

Cau.: eka bāra jananĩ anhavāe, kari simgāra palanā pauRhāe.
 nija kula iṣṭadeva bhagavānā, pūjā hetu kīnha asnānā.1.
 kari pūjā naibedyā caRhāvā, āpu gaī jahā pāka banāvā.
 bahuri mātu tahavā cali āi, bhojana karata dekha suta jāi.2.
 gai jananĩ sisu pahī bhayabhītā, dekhā bāla tahā puni sūtā.
 bahuri āi dekhā suta soī, hṛdayā kām̐pa mana dhīra na hoī.3.
 ihā uhā dui bālaka dekhā, matibhrama mora ki āna biseṣā.
 dekhi rāma jananĩ akulānī, prabhu hāsi dīnha madhura musukānī.4.

One day, mother Kausalyā washed and adorned her boy and put Him to sleep in the cradle. Thereafter she bathed herself in order to worship the patron deity of her family. Having worshipped the deity she offered Him food and then returned to the kitchen. When she came back to the place of worship, she beheld her boy eating the food that had been offered to the Lord. Frightened at this, the mother went to her boy and found Him asleep in the nursery. Coming back once more to the temple she still saw the boy there. She now trembled with fear and her mind found no rest. She saw two boys, one in the temple and the other in the nursery. She said to herself, "Is it my mental illusion or some other unusual phenomenon?" When Śrī Rāma saw His mother perplexed, the Lord gently smiled. (1—4)

दो०— देखरावा मातहि निज अद्भुत रूप अखंड ।

रोम रोम प्रति लागे कोटि कोटि ब्रह्मंड ॥ २०१ ॥

Do.: dekharāvā mātahi nija adbhuta rūpa akhamṇḍa,
 roma roma prati lāge koṭi koṭi brahmaṇḍa.201.

The Lord then revealed to His mother His marvellous infinite form, every pore of whose skin contained millions of universes. (201)

चौ०— अगनित रबि ससि सिव चतुरानन । बहु गिरि सरित सिंधु महि कानन ॥
 काल कर्म गुन ग्यान सुभाऊ । सोउ देखा जो सुना न काऊ ॥ १ ॥
 देखी माया सब बिधि गाढ़ी । अति सभित जोरें कर ठाढ़ी ॥
 देखा जीव नचावड़ जाही । देखी भगति जो छोरड़ ताही ॥ २ ॥
 तन पुलकित मुख बचन न आवा । नयन मूदि चरननि सिरु नावा ॥
 बिसमयवंत देखि महतारी । भए बहुरि सिसुरूप खरारी ॥ ३ ॥
 अस्तुति करि न जाइ भय माना । जगत पिता मैं सुत करि जाना ॥
 हरि जननी बहुबिधि समुझाई । यह जनि कतहुँ कहसि सुनु माई ॥ ४ ॥

Cau.: aganita rabi sasi siva caturānana, bahu giri sarita simdhu mahi kānana,
 kāla karma guna gyāna subhāu, sou dekhā jo sunā na kāu.1.
 dekhī māyā saba bidhi gāRhī, ati sabhita jorē kara thāRhī,
 dekhā jīva nacāvai jāhī, dekhī bhagati jo chorai tāhī.2.
 tana pulakita mukha bacana na āvā, nayana mūdi caranani siru nāvā.
 bisamayavanta dekhi mahatāri, bhae bahuri sisurūpa kharāri.3.
 astuti kari na jāi bhaya mānā, jagata pitā maī suta kari jānā.
 hari jananĩ bahubidhi samujhāi, yaha jani katahū kahasi sunu māi.4.

She saw therein countless suns and moons, Śivas and four-faced Brahmās, and a number of mountains, rivers, oceans, plains and woods, as well as the spirit of time, the principle of action, the modes of Prakṛti (Sattva, Rajas and Tamas), the spirit of knowledge and Nature and many more things of which she had never heard before. She further perceived Māyā, who is powerful in every respect, stricken with terror and standing with her palms joined together. The mother also beheld the embodied soul, who is made to dance by Māyā, and even so the spirit of devotion, which liberates the soul. The hair on the mother's body bristled and she stood speechless. Closing her eyes she bowed her head at the Lord's feet. Seeing the mother struck with wonder the Slayer of Khara assumed the form of a child again. She was unable to utter praises and trembled at the thought that she had looked upon the Father of the universe as her own child. Śrī Hari comforted His mother in many ways and said, "Listen, My mother: do not reveal this fact anywhere." (1—4)

दो०— बार बार कौसल्या बिनय करइ कर जोरि।

अब जनि कबहूँ व्यापै प्रभु मोहि माया तोरि ॥ २०२ ॥

Do.: **bāra bāra kausalyā binaya karai kara jori,
aba jani kabahū byāpai prabhu mohi māyā tori.202.**

Joining her palms Kausalyā prayed again and again, "See, my Lord, that Your Māyā no longer casts her spell on me." (202)

चौ०— बालचरित हरि बहुबिधि कीन्हा । अति अनंद दासन्ह कहँ दीन्हा ॥
कछुक काल बीतें सब भाई । बड़े भए परिजन सुखदाई ॥ १ ॥
चूड़ाकरन कीन्ह गुरु जाई । बिप्रन्ह पुनि दछिना बहु पाई ॥
परम मनोहर चरित अपारा । करत फिरत चारिउ सुकुमारा ॥ २ ॥
मन क्रम बचन अगोचर जोई । दसरथ अजिर बिचर प्रभु सोई ॥
भोजन करत बोल जब राजा । नहिं आवत तजि बाल समाजा ॥ ३ ॥
कौसल्या जब बोलन जाई । ठुमुकु ठुमुकु प्रभु चलहिं पराई ॥
निगम नेति सिव अंत न पावा । ताहि धरै जननी हठि धावा ॥ ४ ॥
धूसर धूरि भरें तनु आए । भूपति बिहसि गोद बैठाए ॥ ५ ॥

Cau.: **bālacarita hari bahubidhi kīnhā, ati ananda dāsanha kahā dīnhā.
kachuka kāla bītē saba bhāi, baRe bhae parijana sukhadāi.1.
cūrākārana kīnha guru jāi, bipranha puni dachinā bahu pāi.
parama manohara carita apārā, karata phirata cāriu sukumārā.2.
mana krama bacana agocara joī, dasaratha ajira bicara prabhu soī.
bhojana karata bola jaba rājā, nahī āvata taji bāla samājā.3.
kausalyā jaba bolana jāi, ṭhumuku ṭhumuku prabhu calaḥi parāi.
nigama neti siva amta na pāvā, tāhi dharai janani haṭhi dhāvā.4.
dhūsara dhūri bhareṅ tanu āe, bhūpati bihasi goda baiṭhāe.5.**

Śrī Hari indulged in many kinds of childish sports to the great delight of His servants. After some time all the four brothers passed the stage of infancy, gladdening the inmates of the house. The preceptor then came and performed the ceremony of tonsure;

and the Brāhmaṇas received handsome presents for officiating at the same. All the four noble princes moved about indulging in numerous plays, which were most delightful to look at. The Lord, who cannot be comprehended through mind, speech or action, sported in the courtyard of Daśaratha. When the king, while at dinner, called Him, He would not turn up, loth as he was to leave the company of His playmates. When Kausalyā went to call Him, the Lord would run away toddling. He whom the Vedas declare in negative terms and whose end even Śiva could not find, the mother ran to catch Him by force. With His body besmirched all over with dust, He came and the king smilingly took Him in his arms. (1—5)

दो०— भोजन करत चपल चित इत उत अवसरु पाइ ।

भाजि चले किलकत मुख दधि ओदन लपटाइ ॥ २०३ ॥

Do.: **bhojana karata capala cita ita uta avasaru pāi,**
bhāji cale kilakata mukha dadhi odana lapaṭāi.203.

Even while the Lord sat at dinner, His mind was restless, so that the moment He got a chance He would run away hither and thither with a scream of delight, His mouth daubed with curds and rice. (203)

चौ०— बालचरित अति सरल सुहाए । सारद सेष संभु श्रुति गाए ॥
जिन्ह कर मन इन्ह सन नहिं राता । ते जन बंचित किए बिधाता ॥ १ ॥
भए कुमार जबहिं सब भ्राता । दीन्ह जनेऊ गुरु पितु माता ॥
गुरगृहँ गए पढ़न रघुराई । अल्प काल बिद्या सब आई ॥ २ ॥
जाकी सहज स्वास श्रुति चारी । सो हरि पढ़ यह कौतुक भारी ॥
बिद्या बिनय निपुन गुन सीला । खेलहिं खेल सकल नृपलीला ॥ ३ ॥
करतल बान धनुष अति सोहा । देखत रूप चराचर मोहा ॥
जिन्ह बीथिन्ह बिहरहिं सब भाई । थकित होहिं सब लोग लुगाई ॥ ४ ॥

Cau.: **bālacarita ati sarala suhāe, sārada seṣa saṁbhu śruti gāe.**
jinha kara mana inha sana nahī rātā, te jana baṁcita kie bidhātā.1.
bhae kumāra jabahī saba bhrātā, dīnha janeū guru pitu mātā.
guragrḥā gae paRhana raghurāi, alapa kāla bidyā saba āi.2.
jākī sahaja svāsa śruti cārī, so hari paRha yaha kautuka bhārī.
bidyā binaya nipuna guna sīlā, khelahī khela sakala nṛpalīlā.3.
karatala bāna dhanuṣa ati sohā, dekhata rūpa carācara mohā.
jinha bīthinha biharahī saba bhāi, thakita hohī saba loga lugāi.4.

His charming and most innocent childish sports have been sung by Śāradā, Śeṣa, Śambhu and the Vedas. Those whose mind does not take delight in these have been deprived by Providence of a great good fortune. When all the four brothers attained of boyhood, the preceptor as well as their parents invested them with the sacred thread. The Lord of Raghus then proceeded to His preceptor's residence for study and in a short time mastered all the branches of knowledge. What a great fun that Śrī Hari, whose natural breath stands crystallized in the form of the four Vedas, should go to school. Proficient in learning and perfect in politeness, virtues and decorum, they played all the games imitating the role of a king. With an arrow and bow in the hands of each they appeared

most charming; their beauty enraptured the whole creation, both animate and inanimate. Through whichever street the four brothers passed in pursuit of their sport, all the men and women there stood motionless on perceiving them. (1—4)

दो०— कोसलपुर बासी नर नारि बृद्ध अरु बाल ।
प्रानहु ते प्रिय लागत सब कहँ राम कृपाल ॥ २०४ ॥

Do.: **kosalapura bāsī nara nāri bṛddha aru bāla,
prānahu te priya lāgata saba kahū rāma kṛpāla.204.**

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

चौ०— बंधु सखा सँग लेहिं बोलाई । बन मृगया नित खेलहिं जाई ॥
पावन मृग मारहिं जियँ जानी । दिन प्रति नृपहि देखावहिं आनी ॥ १ ॥
जे मृग राम बान के मारे । ते तनु तजि सुरलोक सिधारे ॥
अनुज सखा सँग भोजन करहीं । मातु पिता अग्या अनुसरहीं ॥ २ ॥
जेहि बिधि सुखी होहिं पुर लोगा । करहिं कृपानिधि सोइ संजोगा ॥
बेद पुरान सुनहिं मन लाई । आपु कहहिं अनुजन्ह समुझाई ॥ ३ ॥
प्रातकाल उठि कै रघुनाथा । मातु पिता गुरु नावहिं माथा ॥
आयसु मागि करहिं पुर काजा । देखि चरित हरषइ मन राजा ॥ ४ ॥

Cau.: **baṁdhu sakhā sāga lehī bolāī, bana mṛgayā nita khelahī jāī.
pāvana mṛga mārāhī jiyā jānī, dina prati nṛpahi dekhāvahī ānī.1.
je mṛga rāma bāna ke māre, te tanu taji suraloka sidhāre.
anuja sakhā sāga bhojana karahī, mātu pitā agyā anusarahī.2.
jehi bidhi sukhī hohī pura logā, karahī kṛpānidhi soi saṁjogā.
beda purāna sunahī mana lāī, āpu kahahī anujanha samujhāī.3.
prātakāla uṭhi kai raghunāthā, mātu pitā guru nāvahī māthā.
āyasu māgi karahī pura kājā, dekhi carita haraṣai mana rājā.4.**

Calling his half-brothers and playmates Śrī Rāma would take them with Him and go out to the forest for hunting everyday. He would deliberately kill only holy game and brought and showed the daily bag to the king. The beasts that were killed by Śrī Rāma's shaft went straight to heaven after death. He took His meals with His younger brothers and companions and obeyed the orders of His parents. He would always contrive means to delight the people of the city. He would listen to the Vedas and Purāṇas with rapt attention and would Himself expound the truths contained therein to His younger brothers. Rising at break of day the Lord of Raghus would bow His head to His parents and preceptor and, obtaining their permission, busied Himself with the affairs of the city. The king was glad at heart to see His noble acts. (1—4)

दो०— व्यापक अकल अनीह अज निर्गुन नाम न रूप ।
भगत हेतु नाना बिधि करत चरित्र अनूप ॥ २०५ ॥

Do.: **byāpaka akala anīha aja nirguna nāma na rūpa,
bhagata hetu nānā bidhi karata caritra anūpa.205.**

The Lord, who is all-pervading, indivisible, desireless, unbegotten, attributeless

and without name or form, performed marvellous acts of various kinds for the sake of His devotees. (205)

चौ०— यह सब चरित कहा मैं गाई । आगिलि कथा सुनहु मन लाई ॥
 बिस्वामित्र महामुनि ग्यानी । बसहिं बिपिन सुभ आश्रम जानी ॥ १ ॥
 जहँ जप जग्य जोग मुनि करहीं । अति मारीच सुबाहुहि डरहीं ॥
 देखत जग्य निसाचर धावहिं । करहिं उपद्रव मुनि दुख पावहिं ॥ २ ॥
 गाधितनय मन चिंता ब्यापी । हरि बिनु मरहिं न निसिचर पापी ॥
 तब मुनिबर मन कीन्ह बिचारा । प्रभु अवतरेउ हरन महि भारा ॥ ३ ॥
 एहँ मिस देखौं पद जाई । करि बिनती आनों दोउ भाई ॥
 ग्यान बिराग सकल गुन अयना । सो प्रभु मैं देखब भरि नयना ॥ ४ ॥

Cau.: yaha saba carita kahā mañ gāi, āgili kathā sunahu mana lāi.
 bisvāmitra mahāmuni gyāni, basahī bipina subha āśrama jāni.1.
 jahā japa jagya joga muni karahī, ati mārīca subāhuhi ḍarahī.
 dekhata jagya nisācara dhāvahī, karahī upadrava muni dukha pāvahī.2.
 gādhitanaya mana cīntā byāpī, hari binu marahī na nīcara pāpī.
 taba munibara mana kīnha bicārā, prabhu avatareu harana mahi bhārā.3.
 ehū mīsa dekhaū pada jāi, kari binatī ānāū dou bhāi.
 gyāna birāga sakala guna ayanā, so prabhu mañ dekhaba bhari nayanā.4.

All this story has been sung by me; now hear attentively what followed. The great enlightened hermit Viśvāmītra lived in a forest knowing it to be a sacred spot. There he practised Japa (muttering of sacred formulas) and Yoga (contemplation) and performed sacrifices; but he was much afraid of the demons Mārīca and Subāhu. For as soon as they saw a sacrifice they would hasten to desecrate it to the great chagrin of the sage, who felt disturbed in his mind and thought that the wicked Rākṣasas could not be disposed of without Śrī Hari. The great sage then said to himself, "The Lord has already taken birth in order to relieve the earth of its burden. Let me make the outrage of the demons an excuse of seeing His feet and after due entreaty bring the two brothers here. I will regale my eyes with the sight of Him who is the abode of knowledge, dispassion and all virtues." (1—4)

दो०— बहुबिधि करत मनोरथ जात लागि नहिं बार ।

करि मज्जन सरऊ जल गए भूप दरबार ॥ २०६ ॥

Do.: bahubidhi karata manoratha jāta lāgi nahī bāra,
 kari majjana saraū jala gae bhūpa darabāra.206.

Indulging in expectation of various kinds the sage took no time in reaching his destination. Bathing in the stream of the Sarayū he proceeded to the royal court. (206)

चौ०— मुनि आगमन सुना जब राजा । मिलन गयउ लै बिप्र समाजा ॥
 करि दंडवत मुनिहि सनमानी । निज आसन बैठारेन्हि आनी ॥ १ ॥
 चरन पखारि कीन्हि अति पूजा । मो सम आजु धन्य नहिं दूजा ॥
 बिबिध भाँति भोजन करवावा । मुनिबर हृदयँ हरष अति पावा ॥ २ ॥

पुनि चरननि मेले सुत चारी । राम देखि मुनि देह बिसारी ॥
 भए मगन देखत मुख सोभा । जनु चकोर पूरन ससि लोभा ॥ ३ ॥
 तब मन हरषि बचन कह राऊ । मुनि अस कृपा न कीन्हिहु काऊ ॥
 केहि कारन आगमन तुम्हारा । कहहु सो करत न लावउँ बारा ॥ ४ ॥
 असुर समूह सतावहिं मोही । मैं जाचन आयउँ नृप तोही ॥
 अनुज समेत देहु रघुनाथा । निसिचर बध मैं होब सनाथा ॥ ५ ॥

Cau.: muni āgamana sunā jaba rājā, milana gayau lai bipra samājā.
 kari daṁḍavata munihi sanamānī, nija āsana baiṭhārenhi ānī.1.
 carana pakhāri kīnhi ati pūjā, mo sama āju dhanya nahī dūjā.
 bibidha bhāti bhojana karavāvā, munibara hṛdayā haraṣa ati pāvā.2.
 puni caranani mele suta cārī, rāma dekhi muni deha bisārī.
 bhae magana dekhata mukha sobhā, janu cakora pūrana sasi lobhā.3.
 taba mana haraṣi bacana kaha rāū, muni asa kṛpā na kīnhihu kāū.
 kehi kārana āgamana tumhārā, kahahu so karata na lāvaū bārā.4.
 asura samūha satāvahī mohī, maī jācana āyaū nṛpa tohī.
 anuja sameta dehu raghunāthā, niscara badha maī hoba sanāthā.5.

When the king heard of the sage's visit he went out to meet him with a party of Brāhmaṇas. Prostrating himself on the ground the king reverently brought him in and seated him on his own throne. Then, washing the sage's feet, he paid him great honours and said, "No one else is so blessed as I am today." The king next entertained him with various kinds of food and the great sage was much delighted at heart. He then placed his four sons on the latter's feet. At the sight of Śrī Rāma the sage forgot all about himself. He was enraptured as he gazed on the beauty of Śrī Rāma's countenance even as the Cakora bird is enamoured of the full moon. Gladdened at heart, the king then addressed the following words to him, "Reverend sir, you have never shown such grace to me before. Tell me what brings you here; I will carry out your order without delay." "Hosts of demons molest me, O king; I have therefore come to ask something of you. Let me have the Lord of Raghus, Śrī Rāma, with His younger brother (Lakṣmaṇa); with the extermination of the demons I will feel secure." (1—5)

दो०— देहु भूप मन हरषित तजहु मोह अग्यान ।
 धर्म सुजस प्रभु तुम्ह कौं इन्ह कहँ अति कल्याण ॥ २०७ ॥

Do.: dehu bhūpa mana haraṣita tajahu moha agyāna,
 dharma sujasa prabhu tumha kaū inha kahā ati kalyāna.207.

"Entrust them to me, O king, with a cheerful heart; let no infatuation or ignorance stand in your way. You will earn religious merit and fair renown thereby, and your sons will be highly blessed." (207)

चौ०— सुनि राजा अति अप्रिय बानी । हृदय कंप मुख दुति कुमुलानी ॥
 चौथेंपन पायउँ सुत चारी । बिप्र बचन नहिं कहेहु बिचारी ॥ १ ॥
 मागहु भूमि धेनु धन कोसा । सर्बस देउँ आजु सहरोसा ॥
 देह प्रान तें प्रिय कछु नाहीं । सोउ मुनि देउँ निमिष एक माहीं ॥ २ ॥

सब सुत प्रिय मोहि प्रान कि नाई । राम देत नहिं बनइ गोसाईं ॥
 कहँ निसिचर अति घोर कठोरा । कहँ सुंदर सुत परम किसोरा ॥ ३ ॥
 सुनि नृप गिरा प्रेम रस सानी । हृदयँ हरष माना मुनि ग्यानी ॥
 तब बसिष्ट बहुबिधि समुझावा । नृप संदेह नास कहँ पावा ॥ ४ ॥
 अति आदर दोउ तनय बोलाए । हृदयँ लाइ बहु भाँति सिखाए ॥
 मेरे प्रान नाथ सुत दोऊ । तुम्ह मुनि पिता आन नहिं कोऊ ॥ ५ ॥

Cau.: suni rājā ati apriya bānī, hṛdaya kām̐a mukha duti kumulānī.
 cauthēpana pāyaũ suta cārī, bipra bacana nahī kahehu bicārī.1.
 māgahu bhūmi dhenu dhana kosā, sarbasa deũ āju saharosā.
 deha prāna tē priya kachu nāhī, sou muni deũ nimiṣa eka māhī.2.
 saba suta priya mohi prāna ki nāī, rāma deta nahī banai gosāī.
 kahā nisicara ati ghora kaṭhorā, kahā suṁdara suta parama kisorā.3.
 suni nṛpa girā prema rasa sānī, hṛdayā haraṣa mānā muni gyānī.
 taba basiṣṭa bahubidhi samujhāvā, nṛpa saṁdeha nāsa kahā pāvā.4.
 ati ādara dou tanaya bolāe, hṛdayā lāi bahu bhāti sikhāe.
 mere prāna nātha suta doũ, tumha muni pitā āna nahī koũ.5.

Hearing this most unwelcome demand the king's heart quivered and the brightness of his countenance faded. He said, "I have been blessed with these four sons in my old age. You have, therefore, made your demand without due consideration, holy sir. Ask of me land, cattle, goods and treasure; I will gladly give all I have without delay. Nothing is dearer than one's body and life; even these I would part within a second. All my sons are dear to me as life; but in no case can I afford to spare Rāma, my lord. My lovely boys, who are yet too young, are no match for the most hideous and relentless demons." The enlightened hermit Viśvāmītra felt delighted at heart to hear the king's reply, steeped as it was in the nectar of love. Then Vasiṣṭha pleaded with the king in manifold ways and all his doubts were gone. Most politely he sent for the two boys and pressing them to his bosom admonished them in many ways. Turning to the sage he then said, "My lord, the two boys are my very life. You are their only father now, holy sir; there is no one to look after them." (1—5)

दो०— सौंपे भूप रिषिहि सुत बहुबिधि देइ असीस ।

जननी भवन गए प्रभु चले नाइ पद सीस ॥ २०८ (क) ॥

सो०— पुरुषसिंह दोउ बीर हरषि चले मुनि भय हरन ।

कृपासिंधु मतिधीर अखिल बिस्व कारन करन ॥ २०८ (ख) ॥

Do.: saũpe bhūpa riṣihi suta bahubidhi dei asīsa,
 janānī bhavana gae prabhu cale nāī pada sīsa.208(A).

So.: puruṣasim̐ha dou bīra haraṣi cale muni bhaya harana,
 kṛpāsīndhu matidhīra akhila bisva kārana karana.208(B).

Invoking various blessings on the boys the king committed them to the care of the sage; then they called at the mother's apartment and bowing their head at her feet departed. The two heroes, lions among men, oceans of compassion, resolute of purpose and the ultimate cause of the whole universe, gladly proceeded to rid the sage of his fear. (208A-B)

चौ— अरुन नयन उर बाहु बिसाला । नील जलज तनु स्याम तमाला ॥
 कटि पट पीत कसें बर भाथा । रुचिर चाप सायक दुहुँ हाथा ॥ १ ॥
 स्याम गौर सुंदर दोड भाई । बिस्वामित्र महानिधि पाई ॥
 प्रभु ब्रह्मन्यदेव मैं जाना । मोहि निति पिता तजेउ भगवाना ॥ २ ॥
 चले जात मुनि दीन्हि देखाई । सुनि ताड़का क्रोध करि धाई ॥
 एकहिं बान प्रान हरि लीन्हा । दीन जानि तेहि निज पद दीन्हा ॥ ३ ॥
 तब रिषि निज नाथहि जियँ चीन्ही । बिद्यानिधि कहूँ बिद्या दीन्ही ॥
 जाते लाग न छुधा पिपासा । अतुलित बल तनु तेज प्रकासा ॥ ४ ॥

Cau.: aruna nayana ura bāhu bisālā, nīla jalaja tanu syāma tamālā.
 kaṭi paṭa pīta kasē bara bhāthā, rucira cāpa sāyaka duhū hāthā.1.
 syāma gaura suṁdara dou bhāi, bisvāmitra mahānidhi pāi.
 prabhu brahmanyadeva maī jānā, mohi niti pitā tajeu bhagavānā.2.
 cale jāta muni dīnhi dekhāi, suni tāṛakā krodha kari dhāi.
 ekahī bāna prāna hari līnhā, dīna jāni tehi nija pada dīnhā.3.
 taba riṣi nija nāthahi jiyā cīnhī, bidyānidhi kahū bidyā dīnhī.
 jāte lāga na chudhā pipāsā, atulita bala tanu teja prakāsā.4.

The Lord had reddish eyes, a broad chest and long arms; His body was dark as the blue lotus or the Tamāla tree. With a beautiful quiver fastened at His back with a yellow piece of cloth wrapped round His waist, He held in His two hands a lovely bow and arrow respectively. In the two pretty boys, one of whom was dark and the other fair, Viśvāmītra secured a great treasure. "I have now realized," said he to himself, "that the Lord is a votary of the Brāhmaṇas; on my account He has left His own father." While on the way the sage pointed out the demoness Tāḍakā, who on hearing their voice rushed up in a fury. With a single shaft the Lord took her life and recognizing her as deserving of compassion bestowed His own state on her. Then the seer Viśvāmītra, while recognizing his lord as the fountain of knowledge, imparted to Him a sacred formula which armed Him against hunger and thirst and endowed Him with unequalled strength of body and a glow of vigour. (1—4)

दो— आयुध सर्व समर्पि कै प्रभु निज आश्रम आनि ।

कंद मूल फल भोजन दीन्ह भगति हित जानि ॥ २०९ ॥

Do.: āyudha sarba samarpi kai prabhu nija āśrama āni,
 kaṁda mūla phala bhojana dīnha bhagati hita jāni.209.

Making over to Him every kind of weapon the sage took the Lord to his own hermitage and devoutly gave Him bulbs, roots and fruits to eat, perceiving in Him his greatest friend. (209)

चौ— प्रात कहा मुनि सन रघुराई । निर्भय जग्य करहु तुम्ह जाई ॥
 होम करन लागे मुनि झारी । आपु रहे मख कीं रखवारी ॥ १ ॥
 सुनि मारीच निसाचर क्रोही । लै सहाय धावा मुनिद्रोही ॥
 बिनु फर बान राम तेहि मारा । सत जोजन गा सागर पारा ॥ २ ॥
 पावक सर सुबाहु पुनि मारा । अनुज निसाचर कटकु सँघारा ॥
 मारि असुर द्विज निर्भयकारी । अस्तुति करहिं देव मुनि झारी ॥ ३ ॥

तहँ पुनि कछुक दिवस रघुराया । रहे कीन्हि बिप्रन्ह पर दाया ॥
 भगति हेतु बहु कथा पुराना । कहे बिप्र जद्यपि प्रभु जाना ॥ ४ ॥
 तब मुनि सादर कहा बुझाई । चरित एक प्रभु देखिअ जाई ॥
 धनुषजग्य सुनि रघुकुल नाथा । हरषि चले मुनिबर के साथ ॥ ५ ॥
 आश्रम एक दीख मग माहीं । खग मृग जीव जंतु तहँ नाहीं ॥
 पूछा मुनिहि सिला प्रभु देखी । सकल कथा मुनि कहा बिसेषी ॥ ६ ॥

Cau.: prāta kahā muni sana raghurāi, nirbhaya jagya karahu tumha jāi.
 homa karana lāge muni jhārī, āpu rahe makha kiṅ rakhavārī.1.
 suni mārica nisācara krohī, lai sahāya dhāvā munidrohī.
 binu phara bāna rāma tehi mārā, sata jojana gā sāgara pārā.2.
 pāvaka sara subāhu puni mārā, anuja nisācara kaṭaku sāghārā.
 māri asura dvija nirbhayakārī, astuti karahiṅ deva muni jhārī.3.
 tahā puni kachuka divasa raghurāyā, rahe kīnhi bipranha para dāyā.
 bhagati hetu bahu kathā purānā, kahe bipra jadyapi prabhu jānā.4.
 taba muni sādara kahā bujhāi, carita eka prabhu dekhia jāi.
 dhanuṣajagya suni raghukula nāthā, haraṣi cale munibara ke sāthā.5.
 āśrama eka dīkha maga māhī, khaga mṛga jīva jāntu tahā nāhī.
 pūchā munihi silā prabhu dekhī, sakala kathā muni kahā biseṣī.6.

At daybreak the Lord of Raghus said to the sage, "You may now go and perform your sacrifice without any fear of molestation." All the sages then started offering oblations into the sacred fire, while Śrī Rāma Himself guarded the sacrifice. On hearing of it the furious demon Mārica, a great enemy of hermits, rushed with his army. Śrī Rāma struck him with a headless shaft and he fell at a distance of eight hundred miles beyond the sea-shore. The Lord next despatched Subāhu with an arrow of fire; while His younger brother, Lakṣmaṇa, exterminated the demon host. Having killed the demons in this way the Lord rid the Brāhmaṇas of their fear; the whole company of gods and sages offered praises to Him. The Lord of Raghus stayed there a few days more and showed His grace to the Brāhmaṇas. Even though the Lord knew everything, the Brāhmaṇas out of their devotion repeated to Him many legends from the Purāṇas. The sage then politely said to Him in a pleading tone, "My lord, let us go and witness a performance." Hearing of a bow-sacrifice, the Lord of Raghus gladly accompanied the noble sage. On the way they saw a hermitage without bird, beast or any other living creature. Observing a slab of stone lying there the Lord inquired of the sage about it, and the latter in reply told Him in detail the whole history behind it. (1—6)

दो०— गौतम नारि श्राप बस उपल देह धरि धीर ।

चरन कमल रज चाहति कृपा करहु रघुबीर ॥ २१० ॥

Do.: gautama nāri śrāpa basa upala deha dhari dhīra,
 carana kamala raja cāhati kṛpā karahu raghubīra.210.

"Gautama's consort, having assumed the form of a stone under a curse, seeks with patience the dust of Your lotus feet; show mercy to her, O Hero of Raghu's race." (210)

छं०— परसत पद पावन सोक नसावन प्रगट भई तपपुंज सही ।
 देखत रघुनायक जन सुखदायक सनमुख होइ कर जोरि रही ॥
 अति प्रेम अधीरा पुलक सरीरा मुख नहिं आवइ बचन कही ।
 अतिसय बड़भागी चरनन्हि लागी जुगल नयन जलधार बही ॥ १ ॥
 धीरजु मन कीन्हा प्रभु कहूँ चीन्हा रघुपति कृपाँ भगति पाई ।
 अति निर्मल बानीं अस्तुति ठानी ग्यानगम्य जय रघुराई ॥
 मैं नारि अपावन प्रभु जग पावन रावन रिपु जन सुखदाई ।
 राजीव बिलोचन भव भय मोचन पाहि पाहि सरनहिं आई ॥ २ ॥
 मुनि श्राप जो दीन्हा अति भल कीन्हा परम अनुग्रह मैं माना ।
 देखेउँ भरि लोचन हरि भवमोचन इहइ लाभ संकर जाना ॥
 बिनती प्रभु मोरी मैं मति भोरी नाथ न मागउँ बर आना ।
 पद कमल परागा रस अनुरागा मम मन मधुप करै पाना ॥ ३ ॥
 जेहिं पद सुरसरिता परम पुनीता प्रगट भई सिव सीस धरी ।
 सोई पद पंकज जेहि पूजत अज मम सिर धरेउ कृपाल हरी ॥
 एहि भाँति सिधारी गौतम नारी बार बार हरि चरन परी ।
 जो अति मन भावा सो बरु पावा गै पतिलोक अनंद भरी ॥ ४ ॥

Charṇ.: parasata pada pāvana soka nasāvana pragata bhaī tapapum̐ja sahī,
 dekhata raghunāyaka jana sukhadāyaka sanamukha hoi kara jori rahī.
 ati prema adhīrā pulaka sarīrā mukha nahī āvai bacana kahī,
 atisaya baRabhāgī carananhi lāgī jugala nayana jaladhāra bahī.1.
 dhīraju mana kīnhā prabhu kahūcīnhā raghupati kṛpā̐ bhagati pāi,
 ati nirmala bānī̐ astuti ṭhānī gyānagamya jaya raghurāi.
 maī nāri apāvana prabhu jaga pāvana rāvana ripu jana sukhadāi,
 rājīva bilocana bhava bhaya mocana pāhi pāhi saranahī̐ āi.2.
 muni śrāpa jo dīnhā ati bhala kīnhā parama anugraha maī mānā,
 dekheū̐ bhari locana hari bhavamocana ihai lābha sam̐kara jānā.
 binatī prabhu morī maī mati bhorī nātha na māgaū̐ bara ānā,
 pada kamala parāgā rasa anurāgā mama mana madhupa karai pānā.3.
 jehī̐ pada surasaritā parama punitā pragata bhaī siva sīsa dharī,
 soī pada paṁkaja jehi pūjata aja mama sira dhareu kṛpāla harī.
 ehi bhāti sidhārī gautama nārī bāra bāra hari carana parī,
 jo ati mana bhāvā so baru pāvā gai patiloka anam̐da bharī.4.

At the very touch of His holy feet, which drive away sorrow, emerged Ahalyā, a true embodiment of austerity. Beholding the Lord of Raghus, the delight of His servants, she stood before Him with joined palms. Her heart being overwhelmed with love, the hair on her body stood on their end and she was unable to utter a word. The most blessed Ahalyā cleaved to His feet and tears streamed from both her eyes. Recovering herself she recognized the Lord and by the grace of Śrī Rāma attained devotion to His feet. In a guileless speech she began to praise the Lord, “Glory to the Lord of Raghus, who is accessible through spiritual knowledge. I am an impure woman, while the Lord is able to sanctify the whole world and is the delight of His servants. O lotus-eyed enemy of Rāvaṇa, You rid Your devotees of the fear of rebirth; therefore, I have taken refuge in You. Pray save me, save me. My consort (Gautama) did well in pronouncing a curse on me, and I have deemed it the greatest favour. I have feasted my eyes on Śrī Hari (Yourself), who liberated from the bondage of worldly existence. Lord Śaṅkara deems Your sight as the only blessing worth the name. Lord, I am very innocent of heart; I have only one request to make. I seek no other boon from You, my Master; I only crave that my mind may ever continue to enjoy the love of Your feet-dust even as a bee sucks the honey from a lotus. The merciful Lord Śrī Hari placed on my head the same lotus feet from which issued the most holy Gaṅgā (the heavenly river)—which is borne by Śiva on His head—and which are adored by Brahmā (the Creator).” Having thus praised Śrī Hari and falling again and again at His feet Gautama’s consort (Ahalyā) took leave of the Lord; and securing a boon, which she held most dear to her heart, she went to her husband’s abode full of joy. (1—4)

दो०— अस प्रभु दीनबंधु हरि कारन रहित दयाल ।

तुलसिदास सठ तेहि भजु छाड़ि कपट जंजाल ॥ २११ ॥

Do.: **asa prabhu dīnabāṁdhu hari kārana rahita dayāla,**
tulasidāsa saṭha tehi bhaju chāṛi kapaṭa jāmjala.211.

The Lord Śrī Hari is such a great friend of the humble and compassionate beyond one’s deserts. Adore Him, O foolish Tulasidāsa, giving up all deceit and wily wrangling. (211)

[PAUSE 7 FOR A THIRTY-DAY RECITATION]

चौ०— चले राम लछिमन मुनि संग्गा । गए जहाँ जग पावनि गंगा ॥
गाधिसूनु सब कथा सुनाई । जेहि प्रकार सुरसरि महि आई ॥ १ ॥
तब प्रभु रिषिन्ह समेत नहाए । बिबिध दान महिदेवन्हि पाए ॥
हरषि चले मुनि बृंद सहाया । बेगि बिदेह नगर निअराया ॥ २ ॥
पुर रम्यता राम जब देखी । हरषे अनुज समेत बिसेषी ॥
बापीं कूप सरित सर नाना । सलिल सुधासम मनि सोपाना ॥ ३ ॥
गुंजत मंजु मत्त रस भृंगा । कूजत कल बहुबरन बिहंगा ॥
बरन बरन बिकसे बन जाता । त्रिबिध समीर सदा सुखदाता ॥ ४ ॥

Cau.: **cale rāma lachimana muni saṅgā, gae jahāṅ jaga pāvani gaṅgā.**
gādhisūnu saba kathā sunāi, jehi prakāra surasari mahi āi.1.

taba prabhu riṣinha sameta nahāe, bibidha dāna mahidevanhi pāe.
 haraṣi cale muni bṛmda sahāyā, begi bideha nagara niarāyā.2.
 pura ramyatā rāma jaba dekhī, haraṣe anuja sameta biseṣī.
 bāpī kūpa sarita sara nānā, salila sudhāsama mani sopānā.3.
 guṃjata maṃju matta rasa bhṛṅgā, kūjata kala bahubarana bihaṅgā.
 barana barana bikase bana jātā, tribidha samīra sadā sukhadātā.4.

Śrī Rāma and Lakṣmaṇa accompanied the sage and reached the bank of the Gaṅgā, the stream of which purifies the whole universe. The son of *Gādhi*, *Viśvāmītra*, related the whole legend how the celestial stream had come down upon earth. The Lord then performed His ablutions with all the sages, and the Brāhmaṇas received gifts of various kinds. Accompanied by a troop of hermits the Lord gladly proceeded further and quickly drew near to the capital of the Videhas, Mithilā. When Śrī Rāma beheld the beauty of the city, He as well as His younger brother were much delighted. There were many big and small wells, rivers and tanks with water as sweet as nectar and reached by flights of steps made of jewels. Bees, drunk with honey, made a sweet humming sound and birds of various hues softly cooed. Lotuses of different colours opened their petals; while a cool, soft and fragrant breeze ever delighted the soul. (1—4)

दो०— सुमन बाटिका बाग बन बिपुल बिहंग निवास ।

फूलत फलत सुपल्लवत सोहत पुर चहुँ पास ॥ २१२ ॥

Do.: **sumana bāṭikā bāga bana bipula bihaṅga nivāsa,**
phūlata phalata supallavata sohata pura caḥū pāsa.212.

The city was adorned on all sides with flower-gardens, orchards and groves, the haunt of innumerable birds, full of blossoms, fruits and charming leaves. (212)

चौ०— बनइ न बरनत नगर निकाई । जहाँ जाइ मन तहँई लोभाई ॥
 चारु बजारु बिचित्र अँबारी । मनिमय बिधि जनु स्वकर सँवारी ॥ १ ॥
 धनिक बनिक बर धनद समाना । बैठे सकल बस्तु लै नाना ॥
 चौहट सुंदर गलीं सुहाई । संतत रहहिं सुगंध सिंचाई ॥ २ ॥
 मंगलमय मंदिर सब केरें । चित्रित जनु रतिनाथ चितेरें ॥
 पुर नर नारि सुभग सुचि संता । धरमसील ग्यानी गुनवंता ॥ ३ ॥
 अति अनूप जहँ जनक निवासू । बिथकहिं बिबुध बिलोकि बिलासू ॥
 होत चकित चित कोट बिलोकी । सकल भुवन सोभा जनु रोकी ॥ ४ ॥

Cau.: **banai na baranata nagara nikāi, jahā jāi mana tahāi lobhāi.**
cāru bajāru bicitra ābāri, manimaya bidhi janu svakara sāvāri.1.
dhanika banika bara dhanada samānā, baiṭhe sakala bastu lai nānā.
cauhaṭa suṃdara galī suhāi, saṃtata rahahī sugaṃdha siṅcāi.2.
maṅgalamaya maṃdira saba kerē, citrita janu ratinātha citerē.
pura nara nāri subhaga suci saṃtā, dharamasīla gyānī gunavaṃtā.3.
ati anūpa jahā janaka nivāsū, bithakahī bibudha biloki bilāsū.
hota cakita cita koṭa bilokī, sakala bhuvana sobhā janu rokī.4.

The beauty of the city surpassed description; every inch of it was soul-captivating.

There was a lovely bazar and gorgeous balconies made of jewels, fashioned as it were by the Creator with his own hands. Wealthy and good merchants, who vied with Kubera (the god of wealth), sat with all their various goods. Beautiful crossings of roads and charming streets were constantly sprinkled with scented waters. The houses of all were abodes of bliss and contained beautiful wall-paintings portrayed, as it were, by Rati's lord (Cupid) himself. The people of the city, both men and women, were good-looking, pious, saintly, virtuous, wise and accomplished. The palace of King Janaka was most marvellous, the sight of whose splendour astounded even gods. Even the fortification wall filled the mind with wonder; it seemed as if it had enclosed within its limits the beauty of the whole universe. (1—4)

दो०— धवल धाम मनि पुरट पट सुघटित नाना भाँति ।

सिय निवास सुंदर सदन सोभा किमि कहि जाति ॥ २१३ ॥

Do.: dhavala dhāma mani puraṭa paṭa sughaṭita nānā bhāti,
siya nivāsa suṁdara sadana sobhā kimi kahi jāti.213.

White palaces were screened here and there by bejewelled gold tapestries of various beautiful designs; while the exquisite palace where Sītā lived was far too lovely for words to describe. (213)

चौ०— सुभग द्वार सब कुलिस कपाटा । भूप भीर नट मागध भाटा ॥

बनी बिसाल बाजि गज साला । हय गय रथ संकुल सब काला ॥ १ ॥

सूर सचिव सेनप बहुतेरे । नृपगृह सरिस सदन सब केरे ॥

पुर बाहेर सर सरित समीपा । उतरे जहँ तहँ बिपुल महीपा ॥ २ ॥

देखि अनूप एक अँवराई । सब सुपास सब भाँति सुहाई ॥

कौसिक कहेउ मोर मनु माना । इहाँ रहिअ रघुबीर सुजाना ॥ ३ ॥

भलेहिं नाथ कहि कृपानिकेता । उतरे तहँ मुनिबृंद समेता ॥

बिस्वामित्र महामुनि आए । समाचार मिथिलापति पाए ॥ ४ ॥

Cau.: subhaga dvāra saba kulisa kapāṭa, bhūpa bhīra naṭa māgadha bhāṭa.
banī bisāla bāji gaja sālā, haya gaya ratha saṁkula saba kālā.1.
sūra saciva senapa bahutere, nṛpagṛha sarisa sadana saba kere.
pura bāhera sara sarita samīpā, utare jahā tahā bipula mahīpā.2.
dekhi anūpa eka āvarāi, saba supāsa saba bhāti suhāi.
kausika kaheu mora manu mānā, ihā rahia raghubīra sujānā.3.
bhalehī nātha kahi kṛpāniketā, utare tahā munibr̥nda sametā.
bisvāmitra mahāmuni āe, samācāra mithilāpati pāe.4.

The entrances to the palace were all beautiful and protected with doors of diamond. They were always thronged with feudatory princes, dancers, panegyrists and bards. There were spacious stables and stalls for elephants, which were crowded at all times with steeds, elephants and chariots. The king had a number of brave ministers and generals. They all owned mansions that vied with the royal palace. In the outskirts of the city by the side of lakes and rivers numerous princes had encamped here and there. On seeing a fine mango-grove, which was comfortable and agreeable in everyway, the sage

Kauśika (Viśvāmitra) said, “O wise hero of Raghu’s race, I like this orchard; let us stay here.” “Very well, my lord !” answered the gracious Lord, and encamped there with all the hermits’ train. When the king of Mithilā got the news that the great sage Viśvāmitra had come. (1—4)

दो०— संग सचिव सुचि भूरि भट भूसुर बर गुर ग्याति ।

चले मिलन मुनिनायकहि मुदित राउ एहि भाँति ॥ २१४ ॥

Do.: **saṅga saciva suci bhūri bhaṭa bhūsura bara gura gyāti,**
cale milana munināyakahi mudita rāu ehi bhāṭi.214.

He took with him his faithful ministers, a number of warriors, noble Brāhmaṇas, his family preceptor (Śatānanda) and the chief of his kinsmen, and thus went forth rejoicing to meet the prince of sages. (214)

चौ०— कीन्ह प्रनामु चरन धरि माथा । दीन्हि असीस मुदित मुनिनाथा ॥
बिप्रबृन्द सब सादर बंदे । जानि भाग्य बड़ राउ अनंदे ॥ १ ॥
कुसल प्रस्न कहि बारहिं बारा । बिस्वामित्र नृपहि बैठारा ॥
तेहि अवसर आए दोउ भाई । गए रहे देखन फुलवाई ॥ २ ॥
स्याम गौर मृदु बयस किसोरा । लोचन सुखद बिस्व चित चोरा ॥
उठे सकल जब रघुपति आए । बिस्वामित्र निकट बैठाए ॥ ३ ॥
भए सब सुखी देखि दोउ भ्राता । बारि बिलोचन पुलकित गाता ॥
मूरति मधुर मनोहर देखी । भयउ बिदेहु बिदेहु बिसेषी ॥ ४ ॥

Cau.: **kīnha pranāmu carana dhari māthā, dīnhi asīsa mudita munināthā.**
biprabṛnda saba sādara baṁde, jāni bhāgya baRa rāu anaṁde.1.
kusala prasna kahi bārahī bārā, bisvāmitra nṛpahi baiṭhārā.
tehi avasara āe dou bhāī, gae rahe dekhana phulavāī.2.
syāma gaura mṛdu bayasa kisorā, locana sukhada bisva cita corā.
uṭhe sakala jaba raghupati āe, bisvāmitra nikaṭa baiṭhāe.3.
bhae saba sukhī dekhi dou bhrātā, bāri bilocana pulakita gātā.
mūrati madhura manohara dekhī, bhayau bidehu bidehu biseṣī.4.

Placing his head on the sage’s feet the king made obeisance to him; while the lord of the sages, Viśvāmitra, gladly gave him his blessing. The king then respectfully saluted the Brāhmaṇas and congratulated himself on his good fortune (in being able to receive them). Inquiring again and again about his welfare, Viśvāmitra led the king to a seat. At that very time arrived the two half-brothers, who had gone to see the garden. One dark and the other fair, the two lads were yet tender of age. The delight of all eyes, they stole the heart of the whole world. All those present there rose when the Lord of Raghus came; and Viśvāmitra seated Him by his side. They were all delighted to see the two brothers: tears rushed to their eyes and the hair on their body bristled with joy. Beholding Śrī Rāma’s lovely and charming form, King Videha* (Janaka) was particularly beside himself with joy. (1—4)

* There is a pun on the word ‘Videha’ in the original. The kings of Mithilā enjoyed the hereditary title of ‘Videha’ because they ruled over the territory of Videha (Mithilā). King Janaka was also a man of wisdom and had, therefore, no feeling of self-identification with the body. At the sight of Śrī Rāma, however, he was completely out of his body and therefore justified his name (Videha) in a special degree.

दो०— प्रेम मगन मनु जानि नृपु करि बिबेकु धरि धीर ।

बोलेउ मुनि पद नाइ सिरु गदगद गिरा गभीर ॥ २१५ ॥

Do.: **prema magana manu jāni nṛpu kari bibeku dhari dhīra,**
boleu muni pada nāi siru gadagada girā gabhīra.215.

Finding his heart overwhelmed with love the king recovered himself by recourse to reason and, bowing his head at the sage's feet, spoke the following pregnant words in a voice choked with emotion:— (215)

चौ०— कहहु नाथ सुंदर दोउ बालक । मुनिकुल तिलक कि नृप कुल पालक ॥
ब्रह्म जो निगम नेति कहि गावा । उभय बेष धरि की सोइ आवा ॥ १ ॥
सहज बिरागरूप मनु मोरा । थकित होत जिमि चंद चकोरा ॥
ताते प्रभु पूछउँ सतिभाऊ । कहहु नाथ जनि करहु दुराऊ ॥ २ ॥
इन्हहि बिलोकत अति अनुरागा । बरबस ब्रह्मसुखहि मन त्यागा ॥
कह मुनि बिहसि कहेहु नृप नीका । बचन तुम्हार न होइ अलीका ॥ ३ ॥
ए प्रिय सबहि जहाँ लगि प्रानी । मन मुसुकाहिं रामु सुनि बानी ॥
रघुकुल मनि दसरथ के जाए । मम हित लागि नरेस पठाए ॥ ४ ॥

Cau.: **kahahu nātha suṁdara dou bālaka, munikula tilaka ki nṛpa kula pālaka.**
brahma jo nigama neti kahi gāvā, ubhaya beṣa dhari kī soi āvā.1.
sahaja birāgarūpa manu morā, thakita hota jimī caṁḍa cakorā.
tāte prabhu pūchāuṁ satibhāu, kahahu nātha jani karahu durāu.2.
inhahi bilokata ati anurāgā, barabasa brahmasukhahi mana tyāgā.
kaha muni bihasi kahehu nṛpa nīkā, bacana tumhāra na hoi alīkā.3.
e priya sabahi jahāṁ lagi prānī, mana musukāhī rāmu suni bānī.
raghukula mani dasaratha ke jāe, mama hita lāgi naresa paṭhāe.4.

“Tell me, my lord: are these two pretty boys the ornament of a sage's family or the bulwarks of some royal dynasty? Or, is it that Brahma (the Absolute), whom the Vedas describe in negative terms such as ‘Not that’ (Neti), has appeared in a dual form? My mind, which is dispassion itself in its natural form, is enraptured at their sight even as the Cakora bird is transported with joy at the sight of the moon. Therefore, Sir, I earnestly inquire of you: tell me the truth, my Lord; hide nothing from me. Deeply attached to them at their very sight, my mind has perforce renounced the joy of absorption into Brahma.” The sage smilingly answered, “You have spoken well, O king; your words can never be untrue. Whatever living beings there are in this world, they all love these boys.” Śrī Rāma smiled within Himself on hearing these words. “They are the sons of King Daśaratha, the jewel of Raghu's race; the king has sent them for my cause. (1—4)

दो०— रामु लखनु दोउ बंधुबर रूप सील बल धाम ।

मख राखेउ सबु साखि जगु जिते असुर संग्राम ॥ २१६ ॥

Do.: **rāmu lakhanu dou baṁdhubara rūpa sīla bala dhāma,**
makha rākheu sabu sākhī jagu jite asura saṁgrāma.216.

These two noble brothers, Rāma and Lakṣmaṇa, are the embodiments of beauty,

virtue and strength. The whole world knows that they conquered the demons in battle and protected my sacrifice from harm.” (216)

चौ०— मुनि तव चरन देखि कह राऊ । कहि न सकउँ निज पुन्य प्रभाऊ ॥
 सुंदर स्याम गौर दोउ भ्राता । आनँदहू के आनँद दाता ॥ १ ॥
 इन्ह कै प्रीति परसपर पावनि । कहि न जाइ मन भाव सुहावनि ॥
 सुनहु नाथ कह मुदित बिदेहू । ब्रह्म जीव इव सहज सनेहू ॥ २ ॥
 पुनि पुनि प्रभुहि चितव नरनाहू । पुलक गात उर अधिक उछाहू ॥
 मुनिहि प्रसंसि नाइ पद सीसू । चलेउ लवाइ नगर अवनीसू ॥ ३ ॥
 सुंदर सदन सुखद सब काला । तहाँ बासु लै दीन्ह भुआला ॥
 करि पूजा सब बिधि सेवकाई । गयउ राउ गृह बिदा कराई ॥ ४ ॥

Cau.: muni tava carana dekhi kaha rāū, kahi na sakaū nija punya prabhāū.
 suṁdara syāma gaura dou bhrātā, ānādahū ke ānāda dātā.1.
 inha kai prīti parasapara pāvani, kahi na jāi mana bhāva suhāvani.
 sunahu nātha kaha mudita bidehū, brahma jīva iva sahaja sanehū.2.
 puni puni prabhuhi citava naranāhū, pulaka gāta ura adhika uchāhū.
 munihi prasānsi nāi pada sīsū, caleu lavāi nagara avanīsū.3.
 suṁdara sadanu sukhada saba kālā, tahā bāsu lai dīnha bhuālā.
 kari pūjā saba bidhi sevakāi, gayau rāu gr̥ha bidā karāi.4.

“When I behold your feet, O sage,” added the king, “I cannot tell what a great merit I have earned in the past. These two brothers, one of whom is dark of hue and the other fair, are the delight of delight itself. Their guileless affection for each other is beyond description; it is so agreeable and soul-ravishing.” “Listen to me, my lord,” continued King Videha rejoicing, “they have natural affinity for each other like the one existing between Brahma (the Supreme Spirit) and Jiva (the individual soul).” The king gazed upon the Lord over and over again; the hair on his body stood on end and his heart overflowed with joy. Extolling the sage and bowing his head at the latter’s feet, the king escorted him to his capital, and lodged the sage in a beautiful palace which was comfortable at all times. Then, after further homage and rendering all kinds of service to him, the king took leave of the sage and returned to his own palace. (1—4)

दो०— रिषय संग रघुबंस मनि करि भोजनु बिश्रामु ।
 बैठे प्रभु भ्राता सहित दिवसु रहा भरि जामु ॥ २१७ ॥

Do.: riṣaya saṅga raghubaṁsa mani kari bhojanu biśrāmu,
 baiṭhe prabhu bhrātā sahita divasu rahā bhari jāmu.217.

Having dined with the seers and rested awhile, Lord Śrī Rāma, the Jewel of Raghu’s race, sat down by His brother’s side, a quarter of the day still remained. (217)

चौ०— लखन हृदयँ लालसा बिसेषी । जाइ जनकपुर आइअ देखी ॥
 प्रभु भय बहुरि मुनिहि सकुचाहीं । प्रगट न कहहिं मनहिं मुसुकाहीं ॥ १ ॥
 राम अनुज मन की गति जानी । भगत बछलता हियँ हुलसानी ॥
 परम बिनीत सकुचि मुसुकाई । बोले गुर अनुसासन पाई ॥ २ ॥

नाथ लखनु पुरु देखन चहहीं । प्रभु सकोच डर प्रगट न कहहीं ॥
 जौं राउर आयसु मैं पावौं । नगर देखाइ तुरत लै आवौं ॥ ३ ॥
 सुनि मुनीसु कह बचन सप्रीती । कस न राम तुम्ह राखहु नीती ॥
 धरम सेतु पालक तुम्ह ताता । प्रेम बिबस सेवक सुखदाता ॥ ४ ॥

Cau.: lakhana hṛdayā lālasā biseṣī, jāi janakapura āia dekhī.
 prabhu bhaya bahuri munihi sakucāhī, pragaṭa na kahahī manahī musukāhī.1.
 rāma anuja mana kī gatī jānī, bhagata bachalatā hiyā hulasānī.
 parama binīta sakuci musukāi, bole gura anusāsana pāi.2.
 nātha lakhanu puru dekhana cahāhī, prabhu sakoca ḍara pragaṭa na kahāhī.
 jāu rāura āyasu maī pāvaū, nagara dekhāi turata lai āvaū.3.
 suni munīsu kaha bacana saprīti, kasa na rāma tumha rākhahu nīti.
 dharama setu pālaka tumha tātā, prema bibasa sevaka sukhadātā.4.

Lakṣmaṇa felt in his heart a great longing to go and see Janaka's capital. He was, however, afraid of the Lord and stood in awe of the sage; therefore he did not openly declare it and smiled within himself. Śrī Rāma understood what was passing in His younger brother's mind; and His heart overflowed with a kindly feeling for His devotee. Taking leave of His preceptor to speak, He smilingly spoke with much diffidence in most polite terms, "My lord, Lakṣmaṇa longs to see the city, but out of fear and respect for you he does not make it known to you. If I have your permission, I will take him round the city and quickly bring him back." Hearing this the chief of sages, Viśvāmitra, replied in affectionate terms, "It is no wonder, Rāma, that You should respect good manners. You are the upholder of the moral code, my son, and bring joy to Your servants out of love for them. (1—4)

दो०— जाइ देखि आवहु नगरु सुख निधान दोउ भाइ ।

करहु सुफल सब के नयन सुंदर बदन देखाइ ॥ २१८ ॥

Do.: jāi dekhi āvahu nagaru sukha nidhāna dou bhāi,
 karahu suphala saba ke nayana suṁdara badana dekhāi.218.

"Go, blissful pair of brothers, and having seen the city come back. Bless the eyes of all by showing them your charming countenance." (218)

चौ०— मुनि पद कमल बंदि दोउ भ्राता । चले लोक लोचन सुख दाता ॥
 बालक बृंद देखि अति सोभा । लगे संग लोचन मनु लोभा ॥ १ ॥
 पीत बसन परिकर कटि भाथा । चारु चाप सर सोहत हाथा ॥
 तन अनुहरत सुचंदन खोरी । स्यामल गौर मनोहर जोरी ॥ २ ॥
 केहरि कंधर बाहु बिसाला । उर अति रुचिर नागमनि माला ॥
 सुभग सोन सरसीरुह लोचन । बदन मयंक तापत्रय मोचन ॥ ३ ॥
 कानन्हि कनक फूल छबि देहीं । चितवत चितहि चोरि जनु लेहीं ॥
 चितवनि चारु भृकुटि बर बाँकी । तिलक रेख सोभा जनु चाँकी ॥ ४ ॥

Cau.: muni pada kamala baṁdi dou bhrātā, cale loka locana sukha dātā.
 bālaka bṛṁda dekhi ati sobhā, lage saṁga locana manu lobhā.1.

pīta basana parikara kaṭi bhāthā, cāru cāpa sara sohata hāthā.
 tana anuharata sucāmdana khorī, syāmala gaura manohara jorī.2.
 kehari kaṁdhara bāhu bisālā, ura ati rucira nāgamani mālā.
 subhaga sona sarasīruha locana, badana mayāṁka tāpatraya mocana.3.
 kānanhi kanaka phūla chabi dehī, citavata citahi cori janu lehī.
 citavani cāru bhṛkuṭi bara bākī, tilaka rekha sobhā janu cākī.4.

Saluting the lotus-feet of the sage the two brothers, the delight of the eyes of the whole world, departed. Beholding the exquisite beauty of the two brothers troops of boys followed them, their eyes and mind being enamoured of it. Clad in yellow garments they had a quiver fastened at their back, with a cloth (of the same colour) wrapped round their waist; their hands were adorned with a graceful bow and arrow respectively. The beautiful pair, one of whom was dark and the other fair, had streaks of (red or white) sandalwood paste painted on their body so as to match the complexion. With a neck as well-built as the lion's and long arms they had on their bosom an exquisite string of pearls obtained from the forehead of elephants. Their lovely eyes resembled the red lotus; and the moon-like face relieved one of the threefold agony. Their ears were adorned with pendants of gold, which stole as it were the heart of those who looked on them. They cast a bewitching glance and had a pair of arched and shapely eyebrows; the lines of the sectarian mark on the forehead looked as if beauty had been sealed there. (1—4)

दो०— रुचिर चौतनीं सुभग सिर मेचक कुंचित केस।

नख सिख सुंदर बंधु दोउ सोभा सकल सुदेस ॥ २१९ ॥

Do.: rucira cautaṇī subhaga sira mecaka kuṁcita kesa,
 nakha sikha suṁdara baṁdhu dou sobhā sakala sudesa.219.

Their beautiful head was covered with a charming rectangular cap and dark curly locks. The two brothers were lovely from head to foot; the beauty of every limb was as it should be. (219)

चौ०— देखन नगरु भूपसुत आए। समाचार पुरबासिन्ह पाए ॥
 धाए धाम काम सब त्यागी। मनहुँ रंक निधि लूटन लागी ॥ १ ॥
 निरखि सहज सुंदर दोउ भाई। होहिं सुखी लोचन फल पाई ॥
 जुबतीं भवन झरोखन्हि लागीं। निरखहि राम रूप अनुरागीं ॥ २ ॥
 कहहिं परसपर बचन सप्रीती। सखि इन्ह कोटि काम छबि जीती ॥
 सुर नर असुर नाग मुनि माहीं। सोभा असि कहुँ सुनिअति नाहीं ॥ ३ ॥
 बिष्नु चारि भुज बिधि मुख चारी। बिकट बेष मुख पंच पुरारी ॥
 अपर देउ अस कोउ न आही। यह छबि सखी पटतरिअ जाही ॥ ४ ॥

Cau.: dekhaṇa nagaru bhūpasuta āe, samācāra purabāsinha pāe.
 dhāe dhāma kāma saba tyāgī, manahū ṛaṁka nidhi lūṭana lāgī.1.
 nirakhi sahaja suṁdara dou bhāī, hohī sukhī locana phala pāī.
 jubatī bhavana jharokhanhi lāgī, nirakhahī rāma rūpa anurāgī.2.
 kahahī parasapara bacana saprīṭī, sakhi inha koṭi kāma chabi jīṭī.
 sura nara asura nāga muni māhī, sobhā asi kahū suniati nāhī.3.
 biṣṇu cāri bhujā bidhi mukha cārī, bikṭa beṣa mukha paṁca purārī.
 apara deu asa kou na āhī, yaha chabi sakhi paṭataria jāhī.4.

When the citizens received the news that the two princes had come to see the town, they all left their business and ran out of their homes as if paupers were out to grab a valuable property. Beholding the natural grace of two brothers, they were glad at heart and attained the consummation of their eyes. Sticking to the air-holes of their houses young ladies lovingly scanned Śrī Rāma's beauty. They fondly spoke to one another in the following words: "O friend, He has surpassed in beauty millions of Cupids. Nowhere among gods, men, demons, Nāgas or sages do we hear of such beauty. God Viṣṇu is endowed with four arms, Brahmā has four face, while Śiva, the Slayer of Tripura, has a frightful garb and five faces. O friend, there is no other god who could stand comparison with this beauty. (1—4)

दो०— बय किसोर सुषमा सदन स्याम गौर सुख धाम ।
अंग अंग पर वारिअहिं कोटि कोटि सत काम ॥ २२० ॥

Do.: **baya kisora suṣamā sadana syāma gaura sukha dhāma,**
aṅga aṅga para vāriahī koṭi koṭi sata kāma.220.

"The two lads, one dark and the other fair, are yet of tender age and are repositories of beauty and abodes of bliss. Millions and hundreds of millions of Cupids are worth sacrificing to each one of their limbs." (220)

चौ०— कहहु सखी अस को तनुधारी । जो न मोह यह रूप निहारी ॥
कोउ सप्रेम बोली मृदु बानी । जो मैं सुना सो सुनहु सयानी ॥ १ ॥
ए दोऊ दसरथ के ढोटा । बाल मरालन्हि के कल जोटा ॥
मुनि कौसिक मख के रखवारे । जिन्ह रन अजिर निसाचर मारे ॥ २ ॥
स्याम गात कल कंज बिलोचन । जो मारीच सुभुज मदु मोचन ॥
कौसल्या सुत सो सुख खानी । नामु रामु धनु सायक पानी ॥ ३ ॥
गौर किसोर बेषु बर काछें । कर सर चाप राम के पाछें ॥
लछिमनु नामु राम लघु भ्राता । सुनु सखि तासु सुमित्रा माता ॥ ४ ॥

Cau.: **kahahu sakhī asa ko tanudhārī, jo na moha yaha rūpa nihārī.**
kou saprema bolī mṛdu bānī, jo maī sunā so sunahu sayānī.1.
e doū dasaratha ke ḍhoṭā, bāla marālanhi ke kala joṭā.
muni kausika makha ke rakhavāre, jinha rana ajira nisācara māre.2.
syāma gāta kala kaṅja bilocana, jo marīca subhuja madu mocana.
kausalyā suta so sukha khānī, nāmu rāmu dhanu sāyaka pānī.3.
gaura kisora beṣu bara kāchē, kara sara cāpa rāma ke pāchē.
lachimanu nāmu rāma laghu bhrātā, sunu sakhi tāsu sumitrā mātā.4.

"Tell me, friend, what embodied being is there that would not be charmed to see such beauty?" One of them lovingly said in gentle tones, "Hear, my dear, what I have been told. These two lads, a beautiful pair of cygnets as it were, are sons of King Daśaratha; they are the protectors of Kauśika's sacrifice, and have slain demons in the field of battle. He who has a swarthy form and has charming lotus-like eyes and who has quelled the pride of Mārīca and Subāhu, wielding a bow and shaft in His hands, is Kausalyā's son, Rāma by name, the very fountain of bliss. The fair youth in gallant attire, who is closely following Śrī Rāma, a bow and arrow in hand, is the latter's younger brother and is named Lakṣmaṇa. Sumitrā, friend, is his mother, you must know. (1—4)

दो०— बिप्रकाजु करि बंधु दोउ मग मुनिबधू उधारि।

आए देखन चापमख सुनि हरषी सब नारि॥ २२१ ॥

Do.: biprakāju kari baṁdhu dou maga munibadhū udhāri,
āe dekhana cāpamakha suni haraṣī saba nāri.221.

“Having accomplished the object of the Brāhmaṇa, Viśvāmitra, and redeeming the sage’s wife, Ahalyā, on the way, the two brothers have come here to witness the bow-sacrifice.” All the ladies were delighted to hear this. (221)

चौ०— देखि राम छबि कोउ एक कहई । जोगु जानकिहि यह बरु अहई ॥
जौं सखि इन्हहि देख नरनाहू । पन परिहरि हठि करइ बिबाहू ॥ १ ॥
कोउ कह ए भूपति पहिचाने । मुनि समेत सादर सनमाने ॥
सखि परंतु पनु राउ न तजई । बिधि बस हठि अबिबेकहि भजई ॥ २ ॥
कोउ कह जौं भल अहइ बिधाता । सब कहँ सुनिअ उचित फलदाता ॥
तौ जानकिहि मिलिहि बरु एहू । नाहिन आलि इहाँ संदेहू ॥ ३ ॥
जौं बिधि बस अस बनै सँजोगू । तौ कृतकृत्य होइ सब लोगू ॥
सखि हमरें आरति अति तातें । कबहुँक ए आवहिं एहि नातें ॥ ४ ॥

Cau.: dekhi rāma chabi kou eka kahaī, jogu jānakihi yaha baru ahaī.
jaū sakhi inhahi dekha naranāhū, pana parihari haṭhi karai bibāhū.1.
kou kaha e bhūpati pahicāne, muni sameta sādara sanamāne.
sakhi paramtu panu rāu na tajaī, bidhi basa haṭhi abibekahi bhajaī.2.
kou kaha jaū bhala ahai bidhātā, saba kahā sunia ucita phaladātā.
tau jānakihi milihi baru ehū, nāhina āli ihā samdehū.3.
jaū bidhi basa asa banai sājogū, tau kṛtakṛtya hoi saba logū.
sakhi hamarē ārati ati tātē, kabahūka e āvahī ehi nātē.4.

Beholding Śrī Rāma’s beauty someone said, “Here is a bridegroom worthy of Princess Jānakī. If the king does but see him, friend, I am sure he will abandon his vow and insist upon their marriage.” Said another, “The king has come to know them and has received them as well as the sage with all honour. But the king, my dear, refuses to give up his vow and, as Fate would have it, persists in his folly.” Yet another said, “If providence is good and, as we are told, gives every man his due, then Jānakī is sure to have him as her bridegroom. About this, my dear, there can be no doubt. If such a union is brought about by Providence, everyone will have realized one’s object. My impatience, friend, is augmented by the thought that this alliance will impel him to visit this place again. (1—4)

दो०— नाहिं त हम कहँ सुनहु सखि इन्ह कर दरसनु दूरि।

यह संघटु तब होइ जब पुन्य पुराकृत भूरि॥ २२२ ॥

Do.: nāhī ta hama kahūsunahu sakhi inha kara darasanu dūri,
yaha saṁghaṭu taba hoi jaba punya purākṛta bhūri.222.

“Otherwise, my dear, it is out of question for us, I tell you, to see Him again. Such

an event can take place only when we have a rich stock of merit accumulated in previous existences.” (222)

चौ०— बोली अपर कहेहु सखि नीका । एहिं बिआह अति हित सबही का ॥
कोउ कह संकर चाप कठोरा । ए स्यामल मृदुगात किसोरा ॥ १ ॥
सबु असमंजस अहइ सयानी । यह सुनि अपर कहइ मृदु बानी ॥
सखि इन्ह कहँ कोउ कोउ अस कहहीं । बड़ प्रभाउ देखत लघु अहहीं ॥ २ ॥
परसि जासु पद पंकज धूरी । तरी अहल्या कृत अघ भूरी ॥
सो कि रहिहि बिनु सिवधनु तोरें । यह प्रतीति परिहरिअ न भोरें ॥ ३ ॥
जेहिं बिरंचि रचि सीय सँवारी । तेहिं स्यामल बरु रचेउ बिचारी ॥
तासु बचन सुनि सब हरषानीं । ऐसेइ होउ कहहिं मृदु बानीं ॥ ४ ॥

Cau.: bolī apara kahehu sakhi nīkā, ehī biāha ati hita sabahī kā.
kou kaha saṅkara cāpa kaṭhorā, e syāmala mṛdugāta kisorā.1.
sabu asamamjasa ahai sayānī, yaha suni apara kahi mṛdu bānī.
sakhi inha kahā kou kou asa kahāñ, baRa prabhāu dekhata laghu ahañ.2.
parasi jāsu pada paṅkaja dhūrī, tarī ahalyā kṛta agha bhūrī.
so ki rahihī binu sivadhanu torē, yaha pratīti pariharia na bhorē.3.
jehī biramci raci sīya sāvārī, tehī syāmala baru raceu bicārī.
tāsu bacana suni saba haraṣāñī, aisei hou kahahī mṛdu bāñī.4.

Someone else said, “Friend, you have spoken well. This union will be conducive to the best interests of all.” Still another said, “Saṅkara’s bow is hard to bend, while this swarthy lad is of delicate frame. Everything, my dear, is out of place,” Hearing this, another said in a soft voice, “Friend, with regard to this lad I have heard some people say that, though small in appearance, He wields a great power. Touched by the dust of His lotus-feet Ahalyā, who had perpetrated a great sin, attained salvation. He will, therefore, surely break Śiva’s bow; one should never commit the mistake of giving up this faith. The same Creator, who fashioned Sītā with great skill, has preordained for her this dark-complexioned bridegroom.” Everyone was pleased to hear the words of this lady and softly exclaimed “Amen!” (1—4)

दो०— हियँ हरषहिं बरषहिं सुमन सुमुखि सुलोचनि बृंद ।
जाहिं जहाँ जहँ बंधु दोउ तहँ तहँ परमानंद ॥ २२३ ॥

Do.: hiyā haraṣahī baraṣahī sumana sumukhi sulocani bṛṁda,
jāhī jāhā jāhā baṁdhu dou taḥā taḥā paramānaṁda.223.

In their gladness of heart troops of fair-faced, bright-eyed dames rained flowers on the princes. Wherever the two brothers went, there was supreme joy. (223)

चौ०— पुर पूरब दिसि गे दोउ भाई । जहँ धनुमख हित भूमि बनाई ॥
अति बिस्तार चारु गच ढारी । बिमल बेदिका रुचिर सँवारी ॥ १ ॥
चहुँ दिसि कंचन मंच बिसाला । रचे जहाँ बैठहिं महिपाला ॥
तेहि पाछें समीप चहुँ पासा । अपर मंच मंडली बिलासा ॥ २ ॥
कछुक ऊँचि सब भाँति सुहाई । बैठहिं नगर लोग जहँ जाई ॥
तिन्ह के निकट बिसाल सुहाए । धवल धाम बहुबरन बनाए ॥ ३ ॥

bhagati hetu soi dīnadayālā, citavata cakita dhanuṣa makhasālā.
 kautuka dekhi cale guru pāhī, jāni bilambu trāsa mana māhī.3.
 jāsu trāsa ḍara kahū ḍara hoī, bhajana prabhāu dekhāvata soī.
 kahi bātē mṛdu madhura suhāī, kie bidā bālaka bariāī.4.

Finding all the children under the spell of affection, Śrī Rāma lovingly extolled the places shown by them. All of them would call the two brothers wherever they pleased and the two brothers went to them out of loving kindness. Śrī Rāma showed to His younger brother the arrangements that had been made there, speaking to him in soft, sweet and agreeable words. He in obedience to whose fiat Māyā brings forth multitudes of universes in the quarter of a second, the same gracious Lord, conquered by devotion, looks with amazement on the arena for the bow-sacrifice. Having seen the whole show the two brothers returned to their Guru; but the thought of their being late disturbed their mind. The Lord, whose sublimity inspires terror into Terror itself thus manifests the glory of devotion. With many kind and courteous phrases they took leave of the youngsters much against the latter's will. (1—4)

दो०— सभय सप्रेम बिनीत अति सकुच सहित दोउ भाइ ।

गुर पद पंकज नाइ सिर बैठे आयसु पाइ ॥ २२५ ॥

Do.: **sabhaya saprema binīta ati sakuca sahita dou bhāi,**
gura pada paṅkaja nāi sira baiṭhe āyasu pāi.225.

Meekly and most submissively, with a mingled feeling of awe and love the two brothers bowed their head at the lotus feet of the preceptor (Viśvāmitra) and sat down with his permission. (225)

चौ०— निसि प्रबेस मुनि आयसु दीन्हा । सबहीं संध्याबंदनु कीन्हा ॥
 कहत कथा इतिहास पुरानी । रुचिर रजनि जुग जाम सिरानी ॥ १ ॥
 मुनिबर सयन कीन्हि तब जाई । लगे चरन चापन दोउ भाई ॥
 जिन्ह के चरन सरोरुह लागी । करत बिबिध जप जोग बिरागी ॥ २ ॥
 तेइ दोउ बंधु प्रेम जनु जीते । गुर पद कमल पलोटत प्रीते ॥
 बार बार मुनि अग्या दीन्ही । रघुबर जाइ सयन तब कीन्ही ॥ ३ ॥
 चापत चरन लखनु उर लाएँ । सभय सप्रेम परम सचु पाएँ ॥
 पुनि पुनि प्रभु कह सोवहु ताता । पौढे धरि उर पद जलजाता ॥ ४ ॥

Cau.: **nisi prabesa muni āyasu dīnhā, sabahī saṁdhyābandanu kīnhā.**
kahata kathā itihāsa purānī, rucira rajani juga jāma sirānī.1.
munibara sayana kīnhi taba jāī, lage carana cāpana dou bhāi.
jinha ke carana saroruha lāgī, karata bibidha japa joga birāgī.2.
tei dou baṁdhu prema janu jīte, gura pada kamala paloṭata prīte.
bāra bāra muni agyā dīnhī, raghubara jāī sayana taba kīnhī.3.
cāpata carana lakhanu ura lāē, sabhaya saprema parama sacu pāē.
puni puni prabhu kaha sovahu tāta, pauRhe dhari ura pada jalajāta.4.

At the approach of night the sage (Viśvāmitra) gave the word and all performed their evening devotions; and while the sage recited old legends and narratives, two

watches of the beautiful night passed. The chief of the sages, Viśvāmītra, then retired to his bed; and the two brothers began to rub his feet. The couple whose lotus feet are sought by men of dispassion muttering various sacred formulae and practising different kinds of Yoga (means of union with God) lovingly rubbed the lotus-like feet of their Guru, conquered as it were by his love. When the sage asked Him again and again, the Chief of Raghu's race went to bed only then. Lakṣmaṇa pressed the Lord's feet to his bosom and caressed them with reverence and love deriving supreme joy from this service. It was only when the Lord repeatedly said, "Retire now, my brother," that he laid himself down cherishing his Brother's lotus feet in his heart. (1—4)

दो०— उठे लखनु निसि बिगत सुनि अरुनसिखा धुनि कान ।

गुर तें पहिलेहिं जगतपति जागे रामु सुजान ॥ २२६ ॥

Do.: uṭhe lakhanu nisi bigata suni arunasikhā dhuni kāna,
gura tē pahilehī jagatapati jāge rāmu sujāna.226.

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

चौ०— सकल सौच करि जाइ नहाए । नित्य निबाहि मुनिहि सिरि नाए ॥
समय जानि गुर आयसु पाई । लेन प्रसून चले दोउ भाई ॥ १ ॥
भूप बागु बर देखेउ जाई । जहँ बसंत रितु रही लोभाई ॥
लागे बिटप मनोहर नाना । बरन बरन बर बेलि बिताना ॥ २ ॥
नव पल्लव फल सुमन सुहाए । निज संपति सुर रूख लजाए ॥
चातक कोकिल कीर चकोरा । कूजत बिहग नटत कल मोरा ॥ ३ ॥
मध्य बाग सरु सोह सुहावा । मनि सोपान बिचित्र बनावा ॥
बिमल सलिलु सरसिज बहुरंगा । जलखग कूजत गुंजत भृंगा ॥ ४ ॥

Cau.: sakala sauca kari jāi nahāe, nitya nibāhi munihi sira nāe.
samaya jāni gura āyasu pāi, lena prasūna cale dou bhāi.1.
bhūpa bāgu bara dekheu jāi, jahā basanta ritu rahī lobhāi.
lāge biṭapa manohara nānā, barana barana bara beli bitānā.2.
nava pallava phala sumana suhāe, nija sampati sura rūkha lajāe.
cātaka kokila kīra cakorā, kūjata bihaga naṭata kala morā.3.
madhya bāga saru soha suhāvā, mani sopāna bicitra banāvā.
bimala salilu sarasija bahuraṅgā, jalakhaga kūjata guṅjata bhṛṅgā.4.

Having performed all the customary acts of purification, they went and finished their ablutions; and having gone through their daily routine of devotions etc., they bowed before the sage. When the time came, the two brothers took leave of the preceptor and went out to gather flowers. Having gone out they saw the lovely royal garden, enamoured of whose beauty the vernal season had taken its permanent abode there. It was planted with charming trees of various kinds and overhung with beautiful creepers of different colours. Rich in fresh leaf, fruit and flower they put to shame even celestial trees by their wealth. The feathered choir of the Cātakas, cuckoos, parrots and Cakoraras warbled and peacocks beautifully danced. In the centre of the garden a lovely lake shone bright with flights of steps made of many-coloured gems. Its limpid water

contained lotuses of various colours and was vocal with the cooing of aquatic birds and the humming of bees. (1—4)

दो०— बागु तड़ागु बिलोकि प्रभु हरषे बंधु समेत ।
परम रम्य आरामु यहु जो रामहि सुख देत ॥ २२७ ॥

Do.: **bāgu taRāgu biloki prabhu haraṣe baṁdhu sameta,
parama ramya ārāmu yahu jo rāmahi sukha deta.227.**

Both the Lord and His brother were delighted to behold the garden with its lake. Most lovely must have been that garden which delighted even Śrī Rāma (lit., the delighter of all) ! (227)

चौ०— चहुँ दिसि चितइ पूँछि मालीगन । लगे लेन दल फूल मुदित मन ॥
तेहि अवसर सीता तहँ आई । गिरिजा पूजन जननि पठाई ॥ १ ॥
संग सखीं सब सुभग सयानीं । गावहिं गीत मनोहर बानीं ॥
सर समीप गिरिजा गृह सोहा । बरनि न जाइ देखि मनु मोहा ॥ २ ॥
मज्जनु करि सर सखिन्ह समेता । गई मुदित मन गौरि निकेता ॥
पूजा कीन्हि अधिक अनुरागा । निज अनुरूप सुभग बरु मागा ॥ ३ ॥
एक सखी सिय संगु बिहाई । गई रही देखन फुलवाई ॥
तेहिं दोउ बंधु बिलोके जाई । प्रेम बिबस सीता पहि आई ॥ ४ ॥

Cau.: **cahū disī citai pū̄chi māligana, lage lena dala phūla mudita mana.
tehi avasara sītā tahā āi, girijā pūjana janani pathāi.1.
saṁga sakhī saba subhaga sayānī, gāvahī gīta manohara bānī.
sara samīpa girijā gr̄ha sohā, barani na jāi dekhi manu mohā.2.
majjanu kari sara sakhinha sametā, gaī mudita mana gauri niketā.
pūjā kīnhi adhika anurāgā, nija anurūpa subhaga baru māgā.3.
eka sakhī siya saṁgu bihāi, gaī rahī dekhana phulavāi.
tehī dou baṁdhu biloke jāi, prema bibasa sītā pahī āi.4.**

After looking all about, and with the consent of the gardeners, the two brothers began in high glee to gather leaves and flowers. On that very occasion Sītā too arrived there, having been sent by Her mother to worship Girijā. She was accompanied by Her girl-companions, who were all lovely and intelligent. They sang melodies in an enchanting voice. Close to the lake stood a temple, sacred to Girijā, which was beautiful beyond description, and captivated the mind of those who looked at it. Having taken a dip into the lake with Her companions, Sītā went with a glad heart to Girijā's temple. She offered worship with great devotion and begged of the Goddess a handsome match worthy of Her. One of Her companions had strayed away from Her in order to have a look at the garden. She chanced to behold the two brothers and returned to Sītā overwhelmed with love. (1—4)

दो०— तासु दसा देखी सखिन्ह पुलक गात जलु नैन ।
कहु कारनु निज हरष कर पूछहिं सब मृदु बैन ॥ २२८ ॥

Do.: **tāsu dasā dekhī sakhinha pulaka gāta jalu naina,
kahu kāranu nija haraṣa kara pūchahī saba mṛdu baina.228.**

When her companions saw her condition, her body thrilling all over and her eyes full of tears, they all asked her in gentle tones, "Tell us what gladdens your heart." (228)

चौ०— देखन बागु कुअँर दुइ आए । बय किसोर सब भाँति सुहाए ॥
 स्याम गौर किमि कहौं बखानी । गिरा अनयन नयन बिनु बानी ॥ १ ॥
 सुनि हरषीं सब सखीं सयानी । सिय हियँ अति उतकंठा जानी ॥
 एक कहइ नृपसुत तेइ आली । सुने जे मुनि सँग आए काली ॥ २ ॥
 जिन्ह निज रूप मोहनी डारी । कीन्हे स्वबस नगर नर नारी ॥
 बरनत छबि जहँ तहँ सब लोगू । अवसि देखिअहिं देखन जोगू ॥ ३ ॥
 तासु बचन अति सियहि सोहाने । दरस लागि लोचन अकुलाने ॥
 चली अग्र करि प्रिय सखि सोई । प्रीति पुरातन लखइ न कोई ॥ ४ ॥

Cau.: dekhaṇa bāgu kuāra dui āe, baya kisora saba bhāti suhāe.
 syāma gaura kimi kahaū bakhānī, girā anayana nayana binu bānī.1.
 suni haraṣī saba sakhi sayānī, siya hiyā ati utakamṭhā jānī.
 eka kahai nṛpasuta tei ālī, sune je muni sāga āe kālī.2.
 jinha nija rūpa mohani dārī, kīnhe svabasa nagara nara nārī.
 baranata chabi jahā tahā saba logū, avasi dekhiahī dekhana jogū.3.
 tāsu bacana ati siyahi sohāne, darasa lāgi locana akulāne.
 calī agra kari priya sakhi soī, prīti purātana lakhai na koī.4.

"Two princes have come to see the garden, both of tender age and charming in everyway, one dark of hue and the other fair; how shall I describe them? For speech is sightless, while the eyes are mute." All the clever maidens were delighted to hear this. Perceiving the intense longing in Sītā's bosom one of them said, "They must be the two princes, my dear, who, I was told, arrived yesterday with the sage (Viśvāmītra), and who have captivated the heart of men and women of the city by casting the spell of their beauty. All are talking of their loveliness here, there and everywhere. We must see them, for they are worth seeing." The words of this damsel highly pleased Sītā; Her eyes were restless for the sight of the princes. With that kind friend to lead the way She followed; no one knew that Hers was an old love. (1—4)

दो०— सुमिरि सीय नारद बचन उपजी प्रीति पुनीत ।

चकित बिलोकति सकल दिसि जनु सिसु मृगी सभित ॥ २२९ ॥

Do.: sumiri siya nārada bacana upajī prīti punīta,
 cakita bilokati sakala disī janu sisu mṛgī sabhīta.229.

Recollecting Nārada's words She was filled with innocent love; and with anxious eyes She gazed all round like a startled fawn. (229)

चौ०— कंकन किंकिनि नूपुर धुनि सुनि । कहत लखन सन रामु हृदयँ गुनि ॥
 मानहुँ मदन दुंदुभी दीन्ही । मनसा बिस्व बिजय कहँ कीन्ही ॥ १ ॥
 अस कहि फिरि चितए तेहि ओरा । सिय मुख ससि भए नयन चकोरा ॥
 भए बिलोचन चारु अचंचल । मनहुँ सकुचि निमि तजे दिगंचल ॥ २ ॥
 देखि सीय सोभा सुखु पावा । हृदयँ सराहत बचनु न आवा ॥
 जनु बिरंचि सब निज निपुनाई । बिरचि बिस्व कहँ प्रगटि देखाई ॥ ३ ॥

सुंदरता कहूँ सुंदर करई । छबिगृहँ दीपसिखा जनु बरई ॥
सब उपमा कबि रहे जुठारी । केहिँ पटतरौँ बिदेहकुमारी ॥ ४ ॥

Cau.: *kaṁkana kīṁkīni nūpura dhuni suni, kahata lakhana sana rāmu hrdayāguni.*
mānahū madana duṁdubhī dīnhī, manasā bisva bijaya kahā kīnhī.1.
asa kahi phiri citae tehi orā, siya mukha sasi bhae nayana cakorā.
bhae bilocana cāru acamcala, manahū sakuci nimi taje digamcala.2.
dekhi siya sobhā sukhu pāvā, hrdayā sarāhata bacanu na āvā.
janu biramci saba nija nipunāi, biraci bisva kahā pragaṭi dekhāi.3.
suṁdaratā kahū suṁdara karāi, chabigrhā dīpasikhā janu barāi.
saba upamā kabi rahe juṭhārī, kehī paṭatarau bidehakumārī.4.

Hearing the tinkling of bangles, the small bells tied round the waist and the anklets Śrī Rāma thought within Himself and then said to Lakṣmaṇa, "It seems as if Cupid has sounded his kettledrum with intent to conquer the universe." So saying, He looked once again in the same direction (whence the sound came); and lo ! His eyes feasted themselves on Sītā's countenance even as the Cakora bird gazes on the moon. His charming eyes became motionless, as if Nimi* (the god of winking) had left the eyelids out of shyness. Śrī Rāma was filled with rapture to behold Sītā's beauty; He admired it in His heart, but utterance failed Him. He felt as if the Creator had put his whole creative skill in visible form and demonstrated it to the world at large. "She lends charm to charm itself," He said to Himself, "and looks as if a flame of light is burning in a house of beauty. The similes already employed by the poets are all stale and hackneyed; to whom shall I liken the daughter of Videha?" (1—4)

दो०— सिय सोभा हियँ बरनि प्रभु आपनि दसा बिचारि ।

बोले सुचि मन अनुज सन बचन समय अनुहारि ॥ २३० ॥

Do.: *siya sobhā hiyā barani prabhu āpani dasā bicāri,*
bole suci mana anuja sana bacana samaya anuhāri.230.

Thus describing to Himself Sītā's loveliness and reflecting on His own condition the Lord innocently spoke to His younger brother in terms appropriate to the occasion:— (230)

चौ०— तात जनकतनया यह सोई । धनुषजग्य जेहि कारन होई ॥
पूजन गौरि सखीं लै आई । करत प्रकासु फिरइ फुलवाई ॥ १ ॥
जासु बिलोकि अलौकिक सोभा । सहज पुनीत मोर मनु छोभा ॥
सो सबु कारन जान बिधाता । फरकहिँ सुभद अंग सुनु भ्राता ॥ २ ॥
रघुबंसिन्ह कर सहज सुभाऊ । मनु कुपंथ पगु धरइ न काऊ ॥
मोहि अतिसय प्रतीति मन केरी । जेहिँ सपनेहुँ परनारि न हेरी ॥ ३ ॥

* Nimi was a forbear of King Janaka. On his death his spirit obtained a seat on the eyelids of human beings and has ever since remained there. The poet here figuratively attributes the motionlessness of Śrī Rāma's eyelids to the sudden departure therefrom of Nimi, who as a forbear of Janaka is described as loth to witness this exchange of pure love between Rāma and Sītā.

जिन्ह कै लहहिं न रिपु रन पीठी । नहिं पावहिं परतिय मनु डीठी ॥
मंगन लहहिं न जिन्ह कै नाहीं । ते नरबर थोरे जग माहीं ॥ ४ ॥

Cau.: tāta janakatanayā yaha soī, dhanuṣajagya jehi kārana hoī.
pūjana gauri sakhĩ lai āī, karata prakāsu phirai phulavāī.1.
jāsu biloki alaukika sobhā, sahaja punīta mora manu chobhā.
so sabu kārana jāna bidhātā, pharakahĩ subhada aṁga sunu bhrātā.2.
raghubaṁsinha kara sahaja subhāū, manu kupam̄tha pagu dharai na kāū.
mohi atisaya pratīti mana kerī, jehĩ sapanehū paranāri na herī.3.
jinha kai lahahĩ na ripu rana pīthī, nahī pāvahĩ paratiya manu ḍīthī.
maṁgana lahahĩ na jinha kai nāhĩ, te narabara thore jaga māhĩ.4.

“Brother, she is no other than the daughter of King Janaka, for whom the bow-sacrifice is being arranged. She has been escorted by her girl-companions to worship Goddess Gaurī and is moving about in the garden diffusing light all about her. My heart which is naturally pure, is agitated by the sight of Her transcendent beauty. The reason of all this is known to God alone; but I tell you, brother, my right limbs are throbbing, which is an index of coming good fortune. It is a natural trait with the race of Raghu that they never set their heart on evil courses. As for myself I am fully confident of My mind, which has never sought another’s wife even in a dream. Rare in this world are those noble men who never turn their back on the foe in battle nor give their heart to or cast an amorous glance on another’s wife, and from whom no beggar meets with a rebuff. (1—4)

दो०— करत बतकही अनुज सन मन सिय रूप लोभान ।

मुख सरोज मकरंद छबि करइ मधुप इव पान ॥ २३१ ॥

Do.: karata batakahī anuja sana mana siya rūpa lobhāna,
mukha saroja makaraṁda chabi karai madhupa iva pāna.231.

While Śrī Rāma was talking to His younger brother in this strain, His mind, which was enamoured of Sītā’s beauty, was all the time drinking in the loveliness of Her countenance, like a bee sucking the nectar from a lotus. (231)

चौ०— चितवति चकित चहूँ दिसि सीता । कहूँ गए नृपकिसोर मनु चिंता ॥
जहूँ बिलोक मृग सावक नैनी । जनु तहूँ बरिस कमल सित श्रेनी ॥ १ ॥
लता ओट तब सखिन्ह लखाए । स्यामल गौर किसोर सुहाए ॥
देखि रूप लोचन ललचाने । हरषे जनु निज निधि पहिचाने ॥ २ ॥
थके नयन रघुपति छबि देखें । पलकन्हिहूँ परिहरीं निमेषें ॥
अधिक सनेहूँ देह भै भोरी । सरद ससिहि जनु चितव चकोरी ॥ ३ ॥
लोचन मग रामहि उर आनी । दीन्हे पलक कपाट सयानी ॥
जब सिय सखिन्ह प्रेमबस जानी । कहि न सकहिं कछु मन सकुचानी ॥ ४ ॥

Cau.: citavati cakita cahū̃ disi sītā, kahū̃ gae nṛpakisora manu cim̄tā.
jahū̃ biloka mṛga sāvaka nainī, janu tahū̃ barisa kamala sita śrenī.1.
latā oṭa taba sakhinha lakhāe, syāmala gaura kisora suhāe.
dekhi rūpa locana lalacāne, haraṣe janu nija nidhi pahicāne.2.

thake nayana raghupati chabi dekhē, palakanhihū pariharī nimeṣē.
adhika sanehā deha bhai bhorī, sarada sasihi janu citava cakorī.3.
locana maga rāmahi ura ānī, dīnhe palaka kapāṭa sayānī.
jaba siya sakhinha premabasa jānī, kahi na sakahī kachu mana sakucānī.4.

Sitā looked timidly all round; Her mind was at a loss as to where the princes had gone. Wherever the fawneyed princess cast Her glance, a continuous stream of white lotuses seemed to rain there. Her companions then pointed out to Her the two lovely brothers, the one dark, the other fair of hue, standing behind a fence of creepers. Beholding the beauty of the two princes Her eyes were filled with greed; they rejoiced as if they had discovered their longlost treasure. The eyes became motionless at the sight of Śrī Rāma's loveliness; the eyelids too forgot to fall. Due to excess of love Her body-consciousness began to fail; it looked as if a Cakora bird were gazing at the autumnal moon. Receiving Śrī Rāma into the heart through the passage of the eyes, She cleverly shut Him up there by closing the doors of Her eyelids. When Her girl-companions found Sitā overpowered with love, they were too much abashed to utter a word. (1—4)

दो०— लताभवन तें प्रगट भे तेहि अवसर दोउ भाइ ।

निकसे जनु जुग बिमल बिधु जलद पटल बिलगाइ ॥ २३२ ॥

Do.: *latābhavana tē pragāṭa bhe tehi avasara dou bhāi,*
nikase janu juga bimala bidhu jalada paṭala bilagāi.232.

At that very moment the two brothers emerged from a bower. It looked as if a pair of spotless moons had shone forth tearing the veil of cloud. (232)

चौ०— सोभा सीवँ सुभग दोउ बीरा । नील पीत जलजाभ सरीरा ॥
मोरपंख सिर सोहत नीके । गुच्छ बीच बिच कुसुम कली के ॥ १ ॥
भाल तिलक श्रमबिंदु सुहाए । श्रवन सुभग भूषन छबि छाए ॥
बिकट भृकुटि कच घूघरवारे । नव सरोज लोचन रतनारे ॥ २ ॥
चारु चिबुक नासिका कपोला । हास बिलास लेत मनु मोला ॥
मुखछबि कहि न जाइ मोहि पाहीं । जो बिलोकि बहु काम लजाहीं ॥ ३ ॥
उर मनि माल कंबु कल गीवा । काम कलभ कर भुज बलसींवा ॥
सुमन समेत बाम कर दोना । सावँर कुअँर सखी सुठि लोना ॥ ४ ॥

Cau.: *sobhā sīvā subhaga dou bīrā, nīla pīta jalajābha sarīrā.*
morapaṅkha sira sohata nīke, guccha bīca bīca kusuma kalī ke.1.
bhāla tilaka śramabīndu suhāe, śravana subhaga bhūṣana chabi chāe.
bikaṭa bhṛkuṭi kaca ghūgharavāre, nava saroja locana ratanāre.2.
cāru cibuka nāsikā kapolā, hāsa bilāsa leta manu molā.
mukhachabi kahi na jāi mohi pāhī, jo biloki bahu kāma lajāhī.3.
ura mani māla kām̐bu kala gīvā, kāma kalabha kara bhuja balasīvā.
sumana sameta bāma kara donā, sāvāra kuāra sakhī suṭhi lonā.4.

The two gallant heroes were the very perfection of beauty; their bodies resembled in hue a blue and a yellow lotus respectively. Charming peacock-feathers adorned their head, which had bunches of flower-buds stuck here and there. A sectarian mark and beads

of perspiration glistened on their brow; while graceful pendants shed their lustre on their ears. With arched eyebrows and curly locks, eyes red as a lotus-bud and a lovely chin, nose and cheeks their gracious smile was soul-enthraling. The beauty of their countenance was more than I can describe; it would put to shame a myriad Cupids. They had a string of jewels on their breast; their lovely neck resembled a conch-shell in its spiral shape; while their mighty arms vied with the trunk of a young elephant, who was the very incarnation of Cupid. With a cup of leaves full of flowers in His left hand the dark-hued prince, my dear, is most charming. (1—4)

दो०— केहरि कटि पट पीत धर सुषमा सील निधान ।

देखि भानुकुलभूषनहि बिसरा सखिन्ह अपान ॥ २३३ ॥

Do.: **kehari kaṭi paṭa pīta dhara suṣamā sīla nidhāna,**
dekhi bhānukulabhūṣanahi bisarā sakhinha apāna.233.

Beholding the Ornament of the solar race, who had a slender waist like that of a lion and was clad in yellow, and who was the very embodiment of beauty and amiability, Sītā's companions forgot their very existence. (233)

चौ०— धरि धीरजु एक आलि सयानी । सीता सन बोली गहि पानी ॥
बहुरि गौरि कर ध्यान करेहू । भूपकिसोर देखि किन लेहू ॥ १ ॥
सकुचि सीयँ तब नयन उधारे । सनमुख दोउ रघुसिंघ निहारे ॥
नख सिख देखि राम कै सोभा । सुमिरि पिता पनु मनु अति छोभा ॥ २ ॥
परबस सखिन्ह लखी जब सीता । भयउ गहरु सब कहहिं सभीता ॥
पुनि आउब एहि बेरिआँ काली । अस कहि मन बिहसी एक आली ॥ ३ ॥
गूढ गिरा सुनि सिया सकुचानी । भयउ बिलंबु मातु भय मानी ॥
धरि बड़ि धीर रामु उर आने । फिरी अपनपउ पितुबस जाने ॥ ४ ॥

Cau.: **dhari dhīraju eka āli sayānī, sītā sana bolī gahi pānī.**
bahuri gauri kara dhyāna karehū, bhūpakisora dekhi kina lehū.1.
sakuci sīyāṅṅ taba nayana ughāre, sanamukha dou raghusiṅgha nihāre.
nakha sikha dekhi rāma kai sobhā, sumiri pitā panu manu ati chobhā.2.
parabasa sakhinha lakhī jaba sītā, bhayau gaharu saba kahahī sabhītā.
puni āuba ehi berīāṅṅ kālī, asa kahi mana bihasī eka ālī.3.
gūRha girā suni siya sakucānī, bhayau bilambu mātu bhaya mānī.
dhari baRi dhīra rāmu ura āne, phirī apanapau pitubasa jāne.4.

Recovering herself, one of Her clever companions grasped Sītā by the hand and said to Her, "Meditate on Gaurī afterwards; why not behold the princes just now ?" Sītā then bashfully opened Her eyes and saw the two lions of Raghu's race opposite Herself. Surveying Śrī Rāma's beauty from head to foot in the reverse order,* and remembering Her father's vow she felt much perturbed. When Sītā's companions saw Her thus

* Girls in India are coy by their very nature and would not have the audacity to look straight into the eyes of a suitor. Sītā, who is the very embodiment of feminine virtues and the ideal of Indian womanhood, is, therefore, depicted here as beginning Her survey of Śrī Rāma's beauty from His feet and gradually passing Her eyes to His head. It is unidiomatic in English to speak of one scanning a person from 'foot to head'; hence the order had to be reversed in the rendering. It was, however, necessary to point out this radical difference between the Western and Indian cultures; and hence the words 'in the reverse order' have been added to keep the sense of the original intact while taking care not to allow the English idiom to suffer.

overcome with love, they all cried in alarm: "We are late already." "Let us come again at this very hour tomorrow !" So saying one of them smiled within herself. Sitā blushed at this pregnant remark. She got afraid of Her mother; for she felt it was already late. Recovering Herself with considerable effort she received Śrī Rāma into Her heart and conscious of Her dependence on Her sire returned home. (1—4)

दो०— देखन मिस मृग बिहग तरु फिरड़ बहोरि बहोरि ।
निरखि निरखि रघुबीर छबि बाढ़इ प्रीति न थोरि ॥ २३४ ॥

Do.: **dekhana misa mṛga bihaga taru phirai bahori bahori,**
nirakhi nirakhi raghubīra chabi bāRhai prīti na thori.234.

Under pretence of looking at a deer, bird or tree She turned again and again; and each time She gazed on the beautiful Hero of Raghu's race, Her love waxed not a little. (234)

चौ०— जानि कठिन सिवचाप बिसूरति । चली राखि उर स्यामल मूरति ॥
प्रभु जब जात जानकी जानी । सुख सनेह सोभा गुन खानी ॥ १ ॥
परम प्रेममय मृदु मसि कीन्ही । चारु चित्त भीतीं लिखि लीन्ही ॥
गई भवानी भवन बहोरी । बंदि चरन बोली कर जोरी ॥ २ ॥
जय जय गिरिबराज किसोरी । जय महेस मुख चंद चकोरी ॥
जय गजबदन षडानन माता । जगत जननि दामिनि दुति गाता ॥ ३ ॥
नहिं तव आदि मध्य अवसाना । अमित प्रभाउ बेदु नहिं जाना ॥
भव भव बिभव पराभव कारिनि । बिस्व बिमोहनि स्वबस बिहारिनि ॥ ४ ॥

Cau.: jāni kaṭhina sivaçāpa bisūrati, calī rākhi ura syāmala mūrati ॥
prabhu jaba jāta jānakī jānī, sukha saneha sobhā guna khānī ॥
parama premamaya mṛdu masi kīnhī, cāru citta bhītī likhi līnhī ॥
gāi bhavānī bhavana bahorī, baṁdi carana bolī kara jorī ॥
jaya jaya giribararāja kisorī, jaya mahesa mukha caṁda cakorī ॥
jaya gajabadana ṣaḍānana mātā, jagata janani dāmini duti gātā ॥
nahī tava ādi madhya avasānā, amita prabhāu bedu nahī jānā ॥
bhava bhava bibhava parābhava kārini, bisva bimohani svabasa bihārini ॥

Drooping at the thought of the unyielding bow of Śiva, She proceeded with the image of the swarthy form in Her heart. When the Lord perceived that Janaka's Daughter, a fountain of bliss, affection, grace and goodness, was going, He sketched Her on the sheet of His heart with the soft ink of supreme love. Sitā then sought Bhavānī's temple and, adoring Her feet, prayed to Her with joined palms: "Glory, all glory to You, O Daughter of the mountain-king ! Glory to You, who gaze on the countenance of the great Lord Śiva as a Cakora bird on the moon. Glory to You, O Mother of the elephant-headed Gaṇeśa and the six-faced Kārtikeya and mother of the universe with limbs shining as lightning. You have no beginning, middle or end; Your infinite glory is a mystery even to the Vedas. You are responsible for the birth, maintenance and destruction of the universe; You enchant the whole universe and carry on Your sports independently of others. (1—4)

दो०— पतिदेवता सुतीय महुँ मातु प्रथम तव रेख ।
महिमा अमित न सकहिं कहि सहस सारदा सेष ॥ २३५ ॥

Do.: **patidevatā sutīya mahū mātu prathama tava rekha,
mahimā amita na sahaḥ kahi sahasa sārādā seṣa.235.**

“Of all good women who adore their husband as a god, Mother, You rank foremost. Your immeasurable greatness is more than a thousand Śārādās and Śeṣas could tell.” (235)

चौ०— सेवत तोहि सुलभ फल चारी । बरदायनी पुरारि पिआरी ॥
देबि पूजि पद कमल तुम्हारे । सुर नर मुनि सब होहि सुखारे ॥ १ ॥
मोर मनोरथु जानहु नीके । बसहु सदा उर पुर सबही के ॥
कीन्हेउँ प्रगट न कारन तेहीं । अस कहि चरन गहे बैदेहीं ॥ २ ॥
बिनय प्रेम बस भई भवानी । खसी माल मूरति मुसुकानी ॥
सादर सियँ प्रसादु सिर धरेऊ । बोली गौरि हरषु हियँ भरेऊ ॥ ३ ॥
सुनु सिय सत्य असीस हमारी । पूजिहि मन कामना तुम्हारी ॥
नारद बचन सदा सुचि साचा । सो बरु मिलिहि जाहिँ मनु राचा ॥ ४ ॥

Cau.: **sevata tohi sulabha phala cārī, baradāyanī purāri piārī.
debi pūji pada kamala tumhāre, sura nara muni saba hoḥi sukhāre.1.
mora manorathu jānahu nīkē, basahu sadā ura pura sabahī kē.
kīnheū pragaṭa na kārana teḥī, asa kahi carana gāhe baideḥī.2.
binaya prema basa bhaī bhavānī, khasī māla mūrati musukānī.
sādara siyaṅ prasādu sira dhareū, bolī gauri haraṣu hiyaṅ bhareū.3.
sunu siya satya asisa hamārī, pūjihi mana kāmanā tumhārī.
nārada bacana sadā suci sācā, so baru milihi jāhī manu rācā.4.**

“The fourfold rewards of life (viz., religious merit, worldly riches, sensuous enjoyment and Liberation) are easily attainable through Your service, O bestower of boons, beloved of Śiva (the Slayer of Tripura)! All who adore Your lotus feet, O Shining One, attain happiness, be they gods, men or sages. You know well my heart’s longing since You ever dwell in the town of every heart. That is why I have refrained from openly declaring it.” With these words Videha’s Daughter clasped the feet of the image. Bhavānī was overcome by Her meekness and devotion; the wreath on the image dropped and the idol smiled. Sitā reverently placed the divine gift on Her head. Gaurī’s heart was filled with delight while She spoke, “Hear, Sitā, my infallible blessing: Your heart’s desire shall be accomplished. Nārada’s words are ever faultless and true; the suitor on whom Your heart is set shall, indeed, be Yours. (1—4)

छं०— मनु जाहिँ राचेउ मिलिहि सो बरु सहज सुंदर साँवरो ।
करुना निधान सुजान सीलु सनेहु जानत रावरो ॥
एहि भाँति गौरि असीस सुनि सिय सहित हियँ हरषीं अली ।
तुलसी भवानिहि पूजि पुनि पुनि मुदित मन मंदिर चली ॥

Cham.: **manu jāhī rāceu milihi so baru sahaja suṁdara sāvaro,
karunā nidhāna sujāna sīlu sanehu jānata rāvaro.
ehi bhāti gauri asisa suni siya sahita hiyaṅ haraṣī alī,
tulasī bhavānihi pūji puni puni mudita mana maṁdira calī.**

“The dark-complexioned and naturally handsome suitor of whom You are enamoured shall, indeed, be Yours. The gracious and omniscient Lord is aware of your fidelity and love.” Sītā and all Her companions were delighted at heart to hear this blessing from Gaurī’s lips. Worshipping Goddess Bhavānī again and again Sītā, says Tulasīdāsa, returned to Her abode, rejoicing in Her heart.

सो०— जानि गौरि अनुकूल सिय हिय हरषु न जाइ कहि ।

मंजुल मंगल मूल बाम अंग फरकन लगे ॥ २३६ ॥

So.: jāni gauri anukūla siya hiya haraṣu na jāi kahi,
maṁjula maṁgala mūla bāma aṁga pharakana lage.236.

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

चौ०— हृदयँ सराहत सीय लोनाई । गुर समीप गवने दोउ भाई ॥
राम कहा सबु कौसिक पाहीं । सरल सुभाउ छुअत छल नाही ॥ १ ॥
सुमन पाइ मुनि पूजा कीन्ही । पुनि असीस दुहु भाइन्ह दीन्ही ॥
सुफल मनोरथ होहुँ तुम्हारे । रामु लखनु सुनि भए सुखारे ॥ २ ॥
करि भोजनु मुनिबर बिग्यानी । लगे कहन कछु कथा पुरानी ॥
बिगत दिवसु गुरु आयसु पाई । संध्या करन चले दोउ भाई ॥ ३ ॥
प्राची दिसि ससि उयउ सुहावा । सिय मुख सरिस देखि सुखु पावा ॥
बहुरि बिचारु कीन्ह मन माहीं । सीय बदन सम हिमकर नाही ॥ ४ ॥

Cau.: hṛdayā sarāhata sīya lonāi, gura samīpa gavane dou bhāi.
rāma kahā sabu kausika pāhī, sarala subhāu chuata chala nāhī.1.
sumana pāi muni pūjā kīnhī, puni asisa duhu bhāinha dīnhī.
suphala manoratha hohū tumhāre, rāmu lakhanu suni bhae sukhāre.2.
kari bhojanu munibara bigyānī, lage kahana kachu kathā purānī.
bigata divasu guru āyasu pāi, saṁdhyā karana cale dou bhāi.3.
prācī disī sasi uyau suhāvā, siya mukha sarisa dekhi sukhu pāvā.
bahuri bicāru kīnha mana māhī, sīya badana sama himakara nāhī.4.

Inwardly praising Sītā’s beauty, the two brothers returned to their Guru (Viśvāmitra). Śrī Rāma related everything to Kauśika; for He was innocent of heart and free from all guile. Having got the flowers the sage performed his devotions and then blessed the two brothers, saying, “May your heart’s desire be accomplished.” Rāma and Lakṣmaṇa were glad to hear the benediction. After finishing his meals the great and illumined hermit, Viśvāmitra, began to recite old legends. The day was thus spent; and obtaining the Guru’s permission the two brothers proceeded to say their evening prayers. In the meantime the charming moon rose in the eastern horizon; perceiving that her orb resembled Sītā’s face Śrī Rāma felt happy. The Lord then reasoned within Himself. The queen of night bears no resemblance to Sītā. (1—4)

दो०— जनमु सिंधु पुनि बंधु बिषु दिन मलीन सकलंक ।

सिय मुख समता पाव किमि चंदु बापुरो रंक ॥ २३७ ॥

**Do.: janamu sim̄dhu puni baṁdhu biṣu dina malīna sakalam̄ka,
siya mukha samatā pāva kimi caṁdu bāpuro raṁka.237.**

“Born of the ocean (with its salt water), with poison for her brother, dim and obscure by the day and with a dark spot in her orb, how can the poor and wretched moon be matched with Sītā’s countenance ?”* (237)

चौ०— घटइ बढइ बिरहिनि दुखदाई । ग्रसइ राहु निज संधिहिं पाई ॥
कोक सोकप्रद पंकज द्रोही । अवगुन बहुत चंद्रमा तोही ॥ १ ॥
बैदेही मुख पटतर दीन्हे । होइ दोषु बड़ अनुचित कीन्हे ॥
सिय मुख छबि बिधु ब्याज बखानी । गुर पहिं चले निसा बड़ि जानी ॥ २ ॥
करि मुनि चरन सरोज प्रनामा । आयसु पाइ कीन्ह बिश्रामा ॥
बिगत निसा रघुनायक जागे । बंधु बिलोकि कहन अस लागे ॥ ३ ॥
उयउ अरुन अवलोकहु ताता । पंकज कोक लोक सुखदाता ॥
बोले लखनु जोरि जुग पानी । प्रभु प्रभाउ सूचक मृदु बानी ॥ ४ ॥

Cau.: ghaṭai baRhai birahini dukhadāi, grasai rāhu nija saṁdhihī pāi.
koka sokaprada paṁkaja drohī, avaguna bahuta caṁdramā tohī.1.
baidehī mukha paṭatara dīnhe, hoi doṣu baRa anucita kīnhe.
siya mukha chabi bidhu byāja bakhānī, gura pahī cale nisā baRi jānī.2.
kari muni carana saroja pranāmā, āyasu pāi kīnha biśrāmā.
bigata nisā raghunāyaka jāge, baṁdhu biloki kahana asa lāge.3.
uyau aruna avalokahu tātā, paṁkaja koka loka sukhadātā.
bole lakhanu jori juga pānī, prabhu prabhāu sūcaka mṛdu bānī.4.

“Again, the moon waxes and wanes; she is the curse of lovesick damsels and is devoured by Rāhu when she crosses the latter’s orbit. She causes anguish to the Cakravāka (the ruddy goose) and withers the lotus. O moon, there are numerous faults in you. One would incur the blame of having done a highly improper act by comparing you with the countenance of Videha’s daughter.” Thus finding in the moon a pretext for extolling the beauty of Sītā’s countenance and perceiving that the night had far advanced, Śrī Rāma returned to His Guru; and bowing at the sage’s lotus feet and receiving his permission He retired to rest. At the close of night the Lord of Raghus woke; and looking towards His brother He began to speak thus, “Lo, brother, the day has dawned to the delight of the lotus, the Cakravāka and the whole world.” Joining both of his palms Lakṣmaṇa gently spoke the following words indicative of the Lord’s glory:— (1—4)

दो०— अरुनोदयँ सकुचे कुमुद उडगन जोति मलीन ।
जिमि तुम्हार आगमन सुनि भए नृपति बलहीन ॥ २३८ ॥

**Do.: arunodayā sakuce kumuda uḍagana joti malīna,
jimi tumhāra āgamana suni bhae nṛpati balahīna.238.**

* The moon is one of the fourteen jewels (treasures of the world) that were churned out of the ocean by the joint efforts of the gods and demons at the dawn of creation. It is to this Paurāṇika legend that the Lord refers to above. The very first product of this churning was poison, which was swallowed by Lord Śiva. It is in this sense that the moon is spoken of as having poison for a brother.

“The day having dawned, the lily has faded and the brightness of the stars is dimmed, just as at the news of Your arrival all the princes (assembled here) have grown faint.” (238)

चौ०— नृप सब नखत करहिं उजिआरी । टारि न सकहिं चाप तम भारी ॥
 कमल कोक मधुकर खग नाना । हरषे सकल निसा अवसाना ॥ १ ॥
 ऐसेहिं प्रभु सब भगत तुम्हारे । होइहहिं टूटें धनुष सुखारे ॥
 उयउ भानु बिनु श्रम तम नासा । दुरे नखत जग तेजु प्रकासा ॥ २ ॥
 रबि निज उदय ब्याज रघुराया । प्रभु प्रतापु सब नृपन्ह दिखाया ॥
 तव भुज बल महिमा उदघाटी । प्रगटी धनु बिघटन परिपाटी ॥ ३ ॥
 बंधु बचन सुनि प्रभु मुसुकाने । होइ सुचि सहज पुनीत नहाने ॥
 नित्यक्रिया करि गुरु पहिं आए । चरन सरोज सुभग सिर नाए ॥ ४ ॥
 सतानंदु तब जनक बोलाए । कौसिक मुनि पहिं तुरत पठाए ॥
 जनक बिनय तिन्ह आइ सुनाई । हरषे बोलि लिए दोउ भाई ॥ ५ ॥

Cau.: nṛpa saba nakhata karahī ujiārī, ṭāri na sahaḥī cāpa tama bhārī.
 kamala koka madhukara khaga nānā, haraṣe sakala nisā avasānā.1.
 aisehī prabhu saba bhagata tumhāre, hoihahī ṭūṭē dhanuṣa sukhāre.
 uyau bhānu binu śrama tama nāsā, dure nakhata jaga teju prakāsā.2.
 rabi nija udaya byāja raghurāyā, prabhu pratāpu saba nṛpanha dikhāyā.
 tava bhuja bala mahimā udaghāṭī, pragaṭī dhanu bighaṭana paripāṭī.3.
 baṁdhu bacana suni prabhu musukāne, hoi suci sahaja punīta nahāne.
 nityakriyā kari guru pahī āe, carana saroja subhaga sira nāe.4.
 satānamdu taba janaka bolāe, kausika muni pahī turata paṭhāe.
 janaka binaya tinha āi sunāi, haraṣe boli lie dou bhāi.5.

“Though twinkling like stars, all the princes put together are unable to lift the thick darkness in the form of the bow. And just as lotuses and bees and the Cakravāka and various other birds rejoice over the termination of night, even so, my lord, all Your devotees will be glad when the bow is broken. Lo, the sun is up and the darkness has automatically disappeared; the stars have vanished out of sight and light flashes upon the world. Under pretence of its rising, O Lord of Raghus, the sun has demonstrated to all the princes the glory of my lord (Yourself). It is in order to reveal the might of Your arms that the process of breaking the bow has been set into operation.” The Lord smiled at these remarks of His brother. He who is pure by His very nature then performed the daily acts of purification and bathed, and after finishing the daily routine of prayer etc., called on His Guru and the two brothers bowed their graceful heads at his lotus feet. Meanwhile King Janaka summoned his preceptor Śatānanda and sent him at once to the sage Kauśika. Śatānanda communicated to Viśvāmitra Janaka’s humble submission and Viśvāmitra gladly sent for the two brothers. (1—5)

दो०— सतानंद पद बंदि प्रभु बैठे गुर पहिं जाइ ।
 चलहु तात मुनि कहेउ तब पठवा जनक बोलाइ ॥ २३९ ॥

Do.: satānamda pada baṁdi prabhu baiṭhe gura pahī jāi,
 calahu tāta muni kaheu taba paṭhavā janaka bolāi.239.

Adoring Śātānanda's feet the Lord went and sat down by His Guru; the sage then said, "Come on, my son: Janaka has sent for us." (239)

[PAUSE 8 FOR A THIRTY-DAY RECITATION]

[PAUSE 2 FOR A NINE-DAY RECITATION]

चौ०— सीय स्वयंवरु देखिअ जाई । ईसु काहि धौं देइ बड़ाई ॥
 लखन कहा जस भाजनु सोई । नाथ कृपा तव जापर होई ॥ १ ॥
 हरषे मुनि सब सुनि बर बानी । दीन्हि असीस सबहिं सुखु मानी ॥
 पुनि मुनिबृंद समेत कृपाला । देखन चले धनुषमख साला ॥ २ ॥
 रंगभूमि आए दोउ भाई । असि सुधि सब पुरबासिन्ह पाई ॥
 चले सकल गृह काज बिसारी । बाल जुबान जरठ नर नारी ॥ ३ ॥
 देखी जनक भीर भै भारी । सुचि सेवक सब लिए हँकारी ॥
 तुरत सकल लोगन्ह पहिं जाहू । आसन उचित देहु सब काहू ॥ ४ ॥

Cau.: sīya svayambaru dekhia jāī, īsu kāhi dhaū dei baRāī.
 lakhana kahā jasa bhājanu soī, nātha kṛpā tava jāpara hoī.1.
 haraṣe muni saba suni bara bānī, dīnhi asisa sabahī sukhu mānī.
 puni munibr̥nda sameta kṛpālā, dekhana cale dhanuṣamakha sālā.2.
 raṅgabhūmi āe dou bhāī, asi sudhi saba purabāsinha pāī.
 cale sakala gr̥ha kāja bisārī, bāla jubāna jaraṭha nara nārī.3.
 dekhī janaka bhīra bhai bhārī, suci sevaka saba lie hākarī.
 turata sakala loganha pahī jāhū, āsana ucita dehu saba kāhū.4.

"Let us go and see how Sitā elects her husband; we have yet to see whom Providence chooses to honour." Said Lakṣmaṇa, "He alone deserves glory, my lord, who enjoys your favour." The whole company of hermits rejoiced to hear these apt words and with a delighted heart they all gave their blessing to him. Accompanied by the whole throng of hermits the gracious Lord then proceeded to visit the arena intended for the bow-sacrifice. When the inhabitants of the town got the news that the two brothers had reached the arena, they all sallied forth, oblivious of their homes and duties—men and women, young and old and even children. When Janaka saw that a huge crowd had collected there, he sent for all his trusted servants and said, "Go and see all the people at once and marshal them to their proper seats." (1—4)

दो०— कहि मृदु बचन बिनीत तिन्ह बैठारे नर नारि ।
 उत्तम मध्यम नीच लघु निज निज थल अनुहारि ॥ २४० ॥

Do.: kahi mṛdu bacana binīta tinha baiṭhāre nara nārī,
 uttama madhyama nīca laghu nija nija thala anuhārī.240.

Addressing soft and polite words to the citizens, the servants seated them all, both men and women, in their appropriate places, whether noble or middling, humble or low. (240)

चौ०— राजकुअँर तेहि अवसर आए । मनहुँ मनोहरता तन छाए ॥
 गुन सागर नागर बर बीरा । सुंदर स्यामल गौर सरीरा ॥ १ ॥



राज समाज बिराजत रूरे । उडगन महुँ जनु जुग बिधु पूरे ॥
 जिन्ह कें रही भावना जैसी । प्रभु मूरति तिन्ह देखी तैसी ॥ २ ॥
 देखहिं रूप महा रनधीरा । मनहुँ बीर रसु धरें सरिीरा ॥
 डरे कुटिल नृप प्रभुहि निहारी । मनहुँ भयानक मूरति भारी ॥ ३ ॥
 रहे असुर छल छोनिप बेषा । तिन्ह प्रभु प्रगट कालसम देखा ॥
 पुरबासिन्ह देखे दोउ भाई । नरभूषन लोचन सुखदाई ॥ ४ ॥

Cau.: rājakuāra tehi avasara āe, manahū manoharatā tana chāe.
 guna sāgara nāgara bara bīrā, surmdara syāmala gaura sarīrā.1.
 rāja samāja birājata rūre, uḍagana mahūjanu juga bidhu pūre.
 jinha kē rahī bhāvanā jaisī, prabhu mūrati tinha dekhī taisī.2.
 dekhahī rūpa mahā ranadhīrā, manahū bīra rasu dharē sarīrā.
 ḍare kuṭila nṛpa prabhuhi nihārī, manahū bhayānaka mūrati bhārī.3.
 rahe asura chala chonipa beṣā, tinha prabhu pragaṭa kālasama dekhā.
 purabāsinha dekhe dou bhāi, narabhūṣana locana sukhadāi.4.

Meanwhile there arrived the two princes, the very abodes of beauty as it were, both ocean of goodness, polished in manners and gallent heroes, charming of forms, the one dark and the other fair. Shining bright in the galaxy of princes, they looked like two full moons in a circle of stars. Everyone looked on the Lord's form according to the conception each had about Him. Those who were surpassingly staunch in battle gazed on His form as though He was the heroic sentiment personified. The wicked kings trembled at the sight of the Lord as if He had a most terrible form. The demons, who were cunningly disguised as princes, beheld the Lord as Death in visible form, while the citizens regarded the two brothers as the ornaments of humanity and the delight of their eyes. (1—4)

दो०— नारि बिलोकहिं हरषि हियँ निज निज रुचि अनुरूप ।

जनु सोहत सिंगार धरि मूरति परम अनूप ॥ २४१ ॥

Do.: nāri bilokahī haraṣi hiyaṅ nija nija ruci anurūpa,
 janu sohata siṅgāra dhari mūrati parama anūpa.241.

With joy in their heart the women saw Him according to the attitude of mind each had towards Him, as if the erotic sentiment itself had appeared in an utterly incomparable form. (241)

चौ०— बिदुषन्ह प्रभु बिराटमय दीसा । बहु मुख कर पग लोचन सीसा ॥
 जनक जाति अवलोकहिं कैसैं । सजन सगे प्रिय लागहिं जैसैं ॥ १ ॥
 सहित बिदेह बिलोकहिं रानी । सिसु सम प्रीति न जाति बखानी ॥
 जोगिन्ह परम तत्त्वमय भासा । सांत सुद्ध सम सहज प्रकासा ॥ २ ॥
 हरिभगतन्ह देखे दोउ भ्राता । इष्टदेव इव सब सुख दाता ॥
 रामहि चितव भायँ जेहि सीया । सो सनेहु सुखु नहिं कथनीया ॥ ३ ॥
 उर अनुभवति न कहि सक सोऊ । कवन प्रकार कहै कबि कोऊ ॥
 एहि बिधि रहा जाहि जस भाऊ । तेहिं तस देखेउ कोसलराऊ ॥ ४ ॥

Cau.: **biduṣanha prabhu birāṭamaya dīsā, bahu mukha kara paga locana sīsā.
janaka jāti avalokahī kaisē, sajana sage priya lāgahī jaisē.1.
sahita bideha bilokahī rānī, sisu sama prīti na jāti bakhānī.
joginha parama tattvamaya bhāsā, sām̐ta suddha sama sahaja prakāsā.2.
haribhagatanha dekhe dou bhrātā, iṣṭadeva iva saba sukha dātā.
rāmahi citava bhāyā jehi sīyā, so sanehu sukhu nahī kathaniyā.3.
ura anubhavati na kahi saka soū, kavana prakāra kahai kabi koū.
ehi bidhi rahā jāhi jasa bhāū, tehi tasa dekheu kosalarāū.4.**

The wise saw the Lord in His cosmic form, with many faces, hands, feet, eyes and heads. And how did He appear to Janaka's kinsmen? Like one's own beloved relation. The queen, no less than the king, regarded Him with unspeakable love like a dear child. To the Yogīs (those ever united with God) He shone forth as no other than the highest truth, placid, unsullied, equipoised, and resplendent by its very nature. The devotees of Śrī Hari beheld the two brothers as their beloved deity, the fountain of all joy. The emotion of love and joy with which Śītā gazed on Śrī Rāma was ineffable. She felt the emotion in Her breast, but could not utter it; how, then, can a poet describe it? In this way everyone regarded the Lord of Ayodhyā according to the attitude of mind each had towards Him. (1—4)

दो०— राजत राज समाज महँ कोसलराज किसोर।

सुंदर स्यामल गौर तन बिस्व बिलोचन चोर ॥ २४२ ॥

Do.: **rājata rāja samāja mahū kosalarāja kisorā,
suṁdara syāmala gaura tana bisva bilocana cora.242.**

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

चौ०— सहज मनोहर मूरति दोऊ । कोटि काम उपमा लघु सोऊ ॥
सरद चंद निंदक मुख नीके । नीरज नयन भावते जी के ॥ १ ॥
चितवनि चारु मार मनु हरनी । भावति हृदय जाति नहिं बरनी ॥
कल कपोल श्रुति कुंडल लोला । चिबुक अधर सुंदर मृदु बोला ॥ २ ॥
कुमुदबंधु कर निंदक हाँसा । भृकुटी बिकट मनोहर नासा ॥
भाल बिसाल तिलक झलकाहीं । कच बिलोकि अलि अवलि लजाहीं ॥ ३ ॥
पीत चौतनीं सिरन्हि सुहाई । कुसुम कलीं बिच बीच बनाई ॥
रेखें रुचिर कंबु कल गीवाँ । जनु त्रिभुवन सुषमा की सीवाँ ॥ ४ ॥

Cau.: **sahaja manohara mūrati doū, koṭi kāma upamā laghu soū.
sarada caṁda niṁdaka mukha nīke, nīraja nayana bhāvate jī ke.1.
citavani cāru māra manu haranī, bhāvati hr̥daya jāti nahī baranī.
kala kapola śruti kuṁḍala lolā, cibuka adhara suṁdara mṛdu bolā.2.
kumudabar̥ndhu kara niṁdaka hāsā, bhṛkuṭī bikaṭa manohara nāsā.
bhāla bisāla tilaka jhalakāhī, kaca biloki ali avali lajāhī.3.
pīta cautaniṁ siranhi suhāī, kusuma kalī bica bīca banāī.
rekhē rucira kambu kala gīvā, janu tribhuvana suṣamā kī sīvā.4.**

Both were embodiments of natural grace; even millions of Cupids were a poor match for them. Their charming faces mocked the autumnal moon, and their lotus-like eyes were soul-ravishing. Their winning glances captivated the heart of even Cupid; they were so unspeakably endearing. With beautiful cheeks, ears adorned with swinging pendants, a charming chin and lips and a sweet voice, their smile ridiculed the moonbeams. With arched eyebrows and a beautiful nose, the sacred mark shone on their broad forehead, and their locks of hair put to shame a swarm of bees. Yellow caps of a rectangular shape, which were embroidered here and there with figures of flower-buds, adorned their heads. Their necks, which vied in their spiral form with a conch-shell bore a triple line, which constituted as it were the high watermark of beauty in all the three worlds. (1—4)

दो०— कुंजर मनि कंठा कलित उरन्हि तुलसिका माल ।

बृषभ कंध केहरि ठवनि बल निधि बाहु बिसाल ॥ २४३ ॥

Do.: **kumjara mani kaṁṭhā kalita uranhi tulasikā māla,**
br̥ṣabha kaṁdha kehari ṭhavani bala nidhi bāhu bisāla.243.

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

चौ०— कटि तूनीर पीत पट बाँधें । कर सर धनुष बाम बर काँधें ॥
पीत जग्य उपबीत सुहाए । नख सिख मंजु महाछबि छाए ॥ १ ॥
देखि लोग सब भए सुखारे । एकटक लोचन चलत न तारे ॥
हरषे जनकु देखि दोउ भाई । मुनि पद कमल गहे तब जाई ॥ २ ॥
करि बिनती निज कथा सुनाई । रंग अवनि सब मुनिहि देखाई ॥
जहँ जहँ जाहिँ कुअँर बर दोऊ । तहँ तहँ चकित चितव सबु कोऊ ॥ ३ ॥
निज निज रुख रामहि सबु देखा । कोउ न जान कछु मरमु बिसेषा ॥
भलि रचना मुनि नृप सन कहेऊ । राजाँ मुदित महासुख लहेऊ ॥ ४ ॥

Cau.: **kaṭi tūnīra pīta paṭa bāḍhē,** kara sara dhanuṣa bāma bara kāḍhē.
pīta jagya upabīta suhāe, nakha sikha maṁju mahāchabi chāe.1.
dekhi loga saba bhae sukhāre, ekaṭaka locana calata na tāre.
haraṣe janaku dekhi dou bhāi, muni pada kamala gahe taba jāi.2.
kari binatī nija kathā sunāi, raṅga avani saba munihi dekhāi.
jahā jahā jāhī kuāra bara dou, tahā tahā cakita citava sabu kou.3.
nija nija rukha rāmaḥi sabu dekhā, kou na jāna kachu maramu biseṣā.
bhali racanā muni nṛpa sana kaheū, rājā mudita mahāsukha laheū.4.

They bore at their back a quiver secured with a yellow cloth wrapped round their waist, and held an arrow in their right hand; while a bow and a charming sacred thread, also of yellow tint, were slung across their left shoulder. In short, the two princes were lovely from head to foot and were the very embodiments of great charm. Everyone who saw them felt delighted; people gazed at them with unwinking eyes and their pupils too did not move. King Janaka himself rejoiced to behold the two brothers; presently he went and

clasped the sage's lotus-feet. Paying him homage he related to him his story and showed him round the whole arena. Whithersoever the two elegant princes betook themselves, all regarded them with wonder. Every man found Śrī Rāma facing himself; but none could perceive the great mystery behind it. The sage told the king that the arrangements were splendid; and the king was highly satisfied and pleased to hear this. (1—4)

दो०— सब मंचन्ह तें मंचु एक सुंदर बिसद बिसाल ।
मुनि समेत दोउ बंधु तहँ बैठारे महिपाल ॥ २४४ ॥

Do.: **saba mañcanha tẽ mañcu eka suñdara bisada bisāla,**
muni sameta dou bañdhu tahã baiṭhāre mahipāla.244.

Of all the tiers of raised seats one was beautiful, bright and capacious above all the rest; the king seated the two brothers alongwith the sage thereon. (244)

चौ०— प्रभुहि देखि सब नृप हियँ हारे । जनु राकेस उदय भएँ तारे ॥
असि प्रतीति सब के मन माहीं । राम चाप तोरब सक नाहीं ॥ १ ॥
बिनु भंजेहुँ भव धनुषु बिसाला । मेलिहि सीय राम उर माला ॥
अस बिचारि गवनहु घर भाई । जसु प्रतापु बलु तेजु गवाँई ॥ २ ॥
बिहसे अपर भूप सुनि बानी । जे अबिबेक अंध अभिमानी ॥
तोरेहुँ धनुषु ब्याहु अवगाहा । बिनु तोरें को कुअँरि बिआहा ॥ ३ ॥
एक बार कालउ किन होऊ । सिय हित समर जितब हम सोऊ ॥
यह सुनि अवर महिप मुसुकाने । धरमसील हरिभगत सयाने ॥ ४ ॥

Cau.: **prabhuhi dekhi saba nṛpa hiyaṅ hāre, janu rākesa udaya bhaẽ tāre.**
asi pratīti saba ke mana māhī, rāma cāpa toraba saka nāhī.1.
binu bhañjehũ bhava dhanuṣu bisālā, melihi sīya rāma ura mālā.
asa bicāri gavanahu ghara bhāi, jasū pratāpu balu teju gavāi.2.
bihase apara bhūpa suni bāni, je abibeka aṁdha abhimāni.
torehũ dhanuṣu byāhu avagāhā, binu torẽ ko kuāri biāhā.3.
eka bāra kālau kina hoũ, siya hita samara jitaba hama soũ.
yaha suni avara mahipa musukāne, dharamasīla haribhagata sayāne.4.

All the kings were disheartened at the sight of the Lord, just as stars fade away with the rising of the full moon. For they all felt inwardly assured that Rāma would undoubtedly break the bow; or, even if the huge bow of Śiva proved too strong for Him, that Sītā would still place the garland of victory round His neck. They therefore, said to one another, "Realizing this, brothers, let us turn homewards, casting to the winds all glory, fame, strength and pride." Other princes, who were blinded with ignorance and pride, laughed at this and said, "Union with the princess is a far cry for Rāma even if he succeeds in breaking the bow; who, then, can wed her without breaking it? Should Death himself for once come forth against us, even him we would conquer in battle for Sītā's sake." At this other princes, who were pious and sensible and devoted to Śrī Hari, smiled and said:— (1—4)

सो०— सीय बिआहबि राम गरब दूरि करि नृपन्ह के ।
जीति को सक संग्राम दसरथ के रन बाँकुरे ॥ २४५ ॥

So.: **sīya biāhabi rāma garaba dūri kari nṛpanha ke,
jīti ko saka saṁgrāma dasaratha ke rana bākure.245.**

“Rāma will certainly marry Sītā to the discomfiture of these arrogant princes; for who can conquer in battle the valiant sons of Daśaratha? (245)

चौ०— व्यर्थं मरहु जनि गाल बजाई । मन मोदकन्हि कि भूख बुताई ॥
सिख हमारि सुनि परम पुनीता । जगदंबा जानहु जियँ सीता ॥ १ ॥
जगत पिता रघुपतिहि बिचारी । भरि लोचन छबि लेहु निहारी ॥
सुंदर सुखद सकल गुन रासी । ए दोउ बंधु संभु उर बासी ॥ २ ॥
सुधा समुद्र समीप बिहाई । मृगजलु निरखि मरहु कत धाई ॥
करहु जाइ जा कहँ जोइ भावा । हम तौ आजु जनम फलु पावा ॥ ३ ॥
अस कहि भले भूप अनुरागे । रूप अनूप बिलोकन लागे ॥
देखहि सुर नभ चढ़े बिमाना । बरषहिं सुमन करहिं कल गाना ॥ ४ ॥

Cau.: **byartha marahu jani gāla bajāi, mana modakanhi ki bhūkha butāi.
sikha hamāri suni parama punītā, jagadambā jānahu jiyā sītā.1.
jagata pitā raghupatihi bicāri, bhari locana chabi lehu nihāri.
suṁdara sukhada sakala guna rāsī, e dou baṁdhu saṁbhu ura bāsī.2.
sudhā samudra samīpa bihāi, mṛgajalu nirakhi marahu kata dhāi.
karahu jāi jā kahū joi bhāvā, hama tau āju janama phalu pāvā.3.
asa kahi bhale bhūpa anurāge, rūpa anūpa bilokana lāge.
dekhahī sura nabha caRhe bimānā, baraṣahī sumana karahī kala gānā.4.**

“Do not thus brag and throw away your lives in vain: hunger cannot be satiated with imaginary sweets. Listen to this my most salutary advice; be inwardly assured that Sītā is no other than the Mother of the universe. And recognizing the Lord of Raghus as the father of the universe, feast your eyes to their fill on His beauty. Fountains of joy and embodiments of all virtues, these two charming brothers have their abode in Śambhu’s heart. Leaving an ocean of nectar, which is so near, why should you run in pursuit of a mirage and court death? Or else do whatever pleases you individually; we for our part have reaped today the fruit of our human birth.” So saying the good kings turned to gaze with affection on the picture of incomparable beauty; while in heaven the gods witnessed the spectacle from their aerial cars, and raining down flowers sang in melodious strains. (1—4)

दो०— जानि सुअवसरु सीय तब पठई जनक बोलाइ ।
चतुर सखीं सुंदर सकल सादर चलीं लवाइ ॥ २४६ ॥

Do.: **jāni suavasaru sīya taba paṭhāi janaka bolāi,
catura sakhī suṁdara sakala sādara calī lavāi.246.**

Finding it an appropriate occasion Janaka then sent for Sītā; and Her companions, all lovely and accomplished, escorted Her with due honour. (246)

चौ०— सिय सोभा नहिं जाइ बखानी । जगदंबिका रूप गुन खानी ॥
उपमा सकल मोहि लघु लागीं । प्राकृत नारि अंग अनुरागीं ॥ १ ॥

सिय बरनिअ तेइ उपमा देई । कुकबि कहाइ अजसु को लेई ॥
 जौं पटतरिअ तीय सम सीया । जग असि जुबति कहाँ कमनीया ॥ २ ॥
 गिरा मुखर तन अरध भवानी । रति अति दुखित अतनु पति जानी ॥
 बिष बारुनी बंधु प्रिय जेही । कहिअ रमासम किमि बैदेही ॥ ३ ॥
 जौं छबि सुधा पयोनिधि होई । परम रूपमय कच्छपु सोई ॥
 सोभा रजु मंदरु सिंगारू । मथै पानि पंकज निज मारू ॥ ४ ॥

Cau.: siya sobhā nahī jāi bakhānī, jagadāmbikā rūpa guna khānī.
 upamā sakala mohi laghu lāgī, prākṛta nāri aṅga anurāgī.1.
 siya barania tei upamā deī, kukabi kahāi ajasu ko leī.
 jāṁ paṭataria tīya sama sīyā, jaga asi jubati kahā kamanīyā.2.
 girā mukhara tana aradha bhavānī, rati ati dukhita atanu pati jānī.
 biṣa bārunī baṁdhu priya jehī, kahia ramāsama kimi baidehī.3.
 jāṁ chabi sudhā payonidhi hoī, parama rūpamaya kacchapu soī.
 sobhā rajū maṁdaru siṅgārū, mathai pāni paṁkaja nija mārū.4.

Sitā's beauty defies all description, Mother of the universe that She is and an embodiment of charm and excellence. All comparisons seem to me too poor; for they have affinity with the limbs of mortal women. Proceeding to depict Sitā with the help of those very similes why should one earn the title of an unworthy poet and court ill-repute? Should Sitā be likened to any woman of this material creation, where in this world shall one come across such a lovely damsel? The goddess of speech (Sarasvatī), for instance, is a chatterer; while Bhavānī possesses only half a body (the other half being represented by her lord, Śiva). And Rati (Love's consort) is extremely distressed by the thought of her husband being without a form. And it is quite out of the question to compare Videha's Daughter with Ramā, who has poison and spirituous liquor for her dear brothers. Supposing there was an ocean of nectar in the form of loveliness and the tortoise serving as a base for churning it was an embodiment of consummate beauty, and if splendour itself were to take the form of a cord, the erotic sentiment should crystallize and assume the shape of Mount Mandara and the god of love himself were to churn this ocean with his own hands—

(1—4)

दो०— एहि बिधि उपजै लच्छि जब सुंदरता सुख मूल ।

तदपि सकोच समेत कबि कहहिं सीय समतूल ॥ २४७ ॥

Do.: ehi bidhi upajai lacchi jaba suṁdaratā sukha mūla,
 tadapi sakoca sameta kabi kahahī sīya samatūla.247.

And if from such churning were to be born a Lakṣmī, who was the source of all loveliness and joy, the poet would even then hesitatingly declare her as analogous to Sitā.

(247)

चौ०— चलीं संग लै सखीं सयानी । गावत गीत मनोहर बानी ॥
 सोह नवल तनु सुंदर सारी । जगत जननि अतुलित छबि भारी ॥ १ ॥
 भूषन सकल सुदेस सुहाए । अंग अंग रचि सखिन्ह बनाए ॥
 रंगभूमि जब सिय पगु धारी । देखि रूप मोहे नर नारी ॥ २ ॥



हरषि सुरन्ह दुंदुभीं बजाई । बरषि प्रसून अपछरा गाई ॥
 पानि सरोज सोह जयमाला । अवचट चितए सकल भुआला ॥ ३ ॥
 सीय चकित चित रामहि चाहा । भए मोहबस सब नरनाहा ॥
 मुनि समीप देखे दोउ भाई । लगे ललकि लोचन निधि पाई ॥ ४ ॥

Cau.: caḷi saṁga lai sakhiṁ sayānī, gāvata gīta manohara bānī.
 soha navala tanu suṁdara sārī, jagata janani atulita chabi bhārī.1.
 bhūṣana sakala sudesa suhāe, aṁga aṁga raci sakhinha banāe.
 raṁgabhūmi jaba siya pagu dhārī, dekhi rūpa mohe nara nārī.2.
 haraṣi suranha duṁdubhiṁ bajāi, baraṣi prasūna apacharā gāi.
 pāni saroja soha jayamālā, avacaṭa citae sakala bhualā.3.
 siya cakita cita rāmaḥi cāhā, bhae mohabasa saba naranāhā.
 muni samīpa dekhe dou bhāi, lage lalaki locana nidhi pāi.4.

Sitā's clever companions escorted Her to the arena, singing songs in a charming voice. A beautiful Sārī (covering for the body) adorned Her youthful frame; the Mother of the universe was incomparable in her exquisite beauty. Ornaments of all kinds had been beautifully set in their appropriate places, each limb having been decked by Her companions with great care. When Sitā stepped into the arena, men and women alike were fascinated by Her charms. The gods gladly sounded their kettledrums, while celestial damsels rained down flowers in the midst of songs. In Her lotus-like hands sparkled the wreath of victory, as She cast a hurried glance at all the princes. While Sitā looked for Śrī Rāma with anxious heart, all the princes found themselves in the grip of infatuation. Presently Sitā discovered the two brothers by the side of the sage, and Her eyes greedily fell on them as on a long-lost treasure. (1—4)

दो०— गुरजन लाज समाजु बड़ देखि सीय सकुचानि ।

लागि बिलोकन सखिन्ह तन रघुबीरहि उर आनि ॥ २४८ ॥

Do.: gurajana lāja samāju baRa dekhi siya sakucāni,
 lāgi bilokana sakhinha tana raghubīrahi ura āni.248.

Out of natural bashfulness that She felt in the presence of elders and at the sight of the vast assemblage, Sitā shrank into Herself; and drawing the Hero of Raghu's race into Her heart She turned Her eyes towards Her companions. (248)

चौ०— राम रूपु अरु सिय छबि देखें । नर नारिन्ह परिहरीं निमेषें ॥
 सोचहिं सकल कहत सकुचाहीं । बिधि सन बिनय करहिं मन माहीं ॥ १ ॥
 हरु बिधि बेगि जनक जड़ताई । मति हमारि असि देहि सुहाई ॥
 बिनु बिचार पनु तजि नरनाहू । सीय राम कर करै बिबाहू ॥ २ ॥
 जगु भल कहिहि भाव सब काहू । हठ कीन्हें अंतहुँ उर दाहू ॥
 एहिं लालसाँ मगन सब लोगू । बरु साँवरो जानकी जोगू ॥ ३ ॥
 तब बंदीजन जनक बोलाए । बिरिदावली कहत चलि आए ॥
 कह नृपु जाइ कहहु पन मोरा । चले भाट हियँ हरषु न थोरा ॥ ४ ॥

Cau.: rāma rūpu aru siya chabi dekhē, nara nārinha pariharī nimeṣē.
 socahī sakala kahata sakucāhī, bidhi sana binaya karahī mana māhī.1.
 haru bidhi begi janaka jaRatāi, mati hamāri asi dehi suhāi.
 binu bicāra panu taji naranāhū, sīya rāma kara karai bibāhū.2.
 jagu bhala kahihi bhāva saba kāhū, haṭha kīnhē amtahū ura dāhū.
 ehī lālasā magana saba logū, baru sāvaro jānakī jogū.3.
 taba baṁdījana janaka bolāe, biridāvalī kahata cali āe.
 kaha nṛpu jāi kahahu pana morā, cale bhāṭa hiya haraṣu na thorā.4.

Beholding Śrī Rāma's beauty and Sītā's loveliness men and women alike forgot to close their eyelids. All of them felt anxious in their heart but hesitated to speak; they inwardly prayed to the Creator, "Quickly take away, O Creator, Janaka's stupidity and give him right understanding like ours, so that the king without the least scruple may abandon his vow and give Sītā in marriage to Rāma. The world will speak well of him and the idea will find favour with all. On the other hand, if he persists in his folly, he shall have to rue it in the end. Everyone is absorbed in the ardent feeling that the dark-complexioned youth is a suitable match for Janaka's daughter." Then Janaka summoned the heralds, and they came eulogizing his race. The king said, "Go round and proclaim my vow." Forthwith they proceeded on their mission; there was not a little joy in their heart. (1—4)

दो०— बोले बंदी बचन बर सुनुहु सकल महिपाल ।

पन बिदेह कर कहहिं हम भुजा उठाइ बिसाल ॥ २४९ ॥

Do.: bole baṁdī bacana bara sunahu sakala mahipāla,
 pana bideha kara kahahī hama bhujā uṭhāi bisāla.249.

The heralds then uttered these polite words, "Listen all princes: with our long arms uplifted we announce to you King Videha's vow:— (249)

चौ०— नृप भुजबलु बिधु सिवधनु राहू । गरुअ कठोर बिदित सब काहू ॥
 रावनु बानु महाभट भारे । देखि सरासन गवहिं सिधारे ॥ १ ॥
 सोइ पुरारि कोदंडु कठोरा । राज समाज आजु जोइ तोरा ॥
 त्रिभुवन जय समेत बैदेही । बिनहिं बिचार बरइ हठि तेही ॥ २ ॥
 सुनि पन सकल भूप अभिलाषे । भटमानी अतिसय मन माखे ॥
 परिकर बाँधि उठे अकुलाई । चले इष्टदेवन्ह सिर नाई ॥ ३ ॥
 तमकि ताकि तकि सिवधनु धरहीं । उठइ न कोटि भाँति बलु करहीं ॥
 जिन्ह के कछु बिचारु मन माहीं । चाप समीप महीप न जाहीं ॥ ४ ॥

Cau.: nṛpa bhujabalu bidhu sivadhanu rāhū, garua kaṭhora bidita saba kāhū.
 rāvanu bānu mahābhaṭa bhāre, dekhi sarāsana gavāhī sidhāre.1.
 soi purāri kodamḍu kaṭhorā, rāja samāja āju joi torā.
 tribhuvana jaya sameta baidehī, binahī bicāra barai haṭhi tehī.2.
 suni pana sakala bhūpa abhilāṣe, bhaṭamānī atisaya mana mākhe.
 parikara bādhi uṭhe akulāi, cale iṣṭadevanha sira nāi.3.
 tamaki tāki taki sivadhanu dharahī, uṭhai na koṭi bhāti balu karahī.
 jinha ke kachu bicāru mana māhī, cāpa samīpa mahīpa na jāhī.4.

“The might of arm of the various princes stands as the moon, while Śiva’s bow is the planet Rāhu as it were; it is massive and unyielding, as is well-known to all. Even the great champions Rāvaṇa and Bāṇāsura quietly slipped away as soon as they saw the bow. Whoever in this royal assembly breaks today the yonder unbending bow of Śiva shall be unhesitatingly and insistently wedded by Videha’s daughter and shall triumph over all the three worlds.” Hearing the vow all the princes were filled with longing, while those who prided on their valour felt very indignant. Girding up their loins they rose impatiently and bowing their heads to their chosen deity went ahead. They cast an angry look at Śiva’s bow, grappled with it with steady aim and exerted all their strength; but the bow refused to be lifted. Those princes, however, who had any sense at all did not even approach the bow. (1—4)

दो०— तमकि धरहिं धनु मूढ नृप उठइ न चलहिं लजाइ ।

मनहुँ पाइ भट बाहुबलु अधिकु अधिकु गरुआइ ॥ २५० ॥

Do.: **tamaki dharahī dhanu mūrha nṛpa uṭhai na calahī lajāi,**
manahū pāi bhaṭa bāhubalu adhiku adhiku garuāi.250.

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

चौ०— भूप सहस दस एकहि बारा । लगे उठावन टरइ न टारा ॥
डगइ न संभु सरासनु कैसैं । कामी बचन सती मनु जैसैं ॥ १ ॥
सब नृप भए जोगु उपहासी । जैसैं बिनु बिराग संन्यासी ॥
कीरति बिजय बीरता भारी । चले चाप कर बरबस हारी ॥ २ ॥
श्रीहत भए हारि हियँ राजा । बैठे निज निज जाइ समाजा ॥
नृपन्ह बिलोकि जनकु अकुलाने । बोले बचन रोष जनु साने ॥ ३ ॥
दीप दीप के भूपति नाना । आए सुनि हम जो पनु ठाना ॥
देव दनुज धरि मनुज सरीरा । बिपुल बीर आए रनधीरा ॥ ४ ॥

Cau.: **bhūpa sahasa dasa ekahi bārā, lage uṭhāvana ṭarai na ṭārā.**
ḍagai na sambhu sarāsanu kaisē, kāmī bacana satī manu jaisē.1.
saba nṛpa bhae jogu upahāsī, jaisē binu birāga saṁnyāsī.
kīrati bijaya bīratā bhārī, cale cāpa kara barabasa hārī.2.
śrīhata bhae hārī hiyā rājā, baiṭhe nija nija jāi samājā.
nṛpanha biloki janaku akulāne, bole bacana roṣa janu sāne.3.
dīpa dīpa ke bhūpati nānā, āe suni hama jo panu ṭhānā.
deva danuja dhari manuja sarīrā, bipula bīra āe ranadhīrā.4.

Ten thousand kings then proceeded all at once to raise it; but it baffled all attempts at moving it. Śambhu’s bow did not stir in the same way as the mind of a virtuous lady refuses to yield to the words of a gallant. All the princes made themselves butts of ridicule like a recluse without dispassion. Helplessly forfeiting their fame, glory and great valour to the bow they returned. Confused and disheartened, the kings went and sat in the midst of their own company. Seeing the kings thus frustrated, King Janaka got impatient and spoke words as if in anger; “Hearing the vow made by me many a king

has come from diverse parts of the globe; gods and demons in human form and many other heroes, staunch in fight, have assembled. (1—4)

दो०— कुअँरि मनोहर बिजय बड़ि कीरति अति कमनीय ।

पावनिहार बिरंचि जनु रचेउ न धनु दमनीय ॥ २५१ ॥

Do.: kuāri manohara bijaya baRi kīrati ati kamanīya,
pāvanihāra birānci janu raceu na dhanu damanīya.251.

“A lovely bride, a grand triumph and splendid renown are the prize; but Brahmā, it seems, has not yet created the man who may break the bow and win the above rewards.” (251)

चौ०— कहहु काहि यहु लाभु न भावा । काहुँ न संकर चाप चढ़ावा ॥
रहउ चढ़ाउब तोरब भाई । तिलु भरि भूमि न सके छड़ाई ॥ १ ॥
अब जनि कोउ माखै भट मानी । बीर बिहीन मही मैं जानी ॥
तजहु आस निज निज गृह जाहू । लिखा न बिधि बैदेहि बिबाहू ॥ २ ॥
सुकृतु जाइ जौं पनु परिहरऊँ । कुअँरि कुआरि रहउ का करऊँ ॥
जौं जनतेऊँ बिनु भट भुबि भाई । तौ पनु करि होतेऊँ न हँसाई ॥ ३ ॥
जनक बचन सुनि सब नर नारी । देखि जानकिहि भए दुखारी ॥
माखे लखनु कुटिल भइँ भौँहें । रदपट फरकत नयन रिसौँहें ॥ ४ ॥

Cau.: kahahu kāhi yahu lābhu na bhāvā, kāhū na saṅkara cāpa caRhāvā.
rahau caRhāuba toraba bhāī, tilu bhari bhūmi na sake chaRāī.1.
aba jani kou mākhai bhaṭa mānī, bīra bihīna mahī maī jānī.
tajahu āsa nija nija gr̥ha jāhū, likhā na bidhi baidehi bibāhū.2.
sukṛtu jāi jāu panu pariharaū, kuāri kuāri rahau kā karaū.
jāu janateū binu bhaṭa bhubi bhāī, tau panu kari hoteū na hāsāī.3.
janaka bacana suni saba nara nārī, dekhi jānakihi bhae dukhārī.
mākhe lakhanu kuṭila bhaī bhaūhē, radapaṭa pharakata nayana risaūhē.4.

“Tell me, who would not have this prize? But none could string the bow. Let alone stringing or breaking it, there was not one of you, brothers, who could stir it even a grain’s breadth from its place. Now no one who prides on his valour should feel offended if I assert that there is no hero left on earth to my mind. Give up all hope and turn your faces homewards. It is not the will of Providence that Sītā should be married. All my religious merits shall be gone if I abandon my vow. The princess must remain a maid; what can I do? Had I known, brothers, that there are no more heroes in the world, I would not have made myself a laughing-stock by undertaking such a vow.” All who heard Janaka’s words, men and women alike, felt distressed at the sight of Jānakī. Lakṣmaṇa, however got incensed: his eyebrows were knit, his lips quivered and his eyes shot fire. (1—4)

दो०— कहि न सकत रघुबीर डर लगे बचन जनु बान ।

नाइ राम पद कमल सिरु बोले गिरा प्रमान ॥ २५२ ॥

Do.: kahi na sakata raghubīra ḍara lage bacana janu bāna,
nāi rāma pada kamala siru bole girā pramāna.252.

For fear of Śrī Rāma he could not speak, though Janaka's words pierced his heart like an arrow; yet at last, bowing his head at Śrī Rāma's lotus-feet he spoke words which were impregnated with truth:— (252)

चौ०— रघुबंसिन्ह महुँ जहँ कोउ होई । तेहिं समाज अस कहइ न कोई ॥
 कही जनक जसि अनुचित बानी । बिद्यमान रघुकुल मनि जानी ॥ १ ॥
 सुनहु भानुकुल पंकज भानू । कहउँ सुभाउ न कछु अभिमानू ॥
 जौं तुम्हारि अनुसासन पावौं । कंदुक इव ब्रह्मांड उठावौं ॥ २ ॥
 काचे घट जिमि डारौं फोरी । सकउँ मेरु मूलक जिमि तोरी ॥
 तव प्रताप महिमा भगवाना । को बापुरो पिनाक पुराना ॥ ३ ॥
 नाथ जानि अस आयसु होऊ । कौतुकु करौं बिलोकिअ सोऊ ॥
 कमल नाल जिमि चाप चढ़ावौं । जोजन सत प्रमान लै धावौं ॥ ४ ॥

Cau.: ragubāmsinha mahū jahā kou hōi, tehi samāja asa kahai na kōi.
 kahī janaka jasi anucita bāni, bidyamāna raghukula mani jāni.1.
 sunahu bhānukula paṅkaja bhānū, kahaū subhāu na kachu abhimānū.
 jaū tumhāri anusāsana pāvaū, kaṁduka iva brahmāṁḍa uṭhāvaū.2.
 kāce ghaṭa jimi ḍāraū phorī, sakaū meru mūlaka jimi torī.
 tava pratāpa mahimā bhagavānā, ko bāpuro pināka purānā.3.
 nātha jāni asa āyasu hoū, kautuku karaū bilokia soū.
 kamala nāla jimi cāpa caRhāvaū, johana sata pramāna lai dhāvaū.4.

“In an assembly where any one of Raghu's race is present no one would dare speak such scandalous words as Janaka has done, even though conscious of the presence of Śrī Rāma, the Jewel of Raghu's race. (Turning towards his brother, he added) “Listen, O Delighter of the solar race, I sincerely tell You, without any vain boasting: if I but have Your permission, I will lift the round world like a ball and smash it like an ill-baked earthen jar; and by the glory of Your majesty, O blessed Lord, I can break Mount Meru like a radish. What, then, is this wretched old bow? Realizing this, my Lord, let me have Your command and see what wonders I work; I will string the bow as though it were a lotus-stalk and run with it not less than eight hundred miles. (1—4)

दौ०— तोरौं छत्रक दंड जिमि तव प्रताप बल नाथ ।
 जौं न करौं प्रभु पद सपथ कर न धरौं धनु भाथ ॥ २५३ ॥

Do.: toraū chatraka daṁḍa jimi tava pratāpa bala nātha,
 jaū na karaū prabhu pada sapatha kara na dharaū dhanu bhātha.253.

“By the might of Your glory, O Lord, I will snap it like the stalk of a mushroom. Or, if I fail, I swear by Your feet never to handle a bow or quiver again.” (253)

चौ०— लखन सकोप बचन जे बोले । डगमगानि महि दिग्गज डोले ॥
 सकल लोग सब भूप डेराने । सिय हियँ हरषु जनकु सकुचाने ॥ १ ॥
 गुर रघुपति सब मुनि मन माहीं । मुदित भए पुनि पुनि पुलकाहीं ॥
 सयनहिं रघुपति लखनु नेवारे । प्रेम समेत निकट बैठारे ॥ २ ॥

बिस्वामित्र समय सुभ जानी । बोले अति सनेहमय बानी ॥
 उठहु राम भंजहु भवचापा । मेटहु तात जनक परितापा ॥ ३ ॥
 सुनि गुरु बचन चरन सिरु नावा । हरषु बिषादु न कछु उर आवा ॥
 ठाढ़े भए उठि सहज सुभाएँ । ठवनि जुबा मृगराजु लजाएँ ॥ ४ ॥

Cau.: lakhana sakopa bacana je bole, ḍagamagāni mahi diggaja ḍole.
 sakala loga saba bhūpa ḍerāne, siya hiyā haraṣu janaku sakucāne.1.
 gura raghupati saba muni mana māhī, mudita bhae puni puni pulakāhī.
 sayanaḥ raghupati lakhanu nevāre, prema sameta nikaṭa baiṭhāre.2.
 bisvāmitra samaya subha jānī, bole ati sanehamaya bānī.
 uṭhahu rāma bhaṁjahu bhavacāpā, meṭahu tāta janaka paritāpā.3.
 suni guru bacana carana siru nāvā, haraṣu biṣādu na kachu ura āvā.
 ṭhārhe bhae uṭhi sahaja subhāē, ṭhavani jubā mṛgarāju lajāē.4.

As Lakṣmaṇa spoke these angry words, the earth shook and the elephants supporting the quarters tottered. The whole assembly, including all the princes, was struck with terror; Sītā felt delighted at heart, while Janaka blushed. The preceptor (Viśvāmitra), the Lord of Raghus and all the hermits were glad of heart and thrilled all over again and again. With a sign Śrī Rāma checked Lakṣmaṇa and made him sit beside Him. Perceiving that it was a propitious time, Viśvāmitra said in most endearing terms, “Up, Rāma, break the bow of Śiva and relieve Janaka, my boy, of his anguish.” On hearing the Guru’s words Śrī Rāma bowed His head at his feet; there was no joy or sorrow in His heart. He stood up in all His native grace, putting to shame a young lion by His elegant carriage. (1—4)

दो०— उदित उदयगिरि मंच पर रघुबर बालपतंग ।
 बिकसे संत सरोज सब हरषे लोचन भृंग ॥ २५४ ॥

Do.: **udita udayagiri maṁca para raghubara bālapataṁga,**
bikase saṁta saroja saba haraṣe locana bhṛṁga.254.

As the Chief of the Raghus rose on His elevated seat like the morning sun appearing in the eastern horizon, all the saints were delighted like so many lotuses and their eyes were glad as bees at the return of day. (254)

चौ०— नृपन्ह केरि आसा निसि नासी । बचन नखत अवली न प्रकासी ॥
 मानी महिप कुमुद सकुचाने । कपटी भूप उलूक लुकाने ॥ १ ॥
 भए बिसोक कोक मुनि देवा । बरिसहिं सुमन जनावहिं सेवा ॥
 गुरु पद बंदि सहित अनुरागा । राम मुनिन्ह सन आयसु मागा ॥ २ ॥
 सहजहिं चले सकल जग स्वामी । मत्त मंजु बर कुंजर गामी ॥
 चलत राम सब पुर नर नारी । पुलक पूरि तन भए सुखारी ॥ ३ ॥
 बंदि पितर सुर सुकृत सँभारे । जौं कछु पुन्य प्रभाउ हमारे ॥
 तौ सिवधनु मृनाल की नाई । तोरहुँ रामु गनेस गोसाई ॥ ४ ॥

Cau.: nṛpanha kerī āsā nisi nāsī, bacana nakhata avalī na prakāsī.
 mānī mahipa kumuda sakucāne, kapaṭī bhūpa ulūka lukāne.1.

bhae bisoka koka muni devā, barisahī sumana janāvahī sevā.
gura pada baṁdi sahita anurāgā, rāma muninha sana āyasu māgā.2.
sahajahī cale sakala jaga svāmī, matta maṁju bara kumjara gāmī.
calata rāma saba pura nara nārī, pulaka pūri tana bhae sukhārī.3.
baṁdi pitara sura sukrta sābhāre, jaṁ kachu punya prabhāu hamāre.
tau sivadhanu mṛnāla kī nāī, torahū rāmu ganesa gosāī.4.

The hopes of the rival kings vanished as night and their boasts died away like the serried stars. The arrogant princes shrivelled up like the lilies and the false kings shrank away like owls. Sages and gods, like the Cakravāka bird, were rid of their sorrow and rained down flowers in token of their homage. Affectionately reverencing the Guru's feet Śrī Rāma asked leave of the holy fathers. The Lord of all creation then stepped forth in His natural grace with the tread of a noble and beautiful elephant in rut. As Śrī Rāma moved ahead all men and women of the city rejoiced and thrilled all over their body. Invoking the manes and gods and recalling their own past good deeds they prayed: "If our religious merits are of any value, O Lord Gaṇeśa may Rāma snap the bow of Śiva as it were a lotus-stalk." (1—4)

दो०— रामहि प्रेम समेत लखि सखिन्ह समीप बोलाइ ।

सीता मातु सनेह बस बचन कहइ बिलखाइ ॥ २५५ ॥

Do.: rāmaḥi prema sameta lakhi sakhinha samīpa bolāi,
sītā mātu saneha basa bacana kahai bilakhāi.255.

Lovingly gazing on Śrī Rāma and bidding her companions draw near, Sītā's mother spoke words full of anguish out of affection:— (255)

चौ०— सखि सब कौतुकु देखनिहारे । जेउ कहावत हितू हमारे ॥
कोउ न बुझाइ कहइ गुर पाहीं । ए बालक असि हठ भलि नाहीं ॥ १ ॥
रावन बान छुआ नहिं चापा । हारे सकल भूप करि दापा ॥
सो धनु राजकुअँर कर देहीं । बाल मराल कि मंदर लेहीं ॥ २ ॥
भूप सयानप सकल सिरानी । सखि बिधि गति कछु जाति न जानी ॥
बोली चतुर सखी मृदु बानी । तेजवंत लघु गनिअ न रानी ॥ ३ ॥
कहँ कुंभज कहँ सिंधु अपारा । सोषेउ सुजसु सकल संसारा ॥
रबि मंडल देखत लघु लागा । उदयँ तासु तिभुवन तम भागा ॥ ४ ॥

Cau.: sakhi saba kautuku dekhanihāre, jeu kahāvata hitū hamāre.
kou na bujhāi kahai gura pāhī, e bālaka asi haṭha bhali nāhī.1.
rāvana bāna chuā nahī cāpā, hāre sakala bhūpa kari dāpā.
so dhanu rājakuāra kara dehī, bāla marāla ki maṁdara lehī.2.
bhūpa sayānapa sakala sirānī, sakhi bidhi gati kachu jāti na jānī.
bolī catura sakhī mṛdu bānī, tejavaranta laghu gania na rānī.3.
kahā kumbhaja kahā siṁdhu apārā, soṣeu sujasu sakala saṁsārā.
rabi maṁḍala dekhata laghu lāgā, udayā tāsu tibhuvana tama bhāgā.4.

"Whosoever are called our friends, dear ones, are mere spectators of a show; no one urges the preceptor (Viśvāmitra) and tells him that the two princes are yet boys and that such insistence on his part is not desirable. Knowing that Rāvaṇa and Bāṇāsura did

not even touch the bow and that all other kings were worsted in spite of all their boasts, strange that he should give the same bow into the hands of this young prince; can cygnets ever lift Mount Mandara? Good sense has taken leave of the king; and one does not know the dispensation of Providence, dear ones,” One of her sharp-witted companions gently replied, “The glorious are not to be lightly regarded, O queen. What comparison is there between the sage Agastya, who was born of a jar, and the vast ocean? Yet the sage drained it dry, and his good fame has spread throughout the world. The orb of the sun is so small to look at, but the moment it rises the darkness of all the three worlds disappears. (1—4)

दो०— मंत्र परम लघु जासु बस बिधि हरि हर सुर सर्व ।

महामत्त गजराज कहूँ बस कर अंकुस खर्ब ॥ २५६ ॥

Do.: maṁtra parama laghu jāsu basa bidhi hari hara sura sarba,
mahāmatta gajarāja kahūṁ basa kara aṁkusa kharba.256.

“A sacred formula, indeed, is very small, although it has under its sway Brahmā, Hari, Hara and all other gods. A tiny goad governs the mightiest and most furious elephant.” (256)

चौ०— काम कुसुम धनु सायक लीन्हे । सकल भुवन अपने बस कीन्हे ॥
देबि तजिअ संसउ अस जानी । भंजब धनुषु राम सुनु रानी ॥ १ ॥
सखी बचन सुनि भै परतीती । मिटा बिषादु बढी अति प्रीती ॥
तब रामहि बिलोकि बैदेही । सभय हृदयँ बिनवति जेहि तेही ॥ २ ॥
मनहीं मन मनाव अकुलानी । होहु प्रसन्न महेस भवानी ॥
करहु सफल आपनि सेवकाई । करि हितु हरहु चाप गरुआई ॥ ३ ॥
गननायक बरदायक देवा । आजु लगें कीन्हिउँ तुअ सेवा ॥
बार बार बिनती सुनि मोरी । करहु चाप गुरुता अति थोरी ॥ ४ ॥

Cau.: kāma kusuma dhanu sāyaka līnhe, sakala bhuvana apanē basa kīnhe.
debi tajia saṁsau asa jānī, bhaṁjaba dhanuṣu rāma sunu rānī.1.
sakhī bacana suni bhai paratīti, miṭā biṣādu baRhi ati prīti.
taba rāmahī biloki baidehī, sabhaya hṛdayā binavati jehi tehī.2.
manahī mana manāva akulānī, hohu prasanna mahesa bhavānī.
karahu saphala āpani sevakāi, kari hitu harahu cāpa garuāi.3.
gananāyaka baradāyaka devā, āju lagē kīnhiū tua sevā.
bāra bāra binatī suni morī, karahu cāpa gurutā ati thorī.4.

“Armed with a bow and arrows of flowers Cupid has brought the whole universe under subjection. Realizing this, O good lady, give up all doubt; Rāma, O Queen, will assuredly break the bow, I tell you.” The queen felt reassured at these words of her companion; her despondency was gone and her love for Śrī Rāma grew. Then, casting a glance towards Śrī Rāma, Videha’s daughter implored with anxious heart each god in turn. She inwardly prayed in a distressed state of mind: “Be gracious to me. O great Lord Śiva and Bhavānī, and reward my services by lightening the weight of the bow out of affection for me. O god Gaṇeśa, the chief of Śiva’s attendants, O bestower of boons, it is for this day that I have adored You. Listening to my repeated supplication, therefore, reduce the weight of the bow to a mere trifle.” (1—4)

दो०— देखि देखि रघुबीर तन सुर मनाव धरि धीर।

भरे बिलोचन प्रेम जल पुलकावली सरीर ॥ २५७ ॥

Do.: **dekhi dekhi raghubīra tana sura manāva dhari dhīra,
bhare bilocana prema jala pulakāvalī sarīra.257.**

Gazing repeatedly on the person of Śrī Rāma and summoning courage Sītā prayed to gods. Her eyes were filled with tears of love and the hair on Her body stood on their end. (257)

चौ०— नीकें निरखि नयन भरि सोभा । पितु पनु सुमिरि बहुरि मनु छोभा ॥

अहह तात दारुनि हठ ठानी । समुझत नहिं कछु लाभु न हानी ॥ १ ॥

सचिव सभय सिख देइ न कोई । बुध समाज बड़ अनुचित होई ॥

कहँ धनु कुलिसहु चाहि कठोरा । कहँ स्यामल मृदुगात किसोरा ॥ २ ॥

बिधि केहि भाँति धरौं उर धीरा । सिरस सुमन कन बेधिअ हीरा ॥

सकल सभा कै मति भै भोरी । अब मोहि संभुचाप गति तोरी ॥ ३ ॥

निज जड़ता लोगन्ह पर डारी । होहि हरुअ रघुपतिहि निहारी ॥

अति परिताप सीय मन माहीं । लव निमेष जुग सय सम जाहीं ॥ ४ ॥

Cau.: **nīkē nirakhi nayana bhari sobhā, pitu panu sumiri bahuri manu chobhā.
ahaha tāta dāruni haṭha ṭhānī, samujhata nahī kachu lābhu na hānī.1.
saciva sabhaya sikha dei na koī, budha samāja baRa anucita hoī.
kahā dhanu kulisahu cāhi kaṭhorā, kahā syāmala mṛdugāta kisorā.2.
bidhi kehi bhāti dharaū ura dhīrā, sirasa sumana kana bedhia hīrā.
sakala sabhā kai mati bhai bhorī, aba mohi sambhucāpa gati torī.3.
nija jaRatā loganha para ḍārī, hohi harua raghupatihi nihārī.
ati paritāpa siya mana māhī, lava nimeṣa juga saya sama jāhī.4.**

She feasted Her eyes to their fill on Śrī Rāma's beauty; but then the thought of Her father's vow agitated Her mind. She said to Herself." Alas, my father has made a terrible resolve having no regard to good or evil consequences. The ministers are afraid; therefore none of them gives him good counsel. It is all the more pity that it should be so in a conclave of wise men. While on this side stands the bow harder than adamant, on the other side we find that dark-complexioned prince of delicate frame and tender age. How then, O god, can I maintain my balance of mind? Is a diamond ever pierced with the pointed end of a Śirīṣa flower? The sense of the whole assembly has become dull; hence my only hope now lies in you, O Śambhu's bow. Imparting your heaviness to the assembly grow light yourself at the sight of (in proportion to the size of) Śrī Rāma." Sītā felt much agitated at heart; an instant hung heavy on Her as a hundred Yugas. (1—4)

दो०— प्रभुहि चितइ पुनि चितव महि राजत लोचन लोल ।

खेलत मनसिज मीन जुग जनु बिधु मंडल डोल ॥ २५८ ॥

Do.: **prabhuhi citai puni citava mahi rājata locana lola,
khelata manasija mīna juga janu bidhu maṇḍala ḍola.258.**

Gazing now at the Lord and now at the ground, Her restless eyes sparkled as if two Cupid's fish disported themselves in the pail-like orb of the moon. (258)

चौ— गिरा अलिनि मुख पंकज रोक्री । प्रगट न लाज निसा अवलोकी ॥
 लोचन जलु रह लोचन कोना । जैसें परम कृपन कर सोना ॥ १ ॥
 सकुची ब्याकुलता बड़ि जानी । धरि धीरजु प्रतीति उर आनी ॥
 तन मन बचन मोर पनु साचा । रघुपति पद सरोज चितु राचा ॥ २ ॥
 तौ भगवानु सकल उर बासी । करिहि मोहि रघुबर कै दासी ॥
 जेहि कें जेहि पर सत्य सनेहू । सो तेहि मिलइ न कछु संदेहू ॥ ३ ॥
 प्रभु तन चितइ प्रेम तन ठाना । कृपानिधान राम सबु जाना ॥
 सियहि बिलोकि तकेउ धनु कैसें । चितव गरुरु लघु ब्यालहि जैसें ॥ ४ ॥

Cau.: girā alini mukha paṅkaja rokī, pragaṭa na lāja nisā avalokī.
 locana jalu raha locana konā, jaisē parama kṛpana kara sonā.1.
 sakucī byākulatā baRi jānī, dhari dhīraju pratīti ura ānī.
 tana mana bacana mora panu sēcā, raghupati pada saroja citu rēcā.2.
 tau bhagavānu sakala ura bāsī, karihi mohi raghubara kai dāsī.
 jehi kē jehi para satya sanehū, so tehi milai na kachu saṁdehū.3.
 prabhu tana citai prema tana ṭhānā, kṛpānidhāna rāma sabu jānā.
 siyahi biloki takeu dhanu kaisē, citava garuru laghu byālahi jaisē.4.

Held captive within Her lotus-like mouth Her bee-like speech refused to stir out for fear of the night of modesty. Tears remained confined within the corner of Her eyes,* just as the gold of a stingy miser remains buried in a nook of his house. Sitā felt abashed when She perceived Her great agitation of mind; summoning up courage in Her heart, therefore, She confidently said to Herself, "If I am true to my vow in thought, word and deed, and if my mind is really attached to the lotus-feet of Śrī Rāma, I am sure God, who dwells in the heart of all, will make me Śrī Rāma's bondslave; for one gets united without doubt with him for whom one cherishes true love." Casting a glance at the Lord She resolved to love Him even at the cost of Her life. Śrī Rāma, the embodiment of compassion, understood it all; looking at Sitā He glanced at the bow as Garuḍa (the king of birds and a sworn enemy of serpents) would gaze on a poor little snake. (1—4)

दो— लखन लखेउ रघुबंसमनि ताकेउ हर कोदंडु ।
 पुलकि गात बोले बचन चरन चापि ब्रह्मांडु ॥ २५९ ॥

Do.: lakhana lakheu raghubaṁsamani tākeu hara kodanḍu,
 pulaki gāta bole bacana carana cāpi brahmāṁḍu.259.

When Lakṣmaṇa perceived that the Jewel of Raghu's race had cast a glance at the bow of Hara, the hair on his body stood erect and he uttered the following words pressing the crust of the earth under his foot:— (259)

चौ— दिसिकुंजरहु कमठ अहि कोला । धरहु धरनि धरि धीर न डोला ॥
 रामु चहहि संकर धनु तोरा । होहु सजग सुनि आयसु मोरा ॥ १ ॥

* Shedding of tears is regarded in India as an ill-omen; therefore, on auspicious occasions Indian women would take particular care not to allow tears to drop from their eyes.



चाप समीप रामु जब आए । नर नारिन्ह सुर सुकृत मनाए ॥
 सब कर संसउ अरु अग्यानु । मंद महीपन्ह कर अभिमानू ॥ २ ॥
 भृगुपति केरि गरब गरुआई । सुर मुनिबरन्ह केरि कदराई ॥
 सिय कर सोचु जनक पछितावा । रानिन्ह कर दारुन दुख दावा ॥ ३ ॥
 संभुचाप बड़ बोहितु पाई । चढ़े जाइ सब संगु बनाई ॥
 राम बाहुबल सिंधु अपारु । चहत पारु नहिं कोउ कड़हारु ॥ ४ ॥

Cau.: **disikumjarahu kamāṭha ahi kolā, dharahu dharani dhari dhīra na ḍolā.**
rāmu cahahī saṁkara dhanu torā, hohu sajaga suni āyasu morā.1.
cāpa samīpa rāmu jaba āe, nara nārinha sura sukṛta manāe.
saba kara saṁsau aru agyānū, maṁda mahīpanha kara abhimānū.2.
bhṛgupati kerī garaba garuāī, sura munibaranha kerī kadarāī.
siya kara socu janaka pachitāvā, rāninha kara dārūna dukha dāvā.3.
saṁbhucāpa baRa bohītu pāī, caRhe jāī saba saṁgu banāī.
rāma bāhubala siṁdhu apārū, cahata pārū nahī kou kaRahārū.4.

“O elephants guarding the cardinal points, O divine tortoise*, O serpent-king, and O divine boar*, steadily hold the earth that it may not shake. Śrī Rāma seeks to break the bow of Śaṅkara; therefore, listen to my command and be ready.” When Rāma drew near to the bow, men and women present there invoked in His behalf the help of gods as well as of their past good deeds. The doubts and ignorance of all who had assembled there, the arrogance of the foolish kings, the proud pretensions of Paraśurāma (the Chief of Bhṛgu’s race), the apprehension of gods and the great sages, the distress of Sītā, King Janaka’s remorse and the fire of the queen’s terrible agony—all these boarded together the great bark of Śambhu’s bow, with whose help they sought to cross the boundless ocean of Śrī Rāma’s strength of arm; but there was no helmsman to steer the ship. (1—4)

दो०— राम बिलोके लोग सब चित्र लिखे से देखि ।

चितई सीय कृपायतन जानी बिकल बिसेषि ॥ २६० ॥

Do.: **rāma biloke loga saba citra likhe se dekhi,**
citaī sīya kṛpāyatana jānī bikala biseṣi.260.

Rāma first looked at the crowd of spectators and found them motionless as the figures of a drawing. The gracious Lord then turned His eyes towards Sītā and perceived Her in deep distress. (260)

चौ०— देखी बिपुल बिकल बैदेही । निमिष बिहात कलप सम तेही ॥
 तृषित बारि बिनु जो तनु त्यागा । मुँ करइ का सुधा तड़ागा ॥ १ ॥
 का बरषा सब कृषी सुखानें । समय चुके पुनि का पछितानें ॥
 अस जियँ जानि जानकी देखी । प्रभु पुलके लखि प्रीति बिसेषी ॥ २ ॥
 गुरहि प्रनामु मनहिं मन कीन्हा । अति लाघवँ उठाइ धनु लीन्हा ॥
 दमकेउ दामिनि जिमि जब लयऊ । पुनि नभ धनु मंडल सम भयऊ ॥ ३ ॥

* The divine tortoise referred to here is the same who served as the base for churning the ocean of milk at the dawn of creation. And the divine boar refers to the manifestation of the Lord as a boar in order to lift the earth out of the waters in which the demon Hiranyākṣa had submerged it. The tortoise as well as the boar are represented here as ever holding the earth, conjointly with the serpent-king, the one on its back and the other on its tusks.

लेत चढावत खँचत गाढ़ें । काहुँ न लखा देख सबु ठाढ़ें ॥
तेहि छन राम मध्य धनु तोरा । भरे भुवन धुनि घोर कठोरा ॥ ४ ॥

Cau.: **dekhī bipula bikala baidehī, nimiṣa bihāta kalapa sama tehī.
tṛṣita bāri binu jo tanu tyāgā, muē karai kā sudhā taRāgā.1.
kā baraṣā saba kṛṣī sukhānē, samaya cukē puni kā pachitānē.
asa jiyā jāni jānakī dekhī, prabhu pulake lakhi prīti biseṣī.2.
gurahi pranāmu manahī mana kīnhā, ati lāghavā uṭhāi dhanu līnhā.
damakeu dāmini jimi jaba layaū, puni nabha dhanu maṇḍala sama bhayaū.3.
leta caRhāvata khaṭcata gāRhē, kāhū na lakhā dekha sabu ṭhāRhē.
tehi chana rāma madhya dhanu torā, bhare bhuvana dhuni ghora kaṭhorā.4.**

He found Videha's Daughter greatly agitated; every moment that passed hung on Her as a whole life-time of the universe. If a thirsty man dies for want of water, of what avail is a lake of nectar to him once he is dead. What good is a shower when the whole crop is dried up; what use repenting over an opportunity lost? Thinking thus within Himself the Lord looked at Janaka's Daughter and thrilled all over to perceive Her singular devotion. He inwardly made obeisance to His preceptor (Viśvāmītra), and took up the bow with great agility. The bow gleamed like a flash of lightning as He grasped it in His hand. And then it appeared like a circle in the sky. No one knew when He took it in His hands, strung it and drew it tight; everyone only saw Him standing (with the bow drawn). Instantly Śrī Rāma broke the bow in halves; the awful crash resounded through all the spheres. (1—4)

छं०— भरे भुवन घोर कठोर रव रबि बाजि तजि मारगु चले ।
चिक्करहिं दिग्गज डोल महि अहि कोल कूरुम कलमले ॥
सुर असुर मुनि कर कान दीन्हें सकल बिकल बिचारहीं ।
कोदंड खंडेउ राम तुलसी जयति बचन उचारहीं ॥

Cham.: **bhare bhuvana ghora kaṭhora rava rabi bāji taji māragu cale,
cikkarahī diggaja ḍola mahi ahi kola kūruma kalamale.
sura asura muni kara kāna dīnhē sakala bikala bicārahī,
kodaṇḍa khaṇḍeu rāma tulasī jayati bacana ucārahī.**

The awful crash reached through the spheres; the horses of the sun-god strayed from their course; the elephants of the quarters trumpeted, the earth shook; the serpent-king, the divine boar and the divine tortoise fidgeted about, Gods, demons and sages put their hands to their ears, and all began anxiously to ponder the cause; but when they learnt, says Tulasīdāsa, that Śrī Rāma had broken the bow, they uttered shouts of victory.

सो०— संकर चापु जहाजु सागरु रघुबर बाहुबलु ।
बूड़ सो सकल समाजु चढा जो प्रथमहिं मोह बस ॥ २६१ ॥

So.: **saṅkara cāpu jahāju sāgaru raghubara bāhubalu,
būRa so sakala samāju caRhā jo prathamahī moha basa. 261.**

The bow of Śaṅkara was the bark and Rāma's strength of arm was the ocean to be crossed with its aid. The whole host (of which we have spoken above), that had boarded the ship out of ignorance, was drowned (with the bark). (261)

चौ०— प्रभु दोउ चापखंड महि डारे । देखि लोग सब भए सुखारे ॥
कौसिकरूप पयोनिधि पावन । प्रेम बारि अवगाहु सुहावन ॥ १ ॥
रामरूप राकेसु निहारी । बढ़त बीचि पुलकावलि भारी ॥
बाजे नभ गहगहे निसाना । देवबधू नाचहिं करि गाना ॥ २ ॥
ब्रह्मादिक सुर सिद्ध मुनीसा । प्रभुहि प्रसंसहिं देहिं असीसा ॥
बरिसहिं सुमन रंग बहु माला । गावहिं किंनर गीत रसाला ॥ ३ ॥
रही भुवन भरि जय जय बानी । धनुषभंग धुनि जात न जानी ॥
मुदित कहहिं जहँ तहँ नर नारी । भंजेउ राम संभुधनु भारी ॥ ४ ॥

Cau.: **prabhu dou cāpakhaṁḍa mahi ḍāre, dekhi loga saba bhae sukhāre.
kausikarūpa payonidhi pāvana, prema bāri avagāhu suhāvana.1.
rāmarūpa rākesu nihārī, baRhata bīci pulakāvali bhārī.
bāje nabha gahagahe nisānā, devabadhū nācahī kari gānā.2.
brahmādika sura siddha munīsā, prabhuhi prasamsahī dehī asīsā.
barisahī sumana raṅga bahu mālā, gāvahī kiṁnara gīta rasālā.3.
rahī bhuvana bhari jaya jaya bānī, dhanuṣabhaṅga dhuni jāta na jānī.
mudita kahahī jahā tahā nara nārī, bhaṁjeu rāma sambhudhanu bhārī.4.**

The Lord tossed on ground the two broken pieces of the bow, and everyone rejoiced at the sight. Viśvāmitra stood as the holy ocean, full of the sweet and unfathomable water of love. Beholding Śrī Rāma's beauty, which represented the full moon, the sage felt an increasing thrill of joy, which may be compared to a rising tide in the ocean. Kettledrums sounded with great noise in the heavens; celestial damsels sang and danced. Brahmā and the other gods, Siddhas and great sages praised the Lord and gave Him blessings raining down wreaths and flowers of various colours; the Kinnaras (a class of demigods) sang melodious strains. The shouts of victory re-echoed throughout the universe; the crash that followed the breaking of the bow was drowned in it. Everywhere men and women in their joy kept saying that Rāma had broken the massive bow of Śambhu. (1—4)

दो०— बंदी मागध सूतगन बिरुद बदहिं मतिधीर ।
करहिं निछावरि लोग सब हय गय धन मनि चीर ॥ २६२ ॥

Do.: **baṁdī māgadha sūtagana biruda badahī matidhīra,
karahī nichāvāri loga saba haya gaya dhana mani cīra.262.**

Talented bards, minstrels and panegyrists sang praises; and everybody gave away horses, elephants, riches, jewels and raiments as an act of invocation of God's blessings on the youthful champion. (262)

चौ०— झाँझि मृदंग संख सहनाई । भेरि ढोल दुंदुभी सुहाई ॥
 बाजहिं बहु बाजने सुहाए । जहँ तहँ जुबतिन्ह मंगल गाए ॥ १ ॥
 सखिन्ह सहित हरषी अति रानी । सूखत धान परा जनु पानी ॥
 जनक लहेउ सुखु सोचु बिहाई । पैरत थकें थाह जनु पाई ॥ २ ॥
 श्रीहत भए भूप धनु टूटे । जैसे दिवस दीप छबि छूटे ॥
 सीय सुखहि बरनिअ केहि भाँती । जनु चातकी पाइ जलु स्वाती ॥ ३ ॥
 रामहि लखनु बिलोकत कैसें । ससिहि चकोर किसोरकु जैसें ॥
 सतानंद तब आयसु दीन्हा । सीताँ गमनु राम पहिं कीन्हा ॥ ४ ॥

Cau.: jhāñhi mṛdaṅga saṅkha sahanāī, bheri ḍhola duṁdubhī suhāī.
 bājahiṅ bahu bājane suhāe, jahāṅ tahāṅ jubatinha maṅgala gāe.1.
 sakhinha sahita haraṣī ati rānī, sūkhata dhāna parā janu pānī.
 janaka laheu sukhu socu bihāī, pairata thakē thāha janu pāī.2.
 śrīhata bhae bhūpa dhanu ṭūṭe, jaisē divasa dīpa chabi chūṭe.
 sīya sukhahi barania kehi bhāṭī, janu cātakī pāī jalu svāī.3.
 rāmahi lakhanu bilokata kaisē, sasihi cakora kisoraku jaisē.
 satānānda taba āyasu dīnhā, sītāṅ gamanu rāma pahī kīnhā.4.

There was a crash of cymbals and tabors, conches and clarionets, drums and sweet-sounding kettledrums, both large and small; and many other charming instruments also played. Everywhere young women sang auspicious strains. The queen with her companions was much delighted, as though a withering crop of paddy had been refreshed by a shower. King Janaka was now care-free and felt gratified as if a tired swimmer had reached a shallow. The kings' countenance fell at the breaking of the bow, just as a lamp is dimmed at dawn of day. Sītā's delight could only be compared to that of a female Cātaka* bird on receiving a rain-drop when the sun is in the same longitude as the constellation named Svāti* (Arcturus). Lakṣmaṇa fixed his eyes on Rāma as the young of a Cakora bird gazes on the moon. Śātānanda then gave the word and Sītā advanced towards Rāma. (1—4)

दो०— संग सखीं सुंदर चतुर गावहिं मंगलचार ।
 गवनी बाल मराल गति सुषमा अंग अपार ॥ २६३ ॥

Do.: saṅga sakhiṅ suṁdara catura gāvahiṅ maṅgalacāra,
 gavanī bāla marāla gati suṣamā aṅga apāra.263.

Accompanied by Her fair and talented companions, who were singing festal songs, She paced like a cygnet, Her limbs possessing infinite charm. (263)

चौ०— सखिन्ह मध्य सिय सोहति कैसें । छबिगन मध्य महाछबि जैसें ॥
 कर सरोज जयमाल सुहाई । बिस्व बिजय सोभा जेहिं छाई ॥ १ ॥
 तन सकोचु मन परम उछाहू । गूढ़ प्रेमु लखि परइ न काहू ॥
 जाइ समीप राम छबि देखी । रहि जनु कुअँरि चित्र अवेरखी ॥ २ ॥

* According to the Indian tradition a Cātaka bird would slake its thirst only with a rain-drop obtained when the sun is in the same longitude as the Arcturus (which is generally in the month of October, a month when showers are of rare occurrence).

चतुर सखीं लखि कहा बुझाई । पहिरावहु जयमाल सुहाई ॥
 सुनत जुगल कर माल उठाई । प्रेम बिबस पहिराइ न जाई ॥ ३ ॥
 सोहत जनु जुग जलज सनाला । ससिहि सभीत देत जयमाला ॥
 गावहिं छबि अवलोकि सहेली । सियँ जयमाल राम उर मेली ॥ ४ ॥

Cau.: sakhinḥa madhya siya sohati kaisē, chabigana madhya mahāchabi jaisē.
 kara saroja jayamāla suhāi, bisva bijaya sobhā jehi chāi.1.
 tana sakocu mana parama uchāhū, gūRha premu lakhi parai na kāhū.
 jāi samīpa rāma chabi dekhī, rahi janu kuāri citra avarekhī.2.
 catura sakhī lakhi kahā bujhāi, pahirāvahu jayamāla suhāi.
 sunata jugala kara māla uṭhāi, prema bibasa pahirāi na jāi.3.
 sohata janu juga jalaja sanālā, sasihi sabhīta deta jayamālā.
 gāvahī chabi avaloki sahelī, siyā jayamāla rāma ura melī.4.

In the midst of Her companions Sitā shone as a personification of supreme beauty among other embodiments of beauty. She held in one of Her lotus hands the fair wreath of victory, resplendent with the glory of triumph over the whole universe. While Her body shrank with modesty, Her heart was full of rapture; Her hidden love could not be perceived by others. As She drew near and beheld Śrī Rāma's beauty, Princess Sitā stood motionless as a portrait. A clever companion, who perceived Her in this condition, exhorted Her saying, "Invest the bridegroom with the beautiful wreath of victory." At this She raised the wreath with both of Her hands, but was too overwhelmed with emotion to garland Him. In this act Her uplifted hands shone as if a pair of lotuses with their stalks were timidly investing the moon with a wreath of victory. At this charming sight Her companions broke into a song, while Sitā placed the wreath of victory round Śrī Rāma's neck so as to adorn His breast. (1—4)

सो०— रघुबर उर जयमाल देखि देव बरिसहिं सुमन ।

सकुचे सकल भुआल जनु बिलोकि रबि कुमुदगन ॥ २६४ ॥

So.: raghubara ura jayamāla dekhi deva barisahī sumana,
 sakuce sakala bhūāla janu biloki rabi kumudagāna.264.

Witnessing the wreath of victory resting on Śrī Rāma's bosom, gods rained down flowers; while the kings all shrank in confusion like lillies at the rising of the sun. (264)

चौ०— पुर अरु ब्योम बाजने बाजे । खल भए मलिन साधु सब राजे ॥
 सुर किंनर नर नाग मुनीसा । जय जय जय कहि देहिं असीसा ॥ १ ॥
 नाचहिं गावहिं बिबुध बधूटीं । बार बार कुसुमांजलि छूटीं ॥
 जहँ तहँ बिप्र बेदधुनि करहीं । बंदी बिरिदावलि उच्चरहीं ॥ २ ॥
 महि पाताल नाक जसु ब्यापा । राम बरी सिय भंजेउ चापा ॥
 करहिं आरती पुर नर नारी । देहिं निछावरि बित्त बिसारी ॥ ३ ॥
 सोहति सीय राम कै जोरी । छबि सिंगारु मनहुँ एक ठोरी ॥
 सखीं कहहिं प्रभुपद गहु सीता । करति न चरन परस अति भीता ॥ ४ ॥

Cau.: pura aru byoma bājane bāje, khala bhae malina sādhu saba rāje.
 sura kimnara nara nāga munisā, jaya jaya jaya kahi dehi asīsā.1.

nācahī gāvahī bibudha badhūṭī, bāra bāra kusumāmjali chūṭī.
jahā tahā bipra bedadhuni karahī, baṁdī biridāvali uccarahī.2.
mahī pātāla nāka jasu byāpā, rāma barī siya bhamjeu cāpā.
karahī āratī pura nara nārī, dehī nichāvari bitta bisārī.3.
sohati siya rāma kai jorī, chabi simgāru manahū eka ṭhorī.
sakhī kahahī prabhupada gahu sītā, karati na carana parasa ati bhītā.4.

There was music both in the city and in the heavens; while the wicked were downcast, the virtuous beamed with joy. Gods, Kinnaras, men, Nāgas and great sages uttered blessings with shouts of victory. Celestial dames danced and sang and handfuls of flowers were showered again and again. Here and there the Brāhmaṇas recited the Vedas, while panegyrists sang praises. The glad tidings spread throughout the earth, the subterranean regions and heaven that Śrī Rāma had broken the bow and won the hand of Sītā. The people of the city waved lights round the pair in order to ward off evil; and regardless of their means they scattered gifts in profusion as an act of invocation of Divine blessings on the couple. The pair of Śrī Rāma and Sītā shone as if beauty and the sentiment of Love had met together in human form. Her companions urged Her, "Sītā, clasp your lord's feet." But Sītā was too much afraid to touch His feet. (1—4)

दो०— गौतम तिय गति सुरति करि नहिं परसति पग पानि ।

मन बिहसे रघुबंसमनि प्रीति अलौकिक जानि ॥ २६५ ॥

Do.: gautama tiya gati surati kari nahī parasati paga pāni,
mana bihase raghubamsamani prīti alaukika jāni.265.

Remembering the fate of the sage Gautama's wife, Ahalyā, She would not touch His feet with Her hands; the Jewel of Raghu's race inwardly smiled to perceive Her transcendent love. (265)

चौ०— तब सिय देखि भूप अभिलाषे । कूर कपूत मूढ़ मन माखे ॥
उठि उठि पहिरि सनाह अभागे । जहँ तहँ गाल बजावन लागे ॥ १ ॥
लेहु छड़ाइ सीय कह कोऊ । धरि बाँधहु नृप बालक दोऊ ॥
तोरें धनुषु चाड़ नहिं सरई । जीवत हमहि कुअँरि को बरई ॥ २ ॥
जौं बिदेहु कछु करै सहाई । जीतहु समर सहित दोउ भाई ॥
साधु भूप बोले सुनि बानी । राजसमाजहि लाज लजानी ॥ ३ ॥
बलु प्रतापु बीरता बड़ाई । नाक पिनाकहि संग सिधाई ॥
सोइ सूरता कि अब कहँ पाई । असि बुधि तौ बिधि मुहँ मसि लाई ॥ ४ ॥

Cau.: taba siya dekhi bhūpa abhilāṣe, kūra kapūta mūrha mana mākhe.
uṭhi uṭhi pahiri sanāha abhāge, jahā tahā gāla bajāvana lāge.1.
lehu chaRāi siya kaha koū, dhari bād̄hahu nṛpa bālaka doū.
torē dhanuṣu cāRa nahī saraī, jīvata hamahi kuāri ko barai.2.
jaū bidehu kachu karai sahāi, jītaḥu samara sahita dou bhāi.
sād̄hu bhūpa bole suni bāni, rājasamājahi lāja lajāni.3.
balu pratāpu bīratā baRāi, nāka pinākahi saṁga sidhāi.
soi sūratā ki aba kahū pāi, asi budhi tau bidhi muhā masi lāi.4.

Then, as they looked on Sītā, a few princes were filled with longing for her; those wicked, degenerate fools grew indignant. Rising from their seats one after another and donning their armour the wretches began to brag about. Someone said, “Carry off Sītā by force and capturing the two princes hold them in bondage. No purpose will be served by merely breaking the bow; for who shall marry the princess while we still live? Should Janaka come forward to help them, rout him in battle alongwith the two brothers.” When the good kings heard these words, they said, “Shame itself feels shy in approaching this assembly of princes. Your might, glory, valour, fame and honour have been shattered alongwith the bow. Is it the same valour of which you are boasting, or have you since acquired it anew from somewhere else? It is because such is your mentality that God has blackened your faces.” (1—4)

दो०— देखहु रामहि नयन भरि तजि इरिषा मद्दु कोहु ।

लखन रोषु पावकु प्रबल जानि सलभ जनि होहु ॥ २६६ ॥

Do.: **dekhahu rāmaḥi nayana bhari taji iriṣā madu kohu,**
lakhana roṣu pāvaku prabala jāni salabha jani hohu.266.

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

चौ०— बैनतेय बलि जिमि चह कागू । जिमि ससु चहै नाग अरि भागू ॥

जिमि चह कुसल अकारन कोही । सब संपदा चहै सिवद्रोही ॥ १ ॥

लोभी लोलुप कल कीरति चहई । अकलंकता कि कामी लहई ॥

हरि पद बिमुख परम गति चाहा । तस तुम्हार लालचु नरनाहा ॥ २ ॥

कोलाहलु सुनि सीय सकानी । सखीं लवाइ गई जहँ रानी ॥

रामु सुभायँ चले गुरु पाहीं । सिय सनेहु बरनत मन माहीं ॥ ३ ॥

रानिन्ह सहित सोचबस सीया । अब धौं बिधिहि काह करनीया ॥

भूप बचन सुनि इत उत तकहीं । लखनु राम डर बोलि न सकहीं ॥ ४ ॥

Cau.: **bainateya bali jimi caha kāgū, jimi sasu cahai nāga ari bhāgū.**
jimi caha kusala akārana kohī, saba saṁpadā cahai sivadrohī.1.
lobhī lolupa kala kīrati cahaī, akalaṁkatā ki kāmī lahaī.
hari pada bimukha parama gati cāhā, tasa tumhāra lālacu naranāhā.2.
kolāhalu suni siya sakānī, sakhī lavāi gaī jahā rānī.
rāmu subhāyā cale guru pāhī, siya sanehu baranata mana māhī.3.
rāninha sahita socabasa siyā, aba dhaū bidhihi kāha karanīyā.
bhūpa bacana suni ita uta takahī, lakhanu rāma ḍara boli na sakahī.4.

“As a crow should seek an offering set apart for Garuḍa (the king of birds), as a rabbit should covet the share of a lion, as a man who is angry without any cause should expect happiness, as an enemy of Śiva should crave for riches of all kinds, as a greedy and covetous man should long for good fame and as a gallant should aspire to be free from scandal, and as one who is averse to Śrī Hari’s feet should hanker after the highest destiny (Liberation), your longing, O princes, (for Sītā) is of the same category.” When Sītā heard the tumult, She got afraid and Her companions took Her to the queen; while

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

दो०— अरुन नयन भृकुटी कुटिल चितवत नृपन्ह सकोप ।

मनहुँ मत्त गजगन निरखि सिंघकिसोरहि चोप ॥ २६७ ॥

Do.: **aruna nayana bhṛkuṭī kuṭila citavata nṛpanha sakopa,**
manahū matta gajagana nirakhi siṅghakisorahi copa.267.

With fiery eyes and knitted brows he cast an angry look at the kings, as though, at the sight of a herd of wild elephants in rut, a lion's whelp were eager to pounce on them. (267)

चौ०— खरभरु देखि बिकल पुर नारीं । सब मिलि देहिं महीपन्ह गारीं ॥
तेहिं अवसर सुनि सिव धनु भंगा । आयउ भृगुकुल कमल पतंगा ॥ १ ॥
देखि महीप सकल सकुचाने । बाज झपट जनु लवा लुकाने ॥
गौरि सरीर भूति भल भ्राजा । भाल बिसाल त्रिपुंड बिराजा ॥ २ ॥
सीस जटा ससिबदनु सुहावा । रिसबस कछुक अरुन होइ आवा ॥
भृकुटी कुटिल नयन रिस राते । सहजहुँ चितवत मनहुँ रिसाते ॥ ३ ॥
बृषभ कंध उर बाहु बिसाला । चारु जनेउ माल मृगछाला ॥
कटि मुनिबसन तून दुइ बाँधे । धनु सर कर कुठारु कल काँधे ॥ ४ ॥

Cau.: **kharabharu dekhi bikala pura nārī, saba mili dehi mahīpanha gārī.**
tehī avasara suni siva dhanu bhaṅgā, āyau bhṛgukula kamala patāṅgā.1.
dekhi mahīpa sakala sakucāne, bāja jhapāṭa janu lavā lukāne.
gauri sarīra bhūti bhala bhrājā, bhāla bisāla tripuṇḍa birājā.2.
sīsa jaṭā sasibadanu suhāvā, risabasa kachuka aruna hoi āvā.
bhṛkuṭī kuṭila nayana risa rāte, sahajahū citavata manahū risāte.3.
bṛṣabha kaṁdha ura bāhu bisālā, cāru janeu māla mṛgachālā.
kaṭi munibasana tūna dui bādhē, dhanu sara kara kuṭhāru kala kādhē.4.

Seeing the uproar the women of the city were all distressed and joined in cursing the princes. The very moment arrived the sage Paraśurāma, a very sun to the lotus-like race of Bhṛgu, led by the news of the breaking of the bow. At his very sight the kings all cowered down even as a quail would shrink beneath the swoop of a hawk. A coat of ashes looked most charming on his fair body; his broad forehead was adorned with a Tripuṇḍra (as peculiar mark consisting of three horizontal lines, sacred to Śiva). Having matted locks on the head, his handsome moonlike face was a bit reddened with anger; with knitted brows and eyes inflamed with passion, his natural look gave one the impression that he was enraged. He had well-built shoulders like those of a bull and a broad chest and long arms; he was adorned with a beautiful sacred thread, rosary and deerskin. With an anchorite's covering about his loins and a pair of quivers fastened by his side, he held a bow and arrows in his hands and an axe upon his fair shoulder. (1—4)

दो०— सांत बेषु करनी कठिन बरनि न जाइ सरूप।

धरि मुनितनु जनु बीर रसु आयउ जहँ सब भूप ॥ २६८ ॥

Do.: **sānta beṣu karani kathina barani na jāi sarūpa,**
dhari munitanu janu bīra rasu āyau jahā saba bhūpa.268.

Though saintly in attire, he had a cruel record of deeds; his character, therefore, defied description. It looked as if the heroic sentiment had taken the form of a hermit and arrived where the kings had assembled. (268)

चौ०— देखत भृगुपति बेषु कराला । उठे सकल भय बिकल भुआला ॥
पितु समेत कहि कहि निज नामा । लगे करन सब दंड प्रनामा ॥ १ ॥
जेहि सुभायँ चितवहिं हितु जानी । सो जानइ जनु आइ खुटानी ॥
जनक बहोरि आइ सिरु नावा । सीय बोलाइ प्रनामु करावा ॥ २ ॥
आसिष दीन्हि सखीं हरषानीं । निज समाज लै गई सयानीं ॥
बिस्वामित्रु मिले पुनि आई । पद सरोज मेले दोउ भाई ॥ ३ ॥
रामु लखनु दसरथ के ढोटा । दीन्हि असीस देखि भल जोटा ॥
रामहि चितइ रहे थकि लोचन । रूप अपार मार मद मोचन ॥ ४ ॥

Cau.: **dekhata bhṛgupati beṣu karālā, uṭhe sakala bhaya bikala bhuālā.**
pitu sameta kahi kahi nija nāmā, lage karana saba daṁḍa pranāmā.1.
jehi subhāyā citavahī hitu jānī, so jānai janu āi khuṭānī.
janaka bahori āi siru nāvā, siya bolāi pranāmu karāvā.2.
āsiṣa dīnhi sakhī haraṣānī, nija samāja lai gai sayānī.
bisvāmitru mile puni āi, pada saroja mele dou bhāi.3.
rāmu lakhanu dasaratha ke ḍhoṭā, dīnhi asisa dekhi bhala joṭā.
rāmahi citai rahe thaki locana, rūpa apāra māra mada mocana.4.

Beholding the frightful figure of Paraśurāma the kings all rose in consternation; and mentioning his own as well as his father's name, each fell prostrate on the ground before him. Even he on whom Paraśurāma cast a friendly look in a natural way thought the sands of his life had run out. Then came Janaka and bowed his head; and sending for Sitā he made Her pay homage to the sage. Her companions rejoiced when he bestowed his blessing on Her, and cleverly took Her where the other ladies were. Next came Viśvāmitra, who met him and placed the two brothers at his lotus feet, saying that they were King Daśaratha's sons, Rāma and Lakṣmaṇa by name; seeing the well-matched pair, he blessed them. His eyes were rivetted on Śrī Rāma's incomparable beauty, which would humble the pride of Cupid himself. (1—4)

दो०— बहुरि बिलोकि बिदेह सन कहहु काह अति भीर ।

पूछत जानि अजान जिमि ब्यापेउ कोपु सरीर ॥ २६९ ॥

Do.: **bahuri biloki bideha sana kahahu kāha ati bhīra,**
pūchata jāni ajāna jimi byāpeu kopu sarīra.269.

Then he looked round, and though knowing everything, he asked Videha, like one ignorant, "Tell me, what has attracted all this crowd here?" And as he spoke thus wrath took possession of his whole being. (269)

चौ०— समाचार कहि जनक सुनाए । जेहि कारन महीप सब आए ॥
 सुनत बचन फिरि अनत निहारे । देखे चापखंड महि डारे ॥ १ ॥
 अति रिस बोले बचन कठोरा । कहु जड़ जनक धनुष कै तोरा ॥
 बेगि देखाउ मूढ़ न त आजू । उलटउँ महि जहँ लहि तव राजू ॥ २ ॥
 अति डरु उतरु देत नृपु नाहीं । कुटिल भूप हरषे मन माहीं ॥
 सुर मुनि नाग नगर नर नारी । सोचहिं सकल त्रास उर भारी ॥ ३ ॥
 मन पछिताति सीय महतारी । बिधि अब सँवरी बात बिगारी ॥
 भृगुपति कर सुभाउ सुनि सीता । अरध निमेष कल्प सम बीता ॥ ४ ॥

Cau.: samācāra kahi janaka sunāe, jehi kārana mahīpa saba āe.
 sunata bacana phiri anata nihāre, dekhe cāpakhaṁḍa mahi ḍāre.1.
 ati risa bole bacana kaṭhorā, kahu jaRa janaka dhanuṣa kai torā.
 begi dekhāu mūrha na ta ājū, ulaṭaũ mahi jahā lahi tava rājū.2.
 ati ḍaru utaru deta nṛpu nāhī, kuṭila bhūpa haraṣe mana māhī.
 sura muni nāga nagara nara nārī, socahī sakala trāsa ura bhārī.3.
 mana pachitāti sīya mahatārī, bidhi aba sāvarī bāta bigārī.
 bhṛgupati kara subhāu suni sītā, aradha nimeṣa kalapa sama bitā.4.

Janaka narrated to him the whole history, mentioning what had brought all the kings there, on hearing this reply Paraśurāma turned round, and looking in the other direction he espied the fragments of the bow lying on the ground. Flying into a rage he spoke in harsh tones, "Tell me, O stupid Janaka, who has broken the bow ? Show him at once, or this very day I will overthrow the whole tract of land over which your dominion extends." In his excess of fear, the king would make no answer; and the wicked kings were glad of heart. Gods, sages, Nāgas and the people of the city were all filled with anxiety; their hearts were much agitated. Sītā's mother lamented within herself, saying, "Alas ! God has undone an accomplished fact." When Sītā heard of Paraśurāma's temperament, even half a moment passed to Her like a whole life-time of the universe. (1—4)

दो०— सभय बिलोके लोग सब जानि जानकी भीरु ।
 हृदयँ न हरषु बिषादु कछु बोले श्रीरघुबीरु ॥ २७० ॥

Do.: sabhaya biloke loga saba jāni jānakī bhīru,
 hṛdayā na haraṣu biṣādu kachu bole śrīraghubīru.270.

When the Hero of Raghu's race saw everyone seized with panic and perceived Jānakī's anxiety, He interposed; there was neither joy nor sorrow in His heart. (270)

[PAUSE 9 FOR A THIRTY-DAY RECITATION]

चौ०— नाथ संभुधनु भंजनिहारा । होइहि केउ एक दास तुम्हारा ॥
 आयसु काह कहिअ किन मोही । सुनि रिसाइ बोले मुनि कोही ॥ १ ॥
 सेवकु सो जो करै सेवकाई । अरि करनी करि करिअ लराई ॥
 सुनहु राम जेहिं सिवधनु तोरा । सहसबाहु सम सो रिपु मोरा ॥ २ ॥

सो बिलगाउ बिहाइ समाजा । न त मारे जैहहि सब राजा ॥
 सुनि मुनि बचन लखन मुसुकाने । बोले परसुधरहि अपमाने ॥ ३ ॥
 बहु धनुहीं तोरीं लरिकाई । कबहुँ न असि रिस कीन्हि गोसाईं ॥
 एहि धनु पर ममता केहि हेतू । सुनि रिसाइ कह भृगुकुलकेतू ॥ ४ ॥

Cau.: nātha sambhudhanu bhamjanihārā, hoihi keu eka dāsa tumhārā.
 āyasu kāha kahia kina mohī, suni risāi bole muni kohī.1.
 sevaku so jo karai sevakāi, ari karanī kari karia larāi.
 sunahu rāma jehī sivadhanu torā, sahasabāhu sama so ripu morā.2.
 so bilagāu bihāi samājā, na ta māre jaihaḥī saba rājā.
 suni muni bacana lakhana musukāne, bole parasudharahi apamāne.3.
 bahu dhanuhī torī larikāi, kabahū na asi risa kīnhi gosāi.
 ehi dhanu para mamatā kehi hetū, suni risāi kaha bhṛgukulaketū.4.

“My lord, it must be some one of your servants who has broken the bow of Śiva. What is your command? Why not tell me?” At this the furious sage was all the more incensed, and said, “A servant is he who does service; having played the role of an enemy, one should give battle, Listen. O Rāma; whoever has broken Śiva’s bow is my enemy no less than the thousand-armed Kārtavīrya. Let him stand apart, leaving this assembly; or else everyone of these kings shall be slain.” Hearing the sage’s words Lakṣmaṇa smiled and said insulting Paraśurāma (the wielder of an axe), “I have broken many a small bow in my childhood; but you never grew so angry, my lord. Why should you be so fond of this particular bow?” At this the Chief of Bhṛgu’s race burst out in a fury:—

(1—4)

दो०— रे नृप बालक काल बस बोलत तोहि न सँभार ।

धनुही सम तिपुरारि धनु बिदित सकल संसार ॥ २७१ ॥

Do.: re nṛpa bālaka kāla basa bolata tohi na sābhāra,
 dhanuhī sama tipurāri dhanu bidita sakala saṁsāra.271.

“O young prince, being in the grip of death you have no control over your speech. Would you compare to a small bow the mighty bow of Śiva, that is known throughout the world?”

(271)

चौ०— लखन कहा हँसि हमरें जाना । सुनहु देव सब धनुष समाना ॥

का छति लाभु जून धनु तोरें । देखा राम नयन के भोरें ॥ १ ॥

छुअत टूट रघुपतिहु न दोसू । मुनि बिनु काज करिअ कत रोसू ॥

बोले चितइ परसु की ओरा । रे सठ सुनेहि सुभाउ न मोरा ॥ २ ॥

बालकु बोलि बधउं नहिं तोही । केवल मुनि जइ जानहि मोही ॥

बाल ब्रह्मचारी अति कोही । बिस्व बिदित छत्रियकुल द्रोही ॥ ३ ॥

भुजबल भूमि भूप बिनु कीन्ही । बिपुल बार महिदेवन्ह दीन्ही ॥

सहसबाहु भुज छेदनिहारा । परसु बिलोकु महीपकुमारा ॥ ४ ॥

Cau.: lakhana kahā ḥāsi hamarē jānā, sunahu deva saba dhanuṣa samāna.
 kā chati lābhu jūna dhanu torē, dekhā rāma nayana ke bhorē.1.

chuata tūṭa raghupatihu na dosū, muni binu kāja karia kata rosū.
 bole citai parasu kī orā, re saṭha sunehi subhāu na morā.2.
 bālaku boli badhaū nahī tohī, kevala muni jaRa jānahi mohī.
 bāla brahmacārī ati kohī, bisva bidita chatriyakula drohī.3.
 bhujabala bhūmi bhūpa binu kīnhī, bipula bāra mahidevanha dīnhī.
 sahasabāhu bhujā chedanihārā, parasu biloku mahipakumārā.4.

Said Lakṣmaṇa with a smile, "Listen, holy Sir: to my mind all bows are alike. What gain or loss can there be in the breaking of a worn-out bow?" Śrī Rāma mistook it for a new one, and at His very touch it broke in two; the Lord of Raghus, therefore, was not to blame for it either. Why, then, be angry, reverend sir, for no cause?" Casting a glance at his axe, Paraśurāma replied, "O foolish child, have you never heard of my temper? I slay you not because, as I say, you are a child yet; do you take me for a mere anchorite, O dullard? I have been a celibate from my very boyhood, but also an irascible one; and I am known throughout the world as a sworn enemy of the Kṣatriya race. By the might of my arm I made the earth kingless and bestowed it time after time upon the Brāhmaṇas. Look at this axe, which lopped off the arms of Sahasrabāhu (the thousand-armed Kārtavīrya), O youthful prince. (1—4)

दो०— मातु पितहि जनि सोचबस करसि महीसकिसोर ।

गर्भन्ह के अर्भक दलन परसु मोर अति घोर ॥ २७२ ॥

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

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

चौ०— बिहसि लखनु बोले मृदु बानी । अहो मुनीसु महा भटमानी ॥
 पुनि पुनि मोहि देखाव कुठारू । चहत उड़ावन फूँकि पहारू ॥ १ ॥
 इहाँ कुम्हड़बतिया कोउ नाही । जे तरजनी देखि मरि जाहीं ॥
 देखि कुठारु सरासन बाना । मैं कछु कहा सहित अभिमाना ॥ २ ॥
 भृगुसुत समुझि जनेउ बिलोकी । जो कछु कहहु सहउँ रिस रोकी ॥
 सुर महिसुर हरिजन अरु गाई । हमरें कुल इन्ह पर न सुराई ॥ ३ ॥
 बधें पापु अपकीरति हारें । मारतहूँ पा परिअ तुम्हारें ॥
 कोटि कुलिस सम बचनु तुम्हारा । व्यर्थ धरहु धनु बान कुठारा ॥ ४ ॥

Cau.: bihasi lakhanu bole mṛdu bānī, aho munīsu mahā bhaṭamānī.
 puni puni mohi dekhāva kuṭhārū, cahata uRāvana phūki pahārū.1.
 ihā kumhaRabatiyā kou nāhī, je tarajanī dekhi mari jāhī.
 dekhi kuṭhāru sarāsana bānā, maī kachu kahā sahita abhimānā.2.
 bhṛgusuta samujhi janeu bilokī, jo kachu kahahu sahaū risa rokī.
 sura mahisura harijana aru gāī, hamarē kula inha para na surāī.3.
 badhē pāpu apakīrati hārē, māratahū pā paria tumhārē.
 koṭi kulisa sama bacanu tumhārā, byartha dharahu dhanu bāna kuṭhārā.4.

Lakṣmaṇa smilingly retorted in a mild tone, "Ah, the great sage considers himself

an extraordinary warrior! He flaunts his axe before me again and again, as if he would blow away a mountain with a mere puff of breath. Here there is no pumpkin in the bud that would wither away as soon as an index finger is raised against it. It was only when I saw you armed with an axe and a bow and arrows that I spoke with some pride. Now that I understand you are a descendant of Bhṛḡu and perceive a sacred thread on your person, I suppress my anger and put up with whatever you say. In our family valour is never shown against gods, the Brāhmaṇas, devotees of Śrī Hari and the cow; for by killing any of these we incur sin while a defeat at their hands will bring disrepute on us. We should throw ourselves at your feet even if you strike us. Every word of yours is as incisive as millions of thunderbolts; the bow and arrows and the axe are, therefore, an unnecessary burden to you. (1—4)

दो०— जो बिलोकि अनुचित कहेउँ छमहु महामुनि धीर ।
सुनि सरोष भृगुबंसमनि बोले गिरा गभीर ॥ २७३ ॥

Do.: jo biloki anucita kaheū chamahu mahāmuni dhīra,
suni saroṣa bhṛgubāṁsamani bole girā gabhīra.273.

“Pardon me, O great and illumined hermit, if I have said anything unseemly at the sight of your weapons.” Hearing this, the jewel of Bhṛḡu’s race furiously rejoined in a deep voice:— (273)

चौ०— कौसिक सुनहु मंद यहु बालकु । कुटिल कालबस निज कुल घालकु ॥
भानु बंस राकेस कलंकू । निपट निरंकुस अबुध असंकू ॥ १ ॥
काल कवलु होइहि छन माहीं । कहउँ पुकारि खोरि मोहि नाहीं ॥
तुम्ह हटकहु जौं चहहु उबारा । कहि प्रतापु बलु रोषु हमारा ॥ २ ॥
लखन कहेउ मुनि सुजसु तुम्हारा । तुम्हहि अछत को बरनै पारा ॥
अपने मुँह तुम्ह आपनि करनी । बार अनेक भाँति बहु बरनी ॥ ३ ॥
नहिँ संतोषु त पुनि कछु कहहू । जनि रिस रोकि दुसह दुख सहहू ॥
बीरब्रती तुम्ह धीर अछोभा । गारी देत न पावहु सोभा ॥ ४ ॥

Cau.: kausika sunahu maṁda yahu bālaku, kuṭila kālabasa nija kula ghālaku.
bhānu baṁsa rākesa kalaṁkū, nipṭa niraṁkusa abudha asaṁkū.1.
kāla kavalu hoihi chana māhī, kahaū pukāri khori mohi nāhī.
tumha haṭakahu jaū cahahu ubārā, Kahi pratāpu balu roṣu hamārā.2.
lakhana kaheu muni sujasu tumhārā, tumhahi achata ko baranai pārā.
apane muṁha tumha āpani karānī, bāra aneka bhāti bahu baranī.3.
nahī saṁtoṣu ta puni kachu kahahū, jani risa roki dusaha dukha sahaḥū.
bīrabratī tumha dhīra achobhā, gārī deta na pāvahu sobhā.4.

“Listen, O Viśvāmītra: this boy is stupid and perverse. He is in the grip of death himself and will bring destruction on his whole family. A dark spot on the moon-like solar race, he is utterly unruly, senseless and reckless. The very next moment he shall find himself in the jaws of death; I proclaim it at the top of my voice and none should blame me for it. Forbid him if you would save him, telling him of my glory, might and fury.” Said Lakṣmaṇa, “Holy sir, so long as you live who else can expatiate on your bright glory? With your own lips you have recounted your exploits in diverse ways more than once. If you are not yet satisfied, tell us something more; do not undergo a severe trial by

putting any restraint upon your anger. You have assumed the role of a hero and are resolute and imperturbable; it is unbecoming of you to pour abuses. (1—4)

दो०— सूर समर करनी करहिं कहि न जनावहिं आपु ।

बिद्यमान रन पाइ रिपु कायर कथहिं प्रतापु ॥ २७४ ॥

Do.: *sūra samara karanī krahī kahi na janāvahī āpu,*
bidyamāna rana pāi ripu kāyara kathahī pratāpu.274.

“Heroes perform valiant deeds in fight, but never indulge in self-advertisement. Finding before them a foe in battle, it is cowards who boast of their own glory.” (274)

चौ०— तुम्ह तौ कालु हाँक जनु लावा । बार बार मोहि लागि बोलावा ॥

सुनत लखन के बचन कठोरा । परसु सुधारि धरेउ कर घोरा ॥ १ ॥

अब जनि देइ दोसु मोहि लोगू । कटुबादी बालकु बधजोगू ॥

बाल बिलोकि बहुत मैं बाँचा । अब यहु मरनिहार भा साँचा ॥ २ ॥

कौसिक कहा छमिअ अपराधू । बाल दोष गुन गनहिं न साधू ॥

खर कुठार मैं अकरुन कोही । आगेँ अपराधी गुरुद्रोही ॥ ३ ॥

उतर देत छोड़उँ बिनु मारेँ । केवल कौसिक सील तुम्हारेँ ॥

न त एहि काटि कुठार कठोरेँ । गुरहि उरिन होतेउँ श्रम थोरेँ ॥ ४ ॥

Cau.: *tumha tau kālu hāka janu lāvā, bāra bāra mohi lāgi bolāvā.*
sunata lakhana ke bacana kaṭhorā, parasu sudhāri dhareu kara ghorā.1.
aba jani dei dosu mohi logū, kaṭubādī bālaku badhajogū.
bāla biloki bahuta maī bācā, aba yahu maranihāra bhā sācā.2.
kausika kahā chamia aparādhū, bāla doṣa guna ganahī na sādū.
khara kuṭhāra maī akaruna kohī, āgē aparādhī gurudrohī.3.
utara deta choRaū binu mārē, kevala kausika sīla tumhārē.
na ta ehi kāṭi kuṭhāra kaṭhorē, gurahi urina hoteū śrama thore.4.

“You seem to have Death at your beck and call and summon him again and again for my sake!” Hearing Lakṣmaṇa’s harsh words Paraśurāma closed his hand upon his terrible axe. “After this let no one blame me; this sharp-tongued boy deserves his death. I have spared him long on account of his being a child; he is now surely going to die.” Said Viśvāmitra, “Pardon his offence; holy men take no notice of the merits and demerits of a child.” “Sharp-edged is my axe, while I am pitiless and furious; and here stands before me an offender and an enemy of my Guru. Even though he gives a retort, I spare his life solely out of regard for you, O Viśvāmitra. Or else, hacking him to pieces with this cruel axe, I would have easily repaid the debt I have owed to my Guru.” (1—4)

दो०— गाधिसूनु कह हृदयँ हँसि मुनिहि हरिअरइ सूझ ।

अयमय खाँड़ न ऊखमय अजहुँ न बूझ अबूझ ॥ २७५ ॥

Do.: *gādhisūnu kaha hṛdayā hāsi munihi hariarai sūjha,*
ayamaya khāṅRa na ūkhamaya ajahū na būjha abūjha.275.