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## Śrī Rāmacaritamānasa

(The Mānasa lake containing the exploits of Śrī Rāma)

### Descent One

(Bāla-Kāṇḍa)

श्लोक

वर्णानामर्थसंघानां रसानां छन्दसामपि ।  
मङ्गलानां च कर्त्तारौ वन्दे वाणीविनायकौ ॥ १ ॥

Śloka

varṇānāmarthasaṅghānām rasānām chandasāmapi,  
maṅgalānām ca karttārau vande vāṇīvināyakau.1.

I reverence Vāṇī ( the goddess of speech) and Vināyaka (Lord Gaṇeśa), the originators of sounds represented by the alphabet, of the multitudes of objects denoted by those sounds, of poetic sentiments as well as of metres, and the begetters of all blessings. (1)

भवानीशङ्करौ वन्दे श्रद्धाविश्वासरूपिणौ ।  
याभ्यां विना न पश्यन्ति सिद्धाः स्वान्तःस्थमीश्वरम् ॥ २ ॥

bhavānīśaṅkarau vande śraddhāviśvāsarūpiṇau,  
yābhyām vinā na paśyanti siddhāḥ svāntaḥsthamīśvaram.2.

I greet Goddess Pārvatī and Her consort, Bhagavān Śaṅkara, embodiments of reverence and faith respectively, without which even the adept cannot perceive God enshrined in their very heart. (2)

वन्दे बोधमयं नित्यं गुरुं शङ्कररूपिणम् ।  
यमाश्रितो हि वक्रोऽपि चन्द्रः सर्वत्र वन्द्यते ॥ ३ ॥

vande bodhamayaṁ nityaṁ guruṁ śaṅkararūpiṇam,  
yamāśrito hi vakro'pi candraḥ sarvatra vandyate.3.

I make obeisance to the eternal preceptor in the form of Lord Śaṅkara, who is all wisdom, and resting on whose brow the crescent moon, though crooked in shape, is universally adored. (3)

सीतारामगुणग्रामपुण्यारण्यविहारिणौ ।  
वन्दे विशुद्धविज्ञानौ कवीश्वरकपीश्वरौ ॥ ४ ॥

sītāramaguṇagrāmapuṇyāraṇyavihāriṇau  
vande viśuddhavijñānau kavīśvarakapīśvarau.4.

I pay homage to the king of bards (Vālmiki) and the chief of monkeys (Hanumān), of pure intelligence, both of whom sport in the holy woods in the shape of glories of Sītā and Rāma. (4)

उद्भवस्थितिसंहारकारिणीं क्लेशहारिणीम् ।  
सर्वश्रेयस्करिं सीतां नतोऽहं रामवल्लभाम् ॥ ५ ॥  
udbhavasthitisamhārakāriṇīm kleśahāriṇīm,  
sarvaśreyaskarīm sītām nato'ham rāmavallabhām.5.

I bow to Sītā the beloved consort of Śrī Rāma, who is responsible for the creation, sustenance and dissolution (of the universe), removes afflictions and begets all blessings. (5)

यन्मायावशवर्त्ति विश्वमखिलं ब्रह्मादिदेवासुरा  
यत्सत्त्वादमृषैव भाति सकलं रज्जौ यथाहेर्भ्रमः ।  
यत्पादप्लवमेकमेव हि भवाम्भोधेस्तितीर्षावतां  
वन्देऽहं तमशेषकारणपरं रामाख्यमीशं हरिम् ॥ ६ ॥  
yanmāyāvaśavartti viśvamakhilam brahmādidēvāsura  
yatsattvādamṛṣaiva bhāti sakalam rajjau yathāherbhramah,  
yatpādaplavamekameva hi bhavāmbhodhestitīrṣāvatām  
vande'ham tamaśeṣakāraṇaparam rāmākhyamīśam harim.6.

I adore Lord Hari, known by the name of Śrī Rāma, who is superior to and lies beyond all causes, whose Māyā (illusive power) holds sway over the entire universe including gods from Brahmā (the Creator) downwards and demons, whose presence lends positive reality to the world of appearances—even as the false notion of a serpent is entertained with reference to a rope—and whose feet are the only bark for those who are eager to cross the ocean of mundane existence. (6)

नानापु्राणनिगमागमसम्मतं यद् रामायणे निगदितं क्वचिदन्यतोऽपि ।  
स्वान्तःसुखाय तुलसी रघुनाथगाथाभाषानिबन्धमतिमञ्जुलमातनोति ॥ ७ ॥  
nānāpurāṇanigamāgamasammatam yad rāmāyaṇe nigaditam kvacidanyato'pi,  
svāntaḥsukhāya tulasī raghunāthagāthā bhāṣānibandhamatimañjulamātanoti.7.

For the gratification of his own self Tulasidāsa brings forth this very elegant composition relating in common parlance the story of the Lord of Raghus, which is in accord with the various Purāṇas, Vedas and the Āgamas (Tantras), and incorporates what has been recorded in the Rāmāyaṇa (of Vālmiki) and culled from some other sources. (7)

सो०— जो सुमिरत सिधि होइ गन नायक करिबर बदन ।  
करउ अनुग्रह सोइ बुद्धि रासि सुभ गुन सदन ॥ १ ॥  
So.: jo sumirata sidhi hoi gana nāyaka karibara badana,  
karau anugraha soi buddhi rāsi subha guna sadana.1.

May Lord Gaṇeśa, the leader of Śiva's retinue, whose very thought, ensures success, who carries on his shoulders the head of a beautiful elephant, who is a repository of wisdom and an abode of blessed qualities, shower his grace. (1)

मूक होइ बाचाल पंगु चढ़इ गिरिबर गहन।  
जासु कृपाँ सो दयाल द्रवउ सकल कलि मल दहन ॥ २ ॥

mūka hoi bācāla paṅgu caRhai giribara gahana,  
jāsu kṛpā̃ so dayāla dravau sakala kali mala dahana.2.

May that merciful Lord, whose grace enables the dumb to wax eloquent and a cripple to ascend an inaccessible mountain, and who burns all the impurities of the Kali age, be moved to pity. (2)

नील सरोरुह स्याम तरुन अरुन बारिज नयन।  
करउ सो मम उर धाम सदा छीरसागर सयन ॥ ३ ॥

nila saroruha syāma taruna aruna bārija nayana,  
karau so mama ura dhāma sadā chīrasāgara sayana.3.

May the Lord who ever sleeps on the ocean of milk, and who is swarthy as a blue lotus and has eyes resembling a pair of full-blown red lotuses, take up His abode in my bosom. (3)

कुंद इंदु सम देह उमा रमन करुना अयन।  
जाहि दीन पर नेह करउ कृपा मर्दन मयन ॥ ४ ॥

kuṁḍa iṁḍu sama deha umā ramana karunā ayana,  
jāhi dīna para neha karau kṛpā mardana mayana.4.

May the crusher of Cupid, Bhagavān Śiva, whose form resembles in colour the jasmine flower and the moon, who is the consort of Goddess Pārvatī and an abode of compassion and who is fond of the afflicted, be gracious. (4)

बंदउँ गुरु पद कंज कृपा सिंधु नररूप हरि।  
महामोह तम पुंज जासु बचन रबि कर निकर ॥ ५ ॥

baṁḍauṅ guru pada kaṁja kṛpā siṁdhu nararūpa hari,  
mahāmoha tama puṁja jāsu bacana rabi kara nikara.5.

I bow to the lotus feet of my Guru, who is an ocean of mercy and is no other than Śrī Hari Himself in human form, and whose words are sunbeams as it were for dispersing the mass of darkness in the form of gross ignorance. (5)

चौ०— बंदउँ गुरु पद पदुम परागा । सुरुचि सुबास सरस अनुरागा ॥  
अमिअ मूरिमय चूरन चारू । समन सकल भव रुज परिवारू ॥ १ ॥  
सुकृति संभु तन बिमल बिभूती । मंजुल मंगल मोद प्रसूती ॥  
जन मन मंजु मुकुर मल हरनी । किँएँ तिलक गुन गन बस करनी ॥ २ ॥  
श्रीगुर पद नख मनि गन जोती । सुमिरत दिव्य दृष्टि हियँ होती ॥  
दलन मोह तम सो सप्रकासू । बड़े भाग उर आवइ जासू ॥ ३ ॥  
उघरहिँ बिमल बिलोचन ही के । मिटहिँ दोष दुख भव रजनी के ॥  
सूझहिँ राम चरित मनि मानिक । गुपुत प्रगट जहँ जो जेहि खानिक ॥ ४ ॥

Cau.: **baṁḍaū guru pada paduma parāgā, suruci subāsa sarasa anurāgā.  
amia mūrimaya cūrana cārū, samana sakala bhava ruja parivārū.1.  
sukṛti sambhu tana bimala bibhūti, maṁjula maṁgala moda prasūti.  
jana mana maṁju mukura mala haranī, kiē tilaka guna gana basa karanī.2.  
śrīgura pada nakha mani gana jotī, sumirata dibya dṛṣṭi hiyā hotī.  
dalana moha tama so saprakāsū, baRe bhāga ura āvai jāśū.3.  
ugharahī bimala bilocana hī ke, miṭahī doṣa dukha bhava rajanī ke.  
sūjhahī rāma carita mani mānika, guputa pragaṭa jahā jo jehi khānika.4.**

I greet the pollen-like dust of the lotus feet of my preceptor, refulgent, fragrant and flavoured with love. It is a lovely powder of the life-giving herb, which allays the host of all the attendant ills of mundane existence. It adorns the body of a lucky person even as white ashes beautify the person of Lord Śiva, and brings forth sweet blessings and joys. It rubs the dirt off the beautiful mirror in the shape of the devotee's heart; when applied to the forehead in the form of a Tilaka (a religious mark), it attracts a host of virtues. The splendour of gems in the form of nails on the feet of the blessed Guru unfolds divine vision in the heart by its very thought. The lustre disperses the shades of infatuation, highly blessed is he in whose bosom it shines. With its very appearance the bright eyes of the mind get opened; the attendant evils and sufferings of the night of mundane existence disappear; and gems and rubies in the shape of stories of Śrī Rāma, both patent and hidden, wherever and in whatever mine they may be, come to light— (1—4)

दो०— **जथा सुअंजन अंजि दृग साधक सिद्ध सुजान ।  
कौतुक देखत सैल बन भूतल भूरि निधान ॥ १ ॥**

Do.: **jathā suamjana amji dṛga sādhaaka siddha sujāna,  
kautuka dekhata saila bana bhūtala bhūri nidhāna.1.**

—as for instance, by applying to the eyes the miraculous salve known by the name of Siddhānjana (the eye-salve of perfection) strivers, adepts as well as men of wisdom easily discover a host of mines on hill-tops, in the midst of forests and in the bowels of the earth. (1)

चौ०— **गुरु पद रज मृदु मंजुल अंजन । नयन अमिअ दृग दोष बिभंजन ॥  
तेहिं करि बिमल बिबेक बिलोचन । बरनउँ राम चरित भव मोचन ॥ १ ॥  
बंदउँ प्रथम महीसुर चरना । मोह जनित संसय सब हरना ॥  
सुजन समाज सकल गुन खानी । करउँ प्रनाम सप्रेम सुबानी ॥ २ ॥  
साधु चरित सुभ चरित कपासू । निरस बिसद गुनमय फल जासू ॥  
जो सहि दुख परछिद्र दुरावा । बंदनीय जेहिं जग जस पावा ॥ ३ ॥  
मुद मंगलमय संत समाजू । जो जग जंगम तीरथराजू ॥  
राम भक्ति जहँ सुरसरि धारा । सरसइ ब्रह्म बिचार प्रचारा ॥ ४ ॥  
बिधि निषेधमय कलि मल हरनी । करम कथा रबिनंदनि बरनी ॥  
हरि हर कथा बिराजति बेनी । सुनत सकल मुद मंगल देनी ॥ ५ ॥  
बटु बिस्वास अचल निज धरमा । तीरथराज समाज सुकरमा ॥  
सबहि सुलभ सब दिन सब देसा । सेवत सादर समन कलेसा ॥ ६ ॥  
अकथ अलौकिक तीरथराऊ । देइ सद्य फल प्रगट प्रभाऊ ॥ ७ ॥**

Cau.: **guru pada raja mṛḍu maṁjula aṁjana, nayana amia dṛga doṣa bibhaṁjana.**  
**tehī kari bimala bibeka bilocana, baranaṅ rāma carita bhava mocana.1.**  
**baṁdaṅ prathama mahīsura caranā, moha janita saṁsaya saba haranā.**  
**sujana samāja sakala guna khānī, karaṅ pranāma saprema subānī.2.**  
**sādhū carita subha carita kapāsū, nirasa bisada gunamaya phala jāśū.**  
**jo sahi dukha parachidra durāvā, baṁdanīya jehī jaga jasa pāvā.3.**  
**muda maṁgalamaya saṁta samājū, jo jaga jaṁgama tīratharājū.**  
**rāma bhakti jahā surasari dhārā, sarasai brahma bicāra pracārā.4.**  
**bidhi niṣedhamaya kali mala haranī, karama kathā rabināṁdani baranī.**  
**hari hara kathā birājati benī, sunata sakala muda maṁgala denī.5.**  
**baṭu bisvāsa acala nija dharamā, tīratharāja samāja sukaramā.**  
**sabahi sulabha saba dina saba desā, sevata sādara samana kalesā.6.**  
**akatha alaukika tīratharāū, dei sadya phala pragaṭa prabhāū.7.**

The dust of the Guru's feet is a soft and agreeable, salve, which is ambrosia as it were for the eyes and remedies the defects of vision. Having brightened my eyes of discernment thereby I proceed to relate the story of Śrī Rāma, which secures freedom from the bondage of mundane existence. First I reverence the feet of Brāhmaṇas, the very gods on earth, who are able to dispel all doubts born of ignorance. Then I make loving obeisance, in a polite language, to the whole body of pious souls, the mines of all virtues. The conduct of holy men is noble as the career of the cotton plant, the fruit whereof is tasteless, white and fibrous (even as the doings of saints yield results which are free from attachment, stainless and full of goodness).<sup>\*</sup> Even by suffering hardships ( in the form of ginning, spinning and weaving) the cotton plant covers others' faults and has thereby earned in the world a renown which is worthy of adoration. The assemblage of saints, which is all joy and felicity, is a moving Prayāga (the king of all holy places) as it were. Devotion to Śrī Rāma represents, in this moving Prayāga, the stream of the holy Gaṅgā, the river of the celestials; while the proceeding of an enquiry into the nature of Brahma (the Absolute) constitutes the Sarasvatī (a subterranean stream which is traditionally believed to join the Gaṅgā and the Yamunā at Prayāga, thus accounting for the name 'Triveṇī', which signifies a meeting-place of three rivers). Discourses on Karma or Action, consisting of injunctions and interdictions, have been spoken of as the sacred Yamunā—a daughter of the sun-god in her angelic form—washing the impurities of the Kali age; while the anecdotes of Viṣṇu and Śiva stand out as the triple stream known as Triveṇī, bringing joy and blessings to those who listen to them. Unwavering faith in their own creed constitutes the immortal banyan tree and noble actions represent the royal court of that king of holy places. Easy of access to all on anyday and at every place, this moving Prayāga assuages the afflictions of those who resort to it with reverence. This king of holy places is beyond all description and supra-mundane in character; it bestows the reward immediately and its glory is manifest. (1—7)

दो०— सुनि समुझहिं जन मुदित मन मज्जहिं अति अनुराग ।  
 लहहिं चारि फल अछत तनु साधु समाज प्रयाग ॥ २ ॥

Do.: **sunī samujhahī jana mudita mana majjahī ati anurāga,**  
**lahahī cāri phala achata tanu sādhu samāja prayāga.2.**

<sup>\*</sup> The fruit of the cotton plant has been characterized in the original as 'Nirasa', 'Viśada' and 'Gunamaya', which words can be interpreted both ways as in the rendering given above.

Men who having heard the glory of this moving Prayāga in the form of the assemblage of holy men appreciate it with an enraptured mind and then take a plunge into it with extreme devotion obtain the four rewards\* of human existence during their very lifetime. (2)

चौ०— मज्जन फल पेखिअ ततकाला । काक होहिं पिक बकउ मराला ॥  
 सुनि आचरज करै जनि कोई । सतसंगति महिमा नहिं गोई ॥ १ ॥  
 बालमीक नारद घटजोनी । निज निज मुखनि कही निज होनी ॥  
 जलचर थलचर नभचर नाना । जे जड़ चेतन जीव जहाना ॥ २ ॥  
 मति कीरति गति भूति भलाई । जब जेहिं जतन जहाँ जेहिं पाई ॥  
 सो जानब सतसंग प्रभाऊ । लोकहुँ बेद न आन उपाऊ ॥ ३ ॥  
 बिनु सतसंग बिबेक न होई । राम कृपा बिनु सुलभ न सोई ॥  
 सतसंगत मुद मंगल मूला । सोइ फल सिधि सब साधन फूला ॥ ४ ॥  
 सठ सुधरहिं सतसंगति पाई । पारस परस कुधात सुहाई ॥  
 बिधि बस सुजन कुसंगत परहीं । फनि मनि सम निज गुन अनुसरहीं ॥ ५ ॥  
 बिधि हरि हर कबि कोबिद बानी । कहत साधु महिमा सकुचानी ॥  
 सो मो सन कहि जात न कैसैं । साक बनिक मनि गुन गन जैसैं ॥ ६ ॥

Cau.: majjana phala pekhia tatakālā, kāka hohī pika bakau marālā.  
 suni ācaraja karai jani koī, satasāṅgati mahimā nahī goī.1.  
 bālamīka nārada ghaṭajonī, nija nija mukhani kahī nija honī.  
 jalacara thalacara nabhacara nānā, je jaRa cetana jīva jahānā.2.  
 mati kīrati gati bhūti bhalāī, jaba jehī jatana jahā jehī pāī.  
 so jānaba satasāṅga prabhāū, lokahū beda na āna upāū.3.  
 binu satasāṅga bibeka na hoī, rāma krpā binu sulabha na soī.  
 satasāṅgata muda maṅgala mūlā, soi phala sidhi saba sādhana phūlā.4.  
 saṭha sudharahī satasāṅgati pāī, pārāsa parāsa kudhāta suhāī.  
 bidhi basa sujana kusāṅgata parahī, phani mani sama nija guna anusarahī.5.  
 bidhi hari hara kabi kobida bānī, kahata sādhu mahimā sakucānī.  
 so mo sana kahi jāta na kaisē, sāka banika mani guna gana jaisē.6.

The result of an immersion into the sacred waters of this king of holy places is instantly perceived: crows turn into cuckoos and herons into swans. Let no one marvel to hear this; the glory of contact with saints is no secret. Vālmiki†, Nārada‡ and Agastya§, who was born of a pitcher, have related the story of their birth and transformation with their own lips. Of the various creatures, both animate and inanimate, living in this world, whether in water or on land or in the air, whoever has ever attained wisdom, glory, salvation, material prosperity or welfare anywhere and by any means whatsoever, know

\* The four rewards of human existence are: (1) Dharma or religious merit (2) Artha or material riches (3) Kāma or sensuous enjoyment and (4) Mokṣa or release from the bondage of worldly existence.

† Vālmiki had been a hunter and a highway robber in his early life. He was reclaimed by the seven seers and eventually turned out a great seer and poet.

‡ We read in the Bhāgavata that Nārada was the son of a maid-servant in his previous incarnation and even as a child came in touch with holy men, who imparted him the highest wisdom and made him a real devotee by their very contact. In his next birth he appeared as a mind-born son of Brahmā.

§ Agastya was begotten of god Varuṇa through a pitcher. Another great sage, Vasiṣṭha, was also born of the same pitcher. The association thus obtained in his embryonic state with a great sage made him equally great.

it to be the result of association with holy men; there is no other means either in the world or in the Vedas. Wisdom dawns not without association with saints and such association cannot be easily had without the grace of Śrī Rāma. Contact with noble souls is the root of joy and blessings; it constitutes the very fruit and fulfilment of all endeavours, whereas all other practices are blossoms as it were. Through contact with the virtuous even the wicked get reformed, just as a base metal is transmuted by the touch of the philosopher's stone. On the other hand, if by mischance good men fall into evil company, they maintain their noble character like the gem on the hood of a serpent. Even the speech of deities like Brahmā, Viṣṇu and Śiva, poets and men of wisdom falters in depicting the glory of pious souls. Much less can it be described by me, even as a dealer in vegetables finds himself incapable of expatiating on the qualities of gems. (1—6)

दो०— बंदउँ संत समान चित हित अनहित नहिं कोइ ।

अंजलि गत सुभ सुमन जिमि सम सुगंध कर दोइ ॥ ३ ( क ) ॥

संत सरल चित जगत हित जानि सुभाउ सनेहु ।

बालबिनय सुनि करि कृपा रामचरन रति देहु ॥ ३ ( ख ) ॥

Do.: **baṁdaũ samta samāna cita hita anahita nahĩ koi,**  
**amjali gata subha sumana jimi sama sugaṁdha kara doi.3(A).**  
**samta sarala cita jagata hita jāni subhāu sanehu,**  
**bālabinaya suni kari kṛpā rāmacarana rati dehu.3(B).**

I bow to the saints, who are even-minded towards all and have no friend or foe, just as a flower of good quality placed in the palm of one's hands communicates its fragrance alike to both the hands (the one which plucked it and that which held and preserved it). Realizing thus the noble disposition and loving nature of saints, who are innocent at heart and catholic in spirit, I make this humble submission to them. Listening to my childlike prayer and taking compassion on me, O noble souls, bless me with devotion to the feet of Śrī Rāma. (3 A-B)

चौ०— बहुरि बंदि खल गन सतिभाएँ । जे बिनु काज दाहिनेहु बाएँ ॥

पर हित हानि लाभ जिन्ह केरें । उजरें हरष बिषाद बसेरें ॥ १ ॥

हरि हर जस राकेस राहु से । पर अकाज भट सहसबाहु से ॥

जे पर दोष लखहिं सहसाखी । पर हित घृत जिन्ह के मन माखी ॥ २ ॥

तेज कृसानु रोष महिषेसा । अघ अवगुन धन धनी धनेसा ॥

उदय केत सम हित सबही के । कुंभकरन सम सोवत नीके ॥ ३ ॥

पर अकाजु लागि तनु परिहरहीं । जिमि हिम उपल कृषी दलि गरहीं ॥

बंदउँ खल जस सेष सरोषा । सहस बदन बरनइ पर दोषा ॥ ४ ॥

पुनि प्रनवउँ पृथुराज समाना । पर अघ सुनइ सहस दस काना ॥

बहुरि सक्र सम बिनवउँ तेही । संतत सुरानीक हित जेही ॥ ५ ॥

बचन बज्र जेहि सदा पिआरा । सहस नयन पर दोष निहारा ॥ ६ ॥

Cau.: bahuri baṁdi khala gana satibhāē, je binu kāja dāhinehu bāē.  
 para hita hāni lābha jinha kerē, ujarē haraṣa biṣāda baserē.1.  
 hari hara jasa rākesa rāhu se, para akāja bhaṭa sahasabāhu se.  
 je para doṣa lakhahī sahasākhī, para hita ghṛta jinha ke mana mākhī.2.  
 teja kṛsānu roṣa mahiṣesā, agha avaguna dhana dhanī dhanesā.  
 udaya keta sama hita sabahī ke, kumbhakarana sama sovata nīke.3.  
 para akāju lagi tanu pariharahī, jimi hima upala kṛṣī dali garahī.  
 baṁdaū khala jasa seṣa saroṣā, sahasa badana baranai para doṣā.4.  
 puni pranavaū pṛthurāja samānā, para agha sunai sahasa dasa kānā.  
 bahuri sakra sama binavaū tehī, samtata surānika hita jehī.5.  
 bacana bajra jehi sadā piārā, sahasa nayana para doṣa nihārā.6.

Again, I greet with a sincere heart the malevolent class, who are hostile without purpose even to the friendly, to whom others' loss is their own gain, and who delight in others' desolation and wail over their prosperity. They try to eclipse the glory of Viṣṇu and Śiva even as the demon Rāhu intercepts the light of the full moon (during what is known as the lunar eclipse); and they are valiant like the reputed king Sahasrabāhu\* (so-called because of his possessing a thousand arms) in working others' woe. They detect others' faults as if with a thousand eyes and their (designing) mind mars others' interests even as a fly spoils clarified butter. In splendour they emulate the god of fire and in anger they vie with the god of death, who rides a buffalo. They are rich in crime and vice as Kubera, the god of riches, is in gold. Like the rise of a comet their advancement augurs ill for others' interests; like the slumber of Kumbhakarṇa† their decline alone is propitious for the world. They lay down their very life in order to be able to harm others, even as hail-stones dissolve after destroying the crop. I reverence a wicked soul as the fiery (thousand-tongued) serpent-god Śeṣa, in so far as he eagerly expatiates on others' faults with a thousand tongues as it were. Again, I bow to him as the celebrated king Pṛthu (who prayed for ten thousand ears in order to be able to hear the glories of the Lord to his heart's content) inasmuch as he hears of others' faults with the thousand ears as it were. Once more do I supplicate to him as Indra (the lord of celestials) in so far as wine appears charming and beneficial to him (even as the army of gods is beneficent to Indra).‡ Harsh language is dear to him even as the thunderbolt is fondly cherished by Indra; and he detects others' faults with a thousand eyes as it were. (1—6)

दो०— उदासीन अरि मीत हित सुनत जरहिं खल रीति ।

जानि पानि जुग जोरि जन बिनती करइ सप्रीति ॥ ४ ॥

\* Sahasrabāhu was a mighty warrior and a contemporary of Rāvaṇa, who was once captured and held captive by him. He was slain by Paraśurāma.

† Kumbhakarṇa was a younger brother to Rāvaṇa, the demon-king of Laṅkā. He was a voracious eater and consumed a large number of goats and buffaloes everyday. He kept awake for six months and slept during the other half-year. Living beings thus obtained a fresh lease of life during the period of his slumber.

‡ There is a pun on the expression 'Surānika' in the original 'Surānika' (Sura+Anika) is a compound word in Saṁskṛta, meaning the army of the gods. In Hindi it can as well be treated as two separate words 'Surā' (wine) and 'Nika' (charming). Hence it has been interpreted both ways in the above rendering.



Do.: **udāsīna ari mīta hita sunata jarahī khala rīti,  
jāni pāni juga jori jana binatī karai saprīti.4.**

The wicked burn with jealousy as they hear of others' welfare, be they his friends, foes or neutrals: such is their wont. Knowing thus, this humble soul makes loving entreaties to them with joined palms. (4)

चौ०— मैं अपनी दिसि कीन्ह निहोरा । तिन्ह निज ओर न लाउब भोरा ॥  
बायस पलिअहिं अति अनुरागा । होहिं निरामिष कबहुं कि कागा ॥ १ ॥  
बंदउँ संत असज्जन चरना । दुखप्रद उभय बीच कछु बरना ॥  
बिछुरत एक प्रान हरि लेहीं । मिलत एक दुख दारुन देहीं ॥ २ ॥  
उपजहिं एक संग जग माहीं । जलज जोक जिमि गुन बिलगाहीं ॥  
सुधा सुरा सम साधु असाधू । जनक एक जग जलधि अगाधू ॥ ३ ॥  
भल अनभल निज निज करतूती । लहत सुजस अपलोक बिभूती ॥  
सुधा सुधाकर सुरसरि साधू । गरल अनल कलिमल सरि ब्याधू ॥ ४ ॥  
गुन अवगुन जानत सब कोई । जो जेहि भाव नीक तेहि सोई ॥ ५ ॥

Cau.: maī apanī disī kīnha nihorā, tinha nija ora na lāuba bhorā.  
bāyasa paliahī ati anurāgā, hohī nirāmiṣa kabahū ki kāgā.1.  
barṁdaū samta asajjana caranā, dukhaprada ubhaya bīca kachu baranā.  
bichurata eka prāna hari lehī, milata eka dukha dārūna dehī.2.  
upajahī eka saṁga jaga māhī, jalaja jomka jimi guna bilagāhī.  
sudhā surā sama sādhu asādhu, janaka eka jaga jaladhi agādhū.3.  
bhala anabhala nija nija karatūti, lahata sujasa apaloka bibhūti.  
sudhā sudhākara surasari sādhu, garala anala kalimala sari byādhū.4.  
guna avaguna jānata saba koī, jo jehi bhāva nīka tehi soī.5.

I for my part have made entreaties to them; they too must not fail to do their part. However fondly you may nurture a brood of crows, can you ever expect ravens to turn vegetarians? I adore the feet of a saint and a wicked soul, both of whom give pain, though some difference is said to exist between them. Whereas the former class cause mortal pain while parting, the latter give agonizing torment during their meeting. Though born together in the world, they differ in their traits even as the lotus and the leech (both of which spring from water). The good and the wicked resemble nectar and wine respectively; the unfathomable ocean in the form of this world is their common parent.\* The good and the wicked gather a rich harvest of good reputation and infamy by their respective doings. Although the merits of nectar, the moon—the seat of nectar—the Gaṅgā—the river of the celestials—and a pious soul, on the one hand, and the demerits of venom, fire, the unholy river Karmanāśā—which is said to be full of the impurities of the Kali age—and the hunter, on the other, are known to all, only that which is to a man's taste appears good to him. (1—5)

दो०— भलो भलाइहि पै लहइ लहइ निचाइहि नीचु ।  
सुधा सराहिअ अमरताँ गरल सराहिअ मीचु ॥ ५ ॥

\* In the Purāṇas we read how both nectar and wine were churned out of the ocean of milk, by the joint efforts of the gods and the demons.

Do.: **bhalo bhalāihi pai lahai lahai nicāihi nīcu,**  
**sudhā sarāhia amaratā garala sarāhia mīcu.5.**

Of course, a good man has a bias for goodness alone, while a vile person is prone to vileness. While nectar is praised for its immortalizing virtue, poison is extolled for its deadly effects. (5)

चौ०— खल अघ अगुन साधु गुन गाहा । उभय अपार उदधि अवगाहा ॥  
 तेहि तें कछु गुन दोष बखाने । संग्रह त्याग न बिनु पहिचाने ॥ १ ॥  
 भलेउ पोच सब बिधि उपजाए । गनि गुन दोष बेद बिलगाए ॥  
 कहहिं बेद इतिहास पुराना । बिधि प्रपंचु गुन अवगुन साना ॥ २ ॥  
 दुख सुख पाप पुन्य दिन राती । साधु असाधु सुजाति कुजाती ॥  
 दानव देव ऊँच अरु नीचू । अमिअ सुजीवनु माहुरु मीचू ॥ ३ ॥  
 माया ब्रह्म जीव जगदीसा । लच्छि अलच्छि रंक अवनीसा ॥  
 कासी मग सुरसरि क्रमनासा । मरु मारव महिदेव गवासा ॥ ४ ॥  
 सरग नरक अनुराग बिरागा । निगमागम गुन दोष बिभागा ॥ ५ ॥

Cau.: **khala agha aguna sādhu guna gāhā, ubhaya apāra udadhi avagāhā.**  
**tehi tē kachu guna doṣa bakhāne, saṅgraha tyāga na binu pahicāne.1.**  
**bhaleu poca saba bidhi upajāe, gani guna doṣa beda bilagāe.**  
**kahahī beda itihāsa purānā, bidhi prapaṁcu guna avaguna sānā.2.**  
**dukha sukha pāpa punya dina rāti, sādhu asādhu sujāti kujāti.**  
**dānava deva ūca aru nīcū, amia sujīvanu māhuru mīcū.3.**  
**māyā brahma jīva jagadīsā, lacchi alacchi raṅka avanīsā.**  
**kāsī maga surasari kramanāsā, maru mārava mahideva gavāsā.4.**  
**saraga naraka anurāga birāgā, nigamāgama guna doṣa bibhāgā.5.**

The tales of sins and vices of the wicked, on the one hand, and of the virtues of the virtuous, on the other, are like boundless and unfathomable oceans. That is why I have enumerated only a few virtues and vices; for they cannot be acquired or discarded without being duly distinguished. The good as well as the vile, all have been brought into being by the Creator; it is the Vedas that have differentiated them by reckoning the merits of the former class and the demerits of the other. The Vedas, the Itihāsas (such as the Rāmāyaṇa and the Mahābhārata) and the Purāṇas unanimously declare that the creation of Brahmā (the Creator) is an intermixture of good and evil. It is characterized by pairs of opposites such as pain and pleasure, sin and merit, day and night, the good and the wicked, good birth and vile birth, demons and gods, the high and the low, nectar and poison, a happy life and death, Māyā and Brahma, i.e., Matter and Spirit, the soul and God (the Lord of the universe), plenty and poverty, the pauper and the king, the sacred Kāśī or Vārāṇasi and Magadha or North Bihar (the accursed land), the holy Gaṅgā the river of the celestials—and the unholy Karmanāsā\* (in Bihar), the desert land of Māravāra (Western Rājapūtānā and Sindhā) and the rich soil of Mālavā, the Brāhmaṇa—who is a veritable god on earth—and the barbarian who feeds on the cow, heaven and hell, attachment and dispassion. The Vedas and other sacred books have sifted good from evil. (1—5)

\* A river of sinful origin in Bihar, a plunge in whose waters is said to destroy one's religious merits. Hence it is called Karmanāsā (that which neutralizes one's meritorious acts).

दो०— जड़ चेतन गुन दोषमय बिस्व कीन्ह करतार।  
संत हंस गुन गहहिं पय परिहरि बारि बिकार ॥ ६ ॥

Do.: jaRa cetana guna doṣamaya bisva kīnha karatāra,  
saṁta haṁsa guna gahaḥi paya parihari bāri bikāra.6.

God has created the universe consisting of animate and inanimate beings as partaking of both good and evil; swans\* in the form of saints imbibe the milk of goodness rejecting water in the form of evil. (6)

चौ०— अस बिबेक जब देइ बिधाता । तब तजि दोष गुनहिं मनु राता ॥  
काल सुभाउ करम बरिआई । भलेउ प्रकृति बस चुकइ भलाई ॥ १ ॥  
सो सुधारि हरिजन जिमि लेहीं । दलि दुख दोष बिमल जसु देहीं ॥  
खलउ करहिं भल पाइ सुसंगू । मिटइ न मलिन सुभाउ अभंगू ॥ २ ॥  
लखि सुबेष जग बंचक जेऊ । बेष प्रताप पूजिअहिं तेऊ ॥  
उघरहिं अंत न होइ निबाहू । कालनेमि जिमि रावन राहू ॥ ३ ॥  
किएहुँ कुबेषु साधु सनमानू । जिमि जग जामवंत हनुमानू ॥  
हानि कुसंग सुसंगति लाहू । लोकहुँ बेद बिदित सब काहू ॥ ४ ॥  
गगन चढ़इ रज पवन प्रसंगा । कीचहिं मिलइ नीच जल संग्गा ॥  
साधु असाधु सदन सुक सारीं । सुमिरहिं राम देहिं गनि गारीं ॥ ५ ॥  
धूम कुसंगति कारिख होई । लिखिअ पुरान मंजु मसि सोई ॥  
सोइ जल अनल अनिल संघाता । होइ जलद जग जीवन दाता ॥ ६ ॥

Cau.: asa bibeka jaba dei bidhātā, taba taji doṣa gunahī manu rātā.  
kāla subhāu karama bariāi, bhaleu prakṛti basa cukai bhalāi.1.  
so sudhāri harijana jimi lehī, dali dukha doṣa bimala jasu dehī.  
khalau karahī bhala pāi susaṁgū, miṭai na malina subhāu abhaṁgū.2.  
lakhi subeṣa jaga baṁcaka jeū, beṣa pratāpa pūjiahī teū.  
ugharahī aṁta na hoi nibāhū, kālanemi jimi rāvana rāhū.3.  
kiehū kubeṣu sādhu sanamānū, jimi jaga jāmavaṁta hanumānū.  
hāni kusaṁga susaṁgati lāhū, lokahū beda bidita saba kāhū.4.  
gagana caRhai raja pavana prasaṁgā, kīcahī milai nīca jala saṁgā.  
sādhu asādhu sadana suka sārī, sumirahī rāma dehī gani gārī.5.  
dhūma kusaṁgati kārikha hoī, likhia purāna maṁju masi soī.  
soi jala anala anila saṁghātā, hoi jalada jaga jivana dātā.6.

When Providence blesses one with such discrimination (as is possessed by the swan), then alone does the mind abandon evil and gets enamoured of goodness. By force of the spirit of the times, old habits and past Karma even the good deviate from goodness under the influence of Māyā. But just as servants of Śrī Hari rectify that error and, eradicating sorrow and weakness, bring untarnished glory to them, even so the

\* The swan is traditionally believed to feed on pearls and credited with the natural gift of separating milk from water.

wicked occasionally perform a noble deed due to their good association, although their evil nature, which is unchangeable, cannot be obliterated. Even those who are impostors are respected on account of their garb, as the world is taken in by their attractive appearance. But they are eventually exposed, and cannot keep up their false appearance till the end, as was the case with Kālanemi\*, Rāvaṇa† and Rāhu.‡ The good are honoured notwithstanding their mean appearance, even as Jāmbavān (a general of Sugrīva's army, who was endowed with the form of a bear and possessed miraculous strength) and Hanumān (the monkey-god) won honour in this world. Bad association is harmful, while good company is an asset in itself: this is true in the world as well as in the eyes of the Vedas, and is known to all. Through contact with the wind dust ascends to the sky, while it is assimilated with mud when united with low-lying waters. Parrots and Mainās nurtured in the house of the virtuous and the wicked repeat the name of Rāma and pour a volley of abuses respectively. Smoke coming in contact with an evil (earthy)§ substance turns into soot; the same is used as a material for copying the Purāṇas with when converted into beautiful ink. Again, in conjunction with water, fire and air it is transformed into a cloud and brings life to the world. (1—6)

दो०— ग्रह भेषज जल पवन पट पाइ कुजोग सुजोग ।

होहिं कुबस्तु सुबस्तु जग लखहिं सुलच्छन लोग ॥ ७ ( क ) ॥

सम प्रकास तम पाख दुहुँ नाम भेद बिधि कीन्ह ।

ससि सोषक पोषक समुझि जग जस अपजस दीन्ह ॥ ७ ( ख ) ॥

जड़ चेतन जग जीव जत सकल राममय जानि ।

बंदउँ सब के पद कमल सदा जोरि जुग पानि ॥ ७ ( ग ) ॥

देव दनुज नर नाग खग प्रेत पितर गंधर्ब ।

बंदउँ किंनर रजनिचर कृपा करहु अब सर्ब ॥ ७ ( घ ) ॥

Do.: graha bheṣaja jala pavana paṭa pāi kujoga sujoga,  
hohī kubastu subastu jaga lakhahī sulacchana loga.7(A).

\* Kālanemi was a demon chief, who was a contemporary of Rāvaṇa, the mighty king of Laṅkā. In the Laṅkā-Kāṇḍa (Book VI. 56—58) of this very work we are told how he assumed the false appearance of an ascetic and tried to deceive Hanumān, the devoted servant of the divine Śrī Rāma, but was ultimately detected and killed by Hanumān.

† We read in the Aranyakāṇḍa (Book III. 27. 4—7) how Rāvaṇa appeared before Sitā in the garb of a mendicant but could not keep up his false appearance for long and had to throw off his mask at last.

‡ In the Purāṇas we are told how at the beginning of creation nectar was churned out of the ocean of milk conjointly by the gods and the demons. When the same was being served to the gods by God Viṣṇu Himself (who had assumed the form of a charming damsel in order to put the demons off the scent), the demon Rāhu disguised himself as a god and took his seat in the celestial row to participate in the feast. He was, however, soon detected by the sun-god and the moon-god, who exposed his real character.

§ There is a pun on the compound word 'Kusaṅgati' in the original. 'Ku' is both a noun and an indeclinable prefixed to nouns. As an indeclinable it means bad or evil, while as a noun it is a synonym for the earth. Here it is used in both the senses and has been translated accordingly.

**sama prakāsa tama pākha duhū nāma bheda bidhi kīnha,  
sasi soṣaka poṣaka samujhi jaga jasa apajasa dīnha.7(B).  
jaRa cetana jaga jīva jata sakala rāmamaya jāni,  
baṁdaū saba ke pada kamala sadā jori juga pāni.7(C).  
deva danuja nara nāga khaga preta pitara gaṁdharba,  
baṁdaū kimnara rajanicara kṛpā karahu aba sarba.7(D).**

The planets, medicines, water, air and cloth prove good or bad in the world according to their good or evil associations; only men endowed with a keen insight are able to know this. The proportion of moonlight and darkness is the same in the bright as well as in the dark fortnight; only the two have been named differently by the Creator. Knowing the one as the nourisher and the other as the emaciator of the moon, the world has given it a good name and a bad one. Whatever beings, animate or inanimate, there are in the universe, recognizing them, one and all, as consisting of Śrī Rāma, I ever adore the lotus feet of all with joined palms. I reverence gods, demons, human beings, Nāgas, birds, spirits, manes (the souls of departed ancestors) and Gandharvas, Kinnaras and Rākṣasas (giants).\* Pray be gracious to me all on this occasion. (7 A—D)

चौ०— आकर चारि लाख चौरासी । जाति जीव जल थल नभ बासी ॥  
सीय राममय सब जग जानी । करउँ प्रनाम जोरि जुग पानी ॥ १ ॥  
जानि कृपाकर किंकर मोहू । सब मिलि करहु छाड़ि छल छोहू ॥  
निज बुधि बल भरोस मोहि नाहीं । तातें बिनय करउँ सब पाहीं ॥ २ ॥  
करन चहउँ रघुपति गुन गाहा । लघु मति मोरि चरित अवगाहा ॥  
सूझ न एकउ अंग उपाऊ । मन मति रंक मनोरथ राऊ ॥ ३ ॥  
मति अति नीच ऊँचि रुचि आछी । चहिअ अमिअ जग जुरइ न छाछी ॥  
छमिहहिं सज्जन मोरि ढिठाई । सुनिहहिं बालबचन मन लाई ॥ ४ ॥  
जौं बालक कह तोतरि बाता । सुनिहिं मुदित मन पितु अरु माता ॥  
हँसिहहिं कूर कुटिल कुबिचारी । जे पर दूषन भूषनधारी ॥ ५ ॥  
निज कबित्त केहि लाग न नीका । सरस होउ अथवा अति फीका ॥  
जे पर भनिति सुनत हरषाहीं । ते बर पुरुष बहुत जग नाहीं ॥ ६ ॥  
जग बहु नर सर सरि सम भाई । जे निज बाढ़ि बढहिं जल पाई ॥  
सज्जन सकृत सिंधु सम कोई । देखि पूर बिधु बाढ़इ जोई ॥ ७ ॥

Cau.: ākara cāri lākha caurāsī, jāti jīva jala thala nabha bāsī.  
sīya rāmamaya saba jaga jāni, karaū pranāma jori juga pāni.1.  
jāni kṛpākara kimnara mohū, saba mili karahu chāRi chala chohū.  
nija budhi bala bharsa mohi nāhi, tāṭē binaya karaū saba pāhi.2.

\*Gandharvas, Kinnaras and Rākṣasas are different species of superhuman beings. Of these the Gandharvas are celestial songsters and are specially noted for their handsome appearance, while the kinnaras are credited with the head of a horse. The Rākṣasas are monstrous in appearance and are said to roam at night and feed on the human flesh. The Nāgas are another class of semi-divine beings, who, though resembling serpents in shape, can take the human form at will.

karana cahaū raghupati guna gāhā, laghu mati mori carita avagāhā.  
 sūjha na ekau aṅga upāū, mana mati raṅka manoratha rāū.3.  
 mati ati nīca ūci ruci āchī, cahia amia jaga jurai na chāchī.  
 chamihahī sajjana mori dhīhāī, sunihahī bālabacana mana lāī.4.  
 jaū bālaka kaha totari bātā, sunahī mudita mana pitu aru mātā.  
 hāsīhahī kūra kuṭīla kubicārī, je para dūṣana bhūṣanadhārī.5.  
 nija kabitta kehi lāga na nīkā, sarasa hou athavā ati phīkā.  
 je para bhaniti sunata haraṣāhī, te bara puruṣa bahuta jaga nāhī.6.  
 jaga bahu nara sara sari sama bhāī, je nija bārhi baRrahī jala pāī.  
 sajjana sakṛta simḍhu sama koī, dekhi pūra bidhu bārhai joī.7.

Eight million and four hundred thousand\* species of living beings, classified under four broad divisions, inhabit land, water and the air. Recognizing the entire creation as full of Sītā and Rāma, I make obeisance to them with joined palms. Knowing me as your servant, be genuinely gracious to me all of you, O mines of compassion. I have no confidence in my intellectual power, hence I supplicate you all. I would recount the virtues of the Lord of Raghus,† Śrī Rāma; but my wits are poor, whereas the exploits of Śrī Rāma are unfathomable. For this I find not the least resources, while I am bankrupt of mind and intellect, my ambition is right royal. Even though my intellect is exceedingly mean, my aspiration is pitched too high; while I crave for nectar, I have no means in this world to procure even butter-milk. The virtuous will forgive my presumption and listen to my childish babbling with interest. When a child prattles in lisping accents, the parents hear it with a mind full of delight. Those, however, who are hard-hearted, mischievous and perverse and cherish others' faults as an ornament, will feel amused. Who does not like one's own poetry, be it delightful or exceedingly insipid? Such good people as delight to hear others' composition are rare in this world. The world abounds in men who resemble lakes and rivers, that get swollen with their own rise when waters are added to them. There is some rare good soul like the ocean, which swells at the sight of the full moon. (1—7)

दो०— भाग छोट अभिलाषु बड़ करउँ एक बिस्वास ।

पैहहिं सुख सुनि सुजन सब खल करिहहिं उपहास ॥ ८ ॥

Do.: bhāga choṭa abhilāṣu baRa karaū eka bisvāsa,  
 paihahī sukha suni sujana saba khala karihahī upahāsa.8.

Humble is my lot and my ambition high; my only hope is that all good men will be gratified to hear what I say, while the evil-minded will laugh. (8)

चौ०— खल परिहास होइ हित मोरा । काक कहहिं कलकंठ कठोरा ॥

हंसहिं बक दादुर चातकही । हँसहिं मलिन खल बिमल बतकही ॥ ९ ॥

\* The number of species of living beings has been categorically fixed in Hindu scriptures as eighty-four lakhs. The four broad divisions are: (1) Jarāyuja (viviparous, such as men and beasts), (2) Aṅḍaja (oviparous), (3) Svedaja (born of sweat, such as lice, bugs etc.) and (4) Udbhijja (sprouting from the soil, viz., plants).

† King Raghu was a forbear of Śrī Rāma. His descendants bore the name of Raghus. Having been the head of the clan after His father, Daśaratha, He is aptly called the Lord of the Raghus.



कबित रसिक न राम पद नेहू । तिन्ह कहँ सुखद हास रस एहू ॥  
 भाषा भनिति भोरि मति मोरी । हँसिबे जोग हँसें नहिं खोरी ॥ २ ॥  
 प्रभु पद प्रीति न सामुझि नीकी । तिन्हहि कथा सुनि लागिहि फीकी ॥  
 हरि हर पद रति मति न कुतरकी । तिन्ह कहँ मधुर कथा रघुबर की ॥ ३ ॥  
 राम भगति भूषित जियँ जानी । सुनिहहिं सुजन सराहि सुबानी ॥  
 कबि न होउँ नहिं बचन प्रबीनू । सकल कला सब बिद्या हीनू ॥ ४ ॥  
 आखर अरथ अलंकृति नाना । छंद प्रबंध अनेक बिधाना ॥  
 भाव भेद रस भेद अपारा । कबित दोष गुन बिबिध प्रकारा ॥ ५ ॥  
 कबित बिबेक एक नहिं मोरें । सत्य कहँ लिखि कागद कोरें ॥ ६ ॥

Cau.: khala parihāsa hoi hita morā, kāka kahahī kalakamṭha kaṭhorā.  
 haṁsahi baka dādura cātakahī, hāsaḥī malina khala bimala batakahī.1.  
 kabita rasika na rāma pada nehū, tinha kahā sukhada hāsa rasa ehū.  
 bhāṣā bhaniti bhori mati morī, hāsiḥe joga hāseṁ nahī khorī.2.  
 prabhu pada prīti na sāmujhi nīkī, tinhahi kathā suni lāgihi phīkī.  
 hari hara pada rati mati na kutarakī, tinha kahū madhura kathā raghubara kī.3.  
 rāma bhagati bhūṣita jiyā jānī, sunihahī sujana sarāhi subānī.  
 kabi na hoū nahī bacana prabīnū, sakala kalā saba bidyā hīnū.4.  
 ākhara aratha alaṁkṛti nānā, chaṁda prabaṁdha aneka bidhānā.  
 bhāva bheda rasa bheda apārā, kabita doṣa guna bibidha prakārā.5.  
 kabita bibeka eka nahī morē, satya kahaū likhi kāgada korē.6.

The laughter of the evil-minded will benefit me; crows call the cuckoo hoarse. Herons ridicule the swan, frogs make fun of the Cātaka bird and malicious rogues deride refined speech. To those who have no taste for poetry nor devotion to the feet of Śrī Rāma, this undertaking of mine will serve as a subject for delightful mirth. My composition is couched in the popular dialect and my intellect is feeble; hence it is a fit subject for ridicule, and those who laugh shall not incur any blame. To those who cherish no love for the feet of the Lord and have no sound reason either, this story will sound unattractive to the ears. To those, however, who possess devotion to the feet of God Viṣṇu and Śiva and whose mind is not perverse, the tale of the Chief of the Raghus will taste as sweet. Knowing it in their heart as adorned with devotion to Śrī Rāma, the virtuous will listen to it with bland words of praise. I am no poet nor an adept in the art of speech and am a cipher in all arts and sciences. There are elegant devices of letters, subtleties of meaning, various figures of speech, metrical compositions of different kinds, infinite varieties of emotions and sentiments and multifarious flaws and excellences of poetic composition. Of these details of poesy, I possess critical knowledge of none. I vouch for it in writing on a blank sheet. (1—6)

दो०— भनिति मोरि सब गुन रहित बिस्व बिदित गुन एक ।

सो बिचारि सुनिहहिं सुमति जिन्ह कें बिमल बिबेक ॥ ९ ॥

Do.: bhaniti mori saba guna rahita bisva bidita guna eka,  
 so bicāri sunihahī sumati jinha kē bimala bibeka.9.

My composition is devoid of all charm; it has only one merit, which is known throughout the world. Recognizing this merit, men of sound reason, who are gifted with unbiased judgment, will surely hear it. (9)

चौ०— एहि महँ रघुपति नाम उदारा । अति पावन पुरान श्रुति सारा ॥  
 मंगल भवन अमंगल हारी । उमा सहित जेहि जपत पुरारी ॥ १ ॥  
 भनिति बिचित्र सुकबि कृत जोऊ । राम नाम बिनु सोह न सोऊ ॥  
 बिधुबदनी सब भाँति सँवारी । सोह न बसन बिना बर नारी ॥ २ ॥  
 सब गुन रहित कुकबि कृत बानी । राम नाम जस अंकित जानी ॥  
 सादर कहहिं सुनहिं बुध ताही । मधुकर सरिस संत गुनग्राही ॥ ३ ॥  
 जदपि कबित रस एकउ नाहीं । राम प्रताप प्रगट एहि माहीं ॥  
 सोइ भरोस मोरें मन आवा । केहिं न सुसंग बड़प्पनु पावा ॥ ४ ॥  
 धूमउ तजइ सहज करुआई । अगरु प्रसंग सुगंध बसाई ॥  
 भनिति भदेस बस्तु भलि बरनी । राम कथा जग मंगल करनी ॥ ५ ॥

Cau.: ehi mahā raghupati nāma udārā, ati pāvana purāna śruti sārā.  
 maṅgala bhavana amaṅgala hārī, umā sahita jehi japata purārī.1.  
 bhaniti bicitra sukabi kṛta joū, rāma nāma binu soha na soū.  
 bidhubadanī saba bhāti sāvārī, soha na basana binā bara nārī.2.  
 saba guna rahita kukabi kṛta bānī, rāma nāma jasa amkita jānī.  
 sādara kahahī sunahī budha tāhī, madhukara sarisa samta gunagrāhī.3.  
 jadapi kabita rasa ekau nāhī, rāma pratāpa pragaṭa ehi māhī.  
 soi bharosa morē mana āvā, kehī na susaṅga baRappanu pāvā.4.  
 dhūmau tajai sahaja karuāī, agaru prasaṅga sugaṁdha basāī.  
 bhaniti bhadesa bastu bhali baranī, rāma kathā jaga maṅgala karanī.5.

It contains the gracious name of the Lord of Raghur, which is exceedingly holy and the very cream of the Purāṇas and the Vedas. It is the abode of blessings and the remover of evils, and is muttered by Lord Śiva, the enemy of the demon Tripura, along with his consort, Umā. Even a composition of marvellous beauty and written by a gifted poet does not commend itself without the name of Śrī Rāma. A pretty woman with a charming countenance and fully adorned does not look attractive when undressed. On the other hand, the wise recite and hear with admiration even the composition of a worthless poet, which is devoid of all merit, knowing it as adorned with the name and glory of Śrī Rāma; for, like the bee, saints have a bias for goodness. Although it has no poetic charm whatsoever, the glory of Śrī Rāma is manifest in it. This is the only hope which flashes on my mind; who has not been exalted by noble company? Even smoke rising from burning aloe wood is impregnated with the latter's fragrance and gives up its natural pungency. Although my composition is clumsy, it treats of a commendable theme, viz., the story of Śrī Rāma, which brings felicity to the world. (1—5)

छं०— मंगल करनि कलि मल हरनि तुलसी कथा रघुनाथ की ।  
 गति कूर कबिता सरित की ज्यों सरित पावन पाथ की ॥



प्रभु सुजस संगति भनिति भलि होइहि सुजन मन भावनी ।  
भव अंग भूति मसान की सुमिरत सुहावनि पावनी ॥

Cham.: maṅgala karani kali mala harani tulasī kathā raghunātha kī,  
gati kūra kabitā sarita kī jyō sarita pāvana pātha kī.  
prabhu sujasa saṅgati bhaniti bhali hoihi sujana mana bhāvanī,  
bhava aṅga bhūti masāna kī sumirata suhāvani pāvanī.

The tale of the Lord of Raghur, O Tulasīdāsa, brings forth blessings and wipes away the impurities of the Kali age. The course of this stream of my poetry is tortuous like that of the holy Gaṅgā. By its association with the auspicious glory of the Lord my composition will be blessed and will captivate the mind of the virtuous. On the person of Lord Śiva, even the ashes of the cremation-ground appear charming and purify by their very thought.

दो०— प्रिय लागिहि अति सबहि मम भनिति राम जस संग ।

दारु बिचारु कि करइ कोउ बंदिअ मलय प्रसंग ॥ १० ( क ) ॥

स्याम सुरभि पय बिसद अति गुनद करहिं सब पान ।

गिरा ग्राम्य सिय राम जस गावहिं सुनहिं सुजान ॥ १० ( ख ) ॥

Do.: priya lāgihi ati sabahi mama bhaniti rāma jasa saṅga,  
dāru bicāru ki karai kou baṁdia malaya prasaṅga.10(A).  
syāma surabhi paya bisada ati gunada karahī saba pāna,  
girā grāmya siya rāma jasa gāvahī sunahī sujāna.10(B).

My composition will appear extremely delightful to all by its association with the glory of Śrī Rāma, even as timber of every description is transformed into sandal and becomes worthy of adoration by contact with the Malaya mountain (in South India), and nobody takes into account the quality of wood in that region. The milk of even a dark cow is white and possesses a great medicinal value and is drunk by all. So do the wise chant and hear the glory of Sitā and Rāma even though couched in the vulgar tongue. (10 A-B)

चौ०— मनि मानिक मुकुता छबि जैसी । अहि गिरि गज सिर सोह न तैसी ॥

नृप किरीट तरुनी तनु पाई । लहहिं सकल सोभा अधिकाई ॥ १ ॥

तैसेहिं सुकबि कबित बुध कहहीं । उपजहिं अनत अनत छबि लहहीं ॥

भगति हेतु बिधि भवन बिहाई । सुमिरत सारद आवति धाई ॥ २ ॥

राम चरित सर बिनु अन्हवाएँ । सो श्रम जाइ न कोटि उपाएँ ॥

कबि कोबिद अस हृदयँ बिचारी । गावहिं हरि जस कलि मल हारी ॥ ३ ॥

कीन्हें प्राकृत जन गुन गाना । सिर धुनि गिरा लगत पछिताना ॥

हृदय सिंधु मति सीप समाना । स्वाति सारदा कहहिं सुजाना ॥ ४ ॥

जौं बरसइ बर बारि बिचारू । होहिं कबित मुकुतामनि चारू ॥ ५ ॥

Cau.: manī mānika mukutā chabi jaisī, ahi giri gaja sira soha na taisī.  
 nṛpa kirīṭa tarunī tanu pāī, lahaṅ sakala sobhā adhikāī.1.  
 taiseṅ sukabi kabita budha kahaṅ, upajaṅ anata anata chabi lahaṅ.  
 bhagati hetu bidhi bhavana bihāī, sumirata sārada āvati dhāī.2.  
 rāma carita sara binu anhavāē, so śrama jāī na koṭi upāē.  
 kabi kobida asa hṛdayā bicārī, gāvahṅ hari jasa kali mala hārī.3.  
 kīnhē prākṛta jana guna gānā, sira dhuni girā lagata pachitānā.  
 hṛdaya simḍhu mati sīpa samānā, svāti sārada kahaṅ sujānā.4.  
 jaū barasai bara bāri bicārū, hohṅ kabita mukutāmani cārū.5.

The beauty of a gem, a ruby and a pearl does not catch the eye as it should so long as they are borne on the head of a serpent, the top of a mountain and the crown of an elephant respectively. The charm of them all is enhanced when they adorn the diadem of a king or the person of a young lady. Even so, the wise say, the outpourings of a good poet originate at one place (in the poet's own mind) and exercise their charm elsewhere (on the mind of the admirer). Attracted by his devotion, Sarasvatī (the goddess of poetry) comes with all speed from the abode of Brahmā (the topmost heaven) at his very invocation. The fatigue occasioned by this long journey cannot be relieved by millions of devices unless she takes a dip in the lake of Śrī Rāma's exploits. Realizing this in their heart, poets and wise men chant the glory of Śrī Hari alone, which wipes away the impurities of the Kali age. Finding the bard singing the glories of worldly men the goddess of speech begins to beat her brow and repent. The wise liken the heart of a poet to the sea, his intellect to the shell containing pearls and goddess Sarasvatī to the star called Svāti (the modern Arcturus, the fifteenth lunar asterism considered as favourable to the formation of pearls). If there is a shower in the form of beautiful ideas, lovely pearls make their appearance in the form of poetic effusions. (1—5)

दे०— जुगुति बेधि पुनि पोहिअहिं रामचरित बर ताग ।

पहिरहिं सज्जन बिमल उर सोभा अति अनुराग ॥ ११ ॥

Do.: juguti bedhi puni pohiaṅ rāmacarita bara tāga,  
 pahiraṅ sajjana bimala ura sobhā ati anurāga.11.

If those pearls are pierced with skill and strung together on the beautiful thread of Śrī Rāma's exploits, and if noble souls wear them in their innocent heart, grace in the form of excessive fondness is the result. (11)

चौ०— जे जनमे कलिकाल कराला । करतब बायस बेष मराला ॥

चलत कुपंथ बेद मग छाँड़े । कपट कलेवर कलि मल भाँड़े ॥ १ ॥

बंचक भगत कहाइ राम के । किंकर कंचन कोह काम के ॥

तिन्ह महुँ प्रथम रेख जग मोरी । धींग धरमध्वज धंधक धोरी ॥ २ ॥

जाँ अपने अवगुन सब कहऊँ । बाढ़इ कथा पार नहिं लहऊँ ॥

ताते मैं अति अल्प बखाने । थोरे महुँ जानिहहिं सयाने ॥ ३ ॥

समुझि बिबिधि बिधि बिनती मोरी । कोउ न कथा सुनि देइहि खोरी ॥

एतेहु पर करिहहिं जे असंका । मोहि ते अधिक ते जड़ मति रंका ॥ ४ ॥



कबि न होउँ नहिं चतुर कहावउँ । मति अनुरूप राम गुन गावउँ ॥  
 कहँ रघुपति के चरित अपारा । कहँ मति मोरि निरत संसारा ॥ ५ ॥  
 जेहिं मारुत गिरि मेरु उड़ाहीं । कहहु तूल केहि लेखे माहीं ॥  
 समुझत अमित राम प्रभुताई । करत कथा मन अति कदराई ॥ ६ ॥

Cau.: je janame kalikāla karālā, karataba bāyasa beṣa marālā.  
 calata kupam̐tha beda maga chāRe, kapaṭa kalevara kali mala bhāRe.1.  
 baṁcaka bhagata kahāi rāma ke, kiṁkara kaṁcana koha kāma ke.  
 tinha mahā prathama rekha jaga morī, dhīm̐ga dharamadhvaja dharm̐dhaka dhorī.2.  
 jaū apane avaguna saba kahaū, bārhai kathā pāra nahī lahaū.  
 tāte maī ati alapa bakhāne, thore mahū jānihahī sayāne.3.  
 samujhi bibidhi bidhi binatī morī, kou na kathā suni deihi khorī.  
 etehu para karihahī je asaṁkā, mohi te adhika te jaRa mati raṁkā.4.  
 kabi na hoū nahī catura kahāvaū, mati anurūpa rāma guna gāvaū.  
 kahā raghupati ke carita apārā, kahā mati mori nirata saṁsārā.5.  
 jehī māruta giri meru uRāhī, kahahu tūla kehi lekhe māhī.  
 samujhata amita rāma prabhutāi, karata kathā mana ati kdarāi.6.

Those who are born in this terrible age of Kali, who though akin to the crow in their doings have put on the garb of a swan, who tread the evil path, abandoning the track of the Vedas, who are embodiments of falsehood and repositories of sins of the Kali age, who are impostors claiming to be devotees of Śrī Rāma, though slaves of mammon, anger and passion, and who are unscrupulous, hypocritical and foremost among intriguers—I occupy the first place among them. Were I to recount all my vices, their tale will assume large dimensions, and yet I shall not be able to exhaust them. Hence I have mentioned very few. A word should suffice for the wise. Entering into the spirit of my manifold prayers, none should blame me on hearing this story. Those who will raise objections even then are more stupid and deficient in intellect than myself. I am no poet and have no pretensions to ingenuity; I sing the glories of Śrī Rāma according to my own lights, My intellect, which wallows in the world, is a poor match for the unlimited exploits of the Lord of Raghus. Tell me, of what account is cotton in the face of the strong wind before which even mountains like Meru are blown away? Realizing the infinite glory of Śrī Rāma, my mind feels very diffident in proceeding with this story. (1—6)

दो०— सारद सेस महेस बिधि आगम निगम पुरान ।  
 नेति नेति कहि जासु गुन करहिं निरंतर गान ॥ १२ ॥

Do.: sārada sesa mahesa bidhi āgama nigama purāna,  
 neti neti kahi jāsu guna karahī niraṁtara gāna.12.

Goddess Sarasvatī Śeṣa (the thousand-headed serpent-god), the great Lord Śiva, Brahmā (the Creator), the Āgamas (Tantras), the Vedas and the Purāṇas unceasingly sing His virtues, saying 'not that', 'not that'.\*

\* This shows that the gods and scriptures mentioned above, though ever engaged in singing the virtues of Śrī Rāma, are able only to touch the fringe of His glory and find themselves unable to describe it in full. That is why they make only a negative assertion 'Na iti' (not that), meaning thereby that whatever is predicated of God falls much too short of His real glory and is at best only a faint indication of it.

चौ०— सब जानत प्रभु प्रभुता सोई । तदपि कहें बिनु रहा न कोई ॥  
 तहाँ बेद अस कारन राखा । भजन प्रभाउ भाँति बहु भाषा ॥ १ ॥  
 एक अनीह अरूप अनामा । अज सच्चिदानंद पर धामा ॥  
 व्यापक बिस्वरूप भगवाना । तेहिं धरि देह चरित कृत नाना ॥ २ ॥  
 सो केवल भगतन हित लागी । परम कृपाल प्रनत अनुरागी ॥  
 जेहि जन पर ममता अति छोहू । जेहिं करुना करि कीन्ह न कोहू ॥ ३ ॥  
 गई बहोर गरीब नेवाजू । सरल सबल साहिब रघुराजू ॥  
 बुध बरनहिं हरि जस अस जानी । करहिं पुनीत सुफल निज बानी ॥ ४ ॥  
 तेहिं बल मैं रघुपति गुन गाथा । कहिहउँ नाइ राम पद माथा ॥  
 मुनिन्ह प्रथम हरि कीरति गाई । तेहिं मग चलत सुगम मोहि भाई ॥ ५ ॥

Cau.: saba jānata prabhu prabhutā soī, tadapi kahē binu rahā na koī.  
 tahā beda asa kārana rākhā, bhajana prabhāu bhāti bahu bhāṣā.1.  
 eka anīha arūpa anāmā, aja saccidānanda para dhāmā.  
 byāpaka bisvarūpa bhagavānā, tehi dhari deha carita kṛta nānā.2.  
 so kevala bhagatana hita lāgī, parama kṛpāla pranata anurāgī.  
 jehi jana para mamatā ati chohū, jehi karunā kari kīnha na kohū.3.  
 gāī bahora garība nevājū, sarala sabala sāhiba raghurājū.  
 budha baranahi hari jasa asa jānī, karahi punīta suphala nija bānī.4.  
 tehi bala mai raghupati guna gāthā, kahihauṁ nāi rāma pada māthā.  
 muninha prathama hari kīrati gāī, tehi maga calata sugama mohi bhāī.5.

Though all know the Lord's greatness as such, yet none has refrained from describing it. The Vedas have justified it thus; they have variously sung the glory of remembering the Lord, God, who is one, desireless, formless, nameless and unborn, who is Truth, Consciousness and Bliss, who is supreme effulgence, all-pervading and all-formed—it is He who has performed many deeds assuming a suitable form. That He has done only for the good of His devotees; for He is supremely gracious and loving to the suppliant. He is excessively fond of His devotees and treats them as His own; He has never frowned at him to whom He has once shown His favour. The restorer of what has been lost, the befriender of the poor, the Lord of Raghus is a straightforward and powerful master. Knowing thus, the wise sing the glory of Śrī Hari and thereby hallow and bring supreme reward to their speech. It is on this strength (the supreme efficacy of remembering the Lord and the potency of His grace) that I shall sing the virtues of the Lord of Raghus, bowing my head to the feet of Śrī Rāma. Sages have sung the glory of Śrī Hari in the past; it will be easy for me to follow that very path. (1—5)

दो०— अति अपार जे सरित बर जौं नृप सेतु कराहिं ।

चढ़ि पिपीलिकउ परम लघु बिनु श्रम पारहि जाहिं ॥ १३ ॥

Do.: ati apāra je sarita bara jaṁ nṛpa setu karāhi,  
 caRhi pipīlikau parama laghu binu śrama pārahi jāhi.13.

If kings get bridges constructed over big rivers, which are too broad, even the tiniest ants cross them without exertion. (13)

चौ०— एहि प्रकार बल मनहि देखाई । करिहउँ रघुपति कथा सुहाई ॥  
 व्यास आदि कबि पुंगव नाना । जिन्ह सादर हरि सुजस बखाना ॥ १ ॥  
 चरन कमल बंदउँ तिन्ह केरे । पुरवहुँ सकल मनोरथ मेरे ॥  
 कलि के कबिन्ह करउँ परनामा । जिन्ह बरने रघुपति गुन ग्रामा ॥ २ ॥  
 जे प्राकृत कबि परम सयाने । भाषाँ जिन्ह हरि चरित बखाने ॥  
 भए जे अहहिं जे होइहहिं आगे । प्रनवउँ सबहि कपट सब त्यागे ॥ ३ ॥  
 होहु प्रसन्न देहु बरदानू । साधु समाज भनिति सनमानू ॥  
 जो प्रबंध बुध नहिं आदरहीं । सो श्रम बादि बाल कबि करहीं ॥ ४ ॥  
 कीरति भनिति भूति भलि सोई । सुरसरि सम सब कहँ हित होई ॥  
 राम सुकीरति भनिति भदेसा । असमंजस अस मोहि अँदेसा ॥ ५ ॥  
 तुम्हरी कृपाँ सुलभ सोउ मोरे । सिअनि सुहावनि टाट पटोरे ॥ ६ ॥

Cau.: ehi prakāra bala manahi dekhāi, karihaũ raghupati kathā suhāi.  
 byāsa ādi kabi puṅgava nānā, jinha sādara hari sujasa bakhānā.1.  
 carana kamala baṁḍauṁ tinha kere, puravahuṁ sakala manoratha mere.  
 kali ke kabinha karaũ paranāmā, jinha barane raghupati guna grāmā.2.  
 je prākṛta kabi parama sayāne, bhāṣāṁ jinha hari carita bakhāne.  
 bhae je ahahiṁ je hoihahiṁ āgē, pranavaũ sabahi kapaṭa saba tyāgē.3.  
 hohu prasanna dehu baradānū, sādhu samāja bhaniti sanamānū.  
 jo prabaṁdha budha nahī ādarahīṁ, so śrama bādi bāla kabi karahī.4.  
 kīrati bhaniti bhūti bhali soī, surasari sama saba kahā hita hoī.  
 rāma sukīrati bhaniti bhadesā, asamañjasa asa mohi ādesā.5.  
 tumhariṁ kṛpāṁ sulabha sou more, siani suhāvani ṭāṭa paṭore.6.

Reassuring the mind in this way, I shall narrate the charming story of the Lord of Raghus. Vyāsa and various other top-ranking poets, who have reverently recounted the blessed glory of Śrī Hari, I bow to the lotus feet of them all; let them fulfil all my desires. I make obeisance to the bards of the Kali age, who have sung the multitudinous virtues of the Lord of Raghus. Even those poets of supreme wisdom who belong to the Prākṛta or popular class (as opposed to the Saṁskṛta or the cultured class), who have narrated the exploits of Śrī Hari in the spoken language, including those who have flourished in the past, those who are still living and those who are yet to come, I reverence them, one and all, renouncing all false appearance. Be propitious and grant this boon that my song may be honoured in the assemblage of pious souls. A composition which the wise refuse to honour is fruitless labour which only silly poets undertake. Of glory, poetry and affluence that alone is blessed which, like the celestial river (Gaṅgā), is conducive to the good of all. The glory of Śrī Rāma is charming indeed, while my speech is rough. This is something incongruous, I am afraid. By your grace, even this incongruity will turn out well for me; embroidery of silk looks charming even on coarse cloth. (1—6)

दो०— सरल कबित कीरति बिमल सोइ आदरहिं सुजान ।

सहज बयर बिसराइ रिपु जो सुनि करहिं बखान ॥ १४ ( क ) ॥

सो न होइ बिनु बिमल मति मोहि मति बल अति थोर ।  
 करहु कृपा हरि जस कहउँ पुनि पुनि करउँ निहोर ॥ १४ ( ख ) ॥  
 कबि कोबिद रघुबर चरित मानस मंजु मराल ।  
 बाल बिनय सुनि सुरुचि लखि मो पर होहु कृपाल ॥ १४ ( ग ) ॥

Do.: sarala kabita kīrati bimala soi ādaraḥḥ sujāna,  
 sahaja bayara bisarāi ripu jo suni karahḥḥ bakhāna.14(A).  
 so na hoi binu bimala mati mohi mati bala ati thora,  
 karahu kṛpā hari jasa kahaḥḥ puni puni karaḥḥ nihora.14(B).  
 kabi kobida raghubara carita mānasa maṁju marāla,  
 bāla binaya suni suruci lakhi mo para hohu kṛpāla.14(C).

The wise admire only that poetry which is lucid and portrays a spotless character and which even opponents hear with applause forgetting natural animosity. Such poetry is not possible without a refined intellect, and of intellectual power I have very little. Be gracious, therefore so that I may depict the glory of Śrī Hari; I solicit again and again. Poets and wise men, lovely swans sporting in the Mānasarovara lake of Śrī Rāma's exploits! Hearing my childlike prayer and recognizing my refined taste, be kindly disposed towards me. (14 A—C)

सो०— बंदउँ मुनि पद कंजु रामायन जेहिं निरमयउ ।  
 सखर सुकोमल मंजु दोष रहित दूषन सहित ॥ १४ ( घ ) ॥  
 बंदउँ चारिउ बेद भव बारिधि बोहित सरिस ।  
 जिन्हहि न सपनेहुँ खेद बरनत रघुबर बिसद जसु ॥ १४ ( ङ ) ॥  
 बंदउँ बिधि पद रेनु भव सागर जेहिं कीन्ह जहँ ।  
 संत सुधा ससि धेनु प्रगटे खल बिष बारुनी ॥ १४ ( च ) ॥

दे०— बिबुध बिप्र बुध ग्रह चरन बंदि कहउँ कर जोरि ।  
 होइ प्रसन्न पुरवहु सकल मंजु मनोरथ मोरि ॥ १४ ( छ ) ॥

So.: baṁdaḥḥ muni pada kaṁju rāmāyana jehḥḥ niramayau,  
 sakhara sukomala maṁju doṣa rahita dūṣana sahita.14(D).  
 baṁdaḥḥ cāriu beda bhava bāridhi bohita sarisa,  
 jinhahi na sapanehḥḥ kheda baranata raghubara bisada jasu.14(E).  
 baṁdaḥḥ bidhi pada renu bhava sāgara jehḥḥ kīnha jahā,  
 saṁta sudhā sasi dhenu pragate khala biṣa bārunī.14(F).  
 Do.: bibudha bipra budha graha carana baṁdi kahaḥḥ kara jori,  
 hoi prasanna puravahu sakala maṁju manoratha mori.14(G).

I bow to the lotus feet of the sage (Vālmiki) who composed the Rāmāyaṇa, which though containing an account of the demon Khara (a cousin of Rāvaṇa), is yet very soft and charming, and though faultless, is yet full of references to Dūṣaṇa (another cousin of the demon-king Rāvaṇa).\* I reverence, all the four Vedas, barks as it were on the ocean of mundane existence, which never dream of weariness in singing the untarnished glory of Śrī Rāma, the Chief of Raghus. I greet the dust on the feet of Brahmā (the Creator), who has evolved the ocean of worldly existence, the birth-place of nectar, the moon and the cow of plenty in the form of saints, on the one hand, and of poison and wine in the form of the wicked, on the other.† Making obeisance to the feet of gods, the Brāhmaṇas, wise men and the deities presiding over the nine planets, I pray to them with joined palms! Be pleased to accomplish all my fair desires. (14 D—G)

चौ०— पुनि बंदउँ सारद सुरसरिता । जुगल पुनीत मनोहर चरिता ॥  
 मज्जन पान पाप हर एका । कहत सुनत एक हर अबिबेका ॥ १ ॥  
 गुर पितु मातु महेस भवानी । प्रनवउँ दीनबंधु दिन दानी ॥  
 सेवक स्वामि सखा सिय पी के । हित निरुपधि सब बिधि तुलसी के ॥ २ ॥  
 कलि बिलोकि जग हित हर गिरिजा । साबर मंत्र जाल जिन्ह सिरिजा ॥  
 अनमिल आखर अरथ न जापू । प्रगट प्रभाउ महेस प्रतापू ॥ ३ ॥  
 सो उमेस मोहि पर अनुकूला । करिहिं कथा मुद मंगल मूला ॥  
 सुमिरि सिवा सिव पाइ पसाऊ । बरनउँ रामचरित चित चाऊ ॥ ४ ॥  
 भनिति मोरि सिव कृपाँ बिभाती । ससि समाज मिलि मनहुँ सुराती ॥  
 जे एहि कथहि सनेह समेता । कहिहहिं सुनिहहिं समुझि सचेता ॥ ५ ॥  
 होइहहिं राम चरन अनुरागी । कलि मल रहित सुमंगल भागी ॥ ६ ॥

Cau.: puni baṁdaũ sārada surasaritā, jugala punīta manohara caritā.  
 majjana pāna pāpa hara ekā, kahata sunata eka hara abibekā.1.  
 gura pitu mātu mahesa bhavānī, pranavaũ dīnabaṁdhu dina dānī.  
 sevaka svāmi sakhā siya pī ke, hita nirupadhi saba bidhi tulasī ke.2.  
 kali biloki jaga hita hara girijā, sābara maṁtra jāla jinha sirijā.  
 anamila ākhara aratha na jāpū, pragaṭa prabhāu mahesa pratāpū.3.  
 so umesa mohi para anukūlā, karihī kathā muda maṁgala mūlā.  
 sumiri sivā siva pāi pasāũ, baranaũ rāmacarita cita cāũ.4.  
 bhaniti mori siva kṛpāṅ bibhātī, sasi samāja mili manahũ surātī.  
 je ehi kathahi saneha sametā, kahihahī sunihahī samujhi sacetā.5.  
 hoihahī rāma carana anurāgī, kali mala rahita sumaṁgala bhāgī.6.

\* There is a pun on the words 'Sakhara' and Dūṣaṇa sahita' in the original, which are capable of a twofold interpretation 'Khara' and 'Dūṣaṇa' as proper nouns denote two of Rāvaṇa's cousins, whose figure in the Araṇyakāṇḍa of the great epic poem of Vālmiki and lead a military expedition against Śrī Rāma in order to avenge themselves of the insult offered to their sister, Śūrpaṅakhā, by Lakṣmaṇa, Śrī Rāma's younger brother. They are eventually killed by Śrī Rāma, who proves too strong for the redoubtable demon chiefs. 'Khara' also means sharp-edged or hard and is thus contrasted with 'Sukomala' (soft). Similarly, 'Dūṣaṇa' also means a fault and thus the poet express himself to a contradiction in terms when he calls the Rāmāyaṇa both 'Doṣarahita' (faultless) and Dūṣaṇasahita' (full of faults). The contradiction, however, is only verbal in both cases and constitutes a figure of speech known by the name 'Virodha' or 'Virodhābhāsa'.

† This has an indirect reference to the churning of the ocean of milk as described in the Purāṇas, by the joint labours of gods and demons at the beginning of creation, which yielded beneficent objects like nectar, the moon and the cow of plenty, on the one hand, and pernicious substances like poison and wine on the other.

Again, I bow to goddess Sarasvatī and the celestial river Gaṅgā, both of whom are holy and perform agreeable roles. The one (Gaṅgā) wipes away sin through immersion and draught; the other (Sarasvatī) dispels ignorance through the recital and hearing of her glory. I adore the great Lord Śiva and His consort Goddess Bhavānī (Pārvatī), my preceptors and parents, friends of the forlorn and ever given to charity, servants, masters and friends of Sitā's Lord, and true benefactors of Tulasidāsa in everyway. Seeing the prevalence of the Kali age Hara and Girijā (Śiva and Pārvatī) evolved a string of spells in the tongue of savages, incoherent syllables which yield no interpretation and require no repetition, but whose efficacy is patent, revealing Śiva's glory. That Lord of Umā (Pārvatī), favourable as He is to me, shall make this story of mine a source of blessings and joy. Thus invoking Lord Śiva and His Consort, Śivā (Pārvatī), and obtaining Their favour, I relate the exploits of Śrī Rāma with a heart full of ardour. By Śiva's grace my composition will shed its lustre even as a night shines in conjunction with the moon and the stars. Those who will fondly and intelligently recite or hear this story with attention will develop devotion to the feet of Śrī Rāma and, purged of the impurities of Kali, will obtain choice blessings. (1—6)

दे०— सपनेहुँ साचेहुँ मोहि पर जौं हर गौरि पसाउ ।

तौ फुर होउ जो कहेउँ सब भाषा भनिति प्रभाउ ॥ १५ ॥

Do.: **sapanehũ sācehũ mohi para jaũ hara gauri pasāu,**  
**tau phura hou jo kaheũ saba bhāṣā bhaniti prabhāu.15.**

If Hara and Gaurī (Lord Śiva and Pārvatī) are really propitious to me, even in dream, let all that I have said in glorification of this poetry of mine, written in a popular dialect, come out true. (15)

चौ०— बंदउँ अवध पुरी अति पावनि । सरजू सरि कलि कलुष नसावनि ॥  
प्रनवउँ पुर नर नारि बहोरी । ममता जिन्ह पर प्रभुहि न थोरी ॥ १ ॥  
सिय निंदक अघ ओघ नसाए । लोक बिसोक बनाइ बसाए ॥  
बंदउँ कौसल्या दिसि प्राची । कीरति जासु सकल जग माची ॥ २ ॥  
प्रगटेउ जहँ रघुपति ससि चारू । बिस्व सुखद खल कमल तुसारू ॥  
दसरथ राउ सहित सब रानी । सुकृत सुमंगल मूरति मानी ॥ ३ ॥  
करउँ प्रनाम करम मन बानी । करहु कृपा सुत सेवक जानी ॥  
जिन्हहि बिरचि बड़ भयउ बिधाता । महिमा अवधि राम पितु माता ॥ ४ ॥

Cau.: **baṁdaũ avadha purī ati pāvani, sarajū sari kali kaluṣa nasāvani.**  
**pranavaũ pura nara nāri bahorī, mamatā jinha para prabhuhi na thorī.1.**  
**siya niṁdaka agha ogha nasāe, loka bisoka banāi basāe.**  
**baṁdaũ kausalyā disī prācī, kīrati jāsu sakala jaga mācī.2.**  
**pragaṭeu jahā raghupati sasi cārū, bisva sukhada khala kamala tusārū.**  
**dasaratha rāu sahita saba rānī, sukṛta sumāṅgala mūrati mānī.3.**  
**karaũ pranāma karama mana bānī, karahu kṛpā suta sevaka jānī.**  
**jinahi biraci baRa bhayau bidhātā, mahimā avadhi rāma pitu mātā.4.**

I reverence the exceedingly holy city of Ayodhyā (Śrī Rāma's birth-place) and the river Sarayū (flowing beside it), which wipes out the sins of the Kali age. Again, I bow



to the men and women of the city, who enjoy the affection of the Lord in no small degree. Even though they were damned as a result of the heap of sins incurred by the calumniators of Sītā (who were instrumental in bringing about Her lifelong exile), they were lodged in a heavenly abode, having been divested of sorrow. I greet Kausalyā (the eldest queen of king Daśaratha) whose glory stands diffused throughout the world. She is the eastern horizon whence arose the lovely moon in the shape of the Lord of Raghus, who affords delight to the entire universe and is blighting as frost to lotuses in the form of the wicked. Recognizing king Daśaratha together with all his consorts as incarnations of merit and fair blessings, I make obeisance to them in thought, word and deed. Knowing me as a servant of your son, be gracious to me. The father and mothers of Śrī Rāma are the very perfection of glory, by creating whom even Brahmā (the Creator) has exalted himself. (1—4)

सो०— बंदउँ अवध भुआल सत्य प्रेम जेहि राम पद ।

बिछुरत दीनदयाल प्रिय तनु तृन इव परिहरेउ ॥ १६ ॥

So.: **baṁdaũ avadha bhuāla satya prema jehi rāma pada,**  
**bichurata dīnadayāla priya tanu ṭṛna iva parihareu.16.**

I adore the king of Ayodhyā, who cherished such true love for the feet of Śrī Rāma that he gave up his dear life as a mere straw the moment the Lord, who is compassionate to the poor, parted from him. (16)

चौ०— प्रनवउँ परिजन सहित बिदेहू । जाहि राम पद गूढ सनेहू ॥  
जोग भोग महँ राखेउ गोई । राम बिलोकत प्रगटेउ सोई ॥ १ ॥  
प्रनवउँ प्रथम भरत के चरना । जासु नेम ब्रत जाइ न बरना ॥  
राम चरन पंकज मन जासू । लुबुध मधुप इव तजइ न पासू ॥ २ ॥  
बंदउँ लछिमन पद जलजाता । सीतल सुभग भगत सुख दाता ॥  
रघुपति कीरति बिमल पताका । दंड समान भयउ जस जाका ॥ ३ ॥  
सेष सहस्रसीस जग कारन । जो अवतरेउ भूमि भय टारन ॥  
सदा सो सानुकूल रह मो पर । कृपासिंधु सौमित्रि गुनाकर ॥ ४ ॥  
रिपुसूदन पद कमल नमामी । सूर सुसील भरत अनुगामी ॥  
महाबीर बिनवउँ हनुमाना । राम जासु जस आप बखाना ॥ ५ ॥

Cau.: **pranavaũ parijana sahita bidehū, jāhi rāma pada gūRha sanehū.**  
**joga bhoga mahā rākheu goī, rāma bilokata pragateu soī.1.**  
**pranavaũ prathama bharata ke caranā, jāsu nema brata jāi na baranā.**  
**rāma carana paṁkaja mana jāśū, lubudha madhupa iva tajai na pāsū.2.**  
**baṁdaũ lachimana pada jalajātā, sītala subhaga bhagata sukha dātā.**  
**raghupati kīrati bimala patākā, daṁḍa samāna bhayau jasa jākā.3.**  
**seṣa sahasrasīsa jaga kārana, jo avatareu bhūmi bhaya ṭārana.**  
**sadā so sānukūla raha mo para, kṛpāsīndhu saumitri gunākara.4.**  
**ripusūdana pada kamala namāmī, sūra susīla bharata anugāmī.**  
**mahābīra binavaũ hanumānā, rāma jāsu jasa āpa bakhānā.5.**

I make obeisance to king Janaka, alongwith his family, who bore hidden affection

for the feet of Śrī Rāma. Even though he had veiled it under the cloak of asceticism and luxury, it broke out the moment he saw Śrī Rāma. Of Śrī Rāma's brothers, I bow, first of all, to the feet of Bharata, whose self-discipline and religious austerity beggar description and whose mind thirsts for the lotus feet of Śrī Rāma like a bee and never leaves their side. I reverence the lotus feet of Lakṣmaṇa—cool and charming and a source of delight to the devotee—whose renown served as a staff for the spotless flag of Śrī Rāma's glory. He is no other than the thousand-headed serpent-god, Śeṣa, the cause (support) of the universe, who came down to dispel the fear of the earth. May that son of Sumitrā, an ocean of benevolence and a mine of virtues, be ever propitious to me. I adore the lotus feet of Śatrughna (lit., the slayer of his foes), who is valiant yet amiable in disposition, and a constant companion of Bharata. I supplicate Hanumān, the great hero, whose glory has been extolled by Śrī Rāma Himself. (1—5)

सो०— प्रनवउँ पवनकुमार खल बन पावक ग्यानघन ।

जासु हृदय आगार बसहिं राम सर चाप धर ॥ १७ ॥

So.: **pranavaṅ pavanakumāra khala bana pāvaka gyānaghana,**  
**jāsu hṛdaya āgāra basahī rāma sara cāpa dhara.17.**

I greet Hanumān, the son of the wind-god, an embodiment of wisdom, who is fire as it were for the forest of the wicked, and in the abode of whose heart resides Śrī Rāma, equipped with a bow and arrows. (17)

चौ०— कपिपति रीछ निसाचर राजा । अंगदादि जे कीस समाजा ॥  
बंदउँ सब के चरन सुहाए । अधम सरिर राम जिन्ह पाए ॥ १ ॥  
रघुपति चरन उपासक जेते । खग मृग सुर नर असुर समेते ॥  
बंदउँ पद सरोज सब केरे । जे बिनु काम राम के चरे ॥ २ ॥  
सुक सनकादि भगत मुनि नारद । जे मुनिबर बिग्यान बिसारद ॥  
प्रनवउँ सबहि धरनि धरि सीसा । करहु कृपा जन जानि मुनीसा ॥ ३ ॥  
जनकसुता जग जननि जानकी । अतिसय प्रिय करुना निधान की ॥  
ताके जुग पद कमल मनावउँ । जासु कृपाँ निरमल मति पावउँ ॥ ४ ॥  
पुनि मन बचन कर्म रघुनायक । चरन कमल बंदउँ सब लायक ॥  
राजिवनयन धरें धनु सायक । भगत बिपति भंजन सुख दायक ॥ ५ ॥

Cau.: **kapipati rīcha nisācara rājā, aṅgadādi je kīsa samājā.**  
**baṁdaṅ saba ke carana suhāe, adhama sarīra rāma jinha pāe.1.**  
**raghupati carana upāsaka jete, khaga mṛga sura nara asura samete.**  
**baṁdaṅ pada saroja saba kere, je binu kāma rāma ke cere.2.**  
**suka sanakādi bhagata muni nārada, je munibara bigyāna bisārada.**  
**pranavaṅ sabahi dharani dhari sīsā, karahu kṛpā jana jāni munīsā.3.**  
**janakasutā jaga janani jānakī, atisaya priya karunā nidhāna kī.**  
**tāke juga pada kamala manāvaṅ, jāsu kṛpā niramala mati pāvaṅ.4.**  
**puni mana bacana karma raghunāyaka, carana kamala baṁdaṅ saba lāyaka.**  
**rājivanayana dharē dhanu sāyaka, bhagata bipati bhaṁjana sukha dāyaka.5.**

The lord of monkeys (Sugrīva), the chief of bears (Jāmbavān), the king of demons

(Vibhīṣaṇa) and the host of monkeys beginning with Aṅgada, I reverence the charming feet of all, who attained Śrī Rāma even though born in the lowest species. As many worshippers there are of the feet of Raghupati (the Lord of Raghus), including birds, beasts, gods, human beings and demons, I adore the lotus feet of them all, who are disinterestedservants of Śrī Rāma. Śuka, Sanaka and others (viz., Sanandana, Sanātana and Sanatkumāra), sage Nārada and all other eminent sages who are devotees of God and proficient in the spiritual lore, I make obeisance to all, placing my head on the ground; be gracious to me, O Lords of ascetics knowing me as your servant. Jānakī, daughter of Janaka and mother of the universe and the most beloved consort of Śrī Rāma, the Fountain of Mercy, I seek to propitiate the pair of Her lotus feet, so that by Her grace I may be blessed with a refined intellect. Again, I adore, in thought, word and deed, the lotus feet of the all-worthy Lord of Raghus, who has lotus-like eyes and wields a bow and arrows, and who relieves the distress of His devotees and affords delight to them. (1—5)

दो०— गिरा अरथ जल बीचि सम कहिअत भिन्न न भिन्न ।

बंदउँ सीता राम पद जिन्हहि परम प्रिय खिन्न ॥ १८ ॥

Do.: girā aratha jala bīci sama kahiata bhinna na bhinna,  
baṁdaũ sītā rāma pada jinhahi parama priya khinna.18.

I reverence the feet of Sītā and Rāma, who though stated to be different are yet identical just like a word and its meaning or like water and the waves on its surface, and to whom the afflicted are most dear. (18)

चौ०— बंदउँ नाम राम रघुबर को । हेतु कृसानु भानु हिमकर को ॥  
बिधि हरि हरमय बेद प्रान सो । अगुन अनूपम गुन निधान सो ॥ १ ॥  
महामंत्र जोइ जपत महेसू । कासीं मुकुति हेतु उपदेसू ॥  
महिमा जासु जान गनराऊ । प्रथम पूजिअत नाम प्रभाऊ ॥ २ ॥  
जान आदिकबि नाम प्रतापू । भयउ सुद्ध करि उलटा जापू ॥  
सहस नाम सम सुनि सिव बानी । जपि जेई पिय संग भवानी ॥ ३ ॥  
हरषे हेतु हेरि हर ही को । किय भूषन तिय भूषन ती को ॥  
नाम प्रभाउ जान सिव नीको । कालकूट फलु दीन्ह अमी को ॥ ४ ॥

Cau.: baṁdaũ nāma rāma raghubara ko, hetu kṛsānu bhānu himakara ko.  
bidhi hari haramaya beda prāna so, aguna anūpama guna nidhāna so.1.  
mahāmantra joi japata mahesū, kāśī mukuti hetu upadesū.  
mahimā jāsu jāna ganarāū, prathama pūjiata nāma prabhāū.2.  
jāna ādikabi nāma pratāpū, bhayau suddha kari ulaṭā jāpū.  
sahasa nāma sama suni siva bānī, japi jeī piya saṅga bhavānī.3.  
haraṣe hetu heri hara hī ko, kiya bhūṣana tiya bhūṣana tī ko.  
nāma prabhāū jāna siva nīko, kālakūṭa phalu dīnha amī ko.4.

I greet the name 'Rāma' of the chief of Raghus,\* which is composed of

\* This distinguishes the Name from the two other names bearing the same sound but denoting two other personalities, viz., Paraśurāma and Balarāma (the elder brother of Śrī Kṛṣṇa).

seed-letters\* representing the fire-god, the sun-god and the moon-god (viz., Ra, Ā and Ma respectively). It is the same as Brahmā (the creative aspect of God), Viṣṇu (His preservative aspect) and Śiva (His disintegrating aspect), and the vital breath of the Vedas; It is attributeless, peerless and a mine of virtues. It is the great spell which Lord Maheśvara mutters and which, when imparted by Him at Kāśī (the modern Vārāṇasī) leads to emancipation†. Its glory is known to Lord Gaṇeśa, who is worshipped before all others as a concession to the Name‡. The oldest poet (Vālmiki) is acquainted with the glory of the Name, inasmuch as he attained to purity by repeating It in the reverse order§. Hearing the verdict of Lord Śiva that the name is as good as a thousand other names of God, Goddess Bhavānī (Pārvatī) dined with Her consort after uttering It only once#. Noticing such partiality of Her heart for the Name, Hara (Lord Śiva) made that lady, who was the ornament of Her sex, the ornament of His own person (i.e., made Her a part of His own being by assigning to Her the left half of His body). Śiva knows full well the power of the Name, due to which deadly poison served the purpose of nectar to Him. (1—4)

दे०— बरषा रितु रघुपति भगति तुलसी सालि सुदास ।

राम नाम बर बरन जुग सावन भादव मास ॥ १९ ॥

Do.: **baraṣā ritu raghupati bhagati tulasī sāli sudāsa,**  
**rāma nāma bara barana juga sāvana bhādava māsa.19.**

Devotion to the Lord of Raghus is, as it were, the rainy season and the noble devotees, says Tulasīdāsa, represent the paddy crop; while the two charming syllables of the name 'Rāma' stand for the two months of Śrāvaṇa and Bhādrapada (corresponding roughly to July and August). (19)

\* Each letter-sound of the Saṁskṛta Alphabet represents one or more gods of the Hindu pantheon and the Tantras claim that these letters (which are technically known by the name of Bija-Mantras or seed-letters), if joined with other spells sacred to that particular deity and repeated with due ceremony a fixed number of times possess the efficacy of revealing the deity in person before the worshipper and propitiating him or her.

† The scriptures maintain that Lord Śiva, the deity presiding over the holy city of Kāśī, whispers into the right ear of every creature, dying within its boundaries, the name 'Rāma' and thereby brings emancipation to the dying soul.

‡ We read in the Purāṇas how there was a scramble for precedence among the gods, each of whom claimed the first position for himself. They approached Brahmā for a ruling. He told them that they should race round the world and that whoever finished the round quickest of all would be accounted the highest. Gaṇeśa, who rode on no better animal than a rat, naturally lagged behind. He met on the way the celestial sage Nārada, who advised him to scratch the word 'Rāma' on the ground and pace round It, as the word comprised in Itself the entire creation. Gaṇeśa did accordingly and was naturally the first to finish the round of the universe. Brahmā appreciated this act of Gaṇeśa and conceded his title to precedence over all the other gods. Since then Gaṇeśa has uninterruptedly enjoyed the right of being worshipped first of all.

§ Vālmiki was a highway robber in his earlier life and was known by the name of Ratnākara. Seven seers, who once fell a victim to his depredation, awakened him to the reprehensible nature of his conduct and instructed him in the holy name of Rāma. Completely immersed in sin he was, however, unable to utter the word. The seers, therefore, asked him to repeat the name in the reverse order. In this way he was eventually able to utter the name correctly and in course of time became so fond of repeating It that he ultimately turned out to be a pious sage and seer and related the story of Śrī Rāma in fine verse even before His advent.

# We are told in the Padmapurāna how Bhagavān Śaṅkara once invited His consort to join Him in His dinner. Goddess Pārvatī, however, declined on the ground that She had not yet recited the Viṣṇu-Sahasranāma, which She must before Her breakfast. Bhagavān Śaṅkara asked Her to repeat the name of Rāma instead, as a single utterance of the Name was as good as reciting a thousand other names of the Lord. Pārvatī did accordingly and forthwith joined Her lord in dinner.

चौ०— आखर मधुर मनोहर दोऊ । बरन बिलोचन जन जिय जोऊ ॥  
 सुमिरत सुलभ सुखद सब काहू । लोक लाहु परलोक निबाहू ॥ १ ॥  
 कहत सुनत सुमिरत सुठि नीके । राम लखन सम प्रिय तुलसी के ॥  
 बरनत बरन प्रीति बिलगाती । ब्रह्म जीव सम सहज सँघाती ॥ २ ॥  
 नर नारायन सरिस सुभ्राता । जग पालक बिसेषि जन त्राता ॥  
 भगति सुतिय कल करन बिभूषन । जग हित हेतु बिमल बिधु पूषन ॥ ३ ॥  
 स्वाद तोष सम सुगति सुधा के । कमठ सेष सम धर बसुधा के ॥  
 जन मन मंजु कंज मधुकर से । जीह जसोमति हरि हलधर से ॥ ४ ॥

Cau.: ākhara madhura manohara doū, barana bilocana jana jiya joū.  
 sumirata sulabha sukhada saba kāhū, loka lāhu paraloka nibāhū.1.  
 kahata sunata sumirata suṭhi nīke, rāma lakhana sama priya tulasī ke.  
 baranata barana prīti bilagāti, brahma jīva sama sahaja sāghāti.2.  
 nara nārāyana sarisa subhrātā, jaga pālaka biseṣi jana trātā.  
 bhagati sutiya kala karana bibhūṣana, jaga hita hetu bimala bidhu pūṣana.3.  
 svāda toṣa sama sugati sudhā ke, kamaṭha seṣa sama dhara basudhā ke.  
 jana mana mañju kañja madhukara se, jiha jasomati hari haladhara se.4.

Both the letter-sounds are sweet and attractive; they are the two eyes, as it were, of the Alphabet and the very life of the devotee. Easy to remember and delightful to one and all, they bring gain here and provide sustenance hereafter. They are most delightful to utter, hear and remember and are dear as Rāma and Lakṣmaṇa to Tulasidāsa. When treated separately, the two letters lose their harmony (i.e., are differently pronounced, bear diverse meaning in the form of seed-letters and as such yield different results); whereas they are naturally allied even as Brahma (the Cosmic Spirit) and Jīva (the individual soul) Good brothers like the divine sages Nara and Nārāyaṇa, they are sustainers of the universe and redeemers of the devotee in particular. They are beautiful ornaments for the ears of the fair damsel in the form of Bhakti (Devotion) and stand as the spotless sun and moon for the good of the world. They are like the taste and the gratifying quality of nectar in the form of emancipation, and are supporters of the globe like the divine Tortoise\* and the serpent-god Śeṣa. Again, they are like bees for the beautiful lotus in the shape of the devotee's mind and are the very like of Hari (Śrī Kṛṣṇa) and Haladhara (Balarāma, who wielded a plough as a weapon) for Yaśodā (Their foster-mother, the wife of Nanda) in the shape of the tongue. (1—4)

दो०— एकु छत्रु एकु मुकुटमनि सब बरननि पर जोउ ।  
 तुलसी रघुबर नाम के बरन बिराजत दोउ ॥ २० ॥

Do.: eku chatru eku mukuṭamani saba baranani para jou,  
 tulasī raghubara nāma ke barana birājata dou.20.

Lo! the two letters (र and म) forming part of the name of Raghuvara (the Chief of the Raghu) crown all the letters of the Alphabet, the one spreading like an umbrella and the other resting as a crest-jewel, O Tulasidāsa. † (20)

\* We are told in the Bhāgavata and other Purāṇas how God Viṣṇu assumed the form of a gigantic tortoise in order to support Mount Mandara and prevent it from sinking while it was being rotated by gods and demons in their attempt to churn the ocean of milk and obtain nectar out of it.

† The letter 'र' of the Saṁskṛta alphabet, when immediately preceding another consonant or the

चौ०— समुद्रत सरिस नाम अरु नामी । प्रीति परसपर प्रभु अनुगामी ॥  
 नाम रूप दुइ ईस उपाधी । अकथ अनादि सुसामुझि साधी ॥ १ ॥  
 को बड़ छोट कहत अपराधू । सुनि गुन भेदु समुझिहहिं साधू ॥  
 देखिअहिं रूप नाम आधीना । रूप ग्यान नहिं नाम बिहीना ॥ २ ॥  
 रूप बिसेष नाम बिनु जानें । करतल गत न परहिं पहिचानें ॥  
 सुमिरिअ नाम रूप बिनु देखें । आवत हृदयँ सनेह बिसेषें ॥ ३ ॥  
 नाम रूप गति अकथ कहानी । समुद्रत सुखद न परति बखानी ॥  
 अगुन सगुन बिच नाम सुसाखी । उभय प्रबोधक चतुर दुभाषी ॥ ४ ॥

Cau.: samujhata sarisa nāma aru nāmī, prīti parasapara prabhu anugāmī.  
 nāma rūpa dui īsa upādhī, akatha anādi susāmujhi sādhi.1.  
 ko baRa choṭa kahata aparādhū, suni guna bhedu samujhihahī sādhi.  
 dekhiahī rūpa nāma ādhīnā, rūpa gyāna nahī nāma bihīna.2.  
 rūpa biseṣa nāma binu jānē, karatala gata na parahī pahicānē.  
 sumiria nāma rūpa binu dekhē, āvata hṛdayā saneha biseṣē.3.  
 nāma rūpa gati akatha kahānī, samujhata sukhada na parati bakhānī.  
 aguna saguna bica nāma susākhī, ubhaya prabodhaka catura dubhāṣī.4.

The name and the object named, though similar in significance, are allied as master and servant one to the other. (That is to say, even though there is complete identity between God and His name, the former closely follows the latter even as a servant follows his master. The Lord appears in person at the very mention of His Name). Name and form are the two attributes of God; both of them are ineffable and beginningless and can be rightly understood only by means of good intelligence. It is presumptuous on one's part to declare as to which is superior or inferior. Hearing the distinctive merits of both, pious souls will judge for themselves. Forms are found to be subordinate to the name; without the name you cannot come to the knowledge of a form. Typical forms cannot be identified, even if they be in your hand, without knowing their name. And if the name is remembered even without seeing the form, the latter flashes on the mind with a special liking for it. The mystery of name and form is a tale which cannot be told; though delightful to comprehend, it cannot be described in words. Between the unqualified Absolute and qualified Divinity, the Name is a good intermediary; it is a clever interpreter revealing the truth of both. (1—4)

दो०— राम नाम मनिदीप धरु जीह देहरीं द्वार ।  
 तुलसी भीतर बाहेरहुँ जौं चाहसि उजिआर ॥ २१ ॥

Do.: rāma nāma manidīpa dharu jīha deharī dvāra,  
 tulasī bhītara bāherahū jāu cāhasi ujīāra.21.

Instal the luminous gem in the shape of the divine name 'Rāma' on the threshold

vowel 'ऋ' is placed above that letter in the shape of a curved line (e.g. in 'क' and 'ऋ'); while the nasal consonant 'म्' when preceded by any other letter, is changed into a dot (technically known by the name of 'Anusvāra') when placed on the top of that letter (e.g., in 'ह'). The curved line standing for the letter 'र्' has been poetically compared in the above Dohā to an umbrella and the dot substituted for 'म्' likened to a crest-jewel, both of which enjoy an exalted position and are emblems of the royal state. In this way they are recognized as superior to all other letters of the Alphabet.

of the tongue at the doorway of your mouth, if you will have light both inside and outside,  
O Tulasīdāsa. (21)

चौ०— नाम जीहँ जपि जागहिं जोगी । बिरति बिरंचि प्रपंच बियोगी ॥  
ब्रह्मसुखहि अनुभवहिं अनूपा । अकथ अनामय नाम न रूपा ॥ १ ॥  
जाना चहहिं गूढ़ गति जेऊ । नाम जीहँ जपि जानहिं तेऊ ॥  
साधक नाम जपहिं लय लाएँ । होहिं सिद्ध अनिमादिक पाएँ ॥ २ ॥  
जपहिं नामु जन आरत भारी । मिटहिं कुसंकट होहिं सुखारी ॥  
राम भगत जग चारि प्रकारा । सुकृती चारिउ अनघ उदारा ॥ ३ ॥  
चहू चतुर कहूँ नाम अधारा । ग्यानी प्रभुहि बिसेषि पिआरा ॥  
चहूँ जुग चहूँ श्रुति नाम प्रभाऊ । कलि बिसेषि नहिं आन उपाऊ ॥ ४ ॥

Cau.: nāma jīhā japi jāgahī jogī, birati birānci prapañca biyogī.  
brahmasukhahī anubhavahī anūpā, akatha anāmaya nāma na rūpā.1.  
jānā cahahī gūRha gati jeū, nāma jīhā japi jānahī teū.  
sādhaka nāma japahī laya lāē, hohī siddha animādika pāē.2.  
japahī namu jana ārata bhārī, miṭahī kusamkaṭa hohī sukhārī.  
rāma bhagata jaga cāri prakārā, sukṛtī cāriu anagha udārā.3.  
cahū catura kahū nāma adhārā, gyānī prabhuhi biseṣi piārā.  
cahū jūga cahū śruti nāma prabhāū, kali biseṣi nahī āna upāū.4.

Yogīs (mystics) who are full of dispassion and are wholly detached from God's creation keep awake (in the daylight of wisdom) muttering the Name with their tongue, and enjoy the felicity of Brahma (the Absolute), which is incomparable, unspeakable, unmixed with sorrow and devoid of name and form. Even those (seekers of Truth) who aspire to know the mysterious ways of Providence are able to comprehend them by muttering the Name. Strivers (hankering after worldly achievements) repeat the Name, absorbed in contemplation, and become accomplished, acquiring superhuman powers such as that of becoming infinitely small in size.\* If devotees in distress mutter the Name, their worst calamities of the gravest type disappear and they become happy. In this world there are four kinds of devotees† of Śrī Rāma; all the four of them are virtuous, sinless and noble. All the four, clever as they are, rely upon the Name. Of these the enlightened devotee is specially dear to the Lord. The glory of the Name is supreme in all the four Yugas and all the four Vedas, particularly in the Kali age, in which there is no other means of salvation. (1—4)

दो०— सकल कामना हीन जे राम भगति रस लीन ।  
नाम सुप्रेम पियूष हृद तिन्हहूँ किए मन मीन ॥ २२ ॥

\* Works on Yoga enumerate the following eight kinds of miraculous powers acquired by Yogīs:—

(i) Añimā (the faculty of reducing one's body to the size of an atom), (ii) Mahimā (the power of expanding one's body to an infinitely large size), (iii) Garimā (the power of becoming infinitely heavy), (iv) Laghimā (the power of becoming infinitely light in body), (v) Prāpti (unrestricted access to all places), (vi) Prākāmya (realizing whatever one desires), (vii) Īśitva (absolute lordship) and (viii) Vaśitva (subjugating all).

† Śrīmad bhagavadgītā mentions four kinds of devotees, viz., (i) Ārta (the afflicted), (ii) Jijñāsu (the seeker of Truth), (iii) Arthārthī (the seeker of worldly riches) and (iv) Jñānī (the enlightened), and speaks of them all as virtuous and benevolent. Of course, the enlightened devotee, it is pointed out, is the most beloved of the Lord and constitutes His very self (vide VII 16—18).

Do.: sakala kāmanā hīna je rāma bhagati rasa līna,  
nāma suprema piyūṣa hrada tinahū kie mana mīna.22.

Even those who are free from all desires and absorbed in the joy of devotion to Śrī Rāma have thrown their heart as fish into the nectarine lake of supreme affection for the Name. (22)

चौ०— अगुन सगुन दुइ ब्रह्म सरूपा । अकथ अगाध अनादि अनूपा ॥  
मोरें मत बड़ नामु दुहू तें । किए जेहिं जुग निज बस निज बूतें ॥ १ ॥  
प्रौढ़ि सुजन जनि जानहिं जन की । कहउँ प्रतीति प्रीति रुचि मन की ॥  
एकु दारुगत देखिअ एकू । पावक सम जुग ब्रह्म बिबेकू ॥ २ ॥  
उभय अगम जुग सुगम नाम तें । कहेउँ नामु बड़ ब्रह्म राम तें ॥  
ब्यापकु एकू ब्रह्म अबिनासी । सत चेतन घन आनंद रासी ॥ ३ ॥  
अस प्रभु हृदयँ अछत अबिकारी । सकल जीव जग दीन दुखारी ॥  
नाम निरूपन नाम जतन तें । सोउ प्रगटत जिमि मोल रतन तें ॥ ४ ॥

Cau.: aguna saguna dui brahma sarūpā, akatha agādha anādi anūpā.  
morē mata baRa nāmu duhū tē, kie jehi juga nija basa nija būtē.1.  
prauRhi sujana jani jānahi jana kī, kahaū pratīti prīti ruci mana kī.  
eku dārugata dekhia ekū, pāvaka sama juga brahma bibekū.2.  
ubhaya agama juga sugama nāma tē, kaheū nāmu baRa brahma rāma tē.  
byāpaku eku brahma abināsī, sata cetana ghana ānāda rāsī.3.  
asa prabhu hṛdayā achata abikārī, sakala jīva jaga dīna dukhārī.  
nāma nirūpana nāma jatana tē, sou pragaṭata jimi mola ratana tē.4.

There are two aspects of God—the one unqualified and the other qualified. Both these aspects are unspeakable, unfathomable, without beginning and without parallel. To my mind, greater than both is the Name, that has established Its rule over both by Its might. Friends should not take this as a bold assertion on the part of this servant; I record my mind's own conviction, partiality and liking. The two aspects of Brahma (God) should be recognized as akin to fire: the one (viz., the Absolute) represents fire which is latent in wood; while the other (qualified Divinity) corresponds to that which is externally visible. Though both are inaccessible by themselves, they are easily attainable through the Name; therefore I have called the Name greater than Brahma and Śrī Rāma both. Brahma (God) is one, all-pervading and imperishable; He is all truth, consciousness and a compact mass of joy. Even though such immutable Lord is present in every heart, all beings in this world are nonetheless miserable and unhappy. Through the practice of the Name preceded by Its true appraisal, however, the same Brahma reveals Itself even as the value of a jewel is revealed by its correct knowledge. (1—4)

दो०— निरगुन तें एहि भाँति बड़ नाम प्रभाउ अपार ।  
कहउँ नामु बड़ राम तें निज बिचार अनुसार ॥ २३ ॥

Do.: niraguna tē ehi bhāti baRa nāma prabhāu apāra,  
kahaū nāmu baRa rāma tē nija bicāra anusāra.23.



The glory of the Name is thus infinitely greater than that of the Absolute; I shall show below how in my judgment the Name is superior even to Śrī Rāma. (23)

चौ०— राम भगत हित नर तनु धारी । सहि संकट किए साधु सुखारी ॥  
 नामु सप्रेम जपत अनयासा । भगत होहिं मुद मंगल बासा ॥ १ ॥  
 राम एक तापस तिय तारी । नाम कोटि खल कुमति सुधारी ॥  
 रिषि हित राम सुकेतुसुता की । सहित सेन सुत कीन्हि बिबाकी ॥ २ ॥  
 सहित दोष दुख दास दुरासा । दलइ नामु जिमि रबि निसि नासा ॥  
 भंजेउ राम आपु भव चापू । भव भय भंजन नाम प्रतापू ॥ ३ ॥  
 दंडक बनु प्रभु कीन्ह सुहावन । जन मन अमित नाम किए पावन ॥  
 निसिचर निकर दले रघुनंदन । नामु सकल कलि कलुष निकंदन ॥ ४ ॥

Cau.: rāma bhagata hita nara tanu dhārī, sahi saṁkṛta kie sādhu sukhārī.  
 nāmu saprema japata anayāsā, bhagata hohi muda maṅgala bāsā.1.  
 rāma eka tāpasa tiya tāri, nāma koṭi khala kumati sudhārī.  
 riṣi hita rāma suketusutā kī, sahita sena suta kīnhi bibākī.2.  
 sahita doṣa dukha dāsa durāsā, dalai nāmu jimī rabi nisi nāsā.  
 bhamjeu rāma āpu bhava cāpū, bhava bhaya bhamjana nāma pratāpū.3.  
 daṇḍaka banu prabhu kīnha suhāvana, jana mana amita nāma kie pāvana.  
 nisicara nikara dale raghunāndana, nāmu sakala kali kaluṣa nikaṇḍana.4.

For the sake of His devotees Śrī Rāma assumed the form of a human being and, suffering calamities Himself, brought relief to the pious. By fondly repeating His Name, on the other hand, devotees easily become abodes of joy and blessings. Śrī Rāma Himself redeemed a single woman (Ahalyā),<sup>1</sup> the wife of an ascetic; while His Name corrected the error of crores of wicked souls. For the sake of the sage (Viśvāmitra) Śrī Rāma wrought the destruction of Suketu's daughter<sup>2</sup> (Tāḍakā) with her army and son (Subāhu); while His Name puts an end to the devotee's vain hopes alongwith his errors and sorrows even as the sun terminates night. In His own person Śrī Rāma broke the bow of Śiva<sup>3</sup>, while the very glory of His Name dispels the fear of rebirth<sup>4</sup>. The Lord restored the charm of the Daṇḍaka forest<sup>5</sup> alone, while His Name purified the mind of countless devotees. The Delighter of Raghus (Śrī Rāma) crushed only a host of demons, while His Name uproots all the impurities of the Kali age. (1—4)

दो०— सबरी गीध सुसेवकनि सुगति दीन्हि रघुनाथ ।  
 नाम उधारे अमित खल बेद बिदित गुन गाथ ॥ २४ ॥

1. See Bālakāṇḍa (209. 6 to 211)

2. Ibid., 203. 3 and 209. 3.

3. Ibid., 260. 4.

4. Here there is a pun on the word 'Bhava' which has been used as a synonym of Lord Śiva in the first instance and again in the sense of rebirth. The comparison has been drawn between Śrī Rāma Himself, on the one hand, and the glory of His Name (not the Name Itself) on the other. The latter, it is pointed out, excels the former in that while Śrī Rāma broke a concrete object like the bow, the glory of His Name dispels an abstract thing like the fear of rebirth.

5. The forest of Daṇḍaka had been rendered unfit for life in any form whatsoever under a curse from the sage Śukrācārya. The divine presence of Śrī Rāma, however, removed the curse and restored the forest to its original charm.

Do.: **sabarī gīdha susevakani sugati dīnhi raghunātha,  
nāma udhāre amita khala beda bidita guna gātha.24.**

The Lord of Raghus conferred immortality only on faithful servants like Śabarī (the celebrated Bhīla woman) and the vulture (Jaṭāyu)\*, while His Name has delivered innumerable wretches; the tale of Its virtues is well-known in the Vedas. (24)

चौ०— राम सुकंठ बिभीषन दोऊ । राखे सरन जान सबु कोऊ ॥  
नाम गरीब अनेक नेवाजे । लोक बेद बर बिरिद बिराजे ॥ १ ॥  
राम भालु कपि कटकु बटोरा । सेतु हेतु श्रमु कीन्ह न थोरा ॥  
नामु लेत भवसिंधु सुखाहीं । करहु बिचारु सुजन मन माहीं ॥ २ ॥  
राम सकुल रन रावनु मारा । सीय सहित निज पुर पगु धारा ॥  
राजा रामु अवध रजधानी । गावत गुन सुर मुनि बर बानी ॥ ३ ॥  
सेवक सुमिरत नामु सप्रीती । बिनु श्रम प्रबल मोह दलु जीती ॥  
फिरत सनेहँ मगन सुख अपनें । नाम प्रसाद सोच नहिँ सपनें ॥ ४ ॥

Cau.: **rāma sukam̐tha bibhīṣana doū, rākhe sarana jāna sabu koū.  
nāma garība aneka nevāje, loka beda bara birida birāje.1.  
rāma bhālu kapi kaṭaku baṭorā, setu hetu śramu kīnha na thorā.  
nāmu leta bhavasīndhu sukhāhī, karahu bicāru sujana mana māhī.2.  
rāma sakula rana rāvanu mārā, siya sahita nija pura pagu dhārā.  
rājā rāmu avadha rajadhānī, gāvata guna sura muni bara bānī.3.  
sevaka sumirata nāmu saprīti, binu śrama prabala moha dalu jīti.  
phirata sanehā magana sukha apanē, nāma prasāda soca nahī sapanē.4.**

As is well-known to all, Śrī Rāma extended His protection to two devotees only, viz., Sugrīva and Vibhīṣaṇa; His Name, on the other hand, has showered Its grace on numerous humble souls. This superb glory of the Name shines forth in the world as well as in the Vedas. Śrī Rāma collected an army of bears and monkeys and took no little pains over the construction of a bridge (to connect the mainland with the island of Laṅkā). Through the repetition of His Name, however, the ocean of mundane existence itself gets dried up: let the wise bear this in mind. Śrī Rāma killed in battle Rāvaṇa with all his family and returned to His own city with Sītā. He was then crowned king in the capital of Ayodhyā, while gods and sages sung His glories in choicest phrases. His servants are, however, able to conquer the formidable army of error by fondly remembering His Name and, absorbed in devotion, move about in joy which is peculiarly their own; by the grace of the Name they know not sorrow even in dream. (1—4)

दो०— ब्रह्म राम तेँ नामु बड़ बर दायक बर दानि ।  
रामचरित सत कोटि महँ लिय महेस जियँ जानि ॥ २५ ॥

Do.: **brahma rāma tē nāmu baRa bara dāyaka bara dāni,  
rāmacarita sata koṭi mahā liya mahesa jiyā jāni.25.**

The Name is thus greater than Brahma and Śrī Rāma both and confers blessings

\* For the accounts of Śabarī and Jaṭāyu see Aranyakāṇḍa 33.3 to 36 and 28.4 to 32 respectively.

even on the bestowers of boons. Knowing this in His heart, the great Lord Śiva chose this word (Rāma) for Himself out of Śrī Rāma's story comprising 100 crore verses.\* (25)

[PAUSE I FOR A THIRTY-DAY RECITATION]

चौ०— नाम प्रसाद संभु अबिनासी । साजु अमंगल मंगल रासी ॥  
 सुक सनकादि सिद्ध मुनि जोगी । नाम प्रसाद ब्रह्मसुख भोगी ॥ १ ॥  
 नारद जानेउ नाम प्रतापू । जग प्रिय हरि हरि हर प्रिय आपू ॥  
 नामु जपत प्रभु कीन्ह प्रसादू । भगत सिरोमनि भे प्रहलादू ॥ २ ॥  
 ध्रुवँ सगलानि जपेउ हरि नाऊँ । पायउ अचल अनूपम ठाऊँ ॥  
 सुमिरि पवनसुत पावन नामू । अपने बस करि राखे रामू ॥ ३ ॥  
 अपतु अजामिलु गजु गनिकाऊ । भए मुकुत हरि नाम प्रभाऊ ॥  
 कहाँ कहाँ लागि नाम बड़ाई । रामु न सकहिं नाम गुन गाई ॥ ४ ॥

Cau.: nāma prasāda sambhu abināsī, sāju amaṅgala maṅgala rāsī.  
 suka sanakādi siddha muni jogī, nāma prasāda brahmasukha bhogī.1.  
 nārada jāneu nāma pratāpū, jaga priya hari hari hara priya āpū.  
 nāmu japata prabhu kīnha prasādū, bhagata siromani bhe prahalādū.2.  
 dhruvā sagalāni japeu hari nāū, pāyau acala anūpama ṭhāū.  
 sumiri pavanasuta pāvana nāmū, apane basa kari rākhe rāmū.3.  
 apatu ajāmilu gaju ganikāū, bhae mukuta hari nāma prabhāū.  
 kahaū kahāū lagi nāma baRāī, rāmu na sakahī nāma guna gāī.4.

By the grace of the Name alone Lord Śambhu (Śiva) is immortal and, though endowed with inauspicious paraphernalia (such as a wreath of skulls), is yet a storehouse of blessings. Again, it is by the grace of the Name alone that Siddhas (adepts), sages and Yogīs like Śuka, Sanaka and others enjoy divine raptures, Nārada realized the glory of the Name; that is why, while Śrī Hari is beloved of the world (and Hara is dear to Śrī Hari), he (Nārada) is dear to Hari and Hara (Viṣṇu and Śiva) both. It was because of his repeating the Name that the Lord showered His grace on Prahlāda, who thereby became the crest-jewel of devotees. Dhruva repeated the name of Śrī Hari with a feeling of indignation (at the harsh treatment received from his step-mother) and thereby attained a fixed and incomparable station in the heavens. It is by remembering the holy Name that Hanumān (son of the wind-god) holds Śrī Rāma under His thumb. The vile Ajāmila and even the celebrated elephant and the harlot of the legend were liberated by the power of Śrī Hari's name. I have no words to depict the glory of the Name: not even Rāma can adequately glorify it. (1—4)

दो०— नामु राम को कलपतरु कलि कल्याण निवासु ।  
 जो सुमिरत भयो भाँग तें तुलसी तुलसीदासु ॥ २६ ॥

Do.: nāmu rāma ko kalapataru kali kalyāna nivāsu,  
 jo sumirata bhayo bhāṅga tē tulasī tulasīdāsu.26.

The name of Rāma is a wish-yielding tree, the very home of beatitude in this age of Kali, by remembering which Tulasīdāsa (the poet himself) was transformed from an intoxicating drug like the hemp-plant into the holy basil. (26)

\* The Rāmāyaṇa as originally composed by Brahmā himself and delivered to Lord Śiva through Nārada is believed to have contained as many as a 100 crore verses.

चौ०— चहुँ जुग तीनि काल तिहुँ लोका । भए नाम जपि जीव बिसोका ॥  
 बेद पुरान संत मत एहू । सकल सुकृत फल राम सनेहू ॥ १ ॥  
 ध्यानु प्रथम जुग मखबिधि दूजें । द्वापर परितोषत प्रभु पूजें ॥  
 कलि केवल मल मूल मलीना । पाप पयोनिधि जन मन मीना ॥ २ ॥  
 नाम कामतरु काल कराला । सुमिरत समन सकल जग जाला ॥  
 राम नाम कलि अभिमत दाता । हित परलोक लोक पितु माता ॥ ३ ॥  
 नहिं कलि करम न भगति बिबेकू । राम नाम अवलंबन एकू ॥  
 कालनेमि कलि कपट निधानू । नाम सुमति समरथ हनुमानू ॥ ४ ॥

Cau.: cahuṅ juga tīni kāla tihūṅ lokā, bhae nāma japi jīva bisokā.  
 beda purāna samta mata ehū, sakala sukṛta phala rāma sanehū.1.  
 dhyānu prathama juga makhavidhi dūjē, dvāpara paritoṣata prabhu pūjē.  
 kali kevala mala mūla malīnā, pāpa payonidhi jana mana mīnā.2.  
 nāma kāmataru kāla karālā, sumirata samana sakala jaga jālā.  
 rāma nāma kali abhimata dātā, hita paraloka loka pitu mātā.3.  
 nahīṅ kali karama na bhagati bibekū, rāma nāma avalāmbana ekū.  
 kālanemi kali kapaṭa nidhānū, nāma sumati samaratha hanumānū.4.

(Not only in this Kali age, but) in all the four ages\*, at all times (past, present and future) and in all the three spheres (viz., heaven, earth and the subterranean region) creatures have been rid of grief by repeating the Name. The verdict of the Vedas and the Purāṇas as well as of saints is just this; that love of Rāma (or the name 'Rāma') is the reward of all virtuous acts. In the first age, contemplation; in the second age, sacrifice; in the Dvāpara age the Lord is propitiated through worship. This age of Kali, however, is simply corrupt and the root of all impurities, where the mind of man wallows like a fish in the ocean of sin. In this terrible age the Name alone is the wish-yielding tree, the very thought of which puts an end to all the illusions of the world. The Name of Rāma is the bestower of one's desired object in this age of Kali; It is beneficent in the other world and one's father and mother in this world. In Kaliyuga neither Karma (action) nor Bhakti (devotion) nor again Jñāna (knowledge) avails; the name of Rāma is the only resort. The age of Kali is as it were the demon Kālanemi, the repository of all wiles; whereas the Name is the wise and mighty Hanumān.† (1—4)

दो०— राम नाम नरकेसरी कनककसिपु कलिकाल ।  
 जापक जन प्रह्लाद जिमि पालिहि दलि सुरसाल ॥ २७ ॥

\* The span of life of the universe, which is known by the name of Kalpa and consists of 4,32,00,00,000 human years, has been divided into 1,000 epochs or Caturyugas. Each Caturyuga is made up of four Yugas or ages, viz., Satyayuga, Tretā, Dvāpara and Kaliyuga. Their duration is given below:

Satyayuga.....	17,28,000 years
Tretā.....	12,96,000 "
Dvāpara.....	8,64,000 "
Kaliyuga.....	4,32,000 "

Thus it will, be seen that the duration of Dvāpara is twice that of Kaliyuga, that of Tretā thrice that of Kaliyuga and that of Satyayuga four times that of Kaliyuga. In this way the duration of a Caturyuga is ten times that of Kaliyuga.

† The story of Kālanemi and his death at the hands of Hanumān has been briefly told in the foot-note under 6.3 in this very Kāṇḍa.

Do.: **rāma nāma narakesarī kanakakasipu kalikāla,  
jāpaka jana prahalāda jimi pālihi dali surasāla.27.**

(To use another metaphor) the Name of Rāma is, as it were, the Lord manifested as a man-lion and the age of Kali; the demon Hiraṇyakaśipu. Crushing this enemy of gods, the Name will protect the devotees repeating It, even as the Man-lion protected Prahlāda. (27)

चौ०— भायँ कुभायँ अनख आलसहूँ । नाम जपत मंगल दिसि दसहूँ ॥  
सुमिरि सो नाम राम गुन गाथा । करउँ नाइ रघुनाथहि माथा ॥ १ ॥  
मोरि सुधारिहि सो सब भाँती । जासु कृपा नहि कृपाँ अघाती ॥  
राम सुस्वामि कुसेवकु मोसो । निज दिसि देखि दयानिधि पोसो ॥ २ ॥  
लोकहूँ बेद सुसाहिब रीती । बिनय सुनत पहिचानत प्रीती ॥  
गनी गरीब ग्रामनर नागर । पंडित मूढ मलीन उजागर ॥ ३ ॥  
सुकबि कुकबि निज मति अनुहारी । नृपहि सराहत सब नर नारी ॥  
साधु सुजान सुसील नृपाला । ईस अंस भव परम कृपाला ॥ ४ ॥  
सुनि सनमानहिँ सबहि सुबानी । भनिति भगति नति गति पहिचानी ॥  
यह प्राकृत महिपाल सुभाऊ । जान सिरोमनि कोसलराऊ ॥ ५ ॥  
रीझत राम सनेह निसोतेँ । को जग मंद मलिनमति मोतेँ ॥ ६ ॥

Cau.: bhāyā kubhāyā anakha ālasahū, nāma japata maṅgala disi dasahū.  
sumiri so nāma rāma guna gāthā, karaū nāi raghunāthahi māthā.1.  
mori sudhārihi so saba bhāṭī, jāsu kṛpā nahī kṛpā aghāṭī.  
rāma susvāmi kusevaku moso, nija disi dekhi dayānidhi poso.2.  
lokaḥū beda susāhiba rīṭī, binaya sunata pahicānata prīṭī.  
ganī garība grāmanara nāgara, paṇḍita mūRha malīna ujāgara.3.  
sukabi kukabi nija mati anuhārī, nṛpahi sarāhata saba nara nārī.  
sādhu sujāna susīla nṛpālā, īsa aṁsa bhava parama kṛpālā.4.  
suni sanamānahī sabahi subānī, bhaniti bhagati nati gati pahicānī.  
yaha prākṛta mahipāla subhāū, jāna siromani kosalarāū.5.  
rījhata rāma saneha nisotē, ko jaga maṁda malinamati motē.6.

The Name repeated either with good or evil intentions, in an angry mood or even while yawning, diffuses joy in all the ten directions. Remembering that Name and bowing my head to the Lord of Raghus, I proceed to recount the virtues of Śrī Rāma. He whose grace is never tired of showing its good-will to others will mend my errors in everyway. Rāma a noble Lord, and a poor servant like myself! Yet, true to His own disposition, that storehouse of compassion has fostered me. In the world as well as in the Vedas we observe the following characteristic in a good master, viz., that he comes to recognize one's devotion to him as soon as he hears one's prayer. Rich or poor, rustic or urban, learned or unlettered, of good repute or bad, a good poet or a bad one, all men and women extol the king according to his or her light. And the pious, sensible, amiable and supremely compassionate ruler, who takes his descent from a ray of God, greets all with sweet words hearing their compliments and appraising their composition, devotion, supplication and conduct. Such is the way of earthly monarchs, to say nothing of the Lord of Kosala (Śrī Rāma), who is the crest-jewel

of wise men. Śrī Rāma gets pleased with unalloyed love; but who is duller and more impure of mind in this world than I? (1—6)

दो०— सठ सेवक की प्रीति रुचि रखिहहिं राम कृपालु ।  
उपल किए जलजान जेहिं सचिव सुमति कपि भालु ॥ २८ ( क ) ॥  
हौंहु कहावत सबु कहत राम सहत उपहास ।  
साहिब सीतानाथ सो सेवक तुलसीदास ॥ २८ ( ख ) ॥

Do.: **sathā sevaka kī prīti ruci rakhihahī rāma kṛpālu,**  
**upala kie jalajāna jehī saciva sumati kapi bhālu.28(A).**  
**haūhu kahāvata sabu kahata rāma sahata upahāsa,**  
**sāhiba sītānātha so sevaka tulasīdāsa.28(B).**

The benevolent Rāma will nonetheless respect the devotion and pleasure of this wicked servant—Śrī Rāma, who made barks out of rocks and wise counsellors out of monkeys and bears. Everybody calls me a servant of the Lord and I myself claim to be one; and Śrī Rāma puts up with the scoffing remark that a master like Sītā's Lord has a servant like Tulasīdāsa. (28 A-B)

चौ०— अति बड़ि मोरि ढिठाई खोरी । सुनि अघ नरकहुँ नाक सकोरी ॥  
समुझि सहम मोहि अपडर अपनें । सो सुधि राम कीन्हि नहिं सपनें ॥ १ ॥  
सुनि अवलोकि सुचित चख चाही । भगति मोरि मति स्वामि सराही ॥  
कहत नसाइ होइ हियँ नीकी । रीझत राम जानि जन जी की ॥ २ ॥  
रहति न प्रभु चित चूक किए की । करत सुरति सय बार हिए की ॥  
जेहिं अघ बधेउ ब्याध जिमि बाली । फिरि सुकंठ सोइ कीन्हि कुचाली ॥ ३ ॥  
सोइ करतूति बिभीषन केरी । सपनेहुँ सो न राम हियँ हेरी ॥  
ते भरताहि भेंटत सनमाने । राजसभाँ रघुबीर बखाने ॥ ४ ॥

Cau.: **ati baRi mori dhiṭhāi khori,** suni agha narakahū nāka sakori.  
**samujhi sahama mohi apaḍara apanē,** so sudhi rāma kīnhi nahī sapanē.1.  
**suni avaloki sucita cakha cāhī,** bhagati mori mati svāmi sarāhī.  
**kahata nasāi hoi hiyā nīkī,** rijhata rāma jāni jana jī kī.2.  
**rahatī na prabhu cita cūka kie kī,** karata surati saya bāra hie kī.  
**jehī agha badheu byādha jimi bālī,** phiri sukamṭha soi kīnhi kucālī.3.  
**soi karatūti bibhīṣana kerī,** sapanehū so na rāma hiyā herī.  
**te bharatāhi bhēṭata sanamāne,** rājasabhā raghubīra bakhāne.4.

My presumption and error are indeed very great and, hearing the tale of my sins, even hell has turned up its nose at them. I shudder to think of it due to my assumed fears; while Śrī Rāma took no notice of them even in a dream. The Lord, on the other hand, applauded my devotion and spirit on hearing of, perceiving and scanning them with the mind's eye. If there is anything good in one's heart, it is marred by the telling; for Śrī Rāma is pleased to note what is there in the devotee's mind. The Lord never cherishes in His mind the lapse, if any, on part of a devotee; while He remembers the latter's spirit a hundred times. For instance, the very crime of which He had killed Vālī (the monkey-king of Kiṣkindhā) even as a huntsman was repeated in the misdemeanour perpetrated

by Sugrīva\* Vibhīṣaṇa too was guilty of the same offence; but Śrī Rāma took no cognizance of it even in a dream. The Hero of Raghu's clan, on the other hand, honoured them both at His meeting with Bharata (on His return from Laṅkā) and commended them in open court. (1—4)

दो०— प्रभु तरु तर कपि डार पर ते किए आपु समान ।  
 तुलसी कहूँ न राम से साहिब सीलनिधान ॥ २९ (क) ॥  
 राम निकाई रावरी है सबही को नीक ।  
 जौ यह साँची है सदा तौ नीको तुलसीक ॥ २९ (ख) ॥  
 एहि बिधि निज गुन दोष कहि सबहि बहुरि सिरु नाइ ।  
 बरनउँ रघुबर बिसद जसु सुनि कलि कलुष नसाइ ॥ २९ (ग) ॥

Do.: prabhu taru tara kapi ḍāra para te kie āpu samāna,  
 tulasī kahū́ na rāma se sāhiba sīlanidhāna.29(A).  
 rāma nikāī rāvarī hai sabahī ko nīka,  
 jāū́ yaha sācī hai sadā tau nīko tulasīka.29(B).  
 ehi bidhi nija guna doṣa kahi sabahi bahuri siru nāi,  
 baranaū́ raghubara bisada jasuni kali kaluṣa nasāi.29(C).

While the Lord sat at the foot of trees, the monkeys perched themselves high on the boughs; such insolent creatures He exalted to His own position! There is no lord so generous as Śrī Rāma, O Tulasīdāsa! Your goodness, O Rāma, is beneficent to all; if this is a fact, Tulasīdāsa too will be blessed by the same. Thus revealing my merits and demerits and bowing my head once more to all, I proceed to sing the immaculate glory of the Chief of Raghus, by hearing which the impurities of the Kali age are wiped away. (29 A—C)

चौ०— जागबलिक जो कथा सुहाई । भरद्वाज मुनिबरहि सुनाई ॥  
 कहिहउँ सोइ संबाद बखानी । सुनहुँ सकल सज्जन सुखु मानी ॥ १ ॥  
 संभु कीन्ह यह चरित सुहावा । बहुरि कृपा करि उमहि सुनावा ॥  
 सोइ सिव कागभुसुंडिहि दीन्हा । राम भगत अधिकारी चीन्हा ॥ २ ॥  
 तेहि सन जागबलिक पुनि पावा । तिन्ह पुनि भरद्वाज प्रति गावा ॥  
 ते श्रोता बकता समसीला । सर्वदरसी जानहिं हरिलीला ॥ ३ ॥  
 जानहिं तीनि काल निज ग्याना । करतल गत आमलक समाना ॥  
 औरउ जे हरिभगत सुजाना । कहहिं सुनिहिं समुझहिं बिधि नाना ॥ ४ ॥

\* Vālī was killed by Śrī Rāma on the plea that the former had usurped his younger brother's wife. Sugrīva and Vibhīṣaṇa too are stated to have taken Tārā (Vālī's wife) and Mandodarī (Rāvaṇa's wife) respectively as their consort after the death of their husbands. In this way even though Sugrīva and Vibhīṣaṇa too were practically guilty of the same offence which brought the Lord's wrath on Vālī, their guilt was extenuated by the fact that they took those ladies as wife after their brother's death and with the consent of the other party, and by the further fact that their conduct was in keeping with the practice in vogue among the monkey and demon chiefs. That is why, while the poet characterizes Vālī's conduct as a crime (Agha), he dismisses Sugrīva's act as a mere misdemeanour (कुचाली).

Cau.: jāgabalika jo kathā suhāi, bharadvāja munibarahi sunāi.  
 kahihañ soi sambāda bakhānī, sunahñ sakala sajjana sukhu mānī.1.  
 sambhu kīnha yaha carita suhāvā, bahuri kṛpā kari umahi sunāvā.  
 soi siva kāgabhusuñḍīhi dīnhā, rāma bhagata adhikārī cīnhā.2.  
 tehi sana jāgabalika puni pāvā, tinha puni bharadvāja prati gāvā.  
 te śrotā bakatā samasīlā, savādarasī jānahī harilīlā.3.  
 jānahī tīni kāla nija gyānā, karatala gata āmalaka samānā.  
 aurau je haribhagata sujānā, kahahī sunahī samujhahī bidhi nānā.4.

The charming story which Yājñavalkya related to the good sage Bharadvāja, I shall repeat the same dialogue at length; let all good souls hear it with a feeling of delight. This ravishing tale was conceived by Śambhu (Lord Śiva), who graciously communicated it to His Consort Umā (Pārvatī). Śiva imparted it once more to Kākabhuṣuñḍī (a sage in the form of crow), knowing him to be a devotee of Śrī Rāma and one qualified to hear it. And it was Yājñavalkya who received it from the latter (Kākabhuṣuñḍī) and narrated it to Bharadvāja. Both these, the listener (Bharadvāja) and the reciter (Yājñavalkya), are equally virtuous; they view all alike and are acquainted with the pastimes of Śrī Hari. Like a emblic myrobalan fruit placed on one's palm, they hold the past, present and future within their knowledge. Besides these, other enlightened devotees of Śrī Hari too recite, hear and understand this story in diverse ways. (1—4)

दो०— मैं पुनि निज गुर सन सुनी कथा सो सूकरखेत ।  
 समुझी नहिं तसि बालपन तब अति रहेउँ अचेत ॥ ३० ( क ) ॥  
 श्रोता बकता ग्याननिधि कथा राम कै गूढ़ ।  
 किमि समुझौं मैं जीव जड़ कलि मल ग्रसित बिमूढ़ ॥ ३० ( ख ) ॥

Do.: mañ puni nija gura sana sunī kathā so sūkarakheta,  
 samujhī nahī tasi bālapana taba ati raheñ aceta.30(A).  
 śrotā bakatā gyānanidhi kathā rāma kai gūRha,  
 kimi samujhañ mañ jīva jaRa kali mala grasita bimūRha.30(B).

Then I heard the same story in the holy Śukarakṣetra\* (the modern Soron in the western United Provinces) from my preceptor; but as I had no sense in those days of my childhood, I could not follow it full well. Both the listener and the reciter of the mysterious story of Śrī Rāma must be repositories of wisdom. How, then could I, a dull and stupid creature steeped in the impurities of the Kali age, expect to follow it ? (30 A-B)

चौ०— तदपि कही गुर बारहिं बारा । समुझि परी कछु मति अनुसार ॥  
 भाषाबद्ध करबि मैं सोई । मोरें मन प्रबोध जेहिं होई ॥ १ ॥  
 जस कछु बुधि बिबेक बल मेरें । तस कहिहउँ हियँ हरि के प्रेरें ॥  
 निज संदेह मोह भ्रम हरनी । करउँ कथा भव सरिता तरनी ॥ २ ॥

\* The name is associated with the descent of Śrī Hari as a Boar (Śūkara) who killed Hiranyākṣa, the elder brother of Hiranyakaśipu, and lifted up the earth from the depths of the ocean, to which it had been consigned by the said demon.





as it were for the liberation of souls. It is dear to Rāma as the sacred basil plant and is truly beneficent to Tulasidāsa as his own mother, Hulasī. It is beloved of Lord Śiva as the river Narmadā (which has its source in Mount Mekala, a peak of the Amaraṅga hills); it is a mine of all attainments as well as of happiness and prosperity. It is to noble qualities what mother Aditi is to gods; it is the culmination as it were of devotion to and love for Śrī Rāma. (1—7)

दो०— रामकथा मंदाकिनी चित्रकूट चित चारु ।

तुलसी सुभग सनेह बन सिय रघुबीर बिहारु ॥ ३१ ॥

Do.: rāmakathā maṁdākinī citrakūṭa cita cāru,  
tulasī subhaga saneha bana siya raghubīra bihāru.31.

The story of Śrī Rāma is the river Mandākinī (which washes the foot of Citrakūṭa); a guileless heart is Mount Citrakūṭa (one of the happy resorts of Śrī Rāma during his wanderings in the forest); while pure love, says Tulasidāsa, is the woodland in which Sitā and Rāma carry on Their divine pastimes. (31)

चौ०— रामचरित चिंतामनि चारु । संत सुमति तिय सुभग सिंगारु ॥

जग मंगल गुनग्राम राम के । दानि मुकुति धन धरम धाम के ॥ १ ॥

सदगुर ग्यान बिराग जोग के । बिबुध बैद भव भीम रोग के ॥

जननि जनक सिय राम प्रेम के । बीज सकल ब्रत धरम नेम के ॥ २ ॥

समन पाप संताप सोक के । प्रिय पालक परलोक लोक के ॥

सचिव सुभट भूपति बिचार के । कुंभज लोभ उदधि अपार के ॥ ३ ॥

काम कोह कलिमल करिगन के । केहरि सावक जन मन बन के ॥

अतिथि पूज्य प्रियतम पुरारि के । कामद घन दारिद दवारि के ॥ ४ ॥

मंत्र महामनि बिषय ब्याल के । मेटत कठिन कुअंक भाल के ॥

हरन मोह तम दिनकर कर से । सेवक सालि पाल जलधर से ॥ ५ ॥

अभिमत दानि देवतरु बर से । सेवत सुलभ सुखद हरि हर से ॥

सुकबि सरद नभ मन उडगन से । रामभगत जन जीवन धन से ॥ ६ ॥

सकल सुकृत फल भूरि भोग से । जग हित निरुपधि साधु लोग से ॥

सेवक मन मानस मराल से । पावन गंग तरंग माल से ॥ ७ ॥

Cau.: rāmacarita cimtāmani cārū, saṁta sumati tiya subhaga sīṅārū.  
jaga maṅgala gunagrāma rāma ke, dāni mukuti dhana dharama dhāma ke.1.  
sadagura gyāna birāga joga ke, bibudha baida bhava bhīma roga ke.  
janani janaka siya rāma prema ke, bīja sakala brata dharama nema ke.2.  
samana pāpa saṁtāpa soka ke, priya pālaka paraloka loka ke.  
saciva subhaṭa bhūpati bicāra ke, kuṁbhaja lobha udadhi apāra ke.3.  
kāma koha kalimāla karigana ke, kehari sāvaka jana mana bana ke.  
atithi pūjya priyatama purāri ke, kāmada ghana dārīda dāvāri ke.4.  
maṁtra mahāmani biṣaya byāla ke, meṭata kaṭhina kuamka bhāla ke.  
harana moha tama dinakara kara se, sevaka sāli pāla jaladhara se.5.

abhimata dāni devataru bara se, sevata sulabha sukhada hari hara se.  
 sukabi sarada nabha mana uḍagana se, rāmabagata jana jīvana dhana se.6.  
 sakala sukṛta phala bhūri bhoga se, jaga hita nirupadhi sādhu loga se.  
 sevaka mana mānasa marāla se, pāvana gaṅga taraṅga māla se.7.

The narrative of Rāma is a lovely wish-yielding gem, and a graceful adornment for saintly wisdom. The hosts of virtues possessed by Śrī Rāma are a blessing to the world and the bestowers of liberation, riches, religious merit and the divine abode. They are true teachers of wisdom, dispassion and Yoga (contemplative union with (God) and celestial physicians (Aśvinikumāras) for the fell disease of metempsychosis; parents of devotion to Sītā and Rāma and the seed of all holy vows, practices and observances; antidotes for sins, agonies and griefs and beloved guardians in this as well as in the next world; valiant ministers to King Reason, and a veritable Agastya\* drinking up the illimitable ocean of greed; young lions residing in the forest of the devotee's mind to kill the herd of elephants in the shape of lust, anger and impurities of the Kali age; dear to Lord Śiva (the Slayer of the demon Tripura) as a highly respectable and most beloved guest, and wish-yielding clouds quenching the wild fire of indigence. They are spells and valuable gems as it were for counteracting the venom of serpents in the form of sensuous enjoyments, and efface the deep marks of evil destiny contained on the forehead. They are sunbeams, as it were, dispelling the darkness of ignorance, and clouds nourishing the paddy crop in the form of devotees; trees of paradise, as it were, yielding the object of one's desire; easily available for service and gratifying like Viṣṇu and Śiva; stars as it were adorning the autumnal sky in the shape of the poet's mind, and the very life's treasure for the devotees of Śrī Rāma; a rich harvest of enjoyments as it; were yielded by the totality of one's meritorious deeds and sincerely devoted to the good of the world like holy men; sporting in the mind of the devotees as swans in the Mānasarovara lake and purifying as the waves of the holy Gaṅgā. (1—7)

दो०— कुपथ कुतरक कुचालि कलि कपट दंभ पाषंड ।

दहन राम गुन ग्राम जिमि इंधन अनल प्रचंड ॥ ३२ ( क ) ॥

रामचरित राकेस कर सरिस सुखद सब काहु ।

सज्जन कुमुद चकोर चित हित बिसेषि बड़ लाहु ॥ ३२ ( ख ) ॥

Do.: kupatha kutaraka kucāli kali kapaṭa dambha pāṣaṁḍa,  
 dahana rāma guna grāma jimi imdhana anala pracamḍa.32(A).  
 rāmacarita rākesa kara sarisa sukhada saba kāhu,  
 sajjana kumuda cakora cita hita biseṣi baRa lāhu.32(B).

The hosts of virtues possessed by Śrī Rāma are like a blazing fire to consume the dry wood of evil ways, fallacious reasoning, mischievous practices, deceit, hypocrisy and heresy prevailing in Kali. The exploits of Śrī Rāma are delightful to one and all even as the rays of the full moon; they are particularly agreeable and highly beneficial to the mind of the virtuous, who can be compared to the white water-lily and the Cakora† bird. (32 A-B)

\* Sage Agastya is said to have drunk up the ocean in three draughts. He was born of a jar; this earn him the title of 'Kumbhaja'.

† The white water-lily is proverbially noted for its attachment to the moon and is supposed to open its

चौ०— कीन्हि प्रस्न जेहि भाँति भवानी । जेहि बिधि संकर कहा बखानी ॥  
 सो सब हेतु कहब मैं गाई । कथाप्रबंध बिचित्र बनाई ॥ १ ॥  
 जेहिं यह कथा सुनी नहिं होई । जनि आचरजु करै सुनि सोई ॥  
 कथा अलौकिक सुनहिं जे ग्यानी । नहिं आचरजु करहिं अस जानी ॥ २ ॥  
 रामकथा कै मिति जग नाहीं । असि प्रतीति तिन्ह के मन माहीं ॥  
 नाना भाँति राम अवतारा । रामायन सत कोटि अपारा ॥ ३ ॥  
 कल्पभेद हरिचरित सुहाए । भाँति अनेक मुनीसन्ह गाए ॥  
 करिअ न संसय अस उर आनी । सुनिअ कथा सादर रति मानी ॥ ४ ॥

Cau.: kīnhi prasna jehi bhāṭi bhavānī, jehi bidhi saṅkara kahā bakhānī.  
 so saba hetu kahaba maī gāī, kathāprabandha bicitra banāī.1.  
 jehi yaha kathā sunī nahī hoī, jani ācaraju karai suni soī.  
 kathā alaukika sunahī je gyānī, nahī ācaraju karahī asa jānī.2.  
 rāmakathā kai miti jaga nāhī, asi pratīti tinha ke mana māhī.  
 nānā bhāṭi rāma avatārā, rāmāyana sata koṭi apārā.3.  
 kalapabheda haricarita suhāe, bhāṭi aneka munīsanha gāe.  
 karia na saṁsaya asa ura ānī, sunia kathā sādara rati mānī.4.

I shall now relate at some length the seed of the story—viz., how Goddess Bhavānī (Pārvatī) questioned Lord Śaṅkara and how the latter answered Her questions— weaving a strange narrative round this episode. Let no one who should happen not to have heard this anecdote before be surprised to hear it. Wise men who hear this uncommon, legend marvel not; for they know there is no limit to the stories of Śrī Rāma in this world. They are convinced in their heart that Śrī Rāma has bodied Himself forth in diverse ways and that the Rāmāyaṇa, though consisting of a thousand million verses, is yet infinite. Great sages have diversely sung the charming stories of Śrī Hari, relating as they do to different Kalpas or cycles. Bearing this in mind the reader should not entertain any doubt and should hear this narrative reverently and with devotion. (1—4)

दो०— राम अनंत अनंत गुन अमित कथा बिस्तार ।  
 सुनि आचरजु न मानिहहिं जिन्ह के बिमल बिचार ॥ ३३ ॥

Do.: rāma ananta ananta guna amita kathā bistāra,  
 suni ācaraju na mānihahī jinha kē bimala bicāra.33.

Rāma is infinite, infinite are His virtues and the dimensions of His story are also immeasurable. Those whose thoughts are pure will, therefore, feel no surprise when they hear it. (33)

चौ०— एहि बिधि सब संसय करि दूरी । सिर धरि गुर पद पंकज धूरी ॥  
 पुनि सबही बिनवउँ कर जोरी । करत कथा जेहिं लाग न खोरी ॥ १ ॥  
 सादर सिवहि नाइ अब माथा । बरनउँ बिसद राम गुन गाथा ॥  
 संबत सोरह सै एकतीसा । करउँ कथा हरि पद धरि सीसा ॥ २ ॥

petals in moonlight alone. Similarly the Cakora is said to feed on moonbeams and supposed to be particularly enamoured of the moon.



नौमी भौम बार मधु मासा । अवधपुरी यह चरित प्रकासा ॥  
 जेहि दिन राम जनम श्रुति गावहिं । तीरथ सकल तहाँ चलि आवहिं ॥ ३ ॥  
 असुर नाग खग नर मुनि देवा । आइ करहिं रघुनायक सेवा ॥  
 जन्म महोत्सव रचहिं सुजाना । करहिं राम कल कीरति गाना ॥ ४ ॥

Cau.: ehi bidhi saba saṁsaya kari dūrī, sira dhari gura pada paṁkaja dhūrī.  
 puni sabahī binavaũ kara jorī, karata kathā jehī lāga na khorī.1.  
 sādara sivahi nāi aba māthā, baranaũ bisada rāma guna gāthā.  
 sambata soraha sai ekatīsā, karaũ kathā hari pada dhari sīsā.2.  
 naumī bhauma bāra madhu māsā, avadhapurī yaha carita prakāsā.  
 jehi dina rāma janama śruti gāvahī, tīratha sakala tahā cali āvahī.3.  
 asura nāga khaga nara muni devā, āi karahī raghunāyaka sevā.  
 janma mahotsava racahī sujānā, karahī rāma kala kīrati gānā.4.

Putting away all doubts in this way and placing on my head the dust from the lotus feet of my preceptor, I supplicate all with joined palms once more, so that no blame may attach to the telling of the story. Reverently bowing my head to Lord Śiva, I now proceed to recount the fair virtues of Śrī Rāma. placing my head on the feet of Śrī Hari I commence this story in the Saṁvat year 1631 (1574 A. D.). On Tuesday, the ninth of the lunar month of Caitra, this story shed its lustre at Ayodhyā. On this day of Śrī Rāma's birth the presiding spirits of all holy places flock there—so declare the Vedas—and demons, Nāgas, birds, human beings, sages and gods come and pay their homage to the Lord of Raghur. Wise men celebrate the great birthday festival and sing the sweet glory of Śrī Rāma. (1—4)

दो०— मज्जहिं सज्जन बृंद बहु पावन सरजू नीर ।  
 जपहिं राम धरि ध्यान उर सुंदर स्याम सरीर ॥ ३४ ॥

Do.: majjahī sajjana bṛṁda bahu pāvana sarajū nīra,  
 japahī rāma dhari dhyāna ura suṁdara syāma sarīra.34.

Numerous groups of pious men take dip in the holy water of the Sarayū river and, visualizing in their heart the beautiful swarthy form of Śrī Rāma, mutter His name. (34)

चौ०— दरस परस मज्जन अरु पाना । हरइ पाप कह बेद पुराना ॥  
 नदी पुनीत अमित महिमा अति । कहि न सकइ सारदा बिमलमति ॥ १ ॥  
 राम धामदा पुरी सुहावनि । लोक समस्त बिदित अति पावनि ॥  
 चारि खानि जग जीव अपारा । अवध तजें तनु नहिं संसारा ॥ २ ॥  
 सब बिधि पुरी मनोहर जानी । सकल सिद्धिप्रद मंगल खानी ॥  
 बिमल कथा कर कीन्ह अरंभा । सुनत नसाहिं काम मद दंभा ॥ ३ ॥  
 रामचरितमानस एहि नामा । सुनत श्रवन पाइअ बिश्रामा ॥  
 मन करि बिषय अनल बन जरई । होइ सुखी जौं एहिं सर परई ॥ ४ ॥  
 रामचरितमानस मुनि भावन । बिरचेउ संभु सुहावन पावन ॥  
 त्रिबिध दोष दुख दारिद दावन । कलि कुचालि कुलि कलुष नसावन ॥ ५ ॥

रचि महेस निज मानस राखा । पाइ सुसमउ सिवा सन भाषा ॥  
 तातें रामचरितमानस बर । धरेउ नाम हियँ हेरि हरषि हर ॥ ६ ॥  
 कहउँ कथा सोइ सुखद सुहाई । सादर सुनहु सुजन मन लाई ॥ ७ ॥

Cau.: darasa parasa majjana aru pānā, harai pāpa kaha beda purānā.  
 nadī punīta amita mahimā ati, kahi na sakai sārādā bimalamati.1.  
 rāma dhāmadā purī suhāvani, loka samasta bidita ati pāvani.  
 cāri khāni jaga jīva apārā, avadha tajē tanu nahī saṁsārā.2.  
 saba bidhi purī manohara jānī, sakala siddhiprada maṅgala khānī.  
 bimala kathā kara kīnha arāmbhā, sunata nasāhī kāma mada daṁbhā.3.  
 rāmacaritamānasa ehi nāmā, sunata śravana pāia biśrāmā.  
 mana kari biṣaya anala bana jarai, hoi sukhī jaū ehi sara parai.4.  
 rāmacaritamānasa muni bhāvana, biraceu saṁbhū suhāvana pāvana.  
 tribidha doṣa dukha dārida dāvana, kali kucāli kuli kaluṣa nasāvana.5.  
 raci mahesa nija mānasa rākhā, pāi susamau sivā sana bhāṣā.  
 tātē rāmacaritamānasa bara, dhareu nāma hiyā heri haraṣi hara.6.  
 kahaū kathā soi sukhada suhāi, sādara sunahu sujana mana lāi.7.

The very sight and touch of the Sarayū, a dip into its waters or a draught from it cleanses one's sins—so declare the Vedas and Purāṇas. Even Śārādā, the goddess of learning, with Her pure intelligence cannot describe the infinite glory of this most sacred river. The beautiful town of Ayodhyā grants an abode in Śrī Rāma's heaven; it is celebrated through all the worlds and is the holiest of the holy. There are countless living beings in this world belonging to the four species (viz., viviparous, oviparous, sweat-born and those shooting from the earth); whoever of these shed their mortal coil in Ayodhyā are never born again. Knowing the town to be charming in everyway, a bestower of all forms of success and a storehouse of blessings, I commenced writing this sacred story there. The impulses of lust, arrogance and hypocrisy positively disappear from the mind of those who hear it. One derives solace by hearing its very name, Rāmacaritamānasa (the Mānasa lake of Śrī Rāma's exploits). The elephant of our mind, which is being scorched by the wild fire of sensuous enjoyments, is sure to get relief should it drop into this lake. The holy and beautiful Rāmacaritamānasa is the delight of sages; it was conceived by Śambhu (Lord Śiva). It puts down the three kinds of error, sorrow and indigence\* and uproots all evil practices and impurities of the Kali age. Having conceived it, the great Lord Śiva treasured it in His mind till, when a favourable opportunity presented itself, He communicated it to His consort, Śivā (Pārvatī). Therefore, after due consideration Lord Hara joyously gave it the excellent title of Rāmacaritamānasa†. I repeat the same delightful and charming story; hear it reverently and attentively, O noble souls. (1—7)

\* The three kinds of error are those relating to thought, word and deed; birth, death and old age constitute the three kinds of sorrow and the three kinds of indigence referred to her are: (1) poverty of body (2) poverty in men and (3) poverty of means.

† The word 'Mānasa' also denotes the mind and Lord Śiva gave this story the title of 'Rāmacaritamānasa' firstly because it contains a life-account of Śrī Rāma and secondly because He treasured it in His mind before communicating it to Pārvatī.

दे०— जस मानस जेहि बिधि भयउ जग प्रचार जेहि हेतु ।  
अब सोइ कहउँ प्रसंग सब सुमिरि उमा बृषकेतु ॥ ३५ ॥

Do.: **jasa mānasa jehi bidhi bhayau jaga pracāra jehi hetu,  
aba soi kahaũ prasanga saba sumiri umā bṛṣaketu.35.**

Invoking Umā (Goddess Pārvati) and Lord Śiva (who has a bull emblazoned on His standard), I now proceed to give a full account as to what this Rāmacaritamānasa is like, how it came to be and what led to its popularity in the world. (35)

चौ०— संभु प्रसाद सुमति हियँ हुलसी । रामचरितमानस कबि तुलसी ॥  
करइ मनोहर मति अनुहारी । सुजन सुचित सुनि लेहु सुधारी ॥ १ ॥  
सुमति भूमि थल हृदय अगाधू । बेद पुरान उदधि घन साधू ॥  
बरषहिं राम सुजस बर बारी । मधुर मनोहर मंगलकारी ॥ २ ॥  
लीला सगुन जो कहहिं बखानी । सोइ स्वच्छता करइ मल हानी ॥  
प्रेम भगति जो बरनि न जाई । सोइ मधुरता सुसीतलताई ॥ ३ ॥  
सो जल सुकृत सालि हित होई । राम भगत जन जीवन सोई ॥  
मेधा महि गत सो जल पावन । सकिलि श्रवन मग चलेउ सुहावन ॥ ४ ॥  
भरेउ सुमानस सुथल थिराना । सुखद सीत रुचि चारु चिराना ॥ ५ ॥

Cau.: **sāmbhu prasāda sumati hiyã hulāsī, rāmacaritamānasa kabī tulasī.  
karai manohara mati anuhārī, sujana sucita suni lehu sudhārī.1.  
sumati bhūmi thala hṛdaya agādhū, beda purāna udadhi ghana sādhu.  
baraṣahī rāma sujasa bara bārī, madhura manohara maṅgalakārī.2.  
līlā saguna jo kahahī bakhānī, soi svacchatā karai mala hānī.  
prema bhagati jo barani na jāī, soi madhuratā susītalatāī.3.  
so jala sukṛta sāli hita hoī, rāma bhagata jana jīvana soī.  
medhā mahi gata so jala pāvana, sakili śravana maga caleu suhāvana.4.  
bhareu sumānasa suthala thirānā, sukhada sīta ruci cāru cirānā.5.**

By the grace of Śambhu (Lord Śiva) a blessed idea inspired the mind of Tulasidāsa, which made him the author of Rāmacaritamānasa. The author has polished his composition to the best of his intellect; yet listen to it with a sympathetic mind, O noble souls, and correct it. A refined (Sāttvika) intellect is the catchment area, heart is the fathomless depression, the Vedas and Purāṇas constitute the ocean; while holy men represent the clouds which rain down pure, sweet, agreeable and blessed water in the form of Śrī Rāma's excellent glory. Pastimes of a personal God that such holy men narrate in extenso are the transparency of this water, which cleanses all impurity; while loving Devotion, which defies all description, represents its sweetness and coolness. This water is beneficial for the paddy crop in the form of virtuous deeds, it is life itself to the devotees of Śrī Rāma. The same holy water, when it dropped on the soil of the intellect, flowed in a volume through the beautiful channel of the ears and, collecting in the lovely spot called the heart, came to be stationary. Having remained there for a long time, it became clear, agreeable, cool and refreshing. (1—5)

दो०— सुठि सुंदर संबाद बर बिरचे बुद्धि बिचारि।

तेइ एहि पावन सुभग सर घाट मनोहर चारि ॥ ३६ ॥

Do.: **suṭhi suṁdara sambāda bara birace buddhi bicāri,**  
**tei ehi pāvana subhaga sara ghāṭa manohara cāri.36.**

The four most beautiful and excellent dialogues (viz., those between (i) Bhuṣuṅḍi and Garuḍa, (ii) Śiva and Pārvaṭī (iii) Yājñavalkya and Bharadvāja and (iv) between Tulasidāsa and other saints) that have been cleverly woven into this narrative are the four lovely Ghāṭas of this holy and charming lake. (36)

चौ०— सप्त प्रबंध सुभग सोपाना । ग्यान नयन निरखत मन माना ॥  
रघुपति महिमा अगुन अबाधा । बरनब सोइ बर बारि अगाधा ॥ १ ॥  
राम सीय जस सलिल सुधासम । उपमा बीचि बिलास मनोरम ॥  
पुरइनि सघन चारु चौपाई । जुगुति मंजु मनि सीप सुहाई ॥ २ ॥  
छंद सोरठा सुंदर दोहा । सोइ बहुरंग कमल कुल सोहा ॥  
अरथ अनूप सुभाव सुभासा । सोइ पराग मकरंद सुबासा ॥ ३ ॥  
सुकृत पुंज मंजुल अलि माला । ग्यान बिराग बिचार मराला ॥  
धुनि अवरेब कबित गुन जाती । मीन मनोहर ते बहुभाँती ॥ ४ ॥  
अरथ धरम कामादिक चारी । कहब ग्यान बिग्यान बिचारी ॥  
नव रस जप तप जोग बिरागा । ते सब जलचर चारु तड़ागा ॥ ५ ॥  
सुकृती साधु नाम गुन गाना । ते बिचित्र जल बिहग समाना ॥  
संतसभा चहुँ दिसि अवँराई । श्रद्धा रितु बसंत सम गाई ॥ ६ ॥  
भगति निरूपन बिबिध बिधाना । छमा दया दम लता बिताना ॥  
सम जम नियम फूल फल ग्याना । हरि पद रति रस बेद बखाना ॥ ७ ॥  
औरउ कथा अनेक प्रसंगा । तेइ सुक पिक बहुबरन बिहंगा ॥ ८ ॥

Cau.: **sapta prabaṁdha subhaga sopānā, gyāna nayana nirakhata mana mānā.**  
**raghupati mahimā aguna abādhā, baranaba soi bara bāri agādhā.1.**  
**rāma siya jasa salila sudhāsama, upamā bīci bilāsa manorama.**  
**puraini saghana cāru caupāi, juguti maṁju mani sīpa suhāi.2.**  
**chamda sorathā suṁdara dohā, soi bahuraṁga kamala kula sohā.**  
**aratha anūpa subhāva subhāsā, soi parāga makaraṁda subāsā.3.**  
**sukṛta puṁja maṁjula ali mālā, gyāna birāga bicāra marālā.**  
**dhuni avareba kabita guna jāti, mīna manohara te bahubhāṭi.4.**  
**aratha dharama kāmādika cāri, kahaba gyāna bigyāna bicāri.**  
**nava rasa japa tapa joga birāgā, te saba jalacara cāru taRāgā.5.**  
**sukṛti sādhu nāma guna gānā, te bicitra jala bihaga samānā.**  
**saṁtasabhā cahūṁ disi avārai, śraddhā ritu basanta sama gāi.6.**  
**bhagati nirūpana bibidha bidhānā, chamā dayā dama latā bitānā.**  
**sama jama niyama phūla phala gyānā, hari pada rati rasa beda bakhānā.7.**  
**aurau kathā aneka prasaṁgā, tei suka pika bahubarana bihaṁgā.8.**



The seven Books are the seven beautiful flights of steps, which the soul delights to look upon with the eyes of wisdom; the unqualified and unbounded greatness of Śrī Rāma, which will be presently discussed, represents the unfathomable, depth of this holy water. The glory of Śrī Rāma and Sītā constitutes the nectarean water; the similes represent the soul-ravishing sport of its wavelets. The beautiful Caupāis represent the thick growth of lotus-plants; the various poetic devices constitute the lovely shells that yield beautiful pearls. The other metres, viz., Chandas, Sorathās and Dohās, are the cluster of charming many-coloured lotuses. The incomparable sense, the beautiful ideas and the elegant expression represent the pollen, honey and fragrance of those flowers respectively. The virtuous acts mentioned therein are the charming swarms of bees; the references to spiritual enlightenment, dispassion and reason represent the swan. The implications and involutions and the various excellences and styles of poetry are the lovely fishes of various kinds. The four ends of human existence, viz., worldly riches religious merit, enjoyment and liberation, the reasoned exposition of Jñāna (Knowledge of God in His absolute formless aspect) and vijñāna (Knowledge of qualified Divinity both with and without form), the nine sentiments of poetry,\* and the references to Japa (the muttering of mystic formulae), austerity, Yoga (contemplative union with God) and detachment from the world—all these represent the charming aquatic creatures of this lake. Eulogies on virtuous men, pious souls and the Name of God—these correspond to water-birds of various kinds. The assemblages of saints referred to herein are the mango groves hemming the lake on all sides and piety has been likened to the vernal season. The exposition of the various types of Devotion and the references to forbearance, compassion and sense-control represent the canopies of creepers. Even so mind-control, the five Yamas or forms of self-restraint (viz., non-violence, truthfulness, non-thieving, continence and non-acquisition of property), the five Niyamas or religious vows (viz., those of external and internal purity, contentment, austerity, study of sacred books or repetition of the Divine Name and self-surrender to God) are the blossoms of these creepers; spiritual enlightenment is their fruit and loving devotion to the feet of Śrī Hari constitutes the sap of this fruit of spiritual enlightenment: so declare the Vedas. The various other episodes forming part of this narrative are the birds of different colours such as the parrot and the cuckoo. (1—8)

दो०— पुलक बाटिका बाग बन सुख सुबिहंग बिहारु ।

माली सुमन सनेह जल सींचत लोचन चारु ॥ ३७ ॥

Do.: pulaka bāṭikā bāga bana sukha subihamga bihāru,  
mālī sumana saneha jala śīcata locana cāru.37.

The thrill of joy that one experiences while listening to this narrative represents the flower gardens, orchards and groves; and the delight one feels is the sporting of birds; while a noble mind is the gardener, who waters the garden etc., with the moisture of love through the charming jars of eyes. (37)

चौ०— जे गावहिं यह चरित सँभारे । तेइ एहि ताल चतुर रखवारे ॥

सदा सुनहिं सादर नर नारी । तेइ सुरबर मानस अधिकारी ॥ १ ॥

\* The nine sentiments of poetry are: (1) Śrīgāra (the erotic sentiment or the sentiment of love) (2) Hāsya (the humorous sentiment) (3) Karuṇa (the pathetic sentiment) (4) Vīra (the heroic sentiment) (5) Raudra (the sentiment of wrath or fury) (6) Bhayānaka (the sentiment of terror) (7) Bībhatsa (the sentiment of disgust) (8) Śānta (the sentiment of quietism) and (9) Adbhuta (the marvellous sentiment).

अति खल जे बिषई बग कागा । एहि सर निकट न जाहिं अभागा ॥  
 संबुक भेक सेवार समाना । इहाँ न बिषय कथा रस नाना ॥ २ ॥  
 तेहि कारन आवत हियँ हारे । कामी काक बलाक बिचारे ॥  
 आवत एहिं सर अति कठिनाई । राम कृपा बिनु आइ न जाई ॥ ३ ॥  
 कठिन कुसंग कुपंथ कराला । तिन्ह के बचन बाघ हरि ब्याला ॥  
 गृह कारज नाना जंजाला । ते अति दुर्गम सैल बिसाला ॥ ४ ॥  
 बन बहु बिषम मोह मद माना । नदीं कुतर्क भयंकर नाना ॥ ५ ॥

Cau.: je gāvahī yaha carita sābhāre, tei ehi tāla catura rakhavāre.  
 sadā sunahī sādara nara nārī, tei surabara mānasa adhikārī.1.  
 ati khala je biṣāī бага kāgā, ehī sara nikaṭa na jāhī abhāgā.  
 sambuka bheka sevāra samānā, ihā na biṣaya kathā rasa nānā.2.  
 tehi kārana āvata hiyā hāre, kāmī kāka balāka bicāre.  
 āvata ehī sara ati kaṭhināī, rāma kṛpā binu āi na jāī.3.  
 kaṭhina kusanga kupantha karālā, tinha ke bacana bāgha hari byālā.  
 gr̥ha kāraja nānā jamjālā, te ati durgama saila bisālā.4.  
 bana bahu biṣama moha mada mānā, nadī kutarka bhayaṅkara nānā.5.

Those who carefully recite this poem, they alone are the vigilant guardians of this lake. And those men and women who reverently hear it everyday are the great gods exercising jurisdiction over this Mānasarovara lake. Sensual wretches are the accursed herons and crows who never approach the lake. For here there are no varied talks of the pleasures of sense, corresponding to snails, frogs and moss. That is why poor crows and herons in the form of lustful men lack the heart to visit this place. For there is much difficulty in getting to this place and it is not possible to reach it without the grace of Śrī Rāma. Bad company, which is so obdurate, constitutes a terribly rough road; and the words of such companions are so many tigers, lions and serpents. The various occupations and entanglements of domestic life are huge mountains which are so difficult to approach. Infatuation, arrogance and pride are so many inaccessible woods; and sophisms of various kinds are frightful streams. (1—5)

दे०— जे श्रद्धा संबल रहित नहिं संतन्ह कर साथ ।

तिन्ह कहँ मानस अगम अति जिन्हहि न प्रिय रघुनाथ ॥ ३८ ॥

Do.: je śraddhā sambala rahita nahī saṁtanha kara sātha,  
 tinha kahū mānasa agama ati jinhahi na priya raghunātha.38.

The Mānasa is most inaccessible to those who lack provisions for the journey in the shape of piety, who do not enjoy the company of saints and who have no love for the Lord of Raghur (Śrī Rāma). (38)

चौ०— जौं करि कष्ट जाइ पुनि कोई । जातहिं नीद जुड़ाई होई ॥  
 जड़ता जाइ बिषम उर लागा । गएहुँ न मज्जन पाव अभागा ॥ १ ॥  
 करि न जाइ सर मज्जन पाना । फिरि आवइ समेत अभिमाना ॥  
 जौं बहोरि कोउ पूछन आवा । सर निंदा करि ताहि बुझावा ॥ २ ॥  
 सकल बिघ्न ब्यापहिं नहिं तेही । राम सुकृपाँ बिलोकहिं जेही ॥  
 सोइ सादर सर मज्जनु करई । महा घोर त्रयताप न जरई ॥ ३ ॥



ते नर यह सर तजहिं न काऊ । जिन्ह कें राम चरन भल भाऊ ॥  
 जो नहाइ चह एहिं सर भाई । सो सतसंग करउ मन लाई ॥ ४ ॥  
 अस मानस मानस चख चाही । भइ कबि बुद्धि बिमल अवगाही ॥  
 भयउ हृदयँ आनंद उछाहू । उमगेउ प्रेम प्रमोद प्रबाहू ॥ ५ ॥  
 चली सुभग कबिता सरिता सो । राम बिमल जस जल भरिता सो ॥  
 सरजू नाम सुमंगल मूला । लोक बेद मत मंजुल कूला ॥ ६ ॥  
 नदी पुनीत सुमानस नंदिनि । कलिमल तून तरु मूल निकंदिनि ॥ ७ ॥

Cau.: jaũ kari kaṣṭa jāi puni koī, jātaḥī nīda juRāi hoī.  
 jaRatā jāRa biṣama ura lāgā, gaehũ na majjana pāva abhāgā.1.  
 kari na jāi sara majjana pānā, phiri āvai sameta abhimānā.  
 jaũ bahori kou pūchana āvā, sara niṁdā kari tāhi bujhāvā.2.  
 sakala bighna byāpahī nahī tehī, rāma sukṛpā bilokahī jehī.  
 soi sādara sara majjanu karaī, mahā ghora trayatāpa na jaraī.3.  
 te nara yaha sara tajahī na kāū, jinha kē rāma carana bhala bhāū.  
 jo nahāi caha ehī sara bhāi, so satasaṅga karau mana lāi.4.  
 asa mānasa mānasa cakha cāhī, bhai kabi buddhi bimala avagāhī.  
 bhayau hṛdayā ānaṁda uchāhū, umageu prema pramoda prabāhū.5.  
 calī subhaga kabitā saritā so, rāma bimala jasa jala bharitā so.  
 sarajū nāma sumāṅgala mūlā, loka beda mata maṁjula kūlā.6.  
 nadī punīta sumānasa naṁdini, kalimala ṭṛna taru mūla nikāṁdini.7.

Even if anyone makes his way to it undergoing so much hardship, he is forthwith attacked by ague in the shape of drowsiness. Benumbing cold in the shape of stupor overtakes his heart, so that the unhappy soul is deprived of a dip even after reaching there. Finding himself unable to take a plunge into the lake or to drink from it, he returns with a feeling of pride. And if anyone comes to inquire about the lake, he tries to satisfy him by vilifying it. All these obstacles do not, however, deter him whom Śrī Rāma regards with overwhelming kindness. He alone reverently bathes in the lake and thus escapes the threefold agony\* of the fiercest kind. Those men who cherish ideal devotion to the feet of Śrī Rāma never quit this lake. Let him who would bathe in this lake, brother, diligently practise Satsaṅga (association with saints). Having seen the said Mānasa lake with the mind's eye and taken a dip into it, the poet's intellect got purged of all its dross. The heart was flooded with joy and alacrity and a torrent of love and rapture welled from it. Thence flowed a stream of beautiful poetry, carrying the water of Śrī Rāma's fair renown. Sarayū is the name of this river, which is the very fountain of pure bliss. The secular view-point and the view-point of the Vedas—there represent its two charming banks. This holy stream, issuing as it does from the beautiful Mānasa lake, uproots in its course all the impurities of the Kali age, whether in the form of tiny blades of grass or of mighty trees. (1—7)

दो०— श्रोता त्रिबिध समाज पुर ग्राम नगर दुहुँ कूल ।

संतसभा अनुपम अवध सकल सुमंगल मूल ॥ ३९ ॥

\* The three kinds of agony referred to above are:

(i) that inflicted by other living beings (ii) that proceeding from natural causes and (iii) that caused by bodily or mental distemper.

Do.: śrotā tribidha samāja pura grāma nagara duhū kūla,  
saṁtasabhā anupama avadha sakala sumaṅgala mūla.39.

The three\* types of audience are the towns, villages and cities on both the banks; and the congregation of saints is the incomparable Ayodhyā, which is the fountain of all auspicious blessings. (39)

चौ०— रामभगति सुरसरितहि जाई । मिली सुकीरति सरजु सुहाई ॥  
सानुज राम समर जसु पावन । मिलेउ महानदु सोन सुहावन ॥ १ ॥  
जुग बिच भगति देवधुनि धारा । सोहति सहित सुबिरति बिचारा ॥  
त्रिबिध ताप त्रासक तिमुहानी । राम सरूप सिंधु समुहानी ॥ २ ॥  
मानस मूल मिली सुरसरिही । सुनत सुजन मन पावन करिही ॥  
बिच बिच कथा बिचित्र बिभागा । जनु सरि तीर तीर बन बागा ॥ ३ ॥  
उमा महेस बिबाह बराती । ते जलचर अगनित बहुभाँती ॥  
रघुबर जनम अनंद बधाई । भवँर तरंग मनोहरताई ॥ ४ ॥

Cau.: rāmaghatī surasaritahi jāi, milī sukīrati saraju suhāi.  
sānuja rāma samara jasū pāvana, mileu mahānadu sona suhāvana.1.  
juga bica bhagati devadhuni dhārā, sohati sahita subirati bicārā.  
tribidha tāpa trāsaka timuhānī, rāma sarūpa siṁdhu samuhānī.2.  
mānasa mūla milī surasarihī, sunata sujana mana pāvana karihī.  
bica bica kathā bicitra bibhāgā, janu sari tīra tīra bana bāgā.3.  
umā mahesa bibāha barātī, te jalacara aganita bahubhātī.  
raghubara janama ananda badhāi, bhavāra taraṅga manoharatāi.4.

The beautiful Sarayū in the form of Śrī Rāma's fair renown joined the heavenly stream (Gaṅgā) of devotion to Rāma. The latter was joined again by the charming stream of the mighty Sona in the form of the martial glory of Rāma with His younger brother Lakṣmaṇa. Intervening the two streams of Sarayū and Sona shines the celestial stream of Devotion blended with noble dispassion and reason. This triple stream, which scares away the threefold agony referred to above, headed towards the ocean of Śrī Rāma's divine personality. With its source in the Mānasa lake and united with the celestial river (Gaṅgā), the Sarayū of Śrī Rāma's fame will purify the mind of the pious souls who listen to it; while the strange episodes interspersed here and there are the groves and gardens as it were adjoining the river banks. The bridegroom's party in the wedding of Goddess Umā (Pārvatī) and the great Lord Śiva are the numberless aquatic creatures of various kinds. The rejoicings and felicitations that attended the advent of Śrī Rāma, the Chief of Raghus represent the charm of the eddies and waves. (1—4)

दो०— बालचरित चहु बंधु के बनज बिपुल बहुरंग ।  
नृप रानी परिजन सुकृत मधुकर बारिबिहंग ॥ ४० ॥

Do.: bālacarita cahu baṁdhu ke banaja bipula bahuraṅga,  
nrpa rānī parijana sukṛta madhukara bāribihaṅga.40.

\* The three types of listeners referred to here may be understood to mean (i) liberated souls (ii) seekers of liberation and (iii) sensually-minded men.

The childlike sports of the four divine brothers are the, numerous lotus flowers of varied colours; while the stock of merits of king Daśaratha and his consorts and court represent the bees and water-birds. (40)

चौ०— सीय स्वयंबर कथा सुहाई । सरित सुहावनि सो छबि छाई ॥  
 नदी नाव पटु प्रस्न अनेका । केवट कुसल उतर सबिबेका ॥ १ ॥  
 सुनि अनुकथन परस्पर होई । पथिक समाज सोह सरि सोई ॥  
 घोर धार भृगुनाथ रिसानी । घाट सुबद्ध राम बर बानी ॥ २ ॥  
 सानुज राम बिबाह उछाहू । सो सुभ उमग सुखद सब काहू ॥  
 कहत सुनत हरषहिं पुलकाहीं । ते सुकृती मन मुदित नहाहीं ॥ ३ ॥  
 राम तिलक हित मंगल साजा । परब जोग जनु जुरे समाजा ॥  
 काई कुमति केकई केरी । परी जासु फल बिपति घनेरी ॥ ४ ॥

Cau.: sīya svayambara kathā suhāī, sarita suhāvani so chabi chāī.  
 nadī nāva paṭu prasna anekā, kevaṭa kusala utara sabibekā.1.  
 suni anukathana paraspara hoī, pathika samāja soha sari soī.  
 ghora dhāra bhrgunātha risānī, ghāṭa subaddha rāma bara bānī.2.  
 sānuja rāma bibāha uchāhū, so subha umaga sukhada saba kāhū.  
 kahata sunata haraṣahī pulakāhī, te sukṛtī mana mudita nahāhī.3.  
 rāma tilaka hita maṅgala sājā, paraba joga janu jure samājā.  
 kāī kumati kekaī kerī, parī jāsu phala bipati ghanerī.4.

The fascinating story of Sītā's choice—marriage is the delightful charm surrounding the river. The numerous pertinent questions are the boats on the river, while the judicious replies to the same are the skilled boatmen. The conversation that follows the narration of the story is the crowd of travellers moving along the river banks. The wrath of Paraśurāma (the Lord of Bhṛgu) represents the furious current of this river; while Śrī Rāma's soft words are the strongly built Ghāṭas on the banks. The festivities connected with the wedding of Śrī Rāma and His younger brothers represent the graceful swell in the river, which is a source of delight to all. Those who rejoice and experience a thrill of joy in narrating or hearing the story are the lucky souls who take an exhilarating dip in the river. The auspicious preparations that were gone through in connections with the installation of Śrī Rāma as the Yuvarāja (Prince-regent) represent as it were the crowds of bathers assembled at the river bank on a sacred occasion. Kaikeyī's evil counsel represents the moss on the bank, which brought a serious calamity in its wake. (1—4)

दो०— समन अमित उतपात सब भरतचरित जपजाग ।

कलि अघ खल अवगुन कथन ते जलमल बग काग ॥ ४१ ॥

Do.: samana amita utapāta saba bharatacarita japajāga,  
 kali agha khala avaguna kathana te jalamala бага kāga.41.

The story of Bharata, which wards off all calamities, is a congregational muttering of sacred formulae carried on at the river bank; while the references to the corruptions of the Kali age and to the evil propensities of wicked souls represent the scum on the water as well as the herons and crows living by the riverside. (41)

चौ०— कीरति सरित छहूँ रितु रूरी । समय सुहावनि पावनि भूरी ॥  
 हिम हिमसैलसुता सिव ब्याहू । सिसिर सुखद प्रभु जनम उछाहू ॥ १ ॥  
 बरनब राम बिबाह समाजू । सो मुद मंगलमय रितुराजू ॥  
 ग्रीषम दुसह राम बनगवनू । पंथकथा खर आतप पवनू ॥ २ ॥  
 बरषा घोर निसाचर रारी । सुरकुल सालि सुमंगलकारी ॥  
 राम राज सुख बिनय बड़ाई । बिसद सुखद सोइ सरद सुहाई ॥ ३ ॥  
 सती सिरोमनि सिय गुनगाथा । सोइ गुन अमल अनूपम पाथा ॥  
 भरत सुभाउ सुसीतलताई । सदा एकरस बरनि न जाई ॥ ४ ॥

Cau.: kīrati sarita chahū̃ ritu rūrī, samaya suhāvani pāvani bhūrī.  
 hima himasailasutā siva byāhū, sisira sukhada prabhu janama uchāhū.1.  
 baranaba rāma bibāha samājū, so muda maṅgalamaya riturājū.  
 grīṣama dusaha rāma banagavanū, paṁthakathā khara ātapa pavanū.2.  
 baraṣā ghora nisācara rārī, surakula sāli sumāṅgalakārī.  
 rāma rāja sukha binaya baRāī, bisada sukhada soi sarada suhāī.3.  
 satī siromani siya gunagāthā, soi guna amala anūpama pāthā.  
 bhārata subhāu susītalatāī, sadā ekarasa barani na jāī.4.

The river of Śrī Rāma's glory is delightful during all the six seasons; it is exceedingly charming and holy at all times. The wedding of Goddess Pārvatī (the daughter of Himavān) with Lord Śiva represents Hemanta or the cold season while the festival connected with the Lord's advent represents the delightful Śīsira or chilly season. The story of the preparations for Śrī Rāma's wedding constitutes the vernal season\* (the king of all seasons), which abounds in joy and felicity; while Śrī Rāma's departure for the forest constitutes the oppressive hot weather and the tale of His wanderings represents the blazing sun and hot winds. The terrible conflict with the demons represents the rainy season, which constituted a veritable blessing to the paddy crop in the form of gods; while the prosperity attending Śrī Rāma's reign, His politeness and glory represent the cloudless, delightful and charming autumn. The recital of the virtues of Sitā, the crest-jewel of faithful wives, constitutes the excellence of the transparent and incomparable water. And Bharata's amiability represents its coolness, which is uniform at all times and beyond description. (1—4)

दो०— अवलोकनि बोलनि मिलनि प्रीति परसपर हास ।

भायप भलि चहु बंधु की जल माधुरी सुबास ॥ ४२ ॥

Do.: avalokani bolani milani prīti parasapara hāsa,  
 bhāyapa bhali cahu baṁdhu kī jala mādhurī subāsa.42.

The way the four brothers look at one another, talk with one another meet and love one another, their mirth and their ideal brotherliness—these constitute the sweetness and fragrance of the water. (42)

\* The months of Mārgaśīrṣa and Pauṣa (corresponding roughly to November and December) constitute the cold season; Māgha and Phālguna (corresponding roughly to January and February) constitute the chilly season; the months of Caitra and Vaiśākha (corresponding roughly to March and April) constitute the vernal season; Jyeṣṭha and Āṣāḍha (corresponding roughly to May and June) constitute the hot weather; Śrāvana and Bhādrapada (corresponding roughly to July and August) constitute the rainy season and Āśvina Kārtika (corresponding roughly to September and October) constitute the autumnal season.

चौ०— आरति बिनय दीनता मोरी । लघुता ललित सुबारि न थोरी ॥  
 अदभुत सलिल सुनत गुनकारी । आस पिआस मनोमल हारी ॥ १ ॥  
 राम सुप्रेमहि पोषत पानी । हरत सकल कलि कलुष गलानी ॥  
 भव श्रम सोषक तोषक तोषा । समन दुरित दुख दारिद दोषा ॥ २ ॥  
 काम कोह मद मोह नसावन । बिमल बिबेक बिराग बढ़ावन ॥  
 सादर मज्जन पान किए तें । मिटहिं पाप परिताप हिए तें ॥ ३ ॥  
 जिन्ह एहिं बारि न मानस धोए । ते कायर कलिकाल बिगोए ॥  
 तृषित निरखि रबि कर भव बारी । फिरिहहिं मृग जिमि जीव दुखारी ॥ ४ ॥

Cau.: āraṭi binaya dīnatā morī, laghutā lalita subāri na thoṛī.  
 adabhuta salila sunata gunakārī, āsa piāsa manomala hārī.1.  
 rāma supremahi poṣata pānī, harata sakala kali kaluṣa galānī.  
 bhava śrama soṣaka toṣaka toṣā, samana durita dukha dārida doṣā.2.  
 kāma koha mada moha nasāvana, bimala bibeka birāga baRhāvana.  
 sādara majjana pāna kie tē, miṭahī pāpa paritāpa hie tē.3.  
 jinha ehī bāri na mānasa dhoe, te kāyara kalikāla bigoe.  
 tṛṣita nirakhi rabi kara bhava bārī, phirihahī mṛga jimī jīva dukhārī.4.

My intense longing, supplication and humility represent the not inconsiderable lightness of this pure and holy water. This marvellous water heals by the mere hearing, quenches the thirst of desire and washes the dirt of the mind. This water nourishes true love for Śrī Rāma and drives away all the sins of the Kali age as well as the feeling of self-depreciation resulting therefrom. It relieves the fatigue of transmigration, gratifies gratification itself and puts an end to sin, sorrow, indigence and error. It wipes out lust, anger, pride and infatuation and enhances pure wisdom and dispassion. By reverently bathing in it and drinking from it all traces of sin and remorse are obliterated from the heart. Those who have not washed their heart with this water are wretches that have been duped by the age of Kali. These creatures, wandering in pursuit of sensuous pleasures, will come to grief even as a thirsty deer runs after a mirage mistaking it for real water and returns disappointed. (1—4)

दो०— मति अनुहारि सुबारि गुन गन गनि मन अन्हवाइ ।  
 सुमिरि भवानी संकरहि कह कबि कथा सुहाइ ॥ ४३ ( क ) ॥  
 अब रघुपति पद पंकरुह हियँ धरि पाइ प्रसाद ।  
 कहउँ जुगल मुनिबर्ज कर मिलन सुभग संबाद ॥ ४३ ( ख ) ॥

Do.: maṭi anuhāri subāri guna gana gani mana anhavāi,  
 sumiri bhavānī saṅkarahi kaha kabi kathā suhāi.43(A).  
 aba raghupati pada paṅkaruha hiyaṅ dhari pāi prasāda,  
 kahaṅ jugala munibarja kara milana subhaga saṅbāda.43(B).

Having enumerated the virtues of this excellent water to the best of his intellectual capacity and bathed his mind in it, and remembering Goddess Bhavānī (Pārvatī) and Lord Śaṅkara, the poet (Tulasidāsa) narrates the beautiful story. Installing in my heart

the lotus feet of the Lord of Raghus and thus securing His grace, I now proceed to relate the charming story of the meeting of the two great sages (Yājñavalkya and Bharadvāja). (43 A-B)

चौ०— भरद्वाज मुनि बसहिं प्रयागा । तिन्हहि राम पद अति अनुरागा ॥  
 तापस सम दम दया निधाना । परमारथ पथ परम सुजाना ॥ १ ॥  
 माघ मकरगत रबि जब होई । तीरथपतिहिं आव सब कोई ॥  
 देव दनुज किंनर नर श्रेणीं । सादर मज्जहिं सकल त्रिबेनीं ॥ २ ॥  
 पूजहिं माधव पद जलजाता । परसि अखय बटु हरषहिं गाता ॥  
 भरद्वाज आश्रम अति पावन । परम रम्य मुनिबर मन भावन ॥ ३ ॥  
 तहाँ होइ मुनि रिषय समाजा । जाहिं जे मज्जन तीरथराजा ॥  
 मज्जहिं प्रात समेत उछाहा । कहहिं परसपर हरि गुन गाहा ॥ ४ ॥

Cau.: bharadvāja muni basahī prayāgā, tinhahi rāma pada ati anurāgā.  
 tāpasa sama dama dayā nidhānā, paramāratha patha parama sujānā.1.  
 māgha makaragata rabi jaba hoī, tīrathapatihi āva saba koī.  
 deva danuja kiṁnara nara śrenī, sādara majjahī sakala tribenī.2.  
 pūjahī mādharma pada jalajāta, parasi akhaya baṭu haraṣahī gātā.  
 bharadvāja āśrama ati pāvana, parama ramya munibara mana bhāvana.3.  
 tahā hoi muni riṣaya samājā, jāhī je majjana tīratharājā.  
 majjahī prāta sameta uchāhā, kahahī parasapara hari guna gāhā.4.

The sage Bharadvāja lives in Prayāga; he is extremely devoted to the feet of Śrī Rāma. A great ascetic and an embodiment of self-restraint, composure of mind and compassion, he is highly advanced on the spiritual path. In the month of Māgha, when the sun enters the sign of Capricorn, everyone visits the chief of holy places, Prayāga. Troops of gods and demons, Kinnaras (demigods) and men, all devoutly bathe in the triple stream of the Gaṅgā, Yamunā and Sarasvatī. They worship the lotus feet of God Vindumādhava (the presiding deity of Prayāga); and the touch of the immortal banyan tree sends a thrill into their limbs. The hermitage of Bharadvāja is a most sacred spot, exceedingly charming and attractive even to great hermits and the haunt of sages and seers who go to bathe at that holiest of holy places. At daybreak they all perform their ablutions with religious fervour and then converse together on the virtues of Śrī Hari. (1—4)

दो०— ब्रह्म निरूपन धरम बिधि बरनहिं तत्त्व बिभाग ।  
 कहहिं भगति भगवंत कै संजुत ग्यान बिराग ॥ ४४ ॥

Do.: brahma nirūpana dharama bidhi baranahī tattva bibhāga,  
 kahahī bhagati bhagavanta kai saṁjuta gyāna birāga.44.

They discuss the nature of Brahma (the Supreme Eternal), the precepts of religion and the classification of fundamental entities and expatiate on Devotion to the Lord coupled with spiritual enlightenment and dispassion. (44)

चौ०— एहि प्रकार भरि माघ नहहीं । पुनि सब निज निज आश्रम जाहीं ॥  
 प्रति संबत अति होइ अनंदा । मकर मज्जि गवनहिं मुनिबृंदा ॥ १ ॥





एक बार भरि मकर नहाए । सब मुनीस आश्रमन्ह सिधाए ॥  
जागबलिक मुनि परम बिबेकी । भरद्वाज राखे पद टेकी ॥ २ ॥  
सादर चरन सरोज पखारे । अति पुनीत आसन बैठारे ॥  
करि पूजा मुनि सुजसु बखानी । बोले अति पुनीत मृदु बानी ॥ ३ ॥  
नाथ एक संसउ बड़ मोरें । करगत बेदतत्त्व सबु तोरें ॥  
कहत सो मोहि लागत भय लाजा । जौं न कहउँ बड़ होइ अकाजा ॥ ४ ॥

Cau.: ehi prakāra bhari māgha nahāhī, puni saba nija nija āsrama jāhī.  
prati sambata ati hoi anamdā, makara majji gavanahī munibṛmdā.1.  
eka bāra bhari makara nahāe, saba munisa āsramanha sidhāe.  
jāgabalika muni parama bibekī, bharadvāja rākhe pada ṭekī.2.  
sādara carana saroja pakhāre, ati punīta āsana baiṭhāre.  
kari pūjā muni sujasu bakhānī, bole ati punīta mṛdu bānī.3.  
nātha eka saṁsau baRa morē, karagata bedatattva sabu torē.  
kahata so mohi lāgata bhaya lājā, jāu na kahaū baRa hoi akājā.4.

In this way they bathe for the whole month of Māgha and then return each to his hermitage. There is a great rejoicing every year and having performed their ablutions while the sun stays in Capricorn the hosts of sages disperse. Having bathed on one occasion for the whole period of the sun's stay in Capricorn when all the great sages had left for their hermitages, Bharadvāja clasped by the feet and detained the supremely wise saint Yājñavalkya. He reverently washed the latter's lotus feet and installed him on a most sacred seat. And extolling his fair renown with religious ceremony, Bharadvāja spoke in mild and reverential tones, "A grave doubt haunts my mind, holy sir! and the whole mystery of the Vedas stands revealed to you. I am afraid and ashamed to utter the doubt; and I lose a great opportunity if I keep it back. (1—4)

दो०— संत कहहिं असि नीति प्रभु श्रुति पुरान मुनि गाव ।

होइ न बिमल बिबेक उर गुर सन किएँ दुराव ॥ ४५ ॥

Do.: saṁta kahaṁ asi nīti prabhu śruti purāna muni gāva,  
hoi na bimala bibeka ura gura sana kiē durāva.45.

"The saints lay down the rule, and the Vedas as well as the Purāṇas and sages too loudly proclaim, that pure wisdom cannot dawn in the heart, should one keep anything concealed from one's spiritual preceptor." (45)

चौ०— अस बिचारि प्रगटउँ निज मोहू । हरहु नाथ करि जन पर छोहू ॥  
राम नाम कर अमित प्रभावा । संत पुरान उपनिषद गावा ॥ १ ॥  
संतत जपत संभु अबिनासी । सिव भगवान ग्यान गुन रासी ॥  
आकर चारि जीव जग अहहीं । कासीं मरत परम पद लहहीं ॥ २ ॥  
सोपि राम महिमा मुनिराया । सिव उपदेसु करत करि दाया ॥  
रामु कवन प्रभु पूछउँ तोही । कहिअ बुझाइ कृपानिधि मोही ॥ ३ ॥  
एक राम अवधेस कुमारा । तिन्ह कर चरित बिदित संसारा ॥  
नारि बिरहँ दुखु लहेउ अपारा । भयउ रोषु रन रावनु मारा ॥ ४ ॥

Cau.: asa bicāri pragataū nija mohū, harahu nātha kari jana para chohū.  
rāma nāma kara amita prabhāvā, saṁta purāna upaniṣada gāvā.1.

samtata japata sambhu abināsī, siva bhagavāna gyāna guna rāsī.  
 ākara cāri jīva jaga ahahī, kāsī marata parama pada lahahī.2.  
 sopi rāma mahimā munirāyā, siva upadesu karata kari dāyā.  
 rāmu kavana prabhu pūchaū tohī, kahia bujhāi kṛpānidhi mohī.3.  
 eka rāma avadhesa kumārā, tinha kara carita bidita saṁsārā.  
 nāri birahā dukhu laheu apārā, bhayau roṣu rana rāvanu mārā.4.

“Remembering this I disclose my folly; dispel it, taking pity on this servant, my lord! The saints as well as the Purāṇas and the Upaniṣads too declare that the potency of the name ‘Rāma’ is unlimited. The immortal Lord Śiva, who is the fountain of joy and a storehouse of wisdom and goodness, incessantly repeats It. There are four broad divisions of living beings in the world; such of them as die in the holy city of Kāśī (Vārāṇasī) attain to the highest state. This too marks the glory of Śrī Rāma’s Name, O chief of sages; for it is this very Name that Lord Śiva mercifully imparts to the dying soul in Kāśī. I ask you, my lord, who that Rāma is; pray explain to me, O storehouse of compassion. One such Rāma is the prince of Ayodhyā whose exploits are known throughout the world. Infinite was his sorrow due to the loss of his wife; and flying into a rage he slew Rāvaṇa in battle.” (1—4)

दो०— प्रभु सोइ राम कि अपर कोउ जाहि जपत त्रिपुरारि ।

सत्यधाम सर्वग्य तुम्ह कहहु बिबेकु बिचारि ॥ ४६ ॥

Do.: prabhu soi rāma ki apara kou jāhi japata tripurāri,  
 satyadhāma sarbagya tumha kahahu bibeku bicāri.46.

“Is it this very, Rāma, my lord, or some one else whose name the Slayer of the demon Tripura, Śiva, ever repeats? You are an embodiment of truth and omniscient; so ponder well and give me your considered reply.” (46)

चौ०— जैसे मिटै मोर भ्रम भारी । कहहु सो कथा नाथ बिस्तारी ॥  
 जागबलिक बोले मुसुकाई । तुम्हहि बिदित रघुपति प्रभुताई ॥ १ ॥  
 रामभगत तुम्ह मन क्रम बानी । चतुराई तुम्हारि मैं जानी ॥  
 चाहहु सुनै राम गुन गूढ़ा । कीन्हिहु प्रस्न मनहुँ अति मूढ़ा ॥ २ ॥  
 तात सुनहु सादर मनु लाई । कहउँ राम कै कथा सुहाई ॥  
 महामोहु महिषेसु बिसाला । रामकथा कालिका कराला ॥ ३ ॥  
 रामकथा ससि किरन समाना । संत चकोर करहिं जेहि पाना ॥  
 ऐसेइ संसय कीन्ह भवानी । महादेव तब कहा बखानी ॥ ४ ॥

Cau.: jaisē miṭai mora bhrama bhārī, kahahu so kathā nātha bistārī.  
 jāgabalika bole musukāī, tumhahi bidita raghupati prabhutāī.1.  
 rāmabhagata tumha mana krama bānī, caturāī tumhāri maī jānī.  
 cāhahu sunai rāma guna gūRhā, kīnhihu prasna manahū atī mūRhā.2.  
 tāta sunahu sādara manu lāī, kahaū rāma kai kathā suhāī.  
 mahāmohu mahiṣesu bisālā, rāmakathā kālikā karālā.3.  
 rāmakathā sasi kirana samānā, saṁta cakora karahī jehi pānā.  
 aisei saṁsaya kīnha bhavānī, mahādeva taba kahā bakhānī.4.

“Tell me in detail, my master, the story whereby my overwhelming perplexity may be overcome.” Yājñavalkya smilingly said, “The glory of the Lord of Raghus is already

known to you. You are a devotee of Rāma in thought, word and deed; I have come to know your ingenuity. You wish to hear an account of the hidden virtues of Rāma; that is why you have questioned me as if you were quite ignorant. Listen, then, with devout attention, my child, while I narrate the beautiful story of Rāma. Appalling ignorance is the gigantic demon Mahiṣāsura (so-called because he was endowed with the form of a buffalo); while the narrative of Rāma is the dread Kālikā\* (who made short work of the demon). The story of Rāma is like the moonbeams that are drunk in by Cakora bird in the form of saints. A similar doubt was expressed by no less a personage than Bhavānī (Goddess Pārvatī), and the great God Śiva then expounded the matter in detail". (1—4)

दो०— कहउँ सो मति अनुहारि अब उमा संभु संबाद ।

भयउ समय जेहि हेतु जेहि सुनु मुनि मिटिहि बिषाद ॥ ४७ ॥

Do.: kahaū so mati anuhāri aba umā saṁbhu saṁbāda,  
bhayau samaya jehi hetu jehi sunu muni miṭihi biṣāda.47.

I shall repeat now to the best of my lights the dialogue between Umā (Goddess Pārvatī) and Śambhu (Lord Śiva). Hear, O sage, the time and the occasion of this dialogue; your gloom will be lifted. (47)

चौ०— एक बार त्रेता जुग माहीं । संभु गए कुंभज रिषि पाहीं ॥  
संग सती जगजननि भवानी । पूजे रिषि अखिलेस्वर जानी ॥ १ ॥  
रामकथा मुनिबर्ज बखानी । सुनी महेस परम सुखु मानी ॥  
रिषि पूछी हरिभगति सुहाई । कही संभु अधिकारी पाई ॥ २ ॥  
कहत सुनत रघुपति गुन गाथा । कछु दिन तहाँ रहे गिरिनाथा ॥  
मुनि सन बिदा मागि त्रिपुरारी । चले भवन संग दच्छकुमारी ॥ ३ ॥  
तेहि अवसर भंजन महिभारा । हरि रघुबंस लीन्ह अवतारा ॥  
पिता बचन तजि राजु उदासी । दंडक बन बिचरत अबिनासी ॥ ४ ॥

Cau.: eka bāra tretā juga māhī, saṁbhu gae kumbhaja riṣi pāhī.  
saṁga satī jagajanani bhavānī, pūje riṣi akhilesvara jānī.1.  
rāmakathā munibarja bakhānī, sunī mahesa parama sukhu mānī.  
riṣi pūchī haribhagati suhāi, kahī saṁbhu adhiḱārī pāi.2.  
kahata sunata raghupati guna gāthā, kachu dina tahā rahe girināthā.  
muni sana bidā māgi tripurārī, cale bhavana sāga dacchakumārī.3.  
tehi avasara bhaṁjana mahibhārā, hari raghubaṁsa līnha avatārā.  
pitā bacana taji rāju udāsī, daṁḍaka bana bicarata abināsī.4.

Once upon a time, in the age of Tretā, Lord Śiva called on the jar-born sage Agastya. His consort, Goddess Satī, Mother of the universe, accompanied Him. The sage worshipped Him knowing Him to be the universal lord. The great sage narrated at length the story of Rāma and Lord Maheśa listened to it with extreme delight. The sage then inquired about Devotion to Hari and Śambhu discoursed on it finding in the sage a fit recipient. Thus narrating and hearing the tale of Śrī Rāma's virtues, the Lord of Kailāsa (Śiva) spent some days there. Finally, asking leave of the sage, the Slayer of the demon Tripura, Śaṅkara, proceeded to His home (Mount Kailāsa) with Dakṣa's

\* The story is told in Durgā-Saptaśatī or the Caṇḍī a work most popular with the Hindus and forming part of the Mārkaṇḍeya-Purāṇa.

daughter (Sati). During those very days, with a view to relieving the burden of the earth, Śrī Hari had descended in the line of king Raghu. Renouncing His right to the Throne at the word of His father (Daśaratha), the immortal Lord was wandering in the Daṇḍaka forest in the garb of an ascetic. (1—4)

दो०— हृदयँ बिचारत जात हर केहि बिधि दरसनु होइ ।

गुप्त रूप अवतरेउ प्रभु गएँ जान सबु कोइ ॥ ४८ ( क ) ॥

सो०— संकर उर अति छोभु सती न जानहिं मरमु सोइ ।

तुलसी दरसन लोभु मन डरु लोचन लालची ॥ ४८ ( ख ) ॥

Do.: hr̥dayā bicārata jāta hara kehi bidhi darasanu hoi,  
gupta rūpa avatareu prabhu gaë jāna sabu koi.48(A).

So.: saṅkara ura ati chobhu satī na jānahī maramu soi,  
tulasī darasana lobhu mana ḍaru locana lālaci.48(B).

Lord Hara (Śiva) kept pondering as He went, “How can I obtain a sight of Him? The Lord has bodied Himself forth secretly; and if I visit Him, everyone will know who He is.” In Śaṅkara’s heart there was a great tumult; Satī, however, had no inkling of this secret. His mind, says Tulasīdāsa, apprehended lest the secret might be disclosed while the temptation of obtaining a sight of the Lord made His eyes wistful. (48 A-B)

चौ०— रावन मरन मनुज कर जाचा । प्रभु बिधि बचनु कीन्ह चह साचा ॥

जौं नहिं जाउँ रहइ पछितावा । करत बिचारु न बनत बनावा ॥ १ ॥

एहि बिधि भए सोचबस ईसा । तेही समय जाइ दससीसा ॥

लीन्ह नीच मारीचहि संगी । भयउ तुरत सोइ कपट कुरंगा ॥ २ ॥

करि छलु मूढ हरी बैदेही । प्रभु प्रभाउ तस बिदित न तेही ॥

मृग बधि बंधु सहित हरि आए । आश्रमु देखि नयन जल छाए ॥ ३ ॥

बिरह बिकल नर इव रघुराई । खोजत बिपिन फिरत दोउ भाई ॥

कबहूँ जोग बियोग न जाकें । देखा प्रगट बिरह दुखु ताकें ॥ ४ ॥

Cau.: rāvana marana manuja kara jācā, prabhu bidhi bacanu kīnha caha sēcā.

jaū nahī jāū rahai pachitāvā, karata bicāru na banata banāvā.1.

ehi bidhi bhae socabasa īsā, tehī samaya jāi dasasīsā.

līnha nīca mārīcahi saṅgā, bhayau turata soi kapaṭa kuraṅgā.2.

kari chalu mūrha harī baidehī, prabhu prabhāu tasa bidita na tehī.

mṛga badhi baṁdhu sahita hari āe, āśramu dekhi nayana jala chāe.3.

biraha bikala nara iva raghurāi, khojata bipina phirata dou bhāi.

kabahū joga biyoga na jākē, dekhā pragaṭa biraha dukhu tākē.4.

“Rāvaṇa (the demon king of Laṅkā) had sought from Brahmā the boon of death at the hands of a human foe; and the Lord would have the words of Brahmā come true. If I do not go to meet Him, I shall ever regret it.” Śiva pondered, but found no solution to the puzzle. The Lord was thus lost in a reverie. Meanwhile the vile Rāvaṇa (who had no less than ten heads) took with him the demon Mārīca, who forthwith assumed the

illusory form of a deer. The fool (Rāvaṇa) carried off king Videha's daughter (Sītā) by fraud; the Lord's real might was not known to him. Having killed the antelope Śrī Hari returned with His brother (Lakṣmaṇa) ; and His eyes were filled with tears when He saw the empty hermitage. The Lord of Raghus felt distressed at the loss like a mortal man, and the two brothers roamed about in the woods in search of Her. He who knows neither union nor separation showed unmistakable signs of grief born of separation. (1—4)

दो०— अति बिचित्र रघुपति चरित जानहिं परम सुजान ।

जे मतिमंद बिमोह बस हृदयँ धरहिं कछु आन ॥ ४९ ॥

Do.: **ati bicitra raghupati carita jānahī parama sujāna,**  
**je matimaṁda bimoha basa hṛdayā dharahī kachu āna.49.**

Exceedingly mysterious are the ways of the Lord of Raghus; the supremely wise alone can comprehend them. The dull-witted in their height of folly imagine something quite different. (49)

चौ०— संभु समय तेहि रामहि देखा । उपजा हियँ अति हरषु बिसेषा ॥  
भरि लोचन छबिसिंधु निहारी । कुसमय जानि न कीन्हि चिन्हारी ॥ १ ॥  
जय सच्चिदानंद जग पावन । अस कहि चलेउ मनोज नसावन ॥  
चले जात सिव सती समेता । पुनि पुनि पुलकत कृपानिकेता ॥ २ ॥  
सती सो दसा संभु कै देखी । उर उपजा संदेहु बिसेषी ॥  
संकरु जगतबंध जगदीसा । सुर नर मुनि सब नावत सीसा ॥ ३ ॥  
तिन्ह नृपसुतहि कीन्ह परनामा । कहि सच्चिदानंद परधामा ॥  
भाए मगन छबि तासु बिलोकी । अजहुँ प्रीति उर रहति न रोकी ॥ ४ ॥

Cau.: **sāmbhu samaya tehi rāmahī dekhā, upajā hiyā ati haraṣu biseṣā.**  
**bhari locana chabisim̄dhu nihārī, kusamaya jāni na kīnhi cinhārī.1.**  
**jaya saccidānaṁda jaga pāvana, asa kahi caleu manoja nasāvana.**  
**cale jāta siva satī sametā, puni puni pulakata kṛpāniketā.2.**  
**satī so dasā sāmbhu kai dekhī, ura upajā saṁdehu biseṣī.**  
**saṁkaru jagatabaṁdya jagadīsā, sura nara muni saba nāvata sīsā.3.**  
**tinha nṛpasutahi kīnha paranāmā, kahi saccidānaṁda paradhāmā.**  
**bhae magana chabi tāsu bilokī, ajahūṁ prīti ura rahati na rokī.4.**

On that very occasion Śambhu saw Śrī Rāma and excessive joy of an extraordinary type welled up in His heart. He feasted His eyes on that Ocean of Beauty; but He did not disclose His identity as He knew it was no appropriate occasion for the same. The Destroyer of Cupid, Śiva, passed on exclaiming "Glory to the Redeemer of the universe, who is all Truth, Consciousness and Bliss!" As Śiva went on His way with Satī, the all-merciful Lord was repeatedly thrilled with joy. When Satī beheld Śambhu in this state, a grave doubt arose in Her mind: "Śaṅkara is a Lord of the universe Himself, and deserves universal adoration; gods, men and sages all bow their head to Him. Yet He made obeisance to this prince, referring to him as the Supreme Being who is all Truth, Consciousness and Bliss. He was enraptured to behold his beauty and felt an upsurge of emotion in His heart, which He is unable to control even to this moment!" (1—4)

दो०— ब्रह्म जो व्यापक बिरज अज अकल अनीह अभेद ।

सो कि देह धरि होइ नर जाहि न जानत बेद ॥ ५० ॥

Do.: brahma jo byāpaka biraja aja akala anīha abheda,  
so ki deha dhari hoi nara jāhi na jānata beda.50.

“The Supreme Eternal, which is all-pervading, unbegotten, without parts, free from desire, beyond Māyā and beyond all distinction and which not even the Vedas can comprehend—can It assume the shape of a man?” (50)

चौ०— बिष्णु जो सुर हित नरतनु धारी । सोउ सर्वग्य जथा त्रिपुरारी ॥  
खोजइ सो कि अग्य इव नारी । ग्यानधाम श्रीपति असुरारी ॥ १ ॥  
संभुगिरा पुनि मृषा न होई । सिव सर्वग्य जान सबु कोई ॥  
अस संसय मन भयउ अपारा । होइ न हृदयँ प्रबोध प्रचारा ॥ २ ॥  
जद्यपि प्रगट न कहेउ भवानी । हर अंतरजामी सब जानी ॥  
सुनिहि सती तव नारि सुभाऊ । संसय अस न धरिअ उर काऊ ॥ ३ ॥  
जासु कथा कुंभज रिषि गाई । भगति जासु मैं मुनिहि सुनाई ॥  
सोइ मम इष्टदेव रघुबीरा । सेवत जाहि सदा मुनि धीरा ॥ ४ ॥

Cau.: biṣṇu jo sura hita naratanu dhārī, sou sarbagya jathā tripurārī.  
khojai so ki agya iva nārī, gyānadhāma śrīpati asurārī.1.  
saṁbhugirā puni mṛṣā na hoī, siva sarbagya jāna sabu koī.  
asa saṁsaya mana bhayau apārā, hoi na hṛdayā prabodha pracārā.2.  
jadyapi pragaṭa na kaheu bhavānī, hara aṁtarajāmī saba jānī.  
sunahi satī tava nārī subhāū, saṁsaya asa na dharia ura kāū.3.  
jāsu kathā kumbhaja riṣi gāī, bhagati jāsu maī munihi sunāī.  
soi mama iṣṭadeva raghubīrā, sevata jāhi sadā muni dhīrā.4.

“Even Viṣṇu Who takes a human form for the sake of gods, is omniscient like the Slayer of Tripura, Śiva. Can He wander in search of His Consort like an ignorant man—He who is a repository of knowledge, the Lord of Śrī (the goddess of prosperity) and the slayer of demons? The words of Śambhu too cannot be false. Everyone knows that He is all-wise.” Thus Her mind was filled with an interminable series of doubts; Her heart could not be pacified by any means. Although Bhavānī (Goddess Pārvatī) did not open Her lips, Lord Hara, Who is the inner controller of all, came to know everything. “Look here, Satī, the woman is foremost in you; you should never harbour such a doubt in your mind. He is no other than Rāma, the Hero of Raghu’s race, My beloved Deity, whose story was sung by the jar-born sage Agastya, faith in whom was the subject of the talk I gave to him and whom illumined sages ever wait upon.” (1—4)

छं०— मुनि धीर जोगी सिद्ध संतत बिमल मन जेहि ध्यावहीं ।  
कहि नेति निगम पुरान आगम जासु कीरति गावहीं ॥  
सोइ रामु व्यापक ब्रह्म भुवन निकाय पति माया धनी ।  
अवतरेउ अपने भगत हित निजतंत्र नित रघुकुलमनी ॥

Cham.: **muni dhīra jogī siddha saṁtata bimala mana jehi dhyāvahī,  
kahi neti nigama purāna āgama jāsu kīrati gāvahī.  
soi rāmu byāpaka brahma bhuvana nikāya pati māyā dhanī,  
avatareu apane bhagata hita nijatamtra nita raghukulamanī.**

“He who has bodied Himself forth as the Jewel of Raghu’s race for the sake of His devotees is no other than the Supreme Eternal, who is all-pervading and ever free, who is the Ruler of all the worlds and the Lord of Māyā, whom illumined sages, Yogīs (mystics) and Siddhas (adepts) constantly meditate upon with their sinless mind and whose glory is sung by the Vedas as well as the Purāṇas and other scriptures in negative terms as ‘not this’.”

सो०— **लाग न उर उपदेसु जदपि कहेउ सिवँ बार बहु ।  
बोले बिहसि महेसु हरिमाया बलु जानि जियँ ॥ ५१ ॥**

So.: **lāga na ura upadesu jadapi kaheu sivā bāra bahu,  
bole bihasi mahesu harimāyā balu jāni jiyā.51.**

Although Lord Śiva repeated this time after time, His exhortation made no impression on the heart of Satī. Then the great Lord Śiva smilingly said, realizing in His heart the potency of Śrī Hari’s Māyā:— (51)

चौ०— **जौं तुम्हरेँ मन अति संदेहू । तौ किन जाइ परीछा लेहू ॥  
तब लागि बैठ अहउँ बटछाहीं । जब लागि तुम्ह ऐहहु मोहि पाहीं ॥ १ ॥  
जैसेँ जाइ मोह भ्रम भारी । करेहु सो जतनु बिबेक बिचारी ॥  
चलीं सती सिव आयसु पाई । करहिं बिचारु करौं का भाई ॥ २ ॥  
इहाँ संभु अस मन अनुमाना । दच्छसुता कहँ नहिं कल्याना ॥  
मोरेहु कहें न संसय जाहीं । बिधि बिपरीत भलाई नाहीं ॥ ३ ॥  
होइहि सोइ जो राम रचि राखा । को करि तर्क बढ़ावै साखा ॥  
अस कहि लगे जपन हरिनामा । गई सती जहँ प्रभु सुखधामा ॥ ४ ॥**

Cau.: **jaũ tumharẽ mana ati saṁdehũ, tau kina jāi parīchā lehũ.  
taba lagi baiṭha ahaũ baṭachāhī, jaba lagi tumha aihahu mohi pāhī.1.  
jaisẽ jāi moha bhrama bhārī, karehu so jatanu bibeka bicārī.  
calī satī siva āyasu pāi, karahi bicāru karaũ kā bhāi.2.  
ihā saṁbhu asa mana anumānā, dacchasutā kahũ nahī kalyānā.  
morehu kahẽ na saṁsaya jāhī, bidhi biparīta bhalāi nāhī.3.  
hoihi soi jo rāma raci rākhā, ko kari tarka baRhāvai sākhā.  
asa kahi lage japana harināmā, gaĩ satī jahã prabhu sukhadhāmā.4.**

“If you have a grave doubt in your mind, why not go and verify the thing? I shall be waiting in the shade of this banyan tree till you come back to Me. Using your critical judgment you should resort to some device whereby the stupendous error born of your ignorance may be rectified.” Thus obtaining leave of Śiva, Satī proceeded on Her mission. She racked Her brains to find out what step She should take (in order to test the divinity of Rāma). On this side Śiva came to the conclusion that mischief was in store for Dakṣa’s daughter (Satī). “When her doubt did not yield even to My assurances,” He

said to Himself, "it seems the stars are unpropitious to her and no good-will come out of it. After all, whatever Śrī Rāma has willed must come to pass; why should one add to the complication by indulging in further speculation?" So saying, Lord Śiva began to mutter the name of Śrī Hari; while Satī proceeded to the spot where the all-blissful Lord (Śrī Rāma) was. (1—4)

दो०— पुनि पुनि हृदयँ बिचारु करि धरि सीता कर रूप ।  
आगें होइ चलि पंथ तेहिं जेहिं आवत नरभूप ॥ ५२ ॥

Do.: puni puni hṛdayā bicāru kari dhari sītā kara rūpa,  
āgē hoi cali paṁtha tehī jehī āvata narabhūpa.52.

After many an anxious thought Satī assumed the form of Sītā and moved ahead on the same route along which the Ruler of men (Śrī Rāma) was passing. (52)

चौ०— लछिमन दीख उमाकृत बेषा । चकित भए भ्रम हृदयँ बिसेषा ॥  
कहि न सकत कछु अति गंभीरा । प्रभु प्रभाउ जानत मतिधीरा ॥ १ ॥  
सती कपटु जानेउ सुरस्वामी । सबदरसी सब अंतरजामी ॥  
सुमिरत जाहि मिटइ अग्याना । सोइ सरबग्य रामु भगवाना ॥ २ ॥  
सती कीन्ह चह तहँहुँ दुराऊ । देखहु नारि सुभाव प्रभाऊ ॥  
निज माया बलु हृदयँ बखानी । बोले बिहसि रामु मृदु बानी ॥ ३ ॥  
जोरि पानि प्रभु कीन्ह प्रनामू । पिता समेत लीन्ह निज नामू ॥  
कहेउ बहोरि कहाँ बृषकेतू । बिपिन अकेलि फिरहु केहि हेतू ॥ ४ ॥

Cau.: lachimana dīkha umākṛta beṣā, cakita bhae bhrama hṛdayā biseṣā.  
kahi na sakata kachu ati gambhīrā, prabhu prabhāu jānata matidhīrā.1.  
satī kapaṭu jāneu surasvāmī, sabadarasī saba aṁtarajāmī.  
sumirata jāhi miṭai agyānā, soi sarabagya rāmu bhagavānā.2.  
satī kīnha caha tahāhū durāū, dekhahu nāri subhāva prabhāū.  
nija māyā balu hṛdayā bakhānī, bole bihasi rāmu mṛdu bānī.3.  
jori pāni prabhu kīnha pranāmū, pitā sameta līnha nija nāmū.  
kaheu bahori kahā bṛṣaketū, bipina akeli phirahu kehi hetū.4.

When Lakṣmaṇa saw Umā (Satī) in Her disguise, he was astonished and much puzzled. He was tongue-tied and looked very grave; the sagacious brother was acquainted with the Lord's glory. All-perceiving and the inner controller of all, the lord of gods, Śrī Rāma, took no time in detecting the false appearance of Satī, Rāma was the same omniscient Lord whose very thought wipes out ignorance. Satī sought to practise deception even on Him: see how deep-rooted the nature of a woman is! Extolling in His heart the potency of His Māyā (delusive power), Śrī Rāma smilingly accosted Her in a mild tone. Joining the palms of His hands, He first made obeisance to Her mentioning His name alongwith His father's. He then asked Her the whereabouts of Lord Śiva (who has a bull emblazoned on His standard) and wondered what made Her roam about all alone in the forest. (1—4)

दो०— राम बचन मृदु गूढ़ सुनि उपजा अति संकोचु ।  
सती सभीत महेस पहिं चलीं हृदयँ बड़ सोचु ॥ ५३ ॥



Do.: **rāma bacana mṛdu gūRha suni upajā ati saṅkocu,  
sati sabhīta mahesa pahī calī hṛdayā baRa socu.53.**

Sati felt very uncomfortable when She heard these soft yet significant words of Rāma. She turned towards the great Lord Śiva with a feeling of awe and much dejected at heart. (53)

चौ०— मैं संकर कर कहा न माना । निज अग्यानु राम पर आना ॥  
जाइ उतरु अब देहउँ काहा । उर उपजा अति दारुन दाहा ॥ १ ॥  
जाना राम सतीं दुखु पावा । निज प्रभाउ कछु प्रगटि जनावा ॥  
सतीं दीख कौतुकु मग जाता । आगें रामु सहित श्री भ्राता ॥ २ ॥  
फिरि चितवा पाछें प्रभु देखा । सहित बंधु सिय सुंदर बेषा ॥  
जहँ चितवहिं तहँ प्रभु आसीना । सेवहिं सिद्ध मुनीस प्रबीना ॥ ३ ॥  
देखे सिव बिधि बिष्नु अनेका । अमित प्रभाउ एक तें एका ॥  
बंदत चरन करत प्रभु सेवा । बिबिध बेष देखे सब देवा ॥ ४ ॥

Cau.: **maī saṅkara kara kahā na mānā, nija agyānu rāma para ānā.  
jāi utaru aba dehaū kāhā, ura upajā ati dāruna dāhā.1.  
jānā rāma satī dukhu pāvā, nija prabhāu kachu pragaṭi janāvā.  
satī dīkha kautuku maga jātā, āgē rāmu sahita śrī bhrātā.2.  
phiri citavā pāchē prabhu dekhā, sahita baṁdhu siya suṁdara beṣā.  
jahā citavahī tahā prabhu āsinā, sevahī siddha munīsa prabīnā.3.  
dekhe siva bidhi biṣnu anekā, amita prabhāu eka tē ekā.  
baṁdata carana karata prabhu sevā, bibidha beṣa dekhe saba devā.4.**

"I heeded not the word of Śaṅkara and imposed My own ignorance on Rāma. What reply shall I give to my lord now?" The agony of Her heart was most terrible. Śrī Rāma perceived that Satī had got vexed; He, therefore, revealed to Her a part of His glory. As She went on Her way Satī beheld a strange phenomenon. Rāma was going ahead of Her alongwith His Consort, Sītā, and His younger brother, Lakṣmaṇa. She looked back and there too She saw the Lord with His brother and Sītā in an attractive garb. Whichever way She turned Her eyes, there was the Lord enthroned with the Siddhas (adepts) and illumined sages ministering to Him. Satī saw more than one sets of Śiva, Brahmā and Viṣṇu, each set possessing a glory infinitely greater than that of the others. She also beheld a whole host of gods bowing at the Lord's feet and waiting upon Him in their different garbs. (1—4)

दो०— सती बिधात्री इंदिरा देखीं अमित अनूप ।  
जेहिं जेहिं बेष अजादि सुर तेहि तेहि तन अनुरूप ॥ ५४ ॥

Do.: **satī bidhātrī imdirā dekhiṁ amita anūpa,  
jehī jehī beṣa ajādi sura tehi tehi tana anurūpa.54.**

She further perceived innumerable Satīs (consorts of Śiva), consorts of Brahmā and Lakṣmīs (consorts of Viṣṇu), all peerless in beauty. They conformed in their appearance to the garb in which Brahmā and the other gods appeared. (54)

चौ०— देखे जहँ तहँ रघुपति जेते । सक्तिन्ह सहित सकल सुर तेते ॥  
जीव चराचर जो संसारा । देखे सकल अनेक प्रकारा ॥ १ ॥

पूजहिं प्रभुहि देव बहु बेषा । राम रूप दूसर नहिं देखा ॥  
 अवलोके रघुपति बहुतेरे । सीता सहित न बेष घनेरे ॥ २ ॥  
 सोइ रघुबर सोइ लछिमनु सीता । देखि सती अति भई सभिता ॥  
 हृदय कंप तन सुधि कछु नाहीं । नयन मूदि बैठी मग माहीं ॥ ३ ॥  
 बहुरि बिलोकेउ नयन उघारी । कछु न दीख तहँ दच्छकुमारी ॥  
 पुनि पुनि नाइ राम पद सीसा । चलीं तहाँ जहँ रहे गिरीसा ॥ ४ ॥

Cau.: dekhe jahā tahā raghupati jete, saktinha sahita sakala sura tete.  
 jīva carācara jo saṁsārā, dekhe sakala aneka prakārā.1.  
 pūjahī prabhuhi deva bahu beṣā, rāma rūpa dūsara nahī dekhā.  
 avaloke raghupati bahutere, sītā sahita na beṣa ghanere.2.  
 soi raghubara soi lachimanu sītā, dekhi satī ati bhāī sabhitā.  
 hṛdaya kampa tana sudhi kachu nāhī, nayana mūdi baiṭhī maga māhī.3.  
 bahuri bilokeu nayana ughārī, kachu na dikha tahā dacchakumārī.  
 puni puni nāi rāma pada sīsā, calī tahā jahā rahe girīsā.4.

Each separate vision of Rāma was attended by a whole host of gods with their feminine counterparts, as well as by the whole animate and inanimate creation with its multitudinous species. But while the gods who adored the Lord appeared in diverse garbs, the appearance of Śrī Rāma was the same in every case. Although She saw many Rāmas with as many Sitās, their garb did not vary. Seeing the same Rāma, the same Lakṣmaṇa and the same Sitā, Satī was struck with great awe. Her heart quivered, and She lost all consciousness of Her body. Closing Her eyes she sat down on the wayside. When She opened Her eyes and gazed once more, the daughter of Dakṣa saw nothing there. Repeatedly bowing Her head at the feet of Śrī Rāma, She proceeded to the spot where the Lord of Kailāsa was. (1—4)

दो— गई समीप महेस तब हंसि पूछी कुसलात ।

लीन्हि परीछा कवन बिधि कहहु सत्य सब बात ॥ ५५ ॥

Do.: gaī samīpa mahesa taba hāsi pūchī kusalāta,  
 līnhi parīchā kavana bidhi kahahu satya saba bāta.55.

When She came near, Lord Śiva smilingly inquired if all was well with Her and then said, "Tell me now the whole truth, how did you test Śrī Rāma?" (55)

[PAUSE 2 FOR A THIRTY-DAY RECITATION]

चौ— सतीं समुझि रघुबीर प्रभाऊ । भय बस सिव सन कीन्ह दुराऊ ॥  
 कछु न परीछा लीन्हि गोसाई । कीन्ह प्रनामु तुम्हारिहि नाई ॥ १ ॥  
 जो तुम्ह कहा सो मृषा न होई । मोरें मन प्रतीति अति सोई ॥  
 तब संकर देखेउ धरि ध्याना । सतीं जो कीन्ह चरित सबु जाना ॥ २ ॥  
 बहुरि राममायहि सिरु नावा । प्रेरि सतिहि जेहिं झूठ कहावा ॥  
 हरि इच्छा भावी बलवाना । हृदयँ बिचारत संभु सुजाना ॥ ३ ॥  
 सतीं कीन्ह सीता कर बेषा । सिव उर भयउ बिषाद बिसेषा ॥  
 जौ अब करउँ सती सन प्रीती । मिटइ भगति पथु होइ अनीती ॥ ४ ॥

Cau.: satī samujhi raghubīra prabhāu, bhaya basa siva sana kīnha durāu.  
 kachu na parīchā līnhi gosāi, kīnha pranāmu tumhārihi nāi.1.  
 jo tumha kahā so mṛṣā na hoī, morē mana pratīti ati soī.  
 taba saṁkara dekheu dhari dhyānā, satī jo kīnha carita sabu jānā.2.  
 bahuri rāmamāyahi siru nāvā, preri satīhi jehī jhūṭha kahāvā.  
 hari icchā bhāvī balavānā, hṛdayā bicārata sambhu sujānā.3.  
 satī kīnha sītā kara beṣā, siva ura bhayau biṣāda biseṣā.  
 jāu aba karaū satī sana prīti, mītai bhagati pathu hoi anīti.4.

Having realized the greatness of the Hero of Raghu's race, Satī in Her awe concealed the truth from Śiva. "I made no test my Lord; I made obeisance just like You. What You said cannot be untrue; I am fully convinced in my heart." Lord Śaṅkara then looked within by contemplation and came to know all that Satī had done. Again, He bowed His head to the delusive power of Śrī Rāma, that had prompted Satī to tell a lie. What has been preordained by the will of Śrī Hari must have its way, the all-wise Śambhu thought within Himself. Satī had assumed the disguise of Sītā: this made Śiva much disconsolate at heart. "If I continue to love Satī as heretofore, the cult of Devotion will disappear and it will be indecorous on My part to do so." (1—4)

दो०— परम पुनीत न जाइ तजि किँ प्रेम बड़ पापु ।  
 प्रगटि न कहत महेसु कछु हृदयँ अधिक संतापु ॥ ५६ ॥

Do.: parama punīta na jāi taji kiṅ prema baRa pāpu,  
 pragati na kahata mahesu kachu hṛdayā adhika saṁtāpu.56.

"Satī is too chaste to be abandoned, and it is a great sin to love her any more as a wife." The great Lord Śiva uttered not a word aloud, although there was great agony in His heart. (56)

चौ०— तब संकर प्रभु पद सिरु नावा । सुमिरत रामु हृदयँ अस आवा ॥  
 एहिं तन सतिहि भेट मोहि नाहीं । सिव संकल्पु कीन्ह मन माहीं ॥ १ ॥  
 अस बिचारि संकरु मतिधीरा । चले भवन सुमिरत रघुबीरा ॥  
 चलत गगन भै गिरा सुहाई । जय महेस भलि भगति दृढाई ॥ २ ॥  
 अस पन तुम्ह बिनु करइ को आना । रामभगत समरथ भगवाना ॥  
 सुनि नभगिरा सती उर सोचा । पूछा सिवहि समेत सकोचा ॥ ३ ॥  
 कीन्ह कवन पन कहहु कृपाला । सत्यधाम प्रभु दीनदयाला ॥  
 जदपि सतीं पूछा बहु भाँती । तदपि न कहेउ त्रिपुर आराती ॥ ४ ॥

Cau.: taba saṁkara prabhu pada siru nāvā, sumirata rāmu hṛdayā asa āvā.  
 ehī tana satīhi bheṭa mohi nāhī, siva saṁkalpu kīnha mana māhī.1.  
 asa bicāri saṁkaru matidhīrā, cale bhavana sumirata raghubīrā.  
 calata gagana bhai girā suhāi, jaya mahesa bhali bhagati dṛṛhāi.2.  
 asa pana tumha binu karai ko ānā, rāmabhagata samaratha bhagavānā.  
 suni nabhagirā satī ura socā, pūchā sivahi sameta sakocā.3.  
 kīnha kavana pana kahahu kṛpālā, satyadhāma prabhu dīnadayālā.  
 jadapi satī pūchā bahu bhāṭī, tadapi na kaheu tripura ārāti.4.

Then Śaṅkara bowed His head at the feet of the Lord; and as soon as He invoked Śrī Rāma the idea came to His mind that He should have no connection with Satī so long as she continued to remain in that body. Śiva resolved accordingly and having so resolved the stable-minded Lord Śaṅkara proceeded towards His home (Mount Kailāsa) with His mind fixed on the Hero of Raghu's race. Even as He stepped forward a charming voice from heaven thundered forth. "Glory to the great Lord Śiva, who has so staunchly upheld the cause of Devotion. Who else than You can take such a vow? You are a devotee of Śrī Rāma and the all-powerful Lord at the same time." Satī felt troubled at heart when She heard the heavenly voice. She addressed Śiva in a faltering voice, "Tell me, O merciful Lord! what vow You have taken. You are an embodiment of Truth and compassionate to the poor." Even though Satī inquired in ways more than one, the Slayer of the demon Tripura, Śaṅkara spoke not a word. (1—4)

दो०— सतीं हृदयँ अनुमान किय सबु जानेउ सर्वग्य ।

कीन्ह कपटु मैं संभु सन नारि सहज जड़ अग्य ॥ ५७ ( क ) ॥

Do.: *satī hṛdayā anumāna kiya sabu jāneu sarbagya,*  
*kīnha kapaṭu maī saṁbhu sana nāri sahaja jaRa agya.57(A).*

Satī concluded that the omniscient Lord had come to know everything and felt sorry that She had tried to deceive Śambhu. The woman is silly and stupid by nature, She realized. (57A)

सो०— जलु पय सरिस बिकाइ देखहु प्रीति कि रीति भलि ।

बिलग होइ रसु जाइ कपट खटाई परत पुनि ॥ ५७ ( ख ) ॥

So.: *jalu paya sarisa bikāi dekhahu prīti ki rīti bhali,*  
*bilaga hoi rasu jāi kapaṭa khaṭāi parata puni.57(B).*

Even water (when mixed with milk) sells as milk; look at the unifying process of love. The water, however, is separated from the milk and the taste also disappears the moment a drop of acid is introduced into it in the form of a falsehood. (57B)

चौ०— हृदयँ सोचु समुझत निज करनी । चिंता अमित जाइ नहिं बरनी ॥

कृपासिंधु सिव परम अगाधा । प्रगट न कहेउ मोर अपराधा ॥ १ ॥

संकर रुख अवलोकि भवानी । प्रभु मोहि तजेउ हृदयँ अकुलानी ॥

निज अघ समुझि न कछु कहि जाई । तपइ अवाँ इव उर अधिकाई ॥ २ ॥

सतिहि ससोच जानि बृषकेतू । कहीं कथा सुंदर सुख हेतू ॥

बरनत पंथ बिबिध इतिहासा । बिस्वनाथ पहुँचे कैलासा ॥ ३ ॥

तहँ पुनि संभु समुझि पन आपन । बैठे बट तर करि कमलासन ॥

संकर सहज सरूपु सम्हारा । लागि समाधि अखंड अपारा ॥ ४ ॥

Cau.: *hṛdayā socu samujhata nija karani, ciṁtā amita jāi nahī barani.*  
*kṛpāsīndhu siva parama agādhā, pragāṭa na kaheu mora aparādhā.1.*  
*saṁkara rukha avaloki bhavānī, prabhu mohi tajeu hṛdayā akulānī.*  
*nija agha samujhi na kachu kahi jāi, tapai avā iva ura adhikāi.2.*

satihi sasoca jāni bṛṣaketū, kaḥī kathā suṁdara sukha hetū.  
 baranata paṁtha bibidha itihāsā, bisvanātha pahūce kailāsā.3.  
 tahā puni saṁbhu samujhi pana āpana, baiṭhe baṭa tara kari kamalāsana.  
 saṁkara sahaja sarūpu samhārā, lāgi samādhi akhaṁḍa apārā.4.

Satī felt perturbed in Her heart at the thought of what She had done; and the extent of Her anxiety could neither be gauged nor described. She realized that Lord Śiva is a supremely unfathomable ocean of mercy, hence He did not openly declare Her fault. From the attitude of Śaṅkara, however, She judged that the Lord had abandoned Her, and felt disturbed in Her heart. Conscious of Her guilt She could not utter a word of protest; but all the while Her heart smouldered like a furnace. Perceiving the sad look of Satī, Śiva (who has a bull emblazoned on His standard) narrated beautiful stories in order to divert Her mind. Relating various legends while on His way, the Lord of the universe, Śiva, reached Kailāsa. Then, recalling His vow, Śambhu sat down there under a banyan tree in the Yogic pose known as Padmāsana (the pose of a lotus). Śaṅkara communed with His own Self and passed into an unbroken and indefinitely long Samādhi (trance). (1—4)

दे०— सती बसहिं कैलास तब अधिक सोचु मन माहिं ।

मरमु न कोऊ जान कछु जुग सम दिवस सिराहिं ॥ ५८ ॥

Do.: **satī basahī kailāsa taba adhika socu mana māhī,**  
**maramu na koū jāna kachu juga sama divasa sirāhī.58.**

Then Satī dwelt in Kailāsa, Her mind grievously sorrowing. Nobody knew anything about what was going on in Her mind; but the days hung heavy on Her like so many Yugas or ages. (58)

चौ०— नित नव सोचु सती उर भारा । कब जैहउँ दुख सागर पारा ॥  
 मैं जो कीन्ह रघुपति अपमाना । पुनि पतिबचनु मृषा करि जाना ॥ १ ॥  
 सो फलु मोहि बिधाताँ दीन्हा । जो कछु उचित रहा सोइ कीन्हा ॥  
 अब बिधि अस बूझिअ नहिं तोही । संकर बिमुख जिआवसि मोही ॥ २ ॥  
 कहि न जाइ कछु हृदय गलानी । मन महुँ रामहि सुमिर सयानी ॥  
 जौं प्रभु दीनदयालु कहावा । आरति हरन बेद जसु गावा ॥ ३ ॥  
 तौ मैं बिनय करउँ कर जोरी । छूटउ बेगि देह यह मोरी ॥  
 जौं मोरें सिव चरन सनेहू । मन क्रम बचन सत्य ब्रतु एहू ॥ ४ ॥

Cau.: **nita nava socu satī ura bhārā, kaba jaihaū dukha sāgara pārā.**  
**maī jo kīnha raghupati apamānā, puni patibacanu mṛṣā kari jānā.1.**  
**so phalu mohi bidhātā dīnhā, jo kachu ucita rahā soi kīnhā.**  
**aba bidhi asa būjhia nahī tohī, saṁkara bimukha jāvasi mohī.2.**  
**kahi na jāi kachu hṛdaya galānī, mana mahū rāmahi sumira sayānī.**  
**jaū prabhu dīnadayālu kahāvā, ārati harana beda jasu gāvā.3.**  
**tau maī binaya karaū kara jorī, chūṭau begi deha yaha morī.**  
**jaū morē siva carana sanehū, mana krama bacana satya bratu ehū.4.**

The grief that preyed on Satī's mind was ever new; for She did not know when She would be able to cross the ocean of sorrow. "I slighted the Lord of Raghus and again

took my husband's words to be untrue; Providence has repaid me for my sins and has done only that which I deserved. Now, O God, it does not behove you that you should make me survive even after alienating me from Śaṅkara." The anguish of Her heart was beyond words. The sane lady invoked the presence of Rāma in Her heart and addressed Him thus; "If they refer to You as compassionate to the poor and if the Vedas have glorified You as the dispeller of sorrow, I beseech with joined palms. O Lord, that I may be speedily rid of this body of mine. If I have any devotion to the feet of Śiva and if I am true to my vow in thought, word and deed— (1—4)

दो०— तौ सबदरसी सुनिअ प्रभु करउ सो बेगि उपाइ ।

होइ मरनु जेहिं बिनहिं श्रम दुसह बिपत्ति बिहाइ ॥ ५९ ॥

Do.: tau sabadarasī sunia prabhu karau so begi upāi,  
hoi maranu jehī binahī śrama dusaha bipatti bihāi.59.

"Then, O all-perceiving Lord, listen to me and speedily devise some plan whereby I may die and be thus rid of this unbearable calamity without much exertion." (59)

चौ०— एहि बिधि दुखित प्रजेसकुमारी । अकथनीय दारुन दुखु भारी ॥  
बीतें संबत सहस सतासी । तजी समाधि संभु अबिनासी ॥ १ ॥  
राम नाम सिव सुमिरन लागे । जानेउ सतीं जगतपति जागे ॥  
जाइ संभु पद बंदनु कीन्हा । सनमुख संकर आसनु दीन्हा ॥ २ ॥  
लगे कहन हरिकथा रसाला । दच्छ प्रजेस भए तेहि काला ॥  
देखा बिधि बिचारि सब लायक । दच्छहि कीन्ह प्रजापति नायक ॥ ३ ॥  
बड़ अधिकार दच्छ जब पावा । अति अभिमानु हृदयँ तब आवा ॥  
नहिं कोउ अस जनमा जग माहीं । प्रभुता पाइ जाहि मद नाहीं ॥ ४ ॥

Cau.: ehi bidhi dukhita prajesakumārī, akathaniya dārūna dukhu bhārī.  
bītē sambata sahasa satāsī, tajī samādhi sambhu abināsī.1.  
rāma nāma siva sumirana lāge, jāneu satī jagatapati jāge.  
jāi sambhu pada baṁdanu kīnhā, sanamukha saṅkara āsanu dīnhā.2.  
lage kahana harikathā rasālā, daccha prajesa bhae tehi kālā.  
dekhā bidhi bicāri saba lāyaka, dacchahi kīnha prajāpati nāyaka.3.  
baRa adhikāra daccha jaba pāvā, ati abhimānu hṛdayā taba āvā.  
nahī kou asa janamā jaga māhī, prabhutā pāi jāhi mada nāhī.4.

The daughter of Dakṣa, Satī, thus felt very miserable. Her deep agony was terrible beyond words. When eighty-seven thousand years elapsed, the immortal Śambhu emerged from His trance. Śiva started repeating the name of Rāma; then Satī came to know that the Lord of the universe had come to the waking state. She went and bowed at the feet of Śambhu, Śaṅkara gave Her a seat opposite Himself. He began to narrate the delightful stories of Śrī Hari. Meanwhile Dakṣa (Satī's father) had come to be the lord of created beings. On careful consideration the Creator (Brahmā) found Dakṣa qualified in everyway and appointed him as the supreme lord of created beings. When Dakṣa attained this high position, the pride of his heart knew no bounds. Never was a creature born in this world, whom power did not intoxicate. (1—4)

दे०— दच्छ लिए मुनि बोलि सब करन लगे बड़ जाग।

नेवते सादर सकल सुर जे पावत मख भाग ॥ ६० ॥

Do.: **daccha lie muni boli saba karana lage baRa jāga,**  
**nevate sādara sakala sura je pāvata makha bhāga.60.**

Dakṣa got together all the sages and they began to perform a big sacrifice. All the gods who obtain a share of the oblations offered at a sacrifice were cordially invited to attend. (60)

चौ०— किंनर नाग सिद्ध गंधर्वा । बधुन्ह समेत चले सुर सर्बा ॥  
बिष्णु बिरंचि महेसु बिहाई । चले सकल सुर जान बनाई ॥ १ ॥  
सती बिलोके व्योम बिमाना । जात चले सुंदर बिधि नाना ॥  
सुर सुंदरी करहिं कल गाना । सुनत श्रवन छूटहिं मुनि ध्याना ॥ २ ॥  
पूछेउ तब सिवँ कहेउ बखानी । पिता जग्य सुनि कछु हरषानी ॥  
जौं महेसु मोहि आयसु देहीं । कछु दिन जाइ रहौं मिस एहीं ॥ ३ ॥  
पति परित्याग हृदयँ दुखु भारी । कहइ न निज अपराध बिचारी ॥  
बोली सती मनोहर बानी । भय संकोच प्रेम रस सानी ॥ ४ ॥

Cau.: **kiṁnara nāga siddha gaṁdharbā, badhunha sameta cale sura sarbā.**  
**biṣṇu birānci mahesu bihāi, cale sakala sura jāna banāi.1.**  
**satī biloke byoma bimānā, jāta cale suṁdara bidhi nānā.**  
**sura suṁdarī karahī kala gānā, sunata śravana chūṭahī muni dhyānā.2.**  
**pūcheu taba sivā kaheu bakhānī, pitā jagya suni kachu haraṣānī.**  
**jaū mahesu mohi āyasu dehī, kachu dina jāi rahaū misa ehī.3.**  
**pati parityāga hṛdayā dukhu bhārī, kahai na nija aparādha bicārī.**  
**bolī satī manohara bānī, bhaya saṁkoca prema rasa sānī.4.**

Kinnaras (a species of demigods), Nāgas, Siddhas (a class of celestial beings) and Gandharvas (celestial songsters) and the whole host of gods proceeded to the sacrifice alongwith their wives. All the gods with the exception of Viṣṇu, Virañci (the Creator) and the great Lord Śiva, set out in their aerial cars. Satī beheld beautiful aerial cars of various patterns coursing through the air. Celestial damsels were singing melodious strains, which intruded upon the ears of ascetics and broke their meditation. When Satī inquired about the stir in the air, Śiva explained the whole thing. She was somewhat delighted to hear of the sacrifice commenced by Her father and thought of making it an excuse for staying a few days with Her father in case the great Lord Śiva granted Her leave. Repudiation by Her lord tormented Her heart not a little; but conscious of Her guilt She would not utter a word. At last Satī spoke in a charming voice tinged with awe, misgiving and affection— (1—4)

दे०— पिता भवन उत्सव परम जौं प्रभु आयसु होइ ।

तौ मैं जाउँ कृपायतन सादर देखन सोइ ॥ ६१ ॥

Do.: **pitā bhavana utsava parama jaū prabhu āyasu hoi,**  
**tau maī jāū kṛpāyatana sādara dekhaṇa soi.61.**

“There is great rejoicing at my father’s house, O Lord. If You grant me leave, I would fain go and see it, O storehouse of compassion.” (61)

चौ०— कहेहु नीक मोरेहुँ मन भावा । यह अनुचित नहिं नेवत पठावा ॥  
 दच्छ सकल निज सुता बोलाई । हमरें बयर तुम्हउ बिसराई ॥ १ ॥  
 ब्रह्मसभाँ हम सन दुखु माना । तेहि तें अजहुँ करहिं अपमाना ॥  
 जौं बिनु बोलेँ जाहु भवानी । रहइ न सीलु सनेहु न कानी ॥ २ ॥  
 जदपि मित्र प्रभु पितु गुर गेहा । जाइअ बिनु बोलेहुँ न सँदेहा ॥  
 तदपि बिरोध मान जहँ कोई । तहाँ गएँ कल्यानु न होई ॥ ३ ॥  
 भाँति अनेक संभु समुझावा । भावी बस न ग्यानु उर आवा ॥  
 कह प्रभु जाहु जो बिनहिं बोलाएँ । नहिं भलि बात हमारे भाएँ ॥ ४ ॥

Cau.: kahehu nīka morehūṁ mana bhāvā, yaha anucita nahī nevata paṭhāvā.  
 daccha sakala nija sutā bolāī, hamarē bayara tumhau bisarāī.1.  
 brahmasabhā hama sana dukhu mānā, tehi tē ajahū karahī apamānā.  
 jāū binu bolē jāhu bhavānī, rahai na silu sanehu na kānī.2.  
 jadapi mitra prabhu pitu gura gehā, jāia binu bolehū na sādēhā.  
 tadapi birodha māna jahā koī, tahā gaē kalyānu na hoī.3.  
 bhāti aneka sambhu samujhāvā, bhāvī basa na gyānu ura āvā.  
 kaha prabhu jāhu jo binahī bolāē, nahī bhali bāta hamāre bhāē.4.

Lord Śiva replied, “Your suggestion is good and has commended itself to Me as well. But the anomaly is that Your father has sent no invitation to us. Dakṣa has invited all his other daughters; but because of the grudge he bears to us you too have been ignored. In the court of Brahmā he once took offence at our behaviour; that is why he insults us even now. If you go there uninvited, Bhavānī, all decorum, affection and honour will be cast to the winds. It is no doubt true one should call on one’s friend, master, father or teacher without waiting for a formal invitation; yet where someone nurses a grudge against you, you reap no good by going there.” Sambhu expostulated with Sati in so many ways; but as fate had willed it wisdom would not dawn on Her. The Lord repeated once more that if She went to Her father’s place uninvited. He anticipated no good results from it. (1—4)

दो०— कहि देखा हर जतन बहु रहइ न दच्छकुमारि ।  
 दिए मुख्य गन संग तब बिदा कीन्ह त्रिपुरारि ॥ ६२ ॥

Do.: kahi dekhā hara jatana bahu rahai na dacchakumāri,  
 die mukhya gana saṅga taba bidā kīnha tripurāri.62.

Having reasoned with Her in ways more than one when Hara at last perceived that the daughter of Dakṣa was not going to stay, the Slayer of Tripura detailed a few of His principal attendants as Her escort and sent Her away. (62)

चौ०— पिता भवन जब गई भवानी । दच्छ त्रास काहुँ न सनमानी ॥  
 सादर भलेहि मिली एक माता । भगिनीं मिलीं बहुत मुसुकाता ॥ १ ॥  
 दच्छ न कछु पूछी कुसलाता । सतिहि बिलोकि जरे सब गाता ॥  
 सतीं जाइ देखेउ तब जागा । कतहुँ न दीख संभु कर भागा ॥ २ ॥





तब चित चढ़ेउ जो संकर कहेऊ । प्रभु अपमानु समुझि उर दहेऊ ॥  
 पाछिल दुखु न हृदयँ अस ब्यापा । जस यह भयउ महा परितापा ॥ ३ ॥  
 जद्यपि जग दारुन दुख नाना । सब तें कठिन जाति अवमाना ॥  
 समुझि सो सतिहि भयउ अति क्रोधा । बहु बिधि जननीं कीन्ह प्रबोधा ॥ ४ ॥

Cau.: pitā bhavana jaba gaī bhavānī, daccha trāsa kāhū na sanamānī.  
 sādara bhalehī milī eka mātā, bhaginī milī bahuta musukātā.1.  
 daccha na kachu pūchī kusalātā, satihi biloki jare saba gātā.  
 satī jāi dekheu taba jāgā, katahū na dīkha sambhu kara bhāgā.2.  
 taba cita caRheu jo saṅkara kaheū, prabhu apamānu samujhi ura daheū.  
 pāchila dukhu na hṛdayā asa byāpā, jasa yaha bhayau mahā paritāpā.3.  
 jadyapi jaga dārūna dukha nānā, saba tē kaṭhina jāti avamānā.  
 samujhi so satihi bhayau ati krodhā, bahu bidhi janānī kīnha prabodhā.4.

When Bhavānī (etymologically, the Consort of Bhava, an epithet of Śiva) reached Her father's house, no one greeted Her for fear of incurring Dakṣa's displeasure. Her mother was the solitary figure who met Her kindly. Her sisters received Her with profuse smiles. Dakṣa would not even inquire about Her health; he burnt all over with rage at the very sight of Satī. Satī then went to have a look at the sacrifice; but nowhere did She find any share of oblations set apart for Śambhu. Then did She realize the force of Śaṅkara's warning; Her heart burnt within Her at the thought of the insult offered to Her lord. The former grief (that of repudiation by Her lord) did not torment Her heart so much as the great agony She now felt (as a result of the insult offered to Her husband). Although there are terrible agonies of various kinds in this world, the insult offered to one's own people is the most painful of them all. The thought of the same made Satī furious. Her mother tried to pacify Her in many ways. (1—4)

दो०— सिव अपमानु न जाइ सहि हृदयँ न होइ प्रबोध ।

सकल सभहि हठि हटकि तब बोलीं बचन सक्रोध ॥ ६३ ॥

Do.: siva apamānu na jāi sahi hṛdayā na hoi prabodha,  
 sakala sabhahi haṭhi haṭaki taba bolī bacana sakrodha.63.

The insult to Śiva was something unbearable; Her heart could not, therefore, be pacified. Then, sharply reproaching the whole assembly, She spoke in angry accents:— (63)

चौ०— सुनहु सभासद सकल मुनिंदा । कही सुनी जिन्ह संकर निंदा ॥  
 सो फलु तुरत लहब सब काहूँ । भली भाँति पछिताब पिताहूँ ॥ १ ॥  
 संत संभु श्रीपति अपबादा । सुनिअ जहाँ तहँ असि मरजादा ॥  
 काटिअ तासु जीभ जो बसाई । श्रवन मूदि न त चलिअ पराई ॥ २ ॥  
 जगदातमा महेसु पुरारी । जगत जनक सब के हितकारी ॥  
 पिता मंदमति निंदत तेही । दच्छ सुक्र संभव यह देही ॥ ३ ॥  
 तजिहउँ तुरत देह तेहि हेतू । उर धरि चंद्रमौलि बृषकेतू ॥  
 अस कहि जोग अगिनि तनु जारा । भयउ सकल मख हाहाकारा ॥ ४ ॥

Cau.: sunahu sabhāsada sakala munīrmdā, kahī sunī jinha saṁkara nīrmdā.  
 so phalu turata lahaba saba kāhū, bhalī bhāti pachitāba pitāhū.1.  
 saṁta saṁbhu śrīpati apabādā, sunia jahā tahā asi marajādā.  
 kātia tāsu jībha jo basāi, śravana mūdi na ta calia parāi.2.  
 jagadātamā mahesu purārī, jagata janaka saba ke hitakārī.  
 pitā maṁdamati nīrmdata tehi, daccha sukra saṁbhava yaha dehī.3.  
 tajihāū turata deha tehi hetū, ura dhari caṁdramauli bṛṣaketū.  
 asa kahi joga agini tanu jāra, bhayau sakala makha hāhākārā.4.

“Hear ye elders of the assembly and all great sages! All of you who have reviled Śaṅkara or heard Him reviled must forthwith reap the fruit of your sin and My father too shall fully repent. Wherever you hear a saint, Śambhu or Viṣṇu (the Lord of Lakṣmī) vilified, the rule is that if it lies within your power you should tear out the tongue of the reviler or you should run away closing your ears. The Slayer of Tripura, the great Lord Śiva, is the universal Spirit; He is the father of the universe and is beneficent to all. It is Him that my stupid father vilifies; and this body of Mine has sprung from the loins of Dakṣa. Therefore, installing in My heart Lord Śiva, who bears the moon on His forehead and a bull as His emblem, I shall immediately quit this body.” As She spoke thus She burnt Her body with the fire of Yoga.\* A plaintive cry rose from the whole assembly. (1—4)

दो०— सती मरनु सुनि संभु गन लगे करन मख खीस ।

जग्य बिधंस बिलोकि भृगु रच्छा कीन्हि मुनीस ॥ ६४ ॥

Do.: satī maranu suni saṁbhu gana lage karana makha khīsa,  
 jagya bidhaṁsa biloki bhṛgu racchā kīnhi munīsa.64.

Hearing of Satī's death, the attendants of Śambhu began to destroy the sacrifice. Seeing the sacrifice being destroyed, the great sage Bhṛgu protected it. (64)

चौ०— समाचार सब संकर पाए । बीरभद्रु करि कोप पठाए ॥  
 जग्य बिधंस जाइ तिन्ह कीन्हा । सकल सुरन्ह बिधिवत फलु दीन्हा ॥ १ ॥  
 भै जगबिदित दच्छ गति सोई । जसि कछु संभु बिमुख कै होई ॥  
 यह इतिहास सकल जग जानी । ताते में संछेप बखानी ॥ २ ॥  
 सतीं मरत हरि सन बरु मागा । जनम जनम सिव पद अनुरागा ॥  
 तेहि कारन हिमगिरि गृह जाई । जनमीं पारबती तनु पाई ॥ ३ ॥  
 जब तें उमा सैल गृह जाई । सकल सिद्धि संपति तहँ छाई ॥  
 जहँ तहँ मुनिन्ह सुआश्रम कीन्हे । उचित बास हिम भूधर दीन्हे ॥ ४ ॥

Cau.: samācāra saba saṁkara pāe, bīrabhadru kari kopa paṭhāe.  
 jagya bidhaṁsa jāi tinha kīnhā, sakala suranha bidhivata phalu dīnhā.1.  
 bhai jagabidita daccha gati soī, jasi kachu saṁbhu bimukha kai hoī.  
 yaha itihāsa sakala jaga jāni, tāte maī saṁchepa bakhāni.2.  
 satī marata hari sana baru māgā, janama janama siva pada anurāgā.  
 tehi kārana himagiri grha jāi, janamī pārabatī tanu pāi.3.  
 jaba tē umā saila grha jāi, sakala siddhi saṁpati tahā chāi.  
 jahā tahā muninha suāśrama kīnhe, ucita bāsa hima bhūdhara dīnhe.4.

\* Fire produced by Yogis through the friction of the vital airs within the body.

Śaṅkara got all the news and in His wrath He sent Virabhadra. Going there the latter made havoc of the sacrifice and requited all the gods according to their deserts. As is well-known to the world, Dakṣa met the same fate which an opponent of Śambhu generally meets. The story is known throughout the world; that is why I have told it in brief. While dying, Satī asked a boon of Śrī Hari that She might remain devoted to the feet of Śiva in all successive births. That is why She was reborn as Pārvatī (lit., daughter of a mountain) in the house of Himācala (the deity presiding over the Himālaya mountain). Ever since Umā was born in the house of Himālaya the mountain became an abode of all blessings and prosperity. Sages built beautiful hermitages here and there and Himālaya assigned them suitable abodes (in the form of caves etc.). (1—4)

दो०— सदा सुमन फल सहित सब द्रुम नव नाना जाति ।

प्रगटीं सुंदर सैल पर मनि आकर बहु भाँति ॥ ६५ ॥

Do.: **sadā sumana phala sahita saba druma nava nānā jāti,**  
**pragaṭī suṁdara saila para mani ākara bahu bhāṭi.65.**

Young trees of different varieties were endowed with never failing blossoms and fruits, and mines of jewels of various kinds appeared on the beautiful mountain. (65)

चौ०— सरिता सब पुनीत जलु बहहीं । खग मृग मधुप सुखी सब रहहीं ॥  
सहज बयरु सब जीवन्ह त्यागा । गिरि पर सकल करहिं अनुरागा ॥ १ ॥  
सोह सैल गिरिजा गृह आएँ । जिमि जनु रामभगति के पाएँ ॥  
नित नूतन मंगल गृह तासू । ब्रह्मादिक गावहिं जसु जासू ॥ २ ॥  
नारद समाचार सब पाए । कौतुकहीं गिरि गेह सिधाए ॥  
सैलराज बड़ आदर कीन्हा । पद पखारि बर आसनु दीन्हा ॥ ३ ॥  
नारि सहित मुनि पद सिरु नावा । चरन सलिल सबु भवनु सिंचावा ॥  
निज सौभाग्य बहुत गिरि बरना । सुता बोलि मेली मुनि चरना ॥ ४ ॥

Cau.: **saritā saba punīta jalu bahāñ,** khaga mrga madhupa sukhī saba rahāñ.  
**sahaja bayaru saba jīvanha tyāgā,** giri para sakala karahī anurāgā.1.  
**soha saila girijā gṛha āē,** jimi janu rāmabhagati ke pāē.  
**nita nūtana maṅgala gṛha tāsū,** brahmādika gāvahī jasu jāsū.2.  
**nārada samācāra saba pāe,** kautukahī giri geha sidhāe.  
**sailarāja baRa ādara kīnhā,** pada pakhāri bara āsanu dīnhā.3.  
**nāri sahita muni pada siru nāvā,** carana salila sabu bhavanu sīcāvā.  
**nija saubhāgya bahuta giri baranā,** sūtā boli melī muni caranā.4.

All the rivers bore holy waters; birds, beasts and bees, all rejoiced. All animals gave up their natural antipathies and all those who dwelt on the mountain loved one another. With the advent of Girijā (a synonym of Pārvatī) the mountain (Himālaya) wore a cheerful look even as devotion to Śrī Rāma lights up the face of a devotee. Everyday brought a new delight to the house of Himācala, whose glory was sung even by great gods like Brahmā (the Creator). Receiving all the news Nārada eagerly went to the house of Himācala. The king of mountains (the presiding deity of the Himālayas), received him with great honour; washing the sage's feet he led him to a beautiful seat. He bowed his head at the sage's feet alongwith his wife and had his whole mansion

sprinkled with the water hallowed by his feet. Himācala extolled his own good luck and, summoning his daughter, placed her at the sage's feet. (1—4)

दो०— त्रिकालग्य सर्वग्य तुम्ह गति सर्वत्र तुम्हारि ।  
कहहु सुता के दोष गुन मुनिबर हृदयँ बिचारि ॥ ६६ ॥

Do.: trikālagya sarbagya tumha gati sarbatra tumhāri,  
kahahu sutā ke doṣa guna munibara hṛdayā bicāri.66.

“You know everything, including the past, present and future, and have access everywhere. Therefore, O good sage, tell me what is good and what is bad about my daughter after a mature consideration.” (66)

चौ०— कह मुनि बिहसि गूढ़ मृदु बानी । सुता तुम्हारि सकल गुन खानी ॥  
सुंदर सहज सुसील सयानी । नाम उमा अंबिका भवानी ॥ १ ॥  
सब लच्छन संपन्न कुमारी । होइहि संतत पियहि पिआरी ॥  
सदा अचल एहि कर अहिवाता । एहि तें जसु पैहहिं पितु माता ॥ २ ॥  
होइहि पूज्य सकल जग माहीं । एहि सेवत कछु दुर्लभ नाहीं ॥  
एहि कर नामु सुमिरि संसारा । त्रिय चढ़िहहिं पतिब्रत असिधारा ॥ ३ ॥  
सैल सुलच्छन सुता तुम्हारी । सुनहु जे अब अवगुन दुइ चारी ॥  
अगुन अमान मातु पितु हीना । उदासीन सब संसय छीना ॥ ४ ॥

Cau.: kaha muni bihasi gūRha mṛdu bānī, sutā tumhāri sakala guna khānī.  
suṁdara sahaja susīla sayānī, nāma umā āmbikā bhavānī.1.  
saba lacchana saṁpanna kumārī, hoihi saṁtata piyahi piārī.  
sadā acala ehi kara ahivātā, ehi tē jasu paihahī pitu mātā.2.  
hoihi pūjya sakala jaga māhī, ehi sevata kachu durlabha nāhī.  
ehi kara nāmu sumiri saṁsārā, triya caRhihahī patibrata asidhārā.3.  
saila sulacchana sutā tumhāri, sunahu je aba avaguna dui cārī.  
aguna amāna mātu pitu hīnā, udāsīna saba saṁsaya chīnā.4.

The sage smilingly replied in the following soft yet significant words: “Your daughter is a mine of all virtues—pretty, amiable and intelligent by nature. She will be called Umā, Ambikā (lit., mother) and Bhavānī. Adorned with all good traits, the girl shall win the unfailing love of her husband. She shall remain ever united with her lord and bring glory to her parents. She shall command the respect of the whole universe; he who waits upon her shall lack nothing. By the mere thought of her name women in this world shall be enabled to tread the path of fidelity to their lord, which is sharp as the edge of a sword. Your daughter, O Himālaya, is endowed with auspicious marks. Hear now the few drawbacks she possesses. Devoid of merits, free from pride, without father or mother, unconcerned and free from doubts— (1—4)

दो०— जोगी जटिल अकाम मन नगन अमंगल बेष ।  
अस स्वामी एहि कहँ मिलिहि परी हस्त असि रेख ॥ ६७ ॥

Do.: jogī jaṭila akāma mana nagana amaṅgala beṣa,  
asa svāmī ehi kahā milihi parī hasta asi rekha.67.

“An ascetic with matted hair and a heart devoid of longing, stark naked and with hideous accoutrements—such a one shall be her lord, as I can read from the lines on her palm.” (67)

चौ०— सुनि मुनि गिरा सत्य जियँ जानी । दुख दंपतिहि उमा हरषानी ॥  
 नारदहूँ यह भेदु न जाना । दसा एक समुझब बिलगाना ॥ १ ॥  
 सकल सखीं गिरिजा गिरि मैना । पुलक सरीर भरे जल नैना ॥  
 होइ न मृषा देवरिषि भाषा । उमा सो बचनु हृदयँ धरि राखा ॥ २ ॥  
 उपजेउ सिव पद कमल सनेहू । मिलन कठिन मन भा संदेहू ॥  
 जानि कुअवसरु प्रीति दुराई । सखी उछँग बैठी पुनि जाई ॥ ३ ॥  
 झूठि न होइ देवरिषि बानी । सोचहिँ दंपति सखीं सयानी ॥  
 उर धरि धीर कहइ गिरिराऊ । कहहु नाथ का करिअ उपाऊ ॥ ४ ॥

Cau.: suni muni girā satya jiyā jānī, dukha dāmpatihi umā haraṣānī.  
 nāradahū yaha bhedu na jānā, dasā eka samujhaba bilagānā.1.  
 sakala sakhī girijā giri mainā, pulaka sarīra bhare jala nainā.  
 hoi na mṛṣā devariṣi bhāṣā, umā so bacanu hṛdayā dhari rākhā.2.  
 upajeu siva pada kamala sanehū, milana kaṭhina mana bhā saṁdehū.  
 jāni kuavasaru prīti durāi, sakhī uchāga baiṭhī puni jāi.3.  
 jhūṭhi na hoi devariṣi bānī, socahi dāmpati sakhī sayānī.  
 ura dhari dhīra kahai girirāu, kahahu nātha kā karia upāu.4.

Hearing the words of the sage and believing them to be true, Himālaya and his wife became disconsolate; while Umā felt delighted. Even Nārada could not perceive this difference. Even though their outer expression was the same, their feeling was different, Girijā and all her playmates, Himālaya and his wife, Menā, all had their hair standing on their end and their eyes were full of tears. The words of the celestial sage Nārada could not be untrue: Umā cherished them in her heart. Love for the lotus feet of Śiva sprouted in her heart. She however, felt diffident in her mind; union with Śiva appeared so difficult to her. Finding the time inopportune for its disclosure, she concealed her emotion and then sat down in the lap of one of her playmates. The prediction of the sage could not be false: the thought made Himavān and his wife as well as the senior playmates anxious. Collecting himself, the lord of mountains said, “Tell me, holy sir, what remedy should now be employed?” (1—4)

दो०— कह मुनीस हिमवंत सुनु जो बिधि लिखा लिलार ।  
 देव दनुज नर नाग मुनि कोउ न मेटनिहार ॥ ६८ ॥

Do.: kaha munīsa himavaṁta sunu jo bidhi likhā lilāra,  
 deva danuja nara nāga muni kou na meṭanihāra.68.

The chief of sages, Nārada, replied: “Hear, O Himavān; whatever has been decreed by Fate no one can undo—not even gods, demons, human beings, Nāgas or sages.” (68)

चौ०— तदपि एक मैं कहउँ उपाई । होइ करै जौं दैउ सहाई ॥  
 जस बरु मैं बरनेउँ तुम्ह पाहीं । मिलिहि उमहि तस संसय नाही ॥ १ ॥

जे जे बर के दोष बखाने । ते सब सिव पहिं मैं अनुमाने ॥  
 जौं बिबाहु संकर सन होई । दोषउ गुन सम कह सबु कोई ॥ २ ॥  
 जौं अहि सेज सयन हरि करहीं । बुध कछु तिन्ह कर दोषु न धरहीं ॥  
 भानु कृसानु सर्ब रस खाहीं । तिन्ह कहँ मंद कहत कोउ नाही ॥ ३ ॥  
 सुभ अरु असुभ सलिल सब बहई । सुरसरि कोउ अपुनीत न कहई ॥  
 समरथ कहँ नहिं दोषु गोसाई । रबि पावक सुरसरि की नाई ॥ ४ ॥

Cau.: tadapi eka mañ kahañ upāi, hoi karai jañ daiu sahāi.  
 jasa baru mañ baraneñ tumha pāhī, milihi umahi tasa sañsaya nāhī.1.  
 je je bara ke doṣa bakhāne, te saba siva pahī mañ anumāne.  
 jañ bibāhu sañkara sana hoī, doṣau guna sama kaha sabu koī.2.  
 jañ ahi seja sayana hari karahī, budha kachu tinha kara doṣu na dharahī.  
 bhānu kṛsānu sarba rasa khāhī, tinha kahā mañda kahata kou nāhī.3.  
 subha aru asubha salila saba bahaī, surasari kou apunīta na kahaī.  
 samaratha kahñ nahī doṣu gosāi, rabi pāvaka surasari kī nāi.4.

“Nevertheless I tell you one remedy: this may avail if Heaven helps you. Umā will undoubtedly get such a husband as I have described to you. But whatever demerits I have shown in her bridegroom exist in Śiva so far as I can guess. If her marriage takes place with Śaṅkara, everyone will call the demerits as good as virtues. Even though Śrī Hari uses the serpent-god Śeṣa as His couch and sleeps thereon, the wise do not blame Him for the same. Even so the sun and fire absorb moisture in all forms, but no one calls them names. Again, water of every description, pure as well as impure, flows into the Gaṅgā; yet no one calls the heavenly stream impure. Even like the sun, fire and the Gaṅgā, the mighty incur no blame.” (1—4)

दो०— जौं अस हिसिषा करहिं नर जड़ बिबेक अभिमान ।

परहिं कल्प भरि नरक महँ जीव कि ईस समान ॥ ६९ ॥

Do.: jañ asa hisiṣā karahī nara jaRa bibeka abhimāna,  
 parahī kalapa bhari naraka mahñ jīva ki īsa samāna.69.

“If in their pride of wisdom foolish men emulate the great, they are cast into hell for a whole Kalpa or life-time of the universe. Can an embodied soul vie with God?” (69)

चौ०— सुरसरि जल कृत बारुनि जाना । कबहुँ न संत करहिं तेहि पाना ॥  
 सुरसरि मिलें सो पावन जैसें । ईस अनीसहि अंतरु तैसें ॥ १ ॥  
 संभु सहज समरथ भगवाना । एहि बिबाहुँ सब बिधि कल्याना ॥  
 दुराराध्य पै अहहिं महेसू । आसुतोष पुनि किँ कलेसू ॥ २ ॥  
 जौं तपु करै कुमारि तुम्हारी । भाविउ मेटि सकहिं त्रिपुरारी ॥  
 जद्यपि बर अनेक जग माहीं । एहि कहँ सिव तजि दूसर नाही ॥ ३ ॥  
 बर दायक प्रनतारति भंजन । कृपासिंधु सेवक मन रंजन ॥  
 इच्छित फल बिनु सिव अवराधें । लहिअ न कोटि जोग जप साधें ॥ ४ ॥

Cau.: surasari jala kṛta bārūni jānā, kabahū na samta karahī tehi pānā.  
 surasari milē so pāvana jaisē, īsa anīsahi amtaru taisē.1.  
 sambhu sahaja samaratha bhagavānā, ehi bibāhā saba bidhi kalyānā.  
 durārādhya pai ahahī mahesū, āsutoṣa puni kiē kalesū.2.  
 jaū tapu karai kumāri tumhārī, bhāviu meṭi sakahī tripurārī.  
 jadyapi bara aneka jaga māhī, ehi kahā siva taji dūsara nāhī.3.  
 bara dāyaka pranatārati bhāmjana, kṛpāsīmdhu sevaka mana ramjana.  
 icchita phala binu siva avarādhē, lahia na koṭi joga japa sādhe.4.

“Holy men would never drink wine even if they came to know that it had been made of water from the Gaṅgā; but the same wine becomes pure when it is poured into the Gaṅgā. The difference between an individual soul and God should be similarly explained. Śambhu is all-powerful by nature; for He is no other than God Himself. Hence matrimony with Him will prove auspicious in every way. The great Lord Śiva is certainly difficult to propitiate; but He is quickly pleased when penance is undergone. If your daughter practises austerity, the Slayer of the demon Tripura, Śiva, can even erase the lines of Fate. Even though there may be many a suitor in the world, there is no match for her except Śiva. He is the bestower of boons, the dispeller of the agony of the suppliant, an ocean of benevolence and the delight of His devotee. Without propitiating Śiva the object of one’s desire cannot be attained through millions of Yogic practices and Japa (repetitions of a mystic formula).” (1—4)

दे०— अस कहि नारद सुमिरि हरि गिरिजहि दीन्हि असीस ।

होइहि यह कल्यान अब संसय तजहु गिरीस ॥ ७० ॥

Do.: asa kahi nārada sumiri hari girijahi dīnhi asīsa,  
 hoihi yaha kalyāna aba saṁsaya tajahu girīsa.70.

So saying and with his thoughts fixed on Śrī Hari, Nārada gave his blessings to Girijā and said, “Shed all fear, O lord of mountains; all will now turn out well.” (70)

चौ०— कहि अस ब्रह्मभवन मुनि गयऊ । आगिल चरित सुनहु जस भयऊ ॥  
 पतिहि एकांत पाइ कह मैना । नाथ न मैं समुझे मुनि बैना ॥ १ ॥  
 जौं घरु बरु कुलु होइ अनूपा । करिअ बिबाहु सुता अनुरूपा ॥  
 न त कन्या बरु रहउ कुआरी । कंत उमा मम प्रानपिआरी ॥ २ ॥  
 जौं न मिलिहि बरु गिरिजहि जोगू । गिरि जड़ सहज कहिहि सबु लोगू ॥  
 सोइ बिचारि पति करेहु बिबाहू । जेहिं न बहोरि होइ उर दाहू ॥ ३ ॥  
 अस कहि परी चरन धरि सीसा । बोले सहित सनेह गिरीसा ॥  
 बरु पावक प्रगतै ससि माहीं । नारद बचनु अन्यथा नाहीं ॥ ४ ॥

Cau.: kahi asa brahmabhavana muni gayaū, āgila carita sunahu jasa bhayaū.  
 patihī ekānta pāi kaha mainā, nātha na maī samujhe muni bainā.1.  
 jaū gharu baru kulu hoi anūpā, karia bibāhu sutā anurūpā.  
 na ta kanyā baru rahau kuārī, kaṁta umā mama prānapiārī.2.  
 jaū na milihi baru girijahi jogū, giri jaRa sahaja kahihī sabu logū.  
 soi bicari pati karehu bibāhū, jehī na bahori hoi ura dāhū.3.  
 asa kahi parī carana dhari sīsā, bole sahita saneha girīsā.  
 baru pāvaka pragaṭai sasi māhī, nārada bacanu anyathā nāhī.4.

Having spoken thus, the sage returned to the abode of Brahmā (the Creator). Now hear the end of the story how it came about. Finding her husband alone, Menā (Himālaya's wife) said to him, "My lord, I could not follow the words of the sage. If the match, his house and his pedigree are without parallel and worthy of our daughter, the marriage may be concluded. If not, the girl had better remain unmarried; for, my lord, Umā is dear to me as my own life. If we fail to secure a match worthy of Girijā, everyone will say Himālaya is dull by nature. Keep this in mind, my lord, while concluding an alliance, so that there may be no cause for repentance." Having spoken these words Menā laid herself prostrate with her head at the feet of her lord. The lord of mountains, Himālaya, replied in endearing terms, "Sooner shall the moon emit flames of fire than the prophecy of Nārada should prove untrue." (1—4)

दो०— प्रिया सोचु परिहरहु सबु सुमिरहु श्रीभगवान ।  
पारबतिहि निरमयउ जेहिं सोइ करिहि कल्याण ॥ ७१ ॥

Do.: **priyā socu pariharahu sabu sumirahu śrībhagavāna,**  
**pārabatihi niramayau jehī soi karihi kalyāna.71.**

"Put away all anxiety, my dear, and fix your thoughts on the Lord. He alone who has created Pārvatī will bring her happiness." (71)

चौ०— अब जौं तुम्हहि सुता पर नेहू । तौ अस जाइ सिखावनु देहू ॥  
करै सो तपु जेहिं मिलहिं महेसू । आन उपायँ न मिटिहि कलेसू ॥ १ ॥  
नारद बचन सगर्भ सहेतू । सुंदर सब गुन निधि बृषकेतू ॥  
अस बिचारि तुम्ह तजहु असंका । सबहि भाँति संकरु अकलंका ॥ २ ॥  
सुनि पति बचन हरषि मन माहीं । गई तुरत उठि गिरिजा पाहीं ॥  
उमहि बिलोकि नयन भरे बारी । सहित सनेह गोद बैठारी ॥ ३ ॥  
बारहिं बार लेति उर लाई । गदगद कंठ न कछु कहि जाई ॥  
जगत मातु सर्बग्य भवानी । मातु सुखद बोली मृदु बानी ॥ ४ ॥

Cau.: **aba jaũ tumhahi sutā para nehū, tau asa jāi sikhāvanu dehū.**  
**karai so tapu jehī milahī mahesū, āna upāyā na miṭihi kalesū.1.**  
**nārada bacana sagarbha sahetū, suṁdara saba guna nidhi bṛṣaketū.**  
**asa bicāri tumha tajahu asaṁkā, sabahi bhāti saṁkaru akalaṁkā.2.**  
**sunī pati bacana haraṣi mana māhī, gāi turata uṭhi girijā pāhī.**  
**umahi biloki nayana bhare bārī, sahita saneha goda baiṭhārī.3.**  
**bārahī bāra leti ura lāi, gadagada kaṁṭha na kachu kahi jāi.**  
**jagata mātu sarbagya bhavānī, mātu sukhada bolī mṛdu bānī.4.**

"Now if you cherish any love for your child, then go and admonish her that she should practise austerity which may bring about her union with Śiva: there is no other way of overcoming sorrow. The words of Nārada are pregnant and full of reason. Śiva (who bears a bull for His emblem) is handsome and a mine of all virtues: recognizing this truth do not entertain any misgiving. Śaṅkara is irreproachable in everyway." Hearing the above words of her husband Menā felt delighted at heart; she at once rose and went where Girijā was. At the sight of Umā tears rushed to her eyes and she affectionately took the girl in her lap. Again and again she hugged the child; her voice



was choked with emotion and she found herself tongue-tied. The Mother of the universe, the all-knowing Bhavānī, then spoke the following soft words, which brought delight to her mother:— (1—4)

दे०— सुनहि मातु मै दीख अस सपन सुनावउँ तोहि ।  
सुंदर गौर सुबिप्रबर अस उपदेसेउ मोहि ॥ ७२ ॥

Do.: **sunahi mātu mai dīkha asa sapana sunāvaũ tohi,  
suṁdara gaura subiprabara asa upadeseu mohi.72.**

“Listen, mother: I relate to you a vision which I saw. A handsome and fair-complexioned noble Brāhmaṇa gave me the following exhortation.” (72)

चौ०— करहि जाइ तपु सैलकुमारी । नारद कहा सो सत्य बिचारी ॥  
मातु पितहि पुनि यह मत भावा । तपु सुखप्रद दुख दोष नसावा ॥ १ ॥  
तपबल रचइ प्रपंचु बिधाता । तपबल बिष्नु सकल जग त्राता ॥  
तपबल संभु करहि संघारा । तपबल सेषु धरइ महिभारा ॥ २ ॥  
तप अधार सब सृष्टि भवानी । करहि जाइ तपु अस जियँ जानी ॥  
सुनत बचन बिसमित महतारी । सपन सुनायउ गिरिहि हँकारी ॥ ३ ॥  
मातु पितहि बहुबिधि समुझाई । चलीं उमा तप हित हरषाई ॥  
प्रिय परिवार पिता अरु माता । भए बिकल मुख आव न बाता ॥ ४ ॥

Cau.: **karahi jāi tapu sailakumārī, nārada kahā so satya bicārī.  
mātu pitahi puni yaha mata bhāvā, tapu sukhaprada dukha doṣa nasāvā.1.  
tapabala racai prapaṁcu bidhātā, tapabala biṣnu sakala jaga trātā.  
tapabala saṁbhu karahī saṁghārā, tapabala seṣu dharai mahibhārā.2.  
tapa adhāra saba sṛṣṭi bhavānī, karahi jāi tapu asa jiyā jānī.  
sunata bacana bisamita mahatārī, sapana sunāyau girihi hākarī.3.  
mātu pitahi bahubidhi samujhāi, calī umā tapa hita haraṣāi.  
priya parivāra pitā aru mātā, bhae bikala mukha āva na bātā.4.**

“Recognizing the truth of Nārada’s words go and practise austerity, O mountain-maid; the idea has commended itself to your father and mother as well. Austerity is conducive to joy and puts an end to sorrow and evils. By virtue of penance the Creator creates the universe. By virtue of penance Viṣṇu protects the whole world. By virtue of penance Śambhu brings about dissolution. By virtue of penance, again, Śeṣa (the serpent-god) bears the burden of the earth on his head. In fact, the entire creation rests on penance, Bhavānī. Bearing this in mind, go and practise austerity.” Hearing these words the mother was filled with wonder. She sent for Himālaya and communicated the vision to him. Consoling her parents in many ways Umā set out for penance in a joyous mood. Her loving household and parents felt miserable and none could speak a word. (1—4)

दे०— बेदसिरा मुनि आइ तब सबहि कहा समुझाइ ।  
पारबती महिमा सुनत रहे प्रबोधहि पाइ ॥ ७३ ॥

Do.: **bedasirā muni āi taba sabahi kahā samujhāi,  
pārabatī mahimā sunata rahe prabodhahi pāi.73.**

The sage Vedaśirā then came and consoled them all. They were comforted when they heard of the glory of Pārvatī. (73)

चौ०— उर धरि उमा प्रानपति चरना । जाइ बिपिन लागीं तपु करना ॥  
 अति सुकुमार न तनु तप जोगू । पति पद सुमिरि तजेउ सबु भोगू ॥ १ ॥  
 नित नव चरन उपज अनुरागा । बिसरी देह तपहिं मनु लागा ॥  
 संबत सहस मूल फल खाए । सागु खाइ सत बरष गवाँए ॥ २ ॥  
 कछु दिन भोजनु बारि बतासा । किए कठिन कछु दिन उपबासा ॥  
 बेल पाती महि परइ सुखाई । तीनि सहस संबत सोइ खाई ॥ ३ ॥  
 पुनि परिहरे सुखानेउ परना । उमहि नामु तब भयउ अपरना ॥  
 देखि उमहि तप खीन सरीरा । ब्रह्मगिरा भै गगन गभीरा ॥ ४ ॥

Cau.: ura dhari umā prānapati caranā, jāi bipina lāgī tapu karanā.  
 ati sukumāra na tanu tapa jogū, pati pada sumiri tajeu sabu bhogū.1.  
 nita nava carana upaja anurāgā, bisarī deha tapahī manu lāgā.  
 sambata sahasa mūla phala khāe, sāgu khāi sata baraṣa gavāe.2.  
 kachu dina bhojanu bāri batāsā, kie kaṭhina kachu dina upabāsā.  
 bela pātī mahi parai sukhāi, tīni sahasa sambata soi khāi.3.  
 puni parihare sukhāneu paranā, umahi nāmu taba bhayau aparānā.  
 dekhi umahi tapa khīna sarīrā, brahmagirā bhai gagana gabhīrā.4.

Cherishing in her heart the feet of her dear lord, Umā went to the forest and began her penance. Her delicate frame was little fit for austerities; yet she renounced all luxuries fixing her mind on the feet of her lord. Her devotion to the feet of her lord presented a new phase everyday; and she got so absorbed in penance that she lost all consciousness of her body. For a thousand years she lived on roots and fruits alone; while for another hundred years she subsisted on vegetables. For some days her only sustenance was water and air; while for a few days she observed a rigorous fast. For three thousand years she maintained herself on the withered leaves of the Bela\* tree that dropped on the ground. Finally she gave up even dry leaves; Umā then came to be known by the name of Aparṇā (living without leaves). Seeing her body emaciated through self-mortification the deep voice of Brahmā (the Creator) resounded through the heavens:— (1—4)

दौ०— भयउ मनोरथ सुफल तव सुनु गिरिराजकुमारि ।  
 परिहरु दुसह कलेस सब अब मिलिहहिं त्रिपुरारि ॥ ७४ ॥

Do.: bhayau manoratha suphala tava sunu girirājakumāri,  
 pariharu dusaha kalesa saba aba milihahī tripurāri.74.

“Listen, O daughter of the mountain-king; your desire is accomplished. Cease all your rigorous penance; the Slayer of Tripura will soon be yours.” (74)

चौ०— अस तपु काहुँ न कीन्ह भवानी । भए अनेक धीर मुनि ग्यानी ॥  
 अब उर धरहु ब्रह्म बर बानी । सत्य सदा संतत सुचि जानी ॥ १ ॥

\* The Bela tree (Aegle marmelos) is specially sacred to Śiva.

आवै पिता बोलावन जबहीं । हठ परिहरि घर जाएहु तबहीं ॥  
 मिलहिं तुम्हहि जब सप्त रिषीसा । जानेहु तब प्रमान बागीसा ॥ २ ॥  
 सुनत गिरा बिधि गगन बखानी । पुलक गात गिरिजा हरषानी ॥  
 उमा चरित सुंदर मैं गावा । सुनहु संभु कर चरित सुहावा ॥ ३ ॥  
 जब तें सतीं जाइ तनु त्यागा । तब तें सिव मन भयउ बिरागा ॥  
 जपहिं सदा रघुनायक नामा । जहँ तहँ सुनहिं राम गुन ग्रामा ॥ ४ ॥

Cau.: asa tapu kāhū na kīnha bhavānī, bhae aneka dhīra muni gyānī.  
 aba ura dharahu brahma bara bānī, satya sadā saṁtata suci jānī.1.  
 āvai pitā bolāvana jabahī, haṭha parihari ghara jāehu tabahī.  
 milahī tumhahi jaba sapta riṣīsā, jānehu taba pramāna bāgīsā.2.  
 sunata girā bidhi gagana bakhānī, pulaka gāta girijā haraṣānī.  
 umā carita suṁdara maī gāvā, sunahu saṁbhu kara carita suhāvā.3.  
 jaba tē satī jāi tanu tyāgā, taba tē siva mana bhayau birāgā.  
 japahī sadā raghunāyaka nāmā, jahā tahā sunahī rāma guna grāmā.4.

“There have been many self-possessed and illumined sages; but not one of them, Bhavānī, performed such penance as this. Now cherish in your heart this supreme utterance from heaven, knowing it to be invariably true and ever sacred. When your father comes to call you, give up all resistance and return home at once. Again, when the seven sages meet you, be assured of the veracity of this oracle.” Girijā (the daughter of Himavān) rejoiced to hear this utterance of Brahmā echoed by heaven and a thrill ran through her limbs. [Yājñavalkya says to Bharadvāja] I have thus sung the beautiful story of Umā; now hear the charming account of Śambhu. Ever since Satī went and quitted her body, Śiva’s mind recoiled from everything. He ever repeated the name of the Lord of Raghus and heard the recitation of Śrī Rāma’s glories here and there. (1—4)

दे०— चिदानंद सुखधाम सिव बिगत मोह मद काम ।

बिचरहिं महि धरि हृदयँ हरि सकल लोक अभिराम ॥ ७५ ॥

Do.: cidānanda sukhadhāma siva bigata moha mada kāma,  
 bicarahī mahi dhari hṛdayā hari sakala loka abhirāma.75.

The embodiment of intelligence and bliss, the abode of happiness, Śiva, who is ever free from error, arrogance and desire, roamed about on earth with His heart fixed on Śrī Hari, the delight of the whole world. (75)

चौ०— कतहुँ मुनिन्ह उपदेसहिं ग्याना । कतहुँ राम गुन करहिं बखाना ॥  
 जदपि अकाम तदपि भगवाना । भगत बिरह दुख दुखित सुजाना ॥ १ ॥  
 एहि बिधि गयउ कालु बहु बीती । नित नै होइ राम पद प्रीती ॥  
 नेमु प्रेमु संकर कर देखा । अबिचल हृदयँ भगति कै रेखा ॥ २ ॥  
 प्रगटे रामु कृतग्य कृपाला । रूप सील निधि तेज बिसाला ॥  
 बहु प्रकार संकरहि सराहा । तुम्ह बिनु अस ब्रतु को निरबाहा ॥ ३ ॥  
 बहुबिधि राम सिवहि समुझावा । पारबती कर जन्मु सुनावा ॥  
 अति पुनीत गिरिजा कै करनी । बिस्तर सहित कृपानिधि बरनी ॥ ४ ॥

Cau.: **katahū muninha upadesahī gyānā, katahū rāma guna karahī bakhānā. jadapi akāma tadapi bhagavānā, bhagata biraha dukha dukhita sujānā.1. ehi bidhi gayau kālu bahu bīti, nita nai hoi rāma pada prīti. nemu premu saṅkara kara dekhā, abicala hṛdayā bhagati kai rekhā.2. pragate rāmu kṛtagya kṛpālā, rūpa sila nidhi teja bisālā. bahu prakāra saṅkarahi sarāhā, tumha binu asa bratu ko nirabāhā.3. bahubidhi rāma sivahi samujhāvā, pārabatī kara janmu sunāvā. ati punīta girijā kai karani, bistara sahita kṛpānidhi baranī.4.**

Here He instructed the sages in wisdom and there He extolled the virtues of Śrī Rāma. Though passionless and all-wise, the Lord was smitten with the pangs of separation from His devotee (Satī). In this way a considerable time elapsed. Devotion to the feet of Śrī Rāma was ever budding in His heart. When Śrī Rāma saw the self-discipline and affection of Śaṅkara and the indelible stamp of devotion on His heart, the merciful Lord, who fully recognises services rendered to Him, and is a mine of beauty and amiability and an embodiment of great splendour, appeared before Śaṅkara and extolled Him in ways more than one. "Who else than You can accomplish such a vow?" He said, Śrī Rāma admonished Him in many ways and told Him of the birth of Pārvatī. The Lord in His infinite compassion narrated at full length the most pious doings of Girijā. (1—4)

दो०— अब बिनती मम सुनुहु सिव जौं मो पर निज नेहु ।

जाइ बिबाहहु सैलजहि यह मोहि मार्गें देहु ॥ ७६ ॥

Do.: **aba binatī mama sunahu siva jaū mo para nija nehu, jāi bibāhahu sailajahi yaha mohi māgē dehu.76.**

"Now, Śiva, if You have any affection for Me, listen to My appeal. Go and marry Śailajā (the daughter of Himācala): grant this boon to Me." (76)

चौ०— कह सिव जदपि उचित अस नाहीं । नाथ बचन पुनि मेटि न जाहीं ॥  
सिर धरि आयसु करिअ तुम्हारा । परम धरमु यह नाथ हमारा ॥ १ ॥  
मातु पिता गुरु प्रभु कै बानी । बिनहिं बिचार करिअ सुभ जानी ॥  
तुम्ह सब भाँति परम हितकारी । अग्या सिर पर नाथ तुम्हारी ॥ २ ॥  
प्रभु तोषेउ सुनि संकर बचना । भक्ति बिबेक धर्म जुत रचना ॥  
कह प्रभु हर तुम्हार पन रहेऊ । अब उर राखेहु जो हम कहेऊ ॥ ३ ॥  
अंतरधान भए अस भाषी । संकर सोइ मूरति उर राखी ॥  
तबहिं सप्तरीषि सिव पहिं आए । बोले प्रभु अति बचन सुहाए ॥ ४ ॥

Cau.: **kaha siva jadapi ucita asa nāhī, nātha bacana puni meṭi na jāhī. sira dhari āyasu karia tumhārā, parama dharamu yaha nātha hamārā.1. mātu pitā gura prabhu kai bānī, binahī bicāra karia subha jānī. tumha saba bhāti parama hitakārī, agyā sira para nātha tumhārī.2. prabhu toṣeu suni saṅkara bacana, bhakti bibeka dharmā juta racanā. kaha prabhu hara tumhāra pana raheū, aba ura rākhehu jo hama kaheū.3. aṁtaradhāna bhae asa bhāṣī, saṅkara soi mūrati ura rākhi. tabahī saptariṣi siva pahī āe, bole prabhu ati bacana suhāe.4.**

Śiva replied, "Although this is hardly justifiable, the words of a master cannot be set aside at the same time. My lord, your command must be respectfully carried out: this is my paramount duty. The words of one's parents, teacher and master must be unquestionably obeyed as conducive to bliss. You are my supreme benefactor in everyway; therefore, my lord, I bow to Your commands." The Lord, was pleased to hear the well-chosen words of Śaṅkara; which were inspired with devotion, wisdom and piety. The Lord said, "Your vow has been kept; now bear in mind what I have told You." Saying so He went out of sight. Śaṅkara cherished the impression of the vision in His heart. That very moment the seven sages called on Śiva. The Lord spoke to them in most charming accents:—

(1—4)

दो०— पारबती पहिं जाइ तुम्ह प्रेम परिच्छा लेहु ।  
गिरिहि प्रेरि पठएहु भवन दूरि करेहु संदेहु ॥ ७७ ॥

Do.: **pārabatī pahī jāi tumha prema paricchā lehu,  
girihi preri paṭhaehu bhavana dūri karehu saṁdehu.77.**

"Going to Pārvatī, you put her love to the test. Then directing her father, Himālaya, to her, send her back to her home and dispel her doubts." (77)

चौ०— रिषिन्ह गौरि देखी तहँ कैसी । मूरतिमंत तपस्या जैसी ॥  
बोले मुनि सुनु सैलकुमारी । करहु कवन कारन तपु भारी ॥ १ ॥  
केहि अवरधहु का तुम्ह चहहू । हम सन सत्य मरमु किन कहहू ॥  
कहत बचन मनु अति सकुचाई । हँसिहहु सुनि हमारि जड़ताई ॥ २ ॥  
मनु हठ परा न सुनइ सिखावा । चहत बारि पर भीति उठावा ॥  
नारद कहा सत्य सोइ जाना । बिनु पंखन्ह हम चहहिं उड़ाना ॥ ३ ॥  
देखहु मुनि अबिबेकु हमारा । चाहिअ सदा सिवहि भरतारा ॥ ४ ॥

Cau.: **riṣinha gauri dekhī tahā kaisī, mūratimarṁta tapasyā jaisī.  
bole muni sunu sailakumārī, karahu kavana kārana tapu bhārī.1.  
kehi avarādhahu kā tumha cahahū, hama sana satya maramu kina kahahū.  
kahata bacana manu ati sakucāī, hāsihahu suni hamāri jaRatāī.2.  
manu haṭha parā na sunai sikhāvā, cahata bāri para bhīti uṭhāvā.  
nārada kahā satya soi jānā, binu paṁkhanha hama cahahī uRānā.3.  
dekhahu muni abibekū hamārā, cāhia sadā sivahi bharatārā.4.**

There the seers saw Gaurī (a name of Pārvatī; lit., fair-complexioned) as if she were penance itself personified. The sages said, "Hear, O daughter of Himācala: why are you practising such rigorous penance? Whom do you worship and what do you seek? Why not confide to us the real secret?" "I feel very shy in making my submission. You will be amused to hear of my folly. Yet my mind has taken a rigid attitude and heeds no advice; it would raise a wall on water. Relying on the truth of Nārada's prophecy, I long to fly even without wings. Look at my madness; I always covet Śiva as my husband." (1—4)

दो०— सुनत बचन बिहसे रिषय गिरिसंभव तव देह ।  
नारद कर उपदेसु सुनि कहहु बसेउ किसु गेह ॥ ७८ ॥

**Do.: sunata bacana bihase riṣaya girisāmbhava tava deha,  
nārada kara upadesu suni kahahu baseu kisu geha.78.**

Hearing the above reply the sages laughed and said, "After all your body owes its existence to a mountain (Himālaya); tell us who has ever listened to Nārada's advice and lived in his home." (78)

चौ०— दच्छसुतन्ह उपदेसेन्हि जाई । तिन्ह फिरि भवनु न देखा आई ॥  
चित्रकेतु कर घरु उन घाला । कनककसिपु कर पुनि अस हाला ॥ १ ॥  
नारद सिख जे सुनहिं नर नारी । अवसि होहिं तजि भवनु भिखारी ॥  
मन कपटी तन सज्जन चीन्हा । आपु सरिस सबही चह कीन्हा ॥ २ ॥  
तेहि कें बचन मानि बिस्वासा । तुम्ह चाहहु पति सहज उदासा ॥  
निर्गुन निलज कुबेष कपाली । अकुल अगेह दिगंबर ब्याली ॥ ३ ॥  
कहहु कवन सुखु अस बरु पाएँ । भल भूलिहु ठग के बौराएँ ॥  
पंच कहें सिवँ सती बिबाही । पुनि अवडेरि मराएन्हि ताही ॥ ४ ॥

Cau.: dacchasutanha upadesenhi jāi, tinha phiri bhavanu na dekhā āi.  
citraketu kara gharu una ghālā, kanakakasipu kara puni asa hālā.1.  
nārada sikha je sunahī nara nārī, avasi hohī taji bhavanu bhikhārī.  
mana kapaṭī tana sajjana cīnhā, āpu sarisa sabahī caha kīnhā.2.  
tehi kē bacana māni bisvāsā, tumha cāhahu pati sahaja udāsā.  
nirguna nilaja kubeṣa kapālī, akula ageha digambara byālī.3.  
kahahu kavana sukhu asa baru pāē, bhala bhūlihu ṭhaga ke baurāē.  
pañca kahē sivā satī bibāhī, puni avaḍeri marāenhi tāhī.4.

"He called on and admonished the sons of Dakṣa and they never saw their home again. It was he who ruined the home of Citraketu; and again Hiraṇyakaśipu (the father of Prahlāda) met a similar fate. Men and women who listen to Nārada's advice are sure to leave their home and become mendicants. Guileful at heart, he bears on his person the marks of a pious man; he would make everyone just like himself. Relying on his words you crave for a husband who is apathetic by nature, devoid of attributes, shameless, homeless and naked, who has an inauspicious look about him, wears a string of skulls around his neck, is without a family and has serpents for his ornaments. Tell us, what happiness do you expect by obtaining such a husband? You have fallen an easy prey to the machinations of that imposter! Śiva married Satī at the intercession of some friends; but later on he abandoned her and left her to die." (1—4)

दो०— अब सुख सोवत सोचु नहिं भीख मागि भव खाहिं ।  
सहज एकाकिन्ह के भवन कबहुँ कि नारि खटाहिं ॥ ७९ ॥

**Do.: aba sukha sovata socu nahī bhikha māgi bhava khāhī,  
sahaja ekākinha ke bhavana kabahū ki nāri khaṭāhī.79.**

"Śiva is care-free now; he lives on alms and enjoys a sound sleep. Can women ever stay in the house of habitual recluses?" (79)

चौ०— अजहूँ मानहु कहा हमारा । हम तुम्ह कहूँ बरु नीक बिचारा ॥  
अति सुंदर सुचि सुखद सुसीला । गावहिं बेद जासु जस लीला ॥ १ ॥



दूषण रहित सकल गुण रासी । श्रीपति पुर बैकुंठ निवासी ॥  
 अस बरु तुम्हहि मिलाउब आनी । सुनत बिहसि कह बचन भवानी ॥ २ ॥  
 सत्य कहेहु गिरिभव तनु एहा । हठ न छूट छूटै बरु देहा ॥  
 कनकउ पुनि पषान तें होई । जारेहुँ सहजु न परिहर सोई ॥ ३ ॥  
 नारद बचन न मैं परिहरऊँ । बसउ भवनु उजरउ नहिं डरऊँ ॥  
 गुर कें बचन प्रतीति न जेही । सपनेहुँ सुगम न सुख सिधि तेही ॥ ४ ॥

Cau.: ajahū mānahu kahā hamārā, hama tumha kahū baru nika bicārā.  
 ati suṁdara suci sukhada susilā, gāvahī beda jāsu jasa līlā.1.  
 dūṣana rahita sakala guna rāsī, śrīpati pura baikumṭha nivāsī.  
 asa baru tumhahi milāuba ānī, sunata bihasi kaha bacana bhavānī.2.  
 satya kahehu giribhava tanu ehā, haṭha na chūṭa chūṭai baru dehā.  
 kanakau puni paṣāna tē hoī, jārehū sahaju na parihara soī.3.  
 nārada bacana na maī pariharaū, basau bhavanu ujarau nahī ḍaraū.  
 gura kē bacana pratiti na jehī, sapanehū sugama na sukha sidhi tehī.4.

“Even now accept our advice; we have thought of an excellent match for you—exceptionally good-looking, pious, agreeable and amiable, whose glory and exploits are sung by the Vedas. He is free from blemish, is a mine of all virtues and the lord of Lakṣmī (the goddess of prosperity) and has His abode in Vaikuṅṭha. Such a suitor we shall unite with you.” Hearing this, Bhavānī laughed and said, “You have rightly observed that this body of mine is begotten of a rock: I would sooner die than give up my tenacity. Gold is another product of rock which does not abandon its character even on being consigned to fire. I may not ignore Nārada’s advice; whether my house is full or desolate, I fear not. He who has no faith in the words of his preceptor cannot easily attain either happiness or success even in a dream.” (1—4)

दो०— महादेव अवगुण भवन बिष्णु सकल गुण धाम ।

जेहि कर मनु रम जाहि सन तेहि तेही सन काम ॥ ८० ॥

Do.: mahādeva avaguna bhavana biṣṇu sakala guna dhāma,  
 jehi kara manu rama jāhi sana tehi tehī sana kāma.80.

“The great God Śiva may be full of faults and Viṣṇu may be a repository of all virtues. One is, however, concerned with him alone who gladdens one’s heart.” (80)

चौ०— जौं तुम्ह मिलतेहु प्रथम मुनीसा । सुनतिउँ सिख तुम्हारि धरि सीसा ॥  
 अब मैं जन्मु संभु हित हारा । को गुण दूषण करै बिचारा ॥ १ ॥  
 जौं तुम्हरे हठ हृदयँ बिसेषी । रहि न जाइ बिनु किँ बरेषी ॥  
 तौ कौतुकिअन्ह आलसु नाहीं । बर कन्या अनेक जग माहीं ॥ २ ॥  
 जन्म कोटि लागि रगर हमारी । बरउँ संभु न त रहउँ कुआरी ॥  
 तजउँ न नारद कर उपदेसू । आपु कहहिँ सत बार महेसू ॥ ३ ॥  
 मैं पा परउँ कहइ जगदंबा । तुम्ह गृह गवनहु भयउ बिलंबा ॥  
 देखि प्रेमु बोले मुनि ग्यानी । जय जय जगदंबिके भवानी ॥ ४ ॥

Cau.: jaũ tumha milatehu prathama munisā, sunatiũ sikha tumhāri dhari sīsā.  
 aba maĩ janmu sambhu hita hārā, ko guna dūṣana karai bicārā.1.  
 jaũ tumhare haṭha hṛdayā biseṣī, rahi na jāi binu kiẽ bareṣī.  
 tau kautukianha ālasu nāhī, bara kanyā aneka jaga māhī.2.  
 janma koṭi lagi ragara hamārī, baraũ sambhu na ta rahaũ kuārī.  
 tajaũ na nārada kara upadesū, āpu kahahī sata bāra mahesū.3.  
 maĩ pā paraũ kahai jagadambā, tumha gr̥ha gavanahu bhayau bilambā.  
 dekhi premu bole muni gyānī, jaya jaya jagadambike bhavānī.4.

“Had you met me earlier, O great sages! I would have listened to your advice with reverence. But now that I have staked my life for Śambhu, who will weigh His merits and demerits? If you are specially bent upon uniting a pair and cannot help negotiating a match, there is no dearth of suitors and maidens; and those who take delight in such games know no weariness. As for myself I must wed Śambhu or remain a virgin, no matter if I have to continue the struggle for ten million lives. I will not disregard Nārada’s admonition even if Śambhu Himself tells me a hundred times to do so.” “I fall at your feet,” continued Pārvatī, the Mother of the universe, “Please return to your home. It is already late.” Seeing Pārvatī’s devotion the enlightened sages exclaimed, “Glory, all glory to You, O Bhavānī, Mother of the universe!” (1—4)

दो०— तुम्ह माया भगवान सिव सकल जगत पितु मातु ।

नाइ चरन सिर मुनि चले पुनि पुनि हरषत गातु ॥ ८१ ॥

Do.: tumha māyā bhagavāna siva sakala jagata pitu mātu,  
 nāi carana sira muni cale puni puni haraṣata gātu.81.

“You are Māyā, while Śiva is God Himself; You are the parents of the whole universe.” Bowing their head at the feet of Pārvatī, they departed. A thrill ran through their frame again and again. (81)

चौ०— जाइ मुनिन्ह हिमवंतु पठाए । करि बिनती गिरजहिं गृह ल्याए ॥  
 बहुरि सप्तरीषि सिव पहिं जाई । कथा उमा कै सकल सुनाई ॥ १ ॥  
 भए मगन सिव सुनत सनेहा । हरषि सप्तरीषि गवने गेहा ॥  
 मनु थिर करि तब संभु सुजाना । लगे करन रघुनायक ध्याना ॥ २ ॥  
 तारकु असुर भयउ तेहि काला । भुज प्रताप बल तेज बिसाला ॥  
 तेहि सब लोक लोकपति जीते । भए देव सुख संपति रीते ॥ ३ ॥  
 अजर अमर सो जीति न जाई । हारे सुर करि बिबिध लराई ॥  
 तब बिरंचि सन जाइ पुकारे । देखे बिधि सब देव दुखारे ॥ ४ ॥

Cau.: jāi muninha himavaṁtu paṭhāe, kari binatī girajahī gr̥ha lyāe.  
 bahuri saptariṣi siva pahī jāi, kathā umā kai sakala sunāi.1.  
 bhae magana siva sunata sanehā, haraṣi saptariṣi gavane gehā.  
 manu thira kari taba sambhu sujānā, lage karana raghunāyaka dhyānā.2.  
 tāraku asura bhayau tehi kālā, bhuja pratāpa bala teja bisālā.  
 tehī saba loka lokapati jīte, bhae deva sukha saṁpati rīte.3.  
 ajara amara so jīti na jāi, hāre sura kari bibidha larāi.  
 taba biram̄ci sana jāi pukāre, dekhe bidhi saba deva dukhāre.4.



The sages went and despatched Himavān to Girijā and he with many entreaties brought her home. The seven seers then called on Śiva and told Him the whole history of Umā. Śiva was enraptured to hear of her love; and the Saptarṣis gladly went home. The all-wise Śambhu then concentrated His mind and began to meditate on the Lord of Raghus. A demon, Tāraka by name, flourished in those days; his strength of arm, glory and majesty were great indeed. He conquered all the spheres as well as the guardians of those spheres; all the gods were robbed of their happiness and prosperity. Knowing neither age nor death, he was invincible. The gods fought many a battle with him and lost them. They then went to Virañci (Brahmā) and told him their grievances. The Creator found all the gods miserable. (1—4)

दो०— सब सन कहा बुझाइ बिधि दनुज निधन तब होइ ।

संभु सुक्र संभूत सुत एहि जीतइ रन सोइ ॥ ८२ ॥

Do.: **saba sana kahā bujhāi bidhi danuja nidhana taba hoi,**  
**saṁbhu sukra saṁbhūta suta ehi jītai rana soi.82.**

Brahmā reassured them all saying, “The demon shall die only when there is a son sprung from the loins of Śambhu; for he alone can subdue the demon in battle.” (82)

चौ०— मोर कहा सुनि करहु उपाई । होइहि ईस्वर करिहि सहाई ॥

सतीं जो तजी दच्छ मख देहा । जनमी जाइ हिमाचल गेहा ॥ १ ॥

तेहिं तपु कीन्ह संभु पति लागी । सिव समाधि बैठे सबु त्यागी ॥

जदपि अहइ असमंजस भारी । तदपि बात एक सुनुहु हमारी ॥ २ ॥

पठवहु कामु जाइ सिव पाहीं । करै छेभु संकर मन माहीं ॥

तब हम जाइ सिवहि सिर नाई । करवाउब बिबाहु बरिआई ॥ ३ ॥

एहि बिधि भलेहिं देवहित होई । मत अति नीक कहइ सबु कोई ॥

अस्तुति सुरन्ह कीन्ह अति हेतू । प्रगटेउ बिषमबान झषकेतू ॥ ४ ॥

Cau.: **mora kahā suni karahu upāi, hoihi īsvara karihi sahāi.**

**satī jo taji daccha makha dehā, janamī jāi himācala gehā.1.**

**tehi tapu kīnha saṁbhu pati lāgi, siva samādhi baiṭhe sabu tyāgi.**

**jadapi ahai asamañjasa bhāri, tadapi bāta eka sunahu hamāri.2.**

**paṭhavahu kāmu jāi siva pāhī, karai chobhu saṁkara mana māhī.**

**taba hama jāi sivahi sira nāi, karavāuba bibāhu bariāi.3.**

**ehi bidhi bhalehi devahita hoī, mata ati nīka kahai sabu koī.**

**astuti suranha kīnhi ati hetū, pragaṭeu biṣamabāna jhaṣaketū.4.**

“Hearing what I say, act accordingly; God will help you and the plan will succeed. Satī, who left her body at the sacrifice performed by Dakṣa, has been born again in the house of Himācala. She has undergone penance for winning the hand of Śambhu; while Śiva has renounced everything and sits absorbed in contemplation. Although it is most unseemly, yet hear one proposal of mine. Approaching Cupid (the god of love), send him to Śiva; and let him disturb the serenity of Śaṅkara’s mind. Then we shall go and bow our head at Śiva’s feet and prevail on Him to marry even against His will. In this way alone may the interests of the gods be served.” “The idea is excellent,” everyone said.

The gods then prayed with great devotion and the god of love, armed with five\* arrows and having a fish emblazoned on his standard, appeared on the scene. (1—4)

दो०— सुरन्ह कही निज बिपति सब सुनि मन कीन्ह बिचार ।  
संभु बिरोध न कुसल मोहि बिहसि कहेउ अस मार ॥ ८३ ॥

Do.: **suranha kahī nija bipati saba suni mana kīnha bicāra,  
sambhu birodha na kusala mohi bihasi kaheu asa māra.83.**

The gods told him all their distress; hearing their tale, the god of love pondered and spoke thus with a smile, “I expect no good results for myself from hostility to Śambhu.” (83)

चौ०— तदपि करब मैं काजु तुम्हारा । श्रुति कह परम धरम उपकारा ॥  
पर हित लागि तजइ जो देही । संतत संत प्रसंसहिं तेही ॥ १ ॥  
अस कहि चलेउ सबहि सिरु नाई । सुमन धनुष कर सहित सहाई ॥  
चलत मार अस हृदयँ बिचारा । सिव बिरोध ध्रुव मरनु हमारा ॥ २ ॥  
तब आपन प्रभाउ बिस्तारा । निज बस कीन्ह सकल संसारा ॥  
कोपेउ जबहिं बारिचरकेतू । छन महुँ मिटे सकल श्रुति सेतू ॥ ३ ॥  
ब्रह्मचर्ज ब्रत संजम नाना । धीरज धरम ग्यान बिग्याना ॥  
सदाचार जप जोग बिरागा । सभय बिबेक कटकु सबु भागा ॥ ४ ॥

Cau.: **tadapi karaba maī kāju tumhārā, śruti kaha parama dharama upakārā.  
para hita lāgi tajai jo dehī, saṁtata saṁta prasamsahī tehī.1.  
asa kahi caleu sabahi siru nāī, sumana dhanuṣa kara sahita sahāī.  
calata māra asa hṛdayā bicāra, siva birodha dhruva maranu hamārā.2.  
taba āpana prabhāu bistārā, nija basa kīnha sakala saṁsārā.  
kopeu jabahī bāricaraketū, chana mahūṁ miṭe sakala śruti setū.3.  
brahmacarja brata saṁjama nānā, dhīraja dharama gyāna bigyānā.  
sadācāra japa joga birāgā, sabhaya bibeka kaṭaku sabu bhāgā.4.**

“However, I shall do your work; for the Vedas say benevolence is the highest virtue. The saints ever praise him who lays down his life in the service of others.” So saying, the god of love bowed his head to all and departed with his associates, the bow of flowers in hand. While leaving, Love thought within himself that hostility to Śiva would mean sure death to him. He then exhibited his power and brought the whole world under his sway. When the god of love (who bears a fish for his emblem) betrayed his anger, all the barriers imposed by the Vedas were swept away in a moment. The whole army of Viveka (discriminating knowledge)—continence, religious vows, self-restraint of many kinds, fortitude, piety, spiritual wisdom and the knowledge of qualified divinity both with form and without form, morality, muttering of prayers, Yoga (contemplative union with God), dispassion and so on, fled in panic. (1—4)

छं०— भागेउ बिबेकु सहाय सहित सो सुभट संजुग महि मुरे ।  
सदग्रंथ पर्वत कंदरन्हि महुँ जाइ तेहि अवसर दुरे ॥

\* The white lotus, the Aśoka flower, the mango blossom, the jasmine and the blue lotus—these are the five kinds of arrows with which the god of love is believed to be armed.

होनिहार का करतार को रखवार जग खरभरु परा ।  
दुइ माथ केहि रतिनाथ जेहि कहुँ कोपि कर धनु सरु धरा ॥

Cham.: **bhāgeu bibeku sahāya sahita so subhaṭa saṁjuga mahi mure,  
sadagram̐tha parbata kaṁdaranhi mahū jāi tehi avasara dure.  
honihāra kā karatāra ko rakhavāra jaga kharabharu parā,  
dui mātha kehi ratinātha jehi kahū kopi kara dhanu saru dharā.**

Viveka took to flight with his associates; his great warriors turned their back on the field of battle. They all went and hid themselves in mountain-caves in the form of sacred books at that time. There was commotion in the world and everybody said, "My goodness, what is going to happen? What power will save us? Who is that superhuman being with two heads to conquer whom the lord of Rati,\* Love, has lifted his bow and arrows in rage?"

दो०— जे सजीव जग अचर चर नारि पुरुष अस नाम ।  
ते निज निज मरजाद तजि भए सकल बस काम ॥ ८४ ॥

Do.: **je sajiva jaga acara cara nāri puruṣa asa nāma,  
te nija nija marajāda taji bhae sakala basa kāma.84.**

Whatever creatures existed in the world, whether animate or inanimate and bearing masculine or feminine appellations transgressed their natural bounds and were completely possessed by lust. (84)

चौ०— सब के हृदयँ मदन अभिलाषा । लता निहारि नवहिं तरु साखा ॥  
नदीं उमगि अंबुधि कहुँ धाई । संगम करहिं तलाव तलाई ॥ १ ॥  
जहँ असि दसा जड़न्ह कै बरनी । को कहि सकइ सचेतन करनी ॥  
पसु पच्छी नभ जल थलचारी । भए कामबस समय बिसारी ॥ २ ॥  
मदन अंध ब्याकुल सब लोका । निसि दिनु नहिं अवलोकहिं कोका ॥  
देव दनुज नर किंनर ब्याला । प्रेत पिसाच भूत बेताला ॥ ३ ॥  
इन्ह कै दसा न कहेउँ बखानी । सदा काम के चरे जानी ॥  
सिद्ध बिरक्त महामुनि जोगी । तेपि कामबस भए बियोगी ॥ ४ ॥

Cau.: **saba ke hṛdayā madana abhilāṣā, latā nihāri navahī taru sākḥā.  
nadī umagi āmbudhi kahū dhāī, saṁgama karahī talāva talāī.1.  
jahā asi dasā jaRanha kai baranī, ko kahi sakai sacetana karanī.  
pasu pacchī nabha jala thalacārī, bhae kāmabasa samaya bisārī.2.  
madana aṁdha byākula saba lokā, nisi dinu nahī avalokahī kokā.  
deva danuja nara kiṁnara byālā, preta pisāca bhūta betālā.3.  
inha kai dasā na kaheū bakhānī, sadā kāma ke cere jānī.  
siddha birakta mahāmuni jogī, tepi kāmabasa bhae biyogī.4.**

The minds of all were seized with lust; the boughs of trees bent low at the sight of creepers. Rivers in spate rushed to meet the ocean; lakes and ponds united in love with one another. Where such was reported to be the case with the inanimate creation,

\* The name of Love's wife.

who can relate the doings of sentient beings? Beasts that walk on land and birds traversing the air, and water lost all sense of time and became victims of lust. The whole world was blinded with passion and agitated. The Cakravāka birds (ruddy geese)\* regarded neither day nor night. Gods, demons, human beings, Kinnaras (a class of demi-gods), serpents, evil spirits, fiends, ghosts and vampires—I have refrained from dwelling on the condition of these, knowing them to be eternal slaves of passion. Even Siddhas (spiritual adepts), great sages who had no attraction for the world and Yogīs (mystics) gave up their Yoga (contemplative union with God) under the influence of lust. (1—4)

छं०— भए कामबस जोगीस तापस पावँरन्हि की को कहै ।  
देखहिं चराचर नारिमय जे ब्रह्ममय देखत रहे ॥  
अबला बिलोकहिं पुरुषमय जगु पुरुष सब अबलामयं ।  
दुइ दंड भरि ब्रह्मांड भीतर कामकृत कौतुक अयं ॥

Charṁ.: **bhae kāmabasa jogīsa tāpasa pāvāranhi kī ko kahai,  
dekhahī carācara nārimaya je brahmamaya dekhata rahe.  
abalā bilokahī puruṣamaya jagu puruṣa saba abalāmayam,  
dui daṁḍa bhari brahmāṁḍa bhītara kāmakṛta kautuka ayaṁ.**

Even great Yogīs and ascetics were completely possessed by lust, to say nothing of low-minded people? Those who till lately looked upon the animate and inanimate creation as full of Brahma (God) now saw it as full of the fair sex. Women perceived the whole world as full of men; while the latter beheld it as full of women. For nearly an hour this wonderful game of Love lasted in the universe.

सो०— धरी न काहूँ धीर सब के मन मनसिज हरे ।  
जे राखे रघुबीर ते उबरे तेहि काल महूँ ॥ ८५ ॥

So.: **dharī na kāhūṁ dhīra saba ke mana manasija hare,  
je rākhe raghubīra te ubare tehi kāla mahūṁ.85.**

Nobody could remain self-possessed; the hearts of all were stolen by the god of love. They alone could hold their own against him, to whom the Hero of Raghu's race extended His protection. (85)

चौ०— उभय घरी अस कौतुक भयऊ । जौ लागि कामु संभु पहिं गयऊ ॥  
सिवहि बिलोकि ससंकेउ मारू । भयउ जथाथिति सबु संसारू ॥ १ ॥  
भए तुरत सब जीव सुखारे । जिमि मद उतरि गएँ मतवारे ॥  
रुद्रहि देखि मदन भय माना । दुराधरष दुर्गम भगवाना ॥ २ ॥  
फिरत लाज कछु करि नहिं जाई । मरनु ठानि मन रचेसि उपाई ॥  
प्रगटेसि तुरत रुचिर रितुराजा । कुसुमित नव तरु राजि बिराजा ॥ ३ ॥  
बन उपबन बापिका तड़ागा । परम सुभग सब दिसा बिभागा ॥  
जहँ तहँ जनु उमगत अनुरागा । देखि मुएहँ मन मनसिज जागा ॥ ४ ॥

\* The red gander and goose are said to unite only during the daytime. They cannot meet at night even if there is no physical barrier between them. During the brief span of time referred to above they ignored this natural bar and met even during the night.

Cau.: ubhaya gharī asa kautuka bhayaū, jau lagi kāmu sambhu pahi gayaū.  
 sivahi biloki sasamkeu mārū, bhayau jathāthiti sabu samsārū.1.  
 bhae turata saba jīva sukhāre, jimi mada utari gaë matavāre.  
 rudrahi dekhi madana bhaya mānā, durādharāṣa durgama bhagavānā.2.  
 phirata lāja kachu kari nahī jāi, maranu thāni mana racesi upāi.  
 pragaṭesi turata rucira riturājā, kusumita nava taru rāji birājā.3.  
 bana upabana bāpikā taRāgā, parama subhaga saba disā bibhāgā.  
 jahā tahā janu umagata anurāgā, dekhi muehū mana manasija jāgā.4.

The wonder, lasted for an hour or so till the god of love reached Śambhu. Cupid trembled at the sight of Śiva; the whole world returned to itself. All living beings regained their peace of mind at once, even as the intoxicated feel relieved when their spell of drunkenness is over. The god of love was struck with terror at the sight of Bhagavān Rudra (Śiva), who is so difficult to conquer and so hard to comprehend. He felt shy in retreating and was incapable of doing anything; ultimately he resolved upon death and devised a plan. He forthwith manifested the lovely spring, the king of all seasons; rows of young trees laden with flowers appeared so charming. Woods and groves, wells and ponds and all the quarters of heaven assumed a most delightful aspect. Everywhere nature overflowed with love as it were; the sight aroused passion even in dead souls. (1—4)

छं०— जागड़ मनोभव मुएहुँ मन बन सुभगता न परै कही ।  
 सीतल सुगंध सुमंद मारुत मदन अनल सखा सही ॥  
 बिकसे सरन्हि बहु कंज गुंजत पुंज मंजुल मधुकरा ।  
 कलहंस पिक सुक सरस रव करि गान नाचहिं अपछरा ॥

Cham. : jāgai manobhava muehū mana bana subhagatā na parai kahī,  
 sītala sugaṁdha sumānda māruta madana anala sakhā sahī.  
 bikase saranhi bahu kaṁja guṁjata puṁja maṁjula madhukarā,  
 kalahansa pika suka sarasa rava kari gāna nācahī apacharā.

Passion was aroused even in dead souls and the beauty of the forest beggared description. A cool, gentle and fragrant breeze fanned the fire of passion as a faithful companion. Rows of lotuses blossomed in lakes and swarms of charming bees hummed on them. Swans, cuckoos and parrots uttered their sweet notes; while celestial damsels sang and danced.

दो०— सकल कला करि कोटि बिधि हारेउ सेन समेत ।  
 चली न अचल समाधि सिव कोपेउ हृदयनिकेत ॥ ८६ ॥

Do.: sakala kalā kari koṭi bidhi hāreu sena sameta,  
 calī na acala samādhi siva kopeu hṛdayaniketa.86.

The god of love with his army of followers exhausted all his numberless stratagems; Śiva's unbroken trance, however, could not be disturbed. This made Cupid angry. (86)

चौ०— देखि रसाल बिटप बर साखा । तेहि पर चढ़ेउ मदनु मन माखा ॥  
 सुमन चाप निज सर संधाने । अति रिस ताकि श्रवन लागि ताने ॥ १ ॥

छाड़े बिषम बिसिख उर लागे । छूटि समाधि संभु तब जागे ॥  
 भयउ ईस मन छोभु बिसेषी । नयन उघारि सकल दिसि देखी ॥ २ ॥  
 सौरभ पल्लव मदनु बिलोका । भयउ कोपु कंपेउ त्रैलोका ॥  
 तब सिवँ तीसर नयन उघारा । चितवत कामु भयउ जरि छारा ॥ ३ ॥  
 हाहाकार भयउ जग भारी । डरपे सुर भए असुर सुखारी ॥  
 समुझि कामसुखु सोचहिं भोगी । भए अकंटक साधक जोगी ॥ ४ ॥

Cau.: dekhi rasāla biṭapa bara sākḥā, tehi para caRheu madanu mana mākḥā.  
 sumana cāpa nija sara saṁdhāne, ati risa tāki śravana lagi tāne.1.  
 chāRe biṣama bisikha ura lāge, chūṭi samādhi sambhu taba jāge.  
 bhayau īsa mana chobhu biseṣī, nayana ughāri sakala disi dekhī.2.  
 saurabha pallava madanu bilokā, bhayau kopu kampeu trailokā.  
 taba sivā tisara nayana ughārā, citavata kāmū bhayau jari chārā.3.  
 hāhākāra bhayau jaga bhārī, ḍarape sura bhae asura sukhārī.  
 samujhi kāmasukhu socahī bhogī, bhae akamṭaka sādḥaka jogī.4.

Seeing a beautiful bough of a mango tree, the god of love climbed up to it in a mood of frustration. He joined his five arrows to his bow of flowers, and casting an angry look drew the string home to his very ears. He discharged the five sharp arrows, which smote the breast of Śiva. The trance was now broken and Śambhu awoke. The Lord's mind was much agitated. Opening His eyes He looked all round. When He saw Cupid hiding behind mango leaves, He flew into a rage, which made all the three spheres tremble. Śiva then uncovered His third eye; the moment He looked at the god of love the latter was reduced to ashes. A loud wail went up through the universe. The gods were alarmed, while the domons were gratified. The thought of (loss of) sense-delights made the voluptuary sad; while the striving Yogis were relieved of a thorn as it were. (1—4)

छं०— जोगी अकंटक भए पति गति सुनत रति मुरुछित भई ।  
 रोदति बदति बहु भाँति करुना करति संकर पहिं गई ॥  
 अति प्रेम करि बिनती बिबिध बिधि जोरि कर सन्मुख रही ।  
 प्रभु आसुतोष कृपाल सिव अबला निरखि बोले सही ॥

Cham. : jogī akamṭaka bhae pati gati sunata rati muruchita bhāi,  
 rodati badati bahu bhāti karunā karati saṁkara pahī gai.  
 ati prema kari binatī bibidha bidhi jori kara sanmukha rahī,  
 prabhu āsutoṣa kṛpāla siva abalā nirakhi bole sahī.

The Yogis were freed from torment; while Rati (wife of the god of love) fainted as soon as she heard of the fate of her lord. Weeping and wailing and mourning in various ways she approached Śaṅkara; and making loving entreaties in divergent forms she stood before the Lord with clasped hands. Seeing the helpless woman, the benevolent Lord Śiva, who is so easy to placate, prophesied as follows:—

दो०— अब तें रति तव नाथ कर होइहि नामु अनंगु ।  
 बिनु बपु ब्यापिहि सबहि पुनि सुनु निज मिलन प्रसंगु ॥ ८७ ॥

**Do.: aba tē rati tava nātha kara hoihi nāmu anaṅgu,  
binu bapu byāpihi sabahi puni sunu nija milana prasaṅgu.87.**

“Henceforth, O Rati, your husband shall be called by the name of Anaṅga (bodiless); he shall dominate all even without a body. Now hear how you will meet him again. (87)

चौ०— जब जदुबंस कृष्ण अवतारा । होइहि हरन महा महिभारा ॥  
कृष्ण तनय होइहि पति तोरा । बचनु अन्यथा होइ न मोरा ॥ १ ॥  
रति गवनी सुनि संकर बानी । कथा अपर अब कहउँ बखानी ॥  
देवन्ह समाचार सब पाए । ब्रह्मादिक बैकुंठ सिधाए ॥ २ ॥  
सब सुर बिष्णु बिरंचि समेता । गए जहाँ सिव कृपानिकेता ॥  
पृथक पृथक तिन्ह कीन्हि प्रसंसा । भए प्रसन्न चंद्र अवतंसा ॥ ३ ॥  
बोले कृपासिंधु बृषकेतू । कहहु अमर आए केहि हेतू ॥  
कह बिधि तुम्ह प्रभु अंतरजामी । तदपि भगति बस बिनवउँ स्वामी ॥ ४ ॥

Cau.: jaba jadubaṁsa kṛṣṇa avatārā, hoihi harana mahā mahibhārā.  
kṛṣṇa tanaya hoihi pati torā, bacanu anyathā hoi na morā.1.  
rati gavanī suni saṁkara bānī, kathā apara aba kahaū bakhānī.  
devanha samācāra saba pāe, brahmādika baikumṭha sidhāe.2.  
saba sura biṣṇu biramci sametā, gae jahā siva kṛpāniketā.  
pṛthaka pṛthaka tinha kīnhi prasamsā, bhae prasanna caṁdra avataṁsā.3.  
bole kṛpāsīndhu bṛṣaketū, kahahu amara āe kehi hetū.  
kaha bidhi tumha prabhu amtarajāmī, tadapi bhagati basa binavaū svāmī.4.

“When Śrī Kṛṣṇa will descend in the line of Yadu to relieve the earth of its heavy burden, your lord will be born again as His son (Pradyumna); this prediction of Mine can never be untrue.” Hearing the words of Śaṅkara, Rati went away. I now proceed to relate the subsequent part of the story. When Brahmā (the Creator) and the other gods received all the tidings, they repaired to Vaikuṅṭha (the abode of God Viṣṇu). Thence all the gods, including Viṣṇu and Virañcī (Brahmā), went where the all-merciful Śiva was. They severally extolled and won the pleasure of the Lord whose crest is adorned by the crescent. Śiva, who is an ocean of compassion and has a bull emblazoned on His standard, said, “Tell me, immortals, what has brought you here?” To this Brahmā replied, “Lord, You are the inner controller of all; even then, my master, my devotion to You urges me to make the following submission— (1—4)

दो०— सकल सुरन्ह के हृदयँ अस संकर परम उछाहु ।  
निज नयनन्हि देखा चहहिं नाथ तुम्हार बिबाहु ॥ ८८ ॥

**Do.: sakala suranha ke hṛdayā asa saṁkara parama uchāhu,  
nija nayanani dekhā cahahī nātha tumhāra bibāhu.88.**

“The heart of all the immortals is seized with a dominating impulse. They long to witness Your wedding with their own eyes, my lord. (88)

चौ०— यह उत्सव देखिअ भरि लोचन । सोइ कछु करहु मदन मद मोचन ॥  
कामु जारि रति कहँ बरु दीन्हा । कृपासिंधु यह अति भल कीन्हा ॥ १ ॥

सासति करि पुनि करहिं पसाऊ । नाथ प्रभुन्ह कर सहज सुभाऊ ॥  
 पारबतीं तपु कीन्ह अपारा । करहु तासु अब अंगीकारा ॥ २ ॥  
 सुनि बिधि बिनय समुझि प्रभु बानी । ऐसेइ होउ कहा सुखु मानी ॥  
 तब देवन्ह दुंदुभीं बजाई । बरषि सुमन जय जय सुर साई ॥ ३ ॥  
 अवसरु जानि सप्तरीषि आए । तुरतहिं बिधि गिरिभवन पठाए ॥  
 प्रथम गए जहँ रहीं भवानी । बोले मधुर बचन छल सानी ॥ ४ ॥

Cau.: yaha utsava dekhia bhari locana, soi kachu karahu madana mada mocana.  
 kāmu jāri rati kahū baru dīnhā, kṛpāsīmdhu yaha ati bhala kīnhā.1.  
 sāsati kari puni karahī pasāū, nātha prabhunha kara sahaja subhāū.  
 pārabatī tapu kīnha apārā, karahu tāsū aba aṅgikārā.2.  
 suni bidhi binaya samujhi prabhu bānī, aisei hou kahā sukhu mānī.  
 taba devanha dumdubhī bajāī, barāṣi sumana jaya jaya sura sāī.3.  
 avasaru jāni saptariṣi āe, turatahī bidhi giribhavana paṭhāe.  
 prathama gae jahā rahī bhavānī, bole madhura bacana chala sānī.4.

“O humbler of the pride of Love! Devise some means whereby we may be enabled to feast our eyes on this glad event. Having burnt the god of love You have done well in granting a boon to Rati, O ocean of compassion. Having meted out punishment, good masters shower their grace as a matter of course: such is their natural habit. Pārvati has practised penance the magnitude of which cannot be estimated; kindly accept her now.” Hearing the entreaty of Brahmā and remembering the words of the Lord (Śrī Rāma), Śiva gladly said, “Amen!” The gods thereupon sounded their kettledrums; and raining down flowers they exclaimed, “Victory, victory to the Lord of celestials!” Considering it to be an opportune moment, the seven seers arrived on the scene. Brahmā immediately sent them to the abode of Himavān. They approached Bhavānī in the first instance and addressed the following sweet yet deceptive words to her:— (1—4)

दो०— कहा हमार न सुनेहु तब नारद कें उपदेस ।

अब भा झूठ तुम्हार पन जारेउ कामु महेस ॥ ८९ ॥

Do.: kahā hamāra na sunehu taba nārada kē upadesa,  
 aba bhā jhūṭha tumhāra pana jāreu kāmu mahesa.89.

“Relying on the advice of Nārada you would not heed our remonstrances then. Your vow has failed now; for the great Lord Śiva has burnt the god of love!” (89)

[PAUSE 3 FOR A THIRTY-DAY RECITATION]

चौ०— सुनि बोलीं मुसुकाइ भवानी । उचित कहेहु मुनिबर बिग्यानी ॥  
 तुम्हरेँ जान कामु अब जारा । अब लगि संभु रहे सबिकारा ॥ १ ॥  
 हमरेँ जान सदा सिव जोगी । अज अनवद्य अकाम अभोगी ॥  
 जौं मैं सिव सेये अस जानी । प्रीति समेत कर्म मन बानी ॥ २ ॥  
 तौ हमार पन सुनेहु मुनीसा । करिहहिं सत्य कृपानिधि ईसा ॥  
 तुम्ह जो कहा हर जारेउ मारा । सोइ अति बड़ अबिबेकु तुम्हारा ॥ ३ ॥  
 तात अनल कर सहज सुभाऊ । हिम तेहि निकट जाइ नहिं काऊ ॥  
 गएँ समीप सो अवसि नसाई । असि मन्मथ महेस की नाई ॥ ४ ॥



