

They related the whole episode to him and he was much grieved to hear how Śiva had burnt Love. The sages then told him of the boon granted to Rati and Himavān was much relieved to learn this. Recalling to his mind the glory of Śambhu Himācala respectfully summoned great sages. He had an auspicious date, asterism and hour ascertained and speedily got the exact time of wedding fixed and noted down according to the Vedic precepts. Himācala handed over the note recording the exact time of wedding to the seven seers, and clasping their feet made entreaties to them. Calling on Brahmā they delivered the note to him; and as he went through it his heart overflowed with joy. Brahmā read the note aloud to all; the sages as well as the whole concourse of gods was delighted to hear it. Flowers were showered from the air, music flowed from various instruments and auspicious jars were placed in all directions. (1—4)

दो०— लगे सँवारन सकल सुर बाहन बिबिध बिमान ।

होहिं सगुन मंगल सुभद करहिं अपछरा गान ॥ ९१ ॥

Do.: **lage sāvārana sakala sura bāhana bibidha bimāna,**
hohi saguna maṅgala subhada karahi apacharā gāna.91.

All the gods began to adorn their vehicles and aerial cars of various kinds; happy and auspicious omens were visible and celestial damsels sang for joy. (91)

चौ०— सिवहि संभु गन करहिं सिंगारा । जटा मुकुट अहि मौरु सँवारा ॥
कुंडल कंकन पहिरे ब्याला । तन बिभूति पट केहरि छाला ॥ १ ॥
ससि ललाट सुंदर सिर गंगा । नयन तीनि उपबीत भुजंगा ॥
गरल कंठ उर नर सिर माला । असिव बेष सिवधाम कृपाला ॥ २ ॥
कर त्रिसूल अरु डमरु बिराजा । चले बसहँ चढ़ि बाजहिं बाजा ॥
देखि सिवहि सुरत्रिय मुसुकाहीं । बर लायक दुलहिनि जग नाहीं ॥ ३ ॥
बिष्णु बिरंचि आदि सुरब्राता । चढ़ि चढ़ि बाहन चले बराता ॥
सुर समाज सब भाँति अनूपा । नहिं बरात दूलह अनुरूपा ॥ ४ ॥

Cau.: **sivahi sambhu gana karahi siṅgārā, jaṭā mukuṭa ahi mauru sāvārā.**
kuṇḍala kaṅkana pahire byālā, tana bibhūti paṭa kehari chālā.1.
sasi lalāṭa suṁdara sira gaṅgā, nayana tīni upabīta bhujāṅgā.
garala kaṁṭha ura nara sira mālā, asiva beṣa sivadhāma kṛpālā.2.
kara trisūla aru damaru birājā, cale basahā caRhi bājahi bājā.
dekhi sivahi suratriya musukāhī, bara lāyaka dulahini jaga nāhī.3.
biṣṇu biramci ādi surabrātā, caRhi caRhi bāhana cale barātā.
sura samāja saba bhāti anūpā, nahī barāta dūlaha anurūpā.4.

The attendants of Śambhu began to adorn their lord. His matted locks were formed into a crown and decked with a crest of serpents. He had serpents for His ear-rings and bracelets, smeared His person with ashes and wrapped a lion's skin round His loins. He bore the crescent on His charming brow and the river Gaṅgā on the crown of His head and had three eyes and a serpent for the sacred thread. His throat was black with the poison swallowed by him at the beginning of creation and had a wreath of human skulls about His neck. Thus clad in a ghastly attire, He was nonetheless an embodiment

of blessings and merciful to the core. A trident and a Damarū (a shall drum shaped like an hour-glass) adorned His hands. Śiva rode on a bull while musical instruments played. Female divinities smiled to see Him. “The world has no bride worthy of the bridegroom,” They said to one another. Viṣṇu, Brahmā and hosts of other gods joined the bridegroom’s procession and rode on their respective vehicles. The gathering of the immortals was incomparable in every respect; the procession, however, was hardly worthy of the bridegroom. (1—4)

दो०— बिष्णु कहा अस बिहसि तब बोलि सकल दिसिराज ।

बिलग बिलग होइ चलहु सब निज निज सहित समाज ॥ १२ ॥

Do.: **biṣṇu kahā asa bihasi taba boli sakala disirāja,
bilaga bilaga hoi calahu saba nija nija sahita samāja.92.**

God Viṣṇu then called all the guardians of the different quarters and smilingly said, “Everyone of you should march separately, each with his own retinue. (92)

चौ०— बर अनुहारि बरात न भाई । हँसी करैहहु पर पुर जाई ॥

बिष्णु बचन सुनि सुर मुसुकाने । निज निज सेन सहित बिलगाने ॥ १ ॥

मनहीं मन महेसु मुसुकाहीं । हरि के बिंग्य बचन नहिं जाहीं ॥

अति प्रिय बचन सुनत प्रिय केरे । भृंगिहि प्रेरि सकल गन टेरे ॥ २ ॥

सिव अनुसासन सुनि सब आए । प्रभु पद जलज सीस तिन्ह नाए ॥

नाना बाहन नाना बेषा । बिहसे सिव समाज निज देखा ॥ ३ ॥

कोउ मुखहीन बिपुल मुख काहू । बिनु पद कर कोउ बहु पद बाहू ॥

बिपुल नयन कोउ नयन बिहीना । रिष्टपुष्ट कोउ अति तनखीना ॥ ४ ॥

Cau.: **bara anuhāri barāta na bhāi, hāsī karaiḥahu para pura jāi.
biṣṇu bacana suni sura musukāne, nija nija sena sahita bilagāne.1.
manahī mana mahesu musukāhī, hari ke biṅgya bacana nahī jāhī.
ati priya bacana sunata priya kere, bhṛṅgihi preri sakala gana ṭere.2.
siva anusāsana suni saba āe, prabhu pada jalaja sīsa tinha nāe.
nānā bāhana nānā beṣā, bihase siva samāja nija dekhā.3.
kou mukhahīna bipula mukha kāhū, binu pada kara kou bahu pada bāhū.
bipula nayana kou nayana bihīnā, riṣṭapuṣṭa kou ati tanakhīnā.4.**

“The procession, brothers, is no way worthy of the bridegroom; you will make yourself a butt of ridicule in a strange city!” Hearing the words of Viṣṇu, the gods smiled and parted, each with his own group. The great Lord Śiva laughed in His sleeves and noticed that Śrī Hari’s humour never failed. As soon as He heard these most pleasing remarks of His beloved friend, He sent Bhṛṅgī to call all His attendants. And they all came when they heard Śiva’s command and bowed their head at the lotus feet of their lord. Śiva laughed to see His host in their motley attire riding every kind of vehicle. Some were headless, while others were hydra-headed monsters; some were without hands and feet, while others had numerous hands and feet. Some had numerous eyes, while others had no eyes at all; some were stout and well-built, while others had very slim bodies. (1—4)

छं०— तन खीन कोउ अति पीन पावन कोउ अपावन गति धरें ।
 भूषन कराल कपाल कर सब सद्य सोनित तन भरें ॥
 खर स्वान सुअर सूकाल मुख गन बेष अगनित को गनै ।
 बहु जिनस प्रेत पिसाच जोगि जमात बरनत नहिं बनै ॥

Cham.: tana khīna kou ati pīna pāvana kou apāvana gati dharē,
 bhūṣana karāla kapāla kara saba sadya sonita tana bharē.
 khara svāna suara sṛkāla mukha gana beṣa aganita ko ganai,
 bahu jinasa preta pisāca jogi jamāta baranata nahī banai.

Some had lean and thin bodies, while others were very stout; some were tidy, while others had dirty habits. They had frightful ornaments, carried skulls in their hands and were all smeared with fresh blood. They bore heads of donkeys, dogs, swine and jackals and the varieties of their clothes could not be counted. The troops of spirits, goblins and fairies of various kinds beggared description.

सौ०— नाचहिं गावहिं गीत परम तरंगी भूत सब ।
 देखत अति बिपरीत बोलहिं बचन बिचित्र बिधि ॥ ९३ ॥

So.: nācahī gāvahī gīta parama tarāṅgī bhūta saba,
 dekhata ati biparīta bolahī bacana bicitra bidhi.93.

The ghosts danced and sang; they were all extremely fantastic. They looked most absurd and spoke words in a peculiar style. (93)

चौ०— जस दूलहु तसि बनी बराता । कौतुक बिबिध होहिं मग जाता ॥
 इहाँ हिमाचल रचेउ बिताना । अति बिचित्र नहिं जाइ बखाना ॥ १ ॥
 सैल सकल जहँ लगि जग माहीं । लघु बिसाल नहिं बरनि सिराहीं ॥
 बन सागर सब नदीं तलावा । हिमगिरि सब कहँ नेवत पठावा ॥ २ ॥
 कामरूप सुंदर तन धारी । सहित समाज सहित बर नारी ॥
 गए सकल तुहिनाचल गेहा । गावहिं मंगल सहित सनेहा ॥ ३ ॥
 प्रथमहिं गिरि बहु गृह सँवराए । जथाजोगु तहँ तहँ सब छाए ॥
 पुर सोभा अवलोकि सुहाई । लागइ लघु बिरंचि निपुनाई ॥ ४ ॥

Cau.: jasa dūlahu tasi banī barātā, kautuka bibidha hoī maga jāta.
 ihā himācala raceu bitāna, ati bicitra nahī jāi bakhānā.1.
 saila sakala jahā lagi jaga māhī, laghu bisāla nahī barani sirāhī.
 bana sāgara saba nadī talāvā, himagiri saba kahū nevata paṭhāvā.2.
 kāmarūpa suṁdara tana dhārī, sahita samāja sahita bara nārī.
 gae sakala tuhinācala gehā, gāvahī maṅgala sahita sanehā.3.
 prathamahī giri bahu gr̥ha saṁvarāe, jathājogu tahā tahā saba chāe.
 pura sobhā avaloki suhāi, lāgai laghu birānci nipunāi.4.

The procession was now quite worthy of the bridegroom; the processionists indulged in gaieties of various kinds as they went along. On the other side Himācala

erected a most wonderful pavilion which beggared description. As many mountains as existed in the world, small or big, more than man can count, and the whole host of woods, seas, rivers and ponds* were all invited by Himācala. Capable of taking any form they liked, they assumed handsome figures and repaired to the house of Himālaya alongwith their retinues and fair consorts. They all sang festive songs out of affection. The mountain-king had already caused a number of houses to be tastefully decorated; all the guests were lodged therein, each occupying a house befitting one's status. The splendour of the city was so captivating that after a glance at it the creative skill of Brahmā himself looked very small. (1—4)

छं०— लघु लाग बिधि की निपुनता अवलोकि पुर सोभा सही ।
 बन बाग कूप तड़ाग सरिता सुभग सब सक को कही ॥
 मंगल बिपुल तोरन पताका केतु गृह गृह सोहहीं ।
 बनिता पुरुष सुंदर चतुर छबि देखि मुनि मन मोहहीं ॥

Charṇ.: laghu lāga bidhi kī nipunatā avaloki pura sobhā sahī,
 bana bāga kūpa taRāga saritā subhaga saba saka ko kahī.
 maṅgala bipula torana patākā ketu gṛha gṛha sohañī,
 banitā puruṣa suṁdara catura chabi dekhi muni mana mohañī.

A glance at the beautiful city made the creative art of Brahmā himself pale into insignificance. Groves and gardens, wells and ponds and rivers, all looked charming beyond words. Every house was decorated with a number of triumphal arches, flags and buntings. Men and women of the city were so lovely and ingenious that they enraptured the hearts even of sages.

दो०— जगदंबा जहँ अवतरी सो पुरु बरनि कि जाइ ।
 रिद्धि सिद्धि संपत्ति सुख नित नूतन अधिकाइ ॥ ९४ ॥

Do.: jagadambā jahā avatarī so puru barani ki jāi,
 riddhi siddhi sampatti sukha nita nūтана adhikāi.94.

The city in which the Mother of the universe had bodied Herself forth baffled all description. Prosperity and success, wealth and happiness were always on the increase there and presented a new aspect. (94)

चौ०— नगर निकट बरात सुनि आई । पुर खरभरु सोभा अधिकाई ॥
 करि बनाव सजि बाहन नाना । चले लेन सादर अगवाना ॥ १ ॥
 हियँ हरषे सुर सेन निहारी । हरिहि देखि अति भए सुखारी ॥
 सिव समाज जब देखन लागे । बिडरि चले बाहन सब भागे ॥ २ ॥
 धरि धीरजु तहँ रहे सयाने । बालक सब लै जीव पराने ॥
 गएँ भवन पूछहिं पितु माता । कहहिं बचन भय कंपित गाता ॥ ३ ॥

* According to the Hindu scriptures every natural object is believed to be presided over by a spirit; it is these spirits that are referred to here.

कहिए काह कहि जाइ न बाता । जम कर धार किधौं बरिआता ॥
 बरु बौराह बसहँ असवारा । ब्याल कपाल बिभूषन छारा ॥ ४ ॥

Cau.: nagara nikāṭa barāta suni āi, pura kharabharu sobhā adhikāi.
 kari banāva saji bāhana nānā, cale lena sādara agavānā.1.
 hiyā haraṣe sura sena nihārī, harihi dekhi ati bhae sukhārī.
 siva samāja jaba dekhana lāge, biḍari cale bāhana saba bhāge.2.
 dhari dhīraju tahā rahe sayāne, bālaka saba lai jīva parāne.
 gaē bhavana pūchahī pitu mātā, kahahī bacana bhaya kām̐pita gātā.3.
 kahia kāha kahi jāi na bātā, jama kara dhāra kidhaū bariātā.
 baru baurāha basahā asavārā, byāla kapāla bibhūṣana chārā.4.

When it was heard that the bridegroom's procession was close at hand, there was commotion in the city, which added to its charm. Adorning themselves and decorating their vehicles of various kinds, a party proceeded in advance to receive the procession with due honour. They were gladdened at heart to see the gathering of the immortals. And they were all the more happy to behold Śrī Hari (Viṣṇu). But when they started looking at Śiva's retinue, every animal they rode started back and fled in panic. The adults recovered themselves and remained where they were, while every child that came ran for its life. On their reaching home when their parents questioned them, they spoke as follows, their limbs still shaking with fear, "What shall we say? The sight was such as could not be described. We wonder whether it was a bridegroom's procession or the army of Death. The bridegroom is a maniac, riding on a bull; serpents, skulls and ashes are his ornaments." (1—4)

छं०— तन छार ब्याल कपाल भूषन नगन जटिल भयंकरा ।
 सँग भूत प्रेत पिसाच जोगिनि बिकट मुख रजनीचरा ॥
 जो जिअत रहिहि बरात देखत पुन्य बड़ तेहि कर सही ।
 देखिहि सो उमा बिबाहु घर घर बात असि लरिकन्ह कही ॥

Charṇ.: tana chāra byāla kapāla bhūṣana nagana jaṭila bhayaṁkarā,
 sāṅga bhūta preta pisāca jogini bikaṭa mukha rajanīcarā.
 jo jiata rahihī barāta dekhata punya baRa tehi kara sahī,
 dekhihi so umā bibāhu ghara ghara bāta asi larikanha kahī.

"His body is smeared with ashes and adorned with serpents and skulls. He is naked, has matted hair on his head and is dreadful to look at. He is accompanied by ghosts and evil spirits, goblins and fairies and demons with a frightful countenance. He who survives on seeing the bridegroom's procession is a man of great luck indeed and he alone will witness the wedding of Umā." These were the words uttered by the children from house to house.

दो०— समुझि महेस समाज सब जननि जनक मुसुकाहिं ।
 बाल बुझाए बिबिध बिधि निडर होहु डरु नाहिं ॥ १५ ॥

Do.: **samujhi mahesa samāja saba janani janaka musukāhī,**
bāla bujhāe bibidha bidhi niḍara hohu daru nāhī.95.

The parents smiled; for they knew that the children were talking of Śiva's retinue. They reassured the children in many ways and said, "Be not afraid, there is no cause for fear." (95)

चौ०— लै अगवान बरातहि आए । दिए सबहि जनवास सुहाए ॥
मैनाँ सुभ आरती सँवारी । संग सुमंगल गावहिं नारी ॥ १ ॥
कंचन थार सोह बर पानी । परिछन चली हरहि हरषानी ॥
बिकट बेष रुद्रहि जब देखा । अबलन्ह उर भय भयउ बिसेषा ॥ २ ॥
भागि भवन पैठीं अति त्रासा । गए महेसु जहाँ जनवासा ॥
मैना हृदयँ भयउ दुखु भारी । लीन्ही बोलि गिरीसकुमारी ॥ ३ ॥
अधिक सनेहँ गोद बैठारी । स्याम सरोज नयन भरे बारी ॥
जेहिं बिधि तुम्हहि रूपु अस दीन्हा । तेहिं जड़ बरु बाउर कस कीन्हा ॥ ४ ॥

Cau.: lai agavāna barātaḥi āe, die sabahi janavāsa suhāe.
mainā subha āratī sāvārī, saṅga sumāṅgala gāvahī nārī.1.
kaṁcana thāra soha bara pānī, parichana calī harahi haraṣānī.
bikaṭa beṣa rudrahi jaba dekhā, abalanha ura bhaya bhayau biseṣā.2.
bhāgi bhavana paiṭhī atī trāsā, gae mahesu jahā janavāsā.
mainā hṛdayā bhayau dukhu bhārī, līnhī boli girīsakumārī.3.
adhika sanehā goda baiṭhārī, syāma saroja nayana bhare bārī.
jehī bidhi tumhahi rūpu asa dīnhā, tehī jaRa baru bāura kasa kīnhā.4.

The party which had gone ahead to receive the bridegroom's procession returned with the procession and assigned beautiful lodgings to all the guests. Menā (Pārvaṭī's mother) kindled auspicious lights for waving round the bridegroom and the women accompanying her sang melodious songs of rejoicing. A salver of gold adorned Menā's fair hands and she proceeded to welcome Lord Hara with great delight. The women were seized with excessive fear when they saw Rudra (Śiva) in frightful accoutrements. They fled in great panic and entered the house; while the great Lord Śiva repaired to the lodgings of the bridegroom's party. Menā was sore distressed at heart and sent for Pārvaṭī. With great affection she seated her in her lap; and tears rushed to her eyes; which resembled a pair of blue lotuses. "To think that the Creator, who has made you so beautiful, should have been stupid enough to give you such a raving madman for a bridegroom!" (1—4)

छं०— कस कीन्ह बरु बौराह बिधि जेहिं तुम्हहि सुंदरता दई ।
जो फलु चहिअ सुरतरुहिं सो बरबस बबूरहिं लागई ॥
तुम्ह सहित गिरि तें गिरौं पावक जरौं जलनिधि महुँ परौं ।
घरु जाउ अपजसु होउ जग जीवत बिबाहु न हौं करौं ॥

Cham.: kasa kīnhā baru baurāha bidhi jehī tumhahi suṁdaratā daī,
jo phalu cahia surataruhī so barabasa babūrahī lāgaī.

**tumha sahita giri tē giraṅ pāvaka jaraṅ jalanidhi mahū paraṅ,
gharu jāu apajasu hou jaga jīvata bibāhu na haṅ karaṅ.**

“How strange that the Creator, who has made you so lovely, should have given you a crazy fellow for a bridegroom ! A fruit which should have adorned the wish-yielding tree is helplessly appearing on a thorny Babūla. Taking you in my arms I would sooner fall from a mountain-top, cast myself into the flames or drown myself into the sea. Let my home be ruined and let me earn a bad reputation throughout the world; but in no case would I marry you with this maniac so long as there is life in me.”

दो०— भई बिकल अबला सकल दुखित देखि गिरिनारि ।

करि बिलापु रोदति बदति सुता सनेहु सँभारि ॥ ९६ ॥

Do.: **bhaiṅ bikala abalā sakala dukhita dekhi girināri,
kari bilāpu rodati badati sutā sanehu sābhāri.96.**

All the ladies assembled there were distressed when they saw the consort of Himācala sad. Recalling the affection of her daughter she wailed, wept and exclaimed as below:— (96)

चौ०— नारद कर मैं काह बिगारा । भवनु मोर जिन्ह बसत उजारा ॥
अस उपदेसु उमहि जिन्ह दीन्हा । बौरै बरहि लागि तपु कीन्हा ॥ १ ॥
साचेहुँ उन्हे कें मोह न माया । उदासीन धनु धामु न जाया ॥
पर घर घालक लाज न भीरा । बाँझ कि जान प्रसव कै पीरा ॥ २ ॥
जननिहि बिकल बिलोकि भवानी । बोली जुत बिबेक मृदु बानी ॥
अस बिचारि सोचहि मति माता । सो न टरइ जो रचइ बिधाता ॥ ३ ॥
करम लिखा जौँ बाउर नाहू । तौ कत दोसु लगाइअ काहू ॥
तुम्ह सन मिटहिँ कि बिधि के अंका । मातु ब्यर्थ जनि लेहु कलंका ॥ ४ ॥

Cau.: **nārada kara maṅ kāha bigārā, bhavanu mora jinha basata ujārā.
asa upadesu umahi jinha dīnhā, baure barahi lāgi tapu kīnhā.1.
sācehuṅ unha kē moha na māyā, udāsīna dhanu dhāmu na jāyā.
para ghara ghālaka lāja na bhīrā, bājha ki jāna prasava kai pīrā.2.
jananihi bikala biloki bhavānī, bolī juta bibeka mṛdu bānī.
asa bicāri socahi mati mātā, so na ṭarai jo racai bidhātā.3.
karama likhā jāuṅ bāura nāhū, tau kata dosu lagāia kāhū.
tumha sana miṭahiṅ ki bidhi ke aṅkā, mātu byartha jani lehu kalaṅkā.4.**

“What harm have I done to Nārada that he should have ruined my happy home and tendered such advice to Umā as made her undergo penance for securing a crazy husband? In good sooth the sage is passionless and without affection; he has no wealth, no dwelling and no wife and is indifferent to all. That is why he destroys others’ homes. He has neither shame nor fear. What does a barren woman know of the pains of childbirth?” Seeing Her mother distressed, Bhavānī addressed the following soft yet prudent words to her. “Whatever is ordained by Providence cannot be altered. Realizing this be not worried, mother. If I am destined to have a crazy husband, why should anyone be blamed for it? Can you alter the decree of Providence? Therefore, take no reproach on you unnecessarily.” (1—4)

छं०— जनि लेहु मातु कलंकु करुना परिहरहु अवसर नहीं ।
दुखु सुखु जो लिखा लिलार हमरें जाब जहँ पाउब तहीं ॥
सुनि उमा बचन बिनीत कोमल सकल अबला सोचहीं ।
बहु भाँति बिधिहि लगाइ दूषन नयन बारि बिमोचहीं ॥

Cham.: jani lehu mātu kalaṅku karunā pariharahu avasara nahī,
dukhu sukhu jo likhā līlāra hamarē jāba jahā pāuba taḥī.
suni umā bacana binīta komala sakala abalā socahī,
bahu bhāti bidhihi lagāi dūṣana nayana bāri bimocahī.

“Take no reproach on you; cease lamenting; this is no occasion for it. The amount of joy and sorrow that has fallen to my lot I must reap wherever I go.” Hearing the soft and polite words of Umā all the ladies became sad. They blamed the Creator in many ways and tears flowed from their eyes.

दो०— तेहि अवसर नारद सहित अरु रिषि सप्त समेत ।
समाचार सुनि तुहिनगिरि गवने तुरत निकेत ॥ ९७ ॥

Do.: tehi avasara nārada sahita aru riṣi sapta sameta,
samācāra suni tuhinagiri gavane turata niketa.97.

On hearing the news that very moment Himācala came to his house alongwith Nārada and the seven seers. (97)

चौ०— तब नारद सबही समुझावा । पूरुब कथाप्रसंगु सुनावा ॥
मयना सत्य सुनहु मम बानी । जगदंबा तव सुता भवानी ॥ १ ॥
अजा अनादि सक्ति अबिनासिनि । सदा संभु अरधंग निवासिनि ॥
जग संभव पालन लय कारिनि । निज इच्छा लीला बपु धारिनि ॥ २ ॥
जनमीं प्रथम दच्छ गृह जाई । नामु सती सुंदर तनु पाई ॥
तहँहुँ सती संकरहि बिबाहीं । कथा प्रसिद्ध सकल जग माहीं ॥ ३ ॥
एक बार आवत सिव संग्गा । देखेउ रघुकुल कमल पतंग्गा ॥
भयउ मोहु सिव कहा न कीन्हा । भ्रम बस बेषु सीय कर लीन्हा ॥ ४ ॥

Cau.: taba nārada sabahī samujhāvā, pūruba kathāprasāṅgu sunāvā.
mayanā satya sunahu mama bānī, jagadāmbā tava sutā bhavānī.1.
ajā anādi sakti abināsini, sadā saṁbhu aradhāṅga nivāsini.
jaga saṁbhava pālana laya kārini, nija icchā līlā bapu dhārini.2.
janamī prathama daccha grha jāi, nāmu sati suṁdara tanu pāi.
taḥāhū sati saṁkarahi bibāhī, kathā prasiddha sakala jaga māhī.3.
eka bāra āvata siva saṅgā, dekheu raghukula kamala patāṅgā.
bhayau mohu siva kahā na kīnhā, bhrama basa beṣu sīya kara līnhā.4.

Then Nārada reassured them all, narrating to them the past history of Umā. He said, “Menā, hear my true words: your daughter is none else than Bhavānī (the eternal Consort of Śiva), Mother of the universe. She is the unborn and imperishable divine

energy, which has no beginning; She is Śambhu's inseparable half. She creates, maintains and then dissolves the universe and assumes the semblance of a material form of Her own will. First she was born in the house of Dakṣa. Satī was Her name and charming was Her form. Even in that incarnation Satī was married with Śaṅkara. The story is well-known throughout the world. One day, while She was returning home with Śiva, She beheld Śrī Rāma, who is a sun as it were to the lotus-like race of Raghu. Bewildered by His sight, She did not listen to Śiva's advice and was beguiled into assuming the disguise of Sītā. (1—4)

छं०— सिय बेषु सतीं जो कीन्ह तेहि अपराध संकर परिहरीं ।
हर बिरहँ जाइ बहोरि पितु कें जग्य जोगानल जरीं ॥
अब जनमि तुम्हरे भवन निज पति लागि दारुन तपु किया ।
अस जानि संसय तजहु गिरिजा सर्वदा संकर प्रिया ॥

Cham.: **siya beṣu satī̃ jo kīnha teḥī aparādha saṅkara pariharī̃,**
hara birahā jāi bahori pitu kē jagya jogānala jarī̃.
aba janami tumhare bhavana nija pati lagi dārūna tapu kiyā,
asa jāni saṁsaya tajahu girijā sarbadā saṅkara priyā.

“Śaṅkara repudiated Her because She had offended Him by assuming the disguise of Sītā. Separated from Hara, She then visited the sacrifice undertaken by Her father and burnt Herself in the fire of Yoga (meditation) there. Now, reborn in your house, She has undergone terrible penance for the sake of Her lord. Knowing this, give up all doubt; Girijā (your daughter) is ever beloved of Śaṅkara.”

दो०— सुनि नारद के बचन तब सब कर मिटा बिषाद ।
छन महँ ब्यापेउ सकल पुर घर घर यह संबाद ॥ ९८ ॥

Do.: **sunī nārada ke bacana taba saba kara miṭā biṣāda,**
chana mahūbyāpeu sakala pura ghara ghara yaha sambāda.98.

When they heard Nārada's explanation, the sadness of all was dispersed. In a trice the news spread from house to house throughout the city. (98)

चौ०— तब मयना हिमवंतु अनंदे । पुनि पुनि पारबती पद बंदे ॥
नारि पुरुष सिसु जुबा सयाने । नगर लोग सब अति हरषाने ॥ १ ॥
लगे होन पुर मंगलगाना । सजे सबहिं हाटक घट नाना ॥
भाँति अनेक भई जेवनारा । सूपसास्त्र जस कछु ब्यवहारा ॥ २ ॥
सो जेवनार कि जाइ बखानी । बसहिं भवन जेहिं मातु भवानी ॥
सादर बोले सकल बराती । बिष्नु बिरंचि देव सब जाती ॥ ३ ॥
बिबिध पाँति बैठी जेवनारा । लागे परुसन निपुन सुआरा ॥
नारिबृंद सुर जेवँत जानी । लगीं देन गारीं मृदु बानी ॥ ४ ॥

Cau.: **taba mayanā himavarāntu anarṁde, puni puni pārabatī pada barṁde.**
nāri puruṣa sisu jubā sayāne, nagara loga saba ati haraṣāne.1.

lage hona pura maṅgalagānā, saje sabahī hāṭaka ghaṭa nānā.
 bhāṭi aneka bhaī jevanārā, sūpasāstra jasa kachu byavahārā.2.
 so jevanāra ki jāi bakhānī, basahī bhavana jehī mātu bhavānī.
 sādara bole sakala barāṭi, biṣnu biramci deva saba jāṭi.3.
 bibidhi pāṭi baiṭhī jevanārā, lāge parusana nipuna suārā.
 nāribṛmḍa sura jevāta jānī, lagī dena gārī mṛdu bānī.4.

Then Menā and her consort Himavān rejoiced and bowed at Pārvatī's feet again and again. All the citizens, including men, women and children, youngmen as well as elderly people, were immensely delighted. Festive songs began to be sung in the city; vases of gold of every pattern were displayed by all. Dishes of various kinds were prepared in accordance with the processes given in gastrological works. Is it ever possible to describe the varieties of dishes prepared in the house where lived Mother Bhavānī? Himācala respectfully summoned all the members of the bridegroom's party, including Viṣṇu, Brahmā and other gods of all classes. The dinner guests sat in many rows; and expert cooks began to serve. Finding the gods dining, batches of women began to banter and rail at them in pleasant strains. (1—4)

छं— गारीं मधुर स्वर देहिं सुंदरि बिंग्य बचन सुनावहीं ।
 भोजनु करहिं सुर अति बिलंबु बिनोदु सुनि सचु पावहीं ॥
 जेवँत जो बढ्यो अनंदु सो मुख कोटिहूँ न परै कह्यो ।
 अचवाँइ दीन्हे पान गवने बास जहँ जाको रह्यो ॥

Charṇ.: gārī madhura svara dehī suṁdari biṅgya bacana sunāvahī,
 bhojanu karahī sura ati bilambu binodu suni sacu pāvahī.
 jevāta jo baRhyo anamdu so mukha koṭihū na parai kahyo,
 acavāi dīnhe pāna gavane bāsa jahā jāko rahyo.

Charming women railed in sweet strains and poured innuendoes. The gods felt much amused to hear them and dined for an unusually long time. The joy that swelled at the dinner cannot be described even with millions of tongues. Having been served with water for rinsing their mouths at the end of the dinner, they were given betel-leaves; and then they returned to their respective lodgings.

दो०— बहुरि मुनिन्ह हिमवंत कहँ लगन सुनाई आइ ।
 समय बिलोकि बिबाह कर पठए देव बोलाइ ॥ ९९ ॥

Do.: bahuri muninha himavaṁta kahū lagana sunāi āi,
 samaya biloki bibāha kara paṭhae deva bolāi.99.

The seven sages called once more and read out to Himavān the note recording the time fixed for the wedding; and perceiving that the hour had arrived, the latter sent for the gods. (99)

चौ०— बोलि सकल सुर सादर लीन्हे । सबहि जथोचित आसन दीन्हे ॥
 बेदी बेद बिधान सँवारी । सुभग सुमंगल गावहिं नारी ॥ १ ॥
 सिंघासनु अति दिव्य सुहावा । जाइ न बरनि बिरंचि बनावा ॥
 बैठे सिव बिप्रन्ह सिरु नाई । हृदयँ सुमिरि निज प्रभु रघुराई ॥ २ ॥

बहुरि मुनीसन्ह उमा बोलाई । करि सिंगारु सखीं लै आई ।
 देखत रूपु सकल सुर मोहे । बरनै छबि अस जग कबि को है ॥ ३ ॥
 जगदंबिका जानि भव भामा । सुरन्ह मनहिं मन कीन्ह प्रनामा ॥
 सुंदरता मरजाद भवानी । जाइ न कोटिहुँ बदन बखानी ॥ ४ ॥

Cau.: boli sakala sura sādara līnhe, sabahi jathocita āsana dīnhe.
 bedī beda bidhāna sāvārī, subhaga suman̄gala gāvahī nārī.1.
 sim̄ghāsanu ati dibya suhāvā, jāi na barani biram̄ci banāvā.
 baiṭhe siva bipranha siru nāi, ḥṛdayā sumiri nija prabhu raghurāi.2.
 bahuri munīsanha umā bolāi, kari sīgāru sakhī lai āi.
 dekhata rūpu sakala sura mohe, baranai chabi asa jaga kabi ko hai.3.
 jagadāmbikā jāni bhava bhāmā, suranha manahī mana kīnha pranāmā.
 suṁdaratā marajāda bhavānī, jāi na koṭihū badana bakhānī.4.

Himavān politely sent for all the gods and assigned an appropriate seat to each of them. An altar was prepared in accordance with the Vedic ritual and women chanted charming festal strains. A divinely beautiful throne with the images of a pair of lions for its arms was placed on the altar; being a handiwork of the Creator himself, it beggared description. Bowing His head to the Brāhmaṇas and calling to His mind His own Master, the Lord of Raghus, Śiva took His seat on the throne. The great sages then sent for Umā, who was brought in by Her girl companions richly adorned. All the gods were enraptured at Her beauty. What poet in the world could describe such loveliness? Recognizing in Her the Mother of the universe and Spouse of Śiva, the divinities mentally bowed to Her. The perfection of beauty that Bhavānī was could not be adequately praised even with millions of tongues. (1—4)

ॐ— कोटिहुँ बदन नहिं बनै बरनत जग जननि सोभा महा ।
 सकुचहिं कहत श्रुति सेष सारद मंदमति तुलसी कहा ॥
 छबिखानि मातु भवानि गवनीं मध्य मंडप सिव जहाँ ।
 अवलोकि सकहिं न सकुच पति पद कमल मनु मधुकरु तहाँ ॥

Cham.: koṭihū badana nahī banai baranata jaga janani sobhā mahā,
 sakucahī kahata śruti seṣa sārada maṁdamati tulasī kahā.
 chabikhāni mātu bhavāni gavaniṁ madhya maṁḍapa siva jahā,
 avaloki sakahī na sakuca pati pada kamala manu madhukaru tahā.

The superb beauty of the Mother of the universe could not be described even with millions of tongues. When even the Vedas, Śeṣa (the serpent-god) and Śāradā (the goddess of learning) shrink abashed, of what account is the dull-witted Tulasīdāsa? Mother Bhavānī, the mind of beauty, walked to the middle of the pavilion, where Śiva was. Out of shyness She could not gaze on Her lord's lotus feet, although Her heart was fixed thereon like a bee.

दो०— मुनि अनुसासन गनपतिहि पूजेउ संभु भवानि ।
 कोउ सुनि संसय करै जनि सुर अनादि जियँ जानि ॥ १०० ॥

**Do.: muni anusāsana ganapatihi pūjeu sambhu bhavāni,
kou suni saṁsaya karai jani sura anādi jiyā jāni.100.**

At the direction of the sages Śambhu and Bhavāni paid divine honours to Lord Gaṇapati. Let no one be puzzled to hear this; for one should bear in mind that gods have existed from time without beginning.* (100)

चौ०— जसि बिबाह कै बिधि श्रुति गाई । महामुनिन्ह सो सब करवाई ॥
गहि गिरीस कुस कन्या पानी । भवहि समरपीं जानि भवानी ॥ १ ॥
पानिग्रहन जब कीन्ह महेसा । हियँ हरषे तब सकल सुरेसा ॥
बेदमंत्र मुनिबर उच्चरहीं । जय जय जय संकर सुर करहीं ॥ २ ॥
बाजहिं बाजन बिबिध बिधाना । सुमनबृष्टि नभ भै बिधि नाना ॥
हर गिरिजा कर भयउ बिबाहू । सकल भुवन भरि रहा उछाहू ॥ ३ ॥
दासीं दास तुरग रथ नागा । धेनु बसन मनि बस्तु बिभागा ॥
अन्न कनकभाजन भरि जाना । दाइज दीन्ह न जाइ बखाना ॥ ४ ॥

**Cau.: jasi bibāha kai bidhi śruti gāi, mahāmuninha so saba karavāi.
gahi girīsa kusa kanyā pāni, bhavahi samarapī jāni bhavāni.1.
pānigrahana jaba kīnha mahesā, hiyā haraṣe taba sakala suresā.
bedamaṁtra munibara uccarahī, jaya jaya jaya saṁkara sura karahī.2.
bājahī bājana bibidha bidhānā, sumanabrṣṭi nabha bhai bidhi nānā.
hara girijā kara bhayau bibāhū, sakala bhuvana bhari rahā uchāhū.3.
dāsī dāsa turaga ratha nāgā, dhenu basana mani bastu bibhāgā.
anna kanakabhājana bhari jānā, dāija dīnha na jāi bakhānā.4.**

The great sages had the nuptial ceremony performed in all its details as laid down in the Vedas. Taking sacred Kuśa grass in his hand and holding the bride by Her hand, the mountain-king Himālaya made Her over to Bhava (Śiva) knowing Her to be His eternal consort. When the great Lord Śiva took the hand of the bride, all the great gods were glad at heart. The principal sages chanted the Vedic formulas, while the gods exclaimed, "Victory, victory, all victory to Śaṅkara !" Musical instruments of various kinds were sounded and flowers of different varieties were rained down from the heavens. The wedding of Hara and Girijā was thus concluded. A spirit of rejoicing pervaded the whole universe. Men-servants and maid-servants, horses and chariots, elephants and cows, raiment, jewels and various other articles and even so cart-loads of foodgrains and gold utensils were given as dowry, which was more than one could describe. (1—4)

छं०— दाइज दियो बहु भाँति पुनि कर जोरि हिमभूधर कह्यो ।
का देउँ पूरनकाम संकर चरन पंकज गहि रह्यो ॥
सिवँ कृपासागर ससुर कर संतोषु सब भाँतिहिं कियो ।
पुनि गहे पद पाथोज मयनाँ प्रेम परिपूरन हियो ॥

* Lord Gaṇapati is reputed to be an offspring of Śiva and Pārvatī. It may, therefore, be asked how He came to be worshipped by the divine pair even at the time of their wedding. The poet meets this question by stating that Gaṇeśa and the other gods are eternal and unbegotten and that they only appear to be born.

Charṇ.: **dāija diyo bahu bhāti puni kara jori himabhūdhara kahyo,
kā deṅ pūranakāma saṅkara carana paṅkaja gahi rahyo.
sivā kṛpāsāgara sasura kara saṅtoṣu saba bhātiḥ kiyo,
puni gahe pada pāthoja mayanā prema paripūrana hiyo.**

Himācala gave presents of various kinds as dowry; then, joining his palms, he said, "I have nothing to give you, Śaṅkara; You have all Yours desires sated!" He could say no more and remained clasping the latter's feet. The ocean of mercy that Śiva is reassured His father-in-law in every possible way. Then Menā, with her heart overflowing with love, clasped His lotus-feet and said:—

दो०— नाथ उमा मम प्रान सम गृहकिंकरी करेहु ।
छमेहु सकल अपराध अब होइ प्रसन्न बरु देहु ॥ १०१ ॥

Do.: **nātha umā mama prāna sama gṛhakimkarī karehu,
chamehu sakala aparādha aba hoi prasanna baru dehu.101.**

"Lord, Umā is dear to me as life; take her as a maid-servant of Your house and forgive all her faults. Be pleased to grant this boon to me." (101)

चौ०— बहु बिधि संभु सासु समुझाई । गवनी भवन चरन सिरु नाई ॥
जननीं उमा बोलि तब लीन्ही । लै उछंग सुंदर सिख दीन्ही ॥ १ ॥
करेहु सदा संकर पद पूजा । नारिधरमु पति देउ न दूजा ॥
बचन कहत भरे लोचन बारी । बहुरि लाइ उर लीन्ही कुमारी ॥ २ ॥
कत बिधि सृजीं नारि जग माहीं । पराधीन सपनेहुं सुखु नाहीं ॥
भै अति प्रेम बिकल महतारी । धीरजु कीन्ह कुसमय बिचारी ॥ ३ ॥
पुनि पुनि मिलति परति गहि चरना । परम प्रेमु कछु जाइ न बरना ॥
सब नारिन्ह मिलि भेटि भवानी । जाइ जननि उर पुनि लपटानी ॥ ४ ॥

Cau.: **bahu bidhi sambhu sāsu samujhāi, gavanī bhavana carana siru nāi.
jananī umā boli taba līnhī, lai uchaṅga suṅdara sikha dīnhī.1.
karehu sadā saṅkara pada pūjā, nāridharamu pati deu na dūjā.
bacana kahata bhare locana bārī, bahuri lāi ura līnhi kumārī.2.
kata bidhi sṛjī nāri jaga māhī, parādhīna sapanehū sukhu nāhī.
bhai ati prema bikala mahatārī, dhīraju kīnha kusamaya bicārī.3.
puni puni milati parati gahi caranā, parama premu kachu jāi na baranā.
saba nārinha mili bheṭi bhavānī, jāi janani ura puni lapaṭānī.4.**

Śambhu comforted His mother-in-law in ways more than one; and she returned home bowing her head at his feet. The mother then sent for Umā, and taking Her into her lap gave Her the following excellent advice. "Ever adore the feet of Śaṅkara this sums up the duty of a wife. Her husband is her deity; there is no other god for her." As she spoke these words, her eyes filled with tears and she pressed the girl to her bosom. "Why has god created woman in this world? One who is dependent on others can never dream of happiness." The mother was overwhelmed with emotion; but knowing as she did that it was not an opportune moment for betraying one's weakness, she recovered herself. Menā met Pārvatī again and again and fell down clasping the girl's feet; her

supreme love was beyond all words. Bidding adieu to all the ladies Bhavānī ran and clung to her mother's breast once more. (1—4)

छं०— जननिहि बहुरि मिलि चली उचित असीस सब काहूँ दई ।
फिर फिरि बिलोकति मातु तन तब सखीं लै सिव पहिं गई ॥
जाचक सकल संतोषि संकरु उमा सहित भवन चले ।
सब अमर हरषे सुमन बरषि निसान नभ बाजे भले ॥

Cham.: jananihi bahuri mili calī ucita asīsa saba kāhūṁ daiṅ,
phiri phiri bilokati mātu tana taba sakhīṅ lai siva pahīṅ gaiṅ.
jācaka sakala saṁtoṣi saṁkaru umā sahita bhavana cale,
saba amara haraṣe sumana baraṣi nisāna nabha bāje bhale.

Taking leave of Her mother once more, Bhavānī departed; everyone uttered appropriate blessings to Her. She often turned back to have a look at Her mother; Her girl companions then took Her to Śiva. Having gratified all beggars. Śaṅkara proceeded to His home (Mount Kailāsa) with Umā. All the divinities delightfully rained down flowers and kettledrums produced a charming sound in the heavens.

दो०— चले संग हिमवंतु तब पहुँचावन अति हेतु ।
बिबिध भाँति परितोषु करि बिदा कीन्ह बृषकेतु ॥ १०२ ॥

Do.: cale saṅga himavaṁtu taba pahūcāvana ati hetu,
bibidha bhāṅti paritoṣu kari bidā kīnha bṛṣaketu.102.

Himavān then accompanied Śiva in order to escort Him with great affection. Śiva, however, sent him back, consoling him in various ways. (102)

चौ०— तुरत भवन आए गिरिराई । सकल सैल सर लिए बोलाई ॥
आदर दान बिनय बहुमाना । सब कर बिदा कीन्ह हिमवाना ॥ १ ॥
जबहिं संभु कैलासहिं आए । सुर सब निज निज लोक सिधाए ॥
जगत मातु पितु संभु भवानी । तेहिं सिंगारु न कहउँ बखानी ॥ २ ॥
करहिं बिबिध बिधि भोग बिलासा । गनन्ह समेत बसहिं कैलासा ॥
हर गिरिजा बिहार नित नयऊ । एहि बिधि बिपुल काल चलि गयऊ ॥ ३ ॥
तब जनमेउ षटबदन कुमारा । तारकु असुरु समर जेहिं मारा ॥
आगम निगम प्रसिद्ध पुराना । षन्मुख जन्मु सकल जग जाना ॥ ४ ॥

Cau.: turata bhavana āe girirāi, sakala saila sara lie bolāi.
ādara dāna binaya bahumānā, saba kara bidā kīnha himavānā.1.
jabahī saṁbhu kailāsaḥī āe, sura saba nija nija loka sidhāe.
jagata mātu pitu saṁbhu bhavānī, teḥī siṅgāru na kahaū bakhānī.2.
karaḥī bibidha bidhi bhoga bilāsā, gananha sameta basahī kailāsā.
hara girijā bihāra nita nayaū, ehi bidhi bipula kāla cali gayaū.3.
taba janameu ṣaṭabadana kumārā, tāraku asuru samara jehī mārā.
āgama nigama prasiddha purānā, ṣanmukha janmu sakala jaga jānā.4.

The mountain-king returned home at once and summoned all other mountains and lakes. Himavān greeted them with due attention, gifts, polite words and great honour and allowed them all to depart. No sooner had Śambhu reached Mount Kailāsa than all the gods returned to their respective realms. Śambhu and Bhavānī are the parents of the universe; hence I refrain from portraying their amorous sports. Indulging in luxuries and enjoyments of various kinds the divine pair lived on Mount Kailāsa alongwith Their attendants. Hara and Girijā enjoyed some new delight everyday. In this way a considerable time elapsed. Thereafter was born to them a boy with six heads, who (later on) killed the demon Tāraka in battle. The story of Ṣaṅmukha (the six-headed deity) is well-known in the Vedas, Tantras and Purāṇas, and the entire world knows it. (1—4)

छं०— जगु जान षन्मुख जन्मु कर्मु प्रतापु पुरुषारथु महा ।
तेहि हेतु में बृषकेतु सुत कर चरित संछेपहिं कहा ॥
यह उमा संभु बिबाहु जे नर नारि कहहिं जे गावहीं ।
कल्यान काज बिबाह मंगल सर्वदा सुखु पावहीं ॥

Cham.: jagu jāna ṣaṅmukha janmu karmu pratāpu puruṣārathu mahā,
tehi hetu maī bṛṣaketu suta kara carita saṁchepahī kahā,
yaha umā saṁbhu bibāhu je nara nāri kahahī je gāvahī,
kalyāna kāja bibāha maṅgala sarbadā sukhu pāvahī.

The tale of the birth, exploits, glory and surpassing strength of Ṣaṅmukha is known to the whole world. That is why I have briefly touched the narrative of Śiva's son. Men and women who narrate or sing this story of the wedding of Umā and Śambhu shall ever rejoice in their auspicious undertaking as well as during festive occasions such as wedding etc.

दो०— चरित सिंधु गिरिजा रमन बेद न पावहिं पारु ।
बरनै तुलसीदासु किमि अति मतिमंद गवाँरु ॥ १०३ ॥

Do.: carita siṁdhu girijā ramana beda na pāvahī pārū,
baranai tulasīdāsu kimi ati matimaṁda gavāru.103.

The exploits of Girijā's lord are illimitable like the ocean; even the Vedas cannot reach their end. How, then, can Tulasīdāsa, a most dull-witted clown, succeed in describing them? (103)

चौ०— संभु चरित सुनि सरस सुहावा । भरद्वाज मुनि अति सुखु पावा ॥
बहु लालसा कथा पर बाढ़ी । नयनन्हि नीरु रोमावलि ठाढ़ी ॥ १ ॥
प्रेम बिबस मुख आव न बानी । दसा देखि हरषे मुनि ग्यानी ॥ २ ॥
अहो धन्य तव जन्मु मुनीसा । तुम्हहि प्रान सम प्रिय गौरीसा ॥ ३ ॥
सिव पद कमल जिन्हहि रति नाही । रामहि ते सपनेहुँ न सोहाहीं ॥
बिनु छल बिस्वनाथ पद नेहू । राम भगत कर लच्छन एहू ॥ ३ ॥
सिव सम को रघुपति ब्रतधारी । बिनु अघ तजी सती असि नारी ॥
पनु करि रघुपति भगति देखाई । को सिव सम रामहि प्रिय भाई ॥ ४ ॥

Cau.: **sāmbhu carita suni sarasa suhāvā, bharadvāja muni ati sukhu pāvā.**
bahu lālasā kathā para bāRhī, nayanānhi nīru romāvali thāRhī.1.
prema bibasa mukha āva na bānī, dasā dekhi haraṣe muni gyānī.
aho dhanya tava janmu munisā, tumhahi prāna sama priya gaurisā.2.
siva pada kamala jinahi rati nāhī, rāmahi te sapanehū na sohāhī.
binu chala bisvanātha pada nehū, rāma bhagata kara lacchana ehū.3.
siva sama ko raghupati bratadhārī, binu agha tajī satī asi nārī.
panu kari raghupati bhagati dekhāī, ko siva sama rāmahi priya bhāī.4.

Bharadvāja was much delighted to hear the sweet and charming story of Śambhu's deeds. His passion for hearing the story grew to be inordinate; tears rushed to his eyes and the hair on his body bristled with joy. Overpowered with emotion he could not utter a word. The enlightened sage Yājñavalkya was delighted to see his condition. "Blessed indeed is your birth. O great sage," he said, "to you the Lord of Gaurī is dear as life. Those who love not Śiva's lotus feet cannot even dream of pleasing Rāma. A guileless love for Śiva's feet is the surest sign of a devotee of Rāma. Who is so faithful to the Lord of Raghus as Śiva, who renounced a sinless wife like Satī, and demonstrated ideal devotion to Rāma by His pledge of unswerving fidelity? Brother, whom does Rāma hold so dear as Śiva?" (1—4)

दो०— प्रथमहिं मैं कहि सिव चरित बूझा मरमु तुम्हार ।

सुचि सेवक तुम्ह राम के रहित समस्त बिकार ॥ १०४ ॥

Do.: **prathamahī maī kahi siva carita būjhā maramu tumhāra,**
suci sevaka tumha rāma ke rahita samasta bikāra.104.

"Having begun by recounting the deeds of Śiva I have come to know your secret. You are indeed a faithful servant of Rāma, free from all impurities." (104)

चौ०— मैं जाना तुम्हार गुन सीला । कहउँ सुनहु अब रघुपति लीला ॥
 सुनु मुनि आजु समागम तोरें । कहि न जाइ जस सुखु मन मोरें ॥ १ ॥
 राम चरित अति अमित मुनीसा । कहि न सकहिं सत कोटि अहीसा ॥
 तदपि जथाश्रुत कहउँ बखानी । सुमिरि गिरापति प्रभु धनुपानी ॥ २ ॥
 सारद दारुनारि सम स्वामी । रामु सूत्रधर अंतरजामी ॥
 जेहि पर कृपा करहिं जनु जानी । कबि उर अजिर नचावहिं बानी ॥ ३ ॥
 प्रनवउँ सोइ कृपाल रघुनाथा । बरनउँ बिसद तासु गुन गाथा ॥
 परम रम्य गिरिबरु कैलासू । सदा जहाँ सिव उमा निवासू ॥ ४ ॥

Cau.: **maī jānā tumhāra guna sīlā, kahaū sunahu aba raghupati līlā.**
sunu muni āju samāgama torē, kahi na jāi jasa sukhu mana morē.1.
rāma carita ati amita munisā, kahi na sakahī sata koṭi ahīsā.
tadapi jathāśruta kahaū bakhānī, sumiri girāpati prabhu dhanupānī.2.
sārada dārunāri sama svāmī, rāmu sūtradhara amtarajāmī.
jehi para kṛpā karahī janu jānī, kabi ura ajira nacāvahī bānī.3.
pranavaū soi kṛpāla raghunāthā, baranaū bisada tāsu guna gāthā.
parama ramya giribaru kailāsū, sadā jahā siva umā nivāsū.4.

I have come to know your virtues and disposition. Listen, therefore, while I narrate the story of the Lord of Raghus. O sage, I cannot say how glad I am at this meeting with you today. O lord of sages, the exploits of Śrī Rāma are much beyond measure; even a thousand million Śeṣas (serpent-kings) cannot recount them. Nevertheless, fixing my thoughts on the Lord who wields a bow in His hand and is the lord of speech, I repeat the tale as I have heard it. Śārādā (the goddess of speech) is like a puppet; while Śrī Rāma, the inner controller of all, is the master of the puppet show, who holds the strings in his hands. When He blesses a poet knowing him to be a devotee, He causes the goddess to dance in the courtyard of his heart. To Him, the benevolent Lord of Raghus, I bow and commence the recital of His fair virtues. Of all mountains the most charming and the best is Kailāsa, where Śiva and Umā eternally dwell. (1—4)

दो०— सिद्ध तपोधन जोगिजन सुर किंनर मुनिबृंद ।

बसहिं तहाँ सुकृती सकल सेवहिं सिव सुखकंद ॥ १०५ ॥

Do.: **siddha tapodhana jogijana sura kiṁnara munibṛṁda,**
basahī tahā sukṛtī sakala sevahī siva sukhakaṁda.105.

Hosts of Siddhas (adepts) ascetics and Yogīs (mystics), as well as gods, Kinnaras and sages, all lucky souls, reside there and adore Śiva, the root of all joy. (105)

चौ०— हरि हर बिमुख धर्म रति नाहीं । ते नर तहँ सपनेहुँ नहिं जाहीं ॥

तेहि गिरि पर बट बिटप बिसाला । नित नूतन सुंदर सब काला ॥ १ ॥

त्रिबिध समीर सुसीतलि छाया । सिव बिश्राम बिटप श्रुति गाया ॥

एक बार तेहि तर प्रभु गयऊ । तरु बिलोकि उर अति सुखु भयऊ ॥ २ ॥

निज कर डासि नागरिपु छाला । बैठे सहजहिं संभु कृपाला ॥

कुंद इंदु दर गौर सरीरा । भुज प्रलंब परिधन मुनिचीरा ॥ ३ ॥

तरुन अरुन अंबुज सम चरना । नख दुति भगत हृदय तम हरना ॥

भुजग भूति भूषन त्रिपुरारी । आननु सरद चंद छबि हारी ॥ ४ ॥

Cau.: hari hara bimukha dharma rati nāhī, te nara tahā sapanehū nahī jāhī.
tehi giri para baṭa biṭapa bisālā, nita nūtana suṁdara saba kālā.1.
tribidha samīra susīтали chāyā, siva biśrāma biṭapa śruti gāyā.
eka bāra tehi tara prabhu gayaū, taru biloki ura ati sukhu bhayaū.2.
nija kara ḍāsi nāgaripu chālā, baiṭhe sahajahī sambhu kṛpālā.
kuṁda iṁdu dara gaura sarīrā, bhujā pralāmba paridhana municīrā.3.
taruna aruna aṁbuja sama caranā, nakha duti bhagata hṛdaya tama haranā.
bhujaga bhūti bhūṣana tripurārī, ānanu sarada caṁda chabi hārī.4.

Those who have their faces turned away from Hari and Hara and have no love for righteousness cannot even dream of going there. On the summit of that mountain exists a huge banyan tree, which is ever young and is charming during all seasons. Fanned by cool, soft and fragrant breezes, its shade is very refreshing. It is the favourite resort of Śiva, extolled by the Vedas. Once upon a time the Lord betook Himself beneath the tree and was much gladdened at heart to see it. Spreading His tigerskin on the ground with His own hands, the all-merciful Śiva sat down casually. His body fair in hue as the jasmine, the

moon and the conch-shell; arms of inordinate length; a hermit's covering, consisting of the bark of trees, wrapped round His loins; His feet resembling a pair of full-blown red lotuses and their toe-nails shedding a lustre which dispelled the darkness of the devotee's heart; serpents and the ashes serving as ornaments of the Slayer of Tripura and His countenance eclipsing the splendour even of the autumnal full moon. (1—4)

दो०— जटा मुकुट सुरसरित सिर लोचन नलिन बिसाल ।

नीलकंठ लावन्यनिधि सोह बालबिधु भाल ॥ १०६ ॥

Do.: jaṭā mukuṭa surasarita sira locana nalina bisāla,
nīlakamṭha lāvanyanidhi soha bālabidhu bhāla.106.

With His twisted coils of hair for a crown and the celestial stream (the Gaṅgā) adorning His head, eyes as big as a pair of lotuses, throat dark with poison and with the crescent shining on His brow, the Lord looked like a veritable mine of beauty. (106)

चौ०— बैठे सोह कामरिपु कैसें । धरें सरिरु सांतरसु जैसें ॥
पारबती भल अवसरु जानी । गई संभु पहिं मातु भवानी ॥ १ ॥
जानि प्रिया आदरु अति कीन्हा । बाम भाग आसनु हर दीन्हा ॥
बैठीं सिव समीप हरषाई । पूरुब जन्म कथा चित आई ॥ २ ॥
पति हियँ हेतु अधिक अनुमानी । बिहसि उमा बोलीं प्रिय बानी ॥
कथा जो सकल लोक हितकारी । सोइ पूछन चह सैलकुमारी ॥ ३ ॥
बिस्वनाथ मम नाथ पुरारी । त्रिभुवन महिमा बिदित तुम्हारी ॥
चर अरु अचर नाग नर देवा । सकल करहिं पद पंकज सेवा ॥ ४ ॥

Cau.: baiṭhe soha kāmariṭu kaisē, dharē sarīru sām̐tarasu jaisē.
pārabatī bhala avasaru jānī, gāī saṁbhu pahī mātu bhavānī.1.
jāni priyā ādaru ati kīnhā, bāma bhāga āsanu hara dīnhā.
baiṭhī siva samīpa haraṣāī, pūrubā janma kathā cita āī.2.
pati hiyā hetu adhika anumānī, bihasi umā bolī priya bānī.
kathā jo sakala loka hitakārī, soi pūchana caha sailakumārī.3.
bisvanātha mama nātha purārī, tribhuvana mahimā bidita tumhārī.
cara aru acara nāga nara devā, sakala karahī pada paṁkaja sevā.4.

Seated there, the Destroyer of Cupid looked like an incarnation of the sentiment of Quietism. Finding it a good opportunity, Mother Bhavānī called on Śambhu. In recognition of Her wifely love Lord Hara showed Her great courtesy and assigned Her a seat on His left side. Pārvatī gladly sat down beside Śiva and recalled the history of Her past life. Presuming that Her lord cherished in His heart greater love for Her than before, Umā smilingly spoke the following sweet words to Him: the Daughter of Himālaya sought to elicit from Her lord the story which is profitable to the whole world. "O Lord of the universe, O my Master, O slayer of the demon Tripura! Your glory is known to all the three spheres. Animate as well inanimate beings, Nāgas, men and gods, all do homage to Your lotus-feet. (1—4)

दो०— प्रभु समरथ सर्बग्य सिव सकल कला गुन धाम ।

जोग ग्यान बैराग्य निधि प्रनत कलपतरु नाम ॥ १०७ ॥

**Do.: prabhu samaratha sarbagya siva sakala kalā guna dhāma,
joga gyāna bairāgya nidhi pranata kalapataru nāma.107.**

“My Lord, You are all-powerful, all-wise and all-blissful; You are a repository of all arts and virtues and a storehouse of Yoga (askesis), wisdom and dispassion. Your Name is a wish-yielding tree as it were to the suppliant. (107)

चौ०— जौं मो पर प्रसन्न सुखरासी । जानिअ सत्य मोहि निज दासी ॥
तौ प्रभु हरहु मोर अग्याना । कहि रघुनाथ कथा बिधि नाना ॥ १ ॥
जासु भवनु सुरतरु तर होई । सहि कि दरिद्र जनित दुखु सोई ॥
ससिभूषन अस हृदयँ बिचारी । हरहु नाथ मम मति भ्रम भारी ॥ २ ॥
प्रभु जे मुनि परमारथबादी । कहहिं राम कहँ ब्रह्म अनादी ॥
सेस सारदा बेद पुराना । सकल करहिं रघुपति गुन गाना ॥ ३ ॥
तुम्ह पुनि राम राम दिन राती । सादर जपहु अनँग आराती ॥
रामु सो अवध नृपति सुत सोई । की अज अगुन अलखगति कोई ॥ ४ ॥

Cau.: jaũ mo para prasanna sukharāsī, jānia satya mohi nija dāsī.
tau prabhu harahu mora agyānā, kahi raghunātha kathā bidhi nānā.1.
jāsu bhavanu surataru tara hoī, sahi ki daridra janita dukhu soī.
sasibhūṣana asa hṛdayā bicārī, harahu nātha mama mati bhrama bhārī.2.
prabhu je muni paramārathabādī, kahahī rāma kahū brahma anādī.
sesa sārādā beda purānā, sakala karahī raghupati guna gānā.3.
tumha puni rāma rāma dina rātī, sādara japahu anāga ārātī.
rāmu so avadha nṛpati suta soī, kī aja aguna alakhagati koī.4.

“O blissful Lord, if You are pleased with me and know me to be Your faithful servant, then, my Master, disperse my ignorance by repeating to me the various stories of the Lord of Raghus. Why should he who has his abode beneath a wish-yielding tree undergo the suffering born of want? Bearing this in mind, O Lord with the crescent on the forehead, dispel the great confusion of my mind. O Lord, the sages who discourse on the supreme Reality speak of Rāma as the Brahma who has no beginning; Śeṣa and Śārādā, as well as the Vedas and the Purāṇas, all sing praises of the Lord of Raghus. You too, O Subduer of Love, reverently repeat the word ‘Rāma’ night and day. Is this Rāma the same as the son of the King of Ayodhyā or some other unborn, unqualified and imperceptible Being?” (1—4)

दो०— जौं नृप तनय त ब्रह्म किमि नारि बिरहँ मति भोरि ।
देखि चरित महिमा सुनत भ्रमति बुद्धि अति मोरि ॥ १०८ ॥

**Do.: jaũ nṛpa tanaya ta brahma kimi nāri birahā mati bhori,
dekhi carita mahimā sunata bhramati buddhi ati mori.108.**

“If a king’s son, how could he be Brahma (the Infinite)? And if he were Brahma, how could his mind get unhinged by the loss of his wife? When I see his acts on the one hand, and hear of his glory on the other, my mind gets utterly confused.” (108)

चौ०— जौं अनीह ब्यापक बिभु कोऊ । कहहु बुझाइ नाथ मोहि सोऊ ॥
 अग्य जानि रिस उर जनि धरहू । जेहि बिधि मोह मिटै सोइ करहू ॥ १ ॥
 मैं बन दीखि राम प्रभुताई । अति भय बिकल न तुम्हहि सुनाई ॥
 तदपि मलिन मन बोधु न आवा । सो फलु भली भाँति हम पावा ॥ २ ॥
 अजहूँ कछु संसउ मन मोरें । करहु कृपा बिनवउँ कर जोरें ॥
 प्रभु तब मोहि बहु भाँति प्रबोधा । नाथ सो समुझि करहु जनि क्रोधा ॥ ३ ॥
 तब कर अस बिमोह अब नाहीं । रामकथा पर रुचि मन माहीं ॥
 कहहु पुनीत राम गुन गाथा । भुजगराज भूषन सुरनाथा ॥ ४ ॥

Cau.: jaũ anīha byāpaka bibhu koũ, kahahu bujhāi nātha mohi soũ.
 agya jāni risa ura jani dharahũ, jehi bidhi moha miṭai soi karahũ.1.
 maĩ bana dīkhi rāma prabhutāi, ati bhaya bikala na tumhahi sunāi.
 tadapi malina mana bodhu na āvā, so phalu bhalī bhāti hama pāvā.2.
 ajahũ kachu saṁsau mana morē, karahu kṛpā binavaũ kara jorē.
 prabhu taba mohi bahu bhāti prabodhā, nātha so samujhi karahu jani krodhā.3.
 taba kara asa bimoha aba nāhi, rāmakathā para ruci mana māhi.
 kahahu punīta rāma guna gāthā, bhujagarāja bhūṣana suranāthā.4.

“If, my lord, there is any other desireless, all-pervading and all-powerful Brahma, instruct me about the same. Be not angry at my folly, but take steps to wipe out my ignorance. In the wood (in my previous birth) I witnessed Śrī Rāma’s glory, although I was too awe-stricken to tell You. Yet, my mind was so impure that I did not understand, and I reaped a good return for my folly. Some doubt still lingers in my mind. Be gracious to me, I implore You with joined palms. Lord, You instructed me then in ways more than one; yet I did not understand. Do not allow this thought to anger You. I have no such delusion now; I find developed in me a taste for hearing the story of Rāma. Recount the sacred virtues of Śrī Rāma, O Lord of immortals, having the serpent-king (Śeṣa) for an ornament.” (1—4)

दो०— बंदउँ पद धरि धरनि सिरु बिनय करउँ कर जोरि ।

बरनहु रघुबर बिसद जसु श्रुति सिद्धांत निचोरि ॥ १०९ ॥

Do.: baṁdaũ pada dhari dharani siru binaya karaũ kara jori,
 baranahu raghubara bisada jasu śruti siddhānta nicori.109.

“Placing my head on the ground, I adore Your feet and entreat You with joined palms to recount the unsullied glory of the Chief of Raghus, giving in substance the conclusion of the revealed texts (the Vedas) on the subject. (109)

चौ०— जदपि जोषिता नहिं अधिकारी । दासी मन क्रम बचन तुम्हारी ॥
 गूढउ तत्त्व न साधु दुरावहिं । आरत अधिकारी जहँ पावहिं ॥ १ ॥
 अति आरति पूछउँ सुरराया । रघुपति कथा कहहु करि दाया ॥
 प्रथम सो कारन कहहु बिचारी । निर्गुन ब्रह्म सगुन बपु धारी ॥ २ ॥
 पुनि प्रभु कहहु राम अवतारा । बालचरित पुनि कहहु उदारा ॥
 कहहु जथा जानकी बिबाहीं । राज तजा सो दूषन काहीं ॥ ३ ॥
 बन बसि कीन्हे चरित अपारा । कहहु नाथ जिमि रावन मारा ॥
 राज बैठि कीन्हीं बहु लीला । सकल कहहु संकर सुखसीला ॥ ४ ॥

Cau.: jadapi joṣitā nahī adhikārī, dāsī mana krama bacana tumhārī.
 gūRhau tattva na sādhu durāvahī, ārata adhikārī jahā pāvahī.1.
 ati ārati pūchaū surarāyā, raghupati kathā kahahu kari dāyā.
 prathama so kārana kahahu bicārī, nirguna brahma saguna bapu dhārī.2.
 puni prabhu kahahu rāma avatārā, bālacarita puni kahahu udārā.
 kahahu jathā jānakī bibāhī, rāja tajā so dūṣana kāhī.3.
 bana basi kīnhe carita apārā, kahahu nātha jimi rāvana mārā.
 rāja baiṭhi kīnhī bahu līlā, sakala kahahu saṁkara sukhasīlā.4.

“Though as a woman I am not qualified to hear it, I am Your servant in thought, word and deed. Saints do not withhold even an esoteric truth wherever they find a man smitten with agony, and therefore qualified to receive it. I ask You with a heart sore distressed; be gracious enough to narrate the story of the Lord of Raghus. First tell me after a mature thought what makes the unqualified Brahma assume a qualified form. Then, my lord, relate the story of Śrī Rāma’s descent, and tell me next the charming exploits of His childhood. Then let me know how He wedded Janaka’s daughter, Sītā, and the fault for which He had to renounce His father’s kingdom later on. Then describe the innumerable deeds performed by Him while He lived in the forest; and further tell me, my lord, how He killed Rāvaṇa. Then relate, O blissful Śaṅkara, all the numerous sports that were enacted by Him after his coronation. (1—4)

दो०— बहुरि कहहु करुनायतन कीन्ह जो अचरज राम ।

प्रजा सहित रघुबंसमनि किमि गवने निज धाम ॥ ११० ॥

Do.: bahuri kahahu karunāyatana kīnha jo acaraja rāma,
 prajā sahita raghubaṁsamani kimi gavane nija dhāma.110.

“Thereafter relate, O gracious Lord, the miracle wrought by Rāma, viz., how that Jewel of Raghu’s line proceeded to His divine Abode alongwith all His subjects.” (110)

चौ०— पुनि प्रभु कहहु सो तत्त्व बखानी । जेहिं बिग्यान मगन मुनि ग्यानी ॥
 भगति ग्यान बिग्यान बिरागा । पुनि सब बरनहु सहित बिभागा ॥ १ ॥
 औरउ राम रहस्य अनेका । कहहु नाथ अति बिमल बिबेका ॥
 जो प्रभु मैं पूछा नहिं होई । सोउ दयाल राखहु जनि गोई ॥ २ ॥
 तुम्ह त्रिभुवन गुर बेद बखाना । आन जीव पाँवर का जाना ॥
 प्रस्न उमा कै सहज सुहाई । छल बिहीन सुनि सिव मन भाई ॥ ३ ॥
 हर हियँ रामचरित सब आए । प्रेम पुलक लोचन जल छाए ॥
 श्रीरघुनाथ रूप उर आवा । परमानंद अमित सुख पावा ॥ ४ ॥

Cau.: puni prabhu kahahu so tattva bakhānī, jehī bigyāna magana muni gyānī.
 bhagati gyāna bigyāna birāgā, puni saba baranahu sahita bibhāgā.1.
 aurau rāma rahasya anekā, kahahu nātha ati bimala bibekā.
 jo prabhu maī pūchā nahī hoī, sou dayāla rākhahu jani goī.2.
 tumha tribhuvana gura beda bakhānā, āna jīva pāvāra kā jānā.
 prasna umā kai sahaja suhāī, chala bihīna suni siva mana bhāī.3.
 hara hiyā rāmacarita saba āe, prema pulaka locana jala chāe.
 śrīraghunātha rūpa ura āvā, paramānanda amita sukha pāvā.4.

“Then expound, my lord, the truth in the realization of which enlightened sages remain absorbed. And thereafter discuss in detail the conceptions of Devotion, Jñāna or Knowledge of the formless Absolute, Vijñāna or the Knowledge of qualified Divinity with and without form, and Dispassion. Over and above this, O Lord of purest understanding, reveal to me the many other mysteries connected with Rāma. And if there be anything which I have omitted to ask, do not keep it back, my gracious lord. You are the preceptor of all the three spheres, so declare the Vedas; what can other poor creatures know?” Śiva was glad at heart to hear these questions of Umā, naturally pleasing and guileless as they were. All the exploits of Rāma flashed on His mind; the hair on His body bristled with rapture and His eyes filled with tears. The figure of Śrī Rāma was reflected on the mirror of His heart. This brought immense joy to Śiva, who is an embodiment of supreme bliss Himself. (1—4)

दो०— मगन ध्यानरस दंड जुग पुनि मन बाहेर कीन्ह ।

रघुपति चरित महेस तब हरषित बरनै लीन्ह ॥ १११ ॥

Do.: **magana dhyānarasa daṇḍa juga puni mana bāhera kīnha,**
raghupati carita mahesa taba haraṣita baranai līnha.111.

For an hour or so Śiva was lost in the ecstasy of meditation. He then recovered Himself and thereafter began joyfully to tell the story of Rāma. (111)

चौ०— झूठेउ सत्य जाहि बिनु जानें । जिमि भुजंग बिनु रजु पहिचानें ॥
जेहि जानें जग जाइ हेराई । जागें जथा सपन भ्रम जाई ॥ १ ॥
बंदउँ बालरूप सोइ रामू । सब सिधि सुलभ जपत जिसु नामू ॥
मंगल भवन अमंगल हारी । द्रवउ सो दसरथ अजिर बिहारी ॥ २ ॥
करि प्रनाम रामहि त्रिपुरारी । हरषि सुधा सम गिरा उचारी ॥
धन्य धन्य गिरिराजकुमारी । तुम्ह समान नहिं कोउ उपकारी ॥ ३ ॥
पूँछेहु रघुपति कथा प्रसंगा । सकल लोक जग पावनि गंगा ॥
तुम्ह रघुबीर चरन अनुरागी । कीन्हिहु प्रस्न जगत हित लागी ॥ ४ ॥

Cau. : **jhūṭheu satya jāhi binu jānē, jimi bhujamga binu raju pahicānē.**
jehi jānē jaga jāi herāi, jāgē jathā sapana bhrama jāi.1.
barṇdaū bālarūpa soi rāmū, saba sidhi sulabha japata jisu nāmū.
maṅgala bhavana amaṅgala hārī, dravau so dasaratha ajira bihārī.2.
kari pranāma rāmaḥi tripurārī, haraṣi sudhā sama girā ucārī.
dhanya dhanya girirājakumārī, tumha samāna nahī kou upakārī.3.
pūcchehu raghupati kathā prasaṅgā, sakala loka jaga pāvani gaṅgā.
tumha raghubīra carana anurāgī, kīnhihu prasna jagata hita lāgī.4.

“Due to lack of knowledge about Śrī Rāma even the unreal passes for real, just as ignorance about a rope leads us to mistake it for a snake. Even so the moment we know Him the world of matter vanishes, just as the delusion of a dream disappears as soon as we wake up. Him do I reverence in the form of a Child, the repetition of whose Name brings all kinds of success within our easy reach. May that Home of bliss and Bane of woe take compassion on me—He who sports in the courtyard of king Daśaratha.” After thus paying homage to Rāma, the Slayer of the demon Tripura joyfully

spoke in mellifluous accents as follows: “You are indeed blessed and worthy of applause, O daughter of the mountain-king; there is no such benefactor as you. You have asked Me to repeat the history of the Lord of Raghus, which is potent enough to sanctify all the spheres even as the Gaṅgā purifies the whole world. You are full of love for the feet of the Hero of Raghu’s race; You have put questions to Me only with an eye to the good of the world.” (1—4)

दो०— राम कृपा तें पारबति सपनेहुँ तव मन माहिं।

सोक मोह संदेह भ्रम मम बिचार कछु नाहिं ॥ ११२ ॥

Do.: rāma kṛpā tē pārabati sapanehū tava mana māhī,
soka moha saṁdeha bhrama mama bicāra kachu nāhī.112.

“By the blessing of Rāma, O Pārvatī, not even in dream can grief, infatuation, doubt or error enter your mind, so far as I can judge.” (112)

चौ०— तदपि असंका कीन्हिहु सोई । कहत सुनत सब कर हित होई ॥
जिन्ह हरि कथा सुनी नहिं काना । श्रवन रंध्र अहिभवन समाना ॥ १ ॥
नयनन्हि संत दरस नहिं देखा । लोचन मोरपंख कर लेखा ॥
ते सिर कटु तुंबरि समतूला । जे न नमत हरि गुर पद मूला ॥ २ ॥
जिन्ह हरिभगति हृदयें नहिं आनी । जीवत सब समान तेइ प्राणी ॥
जो नहिं करइ राम गुन गाना । जीह सो दादुर जीह समाना ॥ ३ ॥
कुलिस कठोर निठुर सोइ छाती । सुनि हरिचरित न जो हरषाती ॥
गिरिजा सुनुहु राम कै लीला । सुर हित दनुज बिमोहनसीला ॥ ४ ॥

Cau.: tadapi asaṁkā kīnhihu soī, kahata sunata saba kara hita hoī.
jinha hari kathā sunī nahī kānā, śravana raṁdhra ahibhavana samānā.1.
nayanānhi saṁta darasa nahī dekhā, locana morapaṁkha kara lekha.
te sira kaṭu tuṁbari samatūlā, je na namata hari gura pada mūlā.2.
jinha haribhagati hṛdayā nahī ānī, jīvata sava samāna tei prānī.
jo nahī karai rāma guna gānā, jīha so dādura jīha samānā.3.
kulisa kaṭhōra niṭhura soi chātī, suni haricarita na jo haraṣātī.
giriajā sunahu rāma kai līlā, sura hita danuja bimohanasilā.4.

“Yet you have expressed the same old doubts again, so that all those who repeat or hear this account may be benefited thereby. The ears of those who have never heard the stories of Śrī Hari are no better than snake-holes. The eyes of those who have not blessed them with the sight of saints are as good as the sham eyes in a peacock’s tail. The heads that bow not at the soles of Śrī Hari or of one’s preceptor are just like bitter pumpkins. Those who have cherished not in their heart the spirit of devotion to Śrī Hari are as good as dead, though living. The tongue that does not sing the praises of Rāma is just like the tongue of a frog. The heart which does not rejoice to hear the tales of Śrī Hari is hard as adamant and cruel indeed. Hear, O Girijā, the exploits of Śrī Rāma, which prove beneficial to the gods and mystify the demons.” (1—4)

दो०— रामकथा सुरधेनु सम सेवत सब सुख दानि ।

सतसमाज सुरलोक सब को न सुनै अस जानि ॥ ११३ ॥

Do.: **rāmakathā suradhenu sama sevata saba sukha dāni,
satasamāja suraloka saba ko na sunai asa jāni.113.**

“Like the cow of plenty, the story of Rāma bestows all blessings on those who devote themselves to it; and the assemblages of saints are the various abodes of gods. Knowing this, who would not listen to it?” (113)

चौ०— रामकथा सुंदर कर तारी । संसय बिहग उड़ावनिहारी ॥
रामकथा कलि बिटप कुठारी । सादर सुनु गिरिराजकुमारी ॥ १ ॥
राम नाम गुन चरित सुहाए । जनम करम अगनित श्रुति गाए ॥
जथा अनंत राम भगवाना । तथा कथा कीरति गुन नाना ॥ २ ॥
तदपि जथा श्रुत जसि मति मोरी । कहिहउँ देखि प्रीति अति तोरी ॥
उमा प्रस्न तव सहज सुहाई । सुखद संतसंमत मोहि भाई ॥ ३ ॥
एक बात नहिं मोहि सोहानी । जदपि मोह बस कहेहु भवानी ॥
तुम्ह जो कहा राम कोउ आना । जेहि श्रुति गाव धरहिं मुनि ध्याना ॥ ४ ॥

Cau.: **rāmakathā suṁdara kara tāri, saṁsaya bihaga uRāvanihāri.
rāmakathā kali biṭapa kuṭhāri, sādara sunu girirājakumāri.1.
rāma nāma guna carita suhāe, janama karama aganita śruti gāe.
jathā ananta rāma bhagavānā, tathā kathā kīrati guna nānā.2.
tadapi jathā śruta jasi mati mori, kahihaū dekhi prīti ati tori.
umā prasna tava sahaja suhāi, sukhada saṁtasaṁmata mohi bhāi.3.
eka bāta nahī mohi sohāni, jadapi moha basa kahehu bhavāni.
tumha jo kahā rāma kou ānā, jehi śruti gāva dharahī muni dhyānā.4.**

“The story of Rāma is the lovely clap of hand-palms which scares away the birds of doubt. Even so the story of Rāma is an axe to the tree of Kaliyuga (the impurities of the Kali age); listen to it with reverence, O daughter of the mountain-king. The charming names of Śrī Rāma, as well as His virtues, stories, births and deeds have all been declared by the Vedas to be beyond number. As there is no end to the divine Rāma, even so His stories, glory and virtues are also endless. Yet, seeing your great love, I will tell them even as I have heard of them to the best of my intellectual capacity. Umā, your inquiries are naturally winning and delightful and such as are approved of by the saints; as for myself I am particularly pleased to hear them. But there was one thing, Bhavāni, which I did not like, although you uttered it under a spell of delusion: you suggested that the Rāma whom the Vedas extol and on whom the sages contemplate is someone else!” (1—4)

दो०— कहहिं सुनहिं अस अधम नर ग्रसे जे मोह पिसाच ।
पाषंडी हरि पद बिमुख जानहिं झूठ न साच ॥ ११४ ॥

Do.: **kahahī sunahī asa adhama nara grase je moha pisāca,
pāṣaṁḍī hari pada bimukha jānahī jhūṭha na sāca.114.**

“Such words are spoken and heard by those vile men alone who are possessed by the devil of infatuation, are impious and averse to the feet of Śrī Hari and know no difference between truth and falsehood.” (114)

चौ०— अग्य अकोबिद अंध अभागी । काई बिषय मुकुर मन लागी ॥
 लंपट कपटी कुटिल बिसेषी । सपनेहुँ संतसभा नहिं देखी ॥ १ ॥
 कहहिं ते बेद असंमत बानी । जिन्ह कें सूझ लाभु नहिं हानी ॥
 मुकुर मलिन अरु नयन बिहीना । राम रूप देखहिं किमि दीना ॥ २ ॥
 जिन्ह कें अगुन न सगुन बिबेका । जल्पहिं कल्पित बचन अनेका ॥
 हरिमाया बस जगत भ्रमाहीं । तिन्हहि कहत कछु अघटित नाहीं ॥ ३ ॥
 बातुल भूत बिबस मतवारे । ते नहिं बोलहिं बचन बिचारे ॥
 जिन्ह कृत महामोह मद पाना । तिन्ह कर कहा करिअ नहिं काना ॥ ४ ॥

Cau.: agya akobida aṁdha abhāgī, kāi biṣaya mukura mana lāgī.
 laṁpaṭa kapaṭī kuṭila biṣeṣī, sapanehū saṁtasabhā nahī dekhī.1.
 kahahī te beda asaṁmata bānī, jinha kē sūjha lābhu nahī hānī.
 mukura malina aru nayana bihīnā, rāma rūpa dekhahī kimi dīnā.2.
 jinha kē aguna na saguna bibekā, jalpahī kalpita bacana anekā.
 harimāyā basa jagata bhramāhī, tinhahi kahata kachu aghaṭita nāhī.3.
 bātula bhūta bibasa matavāre, te nahī bolahī bacana bicāre.
 jinha kṛta mahāmoha mada pānā, tinha kara kahā karia nahī kānā.4.

“Foolish, ignorant and blind wretches, the mirror of whose heart is clouded by the film of sensuality, lecherous, deceitful and grossly perverse, who have never seen an assemblage of holy men even in a dream and who have no sense of gain and loss, they alone make statements which are repugnant to the Vedas. The mirror of their heart is soiled and they have no eyes to see; how-then, can those wretched souls behold the beauty of Śrī Rāma? For those who have no knowledge either of the unqualified Brahma or of qualified Divinity, who indulge in fantastic utterances of various kinds and who spin round in this world under the influence of Śrī Hari’s deluding potency, no assertion is too absurd to make. Those who are delirious or mad, those who are possessed and those who are inebriated do not talk sense. None should give ear to the ravings of those who have drunk the wine of infatuation.” (1—4)

सो०— अस निज हृदयँ बिचारि तजु संसय भजु राम पद ।
 सुनु गिरिराज कुमारि भ्रम तम रबि कर बचन मम ॥ ११५ ॥

So.: asa nija hṛdayā bicāri taju saṁsaya bhaju rāma pada,
 sunu girirāja kumāri bhrama tama rabi kara bacana mama.115.

“Thus assured in your heart, discard all doubt and adore Śrī Rāma’s feet. O daughter of the mountain-king, hear my words, which are sun-beams as it were for the darkness of error.” (115)

चौ०— सगुनहि अगुनहि नहिं कछु भेदा । गावहिं मुनि पुरान बुध बेदा ॥
 अगुन अरूप अलख अज जोई । भगत प्रेम बस सगुन सो होई ॥ १ ॥
 जो गुन रहित सगुन सोइ कैसैं । जलु हिम उपल बिलग नहिं जैसैं ॥
 जासु नाम भ्रम तिमिर पतंगा । तेहि किमि कहिअ बिमोह प्रसंगा ॥ २ ॥

राम सच्चिदानंद दिनेसा । नहिं तहँ मोह निसा लवलेसा ॥
 सहज प्रकासरूप भगवाना । नहिं तहँ पुनि बिग्यान बिहाना ॥ ३ ॥
 हरष बिषाद ग्यान अग्याना । जीव धर्म अहमिति अभिमाना ॥
 राम ब्रह्म ब्यापक जग जाना । परमानंद परेस पुराना ॥ ४ ॥

Cau.: sagunahi agunahi nahī kachu bhedā, gāvahī muni purāna budha bedā.
 aguna arūpa alakha aja jōi, bhagata prema basa saguna so hoī.1.
 jo guna rahita saguna soi kaisē, jalu hima upala bilaga nahī jaisē.
 jāsu nāma bhrama timira pataṅgā, tehi kimi kahia bimoha prasāṅgā.2.
 rāma saccidānaṁda dinesā, nahī tahā moha nisā lavalesā.
 sahaja prakāsarūpa bhagavānā, nahī tahā puni bigyāna bihānā.3.
 haraṣa biṣāda gyāna agyānā, jīva dharmā ahamiti abhimānā.
 rāma brahma byāpaka jaga jānā, paramānaṁda paresa purānā.4.

There is no difference between qualified Divinity and the unqualified Brahma: so declare the sages and men of wisdom, the Vedas and the Purāṇas. That which is attributeless and formless, imperceptible and unborn, becomes qualified under the influence of the devotee's love. How can the Absolute become qualified? In the same way as water and the hail-stone are non-different in substance. Infatuation is out of the question for Him whose very Name is like the sun to the darkness of error. Śrī Rāma, who is Truth, Consciousness and Bliss combined, is like the sun; the night of ignorance cannot subsist in Him even to the smallest degree. He is the Lord whose very being is light; there is no dawn of understanding in His case (for the dawn presupposes night and night there is none in the sunlight of Śrī Rāma). Joy and grief, knowledge and ignorance, egoism and pride—these are the characteristics of a Jīva (finite being). Śrī Rāma is the all-pervading Brahma; He is supreme bliss personified, the highest Lord and the most ancient Being. The whole world knows it. (1—4)

दो०— पुरुष प्रसिद्ध प्रकास निधि प्रगट परावर नाथ ।

रघुकुलमनि मम स्वामि सोइ कहि सिवँ नायउ माथ ॥ ११६ ॥

Do.: puruṣa prasiddha prakāsa nidhi pragata parāvara nātha,
 raghukulamani mama svāmi soi kahi sivā nāyau mātha.116.

“He who is universally known as the Spirit, the fount of light, manifest in all forms and is the lord of life as well as of matter, that Jewel of Raghu's line is my Master.” So saying Śiva bowed His head to Him. (116)

चौ०— निज भ्रम नहिं समुझहिं अग्यानी । प्रभु पर मोह धरहिं जड़ प्राणी ॥
 जथा गगन घन पटल निहारी । झाँपेउ भानु कहहिं कुबिचारी ॥ १ ॥
 चितव जो लोचन अंगुलि लाएँ । प्रगट जुगल ससि तेहि के भाएँ ॥
 उमा राम बिषइक अस मोहा । नभ तम धूम धूरि जिमि सोहा ॥ २ ॥
 बिषय करन सुर जीव समेता । सकल एक तें एक सचेता ॥
 सब कर परम प्रकासक जोई । राम अनादि अवधपति सोई ॥ ३ ॥
 जगत प्रकास्य प्रकासक रामू । मायाधीस ग्यान गुन धामू ॥
 जासु सत्यता तें जड़ माया । भास सत्य इव मोह सहाया ॥ ४ ॥

Cau.: nija bhrama nahī samujhahī agyānī, prabhu para moha dharahī jaRa prānī.
 jathā gagana ghana paṭala nihārī, jhāpeu bhānu kahahī kubicārī.1.
 citava jo locana aṅguli lāē, pragaṭa jugala sasi tehi ke bhāē.
 umā rāma biṣaika asa mohā, nabha tama dhūma dhūri jimi sohā.2.
 biṣaya karana sura jīva sametā, sakala eka tē eka sacetā.
 saba kara parama prakāsaka joī, rāma anādi avadhapati soī.3.
 jagata prakāsya prakāsaka rāmū, māyādhīsa gyāna guna dhāmū.
 jāsu satyatā tē jaRa māyā, bhāsa satya iva moha sahāyā.4.

“Fools do not perceive their own error; on the other hand, those stupid creatures attribute infatuation to the Lord, just as on seeing the sky covered with clouds, men of unsound judgment declare that the sun has been screened by the clouds. To him who sees with a finger stuck into his eyes the moon appears as doubled. Umā, infatuation is attributed to Rāma in the same way as darkness, smoke or dust appears in the sky. The objects of the senses, the senses and their presiding deities as well as the Jīva (embodied soul)—all these derive their illumination one from the other. (That is to say, the objects are illumined by the senses, the senses are illumined by their presiding deities and the deities presiding over the senses are illumined by the conscious Self). The supreme illuminator of them all is the eternal Rāma, king of Ayodhyā. The world of matter is the object of illumination, while Rāma is its illuminator. He is the lord of Māyā and the abode of wisdom and virtues. It is due to His reality that even unconscious Matter appears as real through ignorance.” (1—4)

दो०— रजत सीप महँ भास जिमि जथा भानु कर बारि ।

जदपि मृषा तिहुँ काल सोइ भ्रम न सकइ कोउ टारि ॥ ११७ ॥

Do.: rajata sīpa mahū bhāsa jimi jathā bhānu kara bāri,
 jadapi mṛṣā tihū kāla soi bhrama na sakai kou ṭāri.117.

“Just as a shell is mistaken for silver and a mirage for water even though the appearance is false at all times (in the past, present and future), nobody can dispel this delusion.” (117)

चौ०— एहि बिधि जग हरि आश्रित रहई । जदपि असत्य देत दुख अहई ॥
 जौं सपनें सिर काटै कोई । बिनु जागें न दूरि दुख होई ॥ १ ॥
 जासु कृपाँ अस भ्रम मिटि जाई । गिरिजा सोइ कृपाल रघुराई ॥
 आदि अंत कोउ जासु न पावा । मति अनुमानि निगम अस गावा ॥ २ ॥
 बिनु पद चलइ सुनइ बिनु काना । कर बिनु करम करइ बिधि नाना ॥
 आनन रहित सकल रस भोगी । बिनु बानी बकता बड़ जोगी ॥ ३ ॥
 तन बिनु परस नयन बिनु देखा । ग्रहइ घान बिनु बास असेषा ॥
 असि सब भाँति अलौकिक करनी । महिमा जासु जाइ नहिं बरनी ॥ ४ ॥

Cau.: ehi bidhi jaga hari āsrita rahaī, jadapi asatya deta dukha ahaī.
 jāṁ sapanē sira kāṭai koī, binu jāgē na dūri dukha hoī.1.
 jāsu kṛpā̃ asa bhrama miṭi jāī, girijā soi kṛpāla raghurāī.
 ādi aṁta kou jāsu na pāvā, mati anumāni nigama asa gāvā.2.

binu pada calai sunai binu kĀnā, kara binu karama karai bidhi nānā.
 ānana rahita sakala rasa bhogī, binu bānī bakatā baRa jogī.3.
 tana binu parasa nayana binu dekhā, grahai ghrāna binu bāsa aseṣā.
 asi saba bhāti alaukika karani, mahimā jāsu jāi nahī baranī.4.

“In a like manner is this world of matter superimposed on Hari. Though unreal, it gives us pain nonetheless, just as if a man’s head is cut off in a dream, he is not rid of pain till he wakes. Girijā, He whose grace wipes out such delusion is none else than the benevolent Lord of Raghus. Nobody has been able to discover His beginning or end. Basing their conclusions on speculation the Vedas have described Him in the following words. He walks without feet, hears without ears and performs actions of various kinds even without hands. He enjoys all tastes without a mouth (palate) and is a most clever speaker even though devoid of speech. He touches without a body (the tactile sense), sees without eyes and catches all odours even without a nose (the olfactory sense). His ways are thus supernatural in every respect and His glory is beyond description.” (1—4)

दो०— जेहि इमि गावहिं बेद बुध जाहि धरहिं मुनि ध्यान ।

सोइ दसरथ सुत भगत हित कोसलपति भगवान ॥ ११८ ॥

Do.: jehi imi gāvahī beda budha jāhi dharahī muni dhyāna,
 soi dasaratha suta bhagata hita kosalapati bhagavāna.118.

“He who is thus extolled by the Vedas and men of wisdom and whom the sages love to contemplate is no other than the divine Rāma, son of Daśaratha, lord of Ayodhyā, the friend of His devotees.” (118)

चौ०— कासीं मरत जंतु अवलोकी । जासु नाम बल करउँ बिसोकी ॥

सोइ प्रभु मोर चराचर स्वामी । रघुबर सब उर अंतरजामी ॥ १ ॥

बिबसहुँ जासु नाम नर कहहीं । जनम अनेक रचित अघ दहहीं ॥

सादर सुमिरन जे नर करहीं । भव बारिधि गोपद इव तरहीं ॥ २ ॥

राम सो परमातमा भवानी । तहँ भ्रम अति अबिहित तव बानी ॥

अस संसय आनत उर माहीं । ग्यान बिराग सकल गुन जाहीं ॥ ३ ॥

सुनि सिव के भ्रम भंजन बचना । मिटि गै सब कुतरक कै रचना ॥

भइ रघुपति पद प्रीति प्रतीती । दारुन असंभावना बीती ॥ ४ ॥

Cau.: kāsī marata jaṅtu avalokī, jāsu nāma bala karaū bisokī.

soi prabhu mora carācara svāmī, raghubara saba ura aṅtarajāmī.1.

bibasahū jāsu nāma nara kahāhī, janama aneka racita agha dahāhī.

sādara sumirana je nara karāhī, bhava bāridhi gopada iva tarāhī.2.

rāma so paramātamā bhavānī, tahā bhrama ati abihita tava bānī.

asa saṁsaya ānata ura māhī, gyāna birāga sakala guna jāhī.3.

sunī siva ke bhrama bhraṅjana bacānā, miṭi gai saba kutaraka kai racānā.

bhai raghupati pada prīti pratīti, dārūna asaṁbhāvanā bīti.4.

“When I behold any creature dying in the holy Kāśī (the modern Vārāṇasī), it is by the power of His Name that I rid it of all sorrow (liberate it). He is my Lord, the Chief of

Raghus, the sovereign of all creation, animate as well as inanimate, the witness of all hearts. If men repeat His Name even in a helpless state, sins committed by them in a series of previous existences are burnt away; while those who devoutly remember Him are able to cross the ocean of mundane existence as if it were a mere hollow made by the hoof of a cow. Rāma is no other than that supreme Spirit. Bhavānī; your assertion that He is subject to delusion is wholly unwarranted. The moment a man harbours such a doubt in his mind, his wisdom, dispassion and all other virtues bid adieu to him.” When Pārvatī heard Śiva’s illuminating words, the whole structure of her sophistry collapsed. Attachment and devotion to the feet of the Lord of Raghus sprang in her heart and her shocking incredulity disappeared. (1—4)

दो०— पुनि पुनि प्रभु पद कमल गहि जोरि पंकरुह पानि ।

बोलीं गिरिजा बचन बर मनहुँ प्रेम रस सानि ॥ ११९ ॥

Do.: **puni puni prabhu pada kamala gahi jori paṅkaruha pāni,
bolīṅ girijā bacana bara manahūṅ prema rasa sāni.119.**

Clasping the lotus-feet of her lord again and again, and joining her lotus-like palms, Pārvatī spoke the following fine words, steeping them as it were in the nectar of love:—

चौ०— ससि कर सम सुनि गिरा तुम्हारी । मिटा मोह सरदातप भारी ॥
तुम्ह कृपाल सबु संसउ हरेऊ । राम स्वरूप जानि मोहि परेऊ ॥ १ ॥
नाथ कृपाँ अब गयउ बिषादा । सुखी भयउँ प्रभु चरन प्रसादा ॥
अब मोहि आपनि किंकरि जानी । जदपि सहज जड़ नारि अयानी ॥ २ ॥
प्रथम जो मैं पूछा सोइ कहहू । जौं मो पर प्रसन्न प्रभु अहहू ॥
राम ब्रह्म चिनमय अबिनासी । सर्व रहित सब उर पुर बासी ॥ ३ ॥
नाथ धरेउ नरतनु केहि हेतू । मोहि समुझाइ कहहु बृषकेतू ॥
उमा बचन सुनि परम बिनीता । रामकथा पर प्रीति पुनीता ॥ ४ ॥

Cau.: **sasi kara sama suni girā tumhāri, miṭā moha saradātapa bhārī.
tumha kṛpāla sabu saṁsau hareū, rāma svarūpa jāni mohi pareū.1.
nātha kṛpāṅ aba gayau biṣādā, sukhī bhayaūṅ prabhu carana prasādā.
aba mohi āpani kiṅkari jānī, jadapi sahaja jaRa nāri ayānī.2.
prathama jo maī pūchā soi kahahū, jāṅ mo para prasanna prabhu ahahū.
rāma brahma cinamaya abināsī, sarba rahita saba ura pura bāsī.3.
nātha dhareu naratanu kehi hetū, mohi samujhāi kahahu bṛṣaketū.
umā bacana suni parama binītā, rāmakathā para prīti punītā.4.**

“Now that I have listened to Your words, which were refreshing as moonbeams, my ignorance, like the feverish heat of the autumnal sunshine, has faded away. You have removed all my doubt, O gracious Lord, and the reality of Rāma has been revealed to me. By Your grace, my lord, my gloom has been lifted and I feel happy now by the blessing of my lord’s feet. Now, regarding me as Your slave, even though I am a woman, ignorant and stupid by nature, answer my former question, if You are pleased with me, my lord. Rāma, I now understand, is no other than the indestructible Brahma (God), who is consciousness itself and who, though bereft of all, yet dwells in the heart of all. Why

did He take the form of a human being? Explain this to me, O Śaṅkara.” Hearing Umā’s most polite words and seeing Her unadulterated love for the story of Śrī Rāma—(1—4)

दो०— हियँ हरषे कामारि तब संकर सहज सुजान ।

बहु बिधि उमहि प्रसंसि पुनि बोले कृपानिधान ॥ १२० (क) ॥

Do.: hiyā haraṣe kāmāri taba saṅkara sahaja sujāna,
bahu bidhi umahi prasaṁsi puni bole kṛpānidhāna.120(A).

—The all-merciful and all-wise Śaṅkara, the Destroyer of Cupid, was glad at heart and, extolling Umā in so many ways, said :— (120A)

[PAUSE 1 FOR A NINE-DAY RECITATION]

[PAUSE 4 FOR A THIRTY-DAY RECITATION]

सो०— सुनु सुभ कथा भवानि रामचरितमानस बिमल ।

कहा भुसुंङि बखानि सुना बिहग नायक गरुड़ ॥ १२० (ख) ॥

सो संबाद उदार जेहि बिधि भा आगें कहब ।

सुनहु राम अवतार चरित परम सुंदर अनघ ॥ १२० (ग) ॥

हरि गुन नाम अपार कथा रूप अगनित अमित ।

मैं निज मति अनुसार कहउँ उमा सादर सुनहु ॥ १२० (घ) ॥

So.: sunu subha kathā bhavāni rāmacaritamānasa bimala,
kahā bhusuṁḍi bakhāni sunā bihaga nāyaka garuṛa.120(B).
so saṁbāda udāra jehi bidhi bhā āgē kahaba,
sunahu rāma avatāra carita parama suṁdara anagha.120(C).
hari guna nāma apāra kathā rūpa aganita amita,
mañ nija mati anusāra kahaū umā sādara sunahu.120(D).

“Hear the blessed story of the holy Rāmacaritamānasa, which was narrated at length by the sage Bhusuṅḍi and heard by the king of birds, Garuḍa, I shall tell you later on how that great dialogue took place. First listen to the most charming and sanctifying story of His descent. The virtues, names, stories and forms of Śrī Hari are all unlimited, innumerable and immeasurable. Yet I proceed to tell them according to the best of my intellectual capacity; listen, Umā, with reverence.” (120 B—D)

चौ०— सुनु गिरिजा हरिचरित सुहाए । बिपुल बिसद निगमागम गाए ॥

हरि अवतार हेतु जेहि होई । इदमित्थं कहि जाइ न सोई ॥ १ ॥

राम अतर्क्य बुद्धि मन बानी । मत हमार अस सुनहि सयानी ॥

तदपि संत मुनि बेद पुराना । जस कछु कहहिं स्वमति अनुमाना ॥ २ ॥

तस मैं सुमुखि सुनावउँ तोही । समुझि परइ जस कारन मोही ॥

जब जब होइ धरम कै हानी । बाढ़हिं असुर अधम अभिमानी ॥ ३ ॥

करहिं अनीति जाइ नहिं बरनी । सीदहिं बिप्र धेनु सुर धरनी ॥

तब तब प्रभु धरि बिबिध सरीरा । हरहिं कृपानिधि सज्जन पीरा ॥ ४ ॥

Cau.: sunu girijā haricarita suhāe, bipula bisada nigamāgama gāe.
 hari avatāra hetu jehi hoī, idamitthaṁ kahi jāi na soī.1.
 rāma atarkya buddhi mana bānī, mata hamāra asa sunahi sayānī.
 tadapi saṁta muni beda purānā, jasa kachu kahaḥī svamati anumānā.2.
 tasa maī sumukhi sunāvaū tohī, samujhi parai jasa kārana mohī.
 jaba jaba hoi dharama kai hānī, bāRhaḥī asura adhama abhimānī.3.
 kahaḥī anīti jāi nahī baranī, sīdahī bipra dhenu sura dharanī.
 taba taba prabhu dhari bibidha sarīrā, harahī kṛpānidhi sajjana pīrā.4.

“Hark, O Girijā: the Vedas and the Tantras have sung numerous charming and sinless exploits of Śrī Hari. The cause of Śrī Hari’s descent cannot be precisely stated. Listen, O sensible lady: Śrī Rāma is beyond the grasp of intellect, mind or speech: such is my conviction. Yet, O charming lady, I tell you the reason as I understand it and even as the saints and sages, the Vedas and the Purāṇas have stated according to their intellectual level. Whenever virtue declines and vile and haughty demons multiply and work unquity that cannot be told, and whenever Brāhmaṇas, cows, gods and earth itself are in trouble, the gracious Lord assumes various (transcendent) forms and relieves the distress of the virtuous.” (1—4)

दो०— असुर मारि थापहिं सुरन्ह राखहिं निज श्रुति सेतु ।

जग बिस्तारहिं बिसद जस राम जन्म कर हेतु ॥ १२१ ॥

Do.: asura māri thāpahī suranha rākhahī nija śruti setu,
 jaga bistārahī bisada jasa rāma janma kara hetu.121.

“Killing the demons He reinstates the gods, preserves the bounds of propriety fixed by the Vedas, which represent His own breath, and diffuses His immaculate glory throughout the world. This is the motive of Śrī Rāma’s descent.” (121)

चौ०— सोइ जस गाइ भगत भव तरहीं । कृपासिंधु जन हित तनु धरहीं ॥
 राम जनम के हेतु अनेका । परम बिचित्र एक तें एका ॥ १ ॥
 जनम एक दुइ कहउँ बखानी । सावधान सुनु सुमति भवानी ॥
 द्वारपाल हरि के प्रिय दोऊ । जय अरु बिजय जान सब कोऊ ॥ २ ॥
 बिप्र श्राप तें दूनउ भाई । तामस असुर देह तिन्ह पाई ॥
 कनककसिपु अरु हाटक लोचन । जगत बिदित सुरपति मद मोचन ॥ ३ ॥
 बिजई समर बीर बिख्याता । धरि बराह बपु एक निपाता ॥
 होइ नरहरि दूसर पुनि मारा । जन प्रहलाद सुजस बिस्तारा ॥ ४ ॥

Cau.: soi jasa gāi bhagata bhava tarahī, kṛpāsīndhu jana hita tanu dharahī.
 rāma janama ke hetu anekā, parama bicitra eka tē ekā.1.
 janama eka dui kahaū bakhānī, sāvadhāna sunu sumati bhavānī.
 dvārapāla hari ke priya doū, jaya aru bijaya jāna saba koū.2.
 bipra śrāpa tē dūnau bhāi, tāmasa asura deha tinha pāi.
 kanakakasipu aru hāṭaka locana, jagata bidita surapati mada mocana.3.
 bijaī samara bīra bikhyātā, dhari barāha bapu eka nipātā.
 hoi narahari dūsara puni mārā, jana prahalāda sujasa bistārā.4.

“Singing this glory the devotees cross the ocean of mundane existence; it is for the sake of His devotees that the compassionate Lord bodies Himself forth. The motives of Śrī Rāma’s birth are many, each more wonderful than the other. I will refer to one or two such births at some length; please listen attentively, O wise Bhavānī. Śrī Hari has two favourite gate-keepers Jaya and Vijaya, who are known to everybody. Due to the curse of certain Brāhmaṇas (Sanaka and his three brothers) both these brothers were born in the accursed species of demons. One of them was known as Hiranyakaśipu and the other as Hiranyākṣa. They became known throughout the universe as the tamers of the pride of Indra (the chief of gods). Both of them were celebrated heroes who came out victorious in battle. The Lord assumed the form of a Boar in order to kill one of the two brothers (viz., Hiranyākṣa); while bodying Himself forth as a Man-Lion, He killed the other (Hiranyakaśipu) and spread the fair renown of His devotee, Prahlāda (Hiranyakaśipu’s son).” (1—4)

दो०— भए निसाचर जाइ तेइ महाबीर बलवान ।

कुंभकरन रावन सुभट सुर बिजई जग जान ॥ १२२ ॥

Do.: **bhae nisācara jāi tei mahābīra balavāna,**
kumbhakarana rāvana subhaṭa sura bijai jaga jāna.122.

“It is these two brothers that were born again as the powerful and most valiant Rākṣasas. Rāvaṇa and Kumbhakarṇa, who were great warriors and, as all the world knows, conquered even gods.” (122)

चौ०— मुकुत न भए हते भगवाना । तीनि जनम द्विज बचन प्रवाना ॥
एक बार तिन्ह के हित लागी । धरेउ सरीर भगत अनुरागी ॥ १ ॥
कस्यप अदिति तहाँ पितु माता । दसरथ कौसल्या बिख्याता ॥
एक कल्प एहि बिधि अवतारा । चरित पवित्र किए संसारा ॥ २ ॥
एक कल्प सुर देखि दुखारे । समर जलंधर सन सब हारे ॥
संभु कीन्ह संग्राम अपारा । दनुज महाबल मरइ न मारा ॥ ३ ॥
परम सती असुराधिप नारी । तेहि बल ताहि न जितहि पुरारी ॥ ४ ॥

Cau.: **mukuta na bhae hate bhagavānā, tīni janama dvija bacana pravānā.**
eka bāra tinha ke hita lāgi, dhareu sarīra bhagata anurāgi.1.
kasyapa aditi tahā pītu mātā, dasaratha kausalyā bikhyātā.
eka kalapa ehi bidhi avatārā, carita pavitra kie saṁsārā.2.
eka kalapa sura dekhi dukhāre, samara jalāndhara sana saba hāre.
saṁbhu kīnha saṁgrāma apārā, danuja mahābala marai na mārā.3.
parama satī asurādhipa nārī, tehi bala tāhi na jitahi purārī.4.

“Even though slain by the Lord, the two brothers (Hiranyākṣa and Hiranyakaśipu) did not attain liberation; for the Brāhmaṇas had doomed them to three births. It was on their account that the Lover of the devotees bodied Himself forth on one occasion. In that birth Kaśyapa and Aditi were His parents, who were known by the names of Daśaratha and Kausalyā respectively. This was how in one Kalpa (round of creation) the Lord descended from heaven and performed purifying deeds on earth. In another Kalpa all the gods were worsted in their conflict with the demon Jalandhara. Seeing their distress

Śambhu waged war against him, which knew no end; but the demon, who possessed a great might, could not be killed in spite of His best efforts. The wife of the demon chief was a most virtuous lady. Armed by her strength of character the demon could not be conquered even by the Vanquisher of Tripura.” (1—4)

दो०— छल करि टारेउ तासु ब्रत प्रभु सुर कारज कीन्ह ।

जब तेहिं जानेउ मरम तब श्राप कोप करि दीन्ह ॥ १२३ ॥

Do.: **chala kari t̄areu t̄āsu brata prabhu sura kāraja kīnha, jaba tehī jāneu marama taba śrāpa kopa kari dīnha.123.**

“By a stratagem the Lord broke her vow of chastity and accomplished the purpose of the gods. When the lady discovered the trick, she cursed Him in her wrath.” (123)

चौ०— तासु श्राप हरि दीन्ह प्रमाना । कौतुकनिधि कृपाल भगवाना ॥
तहाँ जलंधर रावन भयऊ । रन हति राम परम पद दयऊ ॥ १ ॥
एक जनम कर कारन एहा । जेहि लगि राम धरी नरदेहा ॥
प्रति अवतार कथा प्रभु केरी । सुनु मुनि बरनी कबिन्ह घनेरी ॥ २ ॥
नारद श्राप दीन्ह एक बारा । कलप एक तेहि लगि अवतारा ॥
गिरिजा चकित भई सुनि बानी । नारद बिष्णुभगत पुनि ग्यानी ॥ ३ ॥
कारन कवन श्राप मुनि दीन्हा । का अपराध रमापति कीन्हा ॥
यह प्रसंग मोहि कहहु पुरारी । मुनि मन मोह आचरज भारी ॥ ४ ॥

Cau.: **t̄āsu śrāpa hari dīnha pramānā, kautukanidhi kṛpāla bhagavānā. tahā jalamdhara rāvana bhayaū, rana hati rāma parama pada dayaū.1. eka janama kara kārana ehā, jehi lagi rāma dhari naradehā. prati avatāra kathā prabhu kerī, sunu muni baranī kabinha ghanerī.2. nārada śrāpa dīnha eka bārā, kalapa eka tehi lagi avatārā. girijā cakita bhaiṅ suni bānī, nārada biṣṇubhagata puni gyānī.3. kārana kavana śrāpa muni dīnhā, kā aparādha ramāpati kīnhā. yaha prasaṅga mohi kahahu purārī, muni mana moha ācaraja bhārī.4.**

“The sportive and gracious Lord accepted her curse. It was this Jalandhara who was reborn as Rāvaṇa in this latter Kalpa. Killing him in battle Śrī Rāma conferred on him the supreme state (final beatitude). This was the reason why Śrī Rāma assumed a human form in one particular birth. Hark, O Bharadvāja; the story of each birth of the Lord has been sung by poets in diverse ways. On one occasion Nārada cursed the Lord; this served as an excuse of His birth in one particular Kalpa.” Girijā was taken aback to hear these words and said, “Nārada is a votary of God Viṣṇu and enlightened soul too. Wherefore did the sage pronounce a curse? What offence had Lakṣmī’s lord committed against him? Tell me the whole story, O Slayer of the demon Tripura. It is very strange that the sage should have fallen a prey to delusion.” (1—4)

दो०— बोले बिहसि महेस तब ग्यानी मूढ़ न कोइ ।

जेहि जस रघुपति करहिं जब सो तस तेहि छन होइ ॥ १२४ (क) ॥

Do.: **bole bihasi mahesa taba gyānī mūRha na koi, jehi jasa raghupati karahī jaba so tasa tehi chana hoi.124(A).**

The great Lord Śiva then replied with a smile, "There is no one enlightened or deluded. Man instantly becomes what the Lord of Raghus wills him to be at a particular moment." (124 A)

सो०— कहउँ राम गुन गाथ भरद्वाज सादर सुनहु ।

भव भंजन रघुनाथ भजु तुलसी तजि मान मद ॥ १२४ (ख) ॥

So.: kahaū rāma guṇa gātha bharadvāja sādara sunahu,
bhava bhañjana raghunātha bhaju tulasī taji māna mada.124(B).

Said Yājñavalkya, "I am going to recount the virtues of Rāma, O Bharadvāja; listen with a devout mind." Renouncing pride and intoxication, O Tulasīdāsa, adore the Lord of Raghus, who puts an end to metempsychosis. (124 B)

चौ०— हिमगिरि गुहा एक अति पावनि । बह समीप सुरसरी सुहावनि ॥
आश्रम परम पुनीत सुहावा । देखि देवरिषि मन अति भावा ॥ १ ॥
निरखि सैल सरि बिपिन बिभागा । भयउ रमापति पद अनुरागा ॥
सुमिरत हरिहि श्राप गति बाधी । सहज बिमल मन लागि समाधी ॥ २ ॥
मुनि गति देखि सुरेस डेराना । कामहि बोलि कीन्ह सनमाना ॥
सहित सहाय जाहु मम हेतू । चलेउ हरषि हियँ जलचरकेतू ॥ ३ ॥
सुनासीर मन महुँ असि त्रासा । चहत देवरिषि मम पुर बासा ॥
जे कामी लोलुप जग माहीं । कुटिल काक इव सबहि डेराहीं ॥ ४ ॥

Cau.: himagiri guhā eka ati pāvani, baha samīpa surasarī suhāvani.
āśrama parama punīta suhāvā, dekhi devariṣi mana ati bhāvā.1.
nirakhi saila sari bipina bibhāgā, bhayau ramāpati pada anurāgā.
sumirata harihi śrāpa gati bādhi, sahaja bimala mana lāgi samādhi.2.
muni gati dekhi suresa ḍerānā, kāmahi boli kīnha sanamānā.
sahita sahāya jāhu mama hetū, caleu haraṣi hiyā jalacaraketū.3.
sunāsīra mana mahū asi trāsā, cahata devariṣi mama pura bāsā.
je kāmī lolupa jaga māhī, kuṭila kāka iva sabahi ḍerāhī.4.

"In the Himālaya mountains there was a most sacred cave; the beautiful heavenly stream (Gaṅgā) flowed near by. The sight of this most holy and charming hermitage highly attracted the mind of the celestial sage Nārada. Seeing the mountain, the river and the forest glades, his heart developed love for the feet of Lakṣmī's lord. The thought of Śrī Hari broke the spell of the curse* (pronounced by Dakṣa, which did not allow him to stay at one place); and his mind, which was naturally sinless, fell into a trance. Seeing the sage's condition, Indra (the chief of gods) became apprehensive. Summoning the god of love, he received him with great honour and said, "For my sake go with your associates!" The god of love (who has a fish emblazoned on his standard) set out gladdened at heart. Indra apprehended that the celestial sage sought to occupy his abode. Those who are lustful and grasping are afraid of everyone like the evil-minded crow. (1—4)

दो०— सूख हाड़ लै भाग सठ स्वान निरखि मृगराज ।

छीनि लेइ जनि जान जड़ तिमि सुरपतिहि न लाज ॥ १२५ ॥

* For the cause of the curse see Caupāi I following Dohā 78 (p. 85)

**Do.: sūkha hāRa lai bhāga saṭha svāna nirakhi mṛgarāja,
chīni lei jani jāna jaRa timi surapatihi na lāja.125.**

Just as a foolish dog, on seeing a king of beasts, should run away with a dry bone, fearing in his crass ignorance lest the lion should rob him of it, Indra too in his shamelessness thought as above. (125)

चौ०— तेहि आश्रमहिं मदन जब गयऊ । निज मायाँ बसंत निरमयऊ ॥
कुसुमित बिबिध बिटप बहुरंगा । कूजहिं कोकिल गुंजहिं भृंगा ॥ १ ॥
चली सुहावनि त्रिबिध बयारी । काम कृसानु बढावनिहारी ॥
रंभादिक सुरनारि नबीना । सकल असमसर कला प्रबीना ॥ २ ॥
करहिं गान बहु तान तरंगा । बहुबिधि क्रीडहिं पानि पतंगा ॥
देखि सहाय मदन हरषाना । कीन्हेसि पुनि प्रपंच बिधि नाना ॥ ३ ॥
काम कला कछु मुनिहि न ब्यापी । निज भयँ डरेउ मनोभव पापी ॥
सीम कि चाँपि सकइ कोउ तासू । बड़ रखवार रमापति जासू ॥ ४ ॥

**Cau.: tehi āśramahī madana jaba गयाū, nija māyā̃ basanta niramayaū.
kusumita bibidha biṭapa bahuraṅgā, kūjahī kokila guṅjahī bhṛṅgā.1.
calī suhāvani tribidha bayārī, kāma kṛsānu baRhāvanihārī.
raṁbhādika suranāri nabīnā, sakala asamasara kalā prabīnā.2.
karaḥī gāna bahu tāna taraṅgā, bahubidhi kṛīRahī pāni patāṅgā.
dekhi sahāya madana haraṣānā, kīnhesi puni prapaṁca bidhi nānā.3.
kāma kalā kachu munihi na byāpī, nija bhayā̃ ḍareu manobhava pāpī.
sīma ki cāpi sakai kou tāsū, baRa rakhavāra ramāpati jāśū.4.**

When the god of love reached that hermitage, he created a semblance of the vernal season by his illusory power. Many-coloured blossoms appeared on the trees of different kinds; cuckoos sang and bees hummed. Delightful breezes, cool, soft and fragrant, blew, fanning the flame of passion. Rambhā and other heavenly damsels, who looked ever young and were all past masters in amorous sports, sang in undulating tones of various kinds and sported in many ways, ball in hand. The god of love was delighted to see his associates there and employed a variety of deceptive tricks. But his amorous devices had no effect on the sage. Guilty Cupid was now apprehensive of his own destruction. Can anyone dare to trespass the bounds of him who has the Lord of Lakṣmī as his great protector. (1—4)

दौ०— सहित सहाय सभित अति मानि हारि मन मैन ।
गहेसि जाइ मुनि चरन तब कहि सुठि आरत बैन ॥ १२६ ॥

**Do.: sahita sahāya sabhīta ati māni hāri mana maina,
gahesi jāi muni carana taba kahi suṭhi ārata baina.126.**

In dire dismay the god of love with his accomplices acknowledged his defeat and clasped the sage's feet, addressing him in accents of deep humility. (126)

चौ०— भयउ न नारद मन कछु रोषा । कहि प्रिय बचन काम परितोषा ॥
नाइ चरन सिरु आयसु पाई । गयउ मदन तब सहित सहाई ॥ १ ॥

मुनि सुसीलता आपनि करनी । सुरपति सभौ जाइ सब बरनी ॥
 सुनि सब के मन अचरजु आवा । मुनिहि प्रसंसि हरिहि सिरु नावा ॥ २ ॥
 तब नारद गवने सिव पाहीं । जिता काम अहमिति मन माहीं ॥
 मार चरित संकरहि सुनाए । अतिप्रिय जानि महेस सिखाए ॥ ३ ॥
 बार बार बिनवउँ मुनि तोही । जिमि यह कथा सुनायहु मोही ॥
 तिमि जनि हरिहि सुनावहु कबहूँ । चलेहूँ प्रसंग दुराएहु तबहूँ ॥ ४ ॥

Cau.: bhayau na nārada mana kachu roṣā, kahi priya bacana kāma paritoṣā.
 nāi carana siru āyasu pāi, gayau madana taba sahita sahāi.1.
 muni susīlatā āpani karani, surapati sabhā jāi saba barani.
 suni saba kē mana acaraju āvā, munihi prasamsi harihi siru nāvā.2.
 taba nārada gavane siva pāhī, jītā kāma ahamiti mana māhī.
 māra carita samkarahi sunāe, atipriya jāni mahesa sikhāe.3.
 bāra bāra binavaū muni tohī, jimi yaha kathā sunāyahu mohī.
 timi jani harihi sunāvahu kabahū, calehū prasanga durāehu tabahū.4.

There was no anger in Nārada's mind; he reassured the god of love by addressing him in friendly terms. Then, bowing his head at the sage's feet and obtaining his leave, Love retired with his accomplices. Reaching the court of Indra (the chief of gods) he related his own doings, on the one hand, and the sage's clemency, on the other. Hearing the tale all were astonished; they extolled the sage and bowed their head to Hari. Then Nārada called on Śiva; he was proud of his victory over Love and told Him all Love's doings. Knowing him to be His most beloved friend, the great Lord Śiva admonished him as follows:—"O sage, I pray you again and again: never repeat this story to Hari as you have repeated it to me. Even if the topic ever comes up before Him, please hush it up." (1—4)

दो०— संभु दीन्ह उपदेस हित नहिं नारदहि सोहान ।

भरद्वाज कौतुक सुनहु हरि इच्छा बलवान ॥ १२७ ॥

Do.: sambhu dīnha upadesa hita nahī nāradaḥi sohāna,
 bharadvāja kautuka sunahu hari icchā balavāna.127.

Wholesome was the advice given by Śambhu; but it did not please Nārada. Bharadvāja, now hear what interesting thing happened. The will of Hari is predominant. (127)

चौ०— राम कीन्ह चाहहिं सोइ होई । करै अन्यथा अस नहिं कोई ॥
 संभु बचन मुनि मन नहिं भाए । तब बिरंचि के लोक सिधाए ॥ १ ॥
 एक बार करतल बर बीना । गावत हरि गुन गान प्रबीना ॥
 छीरसिंधु गवने मुनिनाथा । जहँ बस श्रीनिवास श्रुतिमाथा ॥ २ ॥
 हरषि मिले उठि रमानिकेता । बैठे आसन रिषिहि समेता ॥
 बोले बिहसि चराचर राया । बहुते दिनन कीन्ह मुनि दाया ॥ ३ ॥
 काम चरित नारद सब भाषे । जद्यपि प्रथम बरजि सिवँ राखे ॥
 अति प्रचंड रघुपति कै माया । जेहि न मोह अस को जग जाया ॥ ४ ॥

Cau.: rāma kīnha cāhahī soi hoī, karai anyathā asa nahī koī.
 sambhu bacana muni mana nahī bhāe, taba birañci ke loka sidhāe.1.
 eka bāra karatala bara bīnā, gāvata hari guna gāna prabīnā.
 chīrasim̄dhu gavane munināthā, jahā basa śrīnivāsa śrutimāthā.2.
 haraṣi mile uṭhi ramāniketā, baiṭhe āsana riṣihi sametā.
 bole bihasi carācara rāyā, bahute dinana kīnhi muni dāyā.3.
 kāma carita nārada saba bhāṣe, jadyapi prathama baraji sivā rākhe.
 ati pracam̄ḍa raghupati kai māyā, jehi na moha asa ko jaga jāyā.4.

The will of Śrī Rāma alone prevails; there is no one who can alter it. Śambhu's advice fell flat on the sage. Then he went to the abode of Brahmā (the Creator). Singing the glories of Śrī Hari, to the accompaniment of the excellent lute he had in his hand, the lord of sages, Nārada, who was skilled in music, once repaired to the ocean of milk. Where dwells the abode of Lakṣmī, Bhagavān Nārāyaṇa, who is Vedānta (the crown of all Vedas) personified. The abode of Rāmā (Lakṣmī) rose to meet him in great joy and shared His seat with the sage. The Lord of the entire creation, animate as well as inanimate, said with a smile, "It is after a long time that you have showed Me this favour, reverend sir." Nārada told Him all the doings of Love, even though Śiva had already forbidden him to do so. Most formidable is the Māyā (deluding potency) of the Lord of Raghus. No one was ever born in this world, who is beyond its charm. (1—4)

दो०— रूख बदन करि बचन मृदु बोले श्रीभगवान ।

तुम्हरे सुमिरन तें मिटहिं मोह मार मद मान ॥ १२८ ॥

Do.: rūkha badana kari bacana mṛdu bole śrībhagavāna,
 tumhare sumirana tē miṭahī moha māra mada māna.128.

With an impassive look, yet in coaxing accents, said the Lord, "By your very thought self-delusion, lust, arrogance and pride disappear." (128)

चौ०— सुनु मुनि मोह होइ मन ताकें । ग्यान बिराग हृदय नहिं जाकें ॥
 ब्रह्मचरज ब्रत रत मतिधीरा । तुम्हहि कि करइ मनोभव पीरा ॥ १ ॥
 नारद कहेउ सहित अभिमाना । कृपा तुम्हारि सकल भगवाना ॥
 करुनानिधि मन दीख बिचारी । उर अंकुरेउ गरब तरु भारी ॥ २ ॥
 बेगि सो मैं डारिहउँ उखारी । पन हमार सेवक हितकारी ॥
 मुनि कर हित मम कौतुक होई । अवसि उपाय करबि मैं सोई ॥ ३ ॥
 तब नारद हरि पद सिर नाई । चले हृदयँ अहमिति अधिकाई ॥
 श्रीपति निज माया तब प्रेरी । सुनुहु कठिन करनी तेहि केरी ॥ ४ ॥

Cau.: sunu muni moha hoi mana tākē, gyāna birāga hṛdaya nahī jākē.
 brahmacaraja brata rata matidhīrā, tumhahi ki karai manobhava pīrā.1.
 nārada kaheu sahita abhimānā, kṛpā tumhāri sakala bhagavānā.
 karunānidhi mana dīkha bicārī, ura aṅkureu garaba taru bhārī.2.
 begi so maī ḍārihaū ukhārī, pana hamāra sevaka hitakārī.
 muni kara hita mama kautuka hoī, avasi upāya karabi maī soī.3.
 taba nārada hari pada sira nāī, cale hṛdayā ahamiti adhikāī.
 śrīpati nija māyā taba prerī, sunahu kaṭhina karanī tehi kerī.4.

“Hark, O sage! the mind of him alone is susceptible to delusion, whose heart is devoid of wisdom and dispassion. You are steadfast in your vow of celibacy and resolute of mind; you can never be smitten with pangs of Love.” Nārada replied with a feeling of pride, “Lord it is all due to Your grace.” The compassionate Lord pondered and saw that a huge tree of pride had sprouted in his heart. “I shall soon tear it up by roots; for it is My vow to serve the best interest of My servants. I must contrive some plan which may do good to the sage and serve as a diversion for Me.” Then, bowing his head at the feet of Śrī Hari, Nārada departed. The pride in his heart had swelled. The Lord of Lakṣmī (the goddess of prosperity) then set His Māyā into operation. Now hear of her relentless doings. (1—4)

दो०— बिरचेउ मग महँ नगर तेहिं सत जोजन बिस्तार ।

श्रीनिवासपुर तें अधिक रचना बिबिध प्रकार ॥ १२९ ॥

Do.: **biraceu maga mahū nagara tehī sata jojana bistāra,**
śrīnivāsapura tē adhika racanā bibidha prakāra.129.

The Lord's Māyā (deluding potency) created on the way a city with an area of eight hundred square miles. The manifold architectural beauties of that city excelled even those of Viṣṇu's own capital (Vaikuṅṭha). (129)

चौ०— बसहिं नगर सुंदर नर नारी । जनु बहु मनसिज रति तनुधारी ॥
तेहिं पुर बसइ सीलनिधि राजा । अगनित हय गय सेन समाजा ॥ १ ॥
सत सुरेस सम बिभव बिलासा । रूप तेज बल नीति निवासा ॥
बिस्वमोहनी तासु कुमारी । श्री बिमोह जिसु रूपु निहारी ॥ २ ॥
सोइ हरिमाया सब गुन खानी । सोभा तासु कि जाइ बखानी ॥
करइ स्वयंबर सो नृपबाला । आए तहँ अगनित महिपाला ॥ ३ ॥
मुनि कौतुकी नगर तेहिं गयऊ । पुरबासिन्ह सब पूछत भयऊ ॥
सुनि सब चरित भूपगृहँ आए । करि पूजा नृप मुनि बैठाए ॥ ४ ॥

Cau.: **basahī nagara suṁdara nara nārī, janu bahu manasija rati tanudhārī.**
tehī pura basai sīlanidhi rājā, aganita haya gaya sena samājā.1.
sata suresa sama bibhava bilāsā, rūpa teja bala nīti nivāsā.
bisvamohanī tāsu kumārī, śrī bimoha jisū rūpu nihārī.2.
soi harimāyā saba guna khānī, sobhā tāsu ki jāi bakhānī.
karai svayambara so nṛpabālā, āe taḥā aganita mahipālā.3.
muni kautukī nagara tehī gayaū, purabāsinha saba pūchata bhayaū.
suni saba carita bhūpagrḥā āe, kari pūjā nṛpa muni baiṭhāe.4.

It was inhabited by graceful men and women, whom you would take to be so many incarnations of the god of love and his wife Rati. A king, Śīlanidhi by name, ruled over that city; he owned numberless horses, elephants and troops. He possessed the grandeur and luxury of a hundred Indras, and was a repository of grace, splendour, might and wisdom. He had a daughter, Viśvamohinī by name, whose beauty enraptured even Lakṣmī. She was no other than Śrī Hari's own Māyā (enrapturing potency), the fountainhead of all virtues; who can describe her charm? The princess was going to marry by self-choice; hence kings beyond number arrived there as suitors. The sportive

sage (Nārada) entered the city and inquired everything from the people. Hearing all that had been going on there, he wended his way to the king's palace. The king paid him homage and gave him a seat. (1—4)

दो०— आनि देखाई नारदहि भूपति राजकुमारि ।

कहहु नाथ गुन दोष सब एहि के हृदयँ बिचारि ॥ १३० ॥

Do.: āni dekhāi nāradahi bhūpati rājakumāri,
kahahu nātha guna doṣa saba ehi ke hṛdayā bicāri.130.

The king brought and showed the princess to Nārada and said, "Tell me after mature thought all that is good or bad about her." (130)

चौ०— देखि रूप मुनि बिरति बिसारी । बड़ी बार लगि रहे निहारी ॥
लच्छन तासु बिलोकि भुलाने । हृदयँ हरष नहिं प्रगट बखाने ॥ १ ॥
जो एहि बरइ अमर सोइ होई । समरभूमि तेहि जीत न कोई ॥
सेवहिं सकल चराचर ताही । बरइ सीलनिधि कन्या जाही ॥ २ ॥
लच्छन सब बिचारि उर राखे । कछुक बनाइ भूप सन भाषे ॥
सुता सुलच्छन कहि नृप पाहीं । नारद चले सोच मन माहीं ॥ ३ ॥
करौं जाइ सोइ जतन बिचारी । जेहि प्रकार मोहि बरै कुमारी ॥
जप तप कछु न होइ तेहि काला । हे बिधि मिलइ कवन बिधि बाला ॥ ४ ॥

Cau.: dekhi rūpa muni birati bisāri, baRī bāra lagi rahe nihārī.
lacchana tāsu biloki bhūlāne, hṛdayā haraṣa nahī pragata bakhāne.1.
jo ehi barai amara soi hoī, samarabhūmi tehi jīta na koī.
sevahī sakala carācara tāhī, barai sīlanidhi kanyā jāhī.2.
lacchana saba bicāri ura rākhe, kachuka banāi bhūpa sana bhāṣe.
sutā sulacchana kahi nrpa pāhī, nārada cale soca mana māhī.3.
karau jāi soi jatana bicāri, jehi prakāra mohi barai kumārī.
japa tapa kachu na hoi tehi kālā, he bidhi milai kavana bidhi bālā.4.

Seeing her beauty the sage forgot all about his dispassion and remained gazing on her for a long time. When he read the auspicious marks on her body, he was lost in reverie. He was gladdened at heart, but he would not openly mention the happy characteristics. "He who weds this girl," he said to himself, "Shall become immortal; and no one shall be able to conquer him in battle. He whom Śīlanidhi's daughter selects for her lord shall be adored by the entire creation, both animate and inanimate." Having read these characteristics the sage kept them to himself, and mentioned a few fabricated ones to the king. Telling the king that his daughter was of good promise, Nārada left. He thought within himself, "Let me devise and try some means whereby the princess may choose me for her husband." He had no more zeal to practise Japa (muttering of sacred formulas) or austerity. "Good God, how am I to get the girl?" he said to himself. (1—4)

दो०— एहि अवसर चाहिअ परम सोभा रूप बिसाल ।

जो बिलोकि रीझै कुअँरि तब मेलै जयमाल ॥ १३१ ॥

Do.: ehi avasara cāhia parama sobhā rūpa bisāla,
jo biloki rījhai kuāri taba melai jayamāla.131.

“What is needed on this occasion is great personal charm and surpassing beauty, whereby the princess may be enamoured of me and place the wreath of victory round my neck,” he continued. (131)

चौ०— हरि सन मागौं सुंदरताई । होइहि जात गहरु अति भाई ॥
मोरें हित हरि सम नहिं कोऊ । एहि अवसर सहाय सोइ होऊ ॥ १ ॥
बहुबिधि बिनय कीन्हि तेहि काला । प्रगटेउ प्रभु कौतुकी कृपाला ॥
प्रभु बिलोकि मुनि नयन जुड़ाने । होइहि काजु हिउँ हरषाने ॥ २ ॥
अति आरति कहि कथा सुनाई । करहु कृपा करि होहु सहाई ॥
आपन रूप देहु प्रभु मोही । आन भाँति नहिं पावौं ओही ॥ ३ ॥
जेहि बिधि नाथ होइ हित मोरा । करहु सो बेगि दास मैं तोरा ॥
निज माया बल देखि बिसाला । हियँ हँसि बोले दीनदयाला ॥ ४ ॥

Cau.: hari sana māgaũ sumdaratāi, hoihi jāta gaharu ati bhāi.
moreṅ hita hari sama nahī koū, ehi avasara sahāya soi hoū.1.
bahubidhi binaya kīnhi tehi kālā, pragaṭeu prabhu kautukī kṛpālā.
prabhu biloki muni nayana juRāne, hoihi kāju hiē haraṣāne.2.
ati ārati kahi kathā sunāi, karahu kṛpā kari hohu sahāi.
āpana rūpa dehu prabhu mohī, āna bhāti nahī pāvaũ ohī.3.
jehi bidhi nātha hoi hita morā, karahu so begi dāsa maī torā.
nija māyā bala dekhi bisālā, hiyā hāsi bole dīnadayālā.4.

“Let me ask Hari for a gift of beauty. But, alas! much time will be lost in going to Him. Yet I have no such friend as Hari; let Him, therefore, come to my rescue at this juncture.” Then Nārada prayed in manifold ways and lo! The sportive and merciful Lord appeared before him. The sight was soothing to the sage’s eyes. He was glad at heart and felt assured that his object would be accomplished. In great humility he told the Lord all that had happened, and said, “Be gracious to me and be good enough to help me. Lord, bestow on me Your own beauty; in no other way can I get possession of her. Speedily do that which may serve my best interests; I am Your own servant, my lord.” Seeing the mighty power of His Māyā, the Lord, who is compassionate to the poor, smiled to himself and said:— (1—4)

दौ०— जेहि बिधि होइहि परम हित नारद सुनहु तुम्हार ।
सोइ हम करब न आन कछु बचन न मृषा हमार ॥ १३२ ॥

Do.: jehi bidhi hoihi parama hita nārada sunahu tumhāra,
soi hama karaba na āna kachu bacana na mṛṣā hamāra.132.

“Nārada, listen to me; I shall do that alone which is good to you, and nothing else My words can never be untrue.” (132)

चौ०— कुपथ माग रुज ब्याकुल रोगी । बैद न देइ सुनहु मुनि जोगी ॥
एहि बिधि हित तुम्हार मैं ठयऊ । कहि अस अंतरहित प्रभु भयऊ ॥ १ ॥

माया बिबस भए मुनि मूढा । समुझी नहिं हरि गिरा निगूढा ॥
 गवने तुरत तहाँ रिषिराई । जहाँ स्वयंबर भूमि बनाई ॥ २ ॥
 निज निज आसन बैठे राजा । बहु बनाव करि सहित समाजा ॥
 मुनि मन हरष रूप अति मोरें । मोहि तजि आनहि बरिहि न भोरें ॥ ३ ॥
 मुनि हित कारन कृपानिधाना । दीन्ह कुरूप न जाइ बखाना ॥
 सो चरित्र लखि काहुँ न पावा । नारद जानि सबहिं सिर नावा ॥ ४ ॥

Cau.: kupatha māga ruja byākula rogī, baida na dei sunahu muni jogī.
 ehi bidhi hita tumhāra maī ṭhayaū, kahi asa amtarahita prabhu bhayaū.1.
 māyā bibasa bhae muni mūRhā, samujhī nahī hari girā nigūRhā.
 gavane turata tahā riṣirāī, jahā svayambara bhūmi banāī.2.
 nija nija āsana baiṭhe rājā, bahu banāva kari sahita samājā.
 muni mana haraṣa rūpa ati morē, mohi taji ānahi barihi na bhorē.3.
 muni hita kārana kṛpānidhānā, dīnha kurūpa na jāi bakhānā.
 so caritra lakhi kāhū na pāvā, nārada jāni sabahī sira nāvā.4.

“Hark, O contemplative ascetic! if a patient distracted by his malady asks for something which is harmful to him, the physician would not give it. In a like manner I have resolved on doing what is good to you.” So saying, the Lord disappeared. Under the spell of His Māyā the sage was so mystified that he could not understand even such unambiguous words of Śrī Hari. The chief of seers hastened to the spot where the arena for the choice-marriage had been prepared. Richly adorned, the royal suitors had occupied their respective seats, each with his retinue. The sage was glad at heart; for he thought within himself, “My beauty is so surpassing that the princess will never commit the error of choosing for her husband anyone else than me.” In the sage’s own interest the gracious Lord had made him hideous beyond description. But no one could mark the change that had taken place in him; everyone knew him to be Nārada and greeted him as such. (1—4)

दो०— रहे तहाँ दुइ रुद्र गन ते जानहिं सब भेउ ।

बिप्रबेष देखत फिरहिं परम कौतुकी तेउ ॥ १३३ ॥

Do.: rahe tahā dui rudra gana te jānahī saba bheu,
 biprabeṣa dekhata phirahī parama kautukī teu.133.

Two of Śiva’s attendants too happened to be there. They knew the whole secret and, disguised as Brāhmaṇas, went about seeing the fun. (133)

चौ०— जेहिं समाज बैठे मुनि जाई । हृदयँ रूप अहमिति अधिकाई ॥
 तहँ बैठे महेस गन दोऊ । बिप्रबेष गति लखइ न कोऊ ॥ १ ॥
 करहिं कूटि नारदहि सुनाई । नीकि दीन्हि हरि सुंदरताई ॥
 रीझिहि राजकुअँरि छबि देखी । इन्हि बरिहि हरि जानि बिसेषी ॥ २ ॥
 मुनिहि मोह मन हाथ पराएँ । हँसहिं संभु गन अति सचु पाएँ ॥
 जदपि सुनिहिं मुनि अटपटि बानी । समुझि न परइ बुद्धि भ्रम सानी ॥ ३ ॥
 काहुँ न लखा सो चरित बिसेषा । सो सरूप नृपकन्याँ देखा ॥
 मर्कट बदन भयंकर देही । देखत हृदयँ क्रोध भा तेही ॥ ४ ॥

Cau.: jehī samāja baiṭhe muni jāī, hṛdayā rūpa ahamiti adhikāī.
 tahā baiṭhe mahesa gana doū, biprabeṣa gati lakhai na kou.1.
 karahī kūṭi nāradahi sunāī, nīki dīnhi hari suṁdaratāī.
 rījhihi rājakuāri chabi dekhī, inhahi barihi hari jāni biseṣī.2.
 munihi moha mana hātha parāē, hāsahī sambhu gana ati sacu pāē.
 jadapi sunahī muni aṭapaṭi bānī, samujhi na parai buddhi bhrama sānī.3.
 kāhū na lakhā so carita biseṣā, so sarūpa nṛpakanyā dekhā.
 markaṭa badana bhayaṁkara dehī, dekhata hṛdayā krodha bhā tehī.4.

In the row where sat Nārada, exceedingly proud of his beauty, the two attendants of Maheśa too seated themselves. Being disguised as Brāhmaṇas they could not be detected. They flung sarcastic remarks at Nārada, saying, "Hari has given this man such excellent beauty that the princess will be enamoured to look at it and shall certainly choose him, taking him for Hari* Himself." The sage was under a spell of delusion; for his heart had been stolen by love. The attendants of Śiva felt amused at this and greatly enjoyed the fun. Even though the sage heard their ironical talk, he could not follow it, his reason being clouded by infatuation. No one perceived this extra-ordinary phenomenon; the princess alone saw his ugly form. The moment she beheld his monkey-like face and frightful form she was filled with rage. (1—4)

दो०— सखीं संग लै कुअँरि तब चलि जनु राजमराल ।

देखत फिरइ महीप सब कर सरोज जयमाल ॥ १३४ ॥

Do.: sakhiṁ saṁga lai kuāri taba cali janu rājamarāla,
 dekhata phirai mahīpa saba kara saroja jayamāla.134.

Accompanied by her girl companions the princess then glided as a swan. With a wreath of victory in her lotus hands she moved about surveying each of her royal suitors. (134)

चौ०— जेहि दिसि बैठे नारद फूली । सो दिसि तेहिं न बिलोकी भूली ॥
 पुनि पुनि मुनि उकसहिं अकुलाहीं । देखि दसा हर गन मुसुकाहीं ॥ १ ॥
 धरि नृपतनु तहँ गयउ कृपाला । कुअँरि हरषि मेलेउ जयमाला ॥
 दुलहिनि लै गे लच्छिनिवासा । नृपसमाज सब भयउ निरासा ॥ २ ॥
 मुनि अति बिकल मोहँ मति नाठी । मनि गिरि गई छूटि जनु गाँठी ॥
 तब हर गन बोले मुसुकाई । निज मुख मुकुर बिलोकहु जाई ॥ ३ ॥
 अस कहि दोउ भागे भयँ भारी । बदन दीख मुनि बारि निहारी ॥
 बेषु बिलोकि क्रोध अति बाढ़ा । तिन्हहि सराप दीन्ह अति गाढ़ा ॥ ४ ॥

Cau.: jehi disī baiṭhe nārada phūlī, so disī tehī na bilokī bhūlī.
 puni puni muni ukasahī akulāhī, dekhi dasā hara gana musukāhī.2.
 dhari nṛpatanu tahā gayau kṛpālā, kuāri haraṣi meleu jayamāla.
 dulahini lai ge lacchinivāsā, nṛpasamāja saba bhayau nirāsā.3.

* The word 'Hari' also means a monkey: the attendants of Śiva, therefore, indirectly hinted that the sage looked like a monkey.

muni ati bikala mohā mati nāthī, mani giri gaī chūṭi janu gāṭhī.
 taba hara gana bole musukāī, nija mukha mukura bilokahu jāī.3.
 asa kahi dou bhāge bhayā bhārī, badana dīkha muni bāri nihārī.
 beṣu biloki krodha ati bāRhā, tinhahi sarāpa dīnha ati gāRhā.4.

She did not care to look even casually at the quarter in which Nārada sat elated with pride. Again and again the sage would raise himself and fidget about; the attendants of Hara smiled to see him in that state. The gracious Lord too went there in the form of a king; the princess joyfully placed the wreath of victory round His neck. The Lord of Lakṣmī carried off the bride to the despair of all assembled kings. The sage felt much perturbed; for infatuation had robbed the sage of his reason. He felt as if a gem had dropped from a loosened knot in the end of his garment. The attendants of Hara then smilingly said, "Just look at your face in a mirror." Uttering these words both ran away in great alarm and the sage looked at his reflection in water. His fury knew no bounds when he beheld his form; and he pronounced a terrible curse on the attendants of Śiva:— (1—4)

दो०— होहु निसाचर जाइ तुम्ह कपटी पापी दोउ ।
 हँसेहु हमहि सो लेहु फल बहुरि हँसेहु मुनि कोउ ॥ १३५ ॥

Do.: hohu nisācara jāi tumha kapaṭī pāpī dou,
 hāsehu hamahi so lehu phala bahuri hāsehu muni kou.135.

"O you sinful impostors, go and be reborn as demons. You mocked me; therefore, reap its reward. Mock again a sage, if you dare. (135)

चौ०— पुनि जल दीख रूप निज पावा । तदपि हृदयँ संतोष न आवा ॥
 फरकत अधर कोप मन माहीं । सपदि चले कमलापति पाहीं ॥ १ ॥
 देहउँ श्राप कि मरिहउँ जाई । जगत मोरि उपहास कराई ॥
 बीचहिं पंथ मिले दनुजारी । संग रमा सोइ राजकुमारी ॥ २ ॥
 बोले मधुर बचन सुरसाई । मुनि कहँ चले बिकल की नाई ॥
 सुनत बचन उपजा अति क्रोधा । माया बस न रहा मन बोधा ॥ ३ ॥
 पर संपदा सकहु नहिं देखी । तुम्हरेँ इरिषा कपट बिसेषी ॥
 मथत सिंधु रुद्रहि बौरायहु । सुरन्ह प्रेरि बिष पान करायहु ॥ ४ ॥

Cau.: puni jala dīkha rūpa nija pāvā, tadapi hṛdayā saṁtoṣa na āvā.
 pharakata adhara kopa mana māhī, sapadi cale kamalāpati pāhī.1.
 dehaū śrāpa ki marihaū jāī, jagata mori upahāsa karāī.
 bīcahī paṁtha mile danujārī, saṅga ramā soi rājakumārī.2.
 bole madhura bacana surasāī, muni kahā cale bikala kī nāī.
 sunata bacana upajā ati krodhā, māyā basa na rahā mana bodhā.3.
 para saṁpadā sakahu nahī dekhī, tumharē iriṣā kapaṭa biseṣī.
 mathata siṁdhu rudrahi baurāyahu, suranha preri biṣa pāna karāyahu.4.

Looking again in water, he saw that he had regained his real form; yet his heart found no solace. His lips quivered and there was indignation in his heart. At once he proceeded to where the Lord of Lakṣmī was. "I shall either curse Him or die at His door,"

he said to himself, “seeing that He has made me a butt of ridicule throughout the world.” The terror of the demons, Śrī Hari, met him right on the way. He was accompanied by Goddess Ramā and the princess referred to above. The lord of immortals spoke in gentle tones, “To what destination, holy sir, are you betaking yourself like one distracted?” As soon as he heard these words Nārada was filled with rage. Dominated as he was by Māyā, there was no reason left in him. He said, “You cannot bear to look upon the good fortune of others. You are richly endowed with jealousy and fraud. While churning the ocean You drove Rudra mad and inciting Him through the gods You made Him quaff the poison. (1—4)

दो०— असुर सुरा बिष संकरहि आपु रमा मनि चारु ।

स्वारथ साधक कुटिल तुम्ह सदा कपट व्यवहारु ॥ १३६ ॥

Do.: *asura surā biṣa saṁkarahi āpu ramā mani cāru,*
svāratha sādḥaka kuṭila tumha sadā kapaṭa byavahāru.136.

“Apportioning intoxicating liquor to the demons and poison to Śaṅkara, You appropriated Ramā and the lovely gem (Kaustubha) to Yourself. You have ever been selfish and perverse, and treacherous in Your dealings.” (136)

चौ०— परम स्वतंत्र न सिर पर कोई । भावइ मनहि करहु तुम्ह सोई ॥
भलेहि मंद मंदेहि भल करहु । बिसमय हरष न हियँ कछु धरहु ॥ १ ॥
डहकि डहकि परिचेहु सब काहु । अति असंक मन सदा उछाहु ॥
करम सुभासुभ तुम्हहि न बाधा । अब लागि तुम्हहि न काहुँ साधा ॥ २ ॥
भले भवन अब बायन दीन्हा । पावहुगे फल आपन कीन्हा ॥
बंचेहु मोहि जवनि धरि देहा । सोइ तनु धरहु श्राप मम एहा ॥ ३ ॥
कपि आकृति तुम्ह कीन्हि हमारी । करिहहिं कीस सहाय तुम्हारी ॥
मम अपकार कीन्ह तुम्ह भारी । नारि बिरहँ तुम्ह होब दुखारी ॥ ४ ॥

Cau.: *parama svataṁtra na sira para koī, bhāvai manahi karahu tumha soī.*
bhalehi maṁda maṁdehi bhala karahū, bisamaya haraṣa na hiyaṁ kachu dharahū.1.
ḍahaki ḍahaki paricehu saba kāhū, ati asaṁka mana sadā uchāhū.
karama subhāsubha tumhahi na bādḥā, aba lagi tumhahi na kāhū sādḥā.2.
bhale bhavana aba bāyana dīnhā, pāvahuge phala āpana kīnhā.
baṁcehu mohi javani dhari dehā, soi tanu dharahu śrāpa mama ehā.3.
kapi ākṛti tumha kīnhi hamārī, karihahī kīsa sahāya tumhārī.
mama apakāra kīnha tumha bhārī, nāri birahā tumha hoba dukhārī.4.

“You are absolutely independent and subordinate to none; therefore You do whatever pleases Your mind. You debase a good soul and redeem a vile person and neither rejoice nor grieve over it. Deceiving everyone You have become habituated to such tricks. You entertain no fear and are always zealous in pursuing Your object. Good and evil deeds do not come in Your way; no one has so far been able to correct You. You have this time played with fire and shall reap what You have sown. Take that very form in which You have imposed upon me: this is my curse. You made me look like a monkey; therefore You shall have monkeys for Your helpmates. And as You have grievously wronged me, so shall You suffer the pangs of separation from Your wife.” (1—4)

दो०— श्राप सीस धरि हरषि हियँ प्रभु बहु बिनती कीन्हि ।
निज माया कै प्रबलता करषि कृपानिधि लीन्हि ॥ १३७ ॥

Do.: śrāpa sīsa dhari haraṣi hiyaṅṅ prabhu bahu binatī kīnhi,
nija māyā kai prabalatā karaṣi kṛpānidhi līnhi.137.

Gladly accepting the curse, the compassionate Lord made many entreaties to the sage, and withdrew the irresistible charm of His Māyā. (137)

चौ०— जब हरि माया दूरि निवारी । नहिं तहँ रमा न राजकुमारी ॥
तब मुनि अति सभित हरि चरना । गहे पाहि प्रनतारति हरना ॥ १ ॥
मृषा होउ मम श्राप कृपाला । मम इच्छा कह दीनदयाला ॥
मैं दुर्बचन कहे बहुतेरे । कह मुनि पाप मिटिहिं किमि मेरे ॥ २ ॥
जपहु जाइ संकर सत नामा । होइहि हृदयँ तुरत बिश्रामा ॥
कोउ नहिं सिव समान प्रिय मोरें । असि परतीति तजहु जनि भोरें ॥ ३ ॥
जेहि पर कृपा न करहिं पुरारी । सो न पाव मुनि भगति हमारी ॥
अस उर धरि महि बिचरहु जाई । अब न तुम्हहि माया निअराई ॥ ४ ॥

Cau.: jaba hari māyā dūri nivārī, nahī tahā ramā na rājakumārī.
taba muni ati sabhīta hari caranā, gahe pāhi pranatārati haranā.1.
mṛṣā hou mama śrāpa kṛpālā, mama icchā kaha dīnadayālā.
maī durbacana kahe bahutere, kaha muni pāpa miṭihī kimi mere.2.
japahu jāi saṅkara sata nāmā, hoihi hṛdayā turata biśrāmā.
kou nahī siva samāna priya morē, asi paratīti tajahu jani bhorē.3.
jehi para kṛpā na karahī purārī, so na pāva muni bhagati hamārī.
asa ura dhari mahi bicarahu jāi, aba na tumhahi māyā niarāi.4.

When Śrī Hari lifted the spell of His Māyā, there was neither Ramā nor the princess to be seen by His side. In dire dismay the sage then clasped the feet of Hari and said, “O Reliever of the distress of the suppliant, save me! O gracious lord! let my curse prove ineffectual.” It was My will,” replied the Lord, who is so merciful to the humble. “I poured many abuses at You,” the sage repeated, “how shall my sins be expiated? “Go and repeat the names of Śaṅkara a hundred times; your heart will be disburdened at once. No one is so dear to Me as Śiva: never give up this belief even by mistake. O sage, he who does not earn the good-will of Śiva shall never attain true devotion to Me. Bearing this in mind, go and perambulate the globe. My Māyā shall haunt you no more.” (1—4)

दो०— बहुबिधि मुनिहि प्रबोधि प्रभु तब भए अंतरधान ।
सत्यलोक नारद चले करत राम गुन गान ॥ १३८ ॥

Do.: bahubidhi munihi prabodhi prabhu taba bhae aṁtaradhāna,
satyaloka nārada cale karata rāma guna gāna.138.

Having thus reassured the sage, the Lord then disappeared; while Nārada proceeded to Satyaloka (the seventh paradise, the abode of Brahmā) chanting Śrī Rāma’s praises as he went. (138)

चौ०— हर गन मुनिहि जात पथ देखी । बिगतमोह मन हरष बिसेषी ॥
 अति सभित नारद पहिं आए । गहि पद आरत बचन सुनाए ॥ १ ॥
 हर गन हम न बिप्र मुनिराया । बड़ अपराध कीन्ह फल पाया ॥
 श्राप अनुग्रह करहु कृपाला । बोले नारद दीनदयाला ॥ २ ॥
 निसिचर जाइ होहु तुम्ह दोऊ । बैभव बिपुल तेज बल होऊ ॥
 भुजबल बिस्व जितब तुम्ह जहिआ । धरिहहिं बिष्णु मनुज तनु तहिआ ॥ ३ ॥
 समर मरन हरि हाथ तुम्हारा । होइहहु मुकुत न पुनि संसारा ॥
 चले जुगल मुनि पद सिर नाई । भए निसाचर कालहि पाई ॥ ४ ॥

Cau.: hara gana munihi jāta patha dekhī, bigatamoha mana haraṣa biseṣī.
 ati sabhīta nārada pahī āe, gahi pada ārata bacana sunāe.1.
 hara gana hama na bipra munirāyā, baRa aparādha kīnha phala pāyā.
 śrāpa anugraha karahu kṛpālā, bole nārada dīnadayālā.2.
 niscara jāi hohu tumha doū, baibhava bipula teja bala hoū.
 bhujabala bisva jītaba tumha jahiā, dharihahiṁ biṣṇu manuja tanu tahiā.3.
 samara marana hari hātha tumhārā, hoihahu mukuta na puni saṁsārā.
 cale jugala muni pada sira nāi, bhae nisācara kālahi pāi.4.

When the attendants of Śiva saw the sage moving along the road free from delusion and greatly delighted at heart, they approached him in great alarm and, clasping his feet, spoke to him in great humility, "We are servants of Śiva and no Brāhmaṇas, O great sage; we committed a great sin and have reaped its fruit. Now rid us of the curse, O benevolent sage." Nārada, who was full of compassion to the humble, replied, "Both of you go and take the form of demons. You shall possess an enormous fortune, grandeur and strength. When you have subdued the universe by the might of your arm, God Viṣṇu shall take a human form. Dying at His hands in battle, you shall be liberated and shall never be reborn." Bowing their head at the sage's feet, both departed and were reborn as demons in due course. (1—4)

दो०— एक कल्प एहि हेतु प्रभु लीन्ह मनुज अवतार ।
 सुर रंजन सज्जन सुखद हरि भंजन भुबि भार ॥ १३९ ॥

Do.: eka kalapa ehi hetu prabhu līnha manuja avatāra,
 sura raṁjana sajjana sukhada hari bhaṁjana bhubi bhāra. 139.

In one Kalpa (round of creation) it was for this reason that Lord Śrī Hari assumed a human form. It is His vow to gladden the gods, to delight the virtuous and to ease the earth of its burden. (139)

चौ०— एहि बिधि जनम करम हरि केरे । सुंदर सुखद बिचित्र घनेरे ॥
 कल्प कल्प प्रति प्रभु अवतरहीं । चारु चरित नानाबिधि करहीं ॥ १ ॥
 तब तब कथा मुनीसन्ह गाई । परम पुनीत प्रबंध बनाई ॥
 बिबिध प्रसंग अनूप बखाने । करहिं न सुनि आचरजु सयाने ॥ २ ॥
 हरि अनंत हरिकथा अनंता । कहहिं सुनिं बहुबिधि सब संता ॥
 रामचंद्र के चरित सुहाए । कल्प कोटि लगि जाहिं न गाए ॥ ३ ॥

Hear, O daughter of the mountain-king, another reason why the unbegotten, unqualified and formless Brahma became king of Ayodhyā. I shall relate at length the marvellous story connected with it. The Lord whom you saw roaming in the forest with His brother (Lakṣmaṇa) in the garb of hermits, and whose doings drove you mad in the form of Satī to such an extent that the shadow of that madness haunts you even to this day—hear His exploits, which serve as a cure for the disease of delusion. The sportive deeds that were performed by the Lord in that birth, I shall relate them all to the best of My talents. Hearing Śaṅkara's words, O Bharadvāja, Umā blushed and smiled with love. Śiva (who has a bull emblazoned on His standard) then began to relate the cause of the Lord's descent on that particular occasion. (1—4)

दो०— सो मैं तुम्ह सन कहउँ सबु सुनु मुनीस मन लाइ ।

राम कथा कलि मल हरनि मंगल करनि सुहाइ ॥ १४१ ॥

Do.: **so mañ tumha sana kahañ sabu sunu munīsa mana lāi,
rāma kathā kali mala harani maṅgala karani suhāi.141.**

I proceed to tell you all about it, O Bharadvāja; listen attentively. The story of Śrī Rāma wipes out all the impurities of the Kali age, brings forth all blessings and is most charming. (141)

चौ०— स्वायंभू मनु अरु सतरूपा । जिन्ह तें भै नरसृष्टि अनूपा ॥
दंपति धरम आचरन नीका । अजहुँ गाव श्रुति जिन्ह कै लीका ॥ १ ॥
नृप उत्तानपाद सुत तासू । ध्रुव हरि भगत भयउ सुत जासू ॥
लघु सुत नाम प्रियव्रत ताही । बेद पुरान प्रसंसहिं जाही ॥ २ ॥
देवहूति पुनि तासु कुमारी । जो मुनि कर्दम कै प्रिय नारी ॥
आदिदेव प्रभु दीनदयाला । जठर धरेउ जेहिं कपिल कृपाला ॥ ३ ॥
सांख्य सास्त्र जिन्ह प्रगट बखाना । तत्त्व बिचार निपुन भगवाना ॥
तेहिं मनु राज कीन्ह बहु काला । प्रभु आयसु सब बिधि प्रतिपाला ॥ ४ ॥

Cau.: **svāyambhū manu aru satarūpā, jinha tē bhai narasṛṣṭi anūpā.
dampati dharama ācarana nīkā, ajahūṅ gāva śruti jinha kai līkā.1.
nṛpa uttānapāda suta tāsū, dhruva hari bhagata bhayau suta jāsū.
laghu suta nāma priyabrata tāhī, beda purāna prasamsahī jāhī.2.
devahūti puni tāsū kumārī, jo muni kardama kai priya nārī.
ādideva prabhu dīnadayālā, jaṭhara dhareu jehī kapila kṛpālā.3.
sāṅkhyā sāstra jinha pragaṭa bakhānā, tattva bicāra nipuna bhagavānā.
tehī manu rāja kīnha bahu kālā, prabhu āyasu saba bidhi pratipālā.4.**

Swāyambhuva* Manu had Śatarūpā as wife; of them was born this human race, peerless in God's creation. The piety and conduct of the pair were excellent; the standard of morality set up by them is sung by the Vedas even to this day. Their son

* So-called because he was born of Swayambhū (the self-born Brahmā). It is stated in the Purāṇas that the Creator divided himself into two halves, one of which was a male and the other a female. The former was known by the name of Swāyambhuva and the other as Śatarūpā. He was the first of the fourteen Manus who rule over God's creation in succession, each holding office for 71. 1/2 Caturyugas or repetitions of the four Yugas.

was king Uttānapāda, who begot the celebrated devotee of Śrī Hari, Dhruva. Manu's younger son was known as Priyavrata, who is mentioned with praise by the Vedas and the Purāṇas. They had a daughter too, Devahūti by name, who was the favourite consort of the sage Kardama, and who bore in her womb the all-powerful and benevolent Lord Kapila the primal divinity, who is compassionate to the humble and who openly expounded the philosophy of Sāṅkhya, an adept as He was in the enquiry after the ultimate principles. The said Manu ruled for a long period and followed the Lord's commandments (in the form of the scriptural ordinance) in every way. (1—4)

सो०— होइ न बिषय बिराग भवन बसत भा चौथपन ।

हृदयँ बहुत दुख लाग जनम गयउ हरिभगति बिनु ॥ १४२ ॥

So.: hoi na biṣaya birāga bhavana basata bhā cauthapana,
hṛdayā bahuta dukha lāga janama gayau haribhagati binu.142.

“I have reached the fourth stage of my life (old age) while I am still living under the roof of my house (as a householder); but I have not yet lost my relish for the pleasures of sense,” he said to himself. He felt sore distressed at heart that his life had been wasted without devotion to Śrī Hari. (142)

चौ०— बरबस राज सुतहि तब दीन्हा । नारि समेत गवन बन कीन्हा ॥
तीरथ बर नैमिष बिख्याता । अति पुनीत साधक सिद्धि दाता ॥ १ ॥
बसहिं तहाँ मुनि सिद्ध समाजा । तहँ हियँ हरषि चलेउ मनु राजा ॥
पंथ जात सोहहिं मतिधीरा । ग्यान भगति जनु धरें सरीरा ॥ २ ॥
पहुँचे जाइ धेनुमति तीरा । हरषि नहाने निरमल नीरा ॥
आए मिलन सिद्ध मुनि ग्यानी । धरम धुरंधर नृपरिषि जानी ॥ ३ ॥
जहँ जहँ तीरथ रहे सुहाए । मुनिन्ह सकल सादर करवाए ॥
कृस सरीर मुनिपट परिधाना । सत समाज नित सुनिहिं पुराना ॥ ४ ॥

Cau.: barabasa rāja sutahi taba dīnhā, nāri sameta gavana bana kīnhā.
tīratha bara naimiṣa bikhyātā, ati punīta sādhaḥka sidhi dātā.1.
basahī tahā muni siddha samājā, tahā hiyā haraṣi caleu manu rājā.
paṅtha jāta sohaḥi matidhīrā, gyāna bhagati janu dharē sarīrā.2.
pahūce jāi dhenumati tīrā, haraṣi nahāne niramala nīrā.
āe milana siddha muni gyānī, dharama dhuraṁdhara nṛpariṣi jānī.3.
jahā jahā tīratha rahe suhāe, muninha sakala sādara karavāe.
kṛsa sarīra munipaṭa paridhānā, sata samāja nita sunahī purānā.4.

Manu then perforce resigned the throne to his son and departed for the forest with his wife. Pre-eminent of all holy places is the celebrated Naimiṣāranya (the modern Nimsar in Oudh), which is most sacred and bestows success on those striving for realization. Multitudes of sages and adepts lived there. Glad of heart, king Manu proceeded to that place. Passing along the road, the king and queen of resolute mind looked like incarnations of spiritual wisdom and devotion respectively. On reaching the bank of the Gomati they bathed with delight in the limpid stream. Adepts and enlightened sages came to see him, recognizing in the royal sage a champion of virtue. The sages reverently took them to all holy and lovely spots that were scattered here and there. With

emaciated bodies and clad in hermits' robes they daily listened to the Purāṇas in the assembly of saints. (1—4)

दो०— द्वादस अच्छर मंत्र पुनि जपहिं सहित अनुराग ।

बासुदेव पद पंकरुह दंपति मन अति लाग ॥ १४३ ॥

Do.: **dvādasa acchara maṁtra puni japahī sahita anurāga,**
bāsudeva pada paṁkaruha dāmpati mana ati lāga.143.

They further devoutly repeated the twelve-lettered formula (ॐ नमो भगवते वासुदेवाय). Their mind was fondly devoted to the lotus feet of Lord Vāsudeva (the all-pervading Viṣṇu). (143)

चौ०— करहिं अहार साक फल कंदा । सुमिरहिं ब्रह्म सच्चिदानंदा ॥

पुनि हरि हेतु करन तप लागे । बारि अधार मूल फल त्यागे ॥ १ ॥

उर अभिलाष निरंतर होई । देखिअ नयन परम प्रभु सोई ॥

अगुन अखंड अनंत अनादी । जेहि चिंतहिं परमारथबादी ॥ २ ॥

नेति नेति जेहि बेद निरूपा । निजानंद निरूपाधि अनूपा ॥

संभु बिरंचि बिष्नु भगवाना । उपजहिं जासु अंस तें नाना ॥ ३ ॥

ऐसेउ प्रभु सेवक बस अहई । भगत हेतु लीलातनु गहई ॥

जौं यह बचन सत्य श्रुति भाषा । तौ हमार पूजिहि अभिलाषा ॥ ४ ॥

Cau.: **karahī ahāra sāka phala kaṁdā, sumirahī brahma saccidānaṁdā.**
puni hari hetu karana tapa lāge, bāri adhāra mūla phala tyāge.1.
ura abhilāṣa niraṁtara hoī, dekhia nayana parama prabhu soī.
aguna akhaṁḍa ananta anādī, jehi cīntahī paramārathabādī.2.
neti neti jehi beda nirūpā, nijānaṁda nirupādhi anūpā.
sambhu biramci biṣnu bhagavānā, upajahī jāsu aṁsa tē nānā.3.
aiseu prabhu sevaka basa ahaī, bhagata hetu līlātanu gahaī.
jaū yaha bacana satya śruti bhāṣā, tau hamāra pūjihi abhilāṣā.4.

They lived on vegetables, fruits and roots and meditated on Brahma (the Absolute), who is truth, consciousness and bliss combined. Again, they started undergoing penance for the sake of Śrī Hari, giving up roots and fruits for water alone, Their heart ever clamoured, "Let us see with our eyes that supreme Lord who is without attributes, without parts and without beginning or end, who is contemplated upon by the exponents of the highest reality, whom the Vedas describe in negative terms such as 'Not this, not this', who is bliss itself, unconditioned and without comparison, and from a particle of whose being emanate a number of Śambhus, Virañcis and Viṣṇus." Even such a Lord is subordinate to the will of His devotees and assumes for their sake a form suitable for sport. If the above utterance of the Vedas is true, our desire will be surely accomplished. (1—4)

दो०— एहि बिधि बीते बरष षट सहस बारि आहार ।

संबत सप्त सहस्र पुनि रहे समीर अधार ॥ १४४ ॥

Do.: **ehi bidhi bīte baraṣa ṣaṭa sahasa bāri āhāra,**
sāmbata sapta sahasra puni rahe samīra adhāra.144.

In this way six thousand years elapsed even while they lived on water. Then for another seven millennia they lived on air alone. (144)

चौ०— बरष सहस दस त्यागेउ सोऊ । ठाढ़े रहे एक पद दोऊ ॥
 बिधि हरि हर तप देखि अपारा । मनु समीप आए बहु बारा ॥ १ ॥
 मागहु बर बहु भाँति लोभाए । परम धीर नहिं चलहिं चलाए ॥
 अस्थिमात्र होइ रहे सरीरा । तदपि मनाग मनहिं नहिं पीरा ॥ २ ॥
 प्रभु सर्बग्य दास निज जानी । गति अनन्य तापस नृप रानी ॥
 मागु मागु बरु भै नभ बानी । परम गभीर कृपामृत सानी ॥ ३ ॥
 मृतक जिआवनि गिरा सुहाई । श्रवन रंध्र होइ उर जब आई ॥
 हृष्टपुष्ट तन भए सुहाए । मानहुँ अबहिं भवन ते आए ॥ ४ ॥

Cau.: baraṣa sahasa dasa tyāgeu soū, ṭhāRhe rahe eka pada doū.
 bidhi hari hara tapa dekhi apārā, manu samīpa āe bahu bārā.1.
 māgahu bara bahu bhāṭi lobhāe, parama dhīra nahī calahī calāe.
 asthimātra hoi rahe sarīrā, tadapi manāga manahī nahī pīrā.2.
 prabhu sarbagya dāsa nija jānī, gati ananya tāpasa nrpa rānī.
 māgu māgu baru bhai nabha bānī, parama gabhīra kṛpāmṛta sānī.3.
 mṛtaka jiāvani girā suhāī, śravana raṁdhra hoi ura jaba āī.
 hṛṣṭapuṣṭa tana bhae suhāe, mānahū abahī bhavana te āe.4.

For ten thousand years they refused to inhale even air (i.e., held their breath) and remained standing on one leg. Beholding their great penance Brahmā, Hari and Hara repeatedly called on Manu and tempted him in many ways, saying “Ask for a boon.” But the king and queen were most resolute and did not swerve in spite of the deities’ efforts to deflect them from their course. Although their frame had been reduced to a mere skeleton there was not the least anguish in their heart. The omniscient Lord now recognized the king and queen as His own servants. The ascetic couple solely depended on Him. In the meantime a most deep voice thundered from heaven, “Ask, ask for a boon.” The voice was steeped in the nectar of compassion and was so charming that it infused life into the dead. Entering through the cavity of the ears when it reached their very heart, they found their body attractive, animated and robust as before, as if they had just returned from home. (1—4)

दो०— श्रवन सुधा सम बचन सुनि पुलक प्रफुल्लित गात ।
 बोले मनु करि दंडवत प्रेम न हृदयँ समात ॥ १४५ ॥

Do.: śravana sudhā sama bacana suni pulaka praphullita gāta,
 bole manu kari daṁḍavata prema na hṛdayā samāta.145.

As the royal couple heard these words, which were delightful to the ear as nectar itself, the hair on their body bristled and a thrill ran through their limbs. Then, falling prostrate on the ground and with his heart overflowing with love Manu spoke:— (145)

चौ०— सुनु सेवक सुरतरु सुरधेनू । बिधि हरि हर बंदित पद रेनू ॥
 सेवत सुलभ सकल सुख दायक । प्रनतपाल सचराचर नायक ॥ १ ॥

जौं अनाथ हित हम पर नेहू । तौ प्रसन्न होइ यह बर देहू ॥
 जो सरूप बस सिव मन माहीं । जेहि कारन मुनि जतन कराहीं ॥ २ ॥
 जो भुसुंड़ि मन मानस हंसा । सगुन अगुन जेहि निगम प्रसंसा ॥
 देखहिं हम सो रूप भरि लोचन । कृपा करहु प्रनतारति मोचन ॥ ३ ॥
 दंपति बचन परम प्रिय लागे । मृदुल बिनीत प्रेम रस पागे ॥
 भगत बछल प्रभु कृपानिधाना । बिस्वबास प्रगटे भगवाना ॥ ४ ॥

Cau.: sunu sevaka surataru suradhenū, bidhi hari hara baṁḍita pada renū.
 sevata sulabha sakala sukha dāyaka, pranatapāla sacarācara nāyaka.1.
 jaũ anātha hita hama para nehū, tau prasanna hoi yaha bara dehū.
 jo sarūpa basa siva mana māhī, jehi kārana muni jatana karāhī.2.
 jo bhusuṁḍi mana mānasa haṁsā, saguna aguna jehi nigama prasāṁsā.
 dekhaḥī hama so rūpa bhari locana, kṛpā karahu pranatāraṭi mocana.3.
 daṁpati bacana parama priya lāge, mṛdula binīta prema rasa pāge.
 bhagata bachala prabhu kṛpānidhānā, bisvabāsa pragaṭe bhagavānā.4.

“Listen, O Lord! You are a wish-yielding tree and a cow of plenty to Your servants. The dust below Your feet is adored by Brahmā, Hari and Hara. You are easy to serve and a fountain of all blessings. You are the protector of the suppliant and the lord of all creation, both animate and inanimate. O friend of the forlorn, if You have any affection for us, be pleased to grant this boon to us. The form which dwells in Śiva’s heart and is sought by sages, which sports like a swan in the lake of Bhusuṁḍi’s mind and is glorified by the Vedas as both with and without attributes—be gracious to us and let us feast our eyes on that form; O Reliever of the distress of the suppliant.” The soft and humble words of the royal couple, steeped as they were in the nectar of love, were liked by the Lord very much. Full of affection for His devotees and a storehouse of compassion, the all-powerful Lord, who pervades the whole universe, manifested Himself. (1—4)

दो०— नील सरोरुह नील मनि नील नीरधर स्याम ।

लाजहिं तन सोभा निरखि कोटि कोटि सत काम ॥ १४६ ॥

Do.: nīla saroruha nīla mani nīla nīradhara syāma,
 lājahī tana sobhā nirakhi koṭi koṭi sata kāma.146.

Billions and millions of Loves blushed to behold the elegance of His swarthy form, which resembled a blue lotus (in the softness of its touch), a sapphire (in its gloss) and a dark cloud (in its freshness). (146)

चौ०— सरद मयंक बदन छबि सींवा । चारु कपोल चिबुक दर ग्रीवा ॥
 अधर अरुन रद सुंदर नासा । बिधु कर निकर बिनिंदक हासा ॥ १ ॥
 नव अंबुज अंबक छबि नीकी । चितवनि ललित भावँती जी की ॥
 भृकुटि मनोज चाप छबि हारी । तिलक ललाट पटल दुतिकारी ॥ २ ॥
 कुंडल मकर मुकुट सिर भ्राजा । कुटिल केस जनु मधुप समाजा ॥
 उर श्रीबत्स रुचिर बनमाला । पदिक हार भूषन मनिजाला ॥ ३ ॥
 केहरि कंधर चारु जनेऊ । बाहु बिभूषन सुंदर तेऊ ॥
 करि कर सरिस सुभग भुजदंडा । कटि निषंग कर सर कोदंडा ॥ ४ ॥

Cau.: sarada mayamka badana chabi sīmvā, cāru kapola cibuka dara grīvā.
 adhara aruna rada suṁdara nāsā, bidhu kara nikara binimḍaka hāsā.1.
 nava ambuja ambaka chabi nīkī, citavani lalita bhāvātī jī kī.
 bhṛkuṭi manoja cāpa chabi hārī, tilaka lalāṭa paṭala dutikārī.2.
 kuṁḍala makara mukuṭa sira bhrājā, kuṭila kesa janu madhupa samājā.
 ura śribatsa rucira banamālā, padika hāra bhūṣana manijālā.3.
 kehari kaṁdhara cāru janeū, bāhu bibhūṣana suṁdara teū.
 kari kara sarisa subhaga bhujadamḍā, kaṭi niṣaṁga kara sara kodamḍā.4.

His countenance, which resembled the autumnal full moon, was the very perfection of beauty. Lovely were His cheeks and chin and His neck resembled the conch-shell in its spiral shape. His ruddy lips, teeth and nose were charming. His smile put to shame the rays of the moon. His eyes possessed the exquisite beauty of fresh-blown lotuses and His lovely glance captivated the heart. His eyebrows stole the beauty of Love's bow and a sectarian mark shone on His forehead. Fish-shaped ear-rings hung from his earlobes and a crown adorned His head. His curly locks looked like a swarm of bees. His breast was marked by a curl of hair and adorned with a beautiful wreath of sylvan flowers, a string of precious stones and other jewelled ornaments. His strong and well-built neck resembled that of a lion and the lovely sacred thread was suspended from it. His long beautiful arms resembled the trunk of an elephant. The ornaments adorning them were also charming. A quiver was tied to His waist and His hands bore an arrow and a bow. (1—4)

दो०— तड़ित बिन्दक पीत पट उदर रेख बर तीनि ।
 नाभि मनोहर लेति जनु जमुन भवँर छबि छीनि ॥ १४७ ॥

Do.: taRita binimḍaka pīta paṭa udara rekha bara tīni,
 nābhi manohara leti janu jamuna bhavāra chabi chīni.147.

His yellow robes put to shame streaks of lightning and His belly had three-folds; while His attractive navel robbed, as it were, the eddies on the Yamunā of their beauty. (147)

चौ०— पद राजीव बरनि नहिं जाहीं । मुनि मन मधुप बसहिं जेन्ह माहीं ॥
 बाम भाग सोभति अनुकूला । आदिसक्ति छबिनिधि जगमूला ॥ १ ॥
 जासु अंस उपजहिं गुनखानी । अगनित लच्छि उमा ब्रह्मानी ॥
 भृकुटि बिलास जासु जग होई । राम बाम दिसि सीता सोई ॥ २ ॥
 छबिसमुद्र हरि रूप बिलोकी । एकटक रहे नयन पट रोकी ॥
 चितवहिं सादर रूप अनूपा । तृप्ति न मानहिं मनु सतरूपा ॥ ३ ॥
 हरष बिबस तन दसा भुलानी । परे दंड इव गहि पद पानी ॥
 सिर परसे प्रभु निज कर कंजा । तुरत उठाए करुनापुंजा ॥ ४ ॥

Cau.: pada rājīva barani nahī jāhī, muni mana madhupa basahī jenha māhī.
 bāma bhāga sobhati anukūlā, ādisakti chabinidhi jagamūlā.1.
 jāsu aṁsa upajahī gunakhānī, aganita lacchi umā brahmānī.
 bhṛkuṭi bilāsa jāsu jaga hoī, rāma bāma disī sītā soī.2.

chabisamudra hari rūpa bilokī, ekaṭaka rahe nayana paṭa rokī.
citavahī sādara rūpa anūpā, tṛpti na mānahī manu satarūpā.3
haraṣa bibasa tana dasā bhulānī, pare darṇḍa iva gahi pada pānī.
sira parase prabhu nija kara kaṁjā, turata uṭhāe karunāpumjā.4.

His lotus feet, which attract the minds of sages like so many bees, were beyond description. On His left side shone His primordial energy, Sītā, who is ever devoted to Him, and who is a storehouse of beauty and the source of the universe. Sītā, who stood to the left of Śrī Rāma, was the same from a fragment of whose being emanate countless Lakṣmīs, Umās and Brahmāṇīs (Sarasvatīs), all mines of virtues, and the mere play of whose eyebrows brings the cosmos into existence. On the form of Śrī Hari, the ocean of beauty, Manu and Śatarūpā gazed intently with unblinking eyes. That incomparable beauty they looked on with reverence and would not feel sated with it. Overcome with joy they lost consciousness of their body and fell flat on the ground, clasping His feet with their hands. The gracious Lord touched their heads with His own lotus hands and lifted them up at once. (1—4)

दो०— बोले कृपानिधान पुनि अति प्रसन्न मोहि जानि ।

मागहु बर जोइ भाव मन महादानि अनुमानि ॥ १४८ ॥

Do.: bole kṛpānidhāna puni ati prasanna mohi jāni,
māgahu bara joi bhāva mana mahādāni anumāni.148.

The compassionate Lord then said, “Knowing that I am highly pleased with you and recognizing Me as a great donor, ask whatever boon you will.” (148)

चौ०— सुनि प्रभु बचन जोरि जुग पानी । धरि धीरजु बोली मृदु बानी ॥
नाथ देखि पद कमल तुम्हारे । अब पूरे सब काम हमारे ॥ १ ॥
एक लालसा बड़ि उर माहीं । सुगम अगम कहि जाति सो नाहीं ॥
तुम्हहि देत अति सुगम गोसाईं । अगम लाग मोहि निज कृपनाई ॥ २ ॥
जथा दरिद्र बिबुधतरु पाई । बहु संपति मागत सकुचाई ॥
तासु प्रभाउ जान नहिं सोई । तथा हृदयँ मम संसय होई ॥ ३ ॥
सो तुम्ह जानहु अंतरजामी । पुरवहु मोर मनोरथ स्वामी ॥
सकुच बिहाइ मागु नृप मोही । मोरें नहिं अदेय कछु तोही ॥ ४ ॥

Cau.: suni prabhu bacana jori juga pānī, dhari dhīraju bolī mṛdu bānī.
nātha dekhi pada kamala tumhāre, aba pūre saba kāma hamāre.1.
eka lālasā baRi ura māhī, sugama agama kahi jāti so nāhī.
tumhahi deta ati sugama gosāī, agama lāga mohi nija kṛpanāī.2.
jathā daridra bibudhataru pāī, bahu saṁpati māgata sakucāī.
tāsu prabhāu jāna nahī soī, tathā hṛdayā mama saṁsaya hoī.3.
so tumha jānahu aṁtarajāmī, puravahu mora manoratha svāmī.
sakuca bihāī māgu nṛpa mohī, morē nahī adeya kachu tohī.4.

On hearing the words of the Lord, Manu joined his palms and summoning courage spoke in soft accents, “Now that we have seen Your lotus feet, all our desires have been fulfilled. Yet one ardent longing still lingers in my heart. It is easy of accomplishment and

at the same time hard to attain; hence it cannot be expressed. O Lord, it is easy for You to grant it; but due to my wretched condition it appears to me so hard to attain. Just as a pauper who has found a wish-yielding tree feels shy in asking for abundant wealth, little realizing its glory, even so my heart is possessed by doubt. Being the witness of all hearts, You know my mind; therefore, O my master, grant my desire.” “O king, ask of Me unreservedly; there is nothing which I would not give you.” (1—4)

दो०— दानि सिरोमनि कृपानिधि नाथ कहउँ सतिभाउ ।

चाहउँ तुम्हहि समान सुत प्रभु सन कवन दुराउ ॥ १४९ ॥

Do.: **dāni siromani kṛpānidhi nātha kahaū satibhāu,**
cāhaū tumhahi samāna suta prabhu sana kavana durāu.149.

“O crest-jewel of donors, O gracious lord, I tell You my sincere wish: I would have a son like You. I can have nothing to conceal from You.” (149)

चौ०— देखि प्रीति सुनि बचन अमोले । एवमस्तु करुनानिधि बोले ॥
आपु सरिस खोजौं कहँ जाई । नृप तव तनय होब मैं आई ॥ १ ॥
सतरूपहि बिलोकि कर जोरें । देबि मागु बरु जो रुचि तोरें ॥
जो बरु नाथ चतुर नृप मागा । सोइ कृपाल मोहि अति प्रिय लागा ॥ २ ॥
प्रभु परंतु सुठि होति ढिठाई । जदपि भगत हित तुम्हहि सोहाई ॥
तुम्ह ब्रह्मादि जनक जग स्वामी । ब्रह्म सकल उर अंतरजामी ॥ ३ ॥
अस समुझत मन संसय होई । कहा जो प्रभु प्रवान पुनि सोई ॥
जे निज भगत नाथ तव अहहीं । जो सुख पावहिं जो गति लहहीं ॥ ४ ॥

Cau.: **dekhi prīti suni bacana amole, evamastu karunānidhi bole.**
āpu sarisa khojaū kahā jāi, nṛpa tava tanaya hoba maī āi.1.
satarūpahi biloki kara jorē, debi māgu baru jo ruci torē.
jo baru nātha catura nṛpa māgā, soi kṛpāla mohi ati priya lāgā.2.
prabhu paramtu suṭhi hoti ḍhiṭhāi, jadapi bhagata hita tumhahi sohāi.
tumha brahmādi janaka jaga svāmī, brahma sakala ura antarajāmī.3.
asa samujhata mana saṁsaya hoī, kahā jo prabhu pravāna puni soī.
je nija bhagata nātha tava ahahī, jo sukha pāvahī jo gati lahahī.4.

On seeing his love and hearing his invaluable words, the compassionate Lord said, “Amen. But where shall I go to find My equal? I Myself, O king, shall be a son to you.” Then, seeing Śatarūpā with her hands still folded, He said, “O good lady, ask whatever boon you please.” “O gracious Lord, the boon which the clever king has just asked has appealed to me much. But it is great presumption, my Lord, even though such presumption is liked by You, O friend of the devotees. You are the progenitor even of Brahmā and other gods, the lord of the universe and the Supreme Being who dwells within the heart of all. Realizing this, my mind is filled with doubt; but what You have said is infallible. O my master, the bliss that is enjoyed and the goal that is reached by your own devotees— (1—4)

दो०— सोइ सुख सोइ गति सोइ भगति सोइ निज चरन सनेहु ।

सोइ बिबेक सोइ रहनि प्रभु हमहि कृपा करि देहु ॥ १५० ॥

**Do.: soi sukha soi gati soi bhagati soi nija carana sanehu,
soi bibeka soi rahani prabhu hamahi kṛpā kari dehu.150.**

“Grant me in Your mercy, O Lord, that very bliss the same destiny, the same devotion, the same attachment to Your feet, the same insight and the same mode of living.” (150)

चौ०— सुनि मृदु गूढ रुचिर बर रचना । कृपासिंधु बोले मृदु बचना ॥
जो कछु रुचि तुम्हरे मन माहीं । मैं सो दीन्ह सब संसय नाहीं ॥ १ ॥
मातु बिबेक अलौकिक तोरें । कबहुँ न मिटिहि अनुग्रह मोरें ॥
बंदि चरन मनु कहेउ बहोरी । अवर एक बिनती प्रभु मोरी ॥ २ ॥
सुत बिषइक तव पद रति होऊ । मोहि बड़ मूढ़ कहै किन कोऊ ॥
मनि बिनु फनि जिमि जल बिनु मीना । मम जीवन तिमि तुम्हहि अधीना ॥ ३ ॥
अस बरु मागि चरन गहि रहेऊ । एवमस्तु करुनानिधि कहेऊ ॥
अब तुम्ह मम अनुसासन मानी । बसहु जाइ सुरपति रजधानी ॥ ४ ॥

Cau.: suni mṛḍu gūRha rucira bara racanā, kṛpāsīndhu bole mṛḍu bacanā.
jo kachu ruci tumhare mana māhī, maī so dīnha saba saṁsaya nāhī.1.
mātu bibeka alaukika torē, kabahū na miṭīhi anugraha morē.
baṁdi carana manu kaheu bahorī, avara eka binatī prabhu morī.2.
suta biṣaika tava pada rati hoū, mohi baRa mūRha kahai kina koū.
mani binu phani jimi jala binu mīnā, mama jīvana timi tumhahi adhīnā.3.
asa baru māgi carana gahi raheū, evamastu karunānidhi kaheū.
aba tumha mama anusāsana mānī, basahu jāi surapati rajadhānī.4.

Hearing the soft, pregnant, charming and excellent speech of Śatarūpā, the gracious Lord gently replied, “Whatever desire you cherish in your mind I have granted; you should have no doubt about it. Mother, by My grace your uncommon wisdom shall never fail.” Bowing at His feet, Manu again said, “Lord, I have once more request to make. Let me have attachment to Your feet, of the same type as one has for a son, no matter if anyone calls me a big fool. Just as a snake cannot live without the gem on its hood and a fish without water, even so let my life be dependent on You (let me not survive without You).” Asking this boon, the king remained clasping the Lord’s feet till the All-merciful said, “Let it be so. Now, obeying My command go and dwell in the capital of Indra (the chief of gods).” (1—4)

सौ०— तहँ करि भोग बिसाल तात गाँ कछु काल पुनि ।
होइहहु अवध भुआल तब मैं होब तुम्हार सुत ॥ १५१ ॥

**So.: tahā kari bhoga bisāla tāta gaṅ kachu kāla puni,
hoihahu avadha bhuāla taba maī hoba tumhāra suta.151.**

“Having enjoyed extensive enjoyments there you shall, after some time, be born as king of Ayodhyā; then, dear father, I will be your son.” (151)

चौ०— इच्छामय नरबेष सँवारें । होइहउँ प्रगट निकेत तुम्हारें ॥
अंसन्ह सहित देह धरि ताता । करिहउँ चरित भगत सुखदाता ॥ १ ॥

जे सुनि सादर नर बड़भागी । भव तरिहहिं ममता मद त्यागी ॥
 आदिसक्ति जेहिं जग उपजाया । सोउ अवतरिहि मोरि यह माया ॥ २ ॥
 पुरउब मैं अभिलाष तुम्हारा । सत्य सत्य पन सत्य हमारा ॥
 पुनि पुनि अस कहि कृपानिधाना । अंतरधान भए भगवाना ॥ ३ ॥
 दंपति उर धरि भगत कृपाला । तेहिं आश्रम निवसे कछु काला ॥
 समय पाइ तनु तजि अनयासा । जाइ कीन्ह अमरावति बासा ॥ ४ ॥

Cau.: icchāmaya narabeṣa sāvārē, hoihaũ pragata niketa tumhārē.
 aṁsanha sahita deha dhari tātā, karihaũ carita bhagata sukhadātā.1.
 je suni sādara nara baRabhāgī, bhava tarihahī mamatā mada tyāgī.
 ādisakti jehī jaga upajāyā, sou avatarihi mori yaha māyā.2.
 purauba maī abhilāṣa tumhārā, satya satya pana satya hamārā.
 puni puni asa kahi kṛpānidhānā, aṁtaradhāna bhae bhagavānā.3.
 dāmpati ura dhari bhagata kṛpālā, tehī āśrama nivase kachu kālā.
 samaya pāi tanu taji anayāsā, jāi kīnha amarāvati bāsā.4.

“Voluntarily assuming human guise I will manifest Myself in your house. Bodying Myself forth with My rays I will perform sportive acts which will be a source of delight to My devotees. Hearing of such exploits with reverence blessed men shall cross the ocean of worldly existence, renouncing the feeling of meum and arrogance. This Māyā, who is no other than My primordial energy that has brought forth the universe, She too will manifest Herself. In this way I will accomplish your desire and this pledge of Mine shall never, never, never fail.” Repeating this again and again, the gracious Lord vanished out of sight. Cherishing in their mind the image of the Lord who is so compassionate to His devotees, the wedded couple stayed in that hermitage for some time more. And dropping their body, when the time came, without the least pain they went and took their abode in Amarāvati, the city of immortals. (1—4)

दो०— यह इतिहास पुनीत अति उमहि कही बृषकेतु ।

भरद्वाज सुनु अपर पुनि राम जनम कर हेतु ॥ १५२ ॥

Do.: yaha itihāsa punīta ati umahi kahī bṛṣaketu,
 bharadvāja sunu apara puni rāma janama kara hetu.152.

This most sacred legend was related by Śiva (who has a bull emblazoned on His standard) to Umā. Bharadvāja, now hear yet another cause of Śrī Rāma’s birth. (152)

[PAUSE 5 FOR A THIRTY-DAY RECITATION]

चौ०— सुनु मुनि कथा पुनीत पुरानी । जो गिरिजा प्रति संभु बखानी ॥
 बिस्व बिदित एक कैकय देसू । सत्यकेतु तहँ बसइ नरेसू ॥ १ ॥
 धरम धुरंधर नीति निधाना । तेज प्रताप सील बलवाना ॥
 तेहि कें भए जुगल सुत बीरा । सब गुन धाम महा रनधीरा ॥ २ ॥
 राज धनी जो जेठ सुत आही । नाम प्रतापभानु अस ताही ॥
 अपर सुतहि अरिमर्दन नामा । भुजबल अतुल अचल संग्रामा ॥ ३ ॥
 भाइहि भाइहि परम समीती । सकल दोष छल बरजित प्रीती ॥
 जेठे सुतहि राज नृप दीन्हा । हरि हित आपु गवन बन कीन्हा ॥ ४ ॥

Cau.: sunu muni kathā punīta purānī, jo girijā prati sambhu bakhānī.
 bisva bidita eka kaikaya desū, satyaketu tahā basai naresū.1.
 dharama dhuramdhara nīti nidhānā, teja pratāpa sīla balavānā.
 tehi kē bhae jugala suta bīrā, saba guna dhāma mahā ranadhīrā.2.
 rāja dhanī jo jeṭha suta āhī, nāma pratāpabhānu asa tāhī.
 apara sutahi arimardana nāmā, bhujabala atula acala samgrāmā.3.
 bhāihi bhāihi parama samīti, sakala doṣa chala barajita prīti.
 jeṭhe sutahi rāja nṛpa dīnhā, hari hita āpu gavana bana kīnhā.4.

Listen, O sage, to an old and sacred legend which was narrated by Śambhu to Girijā. There was a principality known by the name of Kaikaya, which was celebrated throughout the world. A king named Satyaketu ruled there. He was a champion of virtue, a storehouse of political wisdom, dignified, glorious, amiable and powerful. He had two gallant sons, who were repositories of all virtues and most staunch in battle. The elder of the two and the heir to the throne was named Pratāpabhānu. The other was known by the name of Arimardana, who was unequalled in strength of arm and steady in battle. There was perfect unity between the two brothers and the affection each bore to the other was free from all blemish and guile. To the elder son the king resigned the throne and withdrew himself into the forest for the sake of devotion to Śrī Hari. (1—4)

दो०— जब प्रतापरबि भयउ नृप फिरी दोहाई देस ।

प्रजा पाल अति बेदबिधि कतहुँ नहीं अघ लेस ॥ १५३ ॥

Do.: jaba pratāparabi bhayau nṛpa phirī dohāi desa,
 prajā pāla ati bedabidhi katahū nahī agha lesa.153.

When Pratāpabhānu became king, a proclamation to this effect was made throughout the land. He looked after his subjects with utmost care according to the precepts of the Vedas and there was not a speck of sin anywhere (in his kingdom). (153)

चौ०— नृप हितकारक सचिव सयाना । नाम धरमरुचि सुक्र समाना ॥
 सचिव सयान बंधु बलबीरा । आपु प्रतापपुंज रनधीरा ॥ १ ॥
 सेन संग चतुरंग अपारा । अमित सुभट सब समर जुझारा ॥
 सेन बिलोकि राउ हरषाना । अरु बाजे गहगहे निसाना ॥ २ ॥
 बिजय हेतु कटकई बनाई । सुदिन साधि नृप चलेउ बजाई ॥
 जहँ तहँ परीं अनेक लराई । जीते सकल भूप बरिआई ॥ ३ ॥
 सप्त दीप भुजबल बस कीन्हे । लै लै दंड छाड़ि नृप दीन्हे ॥
 सकल अवनि मंडल तेहि काला । एक प्रतापभानु महिपाला ॥ ४ ॥

Cau.: nṛpa hitakāraka saciva sayānā, nāma dharamaruci sukra samānā.
 saciva sayāna baṁdhu balabīrā, āpu pratāpapuṁja ranadhīrā.1.
 sena saṅga caturaṅga apārā, amita subhaṭa saba samara jujhārā.
 sena biloki rāu haraṣānā, aru bāje gahagahe nisānā.2.
 bijaya hetu kaṭakaī banāi, sudina sādhi nṛpa caleu bajāi.
 jahā tahā parī aneka larāi, jīte sakala bhūpa bariāi.3.
 sapta dīpa bhujabala basa kīnhe, lai lai daṁḍa chāRi nṛpa dīnhe.
 sakala avani maṁḍala tehi kālā, eka pratāpabhānu mahipālā.4.

The prime minister, Dharmaruci by name, was a second Śukra* and was as devoted to the king as he was wise. With a prudent counsellor and a gallant and powerful brother, the king himself was an embodiment of glory and daring in war. He owned a vast army consisting of horse and foot, chariots and elephants. It had numberless excellent warriors all of whom fought fearlessly in battle. The king rejoiced to see his army and there was a tumultuous sound of kettledrums. He collected a special force for the conquest of the world, and availing himself of an auspicious day marched forth with beat of drums. A number of battles were fought here and there and all hostile kings were brought to their knees by superior might. By the strength of his arm he reduced all the seven sections of the terrestrial region and let the princes go on payment of tribute. Now Pratāpabhānu was the undisputed sovereign of the entire globe. (1—4)

दो०— स्वबस बिस्व करि बाहुबल निज पुर कीन्ह प्रबेसु ।

अरथ धरम कामादि सुख सेवइ समयँ नरेसु ॥ १५४ ॥

Do.: **svabasa bisva kari bāhubala nija pura kīnha prabesu,**
aratha dharama kāmādi sukha sevai samayā naresu.154.

Having thus subjugated the whole universe by the might of his arm, the king re-entered his capital. He devoted himself to the pleasures of wealth, religious practices and sense-gratification etc., at the appropriate time. (154)

चौ०— भूप प्रतापभानु बल पाई । कामधेनु भै भूमि सुहाई ॥
सब दुख बरजित प्रजा सुखारी । धरमसील सुंदर नर नारी ॥ १ ॥
सचिव धरमरुचि हरि पद प्रीती । नृप हित हेतु सिखव नित नीती ॥
गुर सुर संत पितर महिदेवा । करइ सदा नृप सब कै सेवा ॥ २ ॥
भूप धरम जे बेद बखाने । सकल करइ सादर सुख माने ॥
दिन प्रति देइ बिबिध बिधि दाना । सुनइ सास्त्र बर बेद पुराना ॥ ३ ॥
नाना बापीं कूप तड़ागा । सुमन बाटिका सुंदर बागा ॥
बिप्रभवन सुरभवन सुहाए । सब तीरथन्ह बिचित्र बनाए ॥ ४ ॥

Cau.: **bhūpa pratāpabhānu bala pāi, kāmadhenu bhai bhūmi suhāi.**
saba dukha barajita prajā sukhārī, dharamasīla suṁdara nara nārī.1.
saciva dharmaruci hari pada prīti, nṛpa hita hetu sikhava nita nīti.
gura sura saṁta pitara mahidevā, karai sadā nṛpa saba kai sevā.2.
bhūpa dharama je beda bakhāne, sakala karai sādara sukha māne.
dina prati dei bibidha bidhi dānā, sunai sāstra bara beda purānā.3.
nānā bāpī kūpa taRāgā, sumana bāṭikā suṁdara bāgā.
biprabhavana surabhavana suhāe, saba tīrathanha bicitra banāe.4.

Invigorated by king Pratāpabhānu's might, the charming earth became a cow of plenty as it were (yielded all one's coveted products). The people were happy and free from all sorrows and both men and women were good-looking and virtuous. The minister, Dharmaruci, was devoted to the feet of Śrī Hari; in the interest of his royal master he

* The celebrated preceptor of the Daityas, who is noted for his political insight and is credited with the authorship of the famous work on political science, Śukranīti.

advised him on state policy everyday. Preceptors, gods, saints, manes and Brāhmaṇas—the king invariably served them all. Whatever duties have been enjoined on a king in the Vedas, he gladly and devoutly performed. He bestowed gifts of various kinds everyday and listened to the best scriptures including the Vedas and the Purāṇas. In all holy places he constructed many small and big wells and tanks, flower gardens and lovely orchards, dwellings for the Brāhmaṇas and beautiful temples of wonderful architecture. (1—4)

दो०— जहँ लगी कहे पुरान श्रुति एक एक सब जाग ।

बार सहस्र सहस्र नृप किए सहित अनुराग ॥ १५५ ॥

Do.: jahā lagi kahe purāna śruti eka eka saba jāga,
bāra sahasra sahasra nṛpa kie sahita anurāga.155.

Whatever sacrifices have been enjoined in the Vedas and the Purāṇas, the king devoutly performed each one of them a thousand times. (155)

चौ०— हृदयँ न कछु फल अनुसंधाना । भूप बिबेकी परम सुजाना ॥
करइ जे धरम करम मन बानी । बासुदेव अर्पित नृप ग्यानी ॥ १ ॥
चढ़ि बर बाजि बार एक राजा । मृगया कर सब साजि समाजा ॥
बिंध्याचल गभीर बन गयऊ । मृग पुनीत बहु मारत भयऊ ॥ २ ॥
फिरत बिपिन नृप दीख बराहू । जनु बन दुरेउ ससिहि ग्रसि राहू ॥
बड़ बिधु नहिं समात मुख माहीं । मनहुँ क्रोध बस उगिलत नाहीं ॥ ३ ॥
कोल कराल दसन छबि गाई । तनु बिसाल पीवर अधिकाई ॥
घुरुघुरात हय आरौ पाएँ । चकित बिलोकत कान उठाएँ ॥ ४ ॥

Cau.: hṛdayā na kachu phala anusāndhānā, bhūpa bibekī parama sujānā.
karai je dharama karama mana bānī, bāsudeva arpita nṛpa gyānī.1.
caRhi bara bāji bāra eka rājā, mṛgayā kara saba sāji samājā.
biṁdhyācala gabhīra bana gayaū, mṛga punīta bahu mārata bhayaū.2.
phirata bipina nṛpa dīkha barāhū, janu bana dureu sasihi grasi rāhū.
baRa bidhu nahī samāta mukha māhī, manahū krodha basa ugilata nāhī.3.
kola karāla dasana chabi gāi, tanu bisāla pīvara adhi kāi.
ghurughurāta haya ārau pāē, cakita bilokata kāna uṭhāē.4.

There was no seeking for any reward in his heart; the king was a man of great intelligence and wisdom. Whatever meritorious act he performed in thought, word or deed, the wise king dedicated it to Lord Vāsudeva (the all-pervading God Viṣṇu). Equipping himself with all the outfit of hunting, the king mounted a gallant steed one day and, entering the dense forest of the Vindhya range, killed many a sacred deer. While ranging in the wood he espied a wild boar. It looked as if with the moon in his mouth the demon Rāhu had hid in the forest. The orb was too large to be contained in the mouth, yet in his rage he would not disgorge it. Thus have I chosen to portray the beauty of the frightful tusks of the boar, while its body too was of an enormous size and bulk. Growling at the tramp of the horse and pricking up its ears it gazed with a startled look. (1—4)

दो०— नील महीधर सिखर सम देखि बिसाल बराहु ।

चपरि चलेउ हय सुटुकि नृप हाँकि न होइ निबाहु ॥ १५६ ॥

**Do.: nīla mahīdhara sikhara sama dekhi bisāla barāhu,
capari caleu haya suṭuki nṛpa hāki na hoi nibāhu.156.**

On seeing the huge boar, which resembled a purple mountain-peak, the king whipped the horse and advanced rapidly, challenging the boar at the same time and saying it could no longer escape. (156)

चौ०— आवत देखि अधिक रव बाजी । चलेउ बराह मरुत गति भाजी ॥
तुरत कीन्ह नृप सर संधाना । महि मिलि गयउ बिलोकत बाना ॥ १ ॥
तकि तकि तीर महीस चलावा । करि छल सुअर सरीर बचावा ॥
प्रगटत दुरत जाइ मृग भागा । रिस बस भूप चलेउ सँग लागा ॥ २ ॥
गयउ दूरि घन गहन बराहू । जहँ नाहिन गज बाजि निबाहू ॥
अति अकेल बन बिपुल कलेसू । तदपि न मृग मग तजइ नरेसू ॥ ३ ॥
कोल बिलोकि भूप बड़ धीरा । भागि पैठ गिरिगुहाँ गभीरा ॥
अगम देखि नृप अति पछिताई । फिरेउ महाबन परेउ भुलाई ॥ ४ ॥

Cau.: āvata dekhi adhika rava bājī, caleu barāha maruta gati bhājī.
turata kīnha nṛpa sara saṁdhānā, mahi mili gayau bilokata bānā.1.
taki taki tīra mahīsa calāvā, kari chala suara sarīra bacāvā.
pragaṭata durata jāi mṛga bhāgā, risa basa bhūpa caleu sāṅga lāgā.2.
gayau dūri ghana gahana barāhū, jahā nāhina gaja bājī nibāhū.
ati akela bana bipula kalesū, tadapi na mṛga maga tajai naresū.3.
kola biloki bhūpa baRa dhīrā, bhāgi paiṭha giriguhā gabhīrā.
agama dekhi nṛpa ati pachitāi, phireu mahābana pareu bhulāi.4.

When it saw the horse coming on with a great noise, the boar took to flight swift as wind. The king lost no time in fitting the arrow to his bow and the boar crouched as soon as it saw the shaft. The king discharged his arrows taking a steady aim each time, but the boar saved itself by its wiliness. The beast rushed on, now hiding and now emerging into view; while the king in much excitement followed closely on its track. The boar went afar into a dense thicket, which was impenetrable by horse or elephant. Even though the king was all by himself and was faced with untold hardships in the forest, still he would not abandon the chase. Seeing the king so determined, the boar slunk away into a deep mountain-cave. When the king perceived that there was no access to the cave, he had to return much disappointed; and, what was worse, he lost his track in the great forest. (1—4)

दो०— खेद खिन्न छुद्धित तृषित राजा बाजि समेत ।

खोजत ब्याकुल सरित सर जल बिनु भयउ अचेत ॥ १५७ ॥

**Do.: kheda khinna chuddhita tṛṣita rājā bājī sameta,
khojata byākula sarita sara jala binu bhayau aceta.157.**

Exhausted with much exertion and oppressed by hunger and thirst, the king and his horse kept searching for a stream or pond and almost fainted for want of water. (157)

चौ०— फिरत बिपिन आश्रम एक देखा । तहँ बस नृपति कपट मुनिबेषा ॥
जासु देस नृप लीन्ह छड़ाई । समर सेन तजि गयउ पराई ॥ १ ॥

समय प्रतापभानु कर जानी । आपन अति असमय अनुमानी ॥
 गयउ न गृह मन बहुत गलानी । मिला न राजहि नृप अभिमानी ॥ २ ॥
 रिस उर मारि रंक जिमि राजा । बिपिन बसइ तापस कें साजा ॥
 तासु समीप गवन नृप कीन्हा । यह प्रतापरबि तेहिं तब चीन्हा ॥ ३ ॥
 राउ तृषित नहिं सो पहिचाना । देखि सुबेष महामुनि जाना ॥
 उतरि तुरग तें कीन्ह प्रनामा । परम चतुर न कहेउ निज नामा ॥ ४ ॥

Cau.: phirata bipina āsrama eka dekhā, tahā basa nṛpati kapāṭa munibeṣā.
 jāsu desa nṛpa līnha chaRāī, samara sena taji gayau parāī.1.
 samaya pratāpabhānu kara jānī, āpana ati asamaya anumānī.
 gayau na gṛha mana bahuta galānī, milā na rājahi nṛpa abhimānī.2.
 risa ura māri raṅka jimī rājā, bipina basai tāpasa kē sājā.
 tāsu samīpa gavana nṛpa kīnhā, yaha pratāparabi tehiṅ taba cīnhā.3.
 rāu ṛṣita nahī so pahicānā, dekhi subeṣa mahāmuni jānā.
 utari turaga tē kīnha pranāmā, parama catura na kaheu nija nāmā.4.

While wandering in the forest he espied a hermitage. In that hermitage dwelt, in the disguise of a hermit, a monarch who had been despoiled of his kingdom by Pratāpabhānu and who had run away from the field of battle deserting his army. Knowing that the time was propitious for Pratāpabhānu and most unfavourable to his own self, he felt much disgusted at heart and refused to return home; and he was too proud to come to terms with the victor. Suppressing the anger in his own heart the ex-king lived in the forest like a pauper in the garb of an anchorite. It was to him that king Pratāpabhānu went and he for his part immediately recognized that the newcomer was no other than Pratāpabhānu. Overcome by thirst, the latter, however, could not recognize the ex-king. Perceiving his holy garb Pratāpabhānu took him to be a great sage and, getting down from his horse, made obeisance to him. The king was, however, too astute to disclose his name. (1—4)

दो०— भूपति तृषित बिलोकि तेहिं सरबरु दीन्ह देखाइ ।

मज्जन पान समेत हय कीन्ह नृपति हरषाइ ॥ १५८ ॥

Do.: bhūpati ṛṣita biloki tehiṅ sarabaru dīnha dekhāi,
 majjana pāna sameta haya kīnha nṛpati haraṣāi.158.

Seeing king Pratāpabhānu thirsty, he showed him a good lake and the king as well as his horse gladly bathed in it and drank from it. (158)

चौ०— गै श्रम सकल सुखी नृप भयऊ । निज आश्रम तापस लै गयऊ ॥
 आसन दीन्ह अस्त रबि जानी । पुनि तापस बोलेउ मृदु बानी ॥ १ ॥
 को तुम्ह कस बन फिरहु अकेलें । सुंदर जुबा जीव परहेलें ॥
 चक्रबर्ति के लच्छन तोरें । देखत दया लागि अति मोरें ॥ २ ॥
 नाम प्रतापभानु अवनीसा । तासु सचिव मैं सुनहु मुनीसा ॥
 फिरत अहेरें परेउँ भुलाई । बड़ें भाग देखेउँ पद आई ॥ ३ ॥
 हम कहँ दुर्लभ दरस तुम्हारा । जानत हौं कछु भल होनिहारा ॥
 कह मुनि तात भयउ अँधिआरा । जोजन सत्तरि नगरु तुम्हारा ॥ ४ ॥

Cau.: gai śrama sakala sukhi nṛpa bhayaū, nija āśrama tāpasa lai gayaū.
 āsana dīnha asta rabi jāni, puni tāpasa boleu mṛdu bāni.1.
 ko tumha kasa bana phirahu akelē, suṁdara jubā jīva parahelē.
 cakrabarti ke lacchana torē, dekhata dayā lāgi ati morē.2.
 nāma pratāpabhānu avanīsā, tāsu saciva maī sunahu munīsā.
 phirata aherē pareū bhulāi, baRē bhāga dekheū pada āi.3.
 hama kahā durlabha darasa tumhārā, jānata haū kachu bhala honihārā.
 kaha muni tāta bhayau ādhiārā, johana sattari nagaru tumhārā.4.

The whole fatigue was gone and the king heaved a sigh of relief. The hermit thereafter took him back to his hermitage; and perceiving that it was sunset now he gave him a seat and then spoke to him in polite terms, "Who are you and wherefore do you risk your life by roaming in the forest all alone, even though you are so young and handsome? Reading the marks of an emperor on your person I am moved with great pity." "Listen, O great sage: there is a king named Pratāpabhānu; I am his minister. Ranging in pursuit of game I have lost my way and by great good fortune I have been led into your presence. Your sight is a rare boon to me; it leads me to believe that something good is about to befall me." The hermit said, "It is now dusk, my son; and your city is five hundred and sixty miles away. (1—4)

दो०— निसा घोर गंभीर बन पंथ न सुनहु सुजान ।

बसहु आजु अस जानि तुम्ह जाएहु होत बिहान ॥ १५९ (क) ॥

Do.: nisā ghora gambhīra bana paṁtha na sunahu sujāna,
 basahu āju asa jāni tumha jāehu hota bihāna.159(A).

"Listen, O friend: dark and dreary is the night, and the forest is dense and trackless; knowing this, tarry here overnight and depart next morning." (159 A)

तुलसी जसि भवतब्यता तैसी मिलइ सहाइ ।

आपुनु आवइ ताहि पहिं ताहि तहाँ लै जाइ ॥ १५९ (ख) ॥

tulasī jasi bhavatabyatā taisī milai sahāi,
 āpunu āvai tāhi pahī tāhi tahā lai jāi.159(B).

The inevitable, says Tulasīdāsa, is invariably preceded by circumstances that are favourable to it. Either it comes to a man or takes him to the cause of his doom. (159 B)

चौ०— भलेहिं नाथ आयसु धरि सीसा । बाँधि तुरग तरु बैठ महीसा ॥

नृप बहु भाँति प्रसंसेउ ताही । चरन बंदि निज भाग्य सराही ॥ १ ॥

पुनि बोलेउ मृदु गिरा सुहाई । जानि पिता प्रभु करउँ ढिठाई ॥

मोहि मुनीस सुत सेवक जानी । नाथ नाम निज कहहु बखानी ॥ २ ॥

तेहि न जान नृप नृपहि सो जाना । भूप सुहृद सो कपट सयाना ॥

बैरी पुनि छत्री पुनि राजा । छल बल कीन्ह चहइ निज काजा ॥ ३ ॥

समुझि राजसुख दुखित अराती । अवाँ अनल इव सुलगइ छाती ॥

सरल बचन नृप के सुनि काना । बयर सँभारि हृदयँ हरषाना ॥ ४ ॥

Cau.: **bhalehī nātha āyasu dhari sīsā, bādhi turaga taru baiṭha mahīsā.**
nṛpa bahu bhāti prasamseu tāhī, carana bamdi nija bhāgya sarāhī.1.
puni boleu mṛdu girā suhāi, jāni pitā prabhu karaṅ ḍhiṭhāi.
mohi munīsa suta sevaka jānī, nātha nāma nija kahahu bakhānī.2.
tehi na jāna nṛpa nṛpahi so jānā, bhūpa suhrda so kapaṭa sayānā.
bairī puni chatrī puni rājā, chala bala kīnha cahai nija kājā.3.
samujhi rājasukha dukhita arātī, avā anala iva sulagai chātī.
sarala bacana nṛpa ke suni kānā, bayara sābhāri hṛdayā haraṣānā.4.

“Very well, my lord,” the king replied; and bowing to the hermit’s command he tied up the horse to a tree and then sat down. The king extolled him in many ways and bowing at his feet congratulated himself. He then spoke to him in soft and endearing terms, “Regarding you as a father, my lord, I venture to address you. Looking upon me as your son and servant O great sage, pray tell me your name in full, my master.” Although the king did not recognize him, he recognized the king. While the king had a guileless heart, the hermit was a pastmaster in fraud. Being an enemy in the first instance, and a Kṣatriya on top of it and again of royal blood, he sought to accomplish his end by dint of his cunning. The thought of the pleasures of royalty had made the enemy king sad; the fire of jealousy smouldered within his heart like that of a furnace. On hearing the artless words of Pratāpabhānu and recalling the grudge he had nursed against him, the hermit felt delighted at heart. (1—4)

दो०— कपट बोरि बानी मृदुल बोलेउ जुगुति समेत ।

नाम हमार भिखारि अब निर्धन रहित निकेत ॥ १६० ॥

Do.: **kapaṭa bori bānī mṛdula boleu juguti sameta,**
nāma hamāra bhikhāri aba nirdhana rahita niketa.160.

He uttered the following soft yet false and artful words, “My name is now Bhikhāri (a mendicant), penniless and homeless as I am.” (160)

चौ०— कह नृप जे बिग्यान निधाना । तुम्ह सारिखे गलित अभिमाना ॥
 सदा रहहिं अपनपौ दुराएँ । सब बिधि कुसल कुबेष बनाएँ ॥ १ ॥
 तेहि तें कहहिं संत श्रुति टेरेँ । परम अकिंचन प्रिय हरि केरेँ ॥
 तुम्ह सम अधन भिखारि अगेहा । होत बिरंचि सिवहि संदेहा ॥ २ ॥
 जोसि सोसि तव चरन नमामी । मो पर कृपा करिअ अब स्वामी ॥
 सहज प्रीति भूपति कै देखी । आपु बिषय बिस्वास बिसेषी ॥ ३ ॥
 सब प्रकार राजहि अपनाई । बोलेउ अधिक सनेह जनाई ॥
 सुनु सतिभाउ कहउँ महिपाला । इहाँ बसत बीते बहु काला ॥ ४ ॥

Cau.: **kaha nṛpa je bigyāna nidhānā, tumha sārīkhe galita abhimānā.**
sadā rahahī apanapau durāē, saba bidhi kusala kubeṣa banāē.1.
tehi tē kahahī samta śruti ṭerē, parama akimcana priya hari kerē.
tumha sama adhana bhikhāri agehā, hota biramci sivahi samdehā.2.
josi sosi tava carana namāmī, mo para kṛpā karia aba svāmī.
sahaja prīti bhūpati kai dekhī, āpu biṣaya bisvāsa biseṣī.3.
saba prakāra rājahi apanāi, boleu adhika saneha janāi.
sunu satibhāu kahaṅ mahipālā, ihā basata bīte bahu kālā.4.

The king replied, "Those who are repositories of wisdom and free from pride like you always keep their reality concealed; even though proficient in everyway, they prefer to remain in tattered clothes. That is why saints as well as the Vedas proclaim that those who are supremely indigent are held most dear by Śrī Hari. Penniless and homeless beggars like you fill the minds of even Virañci and Śiva with doubt. Whoever you may be, I bow at Your feet; now be gracious to me, my lord." When the hermit saw the king's artless affection and extraordinary faith in him, he won him over in everyway, and spoke with a still greater affection "Listen, O king; I tell you sincerely that I have dwelt here for long. (1—4)

दो०— अब लगि मोहि न मिलेउ कोउ मैं न जनावउँ काहु ।

लोकमान्यता अनल सम कर तप कानन दाहु ॥ १६१ (क) ॥

Do.: **aba lagi mohi na mileu kou mañ na janāvaũ kāhu,**
lokamānyatā anala sama kara tapa kānana dāhu.161(A).

"No one has come to me so far nor do I make myself known to anyone; for popular esteem is like a wild fire, which consumes the forest of penance (i.e., neutralizes it)." (161 A)

सो०— तुलसी देखि सुबेषु भूलहिं मूढ़ न चतुर नर ।

सुंदर केकिहि पेखु बचन सुधा सम असन अहि ॥ १६१ (ख) ॥

So.: **tulasī dekhi subeṣu bhūlahiñ mūRha na catura nara,**
suñdara kekihi pekhu bacana sudhā sama asana ahi.161(B).

Not only fools, says Tulasīdāsa, but even clever men are taken in by fair appearances. Look at the beautiful peacock: though its notes are sweet like nectar, it devours snakes. (161 B)

चौ०— तातें गुपुत रहउँ जग माहीं । हरि तजि किमपि प्रयोजन नाहीं ॥
प्रभु जानत सब बिनहिं जनाएँ । कहहु कवनि सिधि लोक रिझाएँ ॥ १ ॥
तुम्ह सुचि सुमति परम प्रिय मोरें । प्रीति प्रतीति मोहि पर तोरें ॥
अब जाँ तात दुरावउँ तोही । दारुन दोष घटइ अति मोही ॥ २ ॥
जिमि जिमि तापसु कथइ उदासा । तिमि तिमि नृपहि उपज बिस्वासा ॥
देखा स्वबस कर्म मन बानी । तब बोला तापस बगध्यानी ॥ ३ ॥
नाम हमार एकतनु भाई । सुनि नृप बोलेउ पुनि सिरु नाई ॥
कहहु नाम कर अरथ बखानी । मोहि सेवक अति आपन जानी ॥ ४ ॥

Cau.: **tātē guputa rahaũ jaga māhiñ, hari taji kimapi prayojana nāhiñ.**
prabhu jānata saba binahiñ janāē, kahahu kavani sidhi loka rijhāē.1.
tumha suci sumati parama priya morē, prīti pratīti mohi para torē.
aba jaũ tāta durāvaũ tohi, dāruna doṣa ghaṭai ati mohi.2.
jimi jimi tāpasu kathai udāsā, timi timi nṛpahi upaja bisvāsā.
dekhā svabasa karma mana bāni, taba bolā tāpasa bagadhyāni.3.
nāma hamāra ekatanu bhāi, suni nṛpa boleu puni siru nāi.
kahahu nāma kara aratha bakhāni, mohi sevaka ati āpana jāni.4.

“That is why I live in this world away from the public gaze. I have little to do with anything other than Śrī Hari. The Lord knows everything without being told; tell me, then, what is to be gained by humouring the world. You are sincere and intelligent and are therefore supremely dear to me; and I too have earned your affection and confidence. Now, my son, if I were to keep anything from you, I shall incur the most severe blame.” The more the hermit talked of his indifference to the world the more trustful grew the king. When the false anchorite saw the king devoted to him in thought, word and deed, he said, “My name, brother, is Ekatanu.” Hearing this, the king bowed his head and asked further, “Kindly explain to me the meaning of this appellation recognizing me as your faithful servant.” (1—4)

दो०— आदिसृष्टि उपजी जबहिं तब उतपति भै मोरि ।

नाम एकतनु हेतु तेहि देह न धरी बहोरि ॥ १६२ ॥

Do.: ādisṛṣṭi upajī jabahī taba utapati bhai mori,
nāma ekatanu hetu tehi deha na dharī bahori.162.

“My birth took place at the first dawn of creation. Since then I have never taken another body; that is why I am called Ekatanu.” (162)

चौ०— जनि आचरजु करहु मन माहीं । सुत तप तें दुर्लभ कछु नाहीं ॥
तपबल तें जग सृजइ बिधाता । तपबल बिष्नु भए परित्राता ॥ १ ॥
तपबल संभु करहिं संघारा । तप तें अगम न कछु संसारा ॥
भयउ नृपहि सुनि अति अनुरागा । कथा पुरातन कहै सो लागा ॥ २ ॥
करम धरम इतिहास अनेका । करइ निरूपन बिरति बिबेका ॥
उदभव पालन प्रलय कहानी । कहेसि अमित आचरज बखानी ॥ ३ ॥
सुनि महीप तापस बस भयऊ । आपन नाम कहन तब लयऊ ॥
कह तापस नृप जानउँ तोही । कीन्हेहु कपट लाग भल मोही ॥ ४ ॥

Cau.: jani ācaraju karahu mana māhī, suta tapa tē durlabha kachu nāhī.
tapabala tē jaga sṛjai bidhātā, tapabala biṣṇu bhae paritrātā.1.
tapabala saṁbhū karahī saṁghārā, tapa tē agama na kachu saṁsārā.
bhayau nṛpahi suni ati anurāgā, kathā purātana kahai so lāgā.2.
karama dharama itihāsa anekā, karai nirūpana birati bibekā.
udabhava pālana pralaya kahānī, kahesi amita ācaraja bakhānī.3.
suni mahīpa tāpasa basa bhayaū, āpana nāma kahana taba layaū.
kaha tāpasa nṛpa jānaū tohī, kīnhehu kapaṭa lāga bhala mohī.4.

“Marvel not, my son, to hear this; for nothing is too difficult to obtain through penance. By dint of penance Brahmā creates the universe; by dint of penance Viṣṇu assumed the role of its protector. By dint of penance, again, Śaṁbhu destroys the world; there is nothing in this world which cannot be attained through penance.” Hearing this, the king felt much enamoured and the hermit commenced relating old legends. Having discussed topics of Karma (action) and Dharma (duty) and told many legends bearing on them he discoursed on dispassion and knowledge. And he further related at length countless marvellous stories connected with the creation, maintenance and dissolution of the universe. Hearing all this the king completely yielded to the influence of the hermit and then proceeded to tell him his real name. Said the hermit, “O king, I know you. Even though you tried to deceive me, I appreciated this move on your part.” (1—4)

सो०— सुनु महीस असि नीति जहँ तहँ नाम न कहहिं नृप ।

मोहि तोहि पर अति प्रीति सोइ चतुरता बिचारि तव ॥ १६३ ॥

So.: sunu mahīsa asi nīti jahā tahā nāma na kahahī nṛpa,
mohi tohi para ati prīti soi caturatā bicāri tava.163.

“O king, the political maxim is that kings should not disclose their name in all cases. And when I thought of your political sagacity, I conceived great love for you.” (163)

चौ०— नाम तुम्हार प्रताप दिनेसा । सत्यकेतु तव पिता नरेसा ॥
गुरु प्रसाद सब जानिअ राजा । कहिअ न आपन जानि अकाजा ॥ १ ॥
देखि तात तव सहज सुधाई । प्रीति प्रतीति नीति निपुनाई ॥
उपजि परी ममता मन मोरें । कहउँ कथा निज पूछे तोरें ॥ २ ॥
अब प्रसन्न मैं संसय नाही । मागु जो भूप भाव मन माहीं ॥
सुनि सुबचन भूपति हरषाना । गहि पद बिनय कीन्हि बिधि नाना ॥ ३ ॥
कृपासिंधु मुनि दरसन तोरें । चारि पदारथ करतल मोरें ॥
प्रभुहि तथापि प्रसन्न बिलोकी । मागि अगम बर होउँ असोकी ॥ ४ ॥

Cau.: nāma tumhāra pratāpa dinesā, satyaketu tava pitā naresā.
gura prasāda saba jānia rājā, kahia na āpana jāni akājā.1.
dekhi tāta tava sahaja sudhāi, prīti pratīti nīti nipunāi.
upaji parī mamatā mana morē, kahaū kathā nija pūche torē.2.
aba prasanna mai saṁsaya nāhi, māgu jo bhūpa bhāva mana māhi.
suni subacana bhūpati haraṣānā, gahi pada binaya kīnhi bidhi nānā.3.
kṛpāsīndhu muni darasana torē, cāri padāratha karatala morē.
prabhuhī tathāpi prasanna bilokī, māgi agama bara hoū asokī.4.

“Your name is Pratāpabhānu; king Satyaketu was your father. O king, by the grace of my preceptor I know everything; but foreseeing my own harm I refuse to tell everything I know. When I saw your natural straightforwardness, affection, faith and political wisdom, I conceived a spontaneous affection for you; and that is why I told you my own story on your asking. I am now pleased; doubt not and ask what you will, O king.” Hearing these agreeable words, the king rejoiced and, clasping the hermit’s feet, supplicated to him in many ways. “O gracious sage, by your very sight I have within my grasp all the four ends of human existence (viz., religious merit, wealth, enjoyment and final beatitude). Yet, as I see my lord so gracious, I would ask a boon which is impossible to attain otherwise, and thereby overcome sorrow.” (1—4)

दो०— जरा मरन दुख रहित तनु समर जितै जनि कोउ ।

एकछत्र रिपुहीन महि राज कल्प सत होउ ॥ १६४ ॥

Do.: jarā marana dukha rahita tanu samara jitai jani kou,
ekachatra ripuhīna mahi rāja kalapa sata hou.164.

“Let my body be free from old age, death and suffering; let no one vanquish me in battle and let me enjoy undisputed sovereignty over the globe for a hundred Kalpas (repetitions of creation) and let me have no enemies.” (164)

चौ०— कह तापस नृप ऐसेइ होऊ । कारन एक कठिन सुनु सोऊ ॥
 कालउ तुअ पद नाइहि सीसा । एक बिप्रकुल छाड़ि महीसा ॥ १ ॥
 तपबल बिप्र सदा बरिआरा । तिन्ह के कोप न कोउ रखवारा ॥
 जौं बिप्रन्ह बस करहु नरेसा । तौ तुअ बस बिधि बिष्नु महेसा ॥ २ ॥
 चल न ब्रह्मकुल सन बरिआई । सत्य कहउँ दोउ भुजा उठाई ॥
 बिप्र श्राप बिनु सुनु महिपाला । तोर नास नहिं कवनेहुँ काला ॥ ३ ॥
 हरषेउ राउ बचन सुनि तासू । नाथ न होइ मोर अब नासू ॥
 तव प्रसाद प्रभु कृपानिधाना । मो कहूँ सर्व काल कल्याना ॥ ४ ॥

Cau.: kaha tāpasa nṛpa aisei hoū, kārana eka kaṭhina sunu soū.
 kālau tua pada nāihi sisā, eka biprakula chāRi mahīsā.1.
 tapabala bipra sadā bariārā, tinha ke kopa na kou rakhavārā.
 jaū bipranha basa karahu naresā, tau tua basa bidhi biṣnu mahesā.2.
 cala na brahmakula sana bariāi, satya kahaū dou bhujā uṭhāi.
 bipra śrāpa binu sunu mahipālā, tora nāsa nahī kavanehū kālā.3.
 haraṣeu rāu bacana suni tāsū, nātha na hoi mora aba nāsū.
 tava prasāda prabhu kṛpānidhānā, mo kahū sarba kāla kalyānā.4.

Said the anchorite, "So be it, O king. But there is one difficulty; hear it too. Even Death shall bow his head at your feet (much more those who are subject to death). The only exception shall be the Brāhmaṇas, O ruler of the earth. The Brāhmaṇas are ever powerful by virtue of their penance; no one can deliver from their wrath. If you can reduce the Brāhmaṇas to your will, O king, even Brahmā, Viṣṇu and the great Lord Śiva shall be at your command. Might is of no avail against the Brāhmaṇas; with both arms raised to heaven I tell you this truth. Listen, O sovereign; if you escape the Brāhmaṇa's curse, you shall never perish." Hearing his words, the king rejoiced and said, "My lord, I shall no longer die. By your grace, O benevolent master, I shall be blessed at all times." (1—4)

दो०— एवमस्तु कहि कपटमुनि बोला कुटिल बहोरि ।
 मिलब हमार भुलाब निज कहहु त हमहि न खोरि ॥ १६५ ॥

Do.: evamastu kahi kapaṭamuni bolā kuṭila bahori,
 milaba hamāra bhulāba nija kahahu ta hamahi na khori.165.

"Amen!" said the false anchorite, and added with crafty intent, "If you tell anyone about my meeting with you and your straying away, the fault shall not be mine." (165)

चौ०— तातें मैं तोहि बरजउँ राजा । कहें कथा तव परम अकाजा ॥
 छठें श्रवन यह परत कहानी । नास तुम्हार सत्य मम बानी ॥ १ ॥
 यह प्रगटें अथवा द्विजश्रापा । नास तोर सुनु भानुप्रतापा ॥
 आन उपायँ निधन तव नाहीं । जौं हरि हर कोपहिं मन माहीं ॥ २ ॥
 सत्य नाथ पद गहि नृप भाषा । द्विज गुर कोप कहहु को राखा ॥
 राखइ गुर जौं कोप बिधाता । गुर बिरोध नहिं कोउ जग त्राता ॥ ३ ॥
 जौं न चलब हम कहे तुम्हारें । होउ नास नहिं सोच हमारें ॥
 एकहिं डर डरपत मन मोरा । प्रभु महिदेव श्राप अति घोरा ॥ ४ ॥