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Śrī Rāmacaritamānasa

(The Mānasa lake containing the exploits of Śrī Rāma)

Descent Two

(Ayodhyā-Kāṇḍa)

श्लोक

यस्याङ्के च विभाति भूधरसुता देवापगा मस्तके
भाले बालविधुर्गले च गरलं यस्योरसि व्यालराट्।
सोऽयं भूतिविभूषणः सुरवरः सर्वाधिपः सर्वदा
शर्वः सर्वगतः शिवः शशिनिभः श्रीशङ्करः पातु माम् ॥ १ ॥

Śloka

yasyāṅke ca vibhāti bhūdharasutā devāpagā mastake
bhāle bālavidhurgale ca garalaṁ yasyorasi vyālarāṭ,
so'yaṁ bhūtivibhūṣaṇaḥ suravaraḥ sarvādhipaḥ sarvadā
śarvaḥ sarvagataḥ śivaḥ śaśinibhaḥ śrīśaṅkaraḥ pātu mām.1.

May He in whose lap shines forth the Daughter of the mountain-king, who carries the celestial stream on His head, on whose brow rests the crescent moon, whose throat holds poison and whose breast is the support of a huge serpent, and who is adorned by the ashes on His body, may that Chief of gods, the Lord of all, the Destroyer of the universe, the omnipresent Śiva, the moon-like Śaṅkara, ever protect me. (1)

प्रसन्नतां या न गताभिषेकतस्तथा न मम्ले वनवासदुःखतः।
मुखाम्बुजश्री रघुनन्दनस्य मे सदास्तु सा मञ्जुलमङ्गलप्रदा ॥ २ ॥
prasannatām yā na gatābhiṣekatastathā na mamle vanavāsaduḥkhataḥ,
mukhāmbujaśrī raghunandanasya me sadāstu sā mañjulamaṅgalapradā.2.

May the splendour of Śrī Rāma's lotus-like face, which neither grew brighter at the prospect of His being installed on the throne of Ayodhyā nor was dimmed by the painful experience of exile in the woods, ever bring sweet felicity to me. (2)

नीलाम्बुजश्यामलकोमलाङ्गं सीतासमारोपितवामभागम्।
पाणौ महासायकचारुचापं नमामि रामं रघुवंशनाथम् ॥ ३ ॥

**nīlāmbujaśyāmalakomalāṅgam sītāsamāropitavāmabhāgam,
pāṇau mahāsāyakacārucāpaṁ namāmi rāmaṁ raghuvaṁśanātham.3.**

I adore Śrī Rāma, the Lord of Raghu's race, whose limbs are as dark and soft as a blue lotus, who has Sitā enthroned on His left side and who holds in His hands a mighty arrow and a graceful bow. (3)

दो०— श्रीगुरु चरन सरोज रज निज मनु मुकुरु सुधारि ।
बरनउँ रघुबर बिमल जसु जो दायकु फल चारि ॥

Do.: śrīguru carana saroja raja nija manu mukuru sudhāri,
baranaṁ raghubara bimala jasu jo dāyaku phala cāri.

Cleansing the mirror of my mind with the dust from the lotus feet of the revered Guru, I sing Śrī Rāma's untarnished glory, that bestows the four rewards of human life.

चौ०— जब तें रामु ब्याहि घर आए । नित नव मंगल मोद बधाए ॥
भुवन चारिदस भूधर भारी । सुकृत मेघ बरषहिं सुख बारी ॥ १ ॥
रिधि सिधि संपति नदीं सुहाई । उमगि अवध अंबुधि कहूँ आई ॥
मनिगन पुर नर नारि सुजाती । सुचि अमोल सुंदर सब भाँती ॥ २ ॥
कहि न जाइ कछु नगर बिभूती । जनु एतनिअ बिरंचि करतूती ॥
सब बिधि सब पुर लोग सुखारी । रामचंद मुख चंदु निहारी ॥ ३ ॥
मुदित मातु सब सखीं सहेली । फलित बिलोकि मनोरथ बेली ॥
राम रूपु गुन सीलु सुभाऊ । प्रमुदित होइ देखि सुनि राऊ ॥ ४ ॥

Cau.: jaba tē rāmu byāhi ghara āe, nita nava maṅgala moda badhāe.
bhuvana cāridasa bhūdhara bhārī, sukṛta megha baraṣahī sukha bārī.1.
ridhi sidhi saṁpati nadī̄ suhāī, umagi avadha aṁbudhi kahū̄ āī.
manigana pura nara nārī sujātī, suci amola suṁdara saba bhā̄tī.2.
kahi na jāi kachu nagara bibhū̄tī, janu etania biram̄ci karatū̄tī.
saba bidhi saba pura loga sukhārī, rāmacaṁda mukha caṁdu nihārī.3.
mudita mātu saba sakhī̄ sahelī, phalita biloki manoratha belī.
rāma rūpu guna sīlu subhāū, pramudita hoi dekhi suni rāū.4.

From the day Śrī Rāma returned home duly married, there was new festivity and jubilant music everyday. The fourteen spheres were like huge mountains on which clouds in the shape of meritorious deeds poured showers of joy. The water thus discharged formed into gorgeous rivers of affluence, success and prosperity, that rose in spate and flowed into the ocean of Ayodhyā. The men and women of the city were like jewels of a fine quality, bright, priceless and charming in everyway. The splendour of the capital was beyond description; it seemed as if the Creator's workmanship had been exhausted there. Gazing on the moon-like face of Śrī Rāmacandra the citizens were all happy in everyway. All the mothers with their companions and maids were delighted to see the creeper of their heart's desire bear fruit. The king was particularly enraptured when he saw or heard of Śrī Rāma's beauty, goodness, amiability and genial disposition. (1—4)

दो०— सब कें उर अभिलाषु अस कहहिं मनाइ महेसु ।
आप अछत जुबराज पद रामहि देउ नरेसु ॥ १ ॥

Do.: **saba kē ura abhilāṣu asa kahahī manāi mahesu,
āpa achata jubarāja pada rāmahi deu naresu.1.**

All cherished in their heart a common desire and said in their prayer to the great Lord Śiva, "Would that the king in his own life-time appointed Śrī Rāma as his regent." (1)

चौ०— एक समय सब सहित समाजा । राजसभाँ रघुराजु बिराजा ॥
सकल सुकृत मूरति नरनाहू । राम सुजसु सुनि अतिहि उछाहू ॥ १ ॥
नृप सब रहहि कृपा अभिलाषें । लोकप करहिं प्रीति रुख राखें ॥
तिभुवन तीनि काल जग माहीं । भूरि भाग दसरथ सम नाहीं ॥ २ ॥
मंगलमूल रामु सुत जासू । जो कछु कहिअ थोर सबु तासू ॥
रायँ सुभायँ मुकुरु कर लीन्हा । बदनु बिलोकि मुकुटु सम कीन्हा ॥ ३ ॥
श्रवन समीप भए सित केसा । मनहुँ जरठपनु अस उपदेसा ॥
नृप जुबराजु राम कहूँ देहू । जीवन जनम लाहु किन लेहू ॥ ४ ॥

Cau.: **ek samaya saba sahita samājā, rājasabhā raghurāju birājā.
sakala sukṛta mūrati naranāhū, rāma sujasu suni atihī uchāhū.1.
nṛpa saba rahahī kṛpā abhilāṣē, lokapa karahī prīti rukha rākhē.
tibhuvana tīni kāla jaga māhī, bhūri bhāga dasaratha sama nāhī.2.
maṅgalamūla rāmu suta jāsū, jo kachu kahia thora sabu tāsū.
rāyā subhāyā mukuru kara līnhā, badanu biloki mukuṭu sama kīnhā.3.
śravana samīpa bhae sita kesā, manahū jarathapanu asa upadesā.
nṛpa jubarāju rāma kahū dehū, jīvana janama lāhu kina lehū.4.**

One day the Chief of Raghus sat with all his court in the state assembly hall. Himself the embodiment of all virtues, the king was overjoyed to hear of Śrī Rāma's fair renown. Every monarch solicited his favour, and the very guardians of the world cultivated his friendship while respecting his wishes. In all the three spheres of the universe and in all time—past, present or future—none could be found so abundantly blessed as Daśaratha. Of him who had for his son Rāma, the root of all bliss, whatever might be said would fall short of the truth. The king casually took a mirror in his hand and looking at his face in the mirror, set his crown straight. The hair beside his ears had turned grey; it seemed as if old age were whispering into his ears, "O king, make Rāma your regent and thereby realize the object of your life and birth in this world." (1—4)

दो०— यह बिचारु उर आनि नृप सुदिनु सुअवसरु पाइ ।
प्रेम पुलकि तन मुदित मन गुरहि सुनायउ जाइ ॥ २ ॥

Do.: **yaha bicāru ura āni nṛpa sudinu suavasaru pāi,
prema pulaki tana mudita mana gurahi sunāyau jāi.2.**

Entertaining this idea in his mind and finding an auspicious day and a suitable opportunity the king communicated it to his Guru (Vasiṣṭha) with his body thrilling over with emotion and his mind filled with rapture. (2)

चौ०— कहइ भुआलु सुनिअ मुनिनायक । भए राम सब बिधि सब लायक ॥
सेवक सचिव सकल पुरबासी । जे हमारे अरि मित्र उदासी ॥ १ ॥

सबहि रामु प्रिय जेहि बिधि मोही । प्रभु असीस जनु तनु धरि सोही ॥
 बिप्र सहित परिवार गोसाईं । करहिं छोहु सब रौरिहि नाई ॥ २ ॥
 जे गुर चरन रेनु सिर धरहीं । ते जनु सकल बिभव बस करहीं ॥
 मोहि सम यहु अनुभयउ न दूजें । सबु पायउं रज पावनि पूजें ॥ ३ ॥
 अब अभिलाषु एकु मन मोरें । पूजिहि नाथ अनुग्रह तोरें ॥
 मुनि प्रसन्न लखि सहज सनेहू । कहेउ नरेस रजायसु देहू ॥ ४ ॥

Cau.: kahai bhuālu sunia munināyaka, bhae rāma saba bidhi saba lāyaka.
 sevaka saciva sakala purabāsī, je hamāre ari mitra udāsī.1.
 sabahi rāmu priya jehi bidhi mohī, prabhu asīsa janu tanu dhari sohī.
 bipra sahita parivāra gosāī, karahī chohu saba raurihi nāī.2.
 je gura carana renu sira dharahī, te janu sakala bibhava basa karahī.
 mohi sama yahu anubhayau na dūjē, sabu pāyaū raja pāvani pūjē.3.
 aba abhilāṣu eku mana morē, pūjihi nātha anugraha torē.
 muni prasanna lakhi sahaja sanehū, kaheu naresa rajāyasu dehū.4.

Said the king, "Listen, O chief of sages: Rāma is now accomplished in everyway. Servants and ministers, nay, all the people of the city and others who are either my enemies or friends or neutrals hold Rāma as dear as I do. It seems your benediction itself has incarnated in his lovely form. What more, my lord, all the Brāhmaṇas and their families cherish the same love for him as you do. Those who place on their head the dust from the Guru's feet acquire mastery as it were over all fortune. No one has realized it as I have done; I have obtained everything by adoring the holy dust from your feet. Now there remains only one longing in my heart and that too will be realized by your grace, my lord." The sage was delighted to perceive his artless devotion and said, "O king, give me your commands." (1—4)

दे०— राजन राउर नामु जसु सब अभिमत दातार ।
 फल अनुगामी महिप मनि मन अभिलाषु तुम्हार ॥ ३ ॥

Do.: rājana rāura nāmu jasusaba abhimata dātāra,
 phala anugāmī mahipa mani mana abhilāṣu tumhāra.3.

"O king, your very name and glory grant all one's desires. The object of your heart's desire, O jewel of monarchs, is accomplished even before you entertain the desire." (3)

चौ०— सब बिधि गुरु प्रसन्न जियँ जानी । बोलेउ राउ रहँसि मृदु बानी ॥
 नाथ रामु करिअहिं जुबराजू । कहिअ कृपा करि करिअ समाजू ॥ १ ॥
 मोहि अछत यहु होइ उछाहू । लहहिं लोग सब लोचन लाहू ॥
 प्रभु प्रसाद सिव सबइ निबाहीं । यह लालसा एक मन माहीं ॥ २ ॥
 पुनि न सोच तनु रहउ कि जाऊ । जेहिं न होइ पाछें पछिताऊ ॥
 मुनि मुनि दसरथ बचन सुहाए । मंगल मोद मूल मन भाए ॥ ३ ॥
 सुनु नृप जासु बिमुख पछिताहीं । जासु भजन बिनु जरनि न जाहीं ॥
 भयउ तुम्हार तनय सोइ स्वामी । रामु पुनीत प्रेम अनुगामी ॥ ४ ॥

Cau.: saba bidhi guru prasanna jiyā jānī, boleu rāu rahāsi mṛdu bānī.
 nātha rāmu kariahī jubarājū, kahia krpā kari karia samājū.1.
 mohi achata yahu hoi uchāhū, lahaḥī loga saba locana lāhū.
 prabhu prasāda siva sabai nibāhī, yaha lālasā eka mana māhī.2.
 puni na soca tanu rahau ki jāū, jehī na hoi pāchē pachitāū.
 suni muni dasaratha bacana suhāe, maṅgala moda mūla mana bhāe.3.
 sunu nṛpa jāsu bimukha pachitāhī, jāsu bhajana binu jarani na jāhī.
 bhayau tumhāra tanaya soi svāmī, rāmu punīta prema anugāmī.4.

When the king was assured in his heart of the Guru being so favourably disposed in everyway, he cheerfully said in gentle tones, “My lord, let Rāma be invested with regal powers; pray, command me so that necessary preparations may be set on foot. Let this happy event take place during my life-time so that all people may attain the reward of their eyesight. By the Lord’s blessing Śiva has allowed everything to pass smoothly; this is the only longing that I have in my mind. Then I will not mind whether this body survives or not, so that I may not have to repent afterwards.” The sage was pleased to hear these agreeable words of Daśaratha, which were the very fountain of felicity and joy. He said, “Listen, O king: aversion to Śrī Rāma makes one repent, while His adoration is the only means of soothing the agony of one’s heart; nay, He follows like a shadow where there is unadulterated love; the same Lord Śrī Rāma has been born as a son to you.” (1—4)

दो०— बेगि बिलंबु न करिअ नृप साजिअ सबुइ समाजु।

सुदिन सुमंगलु तबहिं जब रामु होहिं जुबराजु ॥ ४ ॥

Do.: begi bilambu na karia nṛpa sājia sabui samāju,
 sudina sumāṅgalu tabahī jaba rāmu hohī jubarāju.4.

“O king, let there be no delay, and make every preparation quickly. That day itself is auspicious and full of blessings, when Rāma it proclaimed regent.” (4)

चौ०— मुदित महीपति मंदिर आए। सेवक सचिव सुमंत्रु बोलाए ॥
 कहि जयजीव सीस तिन्ह नाए। भूप सुमंगल बचन सुनाए ॥ १ ॥
 जौ पाँचहि मत लागै नीका। करहु हरषि हियँ रामहि टीका ॥ २ ॥
 मंत्री मुदित सुनत प्रिय बानी। अभिमत बिरवँ परेउ जनु पानी ॥
 बिनती सचिव करहिं कर जोरी। जिअहु जगतपति बरिस करोरी ॥ ३ ॥
 जग मंगल भल काजु बिचारा। बेगिअ नाथ न लाइअ बारा ॥
 नृपहि मोदु सुनि सचिव सुभाषा। बढत बौँड जनु लही सुसाखा ॥ ४ ॥

Cau.: mudita mahīpati maṁdira āe, sevaka saciva sumāntru bolāe.
 kahi jayajīva sīsa tinha nāe, bhūpa sumāṅgala bacana sunāe.1.
 jāū pāchahi mata lāgai nīkā, karahu haraṣi hiyā rāmahi ṭīkā.2.
 maṁtrī mudita sunata priya bānī, abhimata biravā pareu janu pānī.
 binatī saciva karahī kara jorī, jiahu jagatapati barisa karorī.3.
 jaga maṅgala bhala kāju bicārā, begia nātha na lāia bārā.
 nṛpahi modu suni saciva subhāṣā, baRhata baūRa janu lahī susākhā.4.

The king returned rejoicing to his palace and summoned his servants and counsellors including Sumantra. They bowed their heads saying, “Victory to you may

you live long;” and the king placed before them the most auspicious proposal. “If this proposal finds favour with you all, instal Śrī Rāma on the throne with a cheerful heart.” The counsellors were glad to hear these agreeable words, which fell like a shower on the young plant of their desire. The ministers prayed with joined palms: “May you continue to live for millions of years, O sovereign of the world. You have thought out a good plan which is a source of happiness to the whole world; therefore, lord, make haste and lose no time.” The king was pleased to hear the encouraging words of the ministers; it looked as if a growing creeper had obtained the support of a strong bough. (1—4)

दे०— कहेउ भूप मुनिराज कर जोड़ जोड़ आयसु होड़।
राम राज अभिषेक हित बेगि करहु सोड़ सोड़ ॥ ५ ॥

Do.: kaheu bhūpa munirāja kara joi joi āyasu hoi,
rāma rāja abhiṣeka hita begi karahu soi soi.5.

Said the king, “Whatever orders the great sage Vasiṣṭha may be pleased to give in connection with Śrī Rāma’s coronation should be promptly carried out.” (5)

चौ०— हरषि मुनीस कहेउ मृदु बानी । आनहु सकल सुतीरथ पानी ॥
औषध मूल फूल फल पाना । कहे नाम गनि मंगल नाना ॥ १ ॥
चामर चरम बसन बहु भाँती । रोम पाट पट अगनित जाती ॥
मनिगन मंगल बस्तु अनेका । जो जग जोगु भूप अभिषेका ॥ २ ॥
बेद बिदित कहि सकल बिधाना । कहेउ रचहु पुर बिबिध बिताना ॥
सफल रसाल पूगफल केरा । रोपहु बीथिन्ह पुर चहुँ फेरा ॥ ३ ॥
रचहु मंजु मनि चौकें चारू । कहहु बनावन बेगि बजारू ॥
पूजहु गनपति गुर कुलदेवा । सब बिधि करहु भूमिसुर सेवा ॥ ४ ॥

Cau.: haraṣi munīsa kaheu mṛdu bānī, ānahu sakala sutīratha pānī.
auśadha mūla phūla phala pānā, kahe nāma gani maṅgala nānā.1.
cāmara carama basana bahu bhāṭī, roma pāṭa paṭa aganita jāṭī.
manigana maṅgala bastu anekā, jo jaga jogu bhūpa abhiṣekā.2.
beda bidita kahi sakala bidhānā, kaheu racahu pura bibidha bitānā.
saphala rasāla pūgaphala kerā, ropahu bīthinha pura cahū pherā.3.
racahu maṅju mani caukē cārū, kahahu banāvana begi bajārū.
pūjahu ganapati gura kuladevā, saba bidhi karahu bhūmisura sevā.4.

The great sage Vasiṣṭha gladly said in soft accents, “Fetch water from all principal sacred places.” And then he enumerated by name a number of auspicious objects such as herbs, roots, flowers, fruits, leaves, chowries, deerskins, and draperies of various kinds including countless varieties of woollen and silken textiles, jewels and numerous other articles of good omen which were considered useful in this world for the coronation of a king. Detailing all the procedure laid down in the Vedas he said, “Erect canopies of all sorts in the city and transplant in the streets on all sides trees of the mango, arecanut and plantain with fruits. Paint beautiful designs on the floors filling them with costly jewels and tell the people to decorate the bazar promptly. Worship Lord Gaṇeśa and your preceptor as well as the tutelary deity and render service in every form to the Brāhmaṇas, the very gods on earth.” (1—4)

दो०— ध्वज पताक तोरन कलस सजहु तुरग रथ नाग ।

सिर धरि मुनिबर बचन सबु निज निज काजहिं लाग ॥ ६ ॥

Do.: dhvaja patāka torana kalasa sajahu turaga ratha nāga,
sira dhari munibara bacana sabu nija nija kājahī lāga.6.

“Prepare flags and banners, festal arches and vases as well as horses, chariots and elephants.” Bowing to these orders of the great sage (Vasiṣṭha) all concerned applied themselves to their own work.” (6)

चौ०— जो मुनीस जेहि आयसु दीन्हा । सो तेहिं काजु प्रथम जनु कीन्हा ॥
बिप्र साधु सुर पूजत राजा । करत राम हित मंगल काजा ॥ १ ॥
सुनत राम अभिषेक सुहावा । बाज गहागह अवध बधावा ॥
राम सीय तन सगुन जनाए । फरकहिं मंगल अंग सुहाए ॥ २ ॥
पुलकि सप्रेम परसपर कहहीं । भरत आगमनु सूचक अहहीं ॥
भए बहुत दिन अति अवसेरी । सगुन प्रतीति भेंट प्रिय केरी ॥ ३ ॥
भरत सरिस प्रिय को जग माहीं । इहइ सगुन फलु दूसर नाहीं ॥
रामहि बंधु सोच दिन राती । अंडन्हि कमठ हृदउ जेहि भाँती ॥ ४ ॥

Cau.: jo munīsa jehi āyasu dīnhā, so tehī kāju prathama janu kīnhā.
bipra sādhu sura pūjata rājā, karata rāma hita maṅgala kājā.1.
sunata rāma abhiṣeka suhāvā, bāja gahāgaha avadha badhāvā.
rāma sīya tana saguna janāe, pharakahī maṅgala aṅga suhāe.2.
pulaki saprema parasapara kahahī, bhārata āgamanu sūcaka ahahī.
bhae bahuta dina ati avaserī, saguna pratīti bhēṭa priya kerī.3.
bhārata sarisa priya ko jaga māhī, ihai saguna phalu dūsara nāhī.
rāmahi baṁdhu soca dina rātī, aṁḍanhi kamaṭha hṛdau jehi bhāṅtī.4.

With whatever duty the great sage charged any man, the latter accomplished it so promptly as if it had been done by him beforehand. The king adored Brāhmaṇas, holy men and gods, and performed auspicious rites for the sake of Śrī Rāma’s welfare. As soon as the delightful news of Śrī Rāma’s installation reached the ears of the people, the whole of Ayodhyā resounded with festal music. Good omens manifested themselves in the person of Śrī Rāma and Sītā; Their graceful lucky limbs began to throb. Experiencing a thrill of joy they lovingly said to one another, “The omens prognosticate Bharata’s return. Many days have passed and our heart longs to meet him. Auspicious omens assure us of our meeting with a beloved friend, and in this world there is no one so dear to us as Bharata; the good omens can thus have but one meaning.” Śrī Rāma anxiously remembered His half-brother (Bharata) day and night, even as a turtle has its heart fixed on its eggs. (1—4)

दो०— एहि अवसर मंगलु परम सुनि रहँसेउ रनिवासु ।

सोभत लखि बिधु बढत जनु बारिधि बीचि बिलासु ॥ ७ ॥

Do.: ehi avasara maṅgalu parama suni rahāseu ranivāsu,
sobhata lakhi bidhu baRhata janu bāridhi bīci bilāsu.7.

That very time the ladies of the palace were delighted to hear this most auspicious

news, even as the waves of the ocean commence their lovely sport on perceiving the waxing moon. (7)

चौ०— प्रथम जाइ जिन्ह बचन सुनाए । भूषन बसन भूरि तिन्ह पाए ॥
 प्रेम पुलकि तन मन अनुरागीं । मंगल कलस सजन सब लागीं ॥ १ ॥
 चौकें चारु सुमित्राँ पूरी । मनिमय बिबिध भाँति अति रुरी ॥
 आनंद मगन राम महतारी । दिए दान बहु बिप्र हँकारी ॥ २ ॥
 पूर्जी ग्रामदेबि सुर नागा । कहेउ बहोरि देन बलिभागा ॥
 जेहि बिधि होइ राम कल्यानू । देहु दया करि सो बरदानू ॥ ३ ॥
 गावहिं मंगल कोकिलबयनीं । बिधुबदनीं मृगसावकनयनीं ॥ ४ ॥

Cau.: prathama jāi jinha bacana sunāe, bhūṣana basana bhūri tinha pāe.
 prema pulaki tana mana anurāgī, maṅgala kalasa sajana saba lāgī.1.
 caukē cāru sumitrā pūrī, manimaya bibidha bhāti ati rūri.
 ānāda magana rāma mahatāri, die dāna bahu bipra hākarī.2.
 pūjī grāmadebi sura nāgā, kaheu bhori dena balibhāgā.
 jehi bidhi hoi rāma kalyānū, dehu dayā kari so baradānū.3.
 gāvahī maṅgala kokilabayani, bidhubadani mṛgasāvakanayani.4.

Those who broke the news were richly rewarded with ornaments and costumes. With their body thrilling over with emotion and heart full of rapture all the queens started preparing festal vases. Queen Sumitrā painted with coloured meal lovely diagrams in various charming designs and filled them with jewels. Overwhelmed with delight Śrī Rāma's mother (Kausalyā) summoned the Brāhmaṇas and loaded them with gifts. She worshipped village deities and other gods and Nāgas and vowing them further offerings said to them, "In your mercy grant me a boon which may ensure Śrī Rāma's welfare." Moon-faced and fawn-eyed ladies sang festal strains in a voice as sweet as the notes of a cuckoo. (1—4)

दो०— राम राज अभिषेकु सुनि हियँ हरषे नर नारि ।
 लगे सुमंगल सजन सब बिधि अनुकूल बिचारि ॥ ८ ॥

Do.: rāma rāja abhiṣeku suni hiyā haraṣe nara nāri,
 lage sumāṅgala sajana saba bidhi anukūla bicāri.8.

Men and women rejoiced in their heart to hear of Śrī Rāma's installation on the throne; and thinking God to be favourably disposed towards them all began to make preparations. (8)

चौ०— तब नरनाहँ बसिष्ठु बोलाए । रामधाम सिख देन पठाए ॥
 गुर आगमनु सुनत रघुनाथा । द्वार आइ पद नायउ माथा ॥ १ ॥
 सादर अरघ देइ घर आने । सोरह भाँति पूजि सनमाने ॥
 गहे चरन सिय सहित बहोरी । बोले रामु कमल कर जोरी ॥ २ ॥
 सेवक सदन स्वामि आगमनू । मंगल मूल अमंगल दमनू ॥
 तदपि उचित जनु बोलि सप्रीती । पठइअ काज नाथ असि नीती ॥ ३ ॥
 प्रभुता तजि प्रभु कीन्ह सनेहू । भयउ पुनीत आजु यहु गेहू ॥
 आयसु होइ सो करौं गोसाईं । सेवकु लहइ स्वामि सेवकाईं ॥ ४ ॥

Cau.: **taba naranāhā bsiṣṭhu bolāe, rāmadhāma sikha dena paṭhāe.**
gura āgamanu sunata raghunāthā, dvāra āi pada nāyau māthā.1.
sādara aragha dei ghara āne, soraha bhāti pūji sanamāne.
gahe carana siya sahita bahorī, bole rāmu kamala kara jorī.2.
sevaka sadana svāmi āgamanū, maṅgala mūla amaṅgala damanū.
tadapi ucita janu boli saprītī, paṭhaia kāja nātha asi nītī.3.
prabhutā taji prabhu kīnha sanehū, bhayau punīta āju yahu gehū.
āyasu hoi so karaū gosāi, sevakū lahai svāmi sevakāi.4.

The king then called Vasiṣṭha and sent him to Śrī Rāma's apartments for tendering opportune advice. The moment the Lord of Raghus, Śrī Rāma, heard of the Guru's arrival, He repaired to the door and, bowed His head at his feet. Reverently offering him water to wash his hands with He ushered the sage and paid him honour by worshipping him in the sixteen prescribed modes.* Then clasping his feet with Sītā, Śrī Rāma spoke with His lotus palms joined in prayer, "A master's visit to his servant's house is the root of all blessings and a panacea for all evils; yet it would have been more fitting, my lord, for the master to have lovingly sent for the servant and charged him with a duty; for such is the right course. Since, however, my lord has laid aside his authority and showed his affection to me (by calling on me) my house has been hallowed today. I am ready to do what I am bid, holy sir; for a servant is benefited only by serving his master." (1—4)

दो०— सुनि सनेह साने बचन मुनि रघुबरहि प्रसंस ।

राम कस न तुम्ह कहहु अस हंस बंस अवतंस ॥ ९ ॥

Do.: **suni saneha sāne bacana muni raghubarahi prasamsa,**
rāma kasa na tumha kahahu asa haṁsa baṁsa avataṁsa.9.

On hearing these words, steeped in affection as they were, the sage applauded the Chief of Raghus, Śrī Rāma, and said, "It is but meet, O Rāma, that you should say so, the ornament of the solar race that you are." (9)

चौ०— बरनि राम गुन सीलु सुभाऊ । बोले प्रेम पुलकि मुनिराऊ ॥
 भूप सजेउ अभिषेक समाजू । चाहत देन तुम्हहि जुबराजू ॥ १ ॥
 राम करहु सब संजम आजू । जौं बिधि कुसल निबाहै काजू ॥
 गुरु सिख देइ राय पहिं गयऊ । राम हृदयँ अस बिसमउ भयऊ ॥ २ ॥
 जनमे एक संग सब भाई । भोजन सयन केलि लरिकाई ॥
 करनबेध उपबीत बिआहा । संग संग सब भए उछाहा ॥ ३ ॥
 बिमल बंस यहु अनुचित एकू । बंधु बिहाइ बड़ेहि अभिषेकू ॥
 प्रभु सप्रेम पछितानि सुहाई । हरउ भगत मन कै कुटिलाई ॥ ४ ॥

Cau.: **barani rāma guna sīlu subhāu, bole prema pulaki munirāu.**
bhūpa sajeu abhiṣeka samājū, cāhata dena tumhahi jubarājū.1.

* The sixteen modes of worship prescribed in Tantric works consist in offering the following:—(1) Āsana (seat), (2) Pādyā (water for washing the feet), (3) Arghya (water for washing the hands), (4) Ācamaniya (water to drink), (5) Snāniya (water for ablution), (6) Gandha (sandal-paste), (7) Vastra (raiment), (8) Puṣpa (flowers), (9) Dhūpa (burning incense), (10) Dīpa (light), (11) Naivedya (food), (12) Ācamaniya (water for rinsing the mouth), (13) Tāmbūla (betel-leaves), (14) Dakṣiṇā (a gift in coins), (15) Pradakṣiṇā (circumambulation), and (16) Nirājana (waving lights).

rāma karahu saba saṁjama ajū, jaṁ bidhi kusala nibāhai kājū.
 guru sikha dei rāya pahī gayaū, rāma hṛdayā asa bisamau bhayaū.2.
 janame eka saṁga saba bhāi, bhojana sayana keli larikāi.
 karanabedha upabīta biāhā, saṁga saṁga saba bhae uchāhā.3.
 bimala baṁsa yahu anucita ekū, baṁdhu bihāi baRehi abhiṣekū.
 prabhu saprema pachitāni suhāi, harau bhagata mana kai kuṭilāi.4.

Extolling Śrī Rāma's goodness, amiability and noble disposition, the lord of sages, Vasiṣṭha, said, thrilling over with emotion, "The king has made preparations for the installation ceremony; he would invest You with regal powers. Rāma, You should observe religious austerity today so that God may bring this affair to a happy conclusion." Having admonished Him in this way the Guru returned to the king; while Śrī Rāma felt uneasy in His heart and said to Himself, "My brothers and myself were all born together and together have we dined, slept and played in our childhood; the piercing of our ear-lobes, (one of the sixteen sacraments incumbent on a Hindu), our investiture with the sacred thread, wedding and all other ceremonies have been gone through together. The only unseemly practice in this spotless line is that the eldest should be installed on the throne to the exclusion of his younger brothers." May this loving and graceful expression of regret on the part of the Lord drive away all suspicion from the mind of His devotees. (1—4)

दे०— तेहि अवसर आए लखन मगन प्रेम आनंद ।

सनमाने प्रिय बचन कहि रघुकुल कैरव चंद ॥ १० ॥

Do.: **tehi avasara āe lakhana magana prema ānaṁda,**
sanamāne priya bacana kahi raghukula kairava caṁda.10.

On that very occasion came Lakṣmaṇa steeped in love and rapture; Śrī Rāma, who delighted Raghu's race even as the moon delights a lily flower, greeted him with endearing words. (10)

चौ०— बाजहिं बाजने बिबिध बिधाना । पुर प्रमोदु नहिं जाइ बखाना ॥
 भरत आगमनु सकल मनावहिं । आवहुँ बेगि नयन फलु पावहिं ॥ १ ॥
 हाट बाट घर गलीं अथाई । कहहिं परसपर लोग लोगाई ॥
 कालि लगन भलि केतिक बारा । पूजिहि बिधि अभिलाषु हमारा ॥ २ ॥
 कनक सिंघासन सीय समेता । बैठहिं रामु होइ चित चेता ॥
 सकल कहहिं कब होइहि काली । बिघन मनावहिं देव कुचाली ॥ ३ ॥
 तिन्हहि सोहाइ न अवध बधावा । चोरहि चंदिनि राति न भावा ॥
 सारद बोलि बिनय सुर करहीं । बारहिं बार पाय लै परहीं ॥ ४ ॥

Cau.: **bājahī bājane bibidh bidhānā, pura pramodu nahī jāi bakhānā.**
bharata āgamanu sakala manāvahī, āvahū begi nayana phalu pāvahī.1.
hāṭa bāṭa ghara galī athāī, kahahī parasapara loga logāī.
kālī lagana bhali ketika bārā, pūjihī bidhi abhilāṣu hamārā.2.
kanaka siṁghāsana sīya sametā, baiṭhahī rāmu hoi cita cetā.
sakala kahahī kaba hoihi kālī, bighana manāvahī deva kucālī.3.
tinahī sohāi na avadha badhāvā, corahī caṁdini rāti na bhāvā.
sārada boli binaya sura karahī, bārahī bāra pāya lai parahī.4.

There was a sound of music of various kinds, and the rejoicing in the city was beyond words. All prayed for Bharata's return (from his maternal uncle's) and said to one another, "Would that Bharata came with expedition and obtained the reward of his eyes." In every bazar, street, house, lane and place of resort men and women talked to one another, "When will that blessed hour start tomorrow; during which God will fulfil our desire, when with Sitā beside Him Śrī Rāma will take His seat on the throne of gold and when the object of our desire will be accomplished?" They all said, "When will the morrow come?" While the wicked gods prayed that some trouble might brew in the meantime. The rejoicing that was going on in Ayodhyā did not please them even as a moonlit night is not liked by a thief. Invoking Śārādā the gods supplicated her and laying hold of her feet fell at them again and again. (1—4)

दे०— बिपति हमारि बिलोकि बड़ि मातु करिअ सोइ आजु ।

रामु जाहिं बन राजु तजि होइ सकल सुरकाजु ॥ ११ ॥

Do.: **bipati hamāri biloki baRi mātu karia soi āju,**
rāmu jāhī bana rāju taji hoi sakala surakāju.11.

"Perceiving our grave calamity, O Mother, manipulate things in such a way today that Śrī Rāma may retire into the forest, relinquishing His throne, and the object of us immortals may be wholly accomplished." (11)

चौ०— सुनि सुर बिनय ठाढ़ि पछिताती । भइउँ सरोज बिपिन हिमराती ॥
देखि देव पुनि कहहिं निहोरी । मातु तोहि नहिं थोरिउ खोरी ॥ १ ॥
बिसमय हरष रहित रघुराऊ । तुम्ह जानहु सब राम प्रभाऊ ॥
जीव करम बस सुख दुख भागी । जाइअ अवध देव हित लागी ॥ २ ॥
बार बार गहि चरन सँकोची । चली बिचारि बिबुध मति पोची ॥
ऊँच निवासु नीचि करतूती । देखि न सकहिं पराइ बिभूती ॥ ३ ॥
आगिल काजु बिचारि बहोरी । करिहहिं चाह कुसल कबि मोरी ॥
हरषि हृदयँ दसरथ पुर आई । जनु ग्रह दसा दुसह दुखदाई ॥ ४ ॥

Cau.: **sunī sura binaya ṭhāRhi pachitāti, bhaiū saroja bipina himarāti.**
dekhi deva puni kahahī nihorī, mātu tohi nahī thorīu khorī.1.
bisamaya haraṣa rahita raghuraū, tumha jānahu saba rāma prabhāu.
jīva karama basa sukha dukha bhāgī, jāia avadha deva hita lāgī.2.
bāra bāra gahi carana sāṅkocī, calī bicāri bibudha mati pocī.
ūca nivāsu nīci karatūti, dekhi na sahaṅhī parāi bibhūti.3.
āgila kāju bicāri bahorī, karihaṅhī cāha kusala kabi morī.
haraṣi hṛdayā dasaratha pura āi, janu graha dasā dusaha dukhadāi.4.

Hearing this prayer of the divinities goddess Śārādā stood still and was grieved at the thought that she was going to play the same role with reference to the people of Ayodhyā as a wintry night does with respect to a bed of lotuses. Seeing her downcast the gods spoke again in a suppliant tone, "Mother, not the least blame will attach to you; for the Lord of Raghus is above sorrow and joy alike. You are fully acquainted with Śrī Rāma's glory. As for the people, every embodied soul is subject to pleasure and pain according to its fate. Therefore, you should go to Ayodhyā for the good of the celestials."

Clasping her feet again and again they exerted great pressure on her till she yielded and set out, considering the gods as mean-minded. She said to herself, "Though their abode is on high, their doings are mean; they cannot see others prosperity." Again, reflecting on the role she was destined to perform in the days to come, when worthy poets would seek her favour, she came with a cheerful heart to the capital of Daśaratha like the intolerably evil influence of a planet. (1—4)

दो०— नामु मंथरा मंदमति चेरी कैकड़ केरि ।
अजस पेटारी ताहि करि गई गिरा मति फेरि ॥ १२ ॥

Do.: nāmu maṁtharā maṁdamati cerī kaikai kerī,
ajasa peṭārī tāhi karī gai girā mati pheri.12.

Now Kaikeyī (Bharata's mother) had a dull-witted servant-maid, Mantharā by name; having perverted her reason and making her a receptacle of ill-repute, the goddess of speech returned to her abode. (12)

चौ०— दीख मंथरा नगरु बनावा । मंजुल मंगल बाज बधावा ॥
पूछेसि लोगन्ह काह उछाहू । राम तिलकु सुनि भा उर दाहू ॥ १ ॥
करइ बिचारु कुबुद्धि कुजाती । होइ अकाजु कवनि बिधि राती ॥
देखि लागि मधु कुटिल किराती । जिमि गवँ तकड़ लेउँ केहि भाँती ॥ २ ॥
भरत मातु पहिं गइ बिलखानी । का अनमनि हसि कह हँसि रानी ॥
ऊतरु देइ न लेइ उसासू । नारि चरित करि ढारइ आँसू ॥ ३ ॥
हँसि कह रानि गालु बड़ तोरें । दीन्ह लखन सिख अस मन मोरें ॥
तबहुँ न बोल चेरि बड़ि पापिनि । छाड़इ स्वास कारि जनु साँपिनि ॥ ४ ॥

Cau.: dīkha maṁtharā nagaru banāvā, maṁjula maṁgala bāja badhāvā.
pūchesi loganha kāha uchāhū, rāma tilaku suni bhā ura dāhū.1.
karai bicāru kubuddhi kujātī, hoi akāju kavani bidhi rātī.
dekhi lāgi madhu kuṭila kirātī, jimi gavā takai leū kehi bhāṭī.2.
bharata mātu pahī gai bilakhānī, kā anamani hasi kaha hāsi rānī.
ūtaru dei na lei usāsū, nāri carita kari ḍhārai āsū.3.
hāsi kaha rāni gālu baRa torē, dīnha lakhana sikha asa mana morē.
tabahū na bola ceri baRi pāpini, chāRai svāsa kāri janu sāpini.4.

Mantharā saw the city decorated and festal music melodiously playing; she, therefore, asked the people, "What is all this rejoicing about?" When she heard of Śrī Rāma's coming installation, she felt distressed in her heart. That evil-minded and low-born woman pondered how mischief might be created overnight, even as a wily Bhīla woman who has seen a honeycomb hanging from a tree schemes how to get hold of the honey. Pulling a long face she approached Bharata's mother. "What makes you look so grave?" the queen smilingly asked. She made no answer, but only heaved a deep sigh, and adopting the way of women shed crocodile tears. Said the queen laughing, "You are a most saucy girl; what I suspect, therefore, is that Lakṣmaṇa has taught you a lesson." Even then the most wicked servant-maid would not speak and merely hissed like a cobra. (1—4)

दो०— सभय रानि कह कहसि किन कुसल रामु महिपालु ।

लखनु भरतु रिपुदमनु सुनि भा कुबरी उर सालु ॥ १३ ॥

Do.: **sabhaya rāni kaha kahasi kina kusala rāmu mahipālu,**
lakhanu bharatu ripudamanu suni bhā kubarī ura sālu.13.

Apprehensive of mischief, the queen said to her, “How is it that you do not speak? I hope Rāma and his royal father, Lakṣmaṇa, Bharata and Ripudamana (Śatrughna) are all well?” The hump backed woman (Mantharā) was pained at heart to hear these words. (13)

चौ०— कत सिख देइ हमहि कोउ माई । गालु करब केहि कर बलु पाई ॥

रामहि छाड़ि कुसल केहि आजू । जेहि जनेसु देइ जुबराजू ॥ १ ॥

भयउ कौसिलहि बिधि अति दाहिन । देखत गरब रहत उर नाहिन ॥

देखहु कस न जाइ सब सोभा । जो अवलोकि मोर मनु छोभा ॥ २ ॥

पूतु बिदेस न सोचु तुम्हारे । जानति हहु बस नाहु हमारे ॥

नीद बहुत प्रिय सेज तुराई । लखहु न भूप कपट चतुराई ॥ ३ ॥

सुनि प्रिय बचन मलिन मनु जानी । झुकी रानि अब रहु अरगानी ॥

पुनि अस कबहुँ कहसि घरफोरी । तब धरि जीभ कढ़ावउँ तोरी ॥ ४ ॥

Cau.: **kata sikha dei hamahi kou māi, gālu karaba kehi kara balu pāi.**
rāmahi chāri kusala kehi ājū, jehi janesu dei jubarājū.1.
bhayau kausilahi bidhi ati dāhina, dekhata garaba rahata ura nāhina.
dekhahu kasa na jāi saba sobhā, jo avaloki mora manu chobhā.2.
pūtu bidesa na socu tumhārē, jānati hahu basa nāhu hamārē.
nīda bahuta priya seja turāi, lakhahu na bhūpa kapaṭa caturāi.3.
sunī priya bacana malina manu jāni, jhukī rāni aba rahu aragāni.
puni asa kabahū kahasi gharaphorī, taba dhari jībha kaRhāvaū torī.4.

“Why should anyone, O mother, give me a lesson? And on whose strength shall I be cheeky? Who is happy today, except Rāma, whom the king is going so invest with regal powers? Providence has turned most favourable to Kausalyā; seeing this she cannot contain the pride of her bosom. Why not go and see for yourself all the splendour, the sight of which has agitated my mind? Your son is away; while you are complacent under the notion that your lord is under your thumb. You are excessively fond of sleeping on a cushioned bed and are unable to detect the deceitful cunning of the king.” Hearing these affectionate words, yet knowing her malicious mind the queen angrily said, “Keep quiet now. If you ever speak thus again, expert as you are in sowing seeds of discord in a family, I will have your tongue pulled out.” (1—4)

दो०— काने खोरे कूबरे कुटिल कुचाली जानि ।

तिय बिसेषि पुनि चेरि कहि भरतमातु मुसुकानि ॥ १४ ॥

Do.: **kāne khore kūbare kuṭila kucālī jāni,**
tiya biseṣi puni ceri kahi bharatamātu musukāni.14.

“The one-eyed, the lame and the hump-backed, know these to be perverse and

wicked, more so if they come of the fair sex and particularly those belonging to the menial class!" said Bharata's mother and smiled. (14)

चौ०— प्रियबादिनि सिख दीन्हिउँ तोही । सपनेहुँ तो पर कोपु न मोही ॥
 सुदिनु सुमंगल दायकु सोई । तोर कहा फुर जेहि दिन होई ॥ १ ॥
 जेठ स्वामि सेवक लघु भाई । यह दिनकर कुल रीति सुहाई ॥
 राम तिलकु जाँ साँचेहुँ काली । देउँ मागु मन भावत आली ॥ २ ॥
 कौसल्या सम सब महतारी । रामहि सहज सुभायँ पिआरी ॥
 मो पर करहिं सनेहु बिसेषी । मैं करि प्रीति परीछा देखी ॥ ३ ॥
 जाँ बिधि जनमु देइ करि छोहू । होहुँ राम सिय पूत पुतोहू ॥
 प्रान तें अधिक रामु प्रिय मोरें । तिन्ह कें तिलक छोभु कस तोरें ॥ ४ ॥

Cau.: priyabādinī sikha dīnhiū tohī, sapanehū to para kopu na mohī.
 sudinu sumāṅgala dāyaku soī, tora kahā phura jehi dina hoī.1.
 jēṭha svāmi sevaka laghu bhāī, yaha dinakara kula rīti suhāī.
 rāma tilaku jaū sācēhū kālī, deū māgu mana bhāvata āī.2.
 kausalyā sama saba mahatārī, rāmaḥi sahaja subhāyā piārī.
 mo para karahī sanehu biseṣī, maī kari prīti parīcchā dekhī.3.
 jaū bidhi janamu dei kari chohū, hohū rāma siya pūta putohū.
 prāna tē adhika rāmu priya morē, tinha kē tilaka chobhu kasa torē.4.

"O sweet-tongued girl, I have said all this to you by way of advice; otherwise I cannot even dream of being angry with you. That day alone will be auspicious and a bestower of good fortune, when your words will come to be true. The eldest brother should be the lord and the younger ones his servants: such is the blessed custom prevailing in the solar race. If Śrī Rāma's inauguration is really taking place tomorrow, ask of me, my friend, what pleases your mind and I will grant it. By his innate disposition Rāma loves all his mothers as dearly as Kausalyā. He is particularly fond of me; I have had occasions to test his love. Should God in His mercy vouchsafe to me a human birth again, may Rāma and Sitā be my son and daughter-in-law respectively. Rāma is dearer to me than life; how is it that you have got perturbed at the news of his inauguration?" (1—4)

दो०— भरत सपथ तोहि सत्य कहु परिहरि कपट दुराउ ।

हरष समय बिसमउ करसि कारन मोहि सुनाउ ॥ १५ ॥

Do.: bharata sapatha tohi satya kahu parihari kapaṭa durāu,
 haraṣa samaya bisamau karasi kārana mohi sunāu.15.

"I adjure you in Bharata's name to tell me the truth putting away all deceit and reservation. Let me know the reason why you should grieve on an occasion of rejoicing." (15)

चौ०— एकहिं बार आस सब पूजी । अब कछु कहब जीभ करि दूजी ॥
 फौरै जोगु कपारु अभागा । भलेउ कहत दुख रउरेहि लागा ॥ १ ॥
 कहहिं झूठि फुरि बात बनाई । ते प्रिय तुम्हहि करुइ मैं माई ॥
 हमहुँ कहबि अब ठकुरसोहाती । नाहिं त मौन रहब दिनु राती ॥ २ ॥

करि कुरूप बिधि परबस कीन्हा । बवा सो लुनिअ लहिअ जो दीन्हा ॥
कोउ नृप होउ हमहि का हानी । चेरि छाड़ि अब होब कि रानी ॥ ३ ॥
जरै जोगु सुभाउ हमारा । अनभल देखि न जाइ तुम्हारा ॥
ताते कछुक बात अनुसारी । छमिअ देबि बड़ि चूक हमारी ॥ ४ ॥

Cau.: ekahī bāra āsa saba pūjī, aba kachu kahaba jībha kari dūjī.
phorai jogu kapāru abhāgā, bhaleu kahata dukha raurehi lāgā.1.
kahahī jhūṭhi phuri bāta banāi, te priya tumhahi karui maī māi.
hamahū kahabi aba ṭhakurasohātī, nāhī ta mauna rahaba dinu rātī.2.
kari kurūpa bidhi parabasa kīnhā, bavā so lunia lahia jo dīnhā.
kou nṛpa hou hamahi kā hānī, ceri chāRi aba hoba ki rānī.3.
jārai jogu subhāu hamārā, anabhala dekhi na jāi tumhārā.
tātē kachuka bāta anusārī, chamia debi baRi cūka hamārī.4.

“I have had all my ambitions fulfilled as a result of my speaking only once; I shall now speak again with another tongue. My wretched head surely deserves to be smashed since you get offended even at my well-meaning words. Those alone who speak unctuous words, minding not what is true and what is false, are your favourites, while I am disagreeable to you. From this day onward I too will utter only that which is palatable to my mistress, or else will keep mum all the twenty-four hours. God has given me a misshapen body and made me dependent on others; one must reap as one has sown and must get what one has given. Whoever may be the ruler, I lose nothing thereby; for shall I cease to be a servant and become a queen now? Damnable is my nature in that I cannot bear to see harm come to you. That is why I just broached the topic. But it was a great blunder on my part; therefore, pardon me, O venerable lady.” (1—4)

दो०— गूढ़ कपट प्रिय बचन सुनि तीय अधरबुधि रानि ।

सुरमाया बस बैरिनिहि सुहृद जानि पतिआनि ॥ १६ ॥

Do.: gūRha kapaṭa priya bacana suni tīya adharabudhi rāni,
suramāyā basa bairinihi suhṛda jāni patiāni.16.

Hearing these pregnant and agreeably deceitful words, the queen, who was a woman with an unstable mind and was dominated by the celestial Māyā, reposed her faith in an enemy mistaking her for a friend. (16)

चौ०— सादर पुनि पुनि पूँछति ओही । सबरी गान मृगी जनु मोही ॥
तसि मति फिरी अहड़ जिसि भाबी । रहसी चेरि घात जनु फाबी ॥ १ ॥
तुम्ह पूँछहु मैं कहत डेराऊँ । धरेहु मोर घरफोरी नाऊँ ॥
सजि प्रतीति बहुबिधि गढ़ि छोली । अवध साढ़साती तब बोली ॥ २ ॥
प्रिय सिय रामु कहा तुम्ह रानी । रामहि तुम्ह प्रिय सो फुरि बानी ॥
रहा प्रथम अब ते दिन बीते । समउ फिरें रिपु होहिं पिरीते ॥ ३ ॥
भानु कमल कुल पोषनिहारा । बिनु जल जारि करइ सोइ छारा ॥
जरि तुम्हारि चह सवति उखारी । रूँधहु करि उपाउ बर बारी ॥ ४ ॥

Cau.: sādara puni puni pūchati ohī, sabarī gāna mṛgī janu mohī.
 tasi mati phirī ahai jasi bhābī, rahasī ceri ghāta janu phābī.1.
 tumha pūchahu maī kahata ḍerāū, dharehu mora gharaphorī nāū.
 saji pratīti bahubidhi gaRhi cholī, avadha sārhasātī taba bolī.2.
 priya siya rāmu kahā tumha rānī, rāmahi tumha priya so phuri bānī.
 rahā prathama aba te dina bīte, samau phirē ripu hohī pirīte.3.
 bhānu kamala kula poṣanihārā, binu jala jāri karai soi chārā.
 jari tumhāri caha savati ukhārī, rūdhahu kari upāu bara bārī.4.

Again and again the queen politely questioned Mantharā, hyptonized as she was by the latter's guileful words like a doe fascinated by the music of a Bhīla woman. Her mind was changed according to the decree of fate and the servant-maid was pleased to find her plan succeed. She replied, "While you persist in questioning me, I am afraid to open my lips, since you have given me the name of a mischief-maker." Thus working up the queen's faith and manipulating her according to her own liking in everyway, Mantharā, who spelt disaster for Ayodhyā like the evil influence exerted by the planet Saturn for a period of seven and a half years (according to Indian Astrology), then spoke, "You said just now, O queen, that Sītā and Rāma were dear to you and that you had endeared yourself to Rāma; this assertion of yours is true. This is, however, a thing of the past; those days have now gone by. When the tide turns even friend become foes. The sun fosters the family of lotuses; but in the absence of water it burns them to ashes. Your co-wife (Kausalyā) would strike at your very root; protect it by means of a good fence in the form of a remedy. (1—4)

दो०— तुम्हहि न सोचु सोहाग बल निज बस जानहु राउ ।

मन मलीन मुह मीठ नृपु राउर सरल सुभाउ ॥ १७ ॥

Do.: tumhahi na socu sohāga bala nija basa jānahu rāu,
 mana malīna muha mīṭha nṛpu rāura sarala subhāu.17.

"You are free from anxiety on the strength of your husband's love and know him to be under your sway. The king, however, is malicious of mind, though sweet of tongue; while you possess a guileless nature." (17)

चौ०— चतुर गंभीर राम महतारी । बीचु पाइ निज बात संवारी ॥
 पठए भरतु भूप ननिअउरें । राम मातु मत जानब रउरें ॥ १ ॥
 सेवहिं सकल सवति मोहि नीकें । गरबित भरत मातु बल पी कें ॥
 सालु तुम्हार कौसिलहि माई । कपट चतुर नहिं होइ जनाई ॥ २ ॥
 राजहि तुम्ह पर प्रेमु बिसेषी । सवति सुभाउ सकइ नहिं देखी ॥
 रचि प्रपंचु भूपहि अपनाई । राम तिलक हित लगन धराई ॥ ३ ॥
 यह कुल उचित राम कहूँ टीका । सबहि सोहाइ मोहि सुठि नीका ॥
 आगिलि बात समुझि डरु मोही । देउ दैउ फिरि सो फलु ओही ॥ ४ ॥

Cau.: catura gābhīra rāma mahatārī, bīcu pāi nija bāta sāvārī.
 paṭhae bharatu bhūpa naniaurē, rāma mātu mata jānaba raurē.1.
 sevahī sakala savati mohi nīkē, garabita bharata mātu bala pī kē.
 sālu tumhāra kausilahi māī, kapaṭa catura nahī hoi janāī.2.

rājahi tumha para premu biseṣī, savati subhāu sakai nahī dekhī.
 raci prapañcu bhūpahi apanāi, rāma tilaka hita lagana dharāi.3.
 yaha kula ucita rāma kahū ṭikā, sabahi sohāi mohi suṭhi nīkā.
 āgili bāta samujhi ḍaru mohī, deu daiu phiri so phalu ohī.4.

“Rāma’s mother (Kausalyā) is clever and deep; finding a suitable opportunity she has turned it to account. You must know it is at the suggestion of Rāma’s mother that the king has sent away Bharata to his maternal grandfather’s. She says to herself, “All my other co-wives serve me well, only Bharata’s mother (yourself) is proud, because of her influence with her lord. It is therefore, O mother, that you rankle in Kausalyā’s heart; but she is too crafty to disclose her mind. The king is particularly fond of you; but due to the jealousy to which a co-wife is naturally subject, Kausalyā cannot tolerate it. That is why by resorting to machination and winning over the king she has prevailed on him to fix a date for Rāma’s installation on the throne. The inauguration of Rāma is in accord with the traditions of the family; it is liked by all and is quite to my taste. I, however, shudder to think of the consequences; may heaven so ordain that the mischief may recoil on her own head.”

(1—4)

दो०— रचि पचि कोटिक कुटिलपन कीन्हेसि कपट प्रबोधु ।

कहिसि कथा सत सवति कै जेहि बिधि बाढ़ बिरोधु ॥ १८ ॥

Do.: raci paci koṭika kuṭilapana kīnhesi kapaṭa prabodhu,
 kahisi kathā sata savati kai jehi bidhi bārha birodhu.18.

Inventing and injecting many a mischievous formula Mantharā put the queen of the scent and told her a hundred and one stories of co-wives so as to foment her jealousy.

(18)

चौ०— भावी बस प्रतीति उर आई । पूँछ रानि पुनि सपथ देवाई ॥
 का पूँछहु तुम्ह अबहुँ न जाना । निज हित अनहित पसु पहिचाना ॥ १ ॥
 भयउ पाखु दिन सजत समाजू । तुम्ह पाई सुधि मोहि सन आजू ॥
 खाइअ पहिरिअ राज तुम्हारे । सत्य कहे नहिं दोषु हमारे ॥ २ ॥
 जौ असत्य कछु कहब बनाई । तौ बिधि देइहि हमहि सजाई ॥
 रामहि तिलक कालि जौ भयऊ । तुम्ह कहुँ बिपति बीजु बिधि बयऊ ॥ ३ ॥
 रेख खँचाइ कहउँ बलु भाषी । भामिनि भइहु दूध कइ माखी ॥
 जौ सुत सहित करहु सेवकाई । तौ घर रहहु न आन उपाई ॥ ४ ॥

Cau.: bhāvī basa pratīti ura āi, pū̄cha rāni puni sapatha devāi.
 kā pū̄chahu tumha abahū̄ na jānā, nija hita anahita pasu pahicānā.1.
 bhayau pākhu dina sajata samājū, tumha pāi sudhi mohi sana ājū.
 khāia pahiria rāja tumhārē, satya kahē nahī doṣu hamārē.2.
 jā̄ asatya kachu kahaba banāi, tau bidhi deihi hamahi sajāi.
 rāmahi tilaka kāli jā̄ bhayaū, tumha kahū̄ bipati bīju bidhi bayaū.3.
 rekha khācāi kahaū̄ balu bhāṣī, bhāmini bhaihu dū̄dha kai mākhī.
 jā̄ suta sahita karahu sevakāi, tau ghara rahahu na āna upāi.4.

As fate would have it, the queen felt assured in her heart of Mantharā’s fidelity;

adjuring her by her own life she questioned Mantharā once more, “What is it that you inquire about? It is strange that you should not understand things even now! Even a quadruped knows what is good or bad for it. Preparations have been going on for the last fortnight; while you have got the news from me today. I get food and clothing under your tutelage; hence I cannot be blamed for speaking the truth. If I tell a lie giving it the colour of truth, God will punish me for the same. Should Rāma’s inauguration take place tomorrow, God will have sown the seed of adversity for you. I swear and tell you most emphatically, O lady, that you have been discarded now as a fly from a cup of milk. If you and your son accept the role of servants, then alone you will be allowed to stay in the house; and in no other circumstance.” (1—4)

दो०— कद्रूँ बिनतहि दीन्ह दुखु तुम्हहि कौसिलाँ देब ।
भरतु बंदिगृह सेइहहिं लखनु राम के नेब ॥ १९ ॥

Do.: **kadrū̄ binatahi dīnha dukhu tumhahi kausilā̄ deba,**
bharatu baṁdigṛha seihaṁ lakhanu rāma ke neba.19.

“Kadrū (the progenitress of the serpent race) persecuted her co-wife Vinatā* (mother of the whole feathered kingdom); so will Kausalyā tyrannize over you. Bharata will rot in prison, while Lakṣmaṇa will be Rāma’s lieutenant.” (19)

चौ०— कैकयसुता सुनत कटु बानी । कहि न सकइ कछु सहमि सुखानी ॥
तन पसेउ कदली जिमि काँपी । कुबरीं दसन जीभ तब चाँपी ॥ १ ॥
कहि कहि कोटिक कपट कहानी । धीरजु धरहु प्रबोधिसि रानी ॥
फिरा करमु प्रिय लागि कुचाली । बकिहि सराहइ मानि मराली ॥ २ ॥
सुनु मंथरा बात फुरि तोरी । दहिनि आँखि नित फरकइ मोरी ॥
दिन प्रति देखउँ राति कुसपने । कहउँ न तोहि मोह बस अपने ॥ ३ ॥
काह करौं सखि सूध सुभाऊ । दाहिन बाम न जानउँ काऊ ॥ ४ ॥

Cau.: **kaikayasutā sunata kaṭu bānī, kahi na sakai kachu sahami sukhānī.**
tana paseu kadālī jimī kāpī, kubarī̄ dasana jībha taba cāpī.1.
kahi kahi koṭika kapaṭa kahānī, dhīraju dharahu prabodhisi rānī.
phirā karamu priya lāgi kucālī, bakīhi sarāhai māni marālī.2.
sunu maṁtharā bāta phuri torī, dahini ākhi nita pharakai morī.
dina prati dekhaū̄ rāti kusapane, kahaū̄ na tohi moha basa apāne.3.
kāha karaū̄ sakhi sūdha subhāū̄, dāhina bāma na jānaū̄ kāū̄.4.

* The names Kadrū and Vinatā take us back to the beginning of creation. The Purāṇas (a class of sacred literature dealing with the history of the entire cosmos and wrongly supposed by modern critics both in India and abroad to be works on mythology) declare that the different species of living beings from celestials down to the tiniest insect took their common descent from the sage Kaśyapa through different mothers. Of them Kadrū gave birth to the race of serpents, while Vinatā brought forth the winged creation. Once there was a controversy between the two ladies about the colour of the tail of the celestial horse Uccaiṣravā. Vinatā insisted that the horse was white in colour while Kadrū maintained that it was dark. It was mutually agreed that the lady whose version proved untrue should serve the other as a handmaid for the rest of her life. When Kadrū came to know that the horses were really white in colour, she managed to hoodwink the guileless Vinatā by asking her sons (the cobra race) to cover the tail of Uccaiṣravā by their own dark forms and thus lending it a dark hue. Vinatā was thus made to serve her co-wife for a number of years and suffered great persecution at her hands, till she was liberated by Garuḍa (Vinatā’s powerful son and the celebrated vehicle of Bhagavān Viṣṇu). The story is told at length in the Ādiparva of the Mahābhārata.

Hearing these unpleasant remarks, Kekaya's daughter (Kaikeyī) shrivelled with fear and could not utter a word. Her body was wet with perspiration and shook like a plantain stalk. The humpback then bit her tongue (for fear lest the gloomy picture drawn by her might break Kaikeyī's heart). Telling her one after another many a story of wiles Mantharā comforted the queen and asked her to be of good cheer. At last the tide turned and Kaikeyī conceived a fondness for mischief; she applauded a heron mistaking it for a swan. "Listen, O Mantharā; what you say is quite true. My right eye ever throbs and I have an evil dream every night; but in my folly I did not tell you. I cannot help it, my friend; I am so guileless by nature. I cannot distinguish a friend from a foe." (1—4)

दो०— अपने चलत न आजु लागि अनभल काहुक कीन्ह ।

केहिं अघ एकहि बार मोहि दैअँ दुसह दुखु दीन्ह ॥ २० ॥

Do.: apanē calata na āju lagi anabhala kāhuka kīnha,
kehĩ agha ekahi bāra mohi daiā̃ dusaha dukhu dīnha.20.

"Never to this day have I done an evil turn to anybody during my ascendancy. I wonder for what offence has Providence subjected me to such terrible suffering all at once." (20)

चौ०— नैहर जनमु भरब बरु जाई । जिअत न करबि सवति सेवकाई ॥
अरि बस दैउ जिआवत जाही । मरनु नीक तेहि जीवन चाही ॥ १ ॥
दीन बचन कह बहुबिधि रानी । सुनि कुबरीं तियमाया ठानी ॥
अस कस कहहु मानि मन ऊना । सुखु सोहागु तुम्ह कहँ दिन दूना ॥ २ ॥
जेहिं राउर अति अनभल ताका । सोइ पाइहि यह फलु परिपाका ॥
जब तें कुमत सुना मैं स्वामिनि । भूख न बासर नींद न जामिनि ॥ ३ ॥
पूँछेउँ गुनिन्ह रेख तिन्ह खाँची । भरत भुआल होहिं यह साँची ॥
भामिनि करहु त कहौं उपाऊ । है तुम्हरीं सेवा बस राऊ ॥ ४ ॥

Cau.: naihara janamu bharaba baru jāi, jiata na karabi savati sevakāi.
ari basa daiu jiāvata jāhi, maranu nika tehi jivana cāhi.1.
dīna bacana kaha bahubidhi rāni, suni kubarī̃ tiyamāyā thāni.
asa kasa kahahu māni mana ūnā, sukhu sohāgu tumha kahū̃ dina dūnā.2.
jehĩ rāura ati anabhala tākā, soi pāihi yahu phalu paripākā.
jaba tē̃ kumata sunā maī svāmini, bhūkha na bāsara nīmda na jāmini.3.
pū̃cheū̃ guninha rekha tinha khā̃cī, bhārata bhūāla hohĩ yaha sā̃cī.
bhāmini karahu ta kahaū̃ upāū, hai tumharĩ sevā basa rāū.4.

"I would fain go and spend the rest of my life at my father's but would on no account serve a co-wife so long as there is life in me. For him whom heaven allows so survive as a dependant of an enemy, death is preferable to life." The queen uttered many such words of despondency; at this the humpback resorted to the wily ways of a woman. "Why should you speak in this strain, indulging in self-depreciation? Your happiness and good-luck will be ever on the increase. Whoever has contemplated such gross mischief to you shall eventually reap its fruit. Ever since I heard of this plot, my lady, I have felt no appetite during the day and have had no wink of sleep at night. I consulted the astrologers and they declared in positive terms: 'Bharata shall be the king; this much is

certain.' If you act up to it, O good lady, I will offer a suggestion to you; the king is under an obligation to you." (1—4)

दो०— परउँ कूप तुअ बचन पर सकउँ पूत पति त्यागि ।

कहसि मोर दुखु देखि बड़ कस न करब हित लागि ॥ २१ ॥

Do.: parañ kūpa tua bacana para sakañ pūta pati tyāgi,
kahasi mora dukhu dekhi baRa kasa na karaba hita lāgi.21.

"At your suggestion I would throw myself down a well and can even forsake my son and husband. When you tell me to do something in view of my dire distress, why should I not comply with it in my own interest?" (21)

चौ०— कुबरीं करि कबुली कैकेई । कपट छुरी उर पाहन टेई ॥
लखइ न रानि निकट दुखु कैसें । चरइ हरित तिन बलिपसु जैसें ॥ १ ॥
सुनत बात मृदु अंत कठोरी । देति मनहुँ मधु माहुर घोरी ॥
कहइ चेरि सुधि अहइ कि नाहीं । स्वामिनि कहिहु कथा मोहि पाहीं ॥ २ ॥
दुइ बरदान भूप सन थाती । मागहु आजु जुड़ावहु छाती ॥
सुतहि राजु रामहि बनबासू । देहु लेहु सब सवति हुलासू ॥ ३ ॥
भूपति राम सपथ जब करई । तब मागेहु जेहिं बचनु न टरई ॥
होइ अकाजु आजु निसि बीतें । बचनु मोर प्रिय मानेहु जी तेँ ॥ ४ ॥

Cau.: kubarī̃ kari kabulī̃ kaikeī̃, kapaṭa churī̃ ura pāhana ṭeī̃.
lakhai na rāni nikaṭa dukhu kaisē̃, carai harita tina balipasū̃ jaisē̃.1.
sunata bāta mṛdu anta kaṭhorī̃, deti manahū̃ madhu māhura ghorī̃.
kahai ceri sudhi ahai ki nāhī̃, svāmini kahihu kathā mohi pāhī̃.2.
dui baradāna bhūpa sana thātī̃, māgahu āju juRāvahu chātī̃.
sutahi rāju rāmahi banabāsū̃, dehu lehu saba savati hulāsū̃.3.
bhūpati rāma sapatha jaba karāī̃, taba māgehu jehī̃ bacanu na ṭarāī̃.
hoi akāju āju nisi bītē̃, bacanu mora priya mānehu jī̃ tē̃.4.

Winning over Kaikeyī and treating her as an offering accepted for sacrifice the humpback whetted the knife of trickery on the stone of her heart. The queen, however, like a sacrificial beast who nibbled the green turf, did not foresee the impending calamity. Agreeable to hear, yet painful in consequence, were the words she spoke; it seemed as if she was administering honey mixed with poison. Said the maid-servant, "Do you, or do you not, remember the incident you once told me, my lady? You have in reserve with the king a couple of boons that he once promised you.* Ask for them today and soothe

* It is stated in Vālmiki's Rāmāyaṇa that King Daśaratha was once engaged in a combat with the demon king Śambara on behalf of the gods. The king was mortally wounded and fell unconscious in his chariot, while his charioteer also fell. The valiant Queen Kaikeyī, who had accompanied her royal husband to the field of battle assumed the role of a charioteer and removed the king to a safe retreat. When the king regained his consciousness and came to know of the timely help rendered by the queen he was immensely pleased and offered her a couple of boons. The queen, however, kept them in reserve and did not ask for anything on that occasion.

The Adhyātma-Rāmāyaṇa (forming part of the Brahmāṇḍa-Purāṇa), however, tells a different story. There we are told that while King Daśaratha was once fighting with the demons on behalf of the gods the axle

your heart. Bestow sovereignty on your son and an abode in the forest on Rāma and rob your co-wives of all their joy. When the king swears by Rāma, ask the boons only then, so that the former may not go back upon his word. The scheme will fail if this night is allowed to pass; cherish my words as dearer than life.” (1—4)

दो०— बड़ कुघातु करि पातकिनि कहेसि कोपगृहँ जाहु ।
काजु सँवारेहु सजग सबु सहसा जनि पतिआहु ॥ २२ ॥

Do.: baRa kughātu kari pātakini kahesi kopagrḥā jāhu,
kāju sāvārehu sajava sabu sahasā jani patiāhu.22.

Having thus hatched her very cruel design against the queen the wretch said, “Betake yourself to the sulking-room. Manage the whole affair discreetly and be not too ready to believe.” (22)

चौ०— कुबरिहि रानि प्रानप्रिय जानी । बार बार बड़ि बुद्धि बखानी ॥
तोहि सम हित न मोर संसारा । बहे जात कइ भइसि अधारा ॥ १ ॥
जौं बिधि पुरब मनोरथु काली । करौं तोहि चख पूतरि आली ॥
बहुबिधि चेरिहि आदरु देई । कोपभवन गवनी कैकेई ॥ २ ॥
बिपति बीजु बरषा रितु चेरी । भुइँ भइ कुमति कैकई केरी ॥
पाइ कपट जलु अंकुर जामा । बर दोउ दल दुख फल परिनामा ॥ ३ ॥
कोप समाजु साजि सबु सोई । राजु करत निज कुमति बिगोई ॥
राउर नगर कोलाहलु होई । यह कुचालि कछु जान न कोई ॥ ४ ॥

Cau.: kubarihi rāni prānapriya jānī, bāra bāra baRi buddhi bakhānī.
tohi sama hita na mora saṁsārā, bahe jāta kai bhaisi adhārā.1.
jaũ bidhi puraba manorathu kālī, karaũ tohi cakha pūtari ālī.
bahubidhi cerihi ādaru deī, kopabhavana gavanī kaikēī.2.
bipati bīju baraṣā ritu cerī, bhuĩ bhai kumati kaikāi kerī.
pāi kapaṭa jalu ankura jāmā, bara dou dala dukha phala parināmā.3.
kopa samāju sāji sabu soī, rāju karata nija kumati bigoī.
rāura nagara kolāhalu hoī, yaha kucāli kachu jāna na koī.4.

Holding the humpback dear as life the queen applauded her uncommon shrewdness again and again. “I have no such friend as you in the whole world,” she said. “You have served as a prop to one who was drifting along a stream. If God fulfils my heart’s desire tomorrow, I will cherish you, my dear, as the apple of my eye.” Thus lavishing every term of endearment on her maid-servant, Kaikeyī retired to the sulking-room. Discord was the seed and the servant-girl (Mantharā) the rainy season; while the evil mind of Kaikeyī served as the soil. Fed by the water of wiliness the seed took root and sprouted with the two boons as its leaves and will eventually bear the fruit of adversity. Gathering about her every token of resentment, Kaikeyī lay down on the floor in the sulking-room; while enjoying

of the wheels of his chariot got loosened and was about to fall when Queen Kaikeyī, who had accompanied the king to the battlefield, perceived it and inserting her own arm in place of the axle prevented the chariot from toppling down and held her arm in that position till her husband was able to vanquish his foe. The king was filled with admiration and gratitude when he marked this heroic feat of his queen and offered her two boons, which the queen prudently reserved for a future occasion.

sovereignty, she was betrayed by her wicked mind. There was a great flutter in the gynaeceum as well as in the city; nobody had any inkling of this evil design. (1—4)

दो०— प्रमुदित पुर नर नारि सब सजहिं सुमंगलचार ।

एक प्रबिसहिं एक निर्गमहिं भीर भूप दरबार ॥ २३ ॥

Do.: **pramudita pura nara nāri saba sajahī sumangalacāra,**
eka prabisahī eka nirgamahī bhīra bhūpa darabāra.23.

In their ecstasy of joy all the citizens, both men and women, busied themselves with festive preparations and the entrance to the royal palace was flooded with a continuous stream of people going in and coming out. (23)

चौ०— बाल सखा सुनि हियँ हरषाहीं । मिलि दस पाँच राम पहिं जाहीं ॥

प्रभु आदरहिं प्रेमु पहिचानी । पूँछहिं कुसल खेम मृदु बानी ॥ १ ॥

फिरहिं भवन प्रिय आयसु पाई । करत परसपर राम बड़ाई ॥

को रघुबीर सरिस संसारा । सीलु सनेहु निबाहनिहारा ॥ २ ॥

जेहिं जेहिं जोनि करम बस भ्रमहीं । तहँ तहँ ईसु देउ यह हमहीं ॥

सेवक हम स्वामी सियनाहू । होउ नात यह ओर निबाहू ॥ ३ ॥

अस अभिलाषु नगर सब काहू । कैकयसुता हृदयँ अति दाहू ॥

को न कुसंगति पाइ नसाई । रहइ न नीच मतेँ चतुराई ॥ ४ ॥

Cau.: **bāla sakhā suni hiyā haraṣāhī, mili dasa pāca rāma pahī jāhī.**
prabhu ādarahī premu pahicānī, pūchahī kusala khema mṛdu bānī.1.
phirahī bhavana priya āyasu pāi, karata parasapara rāma baRāi.
ko raghubīra sarisa saṁsārā, sīlu sanehu nibāhanihārā.2.
jehī jehī joni karam basa bhramahī, tahā tahā īsu deu yaha hamahī.
sevaka hama svāmī siyanāhū, hou nāta yaha ora nibāhū.3.
asa abhilāṣu nagara saba kāhū, kaikayasutā hṛdayā ati dāhū.
ko na kusangati pāi nasāi, rahai na nīca matē caturāi.4.

Delighted at the news a few of Śrī Rāma's boy-companions called on Him in a body; and sensible of their affection the Lord received them kindly, and politely enquired after their health and welfare. After receiving the permission of their beloved friend they returned home speaking highly of Him to one another. "Is there anyone in this world so amiable and constant in his affection as Rāma? In whichever species we may be born from time to time as a result of our actions, may God grant us that Sitā's spouse may be our lord and we his servants, and that this relation between us may continue till the end." Everyone in the city cherished the same desire; but there was intense agony in Kaikeyī's heart. Who is not ruined by evil company? Man loses his wit by following the counsel of vile men. (1—4)

दो०— साँझ समय सानंद नृपु गयउ कैकई गेहँ ।

गवनु निठुरता निकट किय जनु धरि देह सनेहँ ॥ २४ ॥

Do.: **sājha samaya sānaṁda nṛpu gayau kaikai gehā,**
gavanu niṭhuratā nikaṭa kiya janu dhari deha sanehā.24.

At eventide the king joyously visited Kaikeyī's palace; it looked as if love incarnate had called on harshness personified. (24)

चौ०— कोपभवन सुनि सकुचेउ राऊ । भय बस अगहुड़ परइ न पाऊ ॥
 सुरपति बसइ बाहँबल जाकेँ । नरपति सकल रहहिँ रुख ताकेँ ॥ १ ॥
 सो सुनि तिय रिस गयउ सुखाई । देखहु काम प्रताप बड़ाई ॥
 सूल कुलिस असि अँगवनिहारे । ते रतिनाथ सुमन सर मारे ॥ २ ॥
 सभय नरेसु प्रिया पहिँ गयऊ । देखि दसा दुखु दारुन भयऊ ॥
 भूमि सयन पटु मोट पुराना । दिए डारि तन भूषन नाना ॥ ३ ॥
 कुमतिहि कसि कुबेषता फाबी । अन अहिवातु सूच जनु भाबी ॥
 जाइ निकट नृपु कह मृदु बानी । प्रानप्रिया केहि हेतु रिसानी ॥ ४ ॥

Cau.: kopabhavana suni sakuceu rāū, bhaya basa agahuRa parai na pāū.
 surapati basai bāhābala jākē, narapati sakala rahahi rukha tākē.1.
 so suni tiya risa gayau sukhāi, dekhahu kāma pratāpa baRāi.
 sūla kulisa asi āgavanihāre, te ratinātha sumana sara māre.2.
 sabhaya naresu priyā pahī gayaū, dekhi dasā dukhu dārūna bhayaū.
 bhūmi sayana paṭu moṭa purānā, die ḍāri tana bhūṣana nānā.3.
 kumatihi kasi kubeṣatā phābī, ana ahivātu sūca janu bhābī.
 jāi nikaṭa nṛpu kaha mṛdu bānī, prānapriyā kehi hetu risānī.4.

The king was taken aback when he heard of the sulking-room. His feet refused to advance on account of fear. He under whose powerful arm the lord of celestials dwelt secure and whose goodwill was even sought by all rulers of men was stunned at the news of his wife's anger: look at the mighty power of sexual love. Even those who have endured the blows of a spear, thunderbolt or sword have been overcome with the flowery shafts of Rati's lord (the god of Love). The king timidly approached his beloved queen and was terribly distressed to perceive her condition. She was lying on the floor in old and coarse attire having cast away all the ornaments of her person. Her wretched garb so eminently befitted her, prognosticating as it were her impending widowhood. Drawing close to her the king asked in soft accents, "Why are you angry, my soul's delight?" (1—4)

छं०— केहि हेतु रानि रिसानि परसत पानि पतिहि नेवारई ।
 मानहुँ सरोष भुअंग भामिनि बिषम भाँति निहारई ॥
 दोउ बासना रसना दसन बर मरम ठाहरु देखई ।
 तुलसी नृपति भवतव्यता बस काम कौतुक लेखई ॥

Charṁ.: kehi hetu rāni risāni parasata pāni patihi nevārāi,
 mānahū saroṣa bhuaṅga bhāmini biṣama bhāti nihārāi.
 dou bāsanā rasanā dasana bara marama ṭhāharu dekhaī,
 tulasī nṛpati bhavatabyatā basa kāma kautuka lekhaī.

As the king touched her with his hand saying "Why are you angry, my queen?" Kaikeyī threw it aside and flashed upon him a furious glance like an enraged serpent with

the two (above-mentioned) cravings of her heart for its bifurcated tongue and the boons (that had been promised to her by the king) for its fangs, spying out a vital part. As fate would have it, says Tulasī, the king took it all as an amorous sport.

सो०— बार बार कह राउ सुमुखि सुलोचनि पिकबचनि ।

कारन मोहि सुनाउ गजगामिनि निज कोप कर ॥ २५ ॥

So.: *bāra bāra kaha rāu sumukhi sulocani pikabacani,*
kārana mohi sunāu gajagāmini nija kopa kara.25.

Said the king again and again, “Tell me the cause of your anger, O fair-faced, bright-eyed dame with a voice melodious as the notes of a cuckoo and a gait resembling that of an elephant.” (25)

चौ०— अनहित तोर प्रिया केइँ कीन्हा । केहि दुइ सिर केहि जमु चह लीन्हा ॥
कहु केहि रंकहि करौं नरेसू । कहु केहि नृपहि निकासौं देसू ॥ १ ॥
सकउँ तोर अरि अमरउ मारी । काह कीट बपुरे नर नारी ॥
जानसि मोर सुभाउ बरोरू । मनु तव आनन चंद चकोरू ॥ २ ॥
प्रिया प्रान सुत सरबसु मोरें । परिजन प्रजा सकल बस तोरें ॥
जौं कछु कहौं कपटु करि तोही । भामिनि राम सपथ सत मोही ॥ ३ ॥
बिहसि मागु मनभावति बाता । भूषन सजहि मनोहर गाता ॥
घरी कुघरी समुझि जियँ देखू । बेगि प्रिया परिहरहि कुबेषू ॥ ४ ॥

Cau.: *anahita tora priyā kei kīnhā, kehi dui sira kehi jamu caha līnhā.*
kahu kehi rānkahi karaū naresū, kahu kehi nṛpahi nikāsaū desū.1.
sakaū tora ari amarau mārī, kāha kiṭa bapure nara nārī.
jānasi mora subhāu barorū, manu tava ānana caṁda cakorū.2.
priyā prāna suta sarabasu morē, parijana prajā sakala basa torē.
jaū kachu kahaū kapaṭu kari tohī, bhāmini rāma sapatha sata mohī.3.
bihasi māgu manabhāvati bātā, bhūṣana sajahī manohara gātā.
gharī kugharī samujhi jiyā dekhū, begi priyā pariharahi kubeṣū.4.

“Who is it, my dear, that has harmed you? Who is there with a head to spare and who is it that is courted by death? Tell me what pauper I should exalt to the position of a king and what monarch I should banish from his kingdom? I could slay even an immortal, were he your enemy; of what account, then, are men and women, who are mere worms as it were? You know my disposition, O beautiful lady; my mind is enamoured of your face as the Cakora bird is of the moon. O my beloved, my people and my family and all that I possess, my sons, nay, my life itself are all at your disposal. If I tell you anything insincerely, O good lady, I should be guilty of falsely swearing by Rāma a hundred times. Ask with a cheerful countenance whatever pleases your mind and adorn your charming limbs with jewels. Distinguish within yourself between an opportune and inopportune hour and give up, my darling, this unbecoming attire at once.” (1—4)

दे०— यह सुनि मन गुनि सपथ बड़ि बिहसि उठी मतिमंद ।

भूषन सजति बिलोकि मृगु मनहुँ किरातिनि फंद ॥ २६ ॥

Do.: **yaha suni mana guni sapatha baRi bihasi uṭhī matimaṁda, bhūṣana sajati biloki mṛgu manahū kirātini phaṁda.26.**

On hearing this and considering the great oath the dull-witted Kaikeyī smilingly arose and began to put on her ornaments; it seemed as if a huntress was laying the trap at the sight of a deer. (26)

चौ— पुनि कह राउ सुहृद जियँ जानी । प्रेम पुलकि मृदु मंजुल बानी ॥
 भामिनि भयउ तोर मनभावा । घर घर नगर अनंद बधावा ॥ १ ॥
 रामहि देउँ कालि जुबराजू । सजहि सुलोचनि मंगल साजू ॥
 दलकि उठेउ सुनि हृदउ कठोरू । जनु छुइ गयउ पाक बरतोरू ॥ २ ॥
 ऐसिउ पीर बिहसि तेहिं गोई । चोर नारि जिमि प्रगटि न रोई ॥
 लखहिं न भूप कपट चतुराई । कोटि कुटिल मनि गुरू पढ़ाई ॥ ३ ॥
 जद्यपि नीति निपुन नरनाहू । नारिचरित जलनिधि अवगाहू ॥
 कपट सनेहु बढ़ाइ बहोरी । बोली बिहसि नयन मुहु मोरी ॥ ४ ॥

Cau.: puni kaha rāu suhṛda jiyā jānī, prema pulaki mṛdu maṁjula bānī.
 bhāmini bhayau tora manabhāvā, ghara ghara nagara anaṁda badhāvā.1.
 rāmahi deū kālī jubarājū, sajali sulocani maṁgala sājū.
 dalaki uṭheu suni hṛdau kaṭhorū, janu chui gayau pāka baratorū.2.
 aisiu pīra bihasi tehi goī, cora nāri jimi pragaṭi na roī.
 lakhahi na bhūpa kapaṭa caturāi, koṭi kuṭila mani gurū paRḥāi.3.
 jadyapi nīti nipuna naranāhū, nāricarita jalanidhi avagāhū.
 kapaṭa sanehu baRḥāi bahorī, bolī bihasi nayana muhu morī.4.

Thinking her reconciled, the king spoke again in soft and winning accents his whole frame thrilling over with emotion, “Your heart’s desire, O good lady, is accomplished; every house in the city is a picture of joy and felicity. Tomorrow, I am installing Rāma as the prince-regent; therefore, O bright-eyed dame, put on a festive garb.” The queen’s heart, hard though it was, cracked at these words; it seemed as if a festering sore had been unwarily touched. Even such (heart-rending) agony was disguised by her under the cloak of a smile. Just as a thief’s wife does not openly weep (on seeing her husband suffer punishment lest she should be made to share his lot). The king was unable to detect her wily designs, tutored as she was by a teacher (Mantharā) who ranked foremost among millions of villains. Although the king was skilled in statesmanship, the ways of a woman are like an unfathomable ocean. Again, with a greater show of false affection she smilingly said with a graceful movement of her face and eyes: (1—4)

दो०— मागु मागु पै कहहु पिय कबहुँ न देहु न लेहु ।
 देन कहेहु बरदान दुइ तेउ पावत संदेहु ॥ २७ ॥

Do.: **māgu māgu pai kahahu piya kabahū na dehu na lehu, dena kahehu baradāna dui teu pāvata saṁdehu.27.**

“You do repeat the word ‘Ask, ask’, but never actually give anything. You promised me a couple of boons; but I am yet doubtful about my getting them.” (27)

चौ०— जानेउँ मरमु राउ हँसि कहई । तुम्हहि कोहाब परम प्रिय अहई ॥
 थाती राखि न मागिहु काऊ । बिसरि गयउ मोहि भोर सुभाऊ ॥ १ ॥
 झूठेहुँ हमहि दोषु जनि देहू । दुइ कै चारि मागि मकु लेहू ॥
 रघुकुल रीति सदा चलि आई । प्रान जाहुँ बरु बचनु न जाई ॥ २ ॥
 नहि असत्य सम पातक पुंजा । गिरि सम होहिं कि कोटिक गुंजा ॥
 सत्यमूल सब सुकृत सुहाए । बेद पुरान बिदित मनु गाए ॥ ३ ॥
 तेहि पर राम सपथ करि आई । सुकृत सनेह अवधि रघुराई ॥
 बात दृढ़ाइ कुमति हँसि बोली । कुमत कुबिहग कुलह जनु खोली ॥ ४ ॥

Cau.: jāneū maramu rāu hāsi kahaī, tumhahi kohāba parama priya ahaī.
 thātī rākhi na māgihu kāū, bisari gayau mohi bhora subhāū.1.
 jhūṭhehū hamahi doṣu jani dehū, dui kai cāri māgi maku lehū.
 raghukula rīti sadā cali āi, prāna jāhū baru bacanu na jāi.2.
 nahī asatya sama pātaka puṁjā, giri sama hohī ki koṭika guṁjā.
 satyamūla saba sukṛta suhāe, beda purāna bidita manu gāe.3.
 tehi para rāma sapatya kari āi, sukṛta saneha avadhi raghurāi.
 bāta dṛṛhāi kumati hāsi bolī, kumata kubihaga kulaha janu kholī.4.

“I have now understood the whole mystery,” said the king with a smile; “You are extremely fond of being angry. You kept the boons in reserve and never asked for them; as for myself, I forgot all about them, being oblivious by nature. Pray do not level a false charge against me; you might as well ask four boons instead of two. It has always been the rule with the race of Raghu that one’s plighted word must be redeemed even at the cost of one’s life. Even a multitude of sins cannot be matched with a lie. Can millions of tiny Guṅjā seeds ever stand comparison with a mountain? Veracity is the root of all noble virtues, as is well-known in the Vedas and Purāṇas and has been declared by Manu (the first law-giver of the world, the author of Manusmṛti). Over and above this I have unwittingly sworn by Rāma, the Lord of Raghus, who is the very perfection of virtue and the highest embodiment of affection.” Having thus bound him to his word the evil-minded queen smilingly said, removing as it were the cap from the eyes of her hawk-like plot.* (1—4)

दो०— भूप मनोरथ सुभग बनु सुख सुबिहंग समाजु ।
 भिल्लिनि जिमि छाड़न चहति बचनु भयंकरु बाजु ॥ २८ ॥

Do.: bhūpa manoratha subhaga banu sukha subihanga samāju,
 bhillini jimi chāRana cahati bacanu bhayaṁkaru bāju.28.

The king’s desire (to see Rāma installed as the prince-regent of Ayodhyā) represented a lovely grove and the joy (that prevailed everywhere) stood for a host of charming birds. Queen Kaikeyī, who resembled a Bhila woman, sought to release a fierce falcon in the form of her piercing words. (28)

[PAUSE 13 FOR A THIRTY-DAY RECITATION]

* Fowlers who maintain a hawk with them generally keep its eyes covered by a leather cap so that it may not attack any and every bird it sees indiscriminately, and uncover its eyes only when they intend it to attack its prey.

चौ०— सुनहु प्रानप्रिय भावत जी का । देहु एक बर भरतहि टीका ॥
 मागउँ दूसर बर कर जोरी । पुरवहु नाथ मनोरथ मोरी ॥ १ ॥
 तापस बेष बिसेषि उदासी । चौदह बरिस रामु बनबासी ॥
 सुनि मृदु बचन भूप हियँ सोकू । ससि कर छुअत बिकल जिमि कोकू ॥ २ ॥
 गयउ सहमि नहिँ कछु कहि आवा । जनु सचान बन झपटेउ लावा ॥
 बिबरन भयउ निपट नरपालू । दामिनि हनेउ मनहुँ तरु तालू ॥ ३ ॥
 माथें हाथ मूदि दोउ लोचन । तनु धरि सोचु लाग जनु सोचन ॥
 मोर मनोरथु सुरतरु फूला । फरत करिनि जिमि हतेउ समूला ॥ ४ ॥
 अवध उजारि कीन्हि कैकेई । दीन्हिसि अचल बिपति कै नेई ॥ ५ ॥

Cau.: sunahu prānapriya bhāvata jī kā, dehu eka bara bhāratahi ṭīkā.
 māgaũ dūsara bara kara jorī, puravahu nātha manoratha morī.1.
 tāpasa beṣa biseṣi udāsī, caudaha barisa rāmu banabāsī.
 suni mṛdu bacana bhūpa hiyā sokū, sasi kara chuata bikala jimi kokū.2.
 gayau sahāmi nahī kachu kahi āvā, janu sacāna bana jhapaṭeu lāvā.
 bibarana bhayau nipāṭa narapālū, dāmini haneu manahū taru tālū.3.
 māthē hātha mūdi dou locana, tanu dhari socu lāga janu socana.
 mora manorathu surataru phūlā, pharata karini jimi hateu samūlā.4.
 avadha ujāri kīnhi kaikeī, dīnhisi acala bipati kai neī.5.

“Hear, my beloved lord, that which pleases my heart; vouchsafe to me for one boon the installation of Bharata (as the prince-regent of Ayodhyā). And for the second boon I ask with joined palms—pray accomplish my desire, my lord: let Rāma dwell in the woods for fourteen years in the garb of a hermit and wholly detached from the world.” The king was grieved at heart to hear these gentle words even as a Cakravāka bird is filled with agony at the mere touch of a moonbeam. He felt dismayed and could not utter a word, like a partridge in the woods at the swoop of a falcon. The king turned altogether pale as a palm tree struck by lightning; with his hands to his forehead and closing both his eyes he began to mourn like Grief personified. “The celestial tree of my desire, that had already blossomed, has been torn up with its roots by the elephant-like Kaikeyī just when it was about to bear fruit. She has desolated Ayodhyā and laid the foundation of everlasting misfortune.” (1—5)

दो०— कवनें अवसर का भयउ गयउँ नारि बिस्वास ।

जोग सिद्धि फल समय जिमि जतिहि अबिद्या नास ॥ २९ ॥

Do.: kavanē avasara kā bhayau gayaũ nāri bisvāsa,
 joga siddhi phala samaya jimi jatihi abidyā nāsa.29.

“An inauspicious thing has happened at an auspicious moment; and I am doomed by putting trust in a woman like a striving Yogī who has been undone by nescience at a time when his practice of Yoga was just going to bear fruit in the form of Realization.” (29)

चौ०— एहि बिधि राउ मनहिँ मन झाँखा । देखि कुभाँति कुमति मन माखा ॥

भरतु कि राउर पूत न होंही । आनेहु मोल बेसाहि कि मोही ॥ १ ॥

जो सुनि सरु अस लाग तुम्हारे। काहे न बोलहु बचनु संभारे।
 देहु उतरु अनु करहु कि नाही। सत्यसंध तुम्ह रघुकुल माहीं ॥ २ ॥
 देन कहेहु अब जनि बरु देहु। तजहु सत्य जग अपजसु लेहु।
 सत्य सराहि कहेहु बरु देना। जानेहु लेइहि मागि चबेना ॥ ३ ॥
 सिबि दधीचि बलि जो कछु भाषा। तनु धनु तजेउ बचन पनु राखा ॥
 अति कटु बचन कहति कैकेई। मानहुँ लोन जरे पर देई ॥ ४ ॥

Cau.: ehi bidhi rāu manahī mana jhākḥā, dekhi kubhāṭi kumati mana mākhā.
 bharatu ki rāura pūta na hoṁhī, ānehu mola besāhi ki mohī.1.
 jo suni saru asa lāga tumhārē, kāhe na bolahu bacanu sābhārē.
 dehu utaru anu karahu ki nāhī, satyasam̐dha tumha raghukula māhī.2.
 dena kahehu aba jani baru dehū, tajahu satya jaga apajasu lehū.
 satya sarāhi kahehu baru denā, jānehu leihi māgi cabenā.3.
 sibi dadhīci bali jo kachu bhāṣā, tanu dhanu tajeu bacana panu rākhā.
 ati kaṭu bacana kahati kaikeī, mānahū lona jare para deī.4.

In this way the king moaned within himself. Seeing his bad plight the wicked queen sulked within her heart and said, “Is Bharata not your son? And have you bought me in consideration of money? If my words pierced you like arrows the moment they entered your ears, why should you not make promises after careful thought? Either say yes to my proposal or decline. You are true to your promise (more than anyone else) in the race of Raghu. Refuse the boons you promised me; abandon truth and court infamy in the world. Loud in your praise of truth you promised me a couple of boons, imagining of course that I would ask for a handful of parched grain. Śibi,* Dadhici† and Bali‡

* King Śibi was noted for his piety and large-heartedness. Once upon a time the gods deputed Indra and Agni (the god of fire) to put his generosity to the test. Agni took the form of a pigeon and Indra appeared as a hawk. While the king was sitting in his court the pigeon flew into the hall and hid in his lap. The hawk too followed him; and while the pigeon sought his protection against the hawk, the latter insisted that the pigeon was its lawful spoil and should be made over to it. The king, who knew his duty, resolved to save the pigeon’s life at all costs; for as a true Kṣatriya he could not betray one who had sought shelter with him. At the same time he recognized the validity of the hawk’s claim and did not want to rob it of food which it had fairly won and without which it would die of starvation. The king offered the hawk anything else that it chose to name; but the hawk would be satisfied with nothing short of an equal weight of the king’s own flesh. Scales were accordingly brought; and while the pigeon was put in one balance the king chopped his flesh with his own hands and put it in the other. But even though the monarch hacked and hewed large pieces of flesh from his muscular body, the pigeon outweighed them all. The king at last bodily mounted the balance and was just going to sever his head when Indra and Agni appeared in their own celestial forms, and interposed. They blessed the king and made him whole again.

† When Indra and the other gods were hard pressed by the demon Vṛtra, they approached Bhagavān Viṣṇu and sought His protection. God Viṣṇu told them that there was a great saint named Dadhīci practising penance in the Naimiṣa forest, and that if he would let them have his bones they could be made into weapon, before which no enemy could stand. Dadhīci, as soon as he heard what they wanted, gave up his ghost and out of his bones Viśvakarmā, the artisan of the gods, made a thunderbolt with which Indra easily dispatched Vṛtra.

‡ The demon-king Bali was so powerful that he acquired dominion over all the three worlds and custed the gods from heaven. The mother of the gods, Aditi, prayed to Lord Viṣṇu for relief and the latter was born as a son to Aditi in the form of a dwarf (Vāmana). The dwarf appeared before Bali and as a Brāhmaṇa boy asked for alms. The demon-king promised to give him whatever He asked. Bhagavān Vāmana said He wanted only as much land as could be measured in three strides. King Bali, who was noted for his generosity, granted the Brāhmaṇa’s request at once. The divine Dwarf now assumed colossal dimensions; in one stride

redeemed their plighted word maintaining whatever they said even at the cost of their life and possessions.” In this way Kaikeyī uttered most pungent words as though applying salt to a burn. (1—4)

दो०— धरम धुरंधर धीर धरि नयन उघारे रायँ ।

सिरु धुनि लीन्हि उसास असि मारेसि मोहि कुठायँ ॥ ३० ॥

Do.: **dharama dhurāṁdhara dhīra dhari nayana ughāre rāyā,**
siru dhuni līnhi usāsa asi māresi mohi kuṭhāyā.30.

A champion of righteousness, the king took courage and opened his eyes, and beating his head sighed out, “She has smitten me in the most vital part.” (30)

चौ०— आगें दीखि जरत रिस भारी । मनहुँ रोष तरवारि उघारी ॥
मूठि कुबुद्धि धार निठुराई । धरी कूबरीं सान बनाई ॥ १ ॥
लखी महीप कराल कठोरा । सत्य कि जीवनु लेइहि मोरा ॥
बोले राउ कठिन करि छाती । बानी सबिनय तासु सोहाती ॥ २ ॥
प्रिया बचन कस कहसि कुभाँती । भीर प्रतीति प्रीति करि हाँती ॥
मोरें भरतु रामु दुइ आँखी । सत्य कहउँ करि संकरु साखी ॥ ३ ॥
अवसि दूतु मैं पठइब प्राता । ऐहहिं बेगि सुनत दोउ भ्राता ॥
सुदिन सोधि सबु साजु सजाई । देउँ भरत कहँ राजु बजाई ॥ ४ ॥

Cau.: āgē dīkhi jarata risa bhārī, manahū roṣa taravāri ughārī.
mūṭhi kubuddhi dhāra niṭhurāī, dhārī kūbarī sāna banāī.1.
lakhī mahīpa karāla kaṭhorā, satya ki jīvanu leihi morā.
bole rāu kaṭhina kari chātī, bānī sabinaya tāsu sohātī.2.
priyā bacana kasa kahasi kubhātī, bhīra pratīti prīti kari hātī.
morē bhāratu rāmu dui ākhī, satya kahaū kari saṁkaru sākhī.3.
avasi dūtu maī paṭhaiba prātā, aihahī begi sunata dou bhrātā.
sudina sodhi sabu sāju sajāī, deū bhārata kahū rāju bajāī.4.

He saw her standing before him burning with rage, as if it were Fury’s own sword drawn from the sheath, with a malicious mind for its hilt and remorselessness for its edge, whetted on the grindstone in the shape of the humpback (Mantharā). The king saw that the sword was dreadful and inflexible and said to himself, “Is it really going to take my life?” Then, steeling his heart, he politely spoke to her in endearing terms, “My darling, why should you utter such unbecoming words, casting all confidence and affection to the winds, O timid lady? Bharata and Rāma are my two eyes; I vouch for it calling Śaṅkara as my witness. I will positively despatch a messenger at daybreak, and the two brothers (Bharata and Śatrughna) will speedily come on hearing the message. Then, after fixing an auspicious date and making all preparations I will solemnly bestow the kingdom on Bharata.” (1—4)

He measured the whole earth and covered heaven with another. For the third step Lord Vāmana planted His foot on the blessed demon and sent him down to the subterranean region known by the name of Sutala, of which he became the sovereign. Won by his unique self-sacrifice and adherence to truth Bhagavān Vāmana ever waits as a porter at his door. King Bali will be installed as Indra in the next Manvantara.

दो०— लोभु न रामहि राजु कर बहुत भरत पर प्रीति ।

मैं बड़ छोट बिचारि जियँ करत रहेउँ नृपनीति ॥ ३१ ॥

Do.: lobhu na rāmaḥi rāju kara bahuta bharata para prīti,
mañ baRa choṭa bicāri jiyā karata raheūñ nṛpanīti.31.

“Rāma has no greed of sovereignty and is deeply attached to Bharata. I was only going to follow the usage obtaining among the princes, considering the seniority and juniority of the two princes.” (31)

चौ०— राम सपथ सत कहउँ सुभाऊ । राममातु कछु कहेउ न काऊ ॥
मैं सबु कीन्ह तोहि बिनु पूँछें । तेहि तें परेउ मनोरथु छूँछें ॥ १ ॥
रिस परिहरु अब मंगल साजू । कछु दिन गाँ भरत जुबराजू ॥
एकहि बात मोहि दुखु लागा । बर दूसर असमंजस मागा ॥ २ ॥
अजहूँ हृदउ जरत तेहि आँचा । रिस परिहास कि साँचेहुँ साँचा ॥
कहु तजि रोषु राम अपराधू । सबु कोउ कहइ रामु सुठि साधू ॥ ३ ॥
तुहूँ सराहसि करसि सनेहू । अब सुनि मोहि भयउ संदेहू ॥
जासु सुभाउ अरिहि अनुकूला । सो किमि करिहि मातु प्रतिकूला ॥ ४ ॥

Cau.: rāma sapatha sata kahaū subhāū, rāmamātu kachu kaheu na kāū.
mañ sabu kīnha tohi binu pūñchē, tehi tē pareu manorathu chūñchē.1.
risa pariharu aba maṅgala sājū, kachu dina gaē bharata jubarājū.
ekahi bāta mohi dukhu lāgā, bara dūsara asamamjasa māgā.2.
ajahūñ hṛdau jarata tehi ācā, risa parihāsa ki sāñchehūñ sāñcā.
kahu taji roṣu rāma aparādhū, sabu kou kahai rāmu suṭhi sādū.3.
tuhūñ sarāhasi karasi sanehū, aba suni mohi bhayau saṁdehū.
jāsu subhāū arihi anukūlā, so kimi karihi mātu pratikūlā.4.

“I sincerely tell you, swearing by Rāma a hundred times, that his mother (Kausalyā) never said a word to me in this connection. No doubt I arranged everything without consulting you and that is why my cherished desire has not been realized. Now give up your anger and put on a festal garb; a few days hence Bharata will be the prince-regent. Only one thing has caused me pain; the second boon that you have asked for is something incongruous. My heart is still burning with the agony caused by it. Is it anger or jest, or is it all really true? Tell me with a cool mind Śrī Rāma’s guilt; everybody says Rāma is extremely well-behaved. You too spoke well of him and loved him. Hearing now what you have asked, I have begun to suspect (whether your profession of love was genuine). How could he whose temperament was congenial even to an enemy act contrary to the will of his own mother?”

दो०— प्रिया हास रिस परिहरहि मागु बिचारि बिबेकु ।

जेहिं देखौं अब नयन भरि भरत राज अभिषेकु ॥ ३२ ॥

Do.: priyā hāsa risa pariharahi māgu bicāri bibeku,
jehī dekhaūñ aba nayana bhari bharata rāja abhiṣeku.32.

“No more of jesting or anger, my darling; make a reasonable and thoughtful request, so that I may now regale my eyes on the sight of Bharata’s installation on the throne.” (32)

चौ०— जिऐ मीन बरु बारि बिहीना । मनि बिनु फनिकु जिऐ दुख दीना ॥
 कहउँ सुभाउ न छलु मन माहीं । जीवनु मोर राम बिनु नाहीं ॥ १ ॥
 समुझि देखु जियँ प्रिया प्रबीना । जीवनु राम दरस आधीना ॥
 सुनि मृदु बचन कुमति अति जरई । मनहुँ अनल आहुति घृत परई ॥ २ ॥
 कहइ करहु किन कोटि उपाया । इहाँ न लागिहि राउरि माया ॥
 देहु कि लेहु अजसु करि नाहीं । मोहि न बहुत प्रपंच सोहाहीं ॥ ३ ॥
 रामु साधु तुम्ह साधु सयाने । राममातु भलि सब पहिचाने ॥
 जस कौसिलाँ मोर भल ताका । तस फलु उन्हहि देउँ करि साका ॥ ४ ॥

Cau.: jiai mīna baru bāri bihīnā, mani binu phaniku jiai dukha dīnā.
 kahañ subhāu na chalu mana māhī, jīvanu mora rāma binu nāhī.1.
 samujhi dekhu jiyā priyā prabīnā, jīvanu rāma darasa ādhīnā.
 suni mṛdu bacana kumati ati jarāī, manahū anala āhuti ghr̥ta paraī.2.
 kahai karahu kina koṭi upāyā, ihā na lāgihi rāuri māyā.
 dehu ki lehu ajasu kari nāhī, mohi na bahuta prapañca sohāhī.3.
 rāmu sādhu tumha sādhu sayāne, rāmamātu bhali saba pahicāne.
 jasa kausilāṅ mora bhala tākā, tasa phalu unhahi deū kari sākā.4.

“A fish may rather survive even without water and a serpent may drag on a miserable and wretched existence without the gem in its head. But I tell you sincerely with a guileless heart that I cannot live without Rāma. Be assured in your mind, my wise darling, that my very existence depends on the sight of Śrī Rāma.” Hearing these soft words the evil-minded queen blazed up like the fire on which has fallen an oblation of clarified butter. She said, “You might as well try millions of devices; but your stratagem shall not avail with me. Either grant my request or earn a bad reputation by refusing it; I am not fond of much wiles. Rāma is virtuous, you too are virtuous and wise and no less virtuous is Rāma’s mother (Kausalyā); I have known all of you. I will repay with a vengeance the benefit she has sought to confer upon me.” (1—4)

दो०— होत प्रातु मुनिबेष धरि जौं न रामु बन जाहिं ।
 मोर मरनु राउर अजस नृप समुझिअ मन माहिं ॥ ३३ ॥

Do.: hota prātu munibeṣa dhari jāñ na rāmu bana jāhī,
 mora maranu rāura ajasa nṛpa samujhia mana māhī.33.

“If Rāma does not retire to the woods assuming the garb of a hermit as soon as the day breaks, death for me and ill-repute for you will be the result; bear this in mind, O king.” (33)

चौ०— अस कहि कुटिल भई उठि ठाढ़ी । मानहुँ रोष तरंगिनि बाढ़ी ॥
 पाप पहार प्रगट भइ सोई । भरी क्रोध जल जाइ न जोई ॥ १ ॥
 दोउ बर कूल कठिन हठ धारा । भवँर कूबरी बचन प्रचारा ॥
 ढाहत भूपरूप तरु मूला । चली बिपति बारिधि अनुकूला ॥ २ ॥

लखी नरेस बात फुरि साँची । तिय मिस मीचु सीस पर नाची ॥
 गहि पद बिनय कीन्ह बैठारी । जनि दिनकर कुल होसि कुठारी ॥ ३ ॥
 मागु माथ अबहीं देउं तोही । राम बिरहँ जनि मारसि मोही ॥
 राखु राम कहँ जेहि तेहि भाँती । नाहिं त जरिहि जनम भरि छाती ॥ ४ ॥

Cau.: asa kahi kuṭila bhai uṭhi ṭhāRhī, mānahū roṣa taramgini bāRhī.
 pāpa pahāra pragaṭa bhai soī, bhārī krodha jala jāi na joī.1.
 dou bara kūla kaṭhina haṭha dhārā, bhavāra kūbarī bacana pracārā.
 ḍhāhata bhūparūpa taru mūlā, calī bipati bāridhi anukūlā.2.
 lakhī naresa bāta phuri sācī, tiya misa mīcu sīsa para nācī.
 gahi pada binaya kīnha baiṭhārī, jani dinakara kula hosi kuṭhārī.3.
 māgu mātha abahī deū tohī, rāma birahā jani mārasi mohī.
 rākhu rāma kahū jehi tehi bhāṭī, nāhī ta jarihi janama bhari chāṭī.4.

So saying, the wicked woman rose and stood up as though it were a swollen stream of passion that had issued from the mountain of sin and, overflowing with the water of anger, was too terrible to look at. The two boons she had asked for represented its banks, her inexorable obstinacy corresponded to its (swift) current and the impelling force of Mantharā's words stood for its eddies; uprooting the king like a tree the river headed towards the ocean of adversity. The king now perceived that the demand of the queen was really true, and that it was death itself which was dancing over his head in the disguise of his own consort. Claspng her feet he persuaded her to sit down and implored her, "Pray do not play the axe with respect to the solar race. Ask of me my own head and I will forthwith give it to you; but kill me not by tearing Rāma from me. Retain Rāma by any means whatsoever, or your bosom will burn with anguish all your life." (1—4)

दो०— देखी ब्याधि असाध नृपु परेउ धरनि धुनि माथ ।

कहत परम आरत बचन राम राम रघुनाथ ॥ ३४ ॥

Do.: dekhī byādhi asādha nṛpu pareu dharani dhuni mātha,
 kahata parama ārata bacana rāma rāma raghunātha.34.

When the king saw the malady uncontrollable he dropped on the ground beating his head and sobbing out in most piteous tones, "Rāma, O Rāma, O Lord of Raghus!" (34)

चौ०— ब्याकुल राउ सिथिल सब गाता । करिनि कलपतरु मनहुँ निपाता ॥

कंठु सूख मुख आव न बानी । जनु पाठीनु दीन बिनु पानी ॥ १ ॥
 पुनि कह कटु कठोर कैकेई । मनहुँ घाय महुँ माहुर देई ॥
 जाँ अंतहुँ अस करतबु रहेऊ । मागु मागु तुम्ह केहिं बल कहेऊ ॥ २ ॥
 दुइ कि होइ एक समय भुआला । हँसब ठठाइ फुलाउब गाला ॥
 दानि कहाउब अरु कृपनाई । होइ कि खेम कुसल रौताई ॥ ३ ॥
 छाड़हु बचनु कि धीरजु धरहू । जनि अबला जिमि करुना करहू ॥
 तनु तिय तनय धामु धनु धरनी । सत्यसंध कहँ तून सम बरनी ॥ ४ ॥

Cau.: byākula rāu sithila saba gātā, karini kalapataru manahū nipātā.
 kaṁṭhu sūkha mukha āva na bānī, janu pāṭhīnu dīna binu pānī.1.
 puni kaha kaṭu kaṭhora kaikeī, manahū ghāya mahū māvura deī.
 jaū amṭahū asa karatabu raheū, māgu māgu tumha kehī bala kaheū.2.
 dui ki hoi eka samaya bhūālā, hāsaba ṭhaṭhāi phulāuba gālā.
 dāni kahāuba aru kṛpanāi, hoi ki khema kusala rautāi.3.
 chāRahu bacanu ki dhīraju dharahū, jani abalā jimi karunā karahū.
 tanu tiya tanaya dhāmu dhanu dharanī, satyasaṁdha kahū ṭṛna sama baranī.4.

The king was stricken with grief and his limbs began to droop; it looked as if a wish-yielding tree had been knocked down by a female elephant. His throat was dry and speech failed his lips; he felt miserable like a fish out of water. Kaikeyī plied him once more with pungent and harsh words, injecting poison as it were into his wound, "If this was what you intended doing in the long run, what emboldened you to say 'Ask, ask'? Can both these things happen at the same time, O sovereign of the earth—to laugh a boisterous laugh and to look grave, to enjoy the reputation of being generous and yet be stingy? Is it possible to remain unscathed while playing the hero? Either go back upon your word or forbear; pray do not wail like a woman. Life and wife, sons, home, wealth and land have been spoken of as no better than a straw in the eyes of a man who is true to his word." (1—4)

दो०— मरम बचन सुनि राउ कह कहु कछु दोषु न तोर ।

लागेउ तोहि पिसाच जिमि कालु कहावत मोर ॥ ३५ ॥

Do.: marama bacana suni rāu kaha kahu kachu doṣu na tora,
 lāgeu tohi pisāca jimi kālu kahāvata mora.35.

On hearing these poignant words the king exclaimed, "Say what you will; you are not to blame for it. It is my doom which has possessed you like a devil and is using you as its mouthpiece." (35)

चौ०— चहत न भरत भूपतहि भोरें । बिधि बस कुमति बसी जिय तोरें ॥

सो सबु मोर पाप परिनामू । भयउ कुठाहर जेहिं बिधि बामू ॥ १ ॥

सुबस बसिहि फिरि अवध सुहाई । सब गुन धाम राम प्रभुताई ॥

करिहहिं भाइ सकल सेवकाई । होइहि तिहुँ पुर राम बड़ाई ॥ २ ॥

तोर कलंकु मोर पछिताऊ । मुएहुँ न मिटिहि न जाइहि काऊ ॥

अब तोहि नीक लाग करु सोई । लोचन ओट बैठु मुहु गोई ॥ ३ ॥

जब लगि जिअैं कहउँ कर जोरी । तब लगि जनि कछु कहसि बहोरी ॥

फिरि पछितैहसि अंत अभागी । मारसि गाइ नहारू लागी ॥ ४ ॥

Cau.: cahata na bharata bhūpatahi bhorē, bidhi basa kumati basī jiya torē.
 so sabu mora pāpa parināmū, bhayau kuṭhāhara jehī bidhi bāmū.1.
 subasa basihi phiri avadha suhāi, saba guna dhāma rāma prabhutāi.
 karihahi bhāi sakala sevakāi, hoihi tihū pura rāma baRāi.2.
 tora kalamku mora pachitāu, muehū na miṭihi na jāihi kāu.
 aba tohi nīka lāga karu soī, locana oṭa baiṭhu muhu goī.3.

jaba lagi jiaũ kahaũ kara jorī, taba lagi jani kachu kahasi bahorī.
phiri pachitaihasi aṁta abhāgī, māraasi gāi nahārū lāgī.4.

“Bharata would never covet sovereignty even unwittingly. By the decree of fate, however, evil counsel has taken possession of your mind. All that is the outcome of my sins, due to which the tide has turned against me at an inopportune moment. Beautiful Ayodhyā shall flourish again under the sovereignty of Rāma, the abode of all virtues. All his brothers shall serve him and his fame shall spread through all the three spheres of creation. The stain on your reputation and my remorse shall not disappear even after our death and shall never go till eternity. Now do whatever pleases you; only keep out of my sight hiding your face. So long as I live, I beseech you with joined palms, pray speak not a word to me again. You will repent in the end, O hapless woman, that you killed a cow for the sake of gut.” (1—4)

दो०— परेउ राउ कहि कोटि बिधि काहे करसि निदानु ।

कपट सयानि न कहति कछु जागति मनहुँ मसानु ॥ ३६ ॥

Do.: pareu rāu kahi koṭi bidhi kāhe karasi nidānu,
kapaṭa sayāni na kahati kachu jāgati manahũ masānu.36.

Thus arguing with her in numberless way the king dropped on the ground crying. “Why do you bring ruin to all?” But a pastmaster in wiles the queen did not utter a word as though busy performing magical rites in a crematorium (to acquire control over ghosts). (36)

चौ०— राम राम रट बिकल भुआलू । जनु बिनु पंख बिहंग बेहालू ॥
हृदयँ मनाव भोरु जनि होई । रामहि जाइ कहै जनि कोई ॥ १ ॥
उदउ करहु जनि रबि रघुकुल गुर । अवध बिलोकि सूल होइहि उर ॥
भूप प्रीति कैकड़ कठिनाई । उभय अवधि बिधि रची बनाई ॥ २ ॥
बिलपत नृपहि भयउ भिनुसारा । बीना बेनु संख धुनि द्वारा ॥
पढ़हिं भाट गुन गावहिं गायक । सुनत नृपहि जनु लागहिं सायक ॥ ३ ॥
मंगल सकल सोहाहिं न कैसैं । सहगामिनिहि बिभूषन जैसैं ॥
तेहिं निसि नीद परी नहिं काहू । राम दरस लालसा उछाहू ॥ ४ ॥

Cau.: rāma rāma raṭa bikala bhuālū, janu binu paṁkha bihaṁga behālū.
hṛdayā manāva bhoru jani hoī, rāmaḥi jāi kahi jani koī.1.
udau karahu jani rabi raghukula gura, avadha biloki sūla hoihi ura.
bhūpa prīti kaikai kaṭhināi, ubhaya avadhi bidhi racī banāi.2.
bilapata nṛpahi bhayau bhinusārā, bīnā benu saṁkha dhuni dvārā.
paRhaḥi bhāṭa guna gāvahī gāyaka, sunata nṛpahi janu lāgahī sāyaka.3.
maṁgala sakala sohāhī na kaisē, sahaḡāminihī bibhūṣana jaisē.
tehī nisi nīda parī nahī kāhū, rāma darasa lālasā uchāhū.4.

Stricken with grief the king repeated the word ‘Rāma’ again and again and felt miserable like a bird that has been shorn of its wings. He prayed in his heart, “May the day never dawn nor may anyone go and tell Rāma. Rise not, O sun-god, the progenitor of Raghu’s race; for you will be pained at heart to see the plight of Ayodhyā.” The king’s affection and the relentlessness of Kaikeyī both were the highest of their kind in God’s

creation. While the king was yet wailing, the day broke and the music of lute, flute and conch was heard at his door. Bards extolled him and minstrels sang his praises; they, however, pierced the king like shafts as he heard them. These and other tokens of rejoicing pleased him not even as ornaments repel a widow who has decided to accompany her deceased husband to the other world. None could have a wink of sleep that night since everyone was eagerly longing for a sight of Śrī Rāma. (1—4)

दो०— द्वार भीर सेवक सचिव कहहिं उदित रबि देखि ।

जागेउ अजहुँ न अवधपति कारनु कवनु बिसेषि ॥ ३७ ॥

Do.: **dvāra bhīra sevaka saciva kahahī udita rabi dekhi,**
jāgeu ajahū na avadhapati kāranu kavanu biseṣi.37.

At the door waited a crowd of servants and ministers, who said to one another at the sight of the risen sun, “The Lord of Ayodhyā has not yet woken up, what special reason can there be?” (37)

चौ०— पछिले पहर भूपु नित जागा । आजु हमहि बड़ अचरजु लागा ॥
जाहु सुमंत्र जगावहु जाई । कीजिअ काजु रजायसु पाई ॥ १ ॥
गए सुमंत्रु तब राउर माहीं । देखि भयावन जात डेराहीं ॥
धाइ खाइ जनु जाइ न हेरा । मानहुँ बिपति बिषाद बसेरा ॥ २ ॥
पूछें कोउ न ऊतरु देई । गए जेहिं भवन भूप कैकेई ॥
कहि जयजीव बैठ सिरु नाई । देखि भूप गति गयउ सुखाई ॥ ३ ॥
सोच बिकल बिबरन महि परेऊ । मानहुँ कमल मूलु परिहरेऊ ॥
सचिउ सभीत सकइ नहिं पूछी । बोली असुभ भरी सुभ छूछी ॥ ४ ॥

Cau.: **pachile pahara bhūpu nita jāgā, āju hamahi baRa acaraju lāgā.**
jāhu sumantra jagāvahu jāī, kījia kāju rajāyasu pāī.1.
gae sumantru taba rāura māhī, dekhi bhayāvana jāta ḍerāhī.
dhāi khāi janu jāi na herā, mānahū bipati biṣāda baserā.2.
pūchē kou na ūtaru deī, gae jehī bhavana bhūpa kaikeī.
kahi jayajīva baiṭha siru nāī, dekhi bhūpa gati gayau sukhāī.3.
soca bikala bibarana mahi pareū, mānahū kamala mūlu parihareū.
saciu sabhīta sakai nahī pūchī, bolī asubha bhārī subha chūchī.4.

“The king used to wake up during the last watch of the night everyday; his behaviour today appears most strange to us. Getting into the palace, O Sumantra, you go and rouse him; on receiving his orders we may proceed with our work.” Sumantra then entered the gynaeceum; but it wore such a dismal appearance that he was afraid to advance. It looked like a monster that would spring on him and devour him; its sight was so repelling. It seemed to be the very abode of calamity and sorrow. Since nobody answered his questions he proceeded to the apartment where the king and Queen Kaikeyī were. Greeting the king with the words “Be victorious and live forever!” and bowing his head, he sat down. He turned pale to behold the condition of the king, who lay on the ground distracted with grief and colourless like a lotus stalk torn from its roots. The minister being too alarmed to ask any question, Kaikeyī, who was full of evil and void of all good, broke the silence. (1—4)

दो०— परी न राजहि नीद निसि हेतु जान जगदीसु।

रामु रामु रटि भोरु किय कहइ न मरमु महीसु ॥ ३८ ॥

Do.: parī na rājahi nīda nisi hetu jāna jagadīsu,
rāmu rāmu raṭi bhoru kiya kahai na maramu mahīsu.38.

“The king had no sleep last night: Heaven alone knows the reason. He has been simply repeating “Rāma, Rāma” till daybreak and refuses to disclose the secret.” (38)

चौ०— आनहु रामहि बेगि बोलाई। समाचार तब पूँछेहु आई ॥
चलेउ सुमंत्रु राय रुख जानी। लखी कुचालि कीन्हि कछु रानी ॥ १ ॥
सोच बिकल मग परइ न पाऊ। रामहि बोलि कहिहि का राऊ ॥
उर धरि धीरजु गयउ दुआरें। पूँछहिं सकल देखि मनु मारें ॥ २ ॥
समाधानु करि सो सबही का। गयउ जहाँ दिनकर कुल टीका ॥
राम सुमंत्रहि आवत देखा। आदरु कीन्ह पिता सम लेखा ॥ ३ ॥
निरखि बदनु कहि भूप रजाई। रघुकुलदीपहि चलेउ लेवाई ॥
रामु कुभाँति सचिव सँग जाहीं। देखि लोग जहँ तहँ बिलखाहीं ॥ ४ ॥

Cau.: ānahu rāmaḥi begi bolāi, samācāra taba pū̄cchehu āi.
caleu sumantru rāya rukha jānī, lakhī kucāli kīnhi kachu rānī.1.
soca bikala maga parai na pāū, rāmaḥi boli kaḥihi kā rāū.
ura dhari dhīraju gayau duārē, pū̄cchahi sakala dekhi manu mārē.2.
samādhānu kari so sabahī kā, gayau jahā dinakara kula ṭikā.
rāma sumantrahi āvata dekhā, ādaru kīnha pitā sama lekhā.3.
nirakhi badanu kaḥi bhūpa rajāi, raghukuladīpahi caleu levāi.
rāmu kubhāti saciva saṅga jāhī, dekhi loga jahā tahā bilakhāhī.4.

“Therefore, call on Rāma and bring him soon; thereafter, when you have come back, you may ask further details.” Judging (from his master’s looks) that the king approved of this idea, Sumantra left; he concluded that the queen had contrived some evil design. He felt so distressed with anxiety that his legs refused to move ahead. “What will the king speak to Rāma after calling him?” he wondered. Recovering himself he repaired to the gate; and seeing him disconsolate all began to question him. He, however, reassured them all and proceeded to the apartment where the Ornament of the solar race (Śrī Rāma) was. When Śrī Rāma saw Sumantra coming. He received him with honour, treating the minister on an equal footing with His father. Looking Śrī Rāma in the face, Sumantra conveyed to Him the royal command and returned with the Light of Raghu’s race (Śrī Rāma). Śrī Rāma followed the minister in an unbecoming manner: people here and there were grieved to see this. (1—4)

दो०— जाइ दीख रघुबंसमनि नरपति निपट कुसाजु।

सहमि परेउ लखि सिंधिनिहि मनहुँ बृद्ध गजराजु ॥ ३९ ॥

Do.: jāi dīkha raghubaṁsamani narapati nipṭa kusāju,
sahami pareu lakhi simḥinihi manahū̄ bṛddha gajarāju.39.

The Jewel of Raghu's race went and saw the king in an utterly wretched state like an aged elephant who had dropped down in terror at the sight of a lioness. (39)

चौ०— सूखहिं अधर जरइ सबु अंगू। मनहुँ दीन मनिहीन भूअंगू॥
 सरुष समीप दीखि कैकेई। मानहुँ मीचु घरीं गनि लेई॥ १॥
 करुनामय मृदु राम सुभाऊ। प्रथम दीख दुखु सुना न काऊ॥
 तदपि धीर धरि समउ बिचारी। पूँछी मधुर बचन महतारी॥ २॥
 मोहि कहु मातु तात दुख कारन। करिअ जतन जेहिं होइ निवारन॥
 सुनहु राम सबु कारन एहू। राजहि तुम्ह पर बहुत सनेहू॥ ३॥
 देन कहेन्हि मोहि दुइ बरदाना। मागेउँ जो कछु मोहि सोहाना॥
 सो सुनि भयउ भूप उर सोचू। छाड़ि न सकहिं तुम्हार सँकोचू॥ ४॥

Cau.: sūkhañ adhara jarai sabu aṅgū, manahū dīna manihīna bhūaṅgū.
 saruṣa samīpa dīkhi kaikēī, mānahū mīcu gharī gani leī.1.
 karunāmaya mṛdu rāma subhāu, prathama dīkha dukhu sunā na kāu.
 tadapi dhīra dhari samau bicārī, pūñchī madhura bacana mahatārī.2.
 mohi kahu mātu tāta dukha kārana, karia jatana jehī hoi nivārana.
 sunahu rāma sabu kārana ehū, rājahi tumha para bahuta sanehū.3.
 dena kahenhi mohi dui baradānā, māgeū jo kachu mohi sohānā.
 so suni bhayau bhūpa ura socū, chāRi na sakahī tumhāra sākocū.4.

His lips got parched and his whole frame burned; he looked like a helpless snake bereft of the gem on its hood. The Lord beheld by the side of His father angry Kaikeyī, who stood there like Death personified counting the last minutes of his life. Śrī Rāma was compassionate and soft by nature; He witnessed sorrow for the first time in His life, He had never heard of it before. Yet, recovering Himself as the occasion demanded, addressed His step-mother in the following sweet words, "Tell me, dear mother, the cause of my father's distress, so that an attempt may be made to remove it." "Listen, Rāma; the sole cause is this: the king is very fond of you. He had promised me two boons of my choice and I asked whatever I liked. The king, however, was stricken with grief to hear my requests; for he cannot shake off the hesitation on your score." (1—4)

दो०— सुत सनेहु इत बचनु उत संकट परेउ नरेसु।
 सकहु त आयसु धरहु सिर मेटहु कठिन कलेसु॥ ४० ॥

Do.: suta sanehu ita bacanu uta saṅkaṭa pareu naresu,
 sakahu ta āyasu dharahu sira meṭahu kaṭhina kalesu.40.

"Love for his son on one side and his plighted word on the other: The king is placed on the horns of a dilemma. Obey his command if you can, and rid him of a severe mental torture." (40)

चौ०— निधरक बैठि कहइ कटु बानी। सुनत कठिनता अति अकुलानी॥
 जीभ कमान बचन सर नाना। मनहुँ महिप मृदु लच्छ समाना॥ १॥
 जनु कठोरपनु धरें सरीरू। सिखइ धनुषबिद्या बर बीरू॥
 सबु प्रसंगु रघुपतिहि सुनाई। बैठि मनहुँ तनु धरि निठुराई॥ २॥

मन मुसुकाइ भानुकुल भानू । रामु सहज आनंद निधानू ॥
 बोले बचन बिगत सब दूषन । मृदु मंजुल जनु बाग बिभूषन ॥ ३ ॥
 सुनु जननी सोइ सुतु बड़भागी । जो पितु मातु बचन अनुरागी ॥
 तनय मातु पितु तोषनिहारा । दुर्लभ जननि सकल संसारा ॥ ४ ॥

Cau.: nidharaka baiṭhi kahai kaṭu bānī, sunata kaṭhinatā ati akulānī.
 jībha kamāna bacana sara nānā, manahū mahīpa mṛdu laccha samānā.1.
 janu kaṭhorapanu dharē sarīrū, sikhai dhanuṣabidyā bara bīrū.
 sabu prasamgu raghupatihi sunāī, baiṭhi manahū tanu dhari niṭhurāī.2.
 mana musukāī bhānukula bhānū, rāmu sahaja ānanda nidhānū.
 bole bacana bigata saba dūṣana, mṛdu mamjula janu bāga bibhūṣana.3.
 sunu jananī soi sutu baRabhāgī, jo pitu mātu bacana anurāgī.
 tanaya mātu pitu toṣanihārā, durlabha janani sakala saṁsārā.4.

Kaikeyī unhesitatingly spoke these pungent words, which callousness itself was sore distressed to hear. With the tongue for a bow, and words for so many shafts and with the king for a delicate target as it were, it looked as if stiffness had taken the form of a great hero and practised bowmanship. Having communicated the whole incident to the Lord of Raghus (Śrī Rāma). She sat like the very incarnation of heartlessness. The Sun of the solar dynasty, Śrī Rāma, the natural fountain of joy, smiled within Himself and spoke words which were free from all blemish and were so sweet and agreeable that they seemed to be the very ornaments of speech; "Listen, mother: That son alone is blessed, who is devoted to the words of his parents. A son who gratifies his father and mother is rare in this wide world, mother." (1—4)

दो०— मुनिगन मिलनु बिसेषि बन सबहि भाँति हित मोर ।
 तेहि महँ पितु आयसु बहुरि संमत जननी तोर ॥ ४१ ॥

Do.: munigana milanu biseṣi bana sabahi bhāṭi hita mora,
 tehi mahā pitu āyasu bahuri saṁmata jananī tora.41.

"In the forest I shall get more frequent opportunities of meeting hermits, which will be beneficial to me in everyway. On top of it I have my father's command and your approval to boot, mother." (41)

चौ०— भरतु प्रानप्रिय पावहिं राजू । बिधि सब बिधि मोहि सनमुख आजू ॥
 जौं न जाउँ बन ऐसेहु काजा । प्रथम गनिअ मोहि मूढ़ समाजा ॥ १ ॥
 सेवहिं अरँडु कलपतरु त्यागी । परिहरि अमृत लेहिं बिषु मागी ॥
 तेउ न पाइ अस समउ चुकाहीं । देखु बिचारि मातु मन माहीं ॥ २ ॥
 अंब एक दुखु मोहि बिसेषी । निपट बिकल नरनायकु देखी ॥
 थोरिहिं बात पितहिं दुख भारी । होति प्रतीति न मोहि महतारी ॥ ३ ॥
 राउ धीर गुन उदधि अगाधू । भा मोहि तें कछु बड़ अपराधू ॥
 जातें मोहि न कहत कछु राऊ । मोरि सपथ तोहि कहु सतिभाऊ ॥ ४ ॥

Cau.: bharatu prānapriya pāvahī rājū, bidhi saba bidhi mohi sanamukha ājū.
 jāū na jāū bana aisehu kājā, prathama gania mohi mūrha samājā.1.

sevahī arāḍu kalapataru tyāgī, parihari amṛta lehī biṣu māgī.
 teu na pāi asa samau cukāhī, dekhu bicāri mātu mana māhī.2.
 amba eka dukhu mohi biseṣī, nipaṭa bikala naranāyaku dekhī.
 thoriḥī bāta pitahi dukha bhārī, hoti pratīti na mohi mahatārī.3.
 rāu dhīra guna udadhi agādhū, bhā mohi tē kachu baRa aparādhū.
 jāte mohi na kahata kachu rāu, mori sapattha tohi kahu satibhāu.4.

“Again, Bharata, who is dear to me as life, will get the sovereignty: God is propitious to me in every respect today. If I refuse to proceed to the woods even under such circumstances, I should be reckoned foremost in an assembly of fools. Those who nurture a castor-oil plant leaving the tree of paradise and barter away nectar for poison, they too will not lose an opportunity like this should they ever get it: ponder this fact in your mind and realize it, mother. Only one thing pains me most, mother; I am grieved to see the king sore distressed. That my father should be so overwhelmed with grief over a trifling matter is more than I can believe, dear mother. The king is stout of heart and a fathomless ocean of goodness; I must have committed some great offence, which prevents the king from speaking out his mind to me. I adjure you, therefore, to tell me the truth.” (1—4)

दो०— सहज सरल रघुबर बचन कुमति कुटिल करि जान ।

चलइ जोंक जल बक्रगति जद्यपि सलिलु समान ॥ ४२ ॥

Do.: **sahaja sarala raghubara bacana kumati kuṭila kari jāna,**
calai jomka jala bakragati jadyapi salilu samāna.42.

The words of Śrī Rāma (the Chief of Raghus) were artless and straight-forward, yet the evil-minded Kaikeyī gave them a perverse twist. A leech must always move obliquely even though the water on which it moves has a smooth surface. (42)

चौ०— रहसी रानि राम रुख पाई । बोली कपट सनेहु जनाई ॥
 सपथ तुम्हार भरत कै आना । हेतु न दूसर मैं कछु जाना ॥ १ ॥
 तुम्ह अपराध जोगु नहिं ताता । जननी जनक बंधु सुखदाता ॥
 राम सत्य सबु जो कछु कहहू । तुम्ह पितु मातु बचन रत अहहू ॥ २ ॥
 पितहि बुझाइ कहहु बलि सोई । चौथेंपन जेहिं अजसु न होई ॥
 तुम्ह सम सुअन सुकृत जेहिं दीन्हे । उचित न तासु निरादरु कीन्हे ॥ ३ ॥
 लागहिं कुमुख बचन सुभ कैसे । मगहँ गयादिक तीरथ जैसे ॥
 रामहि मातु बचन सब भाए । जिमि सुरसरि गत सलिल सुहाए ॥ ४ ॥

Cau.: **rahasī rāni rāma rukha pāi, bolī kapaṭa sanehu janāi.**
sapattha tumhāra bharata kai ānā, hetu na dūsara maī kachu jānā.1.
tumha aparādha jogu nahī tātā, janani janaka baṁdhu sukhadātā.
rāma satya sabu jo kachu kahahū, tumha pitu mātu bacana rata ahahū.2.
pitahi bujhāi kahahu bali soī, cauthempana jehī ajasu na hoī.
tumha sama suana sukṛta jehī dīnhe, ucita na tāsū nirādaru kīnhe.3.
lāgahī kumukha bacana subha kaise, magahā gayādika tīratha jaise.
rāmahi mātu bacana saba bhāe, jimi surasari gata salila suhāe.4.

The queen rejoiced to find Śrī Rāma inclined towards her proposal and said with a false show of affection, "I swear by yourself and Bharata that no other cause of the king's affliction is known to me. You are hardly capable of any offence, dear son, a source of delight that you are to your parents and brothers. What you say is all true; you are devoted to the words of your father and mother. I adjure you to argue with your father that he may not incur opprobrium in the evening of his life. It is hardly desirable for him to disregard the virtues (truthfulness etc.) that have fetched him a son like you." These polite words adorned her detestable mouth even as sacred spots like Gayā beautify the accursed land of Magadha (South Bihar). All these words from His stepmother sounded pleasant to Rāma in the same way as waters of all kinds are hallowed through their confluence with the holy Gaṅgā. (1—4)

दे०— गइ मुरुछा रामहि सुमिरि नृप फिरि करवट लीन्ह ।

सचिव राम आगमन कहि बिनय समय सम कीन्ह ॥ ४३ ॥

Do.: **gai muruchā rāmaahi sumiri nṛpa phiri karavaṭa līnha, saciva rāma āgamana kahi binaya samaya sama kīnha.43**

The king's spell of unconsciousness now left him; he remembered Rāma and then changed sides. And the minister (Sumantra) informed him of Śrī Rāma's arrival and made humble submission to him in words appropriate to the occasion. (43)

चौ०— अवनिप अकनि रामु पगु धारे । धरि धीरजु तब नयन उघारे ॥
 सचिवँ सँभारि राउ बैठारे । चरन परत नृप रामु निहारे ॥ १ ॥
 लिए सनेह बिकल उर लाई । गै मनि मनहुँ फनिक फिरि पाई ॥
 रामहि चितइ रहेउ नरनाहू । चला बिलोचन बारि प्रबाहू ॥ २ ॥
 सोक बिबस कछु कहै न पारा । हृदयँ लगावत बारहिं बारा ॥
 बिधिहि मनाव राउ मन माहीं । जेहिं रघुनाथ न कानन जाहीं ॥ ३ ॥
 सुमिरि महेसहि कहइ निहोरी । बिनती सुनहु सदासिव मोरी ॥
 आसुतोष तुम्ह अवढर दानी । आरति हरहु दीन जनु जानी ॥ ४ ॥

Cau.: **avanipa akani rāmu pagu dhāre, dhari dhīrajū taba nayana ughāre. sacivā sābhāri rāu baiṭhāre, carana parata nṛpa rāmu nihāre.1. lie saneha bikala ura lāi, gai mani manahū phanika phiri pāi. rāmaahi citai raheu naranāhū, calā bilocana bāri prabāhū.2. soka bibasa kachu kahai na pārā, hṛdayā lagāvata bārahī bārā. bidhihi manāva rāu mana māhī, jehī raghunātha na kānana jāhī.3. sumiri mahesahi kahai nihorī, binatī sunahu sadāsiva morī. āsutoṣa tumha avaḍhara dānī, ārati harahu dīna janū jānī.4.**

Hearing that Śrī Rāma had come, the king recovered himself and opened his eyes. The minister (Sumantra) helped his sovereign to a sitting posture, when the latter beheld Rāma falling at his feet. Overwhelmed with emotion the king clasped Him to his bosom as though a serpent had regained its lost gem. The monarch kept gazing on Śrī Rāma and a torrent of tears streamed forth from his eyes. Overpowered with grief he could not utter a word and pressed the prince to his heart again and again. He inwardly prayed to God that the Lord of Raghus (Śrī Rāma) might not be able to proceed to the woods.

Invoking the mighty Lord Śiva he solicited Him saying, “Hear my prayer, O ever-blissful Lord! Quickly pleased and indiscreetly generous as You are, pray relieve my affliction knowing me to be in distress. (1—4)

दो०— तुम्ह प्रेरक सब के हृदयँ सो मति रामहि देहु ।
बचनु मोर तजि रहहिं घर परिहरि सीलु सनेहु ॥ ४४ ॥

Do.: **tumha preraka saba ke hṛdayā so mati rāmahī dehu,**
bacanu mora taji rahahī ghara parihari sīlu sanehu.44.

“Dwelling as You do in the heart of all as the prompter of actions, so inspire Rāma that he may flout my word and stay at home casting to the wind all sense of propriety and filial affection.” (44)

चौ०— अजसु होउ जग सुजसु नसाऊ । नरक परौं बरु सुरपुरु जाऊ ॥
सब दुख दुसह सहावहु मोही । लोचन ओट रामु जनि होँही ॥ १ ॥
अस मन गुनइ राउ नहिं बोला । पीपर पात सरिस मनु डोला ॥
रघुपति पितहि प्रेमबस जानी । पुनि कछु कहिहि मातु अनुमानी ॥ २ ॥
देस काल अवसर अनुसारी । बोले बचन बिनीत बिचारी ॥
तात कहउँ कछु करउँ ढिठाई । अनुचितु छमब जानि लरिकाई ॥ ३ ॥
अति लघु बात लागि दुखु पावा । काहुँ न मोहि कहि प्रथम जनाववा ॥
देखि गोसाईँहि पूँछिउँ माता । सुनि प्रसंगु भए सीतल गाता ॥ ४ ॥

Cau.: **ajasu hou jaga sujasu nasāu, naraka paraū baru surapuru jāu.**
saba dukha dusaha sahāvahu mohī, locana oṭa rāmu jani hoṁhī.1.
asa mana gunai rāu nahī bolā, pīpara pāta sarisa manu ḍolā.
raghupati pitahi premabasa jānī, puni kachu kahihī mātu anumānī.2.
desa kāla avasara anusārī, bole bacana binīta bicārī.
tāta kahaū kachu karaū ḍhiṭhāī, anucitu chamaba jāni larikāī.3.
ati laghu bāta lāgi dukhu pāvā, kāhū na mohi kahi prathama janāvā.
dekhi gosāīhi pūchiū māta, suni prasāngu bhae sītala gātā.4.

“Let world-wide disrepute be my lot and let my good name perish; I would fain be damned to perdition and forgo heaven (the abode of immortals). Subject me to all severe hardships; but let not Rāma be screened from my view.” The king thus prayed within his heart but did not open his lips; his mind quivered like an aspen leaf. Perceiving that His father was overpowered with affection, and apprehending that mother Kaikeyī might utter something again, the Lord of Raghus (Śrī Rāma) spoke after due deliberation words which were not only humble but also suited to the place, time and circumstances. “Dear father, I make bold to submit something; pray forgive this impropriety on my part knowing that I am yet tender of age. You have suffered for a most trifling matter; and the pity of it is that nobody apprized me of it before. When I saw you I asked mother Kaikeyī, and was consoled to hear what she has told me.” (1—4)

दो०— मंगल समय सनेह बस सोच परिहरिअ तात ।
आयसु देइअ हरषि हियँ कहि पुलके प्रभु गात ॥ ४५ ॥

**Do.: maṅgala samaya saneha basa soca pariharia tāta,
āyasu deia haraṣi hiya kahi pulake prabhu gāta.45.**

“Grieve not out of affection at a time of rejoicing, dear father, and command me with a glad heart.” The Lord felt a thrill of joy all over his body as He spoke these words. (45)

चौ०— धन्य जनमु जगतीतल तासू । पितहि प्रमोदु चरित सुनि जासू ॥
चारि पदारथ करतल ताके । प्रिय पितु मातु प्रान सम जाके ॥ १ ॥
आयसु पालि जनम फलु पाई । ऐहउँ बेगिहिं होउ रजाई ॥
बिदा मातु सन आवउँ मागी । चलिहउँ बनहि बहुरि पग लागी ॥ २ ॥
अस कहि राम गवनु तब कीन्हा । भूप सोक बस उतरु न दीन्हा ॥
नगर ब्यापि गइ बात सुतीछी । छुअत चढी जनु सब तन बीछी ॥ ३ ॥
सुनि भए बिकल सकल नर नारी । बेलि बिटप जिमि देखि दवारी ॥
जो जहँ सुनइ धुनइ सिरु सोई । बड़ बिषादु नहिं धीरजु होई ॥ ४ ॥

**Cau.: dhanya janamu jagatītala tāsū, pitahi pramodu carita suni jāsū.
cāri padāratha karatala tākē, priya pitu mātu prāna sama jākē.1.
āyasu pāli janama phalu pāi, aihauṅ begihī hou rajāi.
bidā mātu sana āvaṅ māgī, calihauṅ banahi bahuri paga lāgī.2.
asa kahi rāma gavanu taba kīnhā, bhūpa soka basa utaru na dīnhā.
nagara byāpi gai bāta sutīchī, chuata caRhī janu saba tana bīchī.3.
suni bhae bikala sakala nara nārī, beli biṭapa jimi dekhi davārī.
jo jahā sunai dhunai siru soī, baRa biṣādu nahī dhīrajū hoī.4.**

“Blessed is his birth on the surface of this earth, whose father is rejoiced to hear of his doings. He has in his hand all the four prizes of life, (viz., religious merit, material riches, sensuous gratification and final beatitude), to whom his parents are dear as life. After carrying out your order and having obtained the reward of my life I shall come back soon; therefore be pleased to command me. In the meantime I shall ask leave of mother Kausalyā and return forthwith; then I shall proceed to the woods after throwing myself once more at your feet.” So spoke Śrī Rāma and then departed; while the king was too overpowered with grief to make any answer. This most unwelcome news spread throughout the city as though the sting of a scorpion had circulated its poison throughout the body. Every man and woman who heard this was distressed even as trees and creepers are blasted at the very sight of a forest fire. Whoever heard it beat his head wherever he happened to be; the grief was too great to be borne. (1—4)

दो०— मुख सुखाहिं लोचन स्रवहिं सोकु न हृदयँ समाइ ।
मनहुँ करुन रस कटकई उतरी अवध बजाइ ॥ ४६ ॥

**Do.: mukha sukhāhī locana sravahī soku na hṛdayā samāi,
manahū karuna rasa kaṭakaī utarī avadha bajāi.46.**

Their mouths were parched, their eyes streamed and their heart could not contain their sorrow; it seemed as though the army of Pathos had openly pitched its camp at Ayodhyā. (46)

चौ०— मिलेहि माझ बिधि बात बेगारी । जहँ तहँ देहिँ कैकड़हि गारी ॥
 एहि पापिनिहि बूझि का परेऊ । छाड़ भवन पर पावकु धरेऊ ॥ १ ॥
 निज कर नयन काढ़ि चह दीखा । डारि सुधा बिषु चाहत चीखा ॥
 कुटिल कठोर कुबुद्धि अभागी । भइ रघुबंस बेनु बन आगी ॥ २ ॥
 पालव बैठि पेड़ु एहिँ काटा । सुख महुँ सोक ठाटु धरि ठाटा ॥
 सदा रामु एहि प्रान समाना । कारन कवन कुटिलपनु ठाना ॥ ३ ॥
 सत्य कहहिँ कबि नारि सुभाऊ । सब बिधि अगहु अगाध दुराऊ ॥
 निज प्रतिबिंबु बरुकु गहि जाई । जानि न जाइ नारि गति भाई ॥ ४ ॥

Cau.: milehi mājha bidhi bāta begārī, jahā tahā dehiṁ kaikaihi gārī.
 ehi pāpinihi būjhi kā pareū, chāi bhavana para pāvaku dhareū.1.
 nija kara nayana kāRhi caha dīkhā, ḍāri sudhā biṣu cāhata cīkhā.
 kuṭila kaṭhora kubuddhi abhāgī, bhāi raghubansa benu bana āgī.2.
 pālava baiṭhi peRu ehiṁ kātā, sukha mahū soka ṭhātu dhari ṭhātā.
 sadā rāmu ehi prāna samānā, kārana kavana kuṭilapanu ṭhānā.3.
 satya kahahī kabi nāri subhāū, saba bidhi agahu agādha durāū.
 nija pratibību baruku gahi jāi, jāni na jāi nāri gati bhāi.4.

“When everything was ready, God upset the whole plan!” Everywhere people abused Kaikeyī. “What sense could there be in this wicked woman having set fire to a house that had been newly thatched! She seeks to perceive after tearing out her eyes with her own hands, and wishes to taste poison throwing away nectar. This crooked hard-hearted and evil-minded wretch has appeared as fire to burn the cluster of bamboos in the shape of Raghu’s race. Sitting on a twig she has hewn the tree itself; in the midst of joy she has raised a structure of sorrow. Śrī Rāma had always been dear to her as life: What has led her to resort to such perversity? Seers have truly said that a woman’s mind is altogether incomprehensible, unfathomable and shrouded in mystery. Sooner may a man catch his own reflection than know the ways of a woman. (1—4)

दो०— काह न पावकु जारि सक का न समुद्र समाइ ।
 का न करै अबला प्रबल केहि जग कालु न खाइ ॥ ४७ ॥

Do.: kāha na pāvaku jāri saka kā na samudra samāi,
 kā na karai abalā prabala kehi jaga kālu na khāi.47.

“What is there that fire cannot consume; what is there that cannot be engulfed by the ocean? What is there that a powerful woman, miscalled powerless (Abalā) in common parlance, cannot accomplish and what creature is there in this perishable world, that death cannot devour?” (47)

चौ०— का सुनाइ बिधि काह सुनावा । का देखाइ चह काह देखावा ॥
 एक कहहिँ भल भूप न कीन्हा । बरु बिचारि नहिँ कुमतिहि दीन्हा ॥ १ ॥
 जो हठि भयउ सकल दुख भाजनु । अबला बिबस ग्यानु गुनु गा जनु ॥
 एक धरम परमिति पहिचाने । नृपहि दोसु नहिँ देहिँ सयाने ॥ २ ॥
 सिबि दधीचि हरिचंद कहानी । एक एक सन कहहिँ बखानी ॥
 एक भरत कर संमत कहहीं । एक उदास भायँ सुनि रहहीं ॥ ३ ॥

कान मूदि कर रद गहि जीहा । एक कहहिं यह बात अलीहा ॥
सुकृत जाहिं अस कहत तुम्हारे । रामु भरत कहुँ प्रानपिआरे ॥ ४ ॥

Cau.: kā sunāi bidhi kāha sunāvā, kā dekhāi caha kāha dekhāvā.
eka kahahī bhala bhūpa na kīnhā, baru bicāri nahī kumatihī dīnhā.1.
jo haṭhi bhayau sakala dukha bhājanu, abalā bibasa gyānu gunu gā janu.
eka dharama paramiti pahicāne, nṛpahi dosu nahī dehī sayāne.2.
sibi dadhīci haricaṁda kahānī, eka eka sana kahahī bakhānī.
eka bhārata kara saṁmata kahahī, eka udāsa bhāyā suni rahahī.3.
kāna mūdi kara rada gahi jīhā, eka kahahī yaha bāta alīhā.
sukṛta jāhī asa kahata tumhāre, rāmu bhārata kahū prānapiāre.4.

“Having first ordained one thing the Creator has now ordained quite the reverse of it; having shown us one spectacle he would now show us quite another.” Some people said, “The king has not done well; he has not been discreet in granting the wicked woman her request, whereby he has wilfully courted all this tragedy. By allowing himself to be ruled by a woman he has lost his wisdom and goodness as it were.” Others who were saner did not blame the king, recognizing as they did his high standard of morality. They repeated at length to one another the narratives of Śibi, Dadhīci and Hariścandra*. Some suggested Bharata’s connivance, while still others passively heard what their companions said. Others stopped their ears with their hands and bit their tongue as they exclaimed, “This is untrue. All your merits will be destroyed as you utter these words: Śrī Rāma is dear to Bharata as his own life.” (1—4)

दो०— चंदु चवै बरु अनल कन सुधा होइ बिषतूल ।
सपनेहुँ कबहुँ न करहिं किछु भरतु राम प्रतिकूल ॥ ४८ ॥

Do.: caṁdu cavai baru anala kana sudhā hoi biṣatūla,
sapanehū kabahū na karahī kichu bhāratu rāma pratikūla.48.

“Sooner shall the moon rain sparks of fire or nectar have the same effect as poison than Bharata ever dream of doing anything prejudicial to the interests of Śrī Rāma.” (48)

चौ०— एक बिधातहि दूषनु देहीं । सुधा देखाइ दीन्ह बिषु जेहीं ॥
खरभरु नगर सोचु सब काहू । दुसह दाहु उर मिटा उछाहू ॥ १ ॥
बिप्रबधू कुलमान्य जठेरी । जे प्रिय परम कैकई केरी ॥
लगीं देन सिख सीलु सराही । बचन बानसम लागहिं ताही ॥ २ ॥

* Hariścandra, son of Triśaṅku, was a king of Ayodhyā and the twenty-eighth in descent from Ikṣvāku, the founder of the solar dynasty. In order to satisfy the claims of the sage Viśvāmitra, who wanted to test his integrity, he parted with his kingdom and all that he had, sold his wife and only son and hired himself out as the employee of a pariah who kept a burning Ghāṭa. Whenever a dead body was brought for cremation there, Hariścandra used to recover the toll and make it over to his master. One day it so happened that a snake bit his only son, Rohita, and the ex-queen brought the dead prince for cremation to the same Ghāṭa. Even though the ex-king recognized them to be his own wife and child, he would not allow the child to be burnt without recovering the usual toll. At last the penniless woman offered to part with the rag with which she had covered her shame and the heartless ex-monarch was going to strip her naked when the gods interposed and restored the pious king to his throne and all his former prosperity.

भरतु न मोहि प्रिय राम समाना । सदा कहहु यहु सबु जगु जाना ॥
 करहु राम पर सहज सनेहू । केहिं अपराध आजु बनू देहू ॥ ३ ॥
 कबहुँ न कियहु सवति अरेसू । प्रीति प्रतीति जान सबु देसू ॥
 कौसल्याँ अब काह बिगारा । तुम्ह जेहि लागि बज्र पुर पारा ॥ ४ ॥

Cau.: eka bidhātahi dūṣanu dehī, sudhā dekhāi dīnha biṣu jehī.
 kharabharu nagara socu saba kāhū, dusaha dāhu ura miṭā uchāhū.1.
 biprabadhū kulamānya jaṭherī, je priya parama kaikai kerī.
 laḡī dena sikha silu sarāhī, bacana bānasama lāgahī tāhī.2.
 bharatu na mohi priya rāma samānā, sadā kahahu yahu sabu jagu jānā.
 karahu rāma para sahaja sanehū, kehī aparādha āju banu dehū.3.
 kabahū na kiyahu savati āresū, prīti pratīti jāna sabu desū.
 kausalyā aba kāha bigārā, tumha jehi lāgi bajra pura pārā.4.

Some blamed the Creator, who had offered nectar but actually given them poison. The whole city was astir and everyone felt distressed. There was deep agony in their heart and their briskness was gone. Brāhmaṇa matrons and other venerable and elderly ladies of the royal family and such other ladies as were most dear to Kaikeyī began to expostulate with her praising her amiability; but their words pierced her like shafts. "You have always said, and the whole world knows it, that Bharata is not so dear to you as Rāma. You have borne natural affection towards Rāma; for what offence do you exile him to the woods today? You have never harboured jealousy towards your co-wives; your loving disposition and credulity are known throughout the land. What wrong has Kausalyā done you now due to which you should have hurled this thunderbolt against the whole city. (1—4)

दो०— सीय कि पिय सँगु परिहरिहि लखनु कि रहिहहिं धाम ।

राजु कि भूँजब भरत पुर नृपु कि जिइहि बिनु राम ॥ ४९ ॥

Do.: sīya ki piya saṅgu pariharihi lakhanu ki rahihahī dhāma,
 rāju ki bhūñjaba bharata pura nṛpu ki jiīhi binu rāma.49.

"Will Sitā forgo the company of Śrī Rāma or Lakṣmaṇa choose to stay at home? Will Bharata enjoy the sovereignty of Ayodhyā or the king survive without Rāma? (49)

चौ०— अस बिचारि उर छाड़हु कोहू । सोक कलंक कोठि जनि होहू ॥
 भरतहि अवसि देहु जुबराजू । कानन काह राम कर काजू ॥ १ ॥
 नाहिन रामु राज के भूखे । धरम धुरीन बिषय रस रूखे ॥
 गुर गृह बसहुँ रामु तजि गेहू । नृप सन अस बरु दूसर लेहू ॥ २ ॥
 जौं नहिं लगिहहु कहें हमारे । नहिं लागिहि कछु हाथ तुम्हारे ॥
 जौं परिहास कीन्हि कछु होई । तौ कहि प्रगट जनावहु सोई ॥ ३ ॥
 राम सरिस सुत कानन जोगू । काह कहिहि सुनि तुम्ह कहूँ लोगू ॥
 उठहु बेगि सोइ करहु उपाई । जेहि बिधि सोकु कलंकु नसाई ॥ ४ ॥

Cau.: asa bicāri ura chāRahu kohū, soka kalaṅka koṭhi jani hohū.
 bharatahi avasi dehu jubarājū, kānana kāha rāma kara kājū.1.

nāhina rāmu rāja ke bhūkhe, dharama dhurīna biṣaya rasa rūkhe.
gura gr̥ha basahū rāmu taji gehū, nṛpa sana asa baru dūsara lehū.2.
jaū nahī lagihahu kahē hamāre, nahī lāgihi kachu hātha tumhāre.
jaū parihāsa kīnhi kachu hoī, tau kahi pragaṭa janāvahu soī.3.
rāma sarisa suta kānana jogū, kāha kahihi suni tumha kahū logū.
uṭhahu begi soi karahu upāi, jehi bidhi soku kalamku nasāi.4.

“Pondering thus banish anger from your breast nor make yourself a storehouse of grief and infamy. By all means instal Bharata as the Prince-Regent; but what need is there for exiling Rāma to the forest? Rāma is not covetous of sovereignty; he is a champion of righteousness and has no relish for sensuous pleasures. Let Rāma abandon his home and live with his preceptor; ask this of the king as your second boon. In case you do not follow our advice, you will gain nothing. If you have only played some joke, let us know by openly declaring it. Does a son like Rāma deserve to be exiled to the woods? What will the world say about you when they hear of it? Up quickly and devise some means to avert grief and obloquy.” (1—4)

छं०— जेहि भाँति सोकु कलंकु जाइ उपाय करि कुल पालही ।
हठि फेरु रामहि जात बन जनि बात दूसरि चालही ॥
जिमि भानु बिनु दिनु प्रान बिनु तनु चंद बिनु जिमि जामिनी ।
तिमि अवध तुलसीदास प्रभु बिनु समुझि धौं जियँ भामिनी ॥

Charṁ.: jehi bhāti soku kalamku jāi upāya kari kula pālahī,
haṭhi pheru rāmahi jāta bana jani bāta dūsari cālahī.
jimi bhānu binu dinu prāna binu tanu caṁda binu jimi jāminī,
timi avadha tulasīdāsa prabhu binu samujhi dhaū jiyā bhāminī.

“Devise some means to avert grief and infamy and save your family. Forcibly dissuade Rāma from proceeding to the woods and make no other suggestion. As the day without the sun, as the body without life and the night without the moon, so the city of Ayodhyā without the Lord of Tulasīdāsa, Śrī Rāma! just consider this, O irascible lady.”

सो०— सखिन्ह सिखावनु दीन्ह सुनत मधुर परिनाम हित ।
तेइँ कछु कान न कीन्ह कुटिल प्रबोधी कूबरी ॥ ५० ॥

So.: sakhinha sikhāvanu dīnha sunata madhura parināma hita,
teī kachu kāna na kīnha kuṭila prabodhī kūbarī.50.

The advice that Kaikeyī's friends gave her was agreeable to hear and salutary in consequence. But she gave no ear to it, tutored as she was by the mischievous humpback. (50)

चौ०— उतरु न देइ दुसह रिस रूखी । मृगिन्ह चितव जनु बाघिनि भूखी ॥
ब्याधि असाधि जानि तिन्ह त्यागी । चलीं कहत मतिमंद अभागी ॥ १ ॥
राजु करत यह दैअँ बिगोई । कीन्हेसि अस जस करइ न कोई ॥
एहि बिधि बिलपहिं पुर नर नारीं । देहिं कुचालिहि कोटिक गारीं ॥ २ ॥

जरहिं बिषम जर लेहिं उसासा । कवनि राम बिनु जीवन आसा ॥
 बिपुल बियोग प्रजा अकुलानी । जनु जलचर गन सूखत पानी ॥ ३ ॥
 अति बिषाद बस लोग लोगाई । गए मातु पहिं रामु गोसाई ॥
 मुख प्रसन्न चित चौगुन चाऊ । मिटा सोचु जनि राखै राऊ ॥ ४ ॥

Cau.: utaru na dei dusaha risa rūkhī, mṛginha citava janu bāghini bhūkhī.
 byādhi asādhi jāni tinha tyāgi, calī kahata matimaṁda abhāgi.1.
 rāju karata yaha daiā bigoī, kīhesi asa jasa karai na koī.
 ehi bidhi bilapahī pura nara nārī, dehī kucālihi koṭika gārī.2.
 jarahī biṣama jara lehī usāsā, kavani rāma binu jivana āsā.
 bipula biyoga prajā akulāni, janu jalacara gana sūkhata pāni.3.
 ati biṣāda basa loga logāī, gae mātu pahī rāmu gosāī.
 mukha prasanna cita cauguna cāu, miṭā socu jani rākhai rāu.4.

She gave no reply and wore a sullen look due to anger that could not be easily curbed. She stared at them as a hungry tigress would gaze on a herd of does. Finding her disease incurable, her friends left her saying as they went, 'Wretched fool! Fate could not brook her sovereignty and has betrayed her. She has done what nobody else would do.' Men and women of the city thus lamented and showered numberless abuses on the wicked woman. They burned with terrible agony and sighed. "There can be no hope of life without Rāma," they said. The people were disconcerted at the thought of long separation even as aquatic creatures get disturbed when water in which they live begins to fail. Men and women alike were overcome with excessive grief. In the meantime Lord Śrī Rāma called on His mother (Kausalyā). He wore a cheerful look and had fourfold joy in his heart; He no longer feared lest the king should detain him. (1—4)

दो०— नव गयंदु रघुबीर मनु राजु अलान समान ।

छूट जानि बन गवनु सुनि उर अनंदु अधिकान ॥ ५१ ॥

Do.: nava gayaṁdu raghubīra manu rāju alāna samāna,
 chūṭa jāni bana gavanu suni ura anaṁdu adhikāna.51.

The mind of Śrī Rāma (the Hero of Raghu's race) resembled a young elephant (newly caught) with kingship for its chain. When He heard of the proposal for exiling Him to the forest He took Himself as freed and felt overjoyed in His heart. (51)

चौ०— रघुकुलतिलक जोरि दोउ हाथा । मुदित मातु पद नायउ माथा ॥
 दीन्हि असीस लाइ उर लीन्हे । भूषन बसन निछावरि कीन्हे ॥ १ ॥
 बार बार मुख चुंबति माता । नयन नेह जलु पुलकित गाता ॥
 गोद राखि पुनि हृदयँ लगाए । स्रवत प्रेमरस पयद सुहाए ॥ २ ॥
 प्रेमु प्रमोदु न कछु कहि जाई । रंक धनद पदबी जनु पाई ॥
 सादर सुंदर बदनु निहारी । बोली मधुर बचन महतारी ॥ ३ ॥
 कहहु तात जननी बलिहारी । कबहिं लगन मुद मंगलकारी ॥
 सुकृत सील सुख सीवँ सुहाई । जनम लाभ कइ अवधि अघाई ॥ ४ ॥

Cau.: raghukulatilaka jori dou hāthā, mudita mātu pada nāyau māthā.
 dīnhi asīsa lāi ura līnhe, bhūṣana basana nichāvāri kīnhe.1.

bāra bāra mukha cumbati mātā, nayana neha jalu pulakita gātā.
 goda rākhi puni hṛdayā lagāe, sravata premarasa payada suhāe.2.
 premu pramodu na kachu kahi jāi, raṅka dhanada padabī janū pāi.
 sādara suṁdara badanu nihārī, bolī madhura bacana mahatārī.3.
 kahahu tāta janani balihārī, kabahī lagana muda maṅgalakārī.
 sukṛta sīla sukha sīvā suhāi, janama lābha kai avadhi aghāi.4.

The Crown of Raghu's race, Śrī Rāma, joined both His palms and cheerfully bowed His head at His mother's feet. She blessed Him and clasped Him to her bosom and scattered jewels and raiment around Him (in order to protect Him from evil). The mother kissed His lips again and again with tears of affection in her eyes and her limbs thrilling over with joy. Seating Him in her lap she pressed Him once more to her heart, while milk flowed from her graceful breasts due to excess of love. Her affection and joy were altogether beyond description; it seemed as if a pauper had attained the position of Kubera (the god of riches). Fondly regarding His lovely countenance the mother spoke to Him in endearing terms; "Tell me, dear child—I beseech you;—when will be that delightful and auspicious hour, the beautiful culmination of piety, virtue and joy and the highest reward of human birth,—"

(1—4)

दो०— जेहि चाहत नर नारि सब अति आरत एहि भाँति ।

जिमि चातक चातकि तृषित बृष्टि सरद रितु स्वाति ॥ ५२ ॥

Do.: jehi cāhata nara nāri saba ati ārata ehi bhāti,
 jimi cātaka cātaki tṛṣita bṛṣṭi sarada ritu svāti.52.

—“And for which all men and women long as anxiously as a thirsty pair of Cātaka birds for an autumnal shower during the brief period when the sun is in the same longitude as the constellation named Svāti (the Arcturus)?

(52)

चौ०— तात जाउँ बलि बेगि नहाहू । जो मन भाव मधुर कछु खाहू ॥
 पितु समीप तब जाएहु भैया । भइ बड़ि बार जाइ बलि मैआ ॥ १ ॥
 मातु बचन सुनि अति अनुकूला । जनु सनेह सुरतरु के फूला ॥
 सुख मकरंद भरे श्रियमूला । निरखि राम मनु भवँरु न भूला ॥ २ ॥
 धरम धुरीन धरम गति जानी । कहेउ मातु सन अति मृदु बानी ॥
 पिताँ दीन्ह मोहि कानन राजू । जहँ सब भाँति मोर बड़ काजू ॥ ३ ॥
 आयसु देहि मुदित मन माता । जेहिँ मुद मंगल कानन जाता ॥
 जनि सनेह बस डरपसि भोरें । आनँदु अंब अनुग्रह तोरें ॥ ४ ॥

Cau.: tāta jāū bali begi nahāhū, jo mana bhāva madhura kachu khāhū.
 pitu samīpa taba jāehu bhaiā, bhai baRi bāra jāi bali maiā.1.
 mātu bacana suni ati anukūlā, janū saneha surataru ke phūlā.
 sukha makaraṁda bhare śriyamūlā, nirakhi rāma manu bhavāru na bhūlā.2.
 dharama dhurīna dharama gati jānī, kaheu mātu sana ati mṛdu bānī.
 pitā dīnha mohi kānana rājū, jahā saba bhāti mora baRa kājū.3.
 āyasu dehi mudita mana mātā, jehī muda maṅgala kānana jāta.
 jani saneha basa ḍarapasi bhorē, ānādu aṁba anugraha torē.4.

“I adjure you, my darling, to bathe quickly and take some sweet dish of your choice. See your father after that, my boy; for I protest it is already too late.” Even on hearing these most agreeable words of His mother, which were blossoms as it were of the celestial tree of affection, laden with the honey of joy and fountains of worldly prosperity, the bee of Śrī Rāma’s mind could not be lured by their charm. A champion of righteousness that He was, He clearly discerned the path of duty and spoke to His mother in exceedingly polite terms. “Father has bestowed on me the kingdom of the forest, where there will be great opportunities for me in everyway. Therefore, grant me leave with a cheerful heart, so that my journey to the forest may be attended with joy and blessing. Be not obsessed with erroneous fears due to affection, dear mother; by your goodwill I shall be ever happy.” (1—4)

दो०— बरष चारिदस बिपिन बसि करि पितु बचन प्रमान ।

आइ पाय पुनि देखिहउँ मनु जनि करसि मलान ॥ ५३ ॥

Do.: **baraṣa cāridasa bipina basi kari pitu bacana pramāna,**
āi pāya puni dekhihaũ manu jani karasi malāna.53.

“Spending four years and ten in the forest and having obeyed my father’s commands I will come back and behold your feet again; be not sad at heart.” (53)

चौ०— बचन बिनीत मधुर रघुबर के । सर सम लगे मातु उर करके ॥
सहमि सूखि सुनि सीतलि बानी । जिमि जवास परें पावस पानी ॥ १ ॥
कहि न जाइ कछु हृदय बिषादू । मनहुँ मृगी सुनि केहरि नादू ॥
नयन सजल तन थर थर काँपी । माजहि खाइ मीन जनु मापी ॥ २ ॥
धरि धीरजु सुत बदनु निहारी । गदगद बचन कहति महतारी ॥
तात पितहि तुम्ह प्रानपिआरे । देखि मुदित नित चरित तुम्हारे ॥ ३ ॥
राजु देन कहँ सुभ दिन साधा । कहेउ जान बन केहिं अपराधा ॥
तात सुनावहु मोहि निदानू । को दिनकर कुल भयउ कृसानू ॥ ४ ॥

Cau.: **bacana binīta madhura raghubara ke, sara sama lage mātu ura karake.**
sahami sūkhi suni sitali bānī, jimi javāsa parē pāvasa pānī.1.
kahi na jāi kachu hṛdaya biṣādū, manahũ mṛgī suni kehari nādū.
nayana sajala tana thara thara kāpī, mājahi khāi mīna janu māpī.2.
dhari dhīrajū suta badanu nihārī, gadagada bacana kahati mahatārī.
tāta pitahi tumha prānapiāre, dekhi mudita nita carita tumhāre.3.
rāju dena kahũ subha dina sādḥā, kaheu jāna bana kehī aparādhā.
tāta sunāvahu mohi nidānū, ko dinakara kula bhayau kṛsānū.4.

The gentle and sweet words of Śrī Rāma (the Chief of the Raghus) pierced the mother’s heart and rankled there. Alarmed to hear His serene speech she turned pale in the same way as the Yavāsaka plant is blasted by a shower in the monsoon. The agony of her heart was beyond description like that of a doe that has heard a lion’s roar. Her eyes were wet with tears and her body violently shook like a fish that had got inebriated by sucking the scum raised by the first monsoon shower. Recovering herself and looking her son in the face the mother spoke in faltering accents, “My boy, you are dear as life to your father, to whom it is a constant delight to watch your doings from day to day. He

had got an auspicious day fixed for installing you as the prince-regent; for what offence has he asked you to proceed to the woods? Let me know the reason, my darling; who is it that has served as fire to consume the solar race?" (1—4)

दो०— निरखि राम रुख सचिवसुत कारनु कहेउ बुझाइ ।

सुनि प्रसंगु रहि मूक जिमि दसा बरनि नहिं जाइ ॥ ५४ ॥

Do.: **nirakhi rāma rukha sacivasuta kāranu kaheu bujhāi,
suni prasamgu rahi mūka jimi dasā barani nahī jāi.54.**

Reading in Śrī Rāma's eyes His tacit consent Sumantra's son (who had obviously accompanied the Prince) explained the reason. The mother was struck dumb as it were to hear the episode; the state of her mind could not be described in words. (54)

चौ०— राखि न सकइ न कहि सक जाहू । दुहूँ भाँति उर दारुन दाहू ॥
लिखत सुधाकर गा लिखि राहू । बिधि गति बाम सदा सब काहू ॥ १ ॥
धरम सनेह उभयँ मति घेरी । भइ गति साँप छुछुंदरि केरी ॥
राखउँ सुतहि करउँ अनुरोधू । धरमु जाइ अरु बंधु बिरोधू ॥ २ ॥
कहउँ जान बन तौ बड़ि हानी । संकट सोच बिबस भइ रानी ॥
बहुरि समुझि तिय धरमु सयानी । रामु भरतु दोउ सुत सम जानी ॥ ३ ॥
सरल सुभाउ राम महतारी । बोली बचन धीर धरि भारी ॥
तात जाउँ बलि कीन्हेहु नीका । पितु आयसु सब धरमक टीका ॥ ४ ॥

Cau.: **rākhi na sakai na kahi saka jāhū, duhūṅ bhāṅti ura dārūna dāhū.
likhata sudhākara gā likhi rāhū, bidhi gati bāma sadā saba kāhū.1.
dharama saneha ubhayā mati gherī, bhai gati sāpa chuchumdari kerī.
rākhaū sutahi karaū anurodhū, dharamu jāi aru baṅdhu birodhū.2.
kahaū jāna bana tau baRi hānī, samkaṭa soca bibasa bhai rānī.
bahuri samujhi tiya dharamu sayānī, rāmu bharatu dou suta sama jānī.3.
sarala subhāu rāma mahatāri, bolī bacana dhīra dhari bhāri.
tāta jāū bali kīnhehu nīkā, pitu āyasu saba dharamaka ṭīkā.4.**

She could neither detain her Son nor yet say 'Go'; she felt terrible agony in her heart in either event. "It seemed as though one was going to write 'moon' and wrote 'Rāhu' (the demon who is believed by the Hindus to devour the moon during a lunar eclipse) instead through a slip of the pen," she said to herself. "The ways of the Creator (Brahmā) are always adverse to all," she concluded. Kausalyā's judgment was swayed on the one hand by her sense of duty and on the other by her affection. She found herself on the horns of a dilemma like a snake that has caught hold of a musk-rat*. "If I press my son and detain him, the moral code will be violated and bad blood created between brothers. And if I allow him to proceed to the woods, it will be a grievous loss." The queen thus found herself faced with an embarrassing situation and was overwhelmed with grief. Again, realizing the duty of a woman and remembering that both Rāma and Bharata were

* It is popularly believed in India that if a snake once catches hold of a musk-rat mistaking it for an ordinary rat and latter discovers its identity, it can neither devour it nor disgorge it. For if it devours it, it is sure to die; and if it disgorges it, it goes blind.

equally her sons the prudent Kausalyā (Śrī Rāma's mother), who had a guileless disposition, spoke as follows with great courage, "You have done well, my child, I swear; a father's command is the most sacred of all obligations." (1—4)

दो०— राजु देन कहि दीन्ह बनु मोहि न सो दुख लेसु ।

तुम्ह बिनु भरतहि भूपतिहि प्रजहि प्रचंड कलेसु ॥ ५५ ॥

Do.: rāju dena kahi dīnha banu mohi na so dukha lesu,
tumha binu bhāratahi bhūpatihi prajahi pracanḍa kalesu.55.

"That having promised to bestow on you the kingdom of Ayodhyā your father has now decided to exile you to the woods does not make me the least sorry. But your absence from our midst will mean a terrible ordeal to Bharata, to the king himself and to the people." (55)

चौ०— जौं केवल पितु आयसु ताता । तौ जनि जाहु जानि बड़ि माता ॥

जौं पितु मातु कहेउ बन जाना । तौ कानन सत अवध समाना ॥ १ ॥

पितु बनदेव मातु बनदेवी । खग मृग चरन सरोरुह सेवी ॥

अंतहुँ उचित नृपहि बनबासू । बय बिलोकि हियँ होइ हराँसू ॥ २ ॥

बड़भागी बनु अवध अभागी । जो रघुबंसतिलक तुम्ह त्यागी ॥

जौं सुत कहाँ संग मोहि लेहू । तुम्हरे हृदयँ होइ संदेहू ॥ ३ ॥

पूत परम प्रिय तुम्ह सबही के । प्रान प्रान के जीवन जी के ॥

ते तुम्ह कहहु मातु बन जाऊँ । मैं सुनि बचन बैठि पछिताऊँ ॥ ४ ॥

Cau.: jaũ kevala pitu āyasu tāta, tau jani jāhu jāni baRi mātā.
jaũ pitu mātu kaheu bana jānā, tau kānana sata avadha samānā.1.
pitu banadeva mātu banadevī, khaga mrga carana saroruha sevī.
am̐tahũ ucita nr̐pahi banabāsū, baya biloki hiyā hoi harāsū.2.
baRabhāgī banu avadha abhāgī, jo raghubaṁsatilaka tumha tyāgī.
jaũ suta kahaũ saṁga mohi lehū, tumhare hṛdayā hoi saṁdehū.3.
pūta parama priya tumha sabahī ke, prāna prāna ke jivana jī ke.
te tumha kahahu mātu bana jāũ, maĩ suni bacana baiṭhi pachitāũ.4.

"In any case if it be your father's command alone, my boy, then go not, remembering that a mother ranks higher than one's father. If, on the other hand, both father and mother have asked you to proceed to the woods then, of course, the forest will equal a hundred cities like Ayodhyā, with the sylvan gods for your father, the sylvan goddesses for your mother and the birds and beasts to wait upon your lotus feet. At all events it is but proper for a king to dwell in a forest in the evening of his life; it is your tender age which fills my heart with agony. How blessed is the forest and how luckless Ayodhyā, that will be deserted by you, O crown of Raghu's line! If I ask you, my boy, to take me with you, your mind will be filled with doubt. You are supremely dear to all, my child; you are the life of our life, the vitality of our soul. As such you say, "Mother, I go to the forest!" while I remain rooted to my seat even on hearing these words and repent. (1—4)

दो०— यह बिचारि नहिं करउँ हठ झूठ सनेहु बड़ाइ ।

मानि मातु कर नात बलि सुरति बिसरि जनि जाइ ॥ ५६ ॥