari daṁḍavata bhēṭa dhari āgē, prabhuhi bilokata ati anurāgē.  
sahaja saneha bibasa raghurāi, pūṅchī kusala nikaṭa baiṭhāi.2.  
nātha kusala pada paṁkaja dekhē, bhayaū bhāgabhājana jana lekhe.  
deva dharani dhanu dhāmu tumhārā, maī janu nīcu sahita parivārā.3.  
kṛpā karia pura dhāria pāu, thāpia janu sabu logu sihāu.  
kahehu satya sabu sakhā sujānā, mohi dīnha pitu āyasu ānā.4.**

When Guha, the Niṣāda,\* got this news, he gladly called together his near and dear ones and taking by way of presents fruits and roots in baskets slung across their shoulders, he proceeded to meet the Lord with infinite joy in his heart. Prostrating himself on the ground and placing the presents before the Lord he gazed on Him with great affection. The Lord of Raghus, who is won by natural affection, seated him by His side and inquired about his welfare. "The sight of your lotus feet, my lord, is the root of all welfare; I can now count myself as a blessed man. My land, house and fortune are yours, holy sir; my family and myself are your humble servants. Do me the favour of visiting my town and confer dignity on me. Let everyone envy my lot." "Everything you have said is true; my wise friend; but my father has commanded me otherwise." (1—4)

दो०— बरष चारिदस बासु बन मुनि ब्रत बेषु अहारु।  
ग्राम बासु नहिं उचित सुनि गुहहि भयउ दुखु भारु ॥ ८८ ॥

Do.: **baraṣa cāridasa bāsu bana muni brata beṣu ahāru,  
grāma bāsu nahī ucita suni guhahi bhayau dukhu bhāru.88.**

\* A low-born tribe in India tracing their descent from a Brāhmaṇa through a Śūdra woman.

“For four years and ten my home shall be in the woods and my mode of life, dress and food shall be that of a hermit. Hence my staying in a village would be hardly advisable.” Guha was deeply distressed to hear this. (88)

चौ०— राम लखन सिय रूप निहारी । कहहिं सप्रेम ग्राम नर नारी ॥  
 ते पितु मातु कहहु सखि कैसे । जिन्ह पठए बन बालक ऐसे ॥ १ ॥  
 एक कहहिं भल भूपति कीन्हा । लोयन लाहु हमहि बिधि दीन्हा ॥  
 तब निषादपति उर अनुमाना । तरु सिंसुपा मनोहर जाना ॥ २ ॥  
 लै रघुनाथहि ठाउँ देखावा । कहेउ राम सब भाँति सुहावा ॥  
 पुरजन करि जोहारु घर आए । रघुबर संध्या करन सिधाए ॥ ३ ॥  
 गुहँ सँवारि साँथरी डसाई । कुस किसलयमय मृदुल सुहाई ॥  
 सुचि फल मूल मधुर मृदु जानी । दोना भरि भरि राखेसि पानी ॥ ४ ॥

Cau.: rāma lakhana siya rūpa nihārī, kahaḥī saprema grāma nara nārī.  
 te pitu mātu kahahu sakhi kaise, jinha paṭhae bana bālaka aise.1.  
 eka kahaḥī bhala bhūpati kīnhā, loyana lāhu hamahi bidhi dīnhā.  
 taba niṣādapati ura anumānā, taru siṁsupā manohara jānā.2.  
 lai raghunāthahi thāū dekhāvā, kaheu rāma saba bhāṭi suhāvā.  
 purajana kari johāru ghara āe, raghubara saṁdhyā karana sidhāe.3.  
 guhā sāvāri sātharī ḍasāī, kusa kisalayamaya mṛdula suhāī.  
 suci phala mūla madhura mṛdu jānī, donā bhari bhari rākhesi pānī.4.

Beholding the beauty of Śrī Rāma, Lakṣmaṇa and Sītā, men and women of the village feelingly said, “What sort of parents, O friend, can they be who have sent such children to the forest?” Other people said, “The king has done well in that God has thereby rewarded our eyes.” The Chief of the Niṣādas then pondered within himself and perceived a charming Aśoka tree. He took the Lord of Raghus to the spot and showed it to Him, when Śrī Rāma declared that the place was beautiful in every way. The people of the town then returned home after paying their respects to Him, while the Chief of Raghus retired for performing His evening devotions. In the meantime Guha prepared a soft and beautiful bed of Kuśa grass and tender leaves and spread it on the ground. He also placed besides Him with his own hands cups of leaves full of fruits and roots which he knew to be pure, delicious and soft. (1—4)

दो०— सिय सुमंत्र भ्राता सहित कंद मूल फल खाइ ।  
 सयन कीन्ह रघुबंसमनि पाय पलोटत भाइ ॥ ८९ ॥

Do.: siya sumamtra bhrātā sahita kaṁda mūla phala khāi,  
 sayana kīnha raghubaṁsamani pāya paloṭata bhāi.89.

Having partaken of the bulbs, roots and fruits alongwith Sītā, Sumantra and His brother (Lakṣmaṇa), the Jewel of Raghu’s race lay down to sleep, while His brother kneaded His feet. (89)

चौ०— उठे लखनु प्रभु सोवत जानी । कहि सचिवहि सोवन मृदु बानी ॥  
 कछुक दूरि सजि बान सरासन । जागन लगे बैठि बीरासन ॥ १ ॥



Cau.: bibidha basana upadhāna turāi, chīra phena mṛdu bisada suhāi.  
 tahā siya rāmu sayana nisi karahī, nija chabi rati manoja madu harahī.1.  
 te siya rāmu sātharī soe, śramita basana binu jāhī na joe.  
 mātu pitā parijana purabāsī, sakhā susīla dāsa aru dāsī.2.  
 jogavahī jinhahi prāna kī nāi, mahi sovata tei rāma gosāi.  
 pitā janaka jaga bidita prabhāu, sasura suresa sakhā raghurāu.3.  
 rāmacāndu pati so baidehī, sovata mahi bidhi bāma na kehī.  
 siya raghubīra ki kānana jogū, karama pradhāna satya kaha logū.4.

Again they are equipped with coverlets and sheets, pillows and cushions of various kinds—all soft, white and charming as the froth of milk. It is in such attics that Sītā and Rāma used to sleep at night and humbled by their beauty the pride of Rati and her consort, the god of love. Those very Sītā and Rāma are now lying on a pallet, exhausted and uncovered, a sight one cannot bear to see. The same Lord Rāma whom his father and mother, his own family and the people of the city, his good-natured companions, men-servants and maid-servants, all cherished as their own life, sleeps on the ground! Nay, Sītā, whose father Janaka is famed throughout the world, whose father-in-law is King Daśaratha, the chief of Raghus and an ally of Indra (the lord of immortals) and whose spouse is Rāmacandra, is lying on the ground! An adverse fate spares none. Do Sītā and the Hero of Raghu's race deserve to be exiled to the woods? They rightly say: 'Fate is supreme.' (1—4)

दो०— कैकयनंदिनि मंदमति कठिन कुटिलपनु कीन्ह ।  
 जेहिं रघुनंदन जानकिहि सुख अवसर दुखु दीन्ह ॥ ९१ ॥

Do.: **kaikayanāndini maṁdamati kaṭhina kuṭilapanu kīnha,**  
**jehī raghunāndana jānakihi sukha avasara dukhu dīnha.91.**

"The foolish daughter of Kekaya has wrought a cruel mischief in that she has brought trouble on Sītā and the Delighter of Raghu's race at a time of enjoyment." (91)

चौ०— भइ दिनकर कुल बिटप कुठारी । कुमति कीन्ह सब बिस्व दुखारी ॥  
 भयउ बिषादु निषादहि भारी । राम सीय महि सयन निहारी ॥ १ ॥  
 बोले लखन मधुर मृदु बानी । ग्यान बिराग भगति रस सानी ॥  
 काहु न कोउ सुख दुख कर दाता । निज कृत करम भोग सबु भ्राता ॥ २ ॥  
 जोग बियोग भोग भल मंदा । हित अनहित मध्यम भ्रम फंदा ॥  
 जनमु मरनु जहँ लागि जग जालू । संपति बिपति करमु अरु कालू ॥ ३ ॥  
 धरनि धामु धनु पुर परिवारू । सरगु नरकु जहँ लागि ब्यवहारू ॥  
 देखिअ सुनिअ गुनिअ मन माही । मोह मूल परमारथु नाही ॥ ४ ॥

Cau.: bhai dinakara kula biṭapa kuṭhārī, kumati kīnha saba bisva dukhārī.  
 bhayau biṣādu niṣādahi bhārī, rāma sīya mahi sayana nihārī.1.  
 bole lakhana madhura mṛdu bānī, gyāna birāga bhagati rasa sānī.  
 kāhu na kou sukha dukha kara dātā, nija kṛta karama bhoga sabu bhrātā.2.  
 joga biyoga bhoga bhala maṁdā, hitaanahita madhyama bhrama pharṁdā.  
 janamu maranu jahā lagi jaga jālū, saṁpati bipati karamu aru kālū.3.

**dharani dhāmu dhanu pura parivārū, saragu naraku jahā lagi byavahārū.  
dekhia sunia gunia mana māhī, moha mūla paramārathu nāhī.4.**

“The wicked woman has played the axe in felling the tree of the solar race and plunged the whole universe in woe.” The Niṣāda chief was sore distressed to see Rāma and Sītā sleeping on the ground. Lakṣmaṇa spoke to him sweet and gentle words imbued with the nectar of wisdom, dispassion and devotion: “No one is a source of delight or pain to another; everyone reaps the fruit of one’s own actions, brother. Union and separation, pleasurable and painful experiences, friends, foes and neutrals—snares of delusion are these. Even so birth and death, prosperity and adversity, destiny and time and all the illusion of the world; lands, houses, wealth, town and family, heaven and hell, and all the phenomena of the world; nay, whatever is seen, heard or thought of with the mind has its root in ignorance: nothing exists in reality.” (1—4)

दो०— सपनें होइ भिखारि नृपु रंकु नाकपति होइ ।  
जागें लाभु न हानि कछु तिमि प्रपंच जियँ जोइ ॥ ९२ ॥

Do.: **sapanē hoi bhikhāri nṛpu raṅku nākapati hoi,  
jāgē lābhu na hāni kachu timi prapaṅca jiyā joi.92.**

“Suppose in a dream a beggar is crowned king or the lord of paradise is reduced to the state of a pauper; on waking, the one does not gain nor does the other lose anything. So must you look upon this world.” (92)

चौ०— अस बिचारि नहिं कीजिअ रोसू । काहुहि बादि न देइअ दोसू ॥  
मोह निसाँ सबु सोवनिहारा । देखिअ सपन अनेक प्रकारा ॥ १ ॥  
एहिं जग जामिनि जागहिं जोगी । परमारथी प्रपंच बियोगी ॥  
जानिअ तबहिं जीव जग जागा । जब सब बिषय बिलास बिरागा ॥ २ ॥  
होइ बिबेकु मोह भ्रम भागा । तब रघुनाथ चरन अनुरागा ॥  
सखा परम परमारथु एहू । मन क्रम बचन राम पद नेहू ॥ ३ ॥  
राम ब्रह्म परमारथ रूपा । अबिगत अलख अनादि अनूपा ॥  
सकल बिकार रहित गतभेदा । कहि नित नेति निरूपहिं बेदा ॥ ४ ॥

Cau.: **asa bicāri nahī kijia rosū, kāhuhi bādi na deia dosū.  
moha nisā sabu sovanihārā, dekhia sapana aneka prakārā.1.  
ehī jaga jāmini jāgahī jogī, paramārathī prapaṅca biyogī.  
jānia tabahī jīva jaga jāgā, jaba saba biṣaya bilāsa birāgā.2.  
hoi bibeku moha bhrama bhāgā, taba raghunātha carana anurāgā.  
sakhā parama paramārathu ehū, mana krama bacana rāma pada nehū.3.  
rāma brahma paramāratha rūpā, abigata alakha anādi anūpā.  
sakala bikāra rahita gatabhedā, kahi nita neti nirūpahī bedā.4.**

“Reasoning thus be not angry nor blame anyone in vain. Everyone is slumbering in the night of delusion, and while asleep one sees dreams of various kinds. In this night of mundane existence it is Yogīs (mystics) alone who keep awake—Yogīs who are in quest of the highest truth and remain aloof from the world. A soul should be deemed as having awoke from the night of the world only when he develops and



aversion for the enjoyments of the world of sense. It is only when right understanding comes that the error of delusion disappears and then alone one develops love for the feet of Śrī Rāma (the Lord of Raghus). O friend, the highest spiritual goal is this: to be devoted to the feet of Śrī Rāma in thought, word and deed. Śrī Rāma is no other than Brahma (God), the supreme Reality, unknown, imperceptible, beginningless, incomparable, free from all change and beyond all diversity. The Vedas ever speak of Him in negative terms (not this).” (1—4)

दो०— भगत भूमि भूसुर सुरभि सुर हित लागि कृपाल ।

करत चरित धरि मनुज तनु सुनत मिटहिं जग जाल ॥ ९३ ॥

Do.: bhagata bhūmi bhūsura surabhi sura hita lāgi kṛpāla,  
karata carita dhari manuja tanu sunata miṭahī jaga jāla.93.

“For the sake of His devotees, Earth, the Brāhmaṇas, cows and gods, the gracious Lord takes the form of a man and performs actions by hearing of which the snares of the world are broken asunder.” (93)

[PAUSE 15 FOR A THIRTY-DAY RECITATION]

चौ०— सखा समुझि अस परिहरि मोहू । सिय रघुबीर चरन रत होहू ॥  
कहत राम गुन भा भिनुसारा । जागे जग मंगल सुखदारा ॥ १ ॥  
सकल सौच करि राम नहावा । सुचि सुजान बट छीर मगावा ॥  
अनुज सहित सिर जटा बनाए । देखि सुमंत्र नयन जल छाए ॥ २ ॥  
हृदयँ दाहु अति बदन मलीना । कह कर जोरि बचन अति दीना ॥  
नाथ कहेउ अस कोसलनाथा । लै रथु जाहु राम केँ साथा ॥ ३ ॥  
बनु देखाइ सुरसरि अन्हवाई । आनेहु फेरि बेगि दोउ भाई ॥  
लखनु रामु सिय आनेहु फेरी । संसय सकल सँकोच निबेरी ॥ ४ ॥

Cau.: sakhā samujhi asa parihari mohū, siya raghubīra carana rata hohū.  
kahata rāma guna bhā bhinusārā, jāge jaga maṅgala sukhadārā.1.  
sakala sauca kari rāma nahāvā, suci sujāna baṭa chīra magāvā.  
anuja sahita sira jaṭā banāe, dekhi sumamtra nayana jala chāe.2.  
hṛdayā dāhu ati badana malīnā, kaha kara jori bacana ati dīnā.  
nātha kaheu asa kosalanāthā, lai rathu jāhu rāma keṅ sāthā.3.  
banu dekhāi surasari anhavāi, ānehu pheri begi dou bhāi.  
lakhanu rāmu siya ānehu pherī, saṁsaya sakala sāṅkoca niberī.4.

“Realizing this, O friend, shed all infatuation and be devoted to the feet of Sītā and the Hero of Raghu’s race.” While Lakṣmaṇa was yet recounting Śrī Rāma’s virtues, the day dawned and the Joy and Delighter of the world woke up. After finishing all purificatory acts Śrī Rāma, who was all pure and wise, performed His ablutions and sent for some milk of the banyan tree. He as well as His brother then matted the hair on their heads, a sight which filled the eyes of Sumantra with tears. With great agony in his heart and a doleful face he joined his palms and spoke in most piteous accents, The king of Kosala, my lord, charged me thus: ‘Take the chariot and go with Rāma; let him see the forest and bathe in the Gaṅgā and then speedily bring the two brothers back. Setting at rest all their doubts and scruples do bring Lakṣmaṇa, Rāma and Sītā back to their home.’ (1—4)

दो०— नृप अस कहेउ गोसाईँ जस कहइ करौँ बलि सोइ ।  
करि बिनती पायन्ह परेउ दीन्ह बाल जिमि रोइ ॥ ९४ ॥

Do.: nṛpa asa kaheu gosāĩ jasa kahai karaũ bali soi,  
kari binatī pāyanha pareu dīnha bāla jimi roi.94.

“The king has commanded me thus; I shall, however, do as my lord bids me, I assure you.” Having supplicated in this way Sumantra fell at the Lord’s feet and wept like a child. (94)

चौ०— तात कृपा करि कीजिअ सोई । जातें अवध अनाथ न होई ॥  
मंत्रिहि राम उठाइ प्रबोधा । तात धरम मतु तुम्ह सबु सोधा ॥ १ ॥  
सिबि दधीच हरिचंद नरेसा । सहे धरम हित कोटि कलेसा ॥  
रंतिदेव बलि भूप सुजाना । धरमु धरेउ सहि संकट नाना ॥ २ ॥  
धरमु न दूसर सत्य समाना । आगम निगम पुरान बखाना ॥  
मैं सोइ धरमु सुलभ करि पावा । तजें तिहूँ पुर अपजसु छावा ॥ ३ ॥  
संभावित कहूँ अपजस लाहू । मरन कोटि सम दारुन दाहू ॥  
तुम्ह सन तात बहुत का कहऊँ । दिऐँ उतरु फिरि पातकु लहऊँ ॥ ४ ॥

Cau.: tāta kṛpā kari kijia soī, jātẽ avadha anātha na hoī.  
maṁtrihi rāma uṭhāi prabodhā, tāta dharama matu tumha sabu sodhā.1.  
sibi dadhīca haricaṁḍa naresā, sahe dharama hita koṭi kalesā.  
raṁtideva bali bhūpa sujānā, dharamu dhareu sahi saṁkaṭa nānā.2.  
dharamu na dūsara satya samānā, āgama nigama purāna bakhānā.  
maī soi dharamu sulabha kari pāvā, tajē tihū̃ pura apajasu chāvā.3.  
saṁbhāvita kahū̃ apajasa lāhū, marana koṭi sama dārūna dāhū.  
tumha sana tāta bahuta kā kahaū̃, diē̃ utaru phiri pātaku lahaū̃.4.

“Have compassion, my darling, and take steps to see that Ayodhyā is not left without a master.” Śrī Rāma raised the minister and thus admonished him; “Dear father, you have investigated the truths of religion in their entirety. Śibi, Dadhīci and King Hariścandra suffered untold hardships for the sake of virtue. The wise kings Rantideva\* and Bali upheld virtue even through many trials. There is no virtue equal to truthfulness: so declare the Āgamas (Tantras), Vedas and Purāṇas. That virtue I have found by an easy road; by abandoning it I shall be reviled in all the three worlds. To a man who is

\* King Rantideva was a most generous-hearted ruler. He gave away his riches every now and then. Having parted with all that he possessed, he and his family had to remain without food and water for full forty-eight days on one occasion. He did nothing to earn his livelihood and depended on whatever he got unasked. Prolonged starvation had reduced him to a skeleton and he was lying in a semi-conscious state with his wife and children, counting his days. On the 49th day he got some rice boiled in milk, another sweet dish and water. He was just going to share it with his family when a stranger, who was a Brāhmaṇa by caste, appeared before him. The king gladly and devoutly gave away what was served before him to the Brāhmaṇa, and dividing the rest among themselves was about to partake of his own share when another newcomer, who happened to be a Śūdra, turned up. The king entertained the Śūdra as well out of the stock he had in hand. In the meantime a low-born man came with his dogs and asked food for himself and his dogs. The king gave away the remaining food to these strangers. He had now left with him water barely sufficient to slake the thirst of a single soul. As the king was about to quench his thirst thereby a pariah made his appearance and piteously begged for water. Moved by his entreaties King Rantideva parted even with his water and went without it himself.

highly esteemed, infamy causes agony as terrible as a million deaths. Father, what more shall I say to you? By urging something in reply I shall incur sin. (1—4)

दो०— पितु पद गहि कहि कोटि नति बिनय करब कर जोरि ।

चिंता कवनिहु बात कै तात करिअ जनि मोरि ॥ ९५ ॥

Do.: **pitu pada gahi kahi koṭi nati binaya karaba kara jori,  
cīntā kavanihu bāta kai tāta karia jani mori.95.**

Clasping the feet of my father and conveying my repeated obeisances to him pray to him with joined palms: 'Be not troubled in anyway on my account, dear father.' (95)

चौ०— तुम्ह पुनि पितु सम अति हित मोरें । बिनती करउँ तात कर जोरें ॥  
सब बिधि सोइ करतव्य तुम्हारे । दुख न पाव पितु सोच हमारे ॥ १ ॥  
सुनि रघुनाथ सचिव संबादू । भयउ सपरिजन बिकल निषादू ॥  
पुनि कछु लखन कही कटु बानी । प्रभु बरजे बड़ अनुचित जानी ॥ २ ॥  
सकुचि राम निज सपथ देवाई । लखन सँदेसु कहिअ जनि जाई ॥  
कह सुमंत्रु पुनि भूप सँदेसू । सहि न सकिहि सिय बिपिन कलेसू ॥ ३ ॥  
जेहि बिधि अवध आव फिरि सीया । सोइ रघुबरहि तुम्हहि करनीया ॥  
नतरु निपट अवलंब बिहीना । मैं न जिअब जिमि जल बिनु मीना ॥ ४ ॥

Cau.: **tumha puni pitu sama ati hita morē, binatī karaū tāta kara jorē.  
saba bidhi soi karatabya tumhārē, dukha na pāva pitu soca hamārē.1.  
suni raghunātha saciva sambādū, bhayau saparijana bikala niṣādū.  
puni kachu lakhana kahī kaṭu bānī, prabhu baraje baRa anucita jānī.2.  
sakuci rāma nija sapaṭha devāi, lakhana sādesu kahia jani jāi.  
kaha sumantru puni bhūpa sādesū, sahi na sakihi siya bipina kalesū.3.  
jehi bidhi avadha āva phiri siyā, soi raghubarahi tumhahi karanīyā.  
nataru nipaṭa avalamba bihīnā, mañ na jiaba jimi jala binu mīnā.4.**

"You too are extremely kind to me as my own father. Hence I pray with joined palms, sire, do everything in your power to see that my father does not feel miserable on account of grief for us." Hearing this conversation between the Lord of Raghus and the minister (Sumantra) the Niṣāda chief and his people felt much distressed. Thereafter Lakṣmaṇa made some poignant remarks; but the Lord stopped him knowing his words to be highly objectionable. Feeling much abashed Śrī Rāma adjured Sumantra by the love he bore Him not to repeat Lakṣmaṇa's words. Sumantra then reproduced the king's message: "Sītā will not be able to endure the hardships of the forest; therefore, both Rāma (the Chief of Raghus) and yourself (Sumantra) should endeavour to see that Sītā returns to Ayodhyā. Otherwise, left entirely without any support, I shall not survive even as a fish without water." (1—4)

दो०— मइकेँ ससुरें सकल सुख जबहिं जहाँ मनु मान ।

तहँ तब रहिहि सुखेन सिय जब लगि बिपति बिहान ॥ ९६ ॥

Do.: **maikē sasurē sakala sukha jabahī jahā manu māna,  
tahā taba rahihi sukhena siya jaba lagi bipati bihāna.96.**

There is very comfort both in her parent's home as well as with the parents of her lord (i.e., ourselves); therefore, Sītā can live at ease wherever she pleases at a particular time till this adversity ends. (96)

चौ०— बिनती भूप कीन्ह जेहि भाँती । आरति प्रीति न सो कहि जाती ॥  
 पितु सँदेसु सुनि कृपानिधाना । सियहि दीन्ह सिख कोटि बिधाना ॥ १ ॥  
 सासु ससुर गुर प्रिय परिवारू । फिरहु त सब कर मिटै खभारू ॥  
 सुनि पति बचन कहति बैदेही । सुनहु प्रानपति परम सनेही ॥ २ ॥  
 प्रभु करुनामय परम बिबेकी । तनु तजि रहति छाँह किमि छेंकी ॥  
 प्रभा जाइ कहँ भानु बिहाई । कहँ चंद्रिका चंदु तजि जाई ॥ ३ ॥  
 पतिहि प्रेममय बिनय सुनाई । कहति सचिव सन गिरा सुहाई ॥  
 तुम्ह पितु ससुर सरिस हितकारी । उतरु देउँ फिरि अनुचित भारी ॥ ४ ॥

Cau.: binatī bhūpa kīnha jehi bhāṭī, āraṭi prīti na so kahi jāṭī.  
 pitu sādesu suni kṛpānidhānā, siyahi dīnha sikha koṭi bidhānā.1.  
 sāsū sasura gura priya parivārū, phirahu ta saba kara miṭai khabhārū.  
 suni pati bacana kahati baidehī, sunahu prānapati parama sanehī.2.  
 prabhu karunāmaya parama bibekī, tanu taji rahati chāha kimi chēkī.  
 prabhā jāi kahā bhānu bihāi, kahā caṁdrikā caṁdu taji jāi.3.  
 patihi premamaya binaya sunāi, kahati saciva sana girā suhāi.  
 tumha pitu sasura sarisa hitakārī, utaru deū phiri anucita bhārī.4.

“The piteousness and affection with which the king's entreaty was attended cannot be expressed in words.” On hearing His father's message the All-merciful Lord admonished Sītā in countless ways. “If you return, the affliction of your mother-in-law and father-in-law, your preceptor and all your near and dear ones will cease.” In response to Her lord's advice King Videha's Daughter said, “Listen, most loving lord of my life, my all-compassionate and supremely wise master: can a shadow be torn away from its substance? The sunlight can never exist apart from the sun nor can the radiance of the moon leave the moon.” Having submitted Her loving entreaty to Her Lord, She spoke these charming words to the minister: “You are as good to me as my own father or father-in-law; it is therefore most undesirable that I should urge something in reply.” (1—4)

दो०— आरति बस सनमुख भइउँ बिलगु न मानब तात ।  
 आरजसुत पद कमल बिनु बादि जहाँ लगि नात ॥ ९७ ॥

Do.: āraṭi basa sanamukha bhaiū bilagu na mānaba tāta,  
 ārajasuta pada kamala binu bādi jahā lagi nāta.97.

“It is due to grief that I am constrained to address you\*”; do not take offence at it, sire. In the absence of the lotus feet of my lord all other ties of kinship are of little account.” (97)

\* It is unmannerly on the part of a Hindu woman to open her lips before the male elders of her husband.

चौ०— पितु बैभव बिलास मैं डीठा । नृप मनि मुकुट मिलित पद पीठा ॥  
 सुखनिधान अस पितु गृह मोरें । पिय बिहीन मन भाव न भोरें ॥ १ ॥  
 ससुर चक्रवड़ कोसलराऊ । भुवन चारिदस प्रगट प्रभाऊ ॥  
 आगें होइ जेहि सुरपति लेई । अरध सिंघासन आसनु देई ॥ २ ॥  
 ससुर एतादस अवध निवासू । प्रिय परिवारु मातु सम सासू ॥  
 बिनु रघुपति पद पदुम परागा । मोहि केउ सपनेहुँ सुखद न लागा ॥ ३ ॥  
 अगम पंथ बनभूमि पहारा । करि केहरि सर सरित अपारा ॥  
 कोल किरात कुरंग बिहंगा । मोहि सब सुखद प्रानपति संग्गा ॥ ४ ॥

Cau.: pitu baibhava bilāsa maī dīṭhā, nṛpa mani mukuṭa milita pada pīṭhā.  
 sukhanidhāna asa pitu gr̥ha morē, piya bihīna mana bhāva na bhorē.1.  
 sasura cakkavai kosalarāū, bhuvana cāridasa pragaṭa prabhāū.  
 āgē hoi jehi surapati leī, aradha siṅghāsana āsanu deī.2.  
 sasura etādṛsa avadha nivāsū, priya parivāru mātu sama sāsū.  
 binu raghupati pada paduma parāgā, mohi keu sapanehū sukhada na lāgā.3.  
 agama paṁtha banabhūmi pahārā, kari kehari sara sarita apārā.  
 kola kirāta kurāṅga bihāṅgā, mohi saba sukhada prānapati saṅgā.4.

“I have witnessed the glory of my father’s fortune; his footstool is kissed by the crowns of the greatest monarchs. Bereft of my Lord, my parent’s home, which is such an abode of bliss, does not attract my mind even in an unguarded moment. My father-in-law is no less a personage than the King of Kosala, the suzerain lord of the entire globe, whose glory is manifest in all the fourteen spheres comprising the universe. Even Indra (the lord of celestials) goes ahead to receive him and seats him beside himself on his own throne. Such is my father-in-law, Ayodhyā is my abode, agreeable is my family and my mothers-in-law love me as my own mother. But without the dust from the lotus feet of my husband (the Lord of Raghus) none affords me pleasure even in a dream. On the other hand, impassable roads, forest regions and hills, elephants and lions, lakes and streams that cannot be crossed, wild tribes such as Kolas and Bhīlas, deer and birds—all these are delightful to me in the company of my beloved lord. (1—4)

दो०— सासु ससुर सन मोरि हुँति बिनय करबि परि पायँ ।  
 मोर सोचु जनि करिअ कछु मैं बन सुखी सुभायँ ॥ ९८ ॥

Do.: sāsu sasura sana mori hūti binaya karabi pari pāyā,  
 mora socu jani karia kachu maī bana sukhī subhāyā.98.

“Falling at the feet of my father-in-law and mother-in-law request them on my behalf not to grieve the least for me; for I feel naturally happy in the woods.” (98)

चौ०— प्राननाथ प्रिय देवर साथा । बीर धुरीन धरें धनु भाथा ॥  
 नहिं मग श्रमु भ्रमु दुख मन मोरें । मोहि लगि सोचु करिअ जनि भोरें ॥ १ ॥  
 सुनि सुमंत्रु सिय सीतलि बानी । भयउ बिकल जनु फनि मनि हानी ॥  
 नयन सूझ नहिं सुनइ न काना । कहि न सकइ कछु अति अकुलाना ॥ २ ॥  
 राम प्रबोधु कीन्ह बहु भाँती । तदपि होति नहिं सीतलि छाती ॥  
 जतन अनेक साथ हित कीन्हे । उचित उतर रघुनंदन दीन्हे ॥ ३ ॥



chuata silā bhāi nāri suhāi, pāhana tē na kāṭha kaṭhināi.  
 taraniu muni gharinī hoi jāi, bāṭa parai mori nāva uRāi.3.  
 ehī pratipālaū sabu parivārū, nahī jānaū kachu aura kabārū.  
 jāū prabhu pāra avasi gā cahahū, mohi pada paduma pakhārana kahahū.4.

When even beasts felt so miserable on being torn away from Him how could His subjects and His father and mother hope to live without Him? Śrī Rāma dismissed Sumantra against the latter's will and Himself arrived at the bank of the heavenly stream (Gaṅgā) immediately afterwards. He called for a boat, but the ferryman would not bring it. The latter said, "I know your secret; about the dust of your lotus-feet everyone says it is some drug possessing the quality of turning things into human beings. By its very touch a rock was transformed into a charming woman\* and wood is not harder than stone. If my boat itself gets converted into a hermit's wife (like Ahalyā), I shall be robbed of the very means of my subsistence in that my boat will disappear. It is by means of this boat that I maintain the whole of my family; I know no other trade. If, therefore, my lord, you must cross the river, command me to lave your lotus-feet. (1—4)

छं०— पद कमल धोइ चढ़ाइ नाव न नाथ उतराई चहौं ।  
 मोहि राम राउरि आन दसरथ सपथ सब साची कहौं ॥  
 बरु तीर मारहुँ लखनु पै जब लगि न पाय पखारिहौं ।  
 तब लगि न तुलसीदास नाथ कृपाल पारु उतारिहौं ॥

Cham.: pada kamala dhoi caRhāi nāva na nātha utarāi cahaū,  
 mohi rāma rāuri āna dasaratha sopatha saba sācī kahaū.  
 baru tīra mārāhū lakhanu pai jaba lagi na pāya pakhārihaū,  
 taba lagi na tulasīdāsa nātha kṛpāla pāru utārihaū.

"I will let you board the boat only when I have bathed your lotus-feet; I seek no toll from you. I swear by you, O Rāma, as well as by King Daśaratha, that what I tell you is all true. Let Lakṣmaṇa shoot me with his arrows if he will; but until I have washed your feet I will not, O gracious lord of Tulasidāsa, ferry you across."

सौ०— सुनि केवट के बैन प्रेम लपेटे अटपटे ।  
 बिहसे करुनाएन चितइ जानकी लखन तन ॥ १०० ॥

So.: suni kevaṭa ke baina prema lapeṭe aṭapeṭe,  
 bihase karunāaina citai jānakī lakhana tana.100.

On hearing these words of the ferryman, mysterious though imbued with love, the all-merciful Lord looked at Janaka's Daughter and Lakṣmaṇa and smiled. (100)

चौ०— कृपासिंधु बोले मुसुकाई । सोइ करु जेहिं तव नाव न जाई ॥  
 बेगि आनु जल पाय पखारू । होत बिलंबु उतारहि पारू ॥ १ ॥

\* The boatman evidently refers here, in his own rustic yet humorous way, to Ahalyā, who had been transformed into a rock by the curse of her husband Gautama and was restored to her human form by the very touch of Śrī Rāma's feet (vide Bālakāṇḍa, Dohā 210 and the Chamḍas immediately following it).



जासु नाम सुमिरत एक बारा । उतरहिं नर भवसिंधु अपारा ॥  
 सोइ कृपालु केवटहि निहोरा । जेहिं जगु किय तिहु पगहु ते थोरा ॥ २ ॥  
 पद नख निरखि देवसरि हरषी । सुनि प्रभु बचन मोहँ मति करषी ॥  
 केवट राम रजायसु पावा । पानि कठवता भरि लेइ आवा ॥ ३ ॥  
 अति आनंद उमगि अनुरागा । चरन सरोज पखारन लागा ॥  
 बरषि सुमन सुर सकल सिहाहीं । एहि सम पुन्यपुंज कोउ नाही ॥ ४ ॥

Cau.: kṛpāsīmdhu bole musukāi, soi karu jehī tava nāva na jāi.  
 begi ānu jala pāya pakhārū, hota bilāmbu utārahi pārū.1.  
 jāsu nāma sumirata eka bārā, utarahī nara bhavasīmdhu apārā.  
 soi kṛpālu kevaṭahi nihorā, jehī jagu kiya tihu pagahu te thorā.2.  
 pada nakha nirakhi devasari haraṣī, suni prabhu bacana mohā mati karaṣī.  
 kevaṭa rāma rajāyasu pāvā, pāni kaṭhavatā bhari lei āvā.3.  
 ati ānaṁda umagi anurāgā, carana saroja pakhārana lāgā.  
 baraṣi sumana sura sakala sihāhī, ehi sama punyapuñja kou nāhī.4.

The all-compassionate Lord smilingly said, “Do that which may prevent the loss of your boat. Bring water at once and lave my feet; we are getting late, take us across.” The same gracious Lord, by uttering whose Name only once men cross the boundless ocean of mundane existence, and for whose three strides the universe proved too small\*, thus importuned an ordinary boatman. Though bewildered by the Lord’s words, the celestial river (Gaṅgā) rejoiced on beholding the nails of His toes. On receiving Śrī Rāma’s command the ferryman brought a wood basin full of water. In great joy and with a heart overflowing with love he proceeded to bathe the Lord’s lotus-feet. Raining flowers on him all the gods envied his lot and said there was none so meritorious as he. (1—4)

दो०— पद पखारि जलु पान करि आपु सहित परिवार ।

पितर पारु करि प्रभुहि पुनि मुदित गयउ लेइ पार ॥ १०१ ॥

Do.: pada pakhāri jalu pāna kari āpu sahita parivāra,  
 pitara pārū kari prabhuhi puni mudita gayau lei pārā.101.

Having laved the Lord’s feet and drunk of the water in which they had been immersed alongwith the other members of his family, he thereby transported the souls of his deceased forbears across the ocean of metempsychosis and then gladly took the Lord across the Gaṅgā. (101)

\* There is an allusion here to the Lord’s Descent as a Dwarf and to His subsequently assuming colossal dimensions and measuring the earth and heavens in a couple of strides. The same Lord who had assumed the form of a Dwarf in the Satyayuga now appeared as Śrī Rāma; hence the two are identified by the poet. It is further mentioned in the Purāṇas that Brahmā (the Creator) laved the foot of the Lord when it reached Brahmāloka (the highest heaven) after measuring the heavens and it was this water which flowed through the heavens and later on reached the earth in the form of the river Gaṅgā. It is also gathered from the Purāṇas that the river, like all other rivers and mountains etc., is presided over by a goddess of the same name and it is this deity who is represented here as mystified by the Lord’s behaviour as an ordinary human being depending on a boatman for being taken across the stream. When, however, the boatman bathed the feet of the Lord with the water of the holy river, the goddess took no time in recognizing the source of her waters and rejoiced to discover the Almighty Lord.



चौ०— उतरि ठाढ़ भए सुरसरि रेता । सीय रामु गुह लखन समेता ॥  
 केवट उतरि दंडवत कीन्हा । प्रभुहि सकुच एहि नहिं कछु दीन्हा ॥ १ ॥  
 पिय हिय की सिय जाननिहारी । मनि मुदरी मन मुदित उतारी ॥  
 कहेउ कृपाल लेहि उतराई । केवट चरन गहे अकुलाई ॥ २ ॥  
 नाथ आजु मैं काह न पावा । मिटे दोष दुख दारिद दावा ॥  
 बहुत काल मैं कीन्ह मजूरी । आजु दीन्ह बिधि बनि भलि भूरी ॥ ३ ॥  
 अब कछु नाथ न चाहिअ मोरें । दीनदयाल अनुग्रह तोरें ॥  
 फिरती बार मोहि जो देबा । सो प्रसादु मैं सिर धरि लेबा ॥ ४ ॥

Cau.: utari ṭhārha bhae surasari retā, sīya rāmu guha lakhana sametā.  
 kevaṭa utari daṇḍavata kīnhā, prabhuhi sakuca ehi nahī kachu dīnhā.1.  
 piya hiya kī siya jānanihārī, mani mudarī mana mudita utārī.  
 kaheu kṛpāla lehi utarāī, kevaṭa carana gahe akulāī.2.  
 nātha āju maī kāha na pāvā, miṭe doṣa dukha dārida dāvā.  
 bahuta kāla maī kīnhi majūrī, āju dīnha bidhi bani bhali bhūrī.3.  
 aba kachu nātha na cāhia morē, dīnadayāla anugraha torē.  
 phiratī bāra mohi jo debā, so prasādu maī sira dhari lebā.4.

Getting down from the boat Sītā and Rāma stood on the sands of the Gaṅgā along with Guha and Lakṣmaṇa. The ferryman too got down and fell prostrate before the Lord, who felt uncomfortable at the thought that He had given nothing to the ferryman. Sītā, however, who could read the mind of Her beloved lord, took off Her jewelled ring with a cheerful heart. The gracious Lord said, "Take your toll." But the ferryman clasped His feet in great distress. "What have I not already received, my lord? The fire of my errors, sorrows and indigence has been quenched today. I worked for my livelihood for a long time; it is only today that God has given me an adequate and handsome return. By your grace, my compassionate Lord, I want nothing now. While returning, whatever you bestow on me I shall thankfully accept that boon." (1—4)

दो०— बहुत कीन्ह प्रभु लखन सियँ नहिं कछु केवटु लेइ ।  
 बिदा कीन्ह करुनायतन भगति बिमल बरु देइ ॥ १०२ ॥

Do.: bahuta kīnha prabhu lakhana siyaṅ nahī kachu kevaṭu lei,  
 bidā kīnha karunāyatana bhagati bimala baru dei.102.

The Lord as well as Lakṣmaṇa and Sītā did their utmost; but the ferryman would accept nothing. The All-merciful Rāma, therefore, dismissed him after bestowing on him the boon of unalloyed devotion. (102)

चौ०— तब मज्जनु करि रघुकुलनाथा । पूजि पारथिव नायउ माथा ॥  
 सियँ सुरसरिहि कहेउ कर जोरी । मातु मनोरथ पुरउबि मोरी ॥ १ ॥  
 पति देवर सँग कुसल बहोरी । आइ करौं जेहिं पूजा तोरी ॥  
 सुनि सिय बिनय प्रेम रस सानी । भइ तब बिमल बारि बर बानी ॥ २ ॥  
 सुनु रघुबीर प्रिया बैदेही । तव प्रभाउ जग बिदित न केही ॥  
 लोकप होहिं बिलोकत तोरें । तोहि सेवहिं सब सिधि कर जोरें ॥ ३ ॥



तुम्ह जो हमहि बड़ि बिनय सुनाई । कृपा कीन्हि मोहि दीन्हि बड़ाई ॥  
तदपि देबि में देबि असीसा । सफल होन हित निज बागीसा ॥ ४ ॥

Cau.: *taba majjanu kari raghukulanāthā, pūji pāraṭhiva nāyau māthā.  
siyā surasarihi kaheu kara jorī, mātu manoratha puraubi morī.1.  
pati devara sāga kusala bahorī, āi karaū jehī pūjā torī.  
suni siya binaya prema rasa sānī, bhai taba bimala bāri bara bānī.2.  
sunu raghubīra priyā baidehī, tava prabhāu jaga bidita na kehī.  
lokapa hohī bilokata torē, tohi sevahī saba sidhi kara jorē.3.  
tumha jo hamahi baRi binaya sunāi, kṛpā kīnhi mohi dīnhi baRāi.  
tadapi debi maī debi asīsā, saphala hona hita nija bāgīsā.4.*

The Lord of Raghu's race then bathed in the Gaṅgā and after worshipping a newly-made clay image of Śiva bowed His head to the Deity. With joined palms Sītā addressed the celestial river (Gaṅgā), "Mother, pray accomplish my desire, that I may return with my husband and His younger brother and worship you." In response to Sītā's prayer, steeped as it was in the nectar of love, the following happy utterance came from the holy stream: "Listen, O Vaidehī (Videha's Daughter), beloved Consort of Śrī Rāma (the Chief of Raghu's line): who in this world is not aware of Your glory? People become masters of the heaven's quarters the moment You look at them and all supernatural powers wait upon You with joined palms. By addressing an humble prayer to me You have done me a favour and exalted me. Yet, O venerable lady, bless You I must, just in order to fulfil my speech." (1—4)

दो०— प्राननाथ देवर सहित कुसल कोसला आइ ।

पूजिहि सब मनकामना सुजसु रहिहि जग छाड़ ॥ १०३ ॥

Do.: *prānanātha devara sahita kusala kosalā āi,  
pūjīhi saba manakāmanā sujasu rahīhi jaga chāi.103.*

"With Your beloved Lord and His younger brother You shall safely return to Ayodhyā. Every wish of Your heart shall be accomplished and Your bright glory shall spread throughout the world." (103)

चौ०— गंग बचन सुनि मंगल मूला । मुदित सीय सुरसरि अनुकूला ॥

तब प्रभु गुहहि कहेउ घर जाहू । सुनत सूख मुखु भा उर दाहू ॥ १ ॥

दीन बचन गुह कह कर जोरी । बिनय सुनहु रघुकुलमनि मोरी ॥

नाथ साथ रहि पंथु देखाई । करि दिन चारि चरन सेवकाई ॥ २ ॥

जेहिं बन जाइ रहब रघुराई । परनकुटी में करबि सुहाई ॥

तब मोहि कहँ जसि देब रजाई । सोइ करिहउँ रघुबीर दोहाई ॥ ३ ॥

सहज सनेह राम लखि तासू । संग लीन्ह गुह हृदयँ हुलासू ॥

पुनि गुहँ ग्याति बोलि सब लीन्हे । करि परितोषु बिदा तब कीन्हे ॥ ४ ॥

Cau.: *gaṅga bacana suni maṅgala mūlā, mudita sīya surasari anukūlā.  
taba prabhu guhahi kaheu ghara jāhū, sunata sūkha mukhu bhā ura dāhū.1.  
dīna bacana guha kaha kara jorī, binaya sunahu raghukulamani morī.  
nātha sātha rahi paṁthū dekhāi, kari dina cāri carana sevakāi.2.*

jehī bana jāi rahaba raghurāi, paranakuṭī maī karabi suhāi.  
 taba mohi kahā jasi deba rajāi, soi karihaū raghubīra dohāi.3.  
 sahaja saneha rāma lakhi tāsū, saṅga līnha guha hṛdayā hulāsū.  
 puni guhā gyāti boli saba līnhe, kari paritoṣu bidā taba kīnhe.4.

Sītā rejoiced to hear these benedictory words of goddess Gaṅgā and to find her favourably disposed. Then the Lord said to Guha, “Go home.” The moment he heard this his face turned pale and there was great agony in his heart. With joined palms Guha addressed the Lord in pathetic terms: “Hear my prayer, O Jewel of Raghu’s race; let me remain with you, my lord, and show you the road; after serving you for a few days I shall prepare a beautiful hut of leaves for you in whichever forest, O Lord of Raghus, you may go and take up your abode. Thereafter I swear by you, O Chief of Raghus, to do as you bid me.” Perceiving his natural love Śrī Rāma took him with Him and Guha felt much joy in his heart. Then Guha summoned all his kinsmen and having gratified them sent them away. (1—4)

दो०— तब गनपति सिव सुमिरि प्रभु नाइ सुरसरिहि माथ ।

सखा अनुज सिय सहित बन गवनु कीन्ह रघुनाथ ॥ १०४ ॥

Do.: **taba ganapati siva sumiri prabhu nāi surasarihi mātha,  
 sakhā anuja siya sahita bana gavanu kīnha raghunātha.104.**

Then the Lord invoked the gods Gaṇeśa and Śiva; and bowing His head to the celestial stream (Gaṅgā) the Lord of Raghus proceeded to the woods with His friend (Guha), His younger brother (Lakṣmaṇa) and Sītā. (104)

चौ०— तेहि दिन भयउ बिटप तर बासू । लखन सखाँ सब कीन्ह सुपासू ॥  
 प्रात प्रातकृत करि रघुराई । तीरथराजु दीख प्रभु जाई ॥ १ ॥  
 सचिव सत्य श्रद्धा प्रिय नारी । माधव सरिस मीतु हितकारी ॥  
 चारि पदारथ भरा भंडारू । पुन्य प्रदेस देस अति चारू ॥ २ ॥  
 छेत्रु अगम गढु गाढ़ सुहावा । सपनेहुँ नहिं प्रतिपच्छिन्ह पावा ॥  
 सेन सकल तीरथ बर बीरा । कलुष अनीक दलन रनधीरा ॥ ३ ॥  
 संगमु सिंहासनु सुठि सोहा । छत्रु अखयबटु मुनि मनु मोहा ॥  
 चवँर जमुन अरु गंग तरंगा । देखि होहिं दुख दारिद भंगा ॥ ४ ॥

Cau.: **tehi dina bhayau biṭapa tara bāsū, lakhana sakhā saba kīnha supāsū.  
 prāta prātakṛta kari raghurāi, tīratharāju dīkha prabhu jāi.1.  
 saciva satya śraddhā priya nārī, mādhave sarisa mītu hitakārī.  
 cāri padāratha bhara bhāṅdārū, punya pradesa desa ati cārū.2.  
 chetru agama gaRhu gārha suhāvā, sapanehū nahī pratipacchinha pāvā.  
 sena sakala tīratha bara bīrā, kaluṣa anīka dalana ranadhīrā.3.  
 saṅgamu siṁhāsana suṭhi sohā, chatru akhayabaṭu muni manu mohā.  
 cavāra jamuna aru gaṅga taraṅgā, dekhi hohī dukha dārīda bhaṅgā.4.**

That day He halted under a tree; Lakṣmaṇa and His friend (Guha) provided for all His comforts. At dawn the Lord of Raghus performed His morning duties and then

the Lord proceeded further and visited Prayāga, the king of holy places. This king has Truth for his minister, Piety for his beloved consort and a beneficent friend like Bindumādhava (the Deity presiding over Prayāga). His treasury is replete with the four prizes of human life, while the sacred region surrounding the confluence of the Gaṅgā and the Yamunā marks his most beautiful dominion. The holy Prayāga represents his inaccessible, strong and lovely fortress that no enemy has ever dreamt of possessing. All the sacred spots are his chosen and valiant warriors, who are staunch in battle and capable of crushing the host of sins. The confluence of the Gaṅgā and Yamunā constitutes his exquisite throne, while the immortal banyan tree (known by the name of Akṣayaavaṭa) represents his royal umbrella, which captivates the heart even of sages. The waves of the Gaṅgā and Yamunā constitute his chowries, whose very sight destroys sorrow and want. (1—4)

दो०— सेवहिं सुकृती साधु सुचि पावहिं सब मनकाम ।

बंदी बेद पुरान गन कहहिं बिमल गुन ग्राम ॥ १०५ ॥

Do.: **sevahī sukr̥tī sādhu suci pāvahī saba manakāma,**  
**bandī beda purāna gana kahahī bimala guna grāma.105.**

Virtuous and holy saints wait upon this king and attain all that they desire; while the Vedas and Purāṇas are the rhapsodists who recount his stainless virtues. (105)

चौ०— को कहि सकइ प्रयाग प्रभाऊ । कलुष पुंज कुंजर मृगराऊ ॥  
अस तीरथपति देखि सुहावा । सुख सागर रघुबर सुखु पावा ॥ १ ॥  
कहि सिय लखनहि सखहि सुनाई । श्रीमुख तीरथराज बड़ाई ॥  
करि प्रनामु देखत बन बागा । कहत महातम अति अनुरागा ॥ २ ॥  
एहि बिधि आइ बिलोकी बेनी । सुमिरत सकल सुमंगल देनी ॥  
मुदित नहाइ कीन्हि सिव सेवा । पूजि जथाबिधि तीरथ देवा ॥ ३ ॥  
तब प्रभु भरद्वाज पहिं आए । करत दंडवत मुनि उर लाए ॥  
मुनि मन मोद न कछु कहि जाई । ब्रह्मानंद रासि जनु पाई ॥ ४ ॥

Cau.: **ko kahi sakai prayāga prabhāu, kaluṣa puṅja kuṅjara mṛgarāu.**  
**asa tīrathapati dekhi suhāvā, sukha sāgara raghubara sukhu pāvā.1.**  
**kahi siya lakhanahi sakhahi sunāi, śrīmukha tīratharāja baRāi.**  
**kari pranāmu dekhata bana bāgā, kahata mahātama ati anurāgā.2.**  
**ehi bidhi āi bilokī benī, sumirata sakala sumāṅgala denī.**  
**mudita nahāi kīnhi siva sevā, pūji jathābidhi tīratha devā.3.**  
**taba prabhu bharadvāja pahī āe, karata daṁḍavata muni ura lāe.**  
**muni mana moda na kachu kahi jāi, brahmānanda rāsi janu pāi.4.**

Who can describe the glory of Prayāga, a lion as it were for the herd of elephants in the shape of sins? The Chief of Raghu's race, who is an ocean of bliss, was filled with delight to see this glorious king of holy places. With His own gracious lips He told Sītā, Lakṣmaṇa and His friend (Guha) the greatness of Prayāga. Making obeisance to this holy place He cast a look round the groves and gardens and expatiated on its glory with the utmost devotion. In this way he arrived at and saw the confluence of the Gaṅgā and Yamunā, the very thought of which bestows all choice blessings. After bathing in the

confluence He gladly adored Lord Śiva and worshipped the deities presiding over the holy Prayāga according to the prescribed ritual. The Lord then called on Bharadvāja; and the sage clasped Him to his bosom as He fell prostrate before him. The joy that the sage felt within his heart cannot be described in words; it looked as if he had found the bliss of oneness with Brahma incarnate. (1—4)

दो०— दीन्हि असीस मुनीस उर अति अनंदु अस जानि ।

लोचन गोचर सुकृत फल मनहुँ किए बिधि आनि ॥ १०६ ॥

Do.: dīnhi asīsa munīsa ura ati anaṁdu asa jāni,  
locana gocara sukṛta phala manahū kie bidhi āni.106.

The chief of sages, Bharadvāja, invoked his blessing on the Lord. He felt great joy in his heart to perceive that God had as it were set before him in visible form the reward of all his virtues. (106)

चौ०— कुसल प्रसन्न करि आसन दीन्हे । पूजि प्रेम परिपूरन कीन्हे ॥  
कंद मूल फल अंकुर नीके । दिए आनि मुनि मनहुँ अमी के ॥ १ ॥  
सीय लखन जन सहित सुहाए । अति रुचि राम मूल फल खाए ॥  
भए बिगतश्रम रामु सुखारे । भरद्वाज मृदु बचन उचारे ॥ २ ॥  
आजु सुफल तपु तीरथ त्यागू । आजु सुफल जप जोग बिरागू ॥  
सफल सकल सुभ साधन साजू । राम तुम्हहि अवलोकत आजू ॥ ३ ॥  
लाभ अवधि सुख अवधि न दूजी । तुम्हरेँ दरस आस सब पूजी ॥  
अब करि कृपा देहु बर एहू । निज पद सरसिज सहज सनेहू ॥ ४ ॥

Cau.: kusala prasna kari āsana dīnhe, pūji prema paripūrana kīnhe.  
kaṁda mūla phala aṁkura nīke, die āni muni manahū amī ke.1.  
sīya lakhana jana sahita suhāe, ati ruci rāma mūla phala khāe.  
bhae bigataśrama rāmu sukhāre, bharadvāja mṛdu bacana ucāre.2.  
āju suphala tapu tīratha tyāgū, āju suphala japa joga birāgū.  
saphala sakala subha sādhana sājū, rāma tumhahi avalokata ājū.3.  
lābha avadhi sukha avadhi na dūjī, tumharē darasa āsa saba pūjī.  
aba kari kṛpā dehu bara ehū, nija pada sarasija sahaja sanehū.4.

After enquiring of their welfare the sage allotted seats to the royal guests and offering homage to them sated them all with his love. He then brought and presented to them bulbs, roots, fruits and sprouts, all sweet as ambrosia. Śrī Rāma, with Sītā, Lakṣmaṇa and His devotee (Guha), partook of those delicious roots and fruits with much relish. Relieved of His toil Śrī Rāma felt much happy and Bharadvāja addressed Him in gentle tones; "Today my penance, pilgrimage and renunciation have been rewarded; today my prayer, meditation and dispassion have borne fruit; nay, all my pious practices have been rewarded by Your very sight, O Rāma. There is no culmination of gain, no culmination of joy other than this. In beholding You all my hopes have been realized. Now be pleased to grant me this one boon, viz., spontaneous attachment to Your lotus-feet. (1—4)

दो०— करम बचन मन छाड़ि छलु जब लगि जनु न तुम्हार ।

तब लगि सुखु सपनेहुँ नहीं किएँ कोटि उपचार ॥ १०७ ॥

**Do.: karamabacana mana chāRi chalu jaba lagi janu na tumhāra,  
taba lagi sukhu sapanehũ nahĩ kiẽ koṭi upacāra.107.**

“Until a man gets sincerely devoted to You in thought, word and deed, he cannot even dream of happiness in spite of all his devices.” (107)

चौ०— सुनि मुनि बचन रामु सकुचाने । भाव भगति आनंद अघाने ॥  
तब रघुबर मुनि सुजसु सुहावा । कोटि भाँति कहि सबहि सुनावा ॥ १ ॥  
सो बड़ सो सब गुन गन गेहू । जेहि मुनीस तुम्ह आदर देहू ॥  
मुनि रघुबीर परसपर नवहीं । बचन अगोचर सुखु अनुभवहीं ॥ २ ॥  
यह सुधि पाइ प्रयाग निवासी । बटु तापस मुनि सिद्ध उदासी ॥  
भरद्वाज आश्रम सब आए । देखन दसरथ सुअन सुहाए ॥ ३ ॥  
राम प्रनाम कीन्ह सब काहू । मुदित भए लहि लोयन लाहू ॥  
देहिं असीस परम सुखु पाई । फिरे सराहत सुंदरताई ॥ ४ ॥

**Cau.: suni muni bacana rāmu sakucāne, bhāva bhagati ānamda aghāne.  
taba raghubara muni sujasu suhāvā, koṭi bhāti kahi sabahi sunāvā.1.  
so baRa so saba guna gana gehū, jehi munīsa tumha ādara dehū.  
muni raghubīra parasapara navahĩ, bacana agocara sukhu anubhavahĩ.2.  
yaha sudhi pāi prayāga nivāsī, baṭu tāpasa muni siddha udāsī.  
bharadvāja āśrama saba āe, dekhana dasaratha suana suhāe.3.  
rāma pranāma kīnha saba kāhū, mudita bhae lahi loyana lāhū.  
dehĩ asīsa parama sukhu pāi, phire sarāhata suṁdaratāi.4.**

Śrī Rāma felt abashed to hear the words of the sage, much as He was sated with joy by his love and devotion. The Chief of Raghus then told all in countless ways the fair and bright renown of the sage. “Great indeed is he and he the repository of all virtues, whom, O chief of sages, you are pleased to honour.” The sage (Bharadvāja) and the Hero of Raghu’s line thus exchanged civilities and experienced ineffable joy. On receiving this news the people of Prayāga, including religious students, ascetics, hermits, accomplished saints and recluses, all flocked to the hermitage of Bharadvāja in order to have a look at the charming sons of King Daśaratha. Śrī Rāma made obeisance to them all, who were delighted to obtain the reward of their eyes. Deriving supreme joy they gave their blessing and returned extolling the beauty of the royal guests. (1—4)

दो०— राम कीन्ह बिश्राम निसि प्रात प्रयाग नहाइ ।

चले सहित सिय लखन जन मुदित मुनिहि सिरु नाइ ॥ १०८ ॥

**Do.: rāma kīnha biśrāma nisi prāta prayāga nahāi,  
cale sahita siya lakhana jana mudita munihi siru nāi.108.**

Śrī Rāma reposed (in the hermitage) overnight. At day break He bathed at Prayāga (in the confluence of the Gaṅgā and Yamunā) and proceeded on His journey with Sītā, Lakṣmaṇa and His attendant (Guha), gladly bowing His head to the sage. (108)

चौ०— राम सप्रेम कहेउ मुनि पाहीं । नाथ कहिअ हम केहि मग जाहीं ॥  
मुनि मन बिहसि राम सन कहहीं । सुगम सकल मग तुम्ह कहूँ अहहीं ॥ १ ॥

साथ लागि मुनि सिष्य बोलाए । सुनि मन मुदित पचासक आए ॥  
 सबन्हि राम पर प्रेम अपारा । सकल कहहिं मगु दीख हमारा ॥ २ ॥  
 मुनि बटु चारि संग तब दीन्हे । जिन्ह बहु जनम सुकृत सब कीन्हे ॥  
 करि प्रनामु रिषि आयसु पाई । प्रमुदित हृदयँ चले रघुराई ॥ ३ ॥  
 ग्राम निकट जब निकसहिं जाई । देखहिं दरसु नारि नर धाई ॥  
 होहिं सनाथ जनम फलु पाई । फिरहिं दुखित मनु संग पठाई ॥ ४ ॥

Cau.: rāma saprema kaheu muni pāhī, nātha kahia hama kehi maga jāhī.  
 muni mana bihasi rāma sana kahahī, sugama sakala maga tumha kahūahahī.1.  
 sātha lāgi muni siṣya bolāe, suni mana mudita pacāsaka āe.  
 sabanhi rāma para prema apārā, sakala kahahī magu dīkha hamārā.2.  
 muni baṭu cāri saṅga taba dīnhe, jinha bahu janama sukṛta saba kīnhe.  
 kari pranāmu riṣi āyasu pāi, pramudita hṛdayā cale raghurāi.3.  
 grāma nikaṭa jaba nikasahī jāi, dekhahī darasu nāri nara dhāi.  
 hohī sanātha janama phalu pāi, phirahī dukhita manu saṅga paṭhāi.4.

Śrī Rāma lovingly asked the sage, "Tell me, my lord, by which route we should go." Smiling inwardly the sage replied to Rāma, "All roads are easy to You." The sage then called his pupils in order that they may escort Śrī Rāma; hearing his call some fifty of them came, glad of heart. They all cherished boundless love for Śrī Rāma and each of them said he had seen the path. The sage then sent with the royal party four religious students who had practised all kinds of virtues in a series of previous births. Making obeisance to the sage and receiving his permission the Lord of Raghus proceeded with a cheerful heart. As the party passed by some village men and women of the village ran to have a look at them. They felt gratified in having attained the fruit of their life and returned disconsolate sending their heart after the strangers. (1—4)

दे०— बिदा किए बटु बिनय करि फिरे पाइ मन काम ।

उतरि नहाए जमुन जल जो सरीर सम स्याम ॥ १०९ ॥

Do.: bidā kie baṭu binaya kari phire pāi mana kāma,  
 utari nahāe jamuna jala jo sarīra sama syāma.109.

With great courtesy Śrī Rāma dismissed the students, who returned having obtained their heart's desire. The Lord then went below and bathed in the stream of the Yamunā, which was dark as His own body. (109)

चौ०— सुनत तीरबासी नर नारी । धाए निज निज काज बिसारी ॥  
 लखन राम सिय सुंदरताई । देखि करहिं निज भाग्य बड़ाई ॥ १ ॥  
 अति लालसा बसहिं मन माहीं । नाउँ गाउँ बूझत सकुचाहीं ॥  
 जे तिन्ह महुँ बयबिरिध सयाने । तिन्ह करि जुगुति रामु पहिचाने ॥ २ ॥  
 सकल कथा तिन्ह सबहि सुनाई । बनहि चले पितु आयसु पाई ॥  
 सुनि सबिषाद सकल पछिताहीं । रानी रायँ कीन्ह भल नाहीं ॥ ३ ॥  
 तेहि अवसर एक तापसु आवा । तेजपुंज लघुबयस सुहावा ॥  
 कवि अलखित गति बेषु बिरागी । मन क्रम बचन राम अनुरागी ॥ ४ ॥

Cau.: sunata tīrabāsī nara nārī, dhāe nija nija kāja bisārī.  
lakhana rāma siya suṁdaratāī, dekhi karahī nija bhāgya baRāī.1.  
ati lālasā basahī mana māhī, nāū gāū būjhata sakucāhī.  
je tinha mahū bayabiridha sayāne, tinha kari juguti rāmu pahicāne.2.  
sakala kathā tinha sabahi sunāī, banahi cale pitu āyasu pāī.  
suni sabiṣāda sakala pachitāhī, rānī rāyā kīnha bhala nāhī.3.  
tehi avasara eka tāpasu āvā, tejapurnja laghubayasa suhāvā.  
kabi alakhita gati beṣu birāgī, mana krama bacana rāma anurāgī.4.

Hearing of their arrival the people inhabiting the river banks ran to see them unmindful of their duties. Beholding the beauty of Lakṣmaṇa, Rāma and Sītā they congratulated themselves on their good luck. Their hearts were seized with intense longing, but they felt shy in enquiring the names and residence of the newcomers. Such of them, however, as were advanced in years and intelligent were able to recognize Rāma by dint of their wit. They related to them the whole story telling them how Śrī Rāma had proceeded to the woods in obedience to His father's commands. They were all sad to hear this and lamented: "The king and queen have not done well." In the meantime there arrived an ascetic who was an embodiment of spiritual glow, young in years and charming in appearance. His ways were unknown to the poet; he was attired in the garb of a recluse and was devoted to Rāma in thought, word and deed. (1—4)

दो०— सजल नयन तन पुलकि निज इष्टदेउ पहिचानि ।

परेउ दंड जिमि धरनितल दसा न जाइ बखानि ॥ ११० ॥

Do.: sajala nayana tana pulaki nija iṣṭadeu pahicāni,  
pareu daṁḍa jimi dharanitala dasā na jāī bakhāni.110.

His eyes were wet with tears and a thrill ran through his body when he came to recognize his beloved Deity (Śrī Rāma). He fell prostrate on the ground and the state of his body and mind could not be described in words. (110)

चौ०— राम सप्रेम पुलकि उर लावा । परम रंक जनु पारसु पावा ॥  
मनहुँ प्रेमु परमारथु दोऊ । मिलत धरें तन कह सबु कोऊ ॥ १ ॥  
बहुरि लखन पायन्ह सोइ लागा । लीन्ह उठाइ उमगि अनुरागा ॥  
पुनि सिय चरन धूरि धरि सीसा । जननि जानि सिसु दीन्हि असीसा ॥ २ ॥  
कीन्ह निषाद दंडवत तेही । मिलेउ मुदित लखि राम सनेही ॥  
पिअत नयन पुट रूपु पियूषा । मुदित सुअसनु पाइ जिमि भूखा ॥ ३ ॥  
ते पितु मातु कहहु सखि कैसे । जिन्ह पठए बन बालक ऐसे ॥  
राम लखन सिय रूपु निहारी । होहिं सनेह बिकल नर नारी ॥ ४ ॥

Cau.: rāma saprema pulaki ura lāvā, parama raṁka janu pārasu pāvā.  
manahū premu paramārathu doū, milata dharē tana kaha sabu koū.1.  
bahuri lakhana pāyanha soi lāgā, līnha uṭhāī umagi anurāgā.  
puni siya carana dhūri dhari sīsā, janani jāni sisu dīnhi asīsā.2.  
kīnha niṣāda daṁḍavata tehī, mileu mudita lakhi rāma sanehī.  
piata nayana puṭa rūpu piyūṣā, mudita suasanu pāī jimi bhūkhā.3.



te pitu mātu kahahu sakhi kaise, jinha paṭhae bana bālaka aise.  
rāma lakhana siya rūpu nihārī, hohī saneha bikala nara nārī.4.

Thrilling all over with emotion, Śrī Rāma pressed him to His bosom, as though a pauper had found a philosopher's stone. Everyone who saw them suggested as though love, on the one hand, and the supreme Reality, on the other, embraced each other in living form. Next he threw himself at the feet of Lakṣmaṇa, who lifted him with a heart overflowing with love. Again he placed on his head the dust of Sītā's feet and the Mother (Sītā) gave him Her blessing, knowing him to be Her own child. The Niṣāda chief in his turn fell prostrate before the hermit, who gladly embraced him recognizing him to be a friend of Śrī Rāma. With the cup of his eyes he drank the nectar of Śrī Rāma's beauty and was delighted as a hungry soul who had secured excellent food \*. "Tell me, friend, what are those father and mother like, that have exiled to the woods children such as these?" Beholding the beauty of Śrī Rāma, Lakṣmaṇa and Sītā, men and women alike were ill at ease on account of love. (1—4)

दो०— तब रघुबीर अनेक बिधि सखहि सिखावनु दीन्ह ।

राम रजायसु सीस धरि भवन गवनु तेइँ कीन्ह ॥ १११ ॥

Do.: *taba raghubīra aneka bidhi sakhahi sikhāvanu dīnha,*  
*rāma rajāyasu sīsa dhari bhavana gavanu teī kīnha.111.*

The Hero of Raghu's race then admonished His friend (Guha) in ways more than one. And bowing to Śrī Rāma's commands he left for his home. (111)

चौ०— पुनि सियँ राम लखन कर जोरी । जमुनहि कीन्ह प्रनामु बहोरी ॥  
चले ससीय मुदित दोउ भाई । रबितनुजा कइ करत बड़ाई ॥ १ ॥  
पथिक अनेक मिलहिं मग जाता । कहहिं सप्रेम देखि दोउ भ्राता ॥  
राज लखन सब अंग तुम्हारे । देखि सोचु अति हृदय हमारे ॥ २ ॥  
मारग चलहु पयादेहि पाएँ । ज्योतिषु झूठ हमारे भाएँ ॥  
अगमु पंथु गिरि कानन भारी । तेहि महुँ साथ नारि सुकुमारी ॥ ३ ॥  
करि केहरि बन जाइ न जोई । हम संग चलहिं जो आयसु होई ॥  
जाब जहाँ लगी तहुँ पहुँचाई । फिरब बहोरि तुम्हहि सिरु नाई ॥ ४ ॥

Cau.: *puni siyaṅ rāma lakhana kara jorī, jamunahi kīnha pranāmu bahorī.*  
*cale sasiya mudita dou bhāī, rabitanujā kai karata baRāī.1.*  
*pathika aneka milahī maga jāta, kahahī saprema dekhi dou bhrātā.*  
*rāja lakhana saba aṅga tumhārē, dekhi socu ati hṛdaya hamārē.2.*  
*māraga calahu payādehi pāē, jyotiṣu jhūṭha hamārē bhāē.*  
*agamu paṅthu giri kānana bhārī, tehi mahā sātha nārī sukumārī.3.*

\* This episode of an ascetic has been ignored by some commentators as an interpolation and obviously it is disconnected with the main thread of the narrative and appears to have been inserted afterwards. All the same the lines are found in all old manuscripts. The poet was a saint of uncommon spiritual insight. It is, therefore, difficult to say what was his intention in writing these lines. In any case the episode cannot be dismissed as an interpolation. When the ascetic has been spoken of here as unknown even to the poet, no one can say with any amount of certainty who he was. To our mind he is none else than the monkey-god, Śrī Hanumān, or a mental projection of the poet (Tulasidāsa) himself.

kari kehari bana jāi na joī, hama sāga calahī jo āyasu hoī.  
jāba jahā lagi tahā pahūcāī, phiraba bahori tumhahi siru nāī.4.

Then, with joined palms, Sitā, Rāma and Lakṣmaṇa made renewed obeisance to the Yamunā. Accompanied by Sitā the two brothers gladly proceeded further, extolling the daughter of the sun-god as they went. Many a traveller met them on the way and beholding the two brothers they fondly exclaimed: "Finding all the marks of royalty on your person, we are sore troubled at heart. When you wend your way on foot, the science of astrology (which tells us that men possessing such and such features should always be borne on some vehicle) is misleading to our mind. The road is difficult and lies through big mountains and forests. On top of it you have a delicate girl with you. Infested with elephants and lions the forest is too terrible to look at. We are ready to accompany you if you enjoin us to do so. We will escort you as far as you go and will then return bowing our heads to you." (1—4)

दो०— एहि बिधि पूँछहिं प्रेम बस पुलक गात जलु नैन ।

कृपासिंधु फेरहिं तिन्हहि कहि बिनीत मृदु बैन ॥ ११२ ॥

Do.: ehi bidhi pūchahī prema basa pulaka gāta jalu naina,  
krpāsindhu pherahī tinhahi kahi binīta mṛdu baina.112.

In this way they offered their services, overmastered as they were by love; a thrill ran through their body and tears came to their eyes. The all-merciful Lord, however, dismissed them with polite and gentle words. (112)

चौ०— जे पुर गाँव बसहिं मग माहीं । तिन्हहि नाग सुर नगर सिहाहीं ॥  
केहि सुकृतीं केहि घरीं बसाए । धन्य पुन्यमय परम सुहाए ॥ १ ॥  
जहँ जहँ राम चरन चलि जाहीं । तिन्ह समान अमरावति नाहीं ॥  
पुन्यपुंज मग निकट निवासी । तिन्हहि सराहहिं सुरपुरबासी ॥ २ ॥  
जे भरि नयन बिलोकहिं रामहि । सीता लखन सहित घनस्यामहि ॥  
जे सर सरित राम अवगाहहिं । तिन्हहि देव सर सरित सराहहिं ॥ ३ ॥  
जेहि तरु तर प्रभु बैठहिं जाई । करहिं कलपतरु तासु बड़ाई ॥  
परसि राम पद पदुम परागा । मानति भूमि भूरि निज भागा ॥ ४ ॥

Cau.: je pura gāva basahī maga māhī, tinhahi nāga sura nagara sihāhī.  
kehi sukṛtī kehi ghari basāe, dhanya punyamaya parama suhāe.1.  
jahā jahā rāma carana cali jāhī, tinha samāna amarāvati nāhī.  
punyapumja maga nikaṭa nivāsī, tinhahi sarāhahī surapurabāsī.2.  
je bhari nayana bilokahī rāmahī, sītā lakhana sahita ghanasyāmahi.  
je sara sarita rāma avagāhahī, tinhahi deva sara sarita sarāhahī.3.  
jehi taru tara prabhu baiṭhahī jāī, karahī kalapataru tāsu baRāī.  
parasi rāma pada paduma parāgā, mānati bhūmi bhūri nija bhāgā.4.

The hamlets and villages that lay on the road were the envy of the towns of the Nāgas and gods. The deities presiding over these towns said to one another: "By what blessed soul and at what auspicious hour were these hamlets and villages founded? They are so lucky, meritorious and of such exquisite beauty!" Even Amarāvati (the city

of immortals) stood no comparison with the spots which were trodden by Śrī Rāma's feet. The dwellers on the wayside were all embodiments of virtue; they evoked the praise of the denizens of heaven inasmuch as they feasted their eyes on Śrī Rāma, who was dark as a cloud, as well as on Sītā and Lakṣmaṇa. The lakes and streams in which Śrī Rāma bathed were the envy of the lakes and rivers of gods. The tree under which the Lord sat was glorified by the trees of paradise. Nay, kissing the dust of Śrī Rāma's lotus-feet Earth deemed herself most lucky. (1—4)

दो०— छाँह करहिं घन बिबुधगन बरषहिं सुमन सिहाहिं ।

देखत गिरि बन बिहग मृग रामु चले मग जाहिं ॥ ११३ ॥

Do.: **chāha karahī ghana bibudhagana baraṣahī sumana sihāhī,  
dekhata giri bana bihaga mṛga rāmu cale maga jāhī.113.**

Clouds screened Him from the sun, the gods rained flowers and regarded Him with wistful eyes as Śrī Rāma wended His way looking at the mountains, forests, birds and beasts. (113)

चौ०— सीता लखन सहित रघुराई । गाँव निकट जब निकसहिं जाई ॥  
सुनि सब बाल बृद्ध नर नारी । चलहिं तुरत गृहकाजु बिसारी ॥ १ ॥  
राम लखन सिय रूप निहारी । पाइ नयनफलु होहिं सुखारी ॥  
सजल बिलोचन पुलक सरीरा । सब भए मगन देखि दोउ बीरा ॥ २ ॥  
बरनि न जाइ दसा तिन्ह केरी । लहि जनु रंकन्ह सुरमनि ढेरी ॥  
एकन्ह एक बोलि सिख देहीं । लोचन लाहु लेहु छन एहीं ॥ ३ ॥  
रामहि देखि एक अनुरागे । चितवत चले जाहिं सँग लागे ॥  
एक नयन मग छबि उर आनी । होहिं सिथिल तन मन बर बानी ॥ ४ ॥

Cau.: **sītā lakhana sahita raghurāi, gāva nikaṭa jaba nikasahī jāi.  
suni saba bāla bṛddha nara nārī, calahī turata gṛhakāju bisārī.1.  
rāma lakhana siya rūpa nihārī, pāi nayanaphalu hohī sukhārī.  
sajala bilocana pulaka sarīrā, saba bhae magana dekhi dou bīrā.2.  
barani na jāi dasā tinha kerī, lahi janu ramkanha suramani ḍherī.  
ekanha eka boli sikha dehī, locana lāhu lehu chana ehī.3.  
rāmahi dekhi eka anurāge, citavata cale jāhī sāga lāge.  
eka nayana maga chabi ura ānī, hohī sithila tana mana bara bānī.4.**

Whenever Sītā, Lakṣmaṇa and the Lord of Raghus happened to pass by some village, all those who heard of His coming—young and old, men and women alike—came out at once, unmindful of their household duties. Beholding the beauty of Śrī Rāma, Lakṣmaṇa and Sītā they obtained the reward of their eyes and felt gratified. Their eyes were wet with tears, a thrill ran through their body and they were all enraptured to behold the two brothers. The state of their mind could not be described in words; it seemed as if paupers had stumbled on a pile of heavenly gems. Calling their neighbours they admonished one another: "Obtain the reward of your eyes this very moment." Some were enraptured to see Rāma and went with Him gazing on Him all the time. Others took His image into the heart through the door of their eyes and were utterly overpowered in body, mind and speech. (1—4)

दो०— एक देखि बट छाँह भलि डासि मृदुल तृन पात ।

कहहिं गवाँइअ छिनुकु श्रमु गवनब अबहिं कि प्रात ॥ ११४ ॥

Do.: eka dekhi baṭa chāha bhali ḍāsi mṛdula tṛna pāta,  
kahahī gavāia chinuku śramu gavanaba abahī ki prāta.114.

Seeing the cool shade of a banyan tree some spread soft grass and leaves under it and said, “Pray rest awhile and you may then depart either just now or preferably next morning.” (114)

चौ०— एक कलस भरि आनहिं पानी । अँचइअ नाथ कहहिं मृदु बानी ॥

सुनि प्रिय बचन प्रीति अति देखी । राम कृपाल सुसील बिसेषी ॥ १ ॥

जानी श्रमित सीय मन माहीं । घरिक बिलंबु कीन्ह बट छाहीं ॥

मुदित नारि नर देखहिं सोभा । रूप अनूप नयन मनु लोभा ॥ २ ॥

एकटक सब सोहहिं चहुँ ओरा । रामचंद्र मुख चंद्र चकोरा ॥

तरुन तमाल बरन तनु सोहा । देखत कोटि मदन मनु मोहा ॥ ३ ॥

दामिनि बरन लखन सुठि नीके । नख सिख सुभग भावते जी के ॥

मुनिपट कटिन्ह कसें तूनीरा । सोहहिं कर कमलनि धनु तीरा ॥ ४ ॥

Cau.: eka kalasa bhari ānahī pānī, ācaia nātha kahahī mṛdu bānī.  
suni priya bacana prīti ati dekhī, rāma kṛpāla susīla biseṣī.1.  
jānī śramita siya mana māhī, gharika bilambu kīnha baṭa chāhī.  
mudita nāri nara dekhahī sobhā, rūpa anūpa nayana manu lobhā.2.  
ekaṭaka saba sohahī cahū orā, rāmacandra mukha caṇḍa cakorā.  
taruna tamāla barana tanu sohā, dekhata koṭi madana manu mohā.3.  
dāmini barana lakhana suṭhi nīke, nakha sikha subhaga bhāvate jī ke.  
munipaṭa kaṭinha kasē tūnīrā, sohahī kara kamalani dhanu tīrā.4.

Others brought a pitcher full of water and said in soft accents, “My lord, rinse your mouth.” Hearing their agreeable words and seeing their extreme love, the tender-hearted and most amiable Śrī Rāma mentally perceived that Sītā was fatigued, and rested awhile in the shade of the banyan tree. Men and women regarded His loveliness with great delight; His peerless beauty captivated their eyes and mind. Standing in a circle with their gaze fixed on the countenance of Śrī Rāmacandra they all shone like a group of Cakora birds encircling the moon. With His graceful form possessing the hue of a young Tamāla tree He fascinated by His looks the mind of a million Cupids. Lakṣmaṇa too, who had fair limbs bright as lightning and charming from head to foot, appeared most lovely and attracted the mind. With the bark of trees wrapped round their loins and a quiver fastened to their waist the two brothers carried a bow and arrow in their lotus hands. (1—4)

दो०— जटा मुकुट सीसनि सुभग उर भुज नयन बिसाल ।

सरद परब बिधु बदन बर लसत स्वेद कन जाल ॥ ११५ ॥

Do.: jaṭā mukuṭa sīsani subhaga ura bhuja nayana bisāla,  
sarada paraba bidhu badana bara lasata sveda kana jāla.115.

Their matted locks were coiled on their head in the shape of a beautiful crown and they had a broad chest, long arms and big eyes; while their lovely faces, which resembled the autumnal full moon, glistened with beads of sweat. (115)

चौ०— बरनि न जाइ मनोहर जोरी । सोभा बहुत थोरि मति मोरी ॥  
 राम लखन सिय सुंदरताई । सब चितवहिं चित मन मति लाई ॥ १ ॥  
 थके नारि नर प्रेम पिआसे । मनहुं मृगी मृग देखि दिआ से ॥  
 सीय समीप ग्रामतिय जाहीं । पूँछत अति सनेहँ सकुचाहीं ॥ २ ॥  
 बार बार सब लागहिं पाएँ । कहहिं बचन मृदु सरल सुभाएँ ॥  
 राजकुमारि बिनय हम करहीं । तिय सुभायँ कछु पूँछत डरहीं ॥ ३ ॥  
 स्वामिनि अबिनय छमबि हमारी । बिलगु न मानब जानि गवाँरी ॥  
 राजकुअँर दोउ सहज सलोने । इन्ह तें लही दुति मरकत सोने ॥ ४ ॥

Cau.: barani na jāi manohara jorī, sobhā bahuta thori mati morī.  
 rāma lakhana siya suṁdaratāi, saba citavahī cita mana mati lāi.1.  
 thake nāri nara prema piāse, manahū mṛgī mṛga dekhi diā se.  
 siya samīpa grāmatiya jāhī, pūchata ati sanehā sakucāhī.2.  
 bāra bāra saba lāghāi pāē, kahāi bacana mṛdu sarala subhāē.  
 rājakumāri binaya hama karahī, tiya subhāyā kachu pūchata ḍarahī.3.  
 svāmini abinaya chamabi hamāri, bilagu na mānaba jāni gavāri.  
 rājakuāra dou sahaja salone, inha tē lahī duti marakata sone.4.

The pair was charming beyond words; their loveliness was unbounded and my wits are too poor. Everyone gazed on the beauty of Śrī Rāma, Lakṣmaṇa and Sītā with their mind, intellect and reason fully absorbed. Thirsting for love the villagers, both men and women, stood motionless even as bucks and does are dazed by light. The village women approached Sītā; in their extreme love they would put questions to Her but hesitated to do so. Again and again they threw themselves at Her feet and addressed to Her soft and guileless words which came straight from their heart: “Princess, we have a request to make to you, but due to our womanly modesty we are afraid to ask you. Forgive our incivility, madam, and be not offended, knowing that we are after all rustic women. Both these princes are naturally graceful in form; it is from them that emerald and gold have borrowed their green and yellow lustre respectively.” (1—4)

दो०— स्यामल गौर किसोर बर सुंदर सुषमा ऐन ।  
 सरद सर्बरीनाथ मुखु सरद सरोरुह नैन ॥ ११६ ॥

Do.: syāmala gaura kisora bara suṁdara suṣamā aina,  
 sarada sarbarīnātha mukhu sarada saroruha naina.116.

“The one dark and the other fair, but both of tender age,—which is so attractive,—handsome and all-beauteous, they have faces resembling the autumnal moon and eyes like the autumnal lotus.” (116)

चौ०— कोटि मनोज लजाबनिहारे । सुमुखि कहहु को आहिं तुम्हारे ॥  
 सुनि सनेहमय मंजुल बानी । सकुची सिय मन महुँ मुसुकानी ॥ १ ॥



तिन्हहि बिलोकि बिलोकति धरनी । दुहुँ सकोच सकुचति बरबरनी ॥  
 सकुचि सप्रेम बाल मृग नयनी । बोली मधुर बचन पिकबयनी ॥ २ ॥  
 सहज सुभाय सुभग तन गोरे । नामु लखनु लघु देवर मोरे ॥  
 बहुरि बदनु बिधु अंचल ढाँकी । पिय तन चितइ भौँह करि बाँकी ॥ ३ ॥  
 खंजन मंजु तिरीछे नयननि । निज पति कहेउ तिन्हहि सियँ सयननि ॥  
 भई मुदित सब ग्रामबधूटीं । रंकन्ह राय रासि जनु लूटीं ॥ ४ ॥

Cau.: koṭi manoja lajāvanihāre, sumukhi kahahu ko āhī tumhāre.  
 suni sanehamaya maṁjula bānī, sakucī siya mana mahū musukānī.1.  
 tinahi biloki bilokati dharanī, duhū sakoca sakucati barabaranī.  
 sakuci saprema bāla mṛga nayanī, bolī madhura bacana pikabayanī.2.  
 sahaja subhāya subhaga tana gore, nāmu lakhanu laghu devara more.  
 bahuri badanu bidhu amcala ḍhākī, piya tana citai bhauṁha kari bākī.3.  
 khamjana maṁju tiriche nayanani, nija pati kaheu tinahi siyā sayanani.  
 bhāī mudita saba grāmabadhūṭī, raṁkanha rāya rāsi janu lūṭī.4.

[PAUSE 16 FOR A THIRTY-DAY RECITATION]

[PAUSE 4 FOR A NINE-DAY RECITATION]

“Putting to shame by their comeliness millions of Cupids, tell us, O fair lady, how stand they to you?” Hearing their loving and sweet words Sītā felt abashed and smiled within Herself. Looking at them in the first instance She then cast Her eyes towards the earth; the fair-complexioned lady felt a twofold delicacy. With a voice sweet as the notes of a cuckoo the fawn-eyed princess bashfully replied in loving and sweet accents: “The one who is artless in manners and has a fair and graceful form is called Lakṣmaṇa and is my younger brother-in-law.” Again veiling Her moon-like face with an end of Her sari She looked at Her beloved lord and then bending Her eyebrows and casting a sidelong glance with Her beautiful eyes that resembled the Khañjana bird (a species of wagtail) in their quick movements, She indicated to them by signs that He was Her husband. All the village women were as delighted as paupers that had been allowed free access to hoards of riches. (1—4)

दो०— अति सप्रेम सिय पायँ परि बहुबिधि देहिं असीस ।

सदा सोहागिनि होहु तुम्ह जब लगि महि अहि सीस ॥ ११७ ॥

Do.: ati saprema siya pāyā pari bahubidhi dehī asīsa,  
 sadā sohāgini hohu tumha jaba lagi mahi ahi sīsa.117.

Falling at Sītā’s feet in their great love they invoked upon Her many a blessing and said, “May you ever enjoy a happy married life so long as the earth rests on the head of the serpent-god (Śeṣa). (117)

चौ०— पारबती सम पतिप्रिय होहू । देबि न हम पर छाड़ब छोहू ॥

पुनि पुनि बिनय करिअ कर जोरी । जौँ एहि मारग फिरिअ बहोरी ॥ १ ॥

दरसनु देब जानि निज दासी । लखीं सीयँ सब प्रेम पिआसी ॥

मधुर बचन कहि कहि परितोषीं । जनु कुमुदिनीं कौमुदीं पोषीं ॥ २ ॥

तबहिं लखन रघुबर रुख जानी । पूंछेउ मगु लोगन्हि मृदु बानी ॥  
 सुनत नारि नर भए दुखारी । पुलकित गात बिलोचन बारी ॥ ३ ॥  
 मिटा मोदु मन भए मलीने । बिधि निधि दीन्ह लेत जनु छीने ॥  
 समुझि करम गति धीरजु कीन्हा । सोधि सुगम मगु तिन्ह कहि दीन्हा ॥ ४ ॥

Cau.: pārabatī sama patipriya hohū, debi na hama para chāRaba chohū.  
 puni puni binaya karia kara jorī, jaū ehi māraga phiria bahorī.1.  
 darasanu deba jāni nija dāsī, lakhī siyā saba prema piāsī.  
 madhura bacana kahi kahi paritoṣī, janu kumudinī kaumudī poṣī.2.  
 tabahī lakhana raghubara rukha jāni, pūcheu magu loganhi mṛdu bāni.  
 sunata nāri nara bhae dukhārī, pulakita gāta bilocana bārī.3.  
 miṭā modu mana bhae malīne, bidhi nidhi dīnha leta janu chīne.  
 samujhi karama gati dhīrajū kīnhā, sodhi sugama magu tinha kahi dīnhā.4.

“Be as dear to your lord as Pārvatī to Śiva; yet cease not to be kind to us, O good lady. Again and again we pray with joined palms: should you return by this very route, allow us to see you, remembering us as your handmaids.” Sītā found them all athirst with love and comforted them with many soothing words even as lilies are refreshed by moonlight. Presently, reading Śrī Rāma’s mind, Lakṣmaṇa gently asked the villagers about the road they should take. The moment they heard this the villagers, both men and women, became sad; a thrill ran through their body and tears rushed to their eyes. Their joy disappeared and they felt depressed at heart as though God was snatching back the treasure He had bestowed upon them. Reflecting on the ways of Fate they took courage and fixing upon the easiest road they gave it out to Him. (1—4)

दो०— लखन जानकी सहित तब गवनु कीन्ह रघुनाथ ।

फेरे सब प्रिय बचन कहि लिए लाइ मन साथ ॥ ११८ ॥

Do.: lakhana jānakī sahita taba gavanu kīnha raghunātha,  
 phere saba priya bacana kahi lie lai mana sātha.118.

Accompanied by Lakṣmaṇa and Janaka’s Daughter the Lord of Raghus then proceeded on His way. (As people tried to follow Him) He sent back all with soothing words, though He took their hearts with Him. (118)

चौ०— फिरत नारि नर अति पछिताहीं । दैअहि दोषु देहिं मन माहीं ॥  
 सहित बिषाद परसपर कहहीं । बिधि करतब उलटे सब अहहीं ॥ १ ॥  
 निपट निरंकुस निठुर निसंकू । जेहिं ससि कीन्ह सरुज सकलंकू ॥  
 रूख कलपतरु सागरु खारा । तेहिं पठए बन राजकुमारा ॥ २ ॥  
 जौं पै इन्हहि दीन्ह बनबासू । कीन्ह बादि बिधि भोग बिलासू ॥  
 ए बिचरहिं मग बिनु पदत्राना । रचे बादि बिधि बाहन नाना ॥ ३ ॥  
 ए महि परहिं डासि कुस पाता । सुभग सेज कत सृजत बिधाता ॥  
 तरुबर बास इन्हहि बिधि दीन्हा । धवल धाम रचि रचि श्रमु कीन्हा ॥ ४ ॥

Cau.: phirata nāri nara ati pachitāhī, daiahi doṣu dehi mana māhī.  
 sahita biṣāda parasapara kahāhī, bidhi karataba ulaṭe saba ahahī.1.

nipaṭa niraṃkusa niṭhura nisaṃkū, jehī sasi kīnha saruja sakalaṃkū.  
rūkha kalapatāru sāgaru khārā, tehī paṭhae bana rājakumārā.2.  
jaū pai inhahi dīnha banabāsū, kīnha bādi bidhi bhoga bilāsū.  
e bicarahī maga binu padatrānā, race bādi bidhi bāhana nānā.3.  
e mahi parahī ḍāsi kusa pātā, subhaga seja kata srjata bidhātā.  
tarubara bāsa inhahi bidhi dīnhā, dhavala dhāma raci raci śramu kīnhā.4.

While returning to their homes the villagers, men and women alike, grievously lamented and blamed Providence in their heart. In doleful accents they said to one another, "The Creator's doings are all perverse, He is absolutely uncontrollable, heartless and remorseless. It is He who made the moon sickly (subject to periodical waning) and disfigured it with a dark patch. Again, it is He who made the wish-yielding tree a member of the vegetable kingdom and the ocean salt. It is the same Creator who has sent these princes into the woods. If He has chosen the forest as a fit abode for them, in vain has He provided luxuries and enjoyments. If they traverse the road bare-footed, in vain has He created vehicles of various kinds. If they repose on the ground littered with grass and leaves, why does God take the trouble of making lovely beds? If God has assigned them an abode in the shade of umbrageous trees, in vain has He taken pains to erect milk-white palaces." (1—4)

दो०— जौं ए मुनि पट धर जटिल सुंदर सुठि सुकुमार ।

बिबिध भाँति भूषन बसन बादि किए करतार ॥ ११९ ॥

Do.: jaū e muni paṭa dhara jaṭila suṃdara suṭhi sukumāra,  
bibidha bhāti bhūṣana basana bādi kie karatāra.119.

"If these handsome and most delicate boys are attired in the robes of hermits and wear matted locks of hair, in vain has God created ornaments and costumes of various kinds." (119)

चौ०— जौं ए कंद मूल फल खाहीं । बादि सुधादि असन जग माहीं ॥

एक कहहिं ए सहज सुहाए । आपु प्रगट भए बिधि न बनाए ॥ १ ॥

जहँ लगि बेद कही बिधि करनी । श्रवन नयन मन गोचर बरनी ॥

देखहु खोजि भुअन दस चारी । कहँ अस पुरुष कहाँ असि नारी ॥ २ ॥

इन्हहि देखि बिधि मनु अनुरागा । पटतर जोग बनावै लागा ॥

कीन्ह बहुत श्रम ऐक न आए । तेहिं इरिषा बन आनि दुराए ॥ ३ ॥

एक कहहिं हम बहुत न जानहिं । आपुहि परम धन्य करि मानहिं ॥

ते पुनि पुन्यपुंज हम लेखे । जे देखहिं देखिहहिं जिन्ह देखे ॥ ४ ॥

Cau.: jaū e kaṃḍa mūla phala khāhī, bādi sudhādi asana jaga māhī.  
eka kahahī e sahaja suhāe, āpu pragaṭa bhae bidhi na banāe.1.  
jahā lagi beda kahī bidhi karānī, śravana nayana mana gocara barānī.  
dekhahu khoji bhuana dasa cārī, kahā asa puruṣa kahā asi nārī.2.  
inhahi dekhi bidhi manu anurāgā, paṭatara joga banāvai lāgā.  
kīnha bahuta śrama aika na āe, tehī iriṣā bana āni durāe.3.  
eka kahahī hama bahuta na jānahī, āpuhi parama dhanya kari mānahī.  
te puni punyapūṃja hama lekhe, je dekhahī dekhihahī jinha dekhe.4.



“If they live on bulbs, roots and fruits alone, foods such as ambrosia exist in vain.” Some people remarked: “Naturally charming as they are, these princes must have appeared on earth of their own accord and were not made by God. In all the fourteen spheres ransack if you will the entire range of God’s creation described at length in the Vedas as perceptible by the ears, eyes and mind; but where can you find such a man and such a woman as these? At their very sight Brahmā’s mind got enamoured of them and he proceeded to make their match. He toiled much, but none of his products could even approach the prototype; and due to that jealousy he has brought these princes to the woods and hid them.” Others said, “We do not claim to know much, but account ourselves supremely blessed. They too are meritorious in our opinion, who see these princes or have seen them or shall see them.” (1—4)

दो०— एहि बिधि कहि कहि बचन प्रिय लेहिं नयन भरि नीर ।

किमि चलिहहिं मारग अगम सुठि सुकुमार सरीर ॥ १२० ॥

Do.: ehi bidhi kahi kahi bacana priya lehī nayana bhari nīra,  
kimi calihahī māraga agama suṭhi sukumāra sarīra.120.

“Making such fond remarks they filled their eyes with tears and added, Most delicate of frame, how shall they be able to traverse such an impassable road?” (120)

चौ०— नारि सनेह बिकल बस होहीं । चकई साँझ समय जनु सोहीं ॥  
मृदु पद कमल कठिन मगु जानी । गहबरि हृदयँ कहहिं बर बानी ॥ १ ॥  
परसत मृदुल चरन अरुनारे । सकुचति महि जिमि हृदय हमारे ॥  
जाँ जगदीस इन्हहि बनु दीन्हा । कस न सुमनमय मारगु कीन्हा ॥ २ ॥  
जाँ मागा पाइअ बिधि पाहीं । ए रखिअहिं सखि आँखिन्ह माहीं ॥  
जे नर नारि न अवसर आए । तिन्ह सिय रामु न देखन पाए ॥ ३ ॥  
सुनि सुरुपु बूझहिं अकुलाई । अब लागि गए कहाँ लागि भाई ॥  
समरथ धाइ बिलोकहिं जाई । प्रमुदित फिरहिं जनमफलु पाई ॥ ४ ॥

Cau.: nāri saneha bikala basa hohī, cakaī sājha samaya janu sohī.  
mṛdu pada kamala kaṭhina magu jānī, gahabari hṛdayā kahahī bara bānī.1.  
parasata mṛdula carana arunāre, sakucati mahi jimi hṛdaya hamāre.  
jāṁ jagadīsa inhahi banu dīnhā, kasa na sumanamaya māragu kīnhā.2.  
jāṁ māgā pāia bidhi pāhī, e rakhiahī sakhi ākhinha māhī.  
je nara nāri na avasara āe, tinha siya rāmu na dekhana pāe.3.  
suni surūpu būjhahī akulāī, aba lagi gae kahā lagi bhāī.  
samaratha dhāi bilokahī jāī, pramudita phirahī janamaphalu pāī.4.

Overmastered by love the women felt as uneasy as the female Cakravāka bird does at evening time. Reflecting on the tender lotus-like feet of the princes and the rough road they were required to tread, the women said in polite phrase with their heart stirred with deep feeling, “At the touch of their soft and rosy soles the earth shrinks even as our hearts. If the Lord of the universe chose to exile them into the woods, why did He not at the same time strew their path with flowers? If we can secure from Heaven the boon of our asking, let us keep these princes, O friend, within the lids of our eyes.” Those men

and women, who did not come in time, were unable to behold Sītā and Rāma. Hearing of their exquisite beauty they anxiously asked: "How far, brother, must have they gone by now?" The stronger of them ran on and saw the princes, and returned triumphant, attaining the end of their existence. (1—4)

दो०— अबला बालक बृद्ध जन कर मीजहिं पछिताहिं ।

होहिं प्रेमबस लोग इमि रामु जहाँ जहँ जाहिं ॥ १२१ ॥

Do.: abalā bālaka bṛddha jana kara mijahī pachitāhī.  
hohī premabasa loga imi rāmu jahā jahā jāhī.121.

Women, children and the aged, however, wrung their hands and lamented. In this way the people were smitten with love wherever Śrī Rāma went. (121)

चौ०— गावँ गावँ अस होइ अनंदू । देखि भानुकुल कैरव चंदू ॥  
जे कछु समाचार सुनि पावहिं । ते नृप रानिहि दोसु लगावहिं ॥ १ ॥  
कहहिं एक अति भल नरनाहू । दीन्ह हमहि जोइ लोचन लाहू ॥  
कहहिं परसपर लोग लोगाई । बातें सरल सनेह सुहाई ॥ २ ॥  
ते पितु मातु धन्य जिन्ह जाए । धन्य सो नगरु जहाँ तें आए ॥  
धन्य सो देसु सैलु बन गाऊँ । जहँ जहँ जाहिं धन्य सोइ ठाऊँ ॥ ३ ॥  
सुखु पायउ बिरंचि रचि तेही । ए जेहि के सब भाँति सनेही ॥  
राम लखन पथि कथा सुहाई । रही सकल मग कानन छाई ॥ ४ ॥

Cau.: gāvā gāvā asa hoi anāndū, dekhi bhānukula kairava caṁdū.  
je kachu samācāra suni pāvahī, te nṛpa rānihi dosu lagāvahī.1.  
kahahī eka ati bhala naranāhū, dīnha hamahi joi locana lāhū.  
kahahī parasapara loga logāī, bātē sarala saneha suhāī.2.  
te pitu mātu dhanya jinha jāe, dhanya so nagaru jahā tē āe.  
dhanya so desu sailu bana gāū, jahā jahā jāhī dhanya soi ṭhāū.3.  
sukhu pāyau birānci raci tehī, e jehi ke saba bhāti sanehī.  
rāma lakhana pathi kathā suhāī, rahī sakala maga kānana chāī.4.

In every village there was similar rejoicing at the sight of Śrī Rāma, who was a moon to the lily-like solar race. Those who could get some information as to the circumstances that had led to Śrī Rāma's banishment blamed the king and queen. Others said, "The king is too benevolent in that he has vouchsafed to us the reward of our eyes." Men and women talked among themselves in straight, loving and agreeable phrases. "Blessed are the parents who gave birth to these princes; and happy the town from which they hail. Happy is the land, hill, forest, village and every spot which they visit. Nay, the Creator must have felt happy in creating him who looks upon these princes as his near and dear ones." The delightful story as to how Śrī Rāma and Lakṣmaṇa travelled in the woods was broadcast all along the route and throughout the forest. (1—4)

दो०— एहि बिधि रघुकुल कमल रबि मग लोगन्ह सुख देत ।

जाहिं चले देखत बिपिन सिध सौमित्रि समेत ॥ १२२ ॥

**Do.: ehi bidhi raghukula kamala rabi maga loganha sukha deta,  
jāhī cale dekhata bipina siya saumitri sameta.122.**

Thus bringing joy to the people on the roadside, Śrī Rāma, who was a veritable sun to the lotus-like solar race, proceeded with Sītā and Sumitrā's son (Lakṣmaṇa) looking at the forest. (122)

चौ०— आगें रामु लखनु बने पाछें । तापस बेष बिराजत काछें ॥  
उभय बीच सिय सोहति कैसैं । ब्रह्म जीव बिच माया जैसैं ॥ १ ॥  
बहुरि कहउँ छबि जसि मन बसई । जनु मधु मदन मध्य रति लसई ॥  
उपमा बहुरि कहउँ जियँ जोही । जनु बुध बिधु बिच रोहिनि सोही ॥ २ ॥  
प्रभु पद रेख बीच बिच सीता । धरति चरन मग चलति सभीता ॥  
सीय राम पद अंक बराएँ । लखन चलहिं मगु दाहिन लाएँ ॥ ३ ॥  
राम लखन सिय प्रीति सुहाई । बचन अगोचर किमि कहि जाई ॥  
खग मृग मगन देखि छबि होहीं । लिए चोरि चित राम बटोहीं ॥ ४ ॥

Cau.: āgē rāmu lakhanu bane pāchē, tāpasa beṣa birājata kāchē.  
ubhaya bīca siya sohati kaisē, brahma jīva bica māyā jaisē.1.  
bahuri kahaū chabi jasi mana basaī, janu madhu madana madhya rati lasaī.  
upamā bahuri kahaū jiyā johī, janu budha bidhu bica rohini sohi.2.  
prabhu pada rekha bīca bica sītā, dharati carana maga calati sabhitā.  
siya rāma pada amka barāē, lakhana calahī magu dāhina lāē.3.  
rāma lakhana siya prīti suhāī, bacana agocara kimi kahi jāī.  
khaga mṛga magana dekhi chabi hohī, lie cori cita rāma baṭohī.4.

Śrī Rāma walked in front while Lakṣmaṇa followed in the rear, both conspicuous in the robes of ascetics. Between the two Sītā shone like Māyā (the Divine Energy) that stands between Brahma (God), on the one hand, and the individual soul on the other. To illustrate Her beauty as it exists in my mind in another way, She looked like Rati (the wife of the god of love) shining between Madhu (the spirit presiding over the vernal season) and the god of love. Beating my brains for another illustration, let me say She shone like Rohiṇī\* between Budha† and the moon-god. Sītā trod on the path with meticulous care planting Her feet in the space between Her lord's footprints. Avoiding the footprints both of Sītā and Rāma, Lakṣmaṇa traversed the road always keeping them to his right. The ideal affection of Śrī Rāma, Lakṣmaṇa and Sītā was past telling; how can one describe it? Even birds and beasts were enraptured to behold their beauty; their hearts were stolen by Rāma, the wayfarer. (1—4)

दो०— जिन्ह जिन्ह देखे पथिक प्रिय सिय समेत दोउ भाइ ।  
भव मगु अगमु अनंदु तेइ बिनु श्रम रहे सिराइ ॥ १२३ ॥

**Do.: jinha jinha dekhe pathika priya siya sameta dou bhāi,  
bhava magu agamu anamdu tei binu śrama rahe sirāi.123.**

\* The deity presiding over the fourth lunar asterism, who was born as the daughter of Dakṣa and was the favourite consort of the moon-god.

† The god presiding over the planet Mercury and descended from the loins of the moon-god.

Whoever saw the beloved travellers, Sītā and the two brothers (Rāma and Lakṣmaṇa), joyously reached the end of the toilsome journey of life without any exertion. (123)

चौ०— अजहुँ जासु उर सपनेहुँ काऊ । बसहुँ लखनु सिय रामु बटाऊ ॥  
 राम धाम पथ पाइहि सोई । जो पथ पाव कबहुँ मुनि कोई ॥ १ ॥  
 तब रघुबीर श्रमित सिय जानी । देखि निकट बटु सीतल पानी ॥  
 तहँ बसि कंद मूल फल खाई । प्रात नहाइ चले रघुराई ॥ २ ॥  
 देखत बन सर सैल सुहाए । बालमीकि आश्रम प्रभु आए ॥  
 राम दीख मुनि बासु सुहावन । सुंदर गिरि काननु जलु पावन ॥ ३ ॥  
 सरनि सरोज बिटप बन फूले । गुंजत मंजु मधुप रस भूले ॥  
 खग मृग बिपुल कोलाहल करहीं । बिरहित बैर मुदित मन चरहीं ॥ ४ ॥

Cau.: ajahũ jāsu ura sapanehũ kāũ, basahũ lakhanu siya rāmu baṭāũ.  
 rāma dhāma patha pāihi soi, jo patha pāva kabahũ muni koī.1.  
 taba raghubīra śramita siya jānī, dekhi nikṭa baṭu sītala pānī.  
 tahā basi kaṁda mūla phala khāi, prāta nahāi cale raghurāi.2.  
 dekhata bana sara saila suhāe, bālamīki āśrama prabhu āe.  
 rāma dīkha muni bāsu suhāvana, suṁdara giri kānanu jalu pāvana.3.  
 sarani saroja biṭapa bana phūle, guṁjata maṁju madhupa rasa bhūle.  
 khaga mṛga bipula kolāhala karahī, birahita baira mudita mana carahī.4.

Nay, to this very day, anyone in whose heart the wayfarers Lakṣmaṇa, Sītā and Rāma, should ever lodge even in a dream shall find the road leading to Śrī Rāma's abode (the divine region known by the name of Sāketa),—the road that scarce any anchorite may find. Then perceiving that Sītā was tired and seeing a banyan tree and cool water hard by, the Hero of Raghu's line partook of bulbs, roots and fruits and staying there overnight and bathing at dawn the Lord of Raghus proceeded further. And beholding lovely woods, lakes and hills the Lord reached the hermitage of Vālmiki. Śrī Rāma saw the sage's beautiful dwelling with its charming hills and forest and its sacred waters. The lotuses in the ponds and the trees in the woods were in blossom; intoxicated with their honey bees sweetly hummed over them. Birds and beasts made a tumultuous noise and moved about in joy free from all animosities. (1—4)

दो०— सुचि सुंदर आश्रमु निरखि हरषे राजिवनेन ।  
 सुनि रघुबर आगमनु मुनि आगें आयउ लेन ॥ १२४ ॥

Do.: suci suṁdara āśramu nirakhi haraṣe rājivanena,  
 suni raghubara āgamanu muni āgē āyau lena.124.

The lotus-eyed Rāma rejoiced to behold the sacred and lovely hermitage; and hearing of the arrival of Śrī Rāma (the Chief of Raghu's line) the sage came forth to receive Him. (124)

चौ०— मुनि कहूँ राम दंडवत कीन्हा । आसिरबादु बिप्रबर दीन्हा ॥  
 देखि राम छबि नयन जुड़ाने । करि सनमानु आश्रमहिं आने ॥ १ ॥  
 मुनिबर अतिथि प्रानप्रिय पाए । कंद मूल फल मधुर मगाए ॥  
 सिय सौमित्रि राम फल खाए । तब मुनि आश्रम दिए सुहाए ॥ २ ॥

बालमीकि मन आनंदु भारी । मंगल मूरति नयन निहारी ॥  
 तब कर कमल जोरि रघुराई । बोले बचन श्रवन सुखदाई ॥ ३ ॥  
 तुम्ह त्रिकाल दरसी मुनिनाथा । बिस्व बदर जिमि तुम्हरे हाथा ॥  
 अस कहि प्रभु सब कथा बखानी । जेहि जेहि भाँति दीन्ह बनू रानी ॥ ४ ॥

Cau.: muni kahū rāma darṇḍavata kīnhā, āsirabādu biprabara dīnhā.  
 dekhi rāma chabi nayana juRāne, kari sanamānu āśramahī āne.1.  
 munibara atithi prānapriya pāe, kaṇḍa mūla phala madhura magāe.  
 siya saumitri rāma phala khāe, taba muni āśrama die suhāe.2.  
 bālamīki mana ānādu bhārī, maṅgala mūrati nayana nihārī.  
 taba kara kamala jori raghurāi, bole bacana śravana sukhadāi.3.  
 tumha trikāla darasī munināthā, bisva badara jimi tumharē hāthā.  
 asa kahi prabhu saba kathā bakhānī, jehi jehi bhāti dīnha banu rānī.4.

Śrī Rāma fell prostrate before the sage and the holy Brāhmaṇa blessed Him in return. The sight of Śrī Rāma's beauty gladdened his eyes and with due honour he took the Lord into the hermitage. Finding a guest as dear to him as life itself the holy sage sent for delicious bulbs, roots and fruits. Sītā, Lakṣmaṇa and Rāma partook of those fruits and the sage then assigned them beautiful quarters. Great was the joy of Vālmiki's heart as he beheld with his own eyes Śrī Rāma, who was bliss personified. Joining His lotus palms the Lord of Raghus then spoke to him in words which were delightful to the ears. "You directly perceive everything relating to the past, present and future, O lord of sages; the whole universe is as if in the palm of your hand." Saying so the Lord related to him the whole story as to how the queen (Kaikeyī) had exiled Him into the woods. (1—4)

दो०— तात बचन पुनि मातु हित भाइ भरत अस राउ ।

मो कहँ दरस तुम्हार प्रभु सबु मम पुन्य प्रभाउ ॥ १२५ ॥

Do.: tāta bacana puni mātu hita bhāi bharata asa rāu,  
 mo kahū darasa tumhāra prabhu sabu mama punya prabhāu.125.

"Compliance with my father's commands, gratification of my stepmother (Kaikeyī), the installation of a brother like Bharata to the throne and my seeing you—all this, my lord, is the result of my meritorious acts." (125)

चौ०— देखि पाय मुनिराय तुम्हारे । भए सुकृत सब सुफल हमारे ॥  
 अब जहँ राउर आयसु होई । मुनि उदबेगु न पावै कोई ॥ १ ॥  
 मुनि तापस जिन्ह तें दुखु लहहीं । ते नरेस बिनु पावक दहहीं ॥  
 मंगल मूल बिप्र परितोषू । दहइ कोटि कुल भूसुर रोषू ॥ २ ॥  
 अस जियँ जानि कहिअ सोइ ठाऊँ । सिय सौमित्रि सहित जहँ जाऊँ ॥  
 तहँ रचि रुचिर परन तून साला । बासु करौं कछु काल कृपाला ॥ ३ ॥  
 सहज सरल सुनि रघुबर बानी । साधु साधु बोले मुनि ग्यानी ॥  
 कस न कहहु अस रघुकुलकेतू । तुम्ह पालक संतत श्रुति सेतू ॥ ४ ॥

Cau.: dekhi pāya munirāya tumhāre, bhae sukṛta saba suphala hamāre,  
 aba jahā rāura āyasu hoī, muni udabegu na pāvai koī.1.

muni tāpasa jinha tē dukhu lahañī, te naresa binu pāvaka dahañī.  
 maṅgala mūla bipra paritoṣū, dahai koṭi kula bhūsurā roṣū.2.  
 asa jiyā jāni kahia soi ṭhāñī, siya saumitri sahita jahā jāñī.  
 taḥā raci rucira parana ṭṛna sālā, bāsu karañī kachu kāla kṛpālā.3.  
 sahaja sarala suni raghubara bāñī, sādhu sādhu bole muni gyāñī.  
 kasa na kahahu asa raghukulaketū, tumha pālaka saṁtata śruti setū.4.

“In beholding your feet, O king of sages, all my good deeds have been rewarded. Now I intend to go wherever you command me to go and where no anchorite may feel disturbed. For such monarchs as prove a source of annoyance to hermits and ascetics are consumed without fire. While the satisfaction of Brāhmaṇas is the root of happiness, their wrath consumes millions of generations. Bearing this in mind pray tell me a place to which I may proceed with Sītā and Lakṣmaṇa (Sumitrā’s son), and building a charming hut of leaves and grass may spend some time there, O good sir.” Hearing these guileless and unsophisticated words of Śrī Rāma (the Chief of Raghu’s line) the enlightened sage exclaimed, “Quite so, right You are. Why should You not speak thus, O Glory of Raghu’s line, ever busy as You are in maintaining the laws laid down by the Vedas?” (1—4)

छं०— श्रुति सेतु पालक राम तुम्ह जगदीस माया जानकी ।  
 जो सृजति जगु पालति हरति रुख पाइ कृपानिधान की ॥  
 जो सहससीसु अहीसु महिधरु लखनु सचराचर धनी ।  
 सुर काज धरि नरराज तनु चले दलन खल निसिचर अनी ॥

Cham.: śruti setu pālaka rāma tumha jagadīsa māyā jānakī,  
 jo sṛjati jagu pālāti harati rukha pāi kṛpānidhāna kī.  
 jo sahasāsīsū ahīsū mahidharu lakhānu sacarācara dhanī,  
 sura kāja dhari nararāja tanu cale dalana khala nisicara anī.

“While You are the custodian of the Vedic laws and the Lord of the universe, Sītā (Janaka’s Daughter) is Your Māyā (Divine Energy) who creates, preserves and dissolves the universe on receiving the tacit approval of Your gracious Self. As for Lakṣmaṇa he is no other than the thousand-headed Śeṣa (the lord of serpents), the supporter of the globe and the lord of the entire creation, both animate and inanimate. Having assumed the form of a king for the sake of the gods You are out to crush the host of wicked demons.”

सो०— राम सरूप तुम्हार बचन अगोचर बुद्धिपर ।  
 अबिगत अकथ अपार नेति नेति नित निगम कह ॥ १२६ ॥

So.: rāma sarūpa tumhāra bacana agocara buddhipara,  
 abigata akatha apāra neti neti nita nigama kaha.126.

“Your Being, O Rāma, is beyond the range of speech and beyond conception, unknown, unutterable and infinite; the Vedas ever speak of It as ‘not that’, ‘not that’.” (126)

चौ०— जगु पेखन तुम्ह देखनिहारे । बिधि हरि संभु नचावनिहारे ॥  
 तेउ न जानहिं मरमु तुम्हारा । औरु तुम्हहि को जाननिहारा ॥ १ ॥  
 सोइ जानइ जेहि देहु जनाई । जानत तुम्हहि तुम्हइ होइ जाई ॥  
 तुम्हरिहि कृपाँ तुम्हहि रघुनंदन । जानहिं भगत भगत उर चंदन ॥ २ ॥  
 चिदानंदमय देह तुम्हारी । बिगत बिकार जान अधिकारी ॥  
 नर तनु धरेहु संत सुर काजा । कहहु करहु जस प्राकृत राजा ॥ ३ ॥  
 राम देखि सुनि चरित तुम्हारे । जइ मोहहिं बुध होहिं सुखारे ॥  
 तुम्ह जो कहहु करहु सबु साँचा । जस काछिअ तस चाहिअ नाचा ॥ ४ ॥

Cau.: jagu pekhana tumha dekhanihāre, bidhi hari sambhu nacāvanihāre.  
 teu na jānahī maramu tumhārā, auru tumhahi ko jānanihārā.1.  
 soi jānai jehi dehu janāī, jānata tumhahi tumhai hoi jāī.  
 tumharihi kṛpā tumhahi raghunāndana, jānahī bhagata bhagata ura caṁdana.2.  
 cidānāṁdamaya deha tumhārī, bigata bikāra jāna adhikāri.  
 nara tanu dharehu sānta sura kājā, kahahu karahu jasa prākṛta rājā.3.  
 rāma dekhi suni carita tumhāre, jaRa mohahī budha hohī sukhāre.  
 tumha jo kahahu karahu sabu sācā, jasa kāchia tasa cāhia nācā.4.

“This world is a spectacle and You are its spectator; nay, You make even Brahmā (the Creator), Viṣṇu (the Preserver) and Śambhu (the Destroyer) dance to Your tune. Even these latter know not Your secret; who else can know You? In fact, he alone can know You, to whom You make Yourself known; and the moment he knows You he becomes one with You. It is by Your grace, O Delighter of Raghus, that Your votaries come to know You, O Comforter of the heart of devotees. Your body is all consciousness and bliss and is devoid of change; it is the competent alone who realize this. It is for the sake of saints and gods that You have assumed a human semblance and speak and act even as worldly monarchs do. The stupid get puzzled while the wise feel delighted when they see or hear of Your doings. All that You say or do is true; for one should play the role one has assumed on the stage.” (1—4)

दो०— पूँछेहु मोहि कि रहौं कहँ मैं पूँछत सकुचाउँ ।  
 जहँ न होहु तहँ देहु कहि तुम्हहि देखावौं ठाउँ ॥ १२७ ॥

Do.: pūchehu mohi ki rahaū kahā maī pūchata sakucāū,  
 jahā na hohu tahā dehu kahi tumhahi dekhāvaū ṭhāū.127.

“You ask me: ‘Where should I take up my residence?’ But I ask You with diffidence: tell me first the place where You are not; then alone I can show You a suitable place.” (127)

चौ०— सुनि मुनि बचन प्रेम रस साने । सकुचि राम मन महुँ मुसुकाने ॥  
 बालमीकि हँसि कहहिं बहोरी । बानी मधुर अमिअ रस बोरी ॥ १ ॥  
 सुनहु राम अब कहउँ निकेता । जहाँ बसहु सिय लखन समेता ॥  
 जिन्ह के श्रवन समुद्र समाना । कथा तुम्हारि सुभग सरि नाना ॥ २ ॥



भरहिं निरंतर होहिं न पूरे । तिन्ह के हिय तुम्ह कहुं गृह रूरे ॥  
 लोचन चातक जिन्ह करि राखे । रहहिं दरस जलधर अभिलाषे ॥ ३ ॥  
 निदरहिं सरित सिंधु सर भारी । रूप बिंदु जल होहिं सुखारी ॥  
 तिन्ह के हृदय सदन सुखदायक । बसहु बंधु सिय सह रघुनायक ॥ ४ ॥

Cau.: suni muni bacana prema rasa sāne, sakuci rāma mana mahū musukāne.  
 bālamīki hāsi kahaḥi bahorī, bānī madhura amia rasa borī.1.  
 sunahu rāma aba kahaū niketā, jahā basahu siya lakhana sametā.  
 jinha ke śravana samudra samānā, kathā tumhāri subhaga sari nānā.2.  
 bharahī niramtara hohī na pūre, tinha ke hiya tumha kahū gṛha rūre.  
 locana cātaka jinha kari rākhe, rahahī darasa jaladhara abhilāṣe.3.  
 nidarahī sarita simdhu sara bhārī, rūpa bimdu jala hohī sukhārī.  
 tinha kē hṛdaya sadana sukhadāyaka, basahu baṁdhu siya saha raghunāyaka.4.

On hearing the sage's words, imbued as they were with love, Śrī Rāma felt abashed and smiled within Himself. Vālmīki too smiled and spoke to Him again in words as sweet as though they were steeped in nectar: "Listen, Rāma: I tell You now the places where You should abide with Sitā and Lakṣmaṇa. The heart of those whose ears are, like the ocean, constantly replenished with a number of lovely streams in the shape of Your stories but know no surfeit, shall be Your charming abode. Again, the heart of those whose eyes long to see You even as the Cātaka bird longs to see the rain-cloud and, disdaining like the same bird rivers, oceans and big lakes, derive satisfaction from a drop of Your rain-like beauty—it is their heart alone which shall serve as Your delightful home, where You and Your younger brother (Lakṣmaṇa) and Sitā may take up Your abode." (1—4)

दो०— जसु तुम्हार मानस बिमल हंसिनि जीहा जासु ।

मुकताहल गुन गन चुनइ राम बसहु हियँ तासु ॥ १२८ ॥

Do.: jasu tumhāra mānasa bimala haṁsini jīhā jāsu,  
 mukatāhala guna gana cunai rāma basahu hiyā tāsu.128.

"Nay, You should dwell in the heart of him whose swan-like tongue picks up pearls in the shape of Your virtues in the holy Mānasarovara lake of Your fame." (128)

चौ०— प्रभु प्रसाद सुचि सुभग सुबासा । सादर जासु लहइ नित नासा ॥  
 तुम्हहि निबेदित भोजन करहीं । प्रभु प्रसाद पट भूषन धरहीं ॥ १ ॥  
 सीस नवहिं सुर गुरु द्विज देखी । प्रीति सहित करि बिनय बिसेषी ॥  
 कर नित करहिं राम पद पूजा । राम भरोस हृदयँ नहिं दूजा ॥ २ ॥  
 चरन राम तीरथ चलि जाहीं । राम बसहु तिन्ह के मन माहीं ॥  
 मंत्रराजु नित जपहिं तुम्हारा । पूजहिं तुम्हहि सहित परिवारा ॥ ३ ॥  
 तरपन होम करहिं बिधि नाना । बिप्र जेवाँइ देहिं बहु दाना ॥  
 तुम्ह तें अधिक गुरहि जियँ जानी । सकल भायँ सेवहिं सनमानी ॥ ४ ॥

Cau.: prabhu prasāda suci subhaga subāsā, sādara jāsu lahai nita nāsā.  
 tumhahi nibedita bhojana karahī, prabhu prasāda paṭa bhūṣana dharahī.1.



sīsa navahī sura guru dvija dekhī, prīti sahita kari binaya biseṣī.  
 kara nita karahī rāma pada pūjā, rāma bharosa hṛdayā nahī dūjā.2.  
 carana rāma tīratha cali jāhī, rāma basahu tinha ke mana māhī.  
 maṅtrarāju nita japahī tumhārā, pūjahī tumhahi sahita parivārā.3.  
 tarapana homa karahī bidhi nānā, bipra jevāi dehī bahu dānā.  
 tumha tē adhika gurahi jiyā jānī, sakala bhāyā sevahī sanamānī.4.

“Abide, O Rāma, in the mind of those whose nose devoutly inhales everyday the fragrance of sacred and lovely offerings (in the shape of flowers, sandal-paste, etc.) made to their Lord (Yourself), who eat only that which has been offered to You and put on clothes and ornaments first dedicated to You, whose heads bow down most submissively and lovingly at the sight of a god, preceptor or Brāhmaṇa, whose hands adore Śrī Rāma’s feet everyday, who cherish in their heart faith in Rāma and none else, and whose feet take them to holy places sacred to Rāma. Again those who are ever engaged in muttering the Rāma-Mantra ( श्रीरामाय नमः ), the king of all sacred formulas, and worship You alongwith Your associates; who offer water to the manes and pour oblations into the sacred fire in diverse ways, who feed the Brāhmaṇas and bestow liberal gifts on them and who look upon their preceptor as greater than Yourself and wait upon him with due honour and entire devotion —” (1—4)

दो०— सबु करि मागहिं एक फलु राम चरन रति होउ ।

तिन्ह कें मन मंदिर बसहु सिय रघुनंदन दोउ ॥ १२९ ॥

Do.: **sabu kari māgahī eka phalu rāma carana rati hou,**  
**tinha kē mana maṅdira basahu siya raghunāndana dou.129.**

“And who having done all this ask only one boon as their reward: “Let me have devotion to Śrī Rāma’s feet!”—enthone Yourself in the temple of their heart, both Sitā and the Delighter of Raghus (Yourself). (129)

चौ०— काम कोह मद मान न मोहा । लोभ न छोभ न राग न द्रोहा ॥  
 जिन्ह कें कपट दंभ नहिं माया । तिन्ह कें हृदय बसहु रघुराया ॥ १ ॥  
 सब के प्रिय सब के हितकारी । दुख सुख सरिस प्रसंसा गारी ॥  
 कहहिं सत्य प्रिय बचन बिचारी । जागत सोवत सरन तुम्हारी ॥ २ ॥  
 तुम्हहि छाड़ि गति दूसरि नाहीं । राम बसहु तिन्ह के मन माहीं ॥  
 जननी सम जानहिं परनारी । धनु पराव बिष तें बिष भारी ॥ ३ ॥  
 जे हरषहिं पर संपति देखी । दुखित होहिं पर बिपति बिसेषी ॥  
 जिन्हहि राम तुम्ह प्रानपिआरे । तिन्ह के मन सुभ सदन तुम्हारे ॥ ४ ॥

Cau.: **kāma koha mada māna na mohā, lobha na chobha na rāga na drohā.**  
**jinha kē kapaṭa dāmbha nahī māyā, tinha kē hṛdaya basahu raghurāyā.1.**  
**saba ke priya saba ke hitakārī, dukha sukha sarisa prasamsā gārī.**  
**kahahī satya priya bacana bicārī, jāgata sovata sarana tumhārī.2.**  
**tumhahi chāRi gati dūsari nāhī, rāma basahu tinha ke mana māhī.**  
**jananī sama jānahī paranārī, dhanu parāva biṣa tē biṣa bhārī.3.**  
**je haraṣahī para sampati dekhī, dukhita hohī para bipati biseṣī.**  
**jinhahi rāma tumha prānapiāre, tinha ke mana subha sadana tumhāre.4.**

“Those who have no lust, anger, arrogance, pride or infatuation, are without greed, excitement, attraction or aversion and who are free from fraud, hypocrisy and deceit—it is in their heart that You should abide, O Chief of Raghus. Again, those who are beloved of all and friendly to all, to whom joy and sorrow, applause and abuse are alike and who scrupulously utter truthful and polite words, nay, who are resigned to You whether awake or asleep and who have no support other than Yourself—it is in their mind, O Rāma, that You should dwell. Again, those who look upon another’s wife as their own mother and to whom another’s wealth is the deadliest of all poisons, who rejoice to see others’ prosperity and are particularly grieved to see another’s distress, and to whom, O Rāma, You are dear as their own life—their minds are Your blessed abodes.” (1—4)

दो०— स्वामि सखा पितु मातु गुर जिन्ह के सब तुम्ह तात ।

मन मंदिर तिन्ह कें बसहु सीय सहित दोउ भ्रात ॥ १३० ॥

Do.: **svāmi sakhā pitu mātu gura jinha ke saba tumha tāta, mana maṁdira tinha kē basahu sīya sahita dou bhrāta.130.**

“Nay, those to whom, my dear, You are at once master and companion, father and mother, preceptor and everything else—it is in the temple of their mind that Sitā and You two brothers should reside.” (130)

चौ०— अवगुन तजि सब के गुन गहहीं । बिप्र धेनु हित संकट सहहीं ॥

नीति निपुन जिन्ह कइ जग लीका । घर तुम्हार तिन्ह कर मनु नीका ॥ १ ॥

गुन तुम्हार समुझइ निज दोसा । जेहि सब भाँति तुम्हार भरोसा ॥

राम भगत प्रिय लागहिं जेही । तेहि उर बसहु सहित बैदेही ॥ २ ॥

जाति पाँति धनु धरमु बड़ाई । प्रिय परिवार सदन सुखदाई ॥

सब तजि तुम्हहि रहइ उर लाई । तेहि के हृदयँ रहहु रघुराई ॥ ३ ॥

सरगु नरकु अपबरगु समाना । जहँ तहँ देख धरें धनु बाना ॥

करम बचन मन राउर चेरा । राम करहु तेहि कें उर डेरा ॥ ४ ॥

Cau.: **avaguna taji saba ke guna gahāi, bipra dhenu hita saṁkaṭa sahaī.**

**nīti nipuna jinha kai jaga likā, ghara tumhāra tinha kara manu nīkā.1.**

**guna tumhāra samujhai nija dosā, jehi saba bhāti tumhāra bharosā.**

**rāma bhagata priya lāgahī jehī, tehi ura basahu sahita baidehī.2.**

**jāti pāti dhanu dharamu baRāi, priya parivāra sadana sukhadāi.**

**saba taji tumhahi rahai ura lāi, tehi ke hṛdayā rahahu raghurāi.3.**

**saragu naraku apabaragu samānā, jahā tahā dekha dharē dhanu bānā.**

**karama bacana mana rāura cerā, rāma karahu tehi kē ura ḍerā.4.**

“Those who overlook others’ faults and pick out their virtues and endure hardships for the sake of the Brāhmaṇas and cows, nay, who have established their reputation in the world as well-versed in the laws of propriety—their mind is Your excellent abode. Again, he who attributes his virtues to You and holds himself responsible for his faults, nay, who entirely depends on You and loves Śrī Rāma’s (Your) devotees—it is in his heart that You should stay alongwith Videha’s Daughter (Sitā). He who, renouncing his caste and kinsmen, wealth, faith and glory, his near and dear ones, his happy home and everything

else, cherishes You in his bosom—in his heart You should take up Your residence, O Lord of Raghus. Again, he to whom heaven and hell and even freedom from birth and death are the same inasmuch as he beholds You armed with a bow and arrow here, there and everywhere, and who is Your servant in thought, word and deed—make his heart, O Rāma, Your permanent abode.” (1—4)

दो०— जाहि न चाहिअ कबहुँ कछु तुम्ह सन सहज सनेहु ।  
बसहु निरंतर तासु मन सो राउर निज गेहु ॥ १३१ ॥

Do.: jāhi na cāhia kabahū kachu tumha sana sahaja sanehu,  
basahu niraṁtara tāsu mana so rāura nija gehu.131.

“Lastly, he who wants nothing at any moment and bears natural affinity to You—incessantly dwell in his mind; for that is Your own home.” (131)

चौ०— एहि बिधि मुनिबर भवन देखाए । बचन सप्रेम राम मन भाए ॥  
कह मुनि सुनहु भानुकुलनायक । आश्रम कहउँ समय सुखदायक ॥ १ ॥  
चित्रकूट गिरि करहु निवासू । तहँ तुम्हार सब भाँति सुपासू ॥  
सैलु सुहावन कानन चारू । करि केहरि मृग बिहग बिहारू ॥ २ ॥  
नदी पुनीत पुरान बखानी । अत्रिप्रिया निज तपबल आनी ॥  
सुरसरि धार नाउँ मंदाकिनि । जो सब पातक पोतक डाकिनि ॥ ३ ॥  
अत्रि आदि मुनिबर बहु बसहीं । करहिं जोग जप तप तन कसहीं ॥  
चलहु सफल श्रम सब कर करहू । राम देहु गौरव गिरिबरहू ॥ ४ ॥

Cau.: ehi bidhi munibara bhavana dekhāe, bacana saprema rāma mana bhāe.  
kaha muni sunahu bhānukulanāyaka, āśrama kahaū samaya sukhadāyaka.1.  
citrakūṭa giri karahu nivāsū, tahā tumhāra saba bhāti supāsū.  
sailu suhāvana kānana cārū, kari kehari mṛga bihaga bihārū.2.  
nadī punīta purāna bakhānī, atripriyā nija tapabala ānī.  
surasari dhāra nāū maṁdākinī, jo saba pātaka potaka ḍākinī.3.  
atri ādi munibara bahu basahī, karahī joga japa tapa tana kasahī.  
calahu saphala śrama saba kara karahū, rāma dehu gaurava giribarahū.4.

The eminent sage (Vālmiki) thus showed Him many a dwelling place and his loving words gladdened Śrī Rāma’s soul. “Listen, O Lord of the solar race,” the sage continued, “I now tell You a retreat that will be delightful in the existing circumstances. Take up Your abode on the Citrakūṭa hill: there You will have comforts of every kind. Charming is the hill and lovely the forest, which is the haunt of elephants, lions and deer as well as of birds. It has a holy river glorified in the Purāṇas, which was brought by the sage Atri’s wife by dint of her penance. It is a side stream of the Gaṅgā and is known by the name of Mandākinī—which is quick to destroy sins even as a witch strangles infants. Many great sages like Atri dwell there practising Yoga and muttering sacred formulas and wasting their bodies with penance. Wend Your way thither, Rāma, and reward the labours of all, conferring dignity on this great mountain as well.” (1—4)

दो०— चित्रकूट महिमा अमित कही महामुनि गाइ ।  
आइ नहाए सरित बर सिय समेत दोउ भाइ ॥ १३२ ॥

Do.: **citrakūṭa mahimā amita kahī mahāmuni gāi,  
āi nahāe sarita bara siya sameta dou bhāi.132.**

The great sage Vālmiki then described at length the infinite glory of Citrakūṭa and the two brothers proceeded with Sītā and bathed in the sacred stream. (132)

चौ०— रघुबर कहेउ लखन भल घाटू । करहु कतहुँ अब ठाहर ठाटू ॥  
लखन दीख पय उतर करारा । चहुँ दिसि फिरेउ धनुष जिमि नारा ॥ १ ॥  
नदी पनच सर सम दम दाना । सकल कलुष कलि साउज नाना ॥  
चित्रकूट जनु अचल अहेरी । चुकड़ न घात मार मुठभेरी ॥ २ ॥  
अस कहि लखन ठाउँ देखरावा । थलु बिलोकि रघुबर सुखु पावा ॥  
रमेउ राम मनु देवन्ह जाना । चले सहित सुर थपति प्रधाना ॥ ३ ॥  
कोल किरात बेष सब आए । रचे परन तृन सदन सुहाए ॥  
बरनि न जाहिं मंजु दुइ साला । एक ललित लघु एक बिसाला ॥ ४ ॥

Cau.: raghubara kaheu lakhana bhala ghāṭū, karahu katahū aba ṭhāhara ṭhāṭū.  
lakhana dīkha paya utara karārā, cahū disi phireu dhanuṣa jimi nārā.1.  
nadī panaca sara sama dama dānā, sakala kaluṣa kali sāuja nānā.  
citrakūṭa janu acala aherī, cukai na ghāta māra muṭhabherī.2.  
asa kahi lakhana ṭhāū dekharāvā, thalu biloki raghubara sukhu pāvā.  
rameu rāma manu devanha jānā, cale sahita sura thapati pradhānā.3.  
kola kirāta beṣa saba āe, race parana ṭṛna sadana suhāe.  
barani na jāhī māmju dui sālā, eka lalita laghu eka bisālā.4.

Śrī Rāma (the Chief of Raghu's line) said, "Lakṣmaṇa, here is a good descent into the river; now make arrangements for our stay somewhere." Lakṣmaṇa presently surveyed the north bank of the Payaswinī river and said, "Lo! a rivulet bends round this bank like a bow with the river itself for its string, control of the mind and senses and charity for its arrows, and all the sins of the Kali age for its many quarries. Armed with this bow Mount Citrakūṭa looks like an immovable huntsman who takes unerring aim and makes a frontal attack." With these words Lakṣmaṇa showed the spot and Śrī Rāma was delighted to see the site. When the gods learnt that the site had captivated Śrī Rāma's mind, they proceeded to Citrakūṭa with Viśvakarmā, the chief of heavenly architects. They all came in the guise of Kolas and Bhilas and put up beautiful dwellings of leaves and grass. They made a pair of huts which were lovely beyond words, the one a fine little cottage and the other larger in size. (1—4)

दो०— लखन जानकी सहित प्रभु राजत रुचिर निकेत ।  
सोह मदनु मुनि बेष जनु रति रितुराज समेत ॥ १३३ ॥

Do.: **lakhana jānakī sahita prabhu rājata rucira niketa,  
soha madanu muni beṣa janu rati riturāja sameta.133.**

Adorning the beautiful cottage with Lakṣmaṇa and Janaka's Daughter (Sītā) the Lord looked as charming as the god of love accompanied by his consort, Rati, and the deity presiding over Spring (the king of seasons) all attired as hermits. (133)

[PAUSE 17 FOR A THIRTY-DAY RECITATION]

चौ०— अमर नाग किंनर दिसिपाला । चित्रकूट आए तेहि काला ॥  
 राम प्रनामु कीन्ह सब काहू । मुदित देव लहि लोचन लाहू ॥ १ ॥  
 बरषि सुमन कह देव समाजू । नाथ सनाथ भए हम आजू ॥  
 करि बिनती दुख दुसह सुनाए । हरषित निज निज सदन सिधाए ॥ २ ॥  
 चित्रकूट रघुनंदनु छाए । समाचार सुनि सुनि मुनि आए ॥  
 आवत देखि मुदित मुनिबृंदा । कीन्ह दंडवत रघुकुल चंदा ॥ ३ ॥  
 मुनि रघुबरहि लाइ उर लेहीं । सुफल होन हित आसिष देहीं ॥  
 सिय सौमित्रि राम छबि देखहिं । साधन सकल सफल करि लेखहिं ॥ ४ ॥

Cau.: amara nāga kiṁnara disipālā, citrakūṭa āe tehi kālā.  
 rāma pranāmu kīnha saba kāhū, mudita deva lahi locana lāhū.1.  
 barāṣi sumana kaha deva samājū, nātha sanātha bhae hama ājū.  
 kari binatī dukha dusaha sunāe, haraṣita nija nija sadana sidhāe.2.  
 citrakūṭa raghunāndanu chāe, samācāra suni suni muni āe.  
 āvata dekhi mudita munibṛndā, kīnha daṁḍavata raghukula cāndā.3.  
 muni raghubarahi lāi ura lehī, suphala hona hita āsiṣa dehī.  
 siya saumitri rāma chabi dekhahī, sādhana sakala saphala kari lekhaḥī.4.

Gods, Nāgas, Kinnaras and the guardians of the eight quarters flocked to Citrakūṭa on that occasion. Śrī Rāma made obeisance to them all and the gods were glad to obtain the reward of their eyes. Raining flowers the heavenly host exclaimed, "Lord, we feel secure today!" With great supplication they described their terrible woes, and returned joyfully to their several abodes. Hermits streamed in as they heard the news that Śrī Rāma (the Delighter of Raghus) had taken up His abode at Citrakūṭa. The moon of the solar race fell prostrate when He saw the holy company coming with a cheerful countenance. The hermits pressed Śrī Rāma (the Chief of Raghu's line) to their bosom and invoked their blessings on Him just in order to see them come true. As they gazed on the beauty of Sītā, Lakṣmaṇa (Sumitrā's son) and Rāma, they accounted all their spiritual practices fully rewarded. (1—4)

दो०— जथाजोग सनमानि प्रभु बिदा किए मुनिबृंद ।  
 करहिं जोग जप जाग तप निज आश्रमन्हि सुछंद ॥ १३४ ॥

Do.: jathājoga sanamāni prabhu bidā kie munibṛnda,  
 karahī joga japa jāga tapa nija āśraṁanhi suchānda.134.

After paying them due honours the Lord dismissed the holy throng and they practised Yoga (contemplation), Japa (muttering of prayers) and austerities and performed sacrifices unmolested in their own retreats. (134)

चौ०— यह सुधि कोल किरातन्ह पाई । हरषे जनु नव निधि घर आई ॥  
 कंद मूल फल भरि भरि दोना । चले रंक जनु लूटन सोना ॥ १ ॥  
 तिन्ह महुँ जिन्ह देखे दोउ भ्राता । अपर तिन्हहि पूँछहिं मगु जाता ॥  
 कहत सुनत रघुबीर निकाई । आइ सबन्हि देखे रघुराई ॥ २ ॥



करहिं जोहारु भेंट धरि आगे । प्रभुहि बिलोकहिं अति अनुरागे ॥  
 चित्र लिखे जनु जहँ तहँ ठाढ़े । पुलक सरीर नयन जल बाढ़े ॥ ३ ॥  
 राम सनेह मगन सब जाने । कहि प्रिय बचन सकल सनमाने ॥  
 प्रभुहि जोहारि बहोरि बहोरी । बचन बिनीत कहहिं कर जोरी ॥ ४ ॥

Cau.: yaha sudhi kola kirātanha pāi, haraṣe janu nava nidhi ghara āi.  
 kaṁḍa mūla phala bhari bhari donā, cale raṁka janu lūṭana sonā.1.  
 tinha mahā jinha dekhe dou bhrātā, apara tinahi pūchahi magu jāta.  
 kahata sunata raghubīra nikāi, āi sabanhi dekhe raghurāi.2.  
 karahi johāru bhēṭa dhari āge, prabhuhi bilokahi ati anurāge.  
 citra likhe janu jahā tahā ṭhārhe, pulaka sarīra nayana jala bārhe.3.  
 rāma saneha magana saba jāne, kahi priya bacana sakala sanamāne.  
 prabhuhi johāri bahori bahōri, bacana binīta kahahi kara jōri.4.

When the Kolas and Bhīlas got this news, they felt as delighted as though the nine heavenly treasures of Kubera had found their way to their own house. With cups of leaves full of bulbs, roots and fruits they sallied forth as paupers to gather gold as spoils. Such of them as had already seen the two brothers were questioned about them by others who proceeded along the same road. Describing and hearing of Śrī Rāma's beauty they all came and beheld the Lord of Raghus. Placing their offerings before the Lord they greeted Him and regarded Him with deep affection. They stood here and there as so many painted figures, thrilling all over and with tears streaming from their eyes. Śrī Rāma perceived that they were all overwhelmed with emotion and addressing kind words to them treated them all with honour; while they in their turn greeted the Lord again and again and with joined palms spoke to Him in polite terms:— (1—4)

दो०— अब हम नाथ सनाथ सब भए देखि प्रभु पाय ।

भाग हमारें आगमनु राउर कोसलराय ॥ १३५ ॥

Do.: aba hama nātha sanātha saba bhae dekhi prabhu pāya,  
 bhāga hamārē āgamanu rāura kosalarāya.135.

“Having seen Your feet, O Lord, we all feel secure now. Our good-luck is responsible for Your visit to this place, O Lord of Ayodhyā.” (135)

चौ०— धन्य भूमि बन पंथ पहारा । जहँ जहँ नाथ पाउ तुम्ह धारा ॥  
 धन्य बिहग मृग काननचारी । सफल जनम भए तुम्हहि निहारी ॥ १ ॥  
 हम सब धन्य सहित परिवारा । दीख दरसु भरि नयन तुम्हारा ॥  
 कीन्ह बासु भल ठाउँ बिचारी । इहाँ सकल रितु रहब सुखारी ॥ २ ॥  
 हम सब भाँति करब सेवकाई । करि केहरि अहि बाघ बराई ॥  
 बन बेहड़ गिरि कंदर खोहा । सब हमार प्रभु पग पग जोहा ॥ ३ ॥  
 तहँ तहँ तुम्हहि अहेर खेलाउब । सर निरझर जलठाउँ देखाउब ॥  
 हम सेवक परिवार समेता । नाथ न सकुचब आयसु देता ॥ ४ ॥

Cau.: dhanya bhūmi bana paṁtha pahārā, jahā jahā nātha pāu tumha dhārā.  
 dhanya bihaga mṛga kānanacārī, saphala janama bhae tumhahi nihārī.1.

hama saba dhanya sahita parivārā, dīkha darasu bhari nayana tumhārā.  
 kīnha bāsu bhala thāu bicārī, ihā sakala ritu rahaba sukhārī.2.  
 hama saba bhāti karaba sevakāi, kari kehari ahi bāgha barāi.  
 bana behaRa giri kaṁdara khohā, saba hamāra prabhu paga paga johā.3.  
 tahā tahā tumhahi ahera khelāuba, sara nirajhara jalathāu dekhāuba.  
 hama sevaka parivāra sametā, nātha na sakucaba āyasu detā.4.

“Blessed is the land, forest, road and hill where You have planted Your foot, my Lord. Fortunate are the birds and beasts of the forest, whose life has been crowned by Your sight. And lucky are we all alongwith our family in that we have been able to feast our eyes on Your beauty. You have chosen an excellent spot whereon to take up Your abode; You will be comfortable here during all the seasons. We will render all sorts of services to You keeping away elephants and lions, serpents and tigers. The dreary forest, hills, caves and ravines have all been explored by us foot by foot, O Lord. We will take You for hunting to the different haunts of game and will show You lakes and springs and other reservoirs of water. We and our people are Your servants; therefore, do not hesitate to command us, O Lord.” (1—4)

दो०— बेद बचन मुनि मन अगम ते प्रभु करुना ऐन ।

बचन किरातन्ह के सुनत जिमि पितु बालक बैन ॥ १३६ ॥

Do.: beda bacana muni mana agama te prabhu karunā aina,  
 bacana kirātanha ke sunata jimi pitu bālaka baina.136.

The same gracious Lord whom Vedic texts fail to describe and the mind of hermits cannot reach listened to the words of the Bhīlas even as a father listens to the words of his children. (136)

चौ०— रामहि केवल प्रेम पिआरा । जानि लेउ जो जाननिहारा ॥  
 राम सकल बनचर तब तोषे । कहि मृदु बचन प्रेम परिपोषे ॥१॥  
 बिदा किए सिर नाइ सिधाए । प्रभु गुन कहत सुनत घर आए ॥  
 एहि बिधि सिय समेत दोउ भाई । बसहिं बिपिन सुर मुनि सुखदाई ॥२॥  
 जब तें आइ रहे रघुनायकु । तब तें भयउ बन मंगलदायकु ॥  
 फूलहिं फलहिं बिटप बिधि नाना । मंजु बलित बर बेलि बिताना ॥३॥  
 सुरतरु सरिस सुभायँ सुहाए । मनहुँ बिबुध बन परिहरि आए ॥  
 गुंज मंजुतर मधुकर श्रेनी । त्रिबिध बयारि बहइ सुख देनी ॥४॥

Cau.: rāmaḥi kevala premu piārā, jāni leu jo jānanihārā.  
 rāma sakala banacara taba toṣe, kahi mṛdu bacana prema paripoṣe.1.  
 bidā kie sira nāi sidhāe, prabhu guna kahata sunata ghara āe.  
 ehi bidhi siya sameta dou bhāi, basahī bipina sura muni sukhadāi.2.  
 jaba tē ai rahe raghunāyaku, taba tē bhayau banu maṁgaladāyaku.  
 phūlahī phalahī biṭapa bidhi nānā, maṁju balita bara beli bitānā.3.  
 surataru sarisa subhāyā suhāe, manahū bibudha bana parihari āe.  
 guṁja maṁjutara madhukara śrenī, tribidha bayāri bahai sukha denī.4.

Love alone attracts Śrī Rāma; let those who are curious take note of it. Śrī Rāma

then gratified all the foresters by addressing to them gentle words sweetened by love. Dismissed by Him they bowed their head to Him and departed; and discussing the virtues of the Lord they returned to their respective homes. In this way Sitā and the two brothers lived in the forest, delighting the gods and hermits. Ever since the Lord of Raghus came and took up His abode there the forest became a fountain of blessings. Trees of various kinds blossomed and bore fruit and lovely creepers that coiled about them formed an excellent canopy. They were all naturally beautiful like the trees of heaven; it seemed as if the latter had abandoned the celestial groves and migrated to that spot. Strings of bees made an exceedingly sweet humming sound and a delightful breeze breathed soft, cool and fragrant. (1—4)

दो०— नीलकंठ कलकंठ सुक चातक चक्र चकोर ।

भाँति भाँति बोलहिं बिहग श्रवन सुखद चित चोर ॥ १३७ ॥

Do.: *nīlakamṭha kalakamṭha suka cātaka cakka cakora,*  
*bhāti bhāti bolahiṁ bihaga śravana sukhada cita cora.137.*

The blue jay, cuckoos, parrots, Cātakas, Cakravākas, Cakorās and other birds delighted the ear and ravished the soul with their varied notes. (137)

चौ०— करि केहरि कपि कोल कुरंगा । बिगतबैर बिचरहिं सब संग्गा ॥  
फिरत अहेर राम छबि देखी । होहिं मुदित मृगबृन्द बिसेषी ॥ १ ॥  
बिबुध बिपिन जहँ लागि जग माहीं । देखि राम बनु सकल सिहाहीं ॥  
सुरसरि सरसइ दिनकर कन्या । मेकलसुता गोदावरि धन्या ॥ २ ॥  
सब सर सिंधु नदीं नद नाना । मंदाकिनि कर करहिं बखाना ॥  
उदय अस्त गिरि अरु कैलासू । मंदर मेरु सकल सुरबासू ॥ ३ ॥  
सैल हिमाचल आदिक जेते । चित्रकूट जसु गावहिं तेते ॥  
बिंधि मुदित मन सुखु न समाई । श्रम बिनु बिपुल बड़ाई पाई ॥ ४ ॥

Cau.: *kari kehari kapi kola kuraṅgā, bigatabaira bicarahiṁ saba saṅgā.*  
*phirata ahera rāma chabi dekhī, hohiṁ mudita mṛgabṛnda biseṣī.1.*  
*bibudha bipina jahā lagi jaga māhī, dekhi rāma banu sakala sihāhī.*  
*surasari sarasai dinakara kanyā, mekalasutā godāvari dhanyā.2.*  
*saba sara siṁdhu nadī nada nānā, maṁdākinī kara karahiṁ bakhānā.*  
*udaya asta giri aru kailāsū, maṁdara meru sakala surabāsū.3.*  
*saila himācala ādika jete, citrakūṭa jasū gāvahiṁ tete.*  
*biṁdhi mudita mana sukhu na samāi, śrama binu bipula baRāi pāi.4.*

Elephants, lions, monkeys, boars and deer, all sported together, free from enmity. Herds of deer were enraptured when they beheld the beauty of Śrī Rāma roaming about in search of prey. All the forests of gods existing in the universe were filled with envy at the sight of Śrī Rāma's forest. The heavenly river (Gaṅgā), Saraswatī, the Sun-born Yamunā, Narmadā (the daughter of Mount Mekala), the blessed Godāvarī and the various other lakes, seas, streams and rivers, all extolled the Mandākinī. The eastern and western hills (from and behind which the sun is believed to emerge and disappear every morning and evening), Mounts Kailāsa (the abode of Lord Śiva), Mandara, Meru, all abodes of gods, and mountains like the Himalayas, all sang praises of Citrakūṭa. Glad was the deity presiding



over the Vindhya range\*, whose delight was more than his heart could contain, to think that he had won such great renown without much exertion. (1—4)

दो०— चित्रकूट के बिहग मृग बेलि बिटप तृन जाति ।

पुन्य पुंज सब धन्य अस कहहिं देव दिन राति ॥ १३८ ॥

Do.: citrakūṭa ke bihaga mṛga beli biṭapa ṭṛna jāti,  
punya puñja saba dhanya asa kahahī deva dina rāti.138.

“Blessed and full of merit are all the birds and deer, creepers, trees and the various species of herbage of Citrakūṭa,” so declare the gods day and night. (138)

चौ०— नयनवंत रघुबरहि बिलोकी । पाइ जनम फल होहिं बिसोकी ॥  
परसि चरन रज अचर सुखारी । भए परम पद के अधिकारी ॥ १ ॥  
सो बनू सैलु सुभायँ सुहावन । मंगलमय अति पावन पावन ॥  
महिमा कहिअ कवनि बिधि तासू । सुखसागर जहँ कीन्ह निवासू ॥ २ ॥  
पय पयोधि तजि अवध बिहाई । जहँ सिय लखनु रामु रहे आई ॥  
कहि न सकहिं सुषमा जसि कानन । जौं सत सहस होहिं सहसानन ॥ ३ ॥  
सो मैं बरनि कहौं बिधि केहीं । डाबर कमठ कि मंदर लेहीं ॥  
सेवहिं लखनु करम मन बानी । जाइ न सीलु सनेहु बखानी ॥ ४ ॥

Cau.: nayanavaṁta raghubarahi bilokī, pāi janama phala hohī bisokī.  
parasi carana raja acara sukhārī, bhae parama pada ke adhikārī.1.  
so banu sailu subhāyā suhāvana, maṅgalamaya ati pāvana pāvana.  
mahimā kahia kavani bidhi tāsū, sukhasāgara jahā kīnha nivāsū.2.  
paya payodhi taji avadha bihāī, jahā siya lakhanu rāmu rahe āī.  
kahi na sakahī suṣamā jasi kānana, jāū sata sahasa hohī sahasānana.3.  
so maī barani kahaū bidhi kehī, ḍābara kamaṭha ki maṁdara lehī.  
sevahī lakhanu karama mana bānī, jāī na sīlu sanehu bakhānī.4.

Having beheld the Chief of Raghu's line those who had eyes attained the end of their life and were rid of sorrow; whereas inanimate objects rejoiced at the touch of the very dust of His feet and became eligible for attaining the highest state (blessedness). The forest and hill where that Ocean of Bliss (Śrī Rāma) took up His abode were naturally lovely; auspicious and the holiest of the holy; how could it be possible to glorify them? The exquisite beauty of the forest where Sitā, Lakṣmaṇa and Śrī Rāma came and settled, taking leave of the ocean of milk and bidding adieu to Ayodhyā, could not be described even by a hundred thousand Śeṣas (each with a thousand pairs of tongues). How, then, can I describe it at some length any more than a tortoise living in a puddle can lift Mount Mandara? Lakṣmaṇa waited upon Śrī Rāma in thought, word and deed with an amiability and devotion more than one could tell. (1—4)

दो०— छिनु छिनु लखि सिय राम पद जानि आपु पर नेहु ।

करत न सपनेहुँ लखनु चितु बंधु मातु पितु गेहु ॥ १३९ ॥

\* Citrakūṭa being a peak of the Vindhya mountains, the glory of the former is naturally shared by the latter. It is on this account that joyfulness is attributed to the range itself.

Do.: chinu chinu lakhi siya rāma pada jāni āpu para nehu,  
karata na sapanehū lakhanu citu baṁdhu mātu pitu gehu.139.

Gazing on the feet of Sītā and Rāma every moment and conscious of their love for him, Lakṣmaṇa never recalled even in a dream his younger brother (Śatrughna), father, mother or even his home. (139)

चौ०— राम संग सिय रहति सुखारी । पुर परिजन गृह सुरति बिसारी ॥  
छिनु छिनु पिय बिधु बदनु निहारी । प्रमुदित मनहुँ चकोरकुमारी ॥ १ ॥  
नाह नेहु नित बढत बिलोकी । हरषित रहति दिवस जिमि कोकी ॥  
सिय मनु राम चरन अनुरागा । अवध सहस सम बनु प्रिय लागा ॥ २ ॥  
परनकुटी प्रिय प्रियतम संगी । प्रिय परिवारु कुरंग बिहंगा ॥  
सासु ससुर सम मुनितिय मुनिबर । असनु अमिअ सम कंद मूल फर ॥ ३ ॥  
नाथ साथ साँथरी सुहाई । मयन सयन सय सम सुखदाई ॥  
लोकप होहिं बिलोकत जासू । तेहि कि मोहि सक बिषय बिलासू ॥ ४ ॥

Cau.: rāma saṅga siya rahati sukhārī, pura parijana gṛha surati bisārī.  
chinu chinu piya bidhu badanu nihārī, pramudita manahū cakorakumārī.1.  
nāha nehu nita baRhata bilokī, haraṣita rahati divasa jimi kokī.  
siya manu rāma carana anurāgā, avadha sahasa sama banu priya lāgā.2.  
paranakuṭī priya priyatama saṅgā, priya parivāru kuramga bihaṅgā.  
sāsu sasura sama munitiya munibara, asanu amia sama kaṁda mūla phara.3.  
nātha sātha sātharī suhāī, mayana sayana saya sama sukhadāī.  
lokapa hohī bilokata jāśū, tehi ki mohi saka biṣaya bilāsū.4.

In Śrī Rāma's company Sītā lived a happy life, forgetting Her town (Ayodhyā), family and home. Ever watching the moonlike face of Her beloved lord She was extremely glad like the young of a Cakora bird. Finding Her lord's affection grow from day to day She remained happy as a Cakravāka bird during the day. Her mind was so enamoured of Śrī Rāma's feet that the forest appeared to Her as dear as a thousand Ayodhyās. Dear was the hut of leaves in the company of Her most beloved lord, while fawns and birds constituted Her beloved family. The holy hermits appeared to Her as Her own father-in-law and their spouses as Her mother-in-law; while Her diet consisting of bulbs, roots and fruits tasted like ambrosia. Shared with Her spouse even the lovely litter of leaves delighted Her as hundreds of Cupid's own beds. Can the charm of sensuous enjoyments ever enchant Her whose very look confers the sovereignty of a sphere. (1—4)

दो०— सुमिरत रामहि तजहिं जन तृन सम बिषय बिलासु ।  
रामप्रिया जग जननि सिय कछु न आचरजु तासु ॥ १४० ॥

Do.: sumirata rāmaḥi tajahī jana tṛna sama biṣaya bilāsu,  
rāmapriyā jaga janani siya kachu na ācaraju tāsu.140.

Fixing their thoughts on Śrī Rāma, His devotees spurn the pleasures of sense as worth no more than a piece of straw. It is no wonder, then, in the case of Sītā, Śrī Rāma's beloved Consort and the Mother of the universe. (140)

चौ०— सीय लखन जेहि बिधि सुखु लहहीं । सोइ रघुनाथ करहिं सोइ कहहीं ॥  
 कहहिं पुरातन कथा कहानी । सुनहिं लखनु सिय अति सुखु मानी ॥ १ ॥  
 जब जब रामु अवध सुधि करहीं । तब तब बारि बिलोचन भरहीं ॥  
 सुमिरि मातु पितु परिजन भाई । भरत सनेहु सीलु सेवकाई ॥ २ ॥  
 कृपासिंधु प्रभु होहिं दुखारी । धीरजु धरहिं कुसमउ बिचारी ॥  
 लखि सिय लखनु बिकल होइ जाहीं । जिमि पुरुषहि अनुसर परिछाहीं ॥ ३ ॥  
 प्रिया बंधु गति लखि रघुनंदनु । धीर कृपाल भगत उर चंदनु ॥  
 लगे कहन कछु कथा पुनीता । सुनि सुखु लहहिं लखनु अरु सीता ॥ ४ ॥

Cau.: sīya lakhana jehi bidhi sukhu lahañ, soi raghunātha karahī soi kahahī.  
 kahahī purātana kathā kahānī, sunahī lakhanu siya ati sukhu mānī.1.  
 jaba jaba rāmu avadha sudhi karahī, taba taba bāri bilocana bharahī.  
 sumiri mātu pitu parijana bhāī, bhārata sanehu sīlu sevakāī.2.  
 kṛpāsīndhu prabhu hohī dukhārī, dhīraju dharahī kusamau bicārī.  
 lakhi siya lakhanu bikala hoi jāhī, jimi puruṣahi anusara parichāhī.3.  
 priyā bañdhu gati lakhi raghunāndanu, dhīra kṛpāla bhagata ura cañdanu.  
 lage kahana kachu kathā punītā, suni sukhu lahañ lakhanu aru sītā.4.

The Lord of Raghus would do and say only that which would please Sītā and Lakṣmaṇa. He would narrate old legends and stories, to which Lakṣmaṇa and Sītā would listen with great delight. Every time Śrī Rāma thought of Ayodhyā His eyes filled with tears. The gracious Lord became sad when He recalled His father and mother, His family and brothers and particularly the affection, amiability and devotion of Bharata; but He recovered Himself when He realized that the time was unpropitious. Perceiving this, Sītā and Lakṣmaṇa felt distressed even as the shadow of a man behaves just like him. When He saw the condition of His beloved Consort and His brother (Lakṣmaṇa), the self-possessed and compassionate Rāma, the Delighter of Raghus and the Soother of His devotees heart, began to narrate some sacred legends, hearing which Lakṣmaṇa and Sītā felt relieved. (1—4)

दो०— रामु लखन सीता सहित सोहत परन निकेत ।

जिमि बासव बस अमरपुर सची जयंत समेत ॥ १४१ ॥

Do.: rāmu lakhana sītā sahita sohata parana niketa,  
 jimi bāsava basa amarapura sacī jayamta sameta.141.

Accompanied by Lakṣmaṇa and Sītā Śrī Rāma shone in His hut of leaves even as Indra who dwells in the city of immortals with his spouse, Śacī, and his son, Jayanta. (141)

चौ०— जोगवहिं प्रभु सिय लखनहिं कैसैं । पलक बिलोचन गोलक जैसैं ॥  
 सेवहिं लखनु सीय रघुबीरहि । जिमि अबिबेकी पुरुष सरीरहि ॥ १ ॥  
 एहि बिधि प्रभु बन बसहिं सुखारी । खग मृग सुर तापस हितकारी ॥  
 कहेउँ राम बन गवनु सुहावा । सुनहु सुमंत्र अवध जिमि आवा ॥ २ ॥  
 फिरेउ निषादु प्रभुहि पहुँचाई । सचिव सहित रथ देखेसि आई ॥  
 मंत्री बिकल बिलोकि निषादू । कहि न जाइ जस भयउ बिषादू ॥ ३ ॥

राम राम सिय लखन पुकारी । परेउ धरनितल ब्याकुल भारी ॥  
देखि दखिन दिसि हय हिहिनाहीं । जनु बिनु पंख बिहग अकुलाहीं ॥ ४ ॥

Cau.: jogavahī prabhu siya lakhanahī kaisē, palaka bilocana golaka jaisē.  
sevahī lakhanu siya raghubīrahi, jimi abibekī puruṣa sarīrahi.1.  
ehi bidhi prabhu bana basahī sukhārī, khaga mṛga sura tāpasa hitakārī.  
kaheū rāma bana gavanu suhāvā, sunahu sumamtra avadha jimi āvā.2.  
phireu niṣādu prabhuhi pahūcāi, saciva sahita ratha dekhesi āi.  
mamtrī bikala biloki niṣādū, kahi na jāi jasa bhayau biṣādū.3.  
rāma rāma siya lakhana pukārī, pareu dharanitala byākula bhārī.  
dekhi dakhina disi haya hihināhī, janu binu pamkha bihaga akulāhī.4.

The Lord watched over Sītā and Lakṣmaṇa in the same way as the eyelids protect the eyeballs; while Lakṣmaṇa in his turn waited upon Sītā and Śrī Rāma (the Hero of Raghu's race) just as a fool (who identifies himself with his body) tends his own body. In this way the Lord, who was as friendly to birds and fawns as to gods and ascetics, lived happily in the forest. Thus have I told the delightful story of Śrī Rāma's journey to the woods; now hear how Sumantra reached Ayodhyā. When the Niṣāda chief returned after escorting the Lord, he saw the minister (Sumantra) with the chariot. The minister was distressed to see the Niṣāda chief; words fail to describe the agony which he felt at the moment. Crying out "Rāma, Rāma, Sītā, Lakṣmaṇa" he (Sumantra) dropped on the ground utterly helpless; while the horses kept looking on to the south and neighed. They were as restless as birds shorn of their wings. (1—4)

दो०— नहिं तृन चरहिं न पिअहिं जलु मोचहिं लोचन बारि ।

ब्याकुल भए निषाद सब रघुबर बाजि निहारि ॥ १४२ ॥

Do.: nahī tṛna carahī na piahī jalu mocahī locana bāri,  
byākula bhae niṣāda saba raghubara bāji nihāri.142.

They would neither eat grass nor drink water; while their eyes kept shedding tears. The whole party of Niṣādas was distressed to see the horses of Śrī Rāma (the Chief of Raghu's line). (142)

चौ०— धरि धीरजु तब कहइ निषादू । अब सुमंत्र परिहरहु बिषादू ॥  
तुम्ह पंडित परमारथ गयाता । धरहु धीर लखि बिमुख बिधाता ॥ १ ॥  
बिबिध कथा कहि कहि मृदु बानी । रथ बैठारेउ बरबस आनी ॥  
सोक सिथिल रथ सकइ न हाँकी । रघुबर बिरह पीर उर बाँकी ॥ २ ॥  
चरफराहिं मग चलहिं न घोरे । बन मृग मनहुँ आनि रथ जोरे ॥  
अढुकि परहिं फिरि हेरहिं पीछें । राम बियोगि बिकल दुख तीछें ॥ ३ ॥  
जो कह रामु लखनु बैदेही । हिंकरि हिंकरि हित हेरहिं तेही ॥  
बाजि बिरह गति कहि किमि जाती । बिनु मनि फनिक बिकल जेहि भाँती ॥ ४ ॥

Cau.: dhari dhīraju taba kahai niṣādū, aba sumamtra pariharahu biṣādū.  
tumha paṇḍita paramāratha gyātā, dharahu dhīra lakhi bimukha bidhātā.1.  
bibidha kathā kahi kahi mṛdu bānī, ratha baiṭhāreu barabasa ānī.  
soka sithila ratha sakai na hāki, raghubara biraha pīra ura bāki.2.

carapharāhī maga calahī na ghore, bana mṛga manahū āni ratha jore.  
 aRhuki parahī phiri herahī pīchē, rāma biyogi bikala dukha tīchē.3.  
 jo kaha rāmu lakhanu baidehī, himkari himkari hita herahī tehī.  
 bāji biraha gati kahi kimi jātī, binu mani phanika bikala jehi bhāī.4.

Then recovering himself, the Niṣāda said, "Sumantra, cease sorrowing now. You are a man of wisdom and a knower of the highest truth; therefore, compose yourself realizing that Fate is unpropitious to you." Narrating various legends in soft accents, he took him by force and seated him in the chariot. But overpowered by grief he could not drive the chariot; the agony of separation from Rāma (the Chief of Raghu's line) was severe in his heart. The horses would not move along the road; they were getting fidgety. It seemed as if wild animals had been caught and put in harness. They would topple down and turn to look behind, torn away from Rāma and smarting with deep anguish. If anyone mentioned the name of Rāma, Lakṣmaṇa or Sitā, (Janaka's Daughter), they would start neighing and regard him with love. How could anyone describe the anguish of separation the horses felt; they were as restless as a snake robbed of its gem. (1—4)

दो०— भयउ निषादु बिषादबस देखत सचिव तुरंग ।

बोलि सुसेवक चारि तब दिए सारथी संग ॥ १४३ ॥

Do.: bhayau niṣādu biṣādabasa dekhata saciva turāṅga,  
 boli susevaka cāri taba die sārathī saṅga.143.

The Niṣāda was overcome with grief as he beheld the minister and his horses. He then called four trusted grooms and sent them with the charioteer (Sumantra). (143)

चौ०— गुह सारथिहि फिरेउ पहुँचाई । बिरहु बिषादु बरनि नहिं जाई ॥  
 चले अवध लेइ रथहि निषादा । होहिं छनहिं छन मगन बिषादा ॥ १ ॥  
 सोच सुमंत्र बिकल दुख दीना । धिग जीवन रघुबीर बिहीना ॥  
 रहिहि न अंतहुँ अधम सरीरु । जसु न लहेउ बिछुरत रघुबीरु ॥ २ ॥  
 भए अजस अघ भाजन प्राणा । कवन हेतु नहिं करत पयाना ॥  
 अहह मंद मनु अवसर चूका । अजहुँ न हृदय होत दुइ टूका ॥ ३ ॥  
 मीजि हाथ सिरु धुनि पछिताई । मनहुँ कृपन धन रासि गवाँई ॥  
 बिरिद बाँधि बर बीरु कहाई । चलेउ समर जनु सुभट पराई ॥ ४ ॥

Cau.: guha sārathihi phireu pahūcāi, birahu biṣādu barani nahī jāi.  
 cale avadha lei rathahi niṣādā, hohī chanahī chana magana biṣādā.1.  
 soca sumantra bikala dukha dīnā, dhiga jivana raghubīra bihinā.  
 rahihi na antahū adhama sarīrū, jasu na laheu bichurata raghubīrū.2.  
 bhae ajasa agha bhājana prānā, kavana hetu nahī karata payānā.  
 ahaha maṁda manu avasara cūkā, ajahū na hṛdaya hota dui ṭūkā.3.  
 miji hātha siru dhuni pachitāi, manahū kṛpana dhana rāsi gavāi.  
 birida bādhi bara būru kahāi, caleu samara janu subhaṭa parāi.4.

Seeing off the charioteer, Guha returned; the agony of his separation was too deep for words. And the Niṣādas drove off to Ayodhyā, plunged in sorrow every moment.

Agitated and stricken with grief, Sumantra lamented: “Accursed is life without the Hero of Raghu’s race. This wretched body will not survive in the long run; but what a pity it did not earn fame by perishing at the time of its parting from the Hero of Raghu’s race. This life has become a sink of infamy and sin; I wonder what prevents it from departing. Alas! this vile soul has missed its chance. Oh, that my heart does not break in twain even now!” Wringing his hands and beating his head he rued his lot like a miser who has lost his hoard of riches. It seemed as if after assuming the role of, and posing as, an eminent hero, a great warrior had taken to flight. (1—4)

दो०— बिप्र बिबेकी बेदबिद संमत साधु सुजाति ।

जिमि धोखें मदपान कर सचिव सोच तेहि भाँति ॥ १४४ ॥

Do.: **bipra bibekī bedabida saṁmata sādhu sujāti,**  
**jimi dhokhē madapāna kara saciva soca tehi bhāṭi.144.**

The minister gave himself up to grief like a discreet Brāhmaṇa of noble descent, who though well-versed in the Vedas and esteemed by the virtuous, has been deluded into drinking. (144)

चौ०— जिमि कुलीन तिय साधु सयानी । पतिदेवता करम मन बानी ॥

रहै करम बस परिहरि नाहू । सचिव हृदयँ तिमि दारुन दाहू ॥ १ ॥

लोचन सजल डीठि भइ थोरी । सुनइ न श्रवन बिकल मति भोरी ॥

सूखहिं अधर लागि मुँह लाटी । जिउ न जाइ उर अवधि कपाटी ॥ २ ॥

बिबरन भयउ न जाइ निहारी । मारेसि मनहुँ पिता महतारी ॥

हानि गलानि बिपुल मन ब्यापी । जमपुर पंथ सोच जिमि पापी ॥ ३ ॥

बचनु न आव हृदयँ पछिताई । अवध काह मैं देखब जाई ॥

राम रहित रथ देखिहि जोई । सकुचिहि मोहि बिलोकत सोई ॥ ४ ॥

Cau.: **jimi kulīna tiya sādhu sayānī, patidevatā karama mana bānī.**  
**rahai karama basa parihari nāhū, saciva hrdayā timi dārūna dāhū.1.**  
**locana sajala ḍīṭhi bhāi thorī, sunai na śravana bikala mati bhorī.**  
**sūkhahī adhara lāgi muṅha lāṭī, jiu na jāi ura avadhi kapāṭī.2.**  
**bibarana bhayau na jāi nihārī, māresi manahū pitā mahatārī.**  
**hāni galāni bipula mana byāpī, jamapura paṁtha soca jimi pāpī.3.**  
**bacanu na āva hrdayā pachitāi, avadha kāha maī dekhaba jāi.**  
**rāma rahita ratha dekhihi jōi, sakucihi mohi bilokata soī.4.**

The minister felt in his heart agony as terrible as that of a virtuous and discreet lady of high birth who is devoted to her lord in thought, word and deed and who is compelled by evil destiny to live apart from her husband. His eyes were full of tears and lacking in vision, his ears deaf and his mind was agitated and confused. Nay, his lips were getting dry and his tongue had cleaved to the palate; yet his life-breath did not depart, the term of exile serving as a door to prevent its departure from his heart. He had turned pale and repelled the sight as if he had murdered his own father and mother. Great was the despondency which preyed upon his mind as a result of the loss he had just suffered; he looked like a sinner mourning while on his way to the abode of Death. Words failed him and he lamented within himself: “What shall I see on

reaching Ayodhyā? Whoever shall find the chariot devoid of Rāma will shun my sight.” (1—4)

दो०— धाड़ पूँछिहहिं मोहि जब बिकल नगर नर नारि ।  
उतरु देब मैं सबहि तब हृदयँ बज्रु बैठारि ॥ १४५ ॥

Do.: dhāi pūchihahī mohi jaba bikala nagara nara nāri,  
utaru deba mañ sabahi taba hṛdayā bajru baiṭhāri.145.

“When the agitated citizens run to make enquiries of me, I shall answer them all with a heavy load on my heart.” (145)

चौ०— पुछिहहिं दीन दुखित सब माता । कहब काह मैं तिन्हहि बिधाता ॥  
पूछिहि जबहिं लखन महतारी । कहिहउँ कवन सँदेस सुखारी ॥ १ ॥  
राम जननि जब आइहि धाई । सुमिरि बच्छु जिमि धेनु लवाई ॥  
पूँछत उतरु देब मैं तेही । गे बनु राम लखनु बैदेही ॥ २ ॥  
जोइ पूँछिहि तेहि ऊतरु देबा । जाइ अवध अब यहु सुखु लेबा ॥  
पूँछिहि जबहिं राउ दुख दीना । जिवनु जासु रघुनाथ अधीना ॥ ३ ॥  
देहउँ उतरु कौनु मुहु लाई । आयउँ कुसल कुअँर पहुँचाई ॥  
सुनत लखन सिय राम सँदेसू । तून जिमि तनु परिहरिहि नरेसू ॥ ४ ॥

Cau.: puchihahī dīna dukhita saba mātā, kahaba kāha mañ tinhahi bidhātā.  
pūchihi jabahī lakhana mahatārī, kahihauñ kavana sādēsa sukhārī.1.  
rāma janani jaba āihi dhāi, sumiri bacchu jimi dhenu lavāi.  
pūchata utaru deba mañ tehī, ge banu rāma lakhanu baidehī.2.  
joi pūchihi tehi ūtaru debā, jāi avadha aba yahu sukhu lebā.  
pūchihi jabahī rāu dukha dīnā, jivanu jāsu raghunātha adhīnā.3.  
dehauñ utaru kaunu muhu lāi, āyauñ kusala kuāra pahūcāi.  
sunata lakhana siya rāma sādēsū, tūna jimi tanu pariharihi naresū.4.

“When all the helpless and afflicted mothers question me, good God, what shall I say to them? When Lakṣmaṇa’s mother (Sumitrā) puts questions to me, what glad tidings shall I convey to her? And when Rāma’s mother (Kausalyā) comes running like a cow that has recently borne a calf and has her thoughts fixed on it,” the only answer I can make to her queries will be “Rāma, Lakṣmaṇa and Sītā (Videha’s Daughter) have left for the woods.” Whosoever question me must be answered; this is the treat I shall have on reaching Ayodhyā. Again, when the king who is oppressed by grief and whose life hangs on Rāma, puts questions to me, with what face shall I tell him in reply that having safely escorted the princes I have come back? The moment he hears the news of Lakṣmaṇa, Sītā and Rāma the king will drop his body like a piece of straw. (1—4)

दो०— हृदउ न बिदरेउ पंक जिमि बिछुरत प्रीतमु नीरु ।  
जानत हौं मोहि दीन्ह बिधि यहु जातना सरीरु ॥ १४६ ॥

Do.: hṛdau na bidareu paṅka jimi bichurata prītamū nīru,  
jānata hauñ mohi dīnha bidhi yahu jātanā sarīru.146.