

Said Gādhi's son (Viśvāmitra) smiling within himself, "Everything looks green to the sage (Paraśurāma); it is, however, the steel sword that he is faced with and not with sugar extracted from a sugar-cane (that one could easily gulp). It is a pity that he does not understand and still persists in his ignorance.* (275)

चौ०— कहेउ लखन मुनि सीलु तुम्हारा । को नहिं जान बिदित संसारा ॥
 माता पितहि उरिन भए नीकें । गुर रिनु रहा सोचु बड़ जीकें ॥ १ ॥
 सो जनु हमरेहि माथे काढ़ा । दिन चलि गए ब्याज बड़ बाढ़ा ॥
 अब आनिअ व्यवहरिआ बोली । तुरत देउं मैं थैली खोली ॥ २ ॥
 सुनि कटु बचन कुठार सुधारा । हाय हाय सब सभा पुकारा ॥
 भृगुबर परसु देखावहु मोही । बिप्र बिचारि बचउं नृपद्रोही ॥ ३ ॥
 मिले न कबहुँ सुभट रन गाढ़े । द्विज देवता घरहि के बाढ़े ॥
 अनुचित कहि सब लोग पुकारे । रघुपति सयनहिं लखनु नेवारे ॥ ४ ॥

Cau.: kaheu lakhana muni sīlu tumhārā, ko nahī jāna bidita saṁsārā.
 mātā pitahi urina bhae nikē, gura rinu rahā socu baRa jikē.1.
 so janu hamarehi māthe kāRhā, dina cali gae byāja baRa bāRhā.
 aba ānia byavahariā bolī, turata deū maī thailī kholī.2.
 suni kaṭu bacana kuṭhāra sudhārā, hāya hāya saba sabhā pukārā.
 bhṛgubara parasu dekhāvahu mohī, bipra bicāri bacaū nṛpadrohī.3.
 mile na kabahū subhaṭa rana gāRhe, dvija devatā gharahi ke bāRhe.
 anucita kahi saba loga pukāre, raghupati sayanahī lakhanu nevāre.4.

Said Lakṣmaṇa, "Is there anyone, O good sage, who is not aware of your gentle disposition, so well known throughout the world? You have fully paid the debt you owed to your parents;† the only debt which now remains to be paid by you is the one you owe to your Guru, and that has been vexing your mind not a little. It looks as if you had incurred the debt on our account; and since a considerable time has now elapsed a heavy interest has accumulated thereon. Now you get the creditor here and I will at once repay him from my own purse." Hearing these sarcastic remarks Paraśurāma grasped his axe and the whole assembly cried "Alack ! Alack !!" " O chief of Bhṛgus, you are still threatening me with your axe; but I am sparing you only because I hold you to be a Brāhmaṇa, O enemy of princes. You have never met champions staunch in fight; You have grown important in your own little home, O holy Brāhmaṇa." Everyone exclaimed, "This is wholly undesirable!" The Lord of Raghus now becked Lakṣmaṇa to stop. (1—4)

* This has reference to a popular saying "A man who loses his eyesight in the month of Śrāvaṇa (corresponding roughly to August), when the whole landscape is green, visualizes everything as green." Viśvāmitra thereby suggests that Paraśurāma was blind so far as the greatness of Śrī Rāma is concerned and imagined that the latter was as easy to handle as the other Kṣatriyas whom he could easily vanquish in battle. Again there is a pun on the word 'Khāḍa' in the original, which means both a sword and sugar.

† There is a sarcastic allusion here to two notable incidents in Paraśurāma's life. We are told in the Purāṇas how Paraśurāma killed his own mother at the bidding of his father Jamadagni, who had got incensed at her returning from a river rather late. Pleased with his obedience Jamadagni insisted on his asking for a boon. At this Paraśurāma prayed for the restoration of his mother's life and his prayer was immediately granted. His mother was brought to life again and did not even remember the cruel act of her son. On another occasion, Paraśurāma's father Jamadagni was slain by the followers of king Sahasrabāhu in order to avenge themselves of their leader's death at Paraśurāma's hands and the latter retaliated by extirpating not only the descendants of Sahasrārjuna but the whole Kṣatriya race gradually.

दो०— लखन उतर आहुति सरिस भृगुबर कोपु कृसानु ।

बढ़त देखि जल सम बचन बोले रघुकुलभानु ॥ २७६ ॥

Do.: lakhana utara āhuti sarisa bhṛgubara kopu kṛsānu,
baRhata dekhi jala sama bacana bole raghukulabhānu.276.

Perceiving the flames of Paraśurāma's passion grow with the pouring of oblation in the form of Lakṣmaṇa's rejoinder, the Sun of Raghu's race spoke words like water. (276)

चौ०— नाथ करहु बालक पर छोहू । सूध दूधमुख करिअ न कोहू ॥
जौं पै प्रभु प्रभाउ कछु जाना । तौ कि बराबरि करत अयाना ॥ १ ॥
जौं लरिका कछु अचगरि करहीं । गुर पितु मातु मोद मन भरहीं ॥
करिअ कृपा सिसु सेवक जानी । तुम्ह सम सील धीर मुनि ग्यानी ॥ २ ॥
राम बचन सुनि कछुक जुड़ाने । कहि कछु लखनु बहुरि मुसुकाने ॥
हँसत देखि नख सिख रिस ब्यापी । राम तोर भ्राता बड़ पापी ॥ ३ ॥
गौर सरीर स्याम मन माहीं । कालकूटमुख पयमुख नाहीं ॥
सहज टेढ़ अनुहरइ न तोही । नीचु मीचु सम देख न मोही ॥ ४ ॥

Cau.: nātha karahu bālaka para chohū, sūdha dūdhamukha karia na kohū.
jaū pai prabhu prabhāu kachu jānā, tau ki barābari karata ayānā.1.
jaū larikā kachu acagari karahī, gura pitu mātu moda mana bharahī.
karia kṛpā sisu sevaka jānī, tumha sama sīla dhīra muni gyānī.2.
rāma bacana suni kachuka juRāne, kahi kachu lakhanu bahuri musukāne.
hāsata dekhi nakha sikha risa byāpī, rāma tora bhrātā baRa pāpī.3.
gaura sarīra syāma mana māhī, kālakūṭamukha payamukha nahī.
sahaja ṭeRha anuharai na tohī, nīcu mīcu sama dekha na mohī.4.

“My Lord, have compassion on a child; and wreak not your wrath on this guileless youngster (lit., who has the mother's milk still on its lips). If he had any idea of your might, how could he be so foolish as to affront you? If children play some pranks, their teacher and parents are in raptures at it; therefore, take pity on him, knowing him to be a child and your servant. For you are an even-minded, good-tempered, forbearing and illumined anchorite.” On hearing Śrī Rāma's words Paraśurāma cooled down a little; but uttering something Lakṣmaṇa smiled again. Seeing him smile, Paraśurāma flushed all over with sage and said, “Rāma, your brother is too wicked. Though fair of hue, he is black at heart; he has deadly poison, and not the mother's milk on his lips. Perverse by nature, he does not take after you, nor does this vile imp regard me as the very image of Death.” (1—4)

दो०— लखन कहेउ हँसि सुनुहु मुनि क्रोधु पाप कर मूल ।

जेहि बस जन अनुचित करहिं चरहिं बिस्व प्रतिकूल ॥ २७७ ॥

Do.: lakhana kaheu hāsi sunahu muni krodhu pāpa kara mūla,
jehi basa jana anucita karahī carahī bisva pratikūla.277.

Lakṣmaṇa smilingly said, “Listen, holy sir: passion is the root of sin. Swayed by it men perpetrate unseemly acts and indulge in misanthropic activities.” (277)

चौ०— मैं तुम्हार अनुचर मुनिराया । परिहरि कोपु करिअ अब दाया ॥
 टूट चाप नहिं जुरिहि रिसाने । बैठिअ होइहिं पाय पिराने ॥ १ ॥
 जौं अति प्रिय तौ करिअ उपाई । जोरिअ कोउ बड़ गुनी बोलाई ॥
 बोलत लखनहिं जनकु डेराहीं । मष्ट करहु अनुचित भल नाहीं ॥ २ ॥
 थर थर काँपहिं पुर नर नारी । छोट कुमार खोट बड़ भारी ॥
 भृगुपति सुनि सुनि निरभय बानी । रिस तन जरइ होइ बल हानी ॥ ३ ॥
 बोले रामहि देइ निहोरा । बचउँ बिचारि बंधु लघु तोरा ॥
 मनु मलीन तनु सुंदर कैसैं । बिष रस भरा कनक घटु जैसैं ॥ ४ ॥

Cau.: maĩ tumhāra anucara munirāyā, parihari kopu karia aba dāyā.
 ṭūṭa cāpa nahĩ jurihī risāne, baiṭhia hoihiṅ pāya pirāne.1.
 jaũ ati priya tau karia upāi, joria kou baRa gunĩ bolāi.
 bolata lakhanahĩ janaku ḍerāhiṅ, maṣṭa karahu anucita bhala nāhi.2.
 thara thara kāpahĩ pura nara nārī, choṭa kumāra khoṭa baRa bhārī.
 bhṛgupati suni suni nirabhaya bānī, risa tana jarai hoi bala hānī.3.
 bole rāmahī dei nihorā, bacaũ bicāri baṁdhu laghu torā.
 manu malīna tanu suṁdara kaisē, biṣa rasa bharā kanaka ghaṭu jaisē.4.

“I am your servant, O Chief of sages; put away your wrath and show mercy upon me. Anger will not mend the broken bow. Pray sit down; your legs must be aching. If you are very fond of it, let us devise some means to mend it by calling in some expert.” Janaka was frightened at Lakṣmaṇa’s words and said, “Pray be quiet; it is not good to transgress the limits of propriety.” The people of the city trembled like aspen leaves; they said to themselves.” The younger prince is really very naughty.” As the chief of Bhṛgus heard the fearless words of Lakṣmaṇa, his whole body burnt with rage and his strength diminished. In a condescending manner he said to Rāma, “I am sparing the boy because I know he is your younger brother. So fair without and foul within, he resembles a jar of gold full of poison.” (1—4)

दो०— सुनि लछिमन बिहसे बहुरि नयन तरेरे राम ।
 गुर समीप गवने सकुचि परिहरि बानी बाम ॥ २७८ ॥

Do.: suni lachimana bihase bahuri nayana tarere rāma,
 gura samīpa gavane sakuci parihari bānī bāma.278.

At this Lakṣmaṇa laughed again, but Śrī Rāma cast an angry look on him. Therefore, putting away all petulance of speech he submissively went up to his Guru. (278)

चौ०— अति बिनीत मृदु सीतल बानी । बोले रामु जोरि जुग पानी ॥
 सुनहु नाथ तुम्ह सहज सुजाना । बालक बचनु करिअ नहिं काना ॥ १ ॥
 बरै बालकु एकु सुभाऊ । इन्हहि न संत बिदूषहिं काऊ ॥
 तेहिं नाहीं कछु काज बिगारा । अपराधी मैं नाथ तुम्हारा ॥ २ ॥
 कृपा कोपु बधु बँधब गोसाई । मो पर करिअ दास की नाई ॥
 कहिअ बेगि जेहि बिधि रिस जाई । मुनिनायक सोइ करौं उपाई ॥ ३ ॥

कह मुनि राम जाइ रिस कैसें । अजहुं अनुज तव चितव अनैसें ।
एहि के कंठ कुठारु न दीन्हा । तौ मैं काह कोपु करि कीन्हा ॥ ४ ॥

Cau.: ati binīta mṛdu sītala bānī, bole rāmu jori juga pānī.
sunahu nātha tumha sahaja sujānā, bālaka bacanu karia nahī kānā.1.
bararai bālaku eku subhāū, inhahi na samta bidūṣahī kāū.
tehī nāhī kachu kāja bigārā, aparādhi maī nātha tumhārā.2.
kṛpā kopu badhu bādhaba gosāī, mo para karia dāsa kī nāī.
kahia begi jehi bidhi risa jāī, munināyaka soi karaū upāī.3.
kaha muni rāma jāī risa kaisē, ajahū anuja tava citava anaisē.
ehi kē kaṁṭha kuṭhāru na dīnhā, tau maī kāha kopu kari kīnhā.4.

Joining both His palms together and speaking in most humble, gentle and placid tones Śrī Rāma said, "I pray you, my lord: wise as you are by nature, pay no heed to the words of a child. A wasp and a child have alike disposition; saints never find fault with them. Besides, the boy has done you no harm; it is I, my lord, who have offended you. Therefore, your reverence, deal to me as your servant whatever you please, whether it be a favour or frown, death or captivity. Tell me quickly the means, O chief of sages, by which your anger may be appeased; I shall do accordingly." Said the sage, "How can my passion be pacified, O Rāma, when your younger brother is still looking mischievously at me. So long as I do not cut his throat with my axe, my wrath is ineffectual." (1—4)

दो०— गर्भ स्रवहिं अवनिप रवनि सुनि कुठार गति घोर ।
परसु अछत देखउँ जिअत बैरी भूपकिसोर ॥ २७९ ॥

Do.: garbha sravahī avanipa ravani suni kuṭhāra gati ghora,
parasu achata dekhaū jiata bairī bhūpakisora.279.

"At the very news of the cruel doings of my axe the consorts of kings miscarry. To think that having the same axe still at my service I should see this princeling, my enemy, alive !" (279)

चौ०— बहइ न हाथु दहइ रिस छाती । भा कुठारु कुंठित नृपघाती ॥
भयउ बाम बिधि फिरेउ सुभाऊ । मोरे हृदयँ कृपा कसि काऊ ॥ १ ॥
आजु दया दुखु दुसह सहावा । सुनि सौमित्रि बिहसि सिरु नावा ॥
बाउ कृपा मूरति अनुकूला । बोलत बचन झरत जनु फूला ॥ २ ॥
जौ पै कृपाँ जरिहिं मुनि गाता । क्रोध भएँ तनु राख बिधाता ॥
देखु जनक हठि बालकु एहू । कीन्ह चहत जइ जमपुर गेहू ॥ ३ ॥
बेगि करहु किन आँखिन्ह ओटा । देखत छोट खोट नृप ढोटा ॥
बिहसे लखनु कहा मन माहीं । मूदें आँखि कतहुँ कोउ नाहीं ॥ ४ ॥

Cau.: bahai na hāthu dahai risa chāti, bhā kuṭhāru kuṁṭhita nṛpaghāti.
bhayau bāma bidhi phireu subhāū, more hṛdayā kṛpā kasi kāū.1.
āju dayā dukhu dusaha sahāvā, suni saumitri bihasi siru nāvā.
bāu kṛpā mūrati anukūlā, bolata bacana jharata janu phūlā.2.

jaũ pai kṛpā jariḥ muni gātā, krodha bhaë tanu rākha bidhātā.
dekhu janaka haṭhi bālaku ehū, kīnha cahata jaRa jamapura gehū.3.
begi karahu kina ākhinḥa oṭā, dekhata choṭa khoṭa nṛpa ḍhoṭā.
bihase lakhanu kahā mana māhī, mūdē ākhi katahū kou nāhī.4.

“My hand moves not, though passion consumes my breast; while this axe, which has slain kings without number, has gone blunt. Fate has turned against me; that is why I find my nature changed. Otherwise compassion at any time is unknown to my heart. My tenderness of feeling has imposed on me a severe strain today.” On hearing this the son of Sumitrā bowed his head with a smile. “The breeze of your benevolence is so befitting your frame; the words you speak appear as though blossoms drop from a tree. O reverend sir, when compassion sets your whole frame on fire, God help you when you are angry.” “Look here, Janaka, this stupid boy in his perversity intends to migrate to the region of Death. Why not put him out of my sight ? Though small to look at, the princeling is yet so wicked !” Lakṣmaṇa smilingly said to himself, “Shut your eyes and the whole world will vanish out of your sight.” (1—4)

दो०— परसुरामु तब राम प्रति बोले उर अति क्रोधु।

संभु सरासनु तोरि सठ करसि हमार प्रबोधु ॥ २८० ॥

Do.: parasurāmu taba rāma prati bole ura ati krodhu,
saṁbhu sarāsanu tori saṭha karasi hamāra prabodhu.280.

Then Paraśurāma spoke to Rāma, his heart boiling with rage, “Having broken Śambhu’s bow, O wretch, do you now teach me?” (280)

चौ०— बंधु कहइ कटु संमत तोरें । तू छल बिनय करसि कर जोरें ॥

करु परितोषु मोर संग्रामा । नाहिं त छड़ कहाउब रामा ॥ १ ॥

छलु तजि करहि समरु सिवद्रोही । बंधु सहित न त मारउँ तोही ॥

भृगुपति बकहिं कुठार उठाएँ । मन मुमुकाहिं रामु सिर नाएँ ॥ २ ॥

गुनह लखन कर हम पर रोषू । कतहुँ सुधाइहु ते बड़ दोषू ॥

टेढ़ जानि सब बंदइ काहू । बक्र चंद्रमहि ग्रसइ न राहू ॥ ३ ॥

राम कहेउ रिस तजिअ मुनीसा । कर कुठारु आगें यह सीसा ॥

जेहिं रिस जाइ करिअ सोइ स्वामी । मोहि जानिअ आपन अनुगामी ॥ ४ ॥

Cau.: baṁdhu kahai kaṭu saṁmata torē, tū chala binaya karasi kara jorē.
karu paritoṣu mora saṅgrāmā, nāhī ta chāRa kahāuba rāmā.1.
chalu taji karahi samaru sivadrohī, baṁdhu sahita na ta mārauṅ tohī.
bhṛgupati bakahī kuṭhāra uṭhāē, mana musukāhī rāmu sira nāē.2.
gunaha lakhana kara hama para roṣū, katahū sudhāihu te baRa doṣū.
ṭeRha jāni saba baṁdai kāhū, bakra caṁdramahi grasai na rāhū.3.
rāma kaheu risa taji munīsā, kara kuṭhāru āgē yaha sīsā.
jehī risa jāi karia soi svāmī, mohi jānia āpana anugāmī.4.

“It is with your connivance that your brother addresses such pungent words to me; while you make false entreaties with joined palms. Either give me satisfaction in combat, or forswear your name of ‘Rāma’. Give battle to me. O enemy of Śiva, without taking

recourse to any wily trick; or else I will despatch you and your brother both.” While the chief of Bhr̥gus thus raved with his axe raised on high, Śrī Rāma smiled within Himself, bowing His head to the sage, “While the fault is Lakṣmaṇa’s, the sage’s wrath is against me. Sometimes meekness too begets much evil. A crooked man is revered by all; the crescent moon is not devoured by the demon Rāhu.” Said Rāma, “Cease from wrath, O lord of sages; the axe is in your hand, while my head is before you. Do that, my lord, which may pacify your anger; know me to be your servant.” (1—4)

दो०— प्रभुहि सेवकहि समरु कस तजहु बिप्रबर रोसु ।
बेषु बिलोकें कहेसि कछु बालकहू नहिं दोसु ॥ २८१ ॥

Do.: **prabhuhi sevakahi samaru kasa tajahu biprabara rosu,**
beṣu bilokē kahesi kachu bālahū nahī dosu.281.

“How can there be any duel between a master and his servant? Give up your anger, O great Brāhmaṇa; it is only because he saw you in the garb of a warrior that the boy said something to you and he cannot be blamed for it.” (281)

चौ०— देखि कुठार बान धनु धारी । भै लरिकहि रिस बीरु बिचारी ॥
नामु जान पै तुम्हहि न चीन्हा । बंस सुभायँ उतरु तेहिं दीन्हा ॥ १ ॥
जौं तुम्ह औतेहु मुनि की नाई । पद रज सिर सिसु धरत गोसाईं ॥
छमहु चूक अनजानत केरी । चहिअ बिप्र उर कृपा घनेरी ॥ २ ॥
हमहि तुम्हहि सरिबरि कसि नाथा । कहहु न कहाँ चरन कहँ माथा ॥
राम मात्र लघु नाम हमारा । परसु सहित बड़ नाम तोहारा ॥ ३ ॥
देव एकु गुनु धनुष हमारें । नव गुन परम पुनीत तुम्हारें ॥
सब प्रकार हम तुम्ह सन हारे । छमहु बिप्र अपराध हमारे ॥ ४ ॥

Cau.: **dekhi kuṭhāra bāna dhanu dhārī, bhai larikahi risa bīru bicārī.**
nāmu jāna pai tumhahi na cīnhā, baṁsa subhāyā utaru tehī dīnhā.1.
jaū tumha autehu muni kī nāī, pada raja sira sisu dharata gosāī.
chamahu cūka anajānata kerī, cahia bipra ura kṛpā ghanerī.2.
hamahi tumhahi saribari kasi nāthā, kahahu na kahā carana kahā māthā.
rāma mātra laghu nāma hamārā, parasu sahita baRa nāma tohārā.3.
deva eku gunu dhanuṣa hamārē, nava guna parama punīta tumhārē.
saba prakāra hama tumha sana hāre, chamahu bipra aparādha hamāre.4.

“Seeing you equipped with an axe, arrows and bow, the boy took you for a champion and got excited. Although he knew you by name, he did not recognize you in person and answered you according to his lineage. If you had come as a sage, the child, O holy sir, would have placed the dust of your feet on his head. Forgive the error of one who did not know you; a Brāhmaṇa should have plenty of mercy in his heart. What comparison, my lord, can there be between you and me? Tell me if there is any affinity between the head and feet. Mine is a small name consisting of the single word ‘Rāma’; where as yours is a long one, having the word ‘Paraśu’ refined to ‘Rāma’. O lord, whereas there is only one merit in me and that is my bow while you have got nine most auspicious characteristics such as; tranquillity, restraint, penance, purity, forbearance, straight forwardness, knowledge, supreme knowledge and faith in God. I am thus inferior to you in everyway; therefore, O holy sir, forgive my faults.” (1—4)

दो०— बार बार मुनि बिप्रबर कहा राम सन राम।
बोले भृगुपति सरुष हसि तहूँ बंधु सम बाम ॥ २८२ ॥

Do.: **bāra bāra muni biprabara kahā rāma sana rāma,
bole bhṛgupati saruṣa hasi tahū̃ baṁdhu sama bāma.282.**

Again and again did Rāma address His namesake as a sage and as a great Brāhmaṇa, till the chief of Bhṛgus exclaimed in his fury, “You are as perverse as your younger brother!” (282)

चौ०— निपटहिं द्विज करि जानहि मोही । में जस बिप्र सुनावउँ तोही ॥
चाप सुवा सर आहुति जानू । कोपु मोर अति घोर कृसानू ॥ १ ॥
समिधि सेन चतुरंग सुहाई । महा महीप भए पसु आई ॥
में एहिं परसु काटि बलि दीन्हे । समर जग्य जप कोटिन्ह कीन्हे ॥ २ ॥
मोर प्रभाउ बिदित नहिं तोरें । बोलसि निदरि बिप्र के भोरें ॥
भंजेउ चापु दापु बड़ बाढ़ा । अहमिति मनहुं जीति जगु ठाढ़ा ॥ ३ ॥
राम कहा मुनि कहहु बिचारी । रिस अति बड़ि लघु चूक हमारी ॥
छुअतहिं टूट पिनाक पुराना । में केहि हेतु करौं अभिमाना ॥ ४ ॥

Cau.: **nipaṭahī dvija kari jānahi mohī, maī jasa bipra sunāvaū̃ tohī.
cāpa sruvā sara āhuti jānū, kopu mora ati ghora kṛsānū.1.
samidhi sena caturamga suhāī, mahā mahīpa bhae pasu āī.
maī ehī parasu kāṭi bali dīnhe, samara jagya japa koṭinha kīnhe.2.
mora prabhāu bidita nahī torē, bolasi nidari bipra ke bhorē.
bhaṁjeu cāpu dāpu baRa bāRhā, ahamiti manahū̃ jīti jagu ṭhāRhā.3.
rāma kahā muni kahahu bicārī, risa ati baRi laghu cūka hamārī.
chuatahī ṭūṭa pināka purānā, maī kehi hetu karaū̃ abhimānā.4.**

“You know me to be a mere Brāhmaṇa; I tell you what kind of a Brāhmaṇa I am. Know that the bow is my sacrificial ladle, the arrows my oblation and my wrath, the blazing fire; the brilliant fourfold forces (consisting of the horse, the elephant, the chariots and foot-soldiers) are the fuel; and mighty princes have served as victims, whom I have cut to pieces with this very axe and offered as sacrifice. In this way I have performed millions of sacrifices in the shape of armed conflicts, accompanied by the muttering of sacred formulas in the shape of war-cries. My glory is not known to you; that is why you address me in contemptuous terms mistaking me for a mere Brāhmaṇa. Since you have broken the bow, your arrogance has transgressed all limits; in your self-esteem you stand as if you have conquered the whole world.” Said Rāma, “O sage, think before you speak; your anger is out of all proportions with my error, which is a trifling one. Worn out as it was, the bow broke at my mere touch. What reason have I to be proud?” (1—4)

दो०— जौं हम निदरहिं बिप्र बदि सत्य सुनहु भृगुनाथ ।
तौ अस को जग सुभटु जेहि भय बस नावहिं माथ ॥ २८३ ॥

Do.: **jaūhama nidarahī bipra badi satya sunahu bhṛgunātha,
tau asa ko jaga subhaṭu jehi bhaya basa nāvahī mātha.283.**

“Hear the truth, O lord of the Bhṛgus; if, as you say, I treat you with disrespect

because you are a Brāhmaṇa, who is that gallant warrior in this world to whom I would bow my head out of fear?" (283)

चौ०— देव दनुज भूपति भट नाना । समबल अधिक होउ बलवाना ॥
 जौं रन हमहि पचरै कोऊ । लरहिं सुखेन कालु किन होऊ ॥ १ ॥
 छत्रिय तनु धरि समर सकाना । कुल कलंकु तेहि पावर आना ॥
 कहउँ सुभाउ न कुलहि प्रसंसी । कालहु डरहिं न रन रघुबंसी ॥ २ ॥
 बिप्रबंस कै असि प्रभुताई । अभय होइ जो तुम्हहि डेराई ॥
 सुनि मृदु गूढ बचन रघुपति के । उघरे पटल परसुधर मति के ॥ ३ ॥
 राम रमापति कर धनु लेहू । खैंचहु मिटै मोर संदेहू ॥
 देत चापु आपुहिं चलि गयऊ । परसुराम मन बिसमय भयऊ ॥ ४ ॥

Cau.: deva danuja bhūpati bhaṭa nānā, samabala adhika hou balavānā.
 jaū rana hamahi pacārai koū, larahiṁ sukhena kālu kina hoū.1.
 chatriya tanu dhari samara sakānā, kula kalaṅku tehi pāvāra ānā.
 kahaū subhāu na kulahi prasānsī, kālahu ḍarahiṁ na rana raghubānsī.2.
 biprabānsa kai asi prabhutāi, abhaya hoi jo tumhahi ḍerāi.
 suni mṛdu gūRha bacana raghupati ke, ughare paṭala parasudhara mati ke.3.
 rāma ramāpati kara dhanu lehū, khaicahu miṭai mora saṁdehū.
 deta cāpu āpuhiṁ cali गयाऊ, parasurāma mana bisamaya bhayaū.4.

"A god, a demon, a king or a body of warriors, whether My equal in strength or more powerful than myself—should any of these challenge me to combat, I would gladly fight with him, no matter if it is Death himself. For he who is born as a Kṣatriya, and is yet afraid of fighting, is a veritable wretch and has brought a slur on his lineage. I tell you in my natural way and not by way of a tribute to my race: Raghu's descendants do not tremble to meet in fight even Death. Such is the glory of the Brāhmaṇa race that he who is afraid of you (Brāhmaṇas) is rid of all fear." When he heard these soft yet profound words of Śrī Rāma, Paraśurāma's mind was disillusioned. "O Rāma, take this bow of Rāmā's lord and draw it, so that my doubts may be cleared."* As Paraśurāma offered his bow it passed into Rāma's hands of its own accord, and Paraśurāma felt amazed at this. (1—4)

दो०— जाना राम प्रभाउ तब पुलक प्रफुल्लित गात ।
 जोरि पानि बोले बचन हृदयँ न प्रेमु अमात ॥ २८४ ॥

Do.: jānā rāma prabhāu taba pulaka praphullita gāta,
 jori pāni bole bacana hṛdayāṁ na premu amāta.284.

He then recognized Śrī Rāma's might and his whole frame was thrilled with joy and his hair stood on end. Joining his palms together he addressed the following words to Śrī Rāma, his heart bursting with emotion:— (284)

चौ०— जय रघुबंस बनज बन भानू । गहन दनुज कुल दहन कृसानू ॥
 जय सुर बिप्र धेनु हितकारी । जय मद मोह कोह भ्रम हारी ॥ १ ॥

* Paraśurāma had got this bow from God Viṣṇu Himself, who had told that when the Lord descended on the earth in the form of Śrī Rāma, his own life's work would have ended and the bow would pass into the hands of Śrī Rāma.

बिनय सील करुना गुन सागर । जयति बचन रचना अति नागर ॥
 सेवक सुखद सुभग सब अंगा । जय सरीर छबि कोटि अनंगा ॥ २ ॥
 करों काह मुख एक प्रसंसा । जय महेस मन मानस हंसा ॥
 अनुचित बहुत कहेउँ अग्याता । छमहु छमामंदिर दोउ भ्राता ॥ ३ ॥
 कहि जय जय जय रघुकुलकेतू । भृगुपति गए बनहि तप हेतू ॥
 अपभयँ कुटिल महीप डेराने । जहँ तहँ कायर गवँहिं पराने ॥ ४ ॥

Cau.: jaya raghubaṁsa banaja bana bhānū, gahana danuja kula dahana kṛṣānū.
 jaya sura bipra dhenu hitakārī, jaya mada moha koha bhrama hārī.1.
 binaya sīla karunā guna sāgara, jayati bacana racanā ati nāgara.
 sevaka sukhada subhaga saba aṁgā, jaya sarīra chabi koṭi anāṁgā.2.
 karaū kāha mukha eka prasāṁsā, jaya mahesa mana mānasa haṁsā.
 anucita bahuta kaheū agyātā, chamahu chamāmāndira dou bhrātā.3.
 kahi jaya jaya jaya raghukulaketū, bhṛgupati gae banahi tapa hetū.
 apabhayaṁ kuṭila mahīpa ḍerāne, jahā tahā kāyara gavāhiṁ parāne.4.

“Glory to Śrī Rāma, who delights Raghu’s line even as the sun delights a cluster of lotuses ! Glory to the Fire that consumes the forest of the demon race ! Glory to the Benefactor of gods, Brāhmaṇas and cows ! Glory to Him who takes away pride, ignorance, passion and delusion ! Glory to Him who is an ocean of humility, amiability, compassion and goodness and a pastmaster in the art of speech. Glory to the Delighter of His servants and to Him who is graceful of every limb and whose form possesses the beauty of millions of Cupids ! How can I with one tongue utter Your praises? Glory to Him who sports in the mind of the great Lord Śiva as a swan in the Mānasarovara lake ! In my ignorance I have said much that was unseemly; therefore pardon me, both brothers, abodes of forgiveness that You are. Glory, glory, all glory to the Chief of Raghu’s race !” So saying, the lord of Bhṛgus withdrew to the forest to practise penance. The wicked kings were all seized with imaginary fears and the cowards quietly fled in all directions. (1—4)

दो०— देवन्ह दीन्हीं दुंदुभीं प्रभु पर बरषहिं फूल ।

हरषे पुर नर नारि सब मिटी मोहमय सूल ॥ २८५ ॥

Do.: devanha dīnhī dūṁdubhīṁ prabhu para baraṣahī phūla,
 haraṣe pura nara nāri saba miṭī mohamaya sūla.285.

The gods sounded their kettledrums and rained down flowers on the Lord. All the people of the city rejoiced and their heart’s agony, born of ignorance, disappeared. (285)

चौ०— अति गहगहे बाजने बाजे । सबहिं मनोहर मंगल साजे ॥

जूथ जूथ मिलि सुमुखि सुनयनीं । करहिं गान कल कोकिलबयनीं ॥ १ ॥

सुखु बिदेह कर बरनि न जाई । जन्मदरिद्र मनहुं निधि पाई ॥

बिगत त्रास भइ सीय सुखारी । जनु बिधु उदयँ चकोरकुमारी ॥ २ ॥

जनक कीन्ह कौसिकहि प्रनामा । प्रभु प्रसाद धनु भंजेउ रामा ॥
 मोहि कृतकृत्य कीन्ह दुहुँ भाई । अब जो उचित सो कहिअ गोसाई ॥ ३ ॥
 कह मुनि सुनु नरनाथ प्रबीना । रहा बिबाहु चाप आधीना ॥
 टूटतहीं धनु भयउ बिबाहू । सुर नर नाग बिदित सब काहू ॥ ४ ॥

Cau.: ati gahagahe bājane bāje, sabahī manohara maṅgala sāje.
 jūtha jūtha mili sumukhi sunayani, karahī gāna kala kokilabayani.1.
 sukhu bideha kara barani na jāī, janmadaridra manahū nidhi pāī.
 bigata trāsa bhai siya sukhārī, janu bidhu udayā cakorakumārī.2.
 janaka kīnha kausikahi pranāmā, prabhu prasāda dhanu bhamjeu rāmā.
 mohi kṛtakṛtya kīnha duhū bhāī, aba jo ucita so kahia gosāī.3.
 kaha muni sunu naranātha prabīnā, rahā bibāhu cāpa ādhīnā.
 ṭūṭatahī dhanu bhayau bibāhū, sura nara nāga bidita saba kāhū.4.

There was a tumultuous clash of musical instruments and everyone displayed charming and auspicious objects. Troops of fair-faced, bright-eyed damsels sang melodious songs in chorus, their voice resembling the notes of the cuckoo. Janaka's joy was beyond description, as that of a born beggar who has found a treasure. Sitā was rid of Her fears and was as glad as a young of a Cakora bird at the rising of the moon. Janaka made obeisance before Kauśika and said, "It is due to your grace, my lord, that Śrī Rāma has been able to break the bow. The two brothers have gained me my purpose; pray tell me now, reverend sir, what it behoves me to do." Said the sage, "Listen, wise king: the marriage depended on the bow, and took place directly the bow broke, as is well-known to all, including gods, human beings and Nāgas." (1—4)

दो०— तदपि जाइ तुम्ह करहु अब जथा बंस व्यवहारु ।

बूझि बिप्र कुलबृद्ध गुर बेद बिदित आचारु ॥ २८६ ॥

Do.: tadapi jāi tumha karahu aba jathā baṁsa byavahāru,
 būjhi bipra kulabṛddha gura beda bidita ācāru.286.

"Nevertheless you now go and perform according to the family usage whatever practices are prescribed in the Veda, after consulting the Brāhmaṇas, the elders of your family, and your own preceptor (Śatānanda)." (286)

चौ०— दूत अवधपुर पठवहु जाई । आनहिं नृप दसरथहि बोलाई ॥
 मुदित राउ कहि भलेहिं कृपाला । पठए दूत बोलि तेहि काला ॥ १ ॥
 बहुरि महाजन सकल बोलाए । आइ सबन्हि सादर सिर नाए ॥
 हाट बाट मंदिर सुरबासा । नगरु सँवारहु चारिहुँ पासा ॥ २ ॥
 हरषि चले निज निज गृह आए । पुनि परिचारक बोलि पठाए ॥
 रचहु बिचित्र बितान बनाई । सिर धरि बचन चले सचु पाई ॥ ३ ॥
 पठए बोलि गुनी तिन्ह नाना । जे बितान बिधि कुसल सुजाना ॥
 बिधिहि बंदि तिन्ह कीन्ह अरंभा । बिरचे कनक कदलि के खंभा ॥ ४ ॥

Cau.: dūta avadhapura paṭhavahu jāī, ānahī nṛpa dasarathahi bolāī.
 mudita rāu kahi bhalehī kṛpālā, paṭhae dūta boli tehi kālā.1.

bahuri mahājana sakala bolāe, āi sabanhi sādara sira nāe.
 hāṭa bāṭa maṁdira surabāsā, nagaru sāvārahu cārihū pāsā.2.
 haraṣi cale nija nija gr̥ha āe, puni paricāraka boli paṭhāe.
 racahu bicitra bitāna banāi, sira dhari bacana cale sacu pāi.3.
 paṭhae boli gunī tinha nānā, je bitāna bidhi kusala sujānā.
 bidhihi baṁdi tinha kīnha arāmbhā, birace kanaka kadali ke khāmbhā.4.

“Go and despatch to the city of Ayodhyā messengers who may invite King Daśaratha and bring him here.” Janaka gladly responded, “Very well, gracious sir,” and summoning the messengers despatched them that very moment. He then summoned the leading citizens, and they all came and respectfully bowed their head. “Decorate the bazars, streets, houses, temples and the whole city on all its four sides,” was the royal command. They returned in joy, each to his own house. The king then sent for his own servants and instructed them: “Erect pavilions of all kinds with due care.” Bowing to the king’s orders they returned glad of heart, and sent for a number of clever artisans skilled in erecting pavilions. Invoking Brahmā they set to work and made pillars of gold in the shape of plantain trees—

(1—4)

दो०— हरित मनिन्ह के पत्र फल पदुमराग के फूल।

रचना देखि बिचित्र अति मनु बिरंचि कर भूल ॥ २८७ ॥

Do.: harita maninha ke patra phala padumarāga ke phūla,
 racanā dekhi bicitra ati manu birānci kara bhūla.287.

—With leaves and fruits of emeralds and blossoms of rubies; seeing this most marvellous specimen of art the Creator himself was lost in bewilderment. (287)

चौ०— बेनु हरित मनिमय सब कीन्हे। सरल सपरब परहिं नहिं चीन्हे ॥
 कनक कलित अहिबेलि बनाई। लखि नहिं परइ सपरन सुहाई ॥ १ ॥
 तेहि के रचि पचि बंध बनाए। बिच बिच मुकुता दाम सुहाए ॥
 मानिक मरकत कुलिस पिरोजा। चीरि कोरि पचि रचे सरोजा ॥ २ ॥
 किए भृंग बहुरंग बिहंगा। गुंजहिं कूजहिं पवन प्रसंगा ॥
 सुर प्रतिमा खंभन गढ़ि काढीं। मंगल द्रव्य लिएँ सब ठाढीं ॥ ३ ॥
 चौकें भाँति अनेक पुराई। सिंधुर मनिमय सहज सुहाई ॥ ४ ॥

Cau.: benu harita manimaya saba kīnhe, sarala saparaba parahī nahī cīnhe.
 kanaka kalita ahibeli banāi, lakhi nahī parai saparana suhāi.1.
 tehi ke raci paci baṁdha banāe, bica bica mukutā dāma suhāe.
 mānika marakata kulisa pirojā, cīri kori paci race sarojā.2.
 kie bhṛṅga bahuraṅga bihaṅgā, guṁjahī kūjahī pavana prasaṅgā.
 sura pratimā khāmbhana gaRhi kāRhi, maṅgala drabya liē saba ṭhāRhi.3.
 caukē bhāti aneka purāi, siṁdhura manimaya sahaja suhāi.4.

The bamboo sticks were made of emeralds; they were so straight and knotted that they could not be distinguished from real ones. Creepers known by the name of Piper-betle (the leaves of which are chewed in India with areca-nut parings) were artistically fashioned in gold and looked so charming with their leaves that they could

not be marked as artificial. These creepers were intertwined into so many cords (for holding the bamboos together) with beautiful strings of pearls inserted here and there. After much cutting, carving and inlaying they made lotuses of rubies, emeralds, diamonds and turquoises. They also fashioned bees and birds of varied plumage, which buzzed and whistled in the restling breeze. On the pillars they sculptured images of gods, all standing with articles of good omen in their hands. Squares were drawn on the floor in various naturally charming devices and filled in with elephant pearls. (1—4)

दो०— सौरभ पल्लव सुभग सुठि किए नीलमनि कोरि ।

हेम बौर मरकत घवरि लसत पाटमय डोरि ॥ २८८ ॥

Do.: saurabha pallava subhaga suṭhi kie nīlamani kori,
hema baura marakata ghavari lasata pāṭamaya ḍori.288.

They made most lovely mango-leaves of graven sapphires with blossoms of gold and bunches of emerald fruits glistening on silken cords. (288)

चौ०— रचे रुचिर बर बंदनिवारे । मनहुँ मनोभवं फंद सँवारे ॥
मंगल कलस अनेक बनाए । ध्वज पताक पट चमर सुहाए ॥ १ ॥
दीप मनोहर मनिमय नाना । जाइ न बरनि बिचित्र बिताना ॥
जेहि मंडप दुलहिनि बैदेही । सो बरनै असि मति कबि केही ॥ २ ॥
दूलहु रामु रूप गुन सागर । सो बितानु तिहुँ लोक उजागर ॥
जनक भवन कै सोभा जैसी । गृह गृह प्रति पुर देखिअ तैसी ॥ ३ ॥
जेहि तेरहुति तेहि समय निहारी । तेहि लघु लगहिं भुवन दस चारी ॥
जो संपदा नीच गृह सोहा । सो बिलोकि सुरनायक मोहा ॥ ४ ॥

Cau.: race rucira bara baṁdanivāre, manahū manobhavā phaṁda sāvāre.
maṅgala kalasa aneka banāe, dhvaja patāka paṭa camara suhāe.1.
dīpa manohara manimaya nānā, jāi na barani bicitra bitānā.
jehi maṁḍapa dulahini baidehī, so baranai asi mati kabi kehī.2.
dūlahu rāmu rūpa guna sāgara, so bitānu tihū loka ujāgara.
janaka bhavana kai sobhā jaisī, gṛha gṛha prati pura dekhia taisī.3.
jehi terahuti tehi samaya nihārī, tehi laghu lagahī bhuvana dasa cārī.
jo saṁpadā nīca gṛha sohā, so biloki suranāyaka mohā.4.

They further made charming and excellent festoons, which looked like so many nooses prepared as it were by Cupid. They also put up many auspicious vases as well as beautiful flags and banners, curtains and chowries. The marvellous pavilion with a number of beautiful lamps consisting of brilliant gems was beyond description. What poet has the wit wherewith to describe the pavilion which is going to shelter Videha's Daughter as the bride? The canopy which is going to hold Śrī Rāma, the ocean of beauty and perfection, as the bridegroom, must be the glory of all the three worlds. The splendour that belonged to King Janaka's palace was to be seen in every house of that city; to him who beheld Tirahuta (Janaka's capital) during that time all the fourteen

spheres* appeared of small account. The prosperity that reigned in the house of the humblest citizen was enough to fascinate even the lord of celestials. (1—4)

दो०— बसइ नगर जेहिं लच्छि करि कपट नारि बर बेषु ।

तेहि पुर कै सोभा कहत सकुचहिं सारद सेषु ॥ २८९ ॥

Do.: basai nagara jehi lacchi kari kapaṭa nāri bara beṣu,
tehi pura kai sobhā kahata sakucahi sārada seṣu.289.

The magnificence of the city wherein dwelt Goddess Lakṣmī in the charming disguise of a mortal woman made even Śāradā (the goddess of eloquence) and (the thousand-tongued) Śeṣa falter in describing it. (289)

चौ०— पहुँचे दूत राम पुर पावन । हरषे नगर बिलोकि सुहावन ॥
भूप द्वार तिन्ह खबरि जनाई । दसरथ नृप सुनि लिए बोलाई ॥ १ ॥
करि प्रनामु तिन्ह पाती दीन्ही । मुदित महीप आपु उठि लीन्ही ॥
बारि बिलोचन बाँचत पाती । पुलक गात आई भरि छाती ॥ २ ॥
रामु लखनु उर कर बर चीठी । रहि गए कहत न खाटी मीठी ॥
पुनि धरि धीर पत्रिका बाँची । हरषी सभा बात सुनि साँची ॥ ३ ॥
खेलत रहे तहाँ सुधि पाई । आए भरतु सहित हित भाई ॥
पूछत अति सनेहँ सकुचाई । तात कहाँ तें पाती आई ॥ ४ ॥

Cau.: pahūce dūta rāma pura pāvana, haraṣe nagara biloki suhāvana.
bhūpa dvāra tinha khabari janāi, dasaratha nṛpa suni lie bolāi.1.
kari pranāmu tinha pātī dīnhī, mudita mahīpa āpu uṭhi līnhī.
bāri bilocana bācata pātī, pulaka gāta āi bhari chātī.2.
rāmu lakhanu ura kara bara cīṭhī, rahi gae kahata na khāṭī mīṭhī.
puni dhari dhīra patrikā bācī, haraṣī sabhā bāta suni sācī.3.
khelata rahe tahā sudhi pāi, ae bharatu sahita hita bhāi.
pūchata ati sanehā sakucāi, tāta kahā tē pātī āi.4.

Janaka's messengers arrived at Śrī Rāma's sacred birth-place and rejoiced to behold the charming city. They sent in word at the entrance of the royal palace; hearing of their arrival King Daśaratha summoned them to his presence. With due reverence they delivered the letter; and the king in his joy rose to receive it in person. As he read the letter, tears rushed to his eyes; the hair on his body stood erect and his heart was full. With Rāma and Lakṣmaṇa in his heart and the valuable letter in his hand, he remained mute and could not utter a word, either good or bad. Then recovering himself, he read out the letter, and the court rejoiced to hear the authentic news. Obtaining the news at the very spot where he had been playing about Bharata came with his playmates and brother (Śatrughna), and with the utmost modesty and affection asked, "Father, where has the letter come from?" (1—4)

* According to Hindu scriptures the universe is divided into fourteen spheres, seven higher and seven lower. In their ascending order the seven higher spheres are named as Bhūh, Bhuvah, Svaḥ, Mahah, Janah, Tapaḥ and Satyam; while the lower seven are in their descending order named as Atala, Vitala, Sutala, Talātala, Mahātala, Rasātala and Pātāla.

दो०— कुसल प्रानप्रिय बंधु दोउ अहहिं कहहु केहिं देस ।

सुनि सनेह साने बचन बाची बहुरि नरेस ॥ २९० ॥

Do.: kusala prānapriya bāndhu dou ahahī kahahu kehī desa,
suni saneha sāne bacana bācī bahuri naresa.290.

“Are my two beloved brothers doings well and in what land do they happen to be ?”
On hearing these words steeped in love the king read the letter over again. (290)

चौ०— सुनि पाती पुलके दोउ भ्राता । अधिक सनेहु समात न गाता ॥
प्रीति पुनीत भरत कै देखी । सकल सभाँ सुखु लहेउ बिसेषी ॥ १ ॥
तब नृप दूत निकट बैठारे । मधुर मनोहर बचन उचारे ॥
भैया कहहु कुसल दोउ बारे । तुम्ह नीकें निज नयन निहारे ॥ २ ॥
स्यामल गौर धरें धनु भाथा । बय किसोर कौसिक मुनि साथा ॥
पहिचानहु तुम्ह कहहु सुभाऊ । प्रेम बिबस पुनि पुनि कह राऊ ॥ ३ ॥
जा दिन तें मुनि गए लवाई । तब तें आजु साँचि सुधि पाई ॥
कहहु बिदेह कवन बिधि जाने । सुनि प्रिय बचन दूत मुसुकाने ॥ ४ ॥

Cau.: suni pātī pulake dou bhrātā, adhika sanehu samāta na gātā.
prīti punīta bharata kai dekhī, sakala sabhā sukhu laheu biseṣī.1.
taba nṛpa dūta nikaṭa baiṭhāre, madhura manohara bacana ucāre.
bhaiyā kahahu kusala dou bāre, tumha nīkē nija nayana nihāre.2.
syāmala gaura dharē dhanu bhāthā, baya kisora kausika muni sāthā.
pahicānahu tumha kahahu subhāū, prema bibasa puni puni kaha rāū.3.
jā dina tē muni gae lavāī, taba tē āju sāci sudhi pāī.
kahahu bideha kavana bidhi jāne, suni priya bacana dūta musukāne.4.

On hearing the letter the two brothers experienced a thrill of joy; their whole frame was bursting with an excess of emotion. The whole court was particularly delighted to see Bharata's unalloyed love. The king then seated the messengers close by him and spoke to them in sweet and winning tones: “Tell me, friends, are the two boys well? Have you seen them well with your own eyes? The one dark and the other fair of hue, they are equipped with bow and quiver and are of tender age and accompanied by the sage Kauśika. Do you recognize them? If so, tell me something about their temperament.” Overwhelmed with love the king asked thus again and again. “From the day the sage took them away it is only today that I have obtained authentic news about them. Tell me how King Videha was able to know them.” At these fond words the messengers smiled. (1—4)

दो०— सुनहु महीपति मुकुट मनि तुम्ह सम धन्य न कोउ ।

रामु लखनु जिन्ह के तनय बिस्व बिभूषन दोउ ॥ २९१ ॥

Do.: sunahu mahīpati mukuṭa mani tumha sama dhanya na kou,
ramu lakhanu jinha ke tanaya bisva bibhūṣana dou.291.

“Listen, O crest-jewel of kings: there is no one so blessed as you, who have for your sons Rāma and Lakṣmaṇa, the two ornaments of the universe.” (291)

चौ०— पूछन जोगु न तनय तुम्हारे । पुरुषसिंघ तिहु पुर उजिआरे ॥
 जिन्ह के जस प्रताप कें आगे । ससि मलीन रबि सीतल लागे ॥ १ ॥
 तिन्ह कहँ कहिअ नाथ किमि चीन्हे । देखिअ रबि कि दीप कर लीन्हे ॥
 सीय स्वयंबर भूप अनेका । समिटे सुभट एक तें एका ॥ २ ॥
 संभु सरासनु काहुँ न टारा । हारे सकल बीर बरिआरा ॥
 तीनि लोक महँ जे भटमानी । सभ कै सकति संभु धनु भानी ॥ ३ ॥
 सकड़ उठाइ सरासुर मेरू । सोउ हियँ हारि गयउ करि फेरू ॥
 जेहिँ कौतुक सिवसैलु उठावा । सोउ तेहि सभाँ पराभउ पावा ॥ ४ ॥

Cau.: pūchana jogu na tanaya tumhāre, puruṣasiṅgha tihu pura ujiāre.
 jinha ke jasa pratāpa kē āge, sasi malīna rabi sītala lāge.1.
 tinha kahā kahia nātha kimi cīnhe, dekhia rabi ki dīpa kara līnhe.
 sīya svayāmbara bhūpa anekā, samīṭe subhaṭa eka tē ekā.2.
 saṁbhu sarāsanu kāhū na ṭārā, hāre sakala bīra bariārā.
 tīni loka mahā je bhaṭamānī, sabha kai sakati saṁbhu dhanu bhānī.3.
 sakai uṭhāi sarāsura merū, sou hiyā hāri gayau kari pherū.
 jehī kautuka sivasailu uṭhāvā, sou tehi sabhā parābhau pāvā.4.

“No enquiry is needed in respect of your sons, who are lions among men and the light of the universe, and before whose renown and glory the moon looks dim and the sun appears cool. About them, my lord, you ask how they came to be recognized ! Does one take a lamp in one’s hand to see the sun ? On the occasion of Sītā’s self-election of her husband had assembled numerous princes, each one of whom was a greater champion than the rest; but not one of them could stir Śambhu’s bow and all the mighty heroes failed. The might of all those who were proud of their valour in the three worlds was crushed by it. Even the demon Bāṇa, who could lift Mount Meru, lost heart and retired after pacing round the bow; and even he (Rāvaṇa) who had lifted up Mount Kailāsa (the abode of Śiva) in mere sport was worsted in that assembly.” (1—4)

दो०— तहाँ राम रघुबंस मनि सुनिअ महा महिपाल ।
 भंजेउ चाप प्रयास बिनु जिमि गज पंकज नाल ॥ २९२ ॥

Do. : tahā rāma raghubaṁsa mani sunia mahā mahipāla,
 bhaṁjeu cāpa prayāsa binu jimi gaja paṁkaja nāla.292.

“On that occasion, we submit, O great king, Śrī Rāma’s the jewel of Raghu’s race, snapped the bow without the least exertion even as an elephant would break the stalk of a lotus.” (292)

चौ०— सुनि सरोष भृगुनायकु आए । बहुत भाँति तिन्ह आँखि देखाए ॥
 देखि राम बलु निज धनु दीन्हा । करि बहु बिनय गवनु बन कीन्हा ॥ १ ॥
 राजन रामु अतुलबल जैसे । तेज निधान लखनु पुनि तैसे ॥
 कंपहिँ भूप बिलोकत जाके । जिमि गज हरि किसोर के ताके ॥ २ ॥
 देव देखि तव बालक दोऊ । अब न आँखि तर आवत कोऊ ॥
 दूत बचन रचना प्रिय लागी । प्रेम प्रताप बीर रस पागी ॥ ३ ॥

सभा समेत राउ अनुरागे । दूतन्ह देन निछावरि लागे ॥
कहि अनीति ते मूदहिं काना । धरमु बिचारि सबहिं सुखु माना ॥ ४ ॥

Cau.: suni saroṣa bhṛgunāyaku āe, bahuta bhāti tinha ākhi dekhāe.
dekhi rāma balu nija dhanu dīnhā, kari bahu binaya gavanu bana kīnhā.1.
rājana rāmu atulabala jaisē, teja nidhāna lakhanu puni taisē.
kāmpahī bhūpa bilokata jākē, jimi gaja hari kisora ke tākē.2.
deva dekhi tava bālaka doū, aba na ākhi tara āvata koū.
dūta bacana racanā priya lāgī, prema pratāpa bīra rasa pāgī.3.
sabhā sameta rāu anurāge, dūtanha dena nichāvari lāge.
kahi anīti te mūdahi kānā, dharamu bicāri sabahī sukhu mānā.4.

“Hearing the news the chief of Bhṛgus came in a fury and indulged in much brow-beating. But seeing Śrī Rāma’s strength he handed his bow to the latter and after much supplication withdrew to the woods. Even as Rāma, O king, is unequalled in strength, Lakṣmaṇa too is a mine of glory, at whose very sight the kings trembled as elephants at the gaze of a young lion. Now that we have seen your two sons, my lord, no one catches our eye any longer.” The messengers’ eloquent speech, which was full of love, glorifying and expressive of the heroic sentiment, attracted all. The king and his whole court were overwhelmed with emotion and began to offer lavish gifts to the messengers. They, however, closed their ears in protest crying, “This is unfair !” Everyone was delighted to note their sense of propriety.* (1—4)

दो०— तब उठि भूप बसिष्ठ कहुं दीन्हि पत्रिका जाइ ।

कथा सुनाई गुरहि सब सादर दूत बोलाइ ॥ २९३ ॥

Do.: taba uṭhi bhūpa basiṣṭha kahū dīnhi patrikā jāi,
kathā sunāi gurahi saba sādara dūta bolāi.293.

The king then rose going up to Vasiṣṭha gave the letter to him, and sending for the messengers with due courtesy related the whole story to his preceptor. (293)

चौ०— सुनि बोले गुर अति सुखु पाई । पुन्य पुरुष कहुं महि सुख छाई ॥
जिमि सरिता सागर महुं जाहीं । जद्यपि ताहि कामना नाही ॥ १ ॥
तिमि सुख संपति बिनहिं बोलाएँ । धरमसील पहिं जाहिं सुभाएँ ॥
तुम्ह गुर बिप्र धेनु सुर सेबी । तसि पुनीत कौसल्या देबी ॥ २ ॥
सुकृती तुम्ह समान जग माहीं । भयउ न है कोउ होनेउ नाही ॥
तुम्ह ते अधिक पुन्य बड़ काकें । राजन राम सरिस सुत जाकें ॥ ३ ॥
बीर बिनीत धरम ब्रत धारी । गुन सागर बर बालक चारी ॥
तुम्ह कहुं सर्व काल कल्याना । सजहु बरात बजाइ निसाना ॥ ४ ॥

* In India not only the blood relations but even servants and co-villagers of a bride consider it sinful to accept even food or water, much less any gift or present, from the house of the bridegroom; for it is customary in this country to give the hand of a girl as a sacred gift and one is naturally reluctant to accept anything in return from him on whom a gift is made. This kind of sentiment prevails even in those cases where a marriage alliance has only been stipulated and not yet brought into actual effect. The messengers, in the above context, are actuated with a similar sentiment in refusing the gifts offered to them by King Daśaratha, who happened to be the father of the champion who had won the hand of Princess Jānakī, their master’s daughter.

Cau.: suni bole gura ati sukhu pāi, punya puruṣa kahū mahi sukha chāi.
 jimi saritā sāgara mahū jāhī, jadyapi tāhi kāmanā nāhī.1.
 timi sukha saṁpati binahī bolāē, dharamasīla pahī jāhī subhāē.
 tumha gura bipra dhenu sura sebī, tasi punīta kausalyā debī.2.
 sukṛtī tumha samāna jaga māhī, bhayau na hai kou honeu nāhī.
 tumha te adhika punya baRa kākē, rājana rāma sarisa suta jākē.3.
 bīra binīta dharama brata dhārī, guna sāgara bara bālaka cārī.
 tumha kahū sarba kāla kalyānā, sajahu barāta bajāi nisānā.4.

The Guru was highly pleased to hear the news and said, "To a virtuous man the world abounds in happiness. As rivers run into the sea, although the latter has no craving for them, so joy and prosperity come unasked and of their own accord to a pious soul. Just as you are given to the service of your preceptor, the Brāhmaṇas and cows as well as of gods, Queen Kausalyā is no less devout than you. A pious soul like you there has never been, nor is, nor shall be in this world. Who can be more blessed than you, O king, who have a son like Rāma, and whose four worthy children are all valiant, submissive, true to their vow of piety and oceans of goodness. You are blessed indeed for all time; therefore, prepare the marriage procession to the sound of kettledrums. (1—4)

दो०— चलहु बेगि सुनि गुर बचन भलेहिं नाथ सिरु नाइ ।

भूपति गवने भवन तब दूतन्ह बासु देवाइ ॥ २९४ ॥

Do. : calahu begi suni gura bacana bhalehī nātha siru nāi,
 bhūpati gavane bhavana taba dūtanha bāsu devāi.294.

"And proceed quickly." On hearing these words of the preceptor the king bowed his head and said, "Very well, my lord!" and after assigning lodgings to the messengers returned to his palace. (294)

चौ०— राजा सबु रनिवास बोलाई । जनक पत्रिका बाचि सुनाई ॥
 सुनि संदेसु सकल हरषानी । अपर कथा सब भूप बखानी ॥ १ ॥
 प्रेम प्रफुल्लित राजहिं रानी । मनहुँ सिखिनि सुनि बारिद बानी ॥
 मुदित असीस देहिं गुर नारीं । अति आनंद मगन महतारीं ॥ २ ॥
 लेहिं परस्पर अति प्रिय पाती । हृदयँ लगाइ जुड़ावहिं छाती ॥
 राम लखन कै कीरति करनी । बारहिं बार भूपबर बरनी ॥ ३ ॥
 मुनि प्रसादु कहि द्वार सिधाए । रानिन्ह तब महिदेव बोलाए ॥
 दिए दान आनंद समेता । चले बिप्रबर आसिष देता ॥ ४ ॥

Cau.: rājā sabu ranivāsa bolāi, janaka patrikā bāci sunāi.
 suni saṁdesu sakala haraṣānī, apara kathā saba bhūpa bakhānī.1.
 prema praphullita rājahī rānī, manahū sikhini suni bārida bānī.
 mudita asīsa dehī gura nārī, ati ānanda magana mahatārī.2.
 lehī paraspara ati priya pāti, hṛdayā lagāi juRāvahī chāti.
 rāma lakhana kai kīrati karānī, bārahī bāra bhūpabara barānī.3.
 muni prasādu kahi dvāra sidhāe, rāninha taba mahideva bolāe.
 die dāna ānanda sametā, cale biprabara āsiṣa detā.4.

The king then called all the ladies of the gynaeceum and read aloud Janaka's letter to them. All rejoiced to hear the message and the king himself related the other tidings which he had heard from the lips of the messengers. Bursting with emotion the queens shone like pea-hens rejoicing at the rumbling of clouds. The preceptor's wife and the wives of other elders in their joy invoked the blessings of heaven and the mothers of the four brothers were overwhelmed with ecstasy. They took the most beloved letter from each other and pressing it to their bosom cooled their burning heart. The great king recounted again and again the glory and exploits of both Rāma and Lakṣmaṇa, saying that it was all due to the sage's grace he went out of doors. The queens then sent for the Brāhmaṇas and joyfully bestowed gifts on them. And the Brāhmaṇas returned to their home uttering blessings. (1—4)

सो०— जाचक लिए हँकारि दीन्हि निछावरि कोटि बिधि ।

चिरु जीवहुँ सुत चारि चक्रबर्ति दसरत्थ के ॥ २९५ ॥

So.: jācaka lie hākāri dīnhi nichāvari koṭi bidhi,
ciru jīvahū suta cāri cakrabarti dasarattha ke.295.

Next they called the beggars and lavished innumerable kinds of gifts on them. "Long live the four sons of Emperor Daśaratha!" (295)

चौ०— कहत चले पहिरे पट नाना । हरषि हने गहगहे निसाना ॥
समाचार सब लोगन्ह पाए । लागे घर घर होन बधाए ॥ १ ॥
भुवन चारि दस भरा उछाहू । जनकसुता रघुबीर बिआहू ॥
सुनि सुभ कथा लोग अनुरागे । मग गृह गलीं सँवारन लागे ॥ २ ॥
जद्यपि अवध सदैव सुहावनि । राम पुरी मंगलमय पावनि ॥
तदपि प्रीति कै प्रीति सुहाई । मंगल रचना रची बनाई ॥ ३ ॥
ध्वज पताक पट चामर चारू । छावा परम बिचित्र बजारू ॥
कनक कलस तोरन मनि जाला । हरद दूब दधि अच्छत माला ॥ ४ ॥

Cau.: kahata cale pahirē paṭa nānā, haraṣi hane gahagahe nisānā.
samācāra saba loganha pāe, lāge ghara ghara hona badhāe.1.
bhuvana cāri dasa bhara uchāhū, janakasutā raghubīra biāhū.
suni subha kathā loga anurāge, maga gṛha galī sāvārana lāge.2.
jadyapi avadha sadaiva suhāvani, rāma purī maṅgalamaya pāvani.
tadapi prīti kai prīti suhāī, maṅgala racanā racī banāī.3.
dhvaja patāka paṭa cāmara cārū, chāvā parama bicitra bajārū.
kanaka kalasa torana mani jālā, harada dūba dadhi acchata mālā.4.

Thus they shouted as they left, attired in raiment of various kinds; there was a jubilant and tempestuous clash of kettledrums. When the news spread among all the people, festivities were started in every house. All the fourteen spheres were filled with joy at the news of the forthcoming wedding of Janaka's daughter with the hero of Raghu's race. The citizens were enraptured to hear the glad tidings and began to decorate the streets, houses and lanes. Although the city of Ayodhyā is ever charming, being the blessed and sacred abode of Śrī Rāma, it was adorned with beautiful festal decorations because of the love the people bore towards the very embodiment of love. Flags and banners, curtains and graceful chowries canopied the bazars in a most marvellous fashion. With vases of gold, festal arches, festoons of netted gems, turmeric, blades of Dūrvā grass, curds, unbroken rice and wreaths of flowers— (1—4)

दो०— मंगलमय निज निज भवन लोगन्ह रचे बनाइ ।

बीथीं सींचीं चतुरसम चौकें चारु पुराइ ॥ २९६ ॥

Do.: maṅgalamaya nija nija bhavana loganha race banāi,
bīthī sīcī caturasama caukē cāru purāi.296.

—The people decorated their respective houses, which were already full of blessings; the lanes were sprinkled over with water, mixed with the fourfold pastes of sandal, saffron, musk and camphor and the squares in front of their houses were filled in with tasteful designs. (296)

चौ०— जहँ तहँ जूथ जूथ मिलि भामिनि । सजि नव सप्त सकल दुति दामिनि ॥
बिधुबदनीं मृग सावक लोचनि । निज सरूप रति मानु बिमोचनि ॥ १ ॥
गावहिं मंगल मंजुल बानीं । सुनि कल रव कलकंठि लजानीं ॥
भूप भवन किमि जाइ बखाना । बिस्व बिमोहन रचेउ बिताना ॥ २ ॥
मंगल द्रब्य मनोहर नाना । राजत बाजत बिपुल निसाना ॥
कतहुँ बिरिद बंदी उच्चरहीं । कतहुँ बेद धुनि भूसुर करहीं ॥ ३ ॥
गावहिं सुंदरि मंगल गीता । लै लै नामु रामु अरु सीता ॥
बहुत उछाहु भवनु अति थोरा । मानहुँ उमगि चला चहु ओरा ॥ ४ ॥

Cau.: jahā tahā jūtha jūtha mili bhāmini, saji nava sapta sakala duti dāmini.
bidhubadaniṁ mṛga sāvaka locani, nija sarūpa rati mānu bimocani.1.
gāvahiṁ maṅgala maṁjula bāniṁ, suni kala rava kalakamṭhi lajāniṁ.
bhūpa bhavana kimi jāi bakhānā, bisva bimohana raceu bitānā.2.
maṅgala drabya manohara nānā, rājata bājata bipula nisānā.
katahū birida bamdī uccarahīṁ, katahū beda dhuni bhūsura karahī.3.
gāvahiṁ sumdari maṅgala gītā, lai lai nāmu rāmu aru sītā.
bahuta uchāhu bhavanu ati thorā, mānahū umagi calā cahu orā.4.

Collected here and there troops of ladies, all brilliant as the lightning, with moon-like face and eyes resembling those of a fawn and beauty enough to rob Love's consort (Rati) of her pride, and who had practised all the sixteen kinds of female adornment,* sang auspicious strains with voice so melodious that the female cuckoo was put to shame on hearing the sweet sound! How is the king's palace to be described; the pavilion set up there would dazzle the whole universe. Various articles of good omen and charming in appearance were displayed and a number of kettledrums were sounded. Here were panegyrist singing the family glory and here were Brāhmaṇas chanting the Vedas; while pretty women carolled festive songs, many times repeating the names of Rāma and Sītā.

* According to the standard works on poetics the sixteen forms of female adornment are as follows:— (1) rubbing and cleansing the body with fragrant unguents, (2) ablution, (3) putting on a new attire, (4) dyeing the sides of one's feet with red lag, (5) dressing the hair, (6) adorning the parting line of the hair with red lead, (7) painting the forehead with streaks of sandal-paste, (8) dotting the chin with a small black spot, (9) colouring the palms of one's hands and the soles of one's feet with the reddish dye extracted from the leaves of the Mehadi plant, (10) anointing one's body with perfumed unguents, (11) adorning the body with bejewelled ornaments, (12) beautifying the hair etc., with wreaths of flowers, (13) perfuming and dyeing one's mouth by chewing betel-leaves etc., (14) colouring the teeth, (15) painting the lips and (16) applying collyrium to one's eyes.

There was an excess of joy all round, while the palace was too small to contain it; it seemed, therefore, as if it overflowed on all sides. (1—4)

दो०— सोभा दसरथ भवन कइ को कबि बरनै पार ।

जहाँ सकल सुर सीस मनि राम लीन्ह अवतार ॥ २९७ ॥

Do.: **sobhā dasaratha bhavana kai ko kabi baranai pāra,**
jahā sakala sura sīsa mani rāma līnha avatāra.297.

What poet can describe the splendour of Daśaratha's palace in which Rāma, the crest-jewel of all divinities, had taken birth? (297)

चौ०— भूप भरत पुनि लिए बोलाई । हय गय स्यंदन साजहु जाई ॥
चलहु बेगि रघुबीर बराता । सुनत पुलक पूरे दोउ भ्राता ॥ १ ॥
भरत सकल साहनी बोलाए । आयसु दीन्ह मुदित उठि धाए ॥
रचि रुचि जीन तुरग तिन्ह साजे । बरन बरन बर बाजि बिराजे ॥ २ ॥
सुभग सकल सुठि चंचल करनी । अय इव जरत धरत पग धरनी ॥
नाना जाति न जाहिं बखाने । निदरि पवनु जनु चहत उड़ाने ॥ ३ ॥
तिन्ह सब छयल भए असवारा । भरत सरिस बय राजकुमारा ॥
सब सुंदर सब भूषनधारी । कर सर चाप तून कटि भारी ॥ ४ ॥

Cau.: **bhūpa bharata puni lie bolāi, haya gaya syāmdana sājahu jāi.**
calahu begi raghubīra barātā, sunata pulaka pūre dou bhrātā.1.
bharata sakala sāhanī bolāe, āyasu dīnha mudita uṭhi dhāe.
raci ruci jīna turaga tinha sāje, barana barana bara bāji birāje.2.
subhaga sakala suṭhi caṁcala karanī, aya iva jarata dharata paga dharanī.
nānā jāti na jāhiṁ bakhāne, nidari pavanu janu cahata uRāne.3.
tinha saba chayala bhae asavārā, bharata sarisa baya rājakumārā.
saba sumdara saba bhūṣanadhārī, kara sara cāpa tūna kaṭi bhārī.4.

The king next called Bharata and said, "Go and prepare the horses, elephants and chariots and start at once in procession for Rāma's marriage." The two brothers were thrilled to hear this command. Bharata sent for the officers in charge of the stables and issued necessary instructions; the latter rose in joy and hastened to execute the orders. They equipped the horses with gorgeous saddles; gallant steeds of different colours stood there in their majesty. They were all beautiful and surpassingly swift-footed; they trod the ground as lightly as though it were red-hot iron. They belonged to different breeds, which were more than one could tell; they would fly in the air, as it were, outstripping the wind itself. Gallant princes, who were of the same age as Bharata, mounted them. The princes were all handsome and adorned with jewels and had a bow and arrow in their hands and a well-equipped quiver fastened at their side. (1—4)

दो०— छरे छबीले छयल सब सूर सुजान नबीन ।

जुग पदचर असवार प्रति जे असिकला प्रबीन ॥ २९८ ॥

Do.: **chare chabīle chayala saba sūra sujāna nabīna,**
juga padacara asavārā prati je asikalā prabīna.298.

They were elegant blithesome youths, chosen and skilled warriors all; and with each knight were two footmen, clever at sword-play. (298)

चौ०— बाँधें बिरद बीर रन गाढ़े । निकसि भए पुर बाहेर ठाढ़े ॥
 फेरहिं चतुर तुरग गति नाना । हरषहिं सुनि सुनि पनव निसाना ॥ १ ॥
 रथ सारथिन्ह बिचित्र बनाए । ध्वज पताक मनि भूषन लाए ॥
 चवँर चारु किंकिनि धुनि करहीं । भानु जान सोभा अपहरहीं ॥ २ ॥
 सावँकरन अगनित हय होते । ते तिन्ह रथन्ह सारथिन्ह जोते ॥
 सुंदर सकल अलंकृत सोहे । जिन्हहि बिलोकत मुनि मन मोहे ॥ ३ ॥
 जे जल चलहिं थलहि की नाई । टाप न बूड़ बेग अधिकाई ॥
 अस्त्र सस्त्र सबु साजु बनाई । रथी सारथिन्ह लिए बोलाई ॥ ४ ॥

Cau.: bādhē birada bīra rana gārhe, nikasi bhae pura bāhera ṭhārhe.
 pherahi catura turaga gati nānā, haraṣahi suni suni panava nisānā.1.
 ratha sārathinha bicitra banāe, dhvaja patāka mani bhūṣana lāe.
 cavāra cāru kimkini dhuni karahī, bhānu jāna sobhā apaharahī.2.
 sāvākarana aganita haya hote, te tinha rathanha sārathinha jote.
 suṁdara sakala alamkr̥ta sohe, jinhahi bilokata muni mana mohe.3.
 je jala calahi thalahi kī nāī, ṭāpa na būRa bega adhikāī.
 astra sastra sabu sāju banāī, rathī sārathinha lie bolāī.4.

The champions, who were all staunch in fight and had taken a vow of chivalry, sallied forth and halted outside the city. The clever fellows put their steeds through various paces and rejoiced to hear the clash of tabor and drum. The charioteers had made their cars equally gorgeous with flags and banners, gems and ornaments. They were also provided with elegant chowries and tinkling bells, and outdid in splendour the chariot of the sun-god. The king owned numberless horses with dark ears,* which the charioteers yoked to their chariots. They were all beautiful and looked so charming with their ornaments that even sages would be enraptured at the sight. They skimmed the surface of water even as dry land and would not sink even hoof-deep; so marvellous was their speed. Having provided the chariots with missiles and weapons and every other equipment the charioteers called their masters. (1—4)

दो०— चढ़ि चढ़ि रथ बाहेर नगर लागी जुरन बरात ।
 होत सगुन सुंदर सबहि जो जेहि कारज जात ॥ २९९ ॥

Do. : caRhi caRhi ratha bāhera nagara lāgī jurana barāta,
 hota saguna suṁdara sabahi jo jehi kāraja jāta.299.

Mounting the chariots the processionists began to collect outside the city. On whatever errand one went, each was greeted by auspicious omens. (299)

चौ०— कलित करिबरन्हि परीं अँबारीं । कहि न जाहिं जेहि भाँति सँवारीं ॥
 चले मत्त गज घंट बिराजी । मनहुँ सुभग सावन घन राजी ॥ १ ॥
 बाहन अपर अनेक बिधाना । सिबिका सुभग सुखासन जाना ॥
 तिन्ह चढ़ि चले बिप्रबर बृदा । जनु तनु धरें सकल श्रुति छंदा ॥ २ ॥

* A rare and invaluable breed of horses, milk white all over and dark only in the ears, which were considered specially suitable for a horse-sacrifice.

मागध सूत बंदि गुनगायक । चले जान चढ़ि जो जेहि लायक ॥
 बेसर ऊँट बृषभ बहु जाती । चले बस्तु भरि अग्नित भाँती ॥ ३ ॥
 कोटिन्ह काँवरि चले कहारा । बिबिध बस्तु को बरनै पारा ॥
 चले सकल सेवक समुदाई । निज निज साजु समाजु बनाई ॥ ४ ॥

Cau.: kalita karibaranhi pari ābāri, kahi na jāhi jehi bhāti sāvāri.
 cale matta gaja ghaṁṭa birāji, manahū subhaga sāvana ghana rāji.1.
 bāhana apara aneka bidhānā, sibikā subhaga sukhāsana jānā.
 tinha caRhi cale biprabara bṛmdā, janu tanu dharē sakala śruti chaṁdā.2.
 māgadha sūta baṁdi gunagāyaka, cale jāna caRhi jo jehi lāyaka.
 besara ūṭa bṛṣabha bahu jāti, cale bastu bhari aganita bhāti.3.
 koṭinha kāvari cale kahārā, bibidha bastu ko baranai pārā.
 cale sakala sevaka samudāi, nija nija sāju samāju banāi.4.

On magnificent elephants were mounted splendid seats with canopies wrought in a manner beyond all description. Elephants in rut, adorned with clanging bells, headed like beautiful (rumbling) clouds in the rainy month of Śrāvaṇa (roughly corresponding to August). There were various kinds of other vehicles, such as charming palanquins, sedans etc., on which rode companies of noble Brāhmaṇas, incarnations, as it were, of all the hymns of the Vedas. Genealogists, bards, panegyrists and rhapsodists too rode on vehicles appropriate to their respective rank; while mules, camels and oxen of various breeds carried on their backs commodities of innumerable kinds. Millions of porters marched with burdens slung across their shoulders; who could enumerate the varieties of goods they carried? Crowds of servants also proceeded on the journey equipping themselves in their own way and forming batches of their own. (1—4)

दो०— सब कें उर निर्भर हरषु पूरित पुलक सरीर ।

कबहिं देखिबे नयन भरि रामु लखनु दोउ बीर ॥ ३०० ॥

Do.: saba kē ura nirbhara haraṣu pūrīta pulaka sarīra,
 kabahiṁ dekhibe nayana bhari rāmu lakhanu dou bīra.300.

Each had boundless joy in his heart and a thrill ran through the bodies of all. They whispered to one another, “When shall we feast our eyes on the two heroes, Rāma and Lakṣmaṇa?” (300)

चौ०— गरजहिं गज घंटा धुनि घोरा । रथ रव बाजि हिंस चहु ओरा ॥
 निदरि घनहि घुर्मरहिं निसाना । निज पराइ कछु सुनिअ न काना ॥ १ ॥
 महा भीर भूपति के द्वारें । रज होइ जाइ पषान पबारें ॥
 चढ़ी अटारिन्ह देखहिं नारीं । लिएँ आरती मंगल थारीं ॥ २ ॥
 गावहिं गीत मनोहर नाना । अति आनंदु न जाइ बखाना ॥
 तब सुमंत्र दुइ स्यंदन साजी । जोते रबि हय निंदक बाजी ॥ ३ ॥
 दोउ रथ रुचिर भूप पहिं आने । नहिं सारद पहिं जाहिं बखाने ॥
 राज समाजु एक रथ साजा । दूसर तेज पुंज अति भ्राजा ॥ ४ ॥

Cau.: garajahī gaja ghaṁṭā dhuni ghorā, ratha rava bāji himsa cahu orā.
 nidari ghanahi ghurmmarahī nisānā, nija parāi kachu sunia na kānā.1.

mahā bhīra bhūpati ke dvārē, raja hoi jāi paṣāna pabārē.
caRhī aṭārinha dekhahī nārī, liē āratī maṅgala thārī.2.
gāvahī gīta manohara nānā, ati ānaṁdu na jāi bakhānā.
taba sumantra dui syamdana sājī, jote rabi haya nimdaka bājī.3.
dou ratha rucira bhūpa pahī āne, nahī sārada pahī jāhī bakhāne.
rāja samāju eka ratha sājā, dūsara teja pūmja ati bhrājā.4.

The elephants trumpeted and their bells clanged with a terrific din; on all sides there was a creaking of wheels and a neighing of horses. The clash of kettledrums would drown the peal of thunder; no one could hear one's own words, much less of others. At the entrance of the king's palace, there was such an enormous crowd that a stone thrown there would be trodden into dust. Women viewed the sight from house-tops, carrying festal lights in salvers used on auspicious occasions, and carolled melodious strains of various kinds in an ecstasy of joy beyond description. Then Sumantra (King Daśaratha's own charioteer and trusted counsellor) got ready a pair of chariots and yoked them with steeds that would outrun even the horses of the sun-god, and brought them in all their splendour before the king; their beauty was more than goddess Śāradā could describe. One of them was equipped with the royal paraphernalia while the other was a mass of splendour and shone brightly. (1—4)

दो०— तेहिं रथ रुचिर बसिष्ठ कहँ हरषि चढ़ाइ नरेसु।

आपु चढ़ेउ स्यंदन सुमिरि हर गुर गौरि गनेसु ॥ ३०१ ॥

Do.: **tehī ratha rucira basiṣṭha kahū haraṣi caRhāi naresu,**
āpu caRheu syamdana sumiri hara gura gauri ganesu.301.

This magnificent chariot the king joyfully caused Vasiṣṭha to mount, and then himself ascended the other, with his thoughts fixed on Lord Hara, his preceptor (Vasiṣṭha), goddess Gaurī and the god Gaṇeśa. (301)

चौ०— सहित बसिष्ठ सोह नृप कैसें । सुर गुर संग पुरंदर जैसें ॥
करि कुल रीति बेद बिधि राऊ । देखि सबहि सब भाँति बनाऊ ॥ १ ॥
सुमिरि रामु गुर आयसु पाई । चले महीपति संख बजाई ॥
हरषे बिबुध बिलोकि बराता । बरषहिं सुमन सुमंगल दाता ॥ २ ॥
भयउ कोलाहल हय गय गाजे । ब्योम बरात बाजने बाजे ॥
सुर नर नारि सुमंगल गाई । सरस राग बाजहिं सहनाई ॥ ३ ॥
घंट घंति धुनि बरनि न जाहीं । सरव करहिं पाइक फहराहीं ॥
करहिं बिदूषक कौतुक नाना । हास कुसल कल गान सुजाना ॥ ४ ॥

Cau.: **sahita basiṣṭha soha nṛpa kaisē, sura gura saṅga puram̐dara jaisē.**
kari kula rīti beda bidhi rāū, dekhi sabahi saba bhāti banāū.1.
sumiri rāmu gura āyasu pāi, cale mahīpati sam̐kha bajāi.
harāṣe bibudha biloki barātā, baraṣahī sumana sumam̐gala dātā.2.
bhayau kolāhala haya gaya gāje, byoma barāta bājane bāje.
sura nara nāri sumam̐gala gāi, sarasa rāga bājahī sahanāi.3.
gham̐ta gham̐ti dhuni barani na jāhī, sarava karahī pāika phaharāhī.
karahī bidūṣaka kautuka nānā, hāsa kusala kala gāna sujānā.4.

In the company of Vasiṣṭha the king shone forth as Indra (the lord of celestials) by the side of his preceptor (Bṛhaspati). After performing all the rites sanctioned by family usage or prescribed by the Vedas and seeing everyone fully equipped for the journey, he sallied forth to the blast of the conch-shell after receiving the permission of his preceptor and with his thoughts fixed on Śrī Rāma. The immortals rejoiced to see the marriage procession and rained down flowers full of auspicious blessings. There was a confused din of horses neighing, elephants trumpeting and music playing both in the heavens and in the procession. Human and celestial dames alike sang festal melodies, while clarionets played in sweet accord. There was an indescribable clamour of bells, both large and small. The footmen leaped and danced, displaying exercises of various kinds. Jesters, proficient in pleasantry and expert in singing melodious songs, practised all kinds of buffoonery. (1—4)

दो०— तुरग नचावहिं कुअँर बर अकनि मृदंग निसान ।

नागर नट चितवहिं चकित डगहिं न ताल बंधान ॥ ३०२ ॥

Do. : turaga nacāvahī kuāra bara akani mṛdaṅga nisāna,
nāgara naṭa citavahī cakita ḍagaḥī na tāla bādhāna.302.

Gallant princes made their steeds cruet to the measured beat of tabors and kettledrums; accomplished dancers noted with surprise that they never made a step out of time. (302)

चौ०— बनइ न बरनत बनी बराता । होहिं सगुन सुंदर सुभदाता ॥
चारा चाषु बाम दिसि लेई । मनहुँ सकल मंगल कहि देई ॥ १ ॥
दाहिन काग सुखेत सुहावा । नकुल दरसु सब काहूँ पावा ॥
सानुकूल बह त्रिबिध बयारी । सघट सबाल आव बर नारी ॥ २ ॥
लोवा फिरि फिरि दरसु देखावा । सुरभी सनमुख सिसुहि पिआवा ॥
मृगमाला फिरि दाहिनि आई । मंगल गन जनु दीन्हि देखाई ॥ ३ ॥
छेमकरी कह छेम बिसेषी । स्यामा बाम सुतरु पर देखी ॥
सनमुख आयउ दधि अरु मीना । कर पुस्तक दुइ बिप्र प्रबीना ॥ ४ ॥

Cau. : banai na baranata banī barātā, hoḥī saguna suṁdara subhadātā.
cārā cāṣu bāma disī leī, manahūṁ sakala maṅgala kaḥi deī.1.
dāhina kāga sukheta suhāvā, nakula darasu saba kāhūṁ pāvā.
sānukūla baha tribidha bayārī, saghaṭa sabāla āva bara nārī.2.
lovā phiri phiri darasu dekhāvā, surabhī sanamukha sisuḥi piāvā.
mṛgamālā phiri dāhini āī, maṅgala gana janu dīnhi dekhāī.3.
chemakarī kaha chema biseṣī, syāmā bāma sutaru para dekhī.
sanamukha āyau dadhi aru mīnā, kara pustaka dui bipra prabīnā.4.

The splendour of the marriage procession was more than one could describe. Fair and auspicious omens occurred. The blue-necked jay picked up food on the left and announced as it were all good fortune. On a fair field in the right appeared a cow, and a mongoose was seen by all. A soft, cool and fragrant breeze was blowing in a favourable direction; a blessed (unwidowed) woman appeared with a pitcher and a child in her arms. A fox turned round and showed himself again and again and a cow suckled its calf in front of

the procession; a herd of deer came round to the right, as if good omens appeared in visible form. A Brahmani-kite promised great blessings; and a Śyāmā bird was observed on an auspicious tree to the left. A man bearing curds and fish and two learned Brāhmaṇas each with a book in his hand came from the opposite direction. (1—4)

दो०— मंगलमय कल्याणमय अभिमत फल दातार ।

जनु सब साचे होन हित भए सगुन एक बार ॥ ३०३ ॥

Do.: maṅgalamaya kalyānamaya abhimata phala dātāra,
janu saba sāce hona hita bhae saguna eka bāra.303.

All kinds of blessed and auspicious omens and those conducive of desired results occurred all at once as if to fulfil themselves. (303)

चौ०— मंगल सगुन सुगम सब ताके । सगुन ब्रह्म सुंदर सुत जाके ॥
राम सरिस बरु दुलहिनि सीता । समधी दसरथु जनकु पुनीता ॥ १ ॥
सुनि अस ब्याहु सगुन सब नाचे । अब कीन्हे बिरांचि हम साँचे ॥
एहि बिधि कीन्हे बरात पयाना । हय गय गाजहिं हने निसाना ॥ २ ॥
आवत जानि भानुकुल केतू । सरितन्हि जनक बँधाए सेतू ॥
बीच बीच बर बास बनाए । सुरपुर सरिस संपदा छाए ॥ ३ ॥
असन सयन बर बसन सुहाए । पावहिं सब निज निज मन भाए ॥
नित नूतन सुख लखि अनुकूले । सकल बरातिन्हे मंदिर भूले ॥ ४ ॥

Cau.: maṅgala saguna sugama saba tākē, saguna brahma suṁdara suta jākē.
rāma sarisa baru dulahini sītā, samadhī dasarathu janaku punitā.1.
suni asa byāhu saguna saba nāce, aba kīnhe birāñci hama sāce.
ehi bidhi kīnha barāta payānā, haya gaya gājahī hane nisānā.2.
āvata jāni bhānukula ketū, saritanhi janaka bādhāe setū.
bīca bīca bara bāsa banāe, surapura sarisa sampadā chāe.3.
asana sayana bara basana suhāe, pāvahī saba nija nija mana bhāe.
nita nūtana sukha lakhi anukūle, sakala barātinha maṁdira bhūle.4.

Auspicious omens easily occur to him who has God with form as his own son. In the marriage which was going to take place, the bridegroom was no other than Śrī Rāma and Sītā Herself was the bride; while the pious Daśaratha and Janaka were the parents of the bridegroom and the bride respectively; hearing of this marriage all good omens danced and said, "It is now that the Creator has justified us." In this way the procession set forth amidst the neighing of horses, the trumpeting of elephants and the clash of kettledrums. Learning that the chief of the solar race, King Daśaratha, was already on the way, King Janaka had the rivers bridged, and got beautiful rest-houses erected at different stages, which vied in magnificence with the city of immortals (Amarāvati), and in which members of the bridegroom's party were supplied with excellent food, beds and clothing each according to his own taste. Finding ever new pleasures agreeable to themselves all the members of the bridegroom's party forgot their own home. (1—4)

दो०— आवत जानि बरात बर सुनि गहगहे निसान ।

सजि गज रथ पदचर तुरग लेन चले अगवान ॥ ३०४ ॥

**Do.: āvata jāni barāta bara suni gahagahe nisāna,
saji gaja ratha padacara turaga lena cale agavāna.304.**

When it was learnt that the procession of the bridegroom's party was approaching and the tempestuous clash of the kettledrums was heard, a deputation went out to receive it with elephants, chariots, footmen and horses duly equipped. (304)

[PAUSE 10 FOR A THIRTY-DAY RECITATION]

चौ०— कनक कलस भरि कोपर थारा । भाजन ललित अनेक प्रकारा ॥
भरे सुधासम सब पकवाने । नाना भाँति न जाहिं बखाने ॥ १ ॥
फल अनेक बर बस्तु सुहाई । हरषि भेंट हित भूप पठाई ॥
भूषन बसन महामनि नाना । खग मृग हय गय बहुबिधि जाना ॥ २ ॥
मंगल सगुन सुगंध सुहाए । बहुत भाँति महिपाल पठाए ॥
दधि चिउरा उपहार अपारा । भरि भरि काँवरि चले कहारा ॥ ३ ॥
अगवानन्ह जब दीखि बराता । उर आनंदु पुलक भर गाता ॥
देखि बनाव सहित अगवाना । मुदित बरातिन्ह हने निसाना ॥ ४ ॥

Cau.: kanaka kalasa bhari kopara thārā, bhājana lalita aneka prakārā.
bhare sudhāsama saba pakavāne, nānā bhāṭi na jāhī bakhane.1.
phala aneka bara bastu suhāī, haraṣi bheṁṭa hita bhūpa paṭhāī.
bhūṣana basana mahāmani nānā, khaga mrga haya gaya bahubidhi jānā.2.
maṅgala saguna sugaṁdha suhae, bahuta bhāṭi mahipāla paṭhāe.
dadhi ciurā upahāra apārā, bhari bhari kāvari cale kahārā.3.
agavānanha jaba dīkhi barātā, ura ānaṁdu pulaka bhara gātā.
dekhi banāva sahita agavānā, mudita barātinha hane nisānā.4.

Jars of gold full of sweet and cold drinks and trays and salvers and beautiful dishes of various kinds laden with confections of indescribable variety and delicious as ambrosia, with luscious fruit and many other delightful articles were sent as an offering by King Janaka in his joy. The king also sent ornaments, wearing apparel, valuable gems of every variety, birds, antelopes, horses, elephants, vehicles of every description, charming aromatic substances of an auspicious nature and various articles of good omen; and a train of porters marched with their loads of curds, parched rice and presents of endless variety slung across their shoulders. When the deputation saw the bridegroom's party, their mind was filled with rapture and a thrill ran through their frame. Seeing the deputation equipped in everyway the members of the bridegroom's party had their drums beaten in great joy. (1—4)

दो०— हरषि परसपर मिलन हित कछुक चले बगमेल ।

जनु आनंद समुद्र दुइ मिलत बिहाइ सुबेल ॥ ३०५ ॥

**Do.: haraṣi parasapara milana hita kachuka cale bagamela,
janu ānaṁda samudra dui milata bihāi subela.305.**

A batch from each side joyfully marched at a gallop in order to meet each other and the two parties met as two oceans of bliss that had transgressed their bounds. (305)

चौ०— बरषि सुमन सुर सुंदरि गावहिं । मुदित देव दुंदुभीं बजावहिं ॥
 बस्तु सकल राखीं नृप आगे । बिनय कीन्हि तिन्ह अति अनुरागे ॥ १ ॥
 प्रेम समेत रायँ सबु लीन्हा । भै बकसीस जाचकन्हि दीन्हा ॥
 करि पूजा मान्यता बड़ाई । जनवासे कहँ चले लवाई ॥ २ ॥
 बसन बिचित्र पाँवड़े परहीं । देखि धनदु धन महु परिहरहीं ॥
 अति सुंदर दीन्हेउ जनवासा । जहँ सब कहँ सब भाँति सुपासा ॥ ३ ॥
 जानी सियँ बरात पुर आई । कछु निज महिमा प्रगटि जनाई ॥
 हृदयँ सुमिरि सब सिद्धि बोलाई । भूप पहुनई करन पठाई ॥ ४ ॥

Cau.: baraṣi sumana sura suṁdari gāvahi, mudita deva duṁdubhī bajāvahi.
 bastu sakala rākhiṁ nṛpa āgē, binaya kīnhi tinha ati anurāgē.1.
 prema sameta rāyā sabu līnhā, bhai bakasīsa jācakanhi dīnhā.
 kari pūjā mānyatā baRāi, janavāse kahū cale lavāi.2.
 basana bicitra pāvare parahī, dekhi dhanadu dhana madu pariharahi.
 ati suṁdara dīnheu janavāsā, jahā saba kahū saba bhāti supāsā.3.
 jānī siyā barāta pura āi, kachu nija mahimā pragati janāi.
 hṛdayā sumiri saba siddhi bolāi, bhūpa pahunāi karana paṭhāi.4.

Celestial damsels rained down flowers and sang, while the glad gods sounded kettledrums. The members of the deputation placed all the offerings before King Daśaratha and supplicated him with an affectionate address. The king lovingly accepted everything and distributed the offerings as presents among his own people, or bestowed them as alms on the beggars. After due homage, reverence and courtesy the deputation conducted the bridegroom's party to the lodgings set apart for them. Gorgeous cloths were spread as carpets for the royal guests to tread upon, on seeing which Kubera (the god of wealth) was no longer proud of his wealth. Magnificent were the quarters assigned to the bridegroom's party, which provided every kind of comfort for each guest. When Sītā learnt that the bridegroom's party had arrived in the city, She manifested Her glory to a certain extent. By Her very thought She summoned all the Siddhis (miraculous powers personified) and despatched them to wait upon the king and his party. (1—4)

दो०— सिद्धि सब सिय आयसु अकनि गई जहाँ जनवास ।
 लिएँ संपदा सकल सुख सुरपुर भोग बिलास ॥ ३०६ ॥

Do.: sidhi saba siya āyasu akani gai jāhā janavāsa,
 liē sampadā sakala sukha surapura bhoga bilāsa.306.

Hearing Sītā's command they repaired to the guests' apartments, taking with them every kind of riches, comforts as well as the enjoyments and luxuries of heaven. (306)

चौ०— निज निज बास बिलोकि बराती । सुर सुख सकल सुलभ सब भाँती ॥
 बिभव भेद कछु कोउ न जाना । सकल जनक कर करहिं बखाना ॥ १ ॥
 सिय महिमा रघुनायक जानी । हरषे हृदयँ हेतु पहिचानी ॥
 पितु आगमनु सुनत दोउ भाई । हृदयँ न अति आनंदु अमाई ॥ २ ॥

सकुचन्ह कहि न सकत गुरु पाहीं । पितु दरसन लालचु मन माहीं ॥
 बिस्वामित्र बिनय बड़ि देखी । उपजा उर संतोषु बिसेषी ॥ ३ ॥
 हरषि बंधु दोउ हृदयँ लगाए । पुलक अंग अंबक जल छाए ॥
 चले जहाँ दसरथु जनवासे । मनहुँ सरोबर तकेउ पिआसे ॥ ४ ॥

Cau.: nija nija bāsa biloki barātī, sura sukha sakala sulabha saba bhāṭī.
 bibhava bheda kachu kou na jānā, sakala janaka kara karahī bakhānā.1.
 siya mahimā raghunāyaka jānī, haraṣe hṛdayā hetu pahicānī.
 pitu āgamanu sunata dou bhāī, hṛdayā na ati ānamdu amāī.2.
 sakucanha kahi na sakata guru pāhī, pitu darasana lālacu mana māhī.
 bisvāmitra binaya baRi dekhī, upajā ura samtoṣu biseṣī.3.
 haraṣi baṁdhu dou hṛdayā lagāe, pulaka aṁga aṁbaka jala chāe.
 cale jahā dasarathu janavāse, manahū sarobara takeu piāse.4.

Each member of the bridegroom's party found in his own apartment all the enjoyments of heaven ready at hand in everyway. No one, however, had an inkling of the mystery behind this untold splendour; everyone sang Janaka's praises. Rāma alone recognized Sītā's influence and was glad at heart to discern Her love. When the two brothers heard of their father's arrival, they could not contain themselves for joy, but were too modest to speak to their Guru, though their heart longed to see their sire. Viśvāmītra felt much gratified at heart to perceive this great humility. In his joy he pressed the two brothers to his bosom; a thrill ran through his limbs, while tears rushed to his eyes. They proceeded to the guests' apartments, where King Daśaratha was, as though a lake sought to visit a thirsty soul. (1—4)

दो०— भूप बिलोके जबहिं मुनि आवत सुतन्ह समेत ।
 उठे हरषि सुखसिंधु महुँ चले थाह सी लेत ॥ ३०७ ॥

Do.: bhūpa biloke jabahī muni āvata sutanha sameta,
 uṭhe haraṣi sukhasiṁdhu mahū cale thāha sī leta.307.

When the king saw the sage coming with the two princes, he rose in joy and advanced to meet them like a man who feels his footing in an ocean of bliss. (307)

चौ०— मुनिहि दंडवत कीन्ह महीसा । बार बार पद रज धरि सीसा ॥
 कौसिक राउ लिए उर लाई । कहि असीस पूछी कुसलाई ॥ १ ॥
 पुनि दंडवत करत दोउ भाई । देखि नृपति उर सुखु न समाई ॥
 सुत हियँ लाइ दुसह दुख मेटे । मृतक सरीर प्राण जनु भेंटे ॥ २ ॥
 पुनि बसिष्ठ पद सिर तिन्ह नाए । प्रेम मुदित मुनिबर उर लाए ॥
 बिप्र बृंद बंदे दुहुँ भाई । मनभावती असीसें पाई ॥ ३ ॥
 भरत सहानुज कीन्ह प्रनामा । लिए उठाइ लाइ उर रामा ॥
 हरषे लखन देखि दोउ भ्राता । मिले प्रेम परिपूरित गाता ॥ ४ ॥

Cau.: munihi daṁḍavata kīnha mahīsā, bāra bāra pada raja dhari sīsā.
 kausika rāu lie ura lāī, kahi asīsa pūchī kusalāī.1.
 puni daṁḍavata karata dou bhāī, dekhi nrpati ura sukhu na samāī.
 suta hiyā lāi dusaha dukha meṭe, mṛtaka sarīra prāna janu bheṁṭe.2.

puni basiṣṭha pada sira tinha nāe, prema mudita munibara ura lāe.
 bipra bṛm̄da bar̄nde duh̄ bhāi, manabhāvati asisē pāi.3.
 bhārata sahanuja kinha pranāmā, lie uṭhāi lāi ura rāmā.
 haraṣe lakhana dekhi dou bhrātā, mile prema paripūrita gātā.4.

The king prostrated himself before the sage, placing the dust of the latter's feet on his head again and again. Kauśika pressed the king to his bosom, blessed him and inquired after his welfare. When King Daśaratha saw the two brothers prostrating themselves, he could not contain himself for joy. Pressing the boys to his bosom he allayed the unbearable pangs of separation and looked like a dead body restored to life. Rāma and Lakṣmaṇa then bowed their head at Vasiṣṭha's feet and the great sage embraced them in the ecstasy of love. The two brothers next saluted all the Brāhmaṇas and in turn received their welcome blessings. Bharata and his younger half-brother (Śatrughna) greeted Rāma, who lifted them and embraced them. Lakṣmaṇa rejoiced to see the two brothers (Bharata and Śatrughna) and as he embraced them his limbs were throbbing with emotion. (1—4)

दो०— पुरजन परिजन जातिजन जाचक मंत्री मीत ।

मिले जथाबिधि सबहि प्रभु परम कृपाल बिनीत ॥ ३०८ ॥

Do.: purajana parijana jātijana jācaka maṁtrī mīta,
 mile jathābidhi sabahi prabhu parama kṛpāla binīta.308.

The most gracious and unassuming Lord greeted everyone else including the citizens, attendants, kinsmen, beggars, ministers and friends in a manner befitting the rank of each. (308)

चौ०— रामहि देखि बरात जुड़ानी । प्रीति कि रीति न जाति बखानी ॥

नृप समीप सोहहिं सुत चारी । जनु धन धरमादिक तनुधारी ॥ १ ॥

सुतन्ह समेत दसरथहि देखी । मुदित नगर नर नारि बिसेषी ॥

सुमन बरिसि सुर हनहिं निसाना । नाकनटीं नाचहिं करि गाना ॥ २ ॥

सतानंद अरु बिप्र सचिव गन । मागध सूत बिदुष बंदीजन ॥

सहित बरात राउ सनमाना । आयसु मागि फिरे अगवाना ॥ ३ ॥

प्रथम बरात लगन तें आई । तातें पुर प्रमोदु अधिकाई ॥

ब्रह्मानंदु लोग सब लहहीं । बढहुं दिवस निसि बिधि सन कहहीं ॥ ४ ॥

Cau.: rāmaḥi dekhi barāta juṛānī, prīti ki rīti na jāti bakhānī.
 nṛpa samīpa sohaḥi suta cārī, janu dhana dharamādika tanudhārī.1.
 sutanha sameta dasarathahi dekhī, mudita nagara nara nāri biseṣī.
 sumana barisi sura hanahī nisānā, nākanaṭī nācaḥi kari gānā.2.
 satānaṁda aru bipra saciva gana, māgadha sūta biduṣa bar̄ndijana.
 sahita barāta rāu sanamānā, āyasu māgi phire agavānā.3.
 prathama barāta lagana tē āi, tāṭē pura pramodu adhikāi.
 brahmānaṁdu loga saba lahaḥi, baRhahū divasa nisi bidhi sana kahaḥi.4.

The sight of Śrī Rāma was so soothing to the guests; the ways of love are beyond description. Beside the king his four sons looked like incarnations as it were of the four

ends of human endeavour, viz., riches, religious merit etc. The people of the city were delighted beyond measure to see King Daśaratha with his sons. The gods rained down flowers and beat their drums; the nymphs of heaven danced and sang. Śātānanda (King Janaka's family preceptor) and the other Brāhmaṇas and ministers of State, as well as the genealogists, minstrels, jesters and rhapsodists, who formed the deputation, paid due honour to the king and his party and returned with their permission. The bridegroom's party had arrived earlier than the day fixed for the wedding: there was great rejoicing in the city on this account. Everyone enjoyed transcendent bliss and prayed to the Creator that the days and nights might be lengthened. (1—4)

दो०— रामु सीय सोभा अवधि सुकृत अवधि दोउ राज ।

जहँ तहँ पुरजन कहहिं अस मिलि नर नारि समाज ॥ ३०९ ॥

**Do.: rāmu sīya sobhā avadhi sukṛta avadhi dou rāja,
jahā tahā purajana kahahī asa mili nara nāri samāja.309.**

“Rāma and Sītā are the perfection of beauty, and the two kings (Daśaratha and Janaka) the perfection of virtue!” Thus would observe the men and women of the city wherever they happened to meet”. (309)

चौ०— जनक सुकृत मूरति बैदेही । दसरथ सुकृत रामु धरें देही ॥
इन्ह सम काहुँ न सिव अवराधे । काहुँ न इन्ह समान फल लाधे ॥ १ ॥
इन्ह सम कोउ न भयउ जग माहीं । है नहिं कतहुँ होनेउ नाहीं ॥
हम सब सकल सुकृत कै रासी । भए जग जनमि जनकपुर बासी ॥ २ ॥
जिन्ह जानकी राम छबि देखी । को सुकृती हम सरिस बिसेषी ॥
पुनि देखब रघुबीर बिआहू । लेब भली बिधि लोचन लाहू ॥ ३ ॥
कहहिं परसपर कोकिलबयनीं । एहि बिआहँ बड़ लाभु सुनयनीं ॥
बड़ें भाग बिधि बात बनाई । नयन अतिथि होइहहिं दोउ भाई ॥ ४ ॥

**Cau.: janaka sukṛta mūrati baidehī, dasaratha sukṛta rāmu dharē dehī.
inha sama kāhū na siva avarādhe, kāhū na inha samāna bhala lādhe.1.
inha sama kou na bhayau jaga māhī, hai nahī katahū honeu nāhī.
hama saba sakala sukṛta kai rāsī, bhae jaga janami janakapura bāsī.2.
jinha jānakī rāma chabi dekhī, ko sukṛtī hama sarisa biseṣī.
puni dekhaba raghubīra biāhū, leba bhalī bidhi locana lāhū.3.
kahahī parasapara kokilabayani, ehi biāhā baRa lābhū sunayani.
baRē bhāga bidhi bāta banāi, nayana atithi hoihahī dou bhāi.4.**

“Vaidehī (Sītā) is the incarnation of Janaka's merit, and Rāma is Daśaratha's virtue personified. No one has worshipped Śiva with such devotion as these two kings, nor has anyone obtained such a reward as they have. No one has equalled them in this world, nor is there anyone to equal them anywhere nor shall be. We are all storehouses of all kinds of merits in that we have been born in this world as residents of Janaka's capital. Who is so highly blessed as we, who have beheld the beauty of Jānakī (Sītā) and Rāma? And we will witness Śrī Rāma's wedding and shall thereby richly reap the benefit of our eyes.” Damsels with voice as sweet as the notes of the cuckoo whispered to one another, “O bright-eyed friends, we shall gain much by this

union. By our great good-luck Providence has ordained things well: the two brothers shall often delight our eyes.” (1—4)

दो०— बारहिं बार सनेह बस जनक बोलाउब सीय ।

लेन आइहहिं बंधु दोउ कोटि काम कमनीय ॥ ३१० ॥

Do.: *bārahī bāra saneha basa janaka bolāuba siya,*
lena āihahī baṁdhu dou koṭi kāma kamaṇīya.310.

“Time after time out of affection Janaka will send for Sitā (from Ayodhyā); and the two brothers, charming as millions of Cupids put together, will come to take her back.” (310)

चौ०— बिबिध भाँति होइहि पहुनाई । प्रिय न काहि अस सासुर माई ॥

तब तब राम लखनहि निहारी । होइहहिं सब पुर लोग सुखारी ॥ १ ॥

सखि जस राम लखन कर जोटा । तैसेइ भूप संग दुइ ढोटा ॥

स्याम गौर सब अंग सुहाए । ते सब कहहिं देखि जे आए ॥ २ ॥

कहा एक मैं आजु निहारे । जनु बिरंचि निज हाथ सँवारे ॥

भरतु रामही की अनुहारी । सहसा लखि न सकहिं नर नारी ॥ ३ ॥

लखनु सत्रुसूदनु एकरूपा । नख सिख ते सब अंग अनूपा ॥

मन भावहिं मुख बरनि न जाहीं । उपमा कहुं त्रिभुवन कोउ नाहीं ॥ ४ ॥

Cau.: *bibidha bhāti hoihi pahunāi, priya na kāhi asa sāsura māi.*
taba taba rāma lakhanahi nihārī, hoihahī saba pura loga sukhārī.1.
sakhi jasa rāma lakhana kara joṭā, taisei bhūpa saṅga dui ḍhoṭā.
syāma gaura saba aṅga suhāe, te saba kahahī dekhi je āe.2.
kahā eka maī āju nihāre, janu biramci nija hātha sāvāre.
bharatu rāmahī kī anuhārī, sahasā lakhi na sakahī nara nārī.3.
lakhanu satrusūdanu ekarūpā, nakha sikha te saba aṅga anūpā.
mana bhāvahī mukha barani na jāhī, upamā kahū tribhuvana kou nāhī.4.

“There will be hospitality of every kind; who, dear one, would not love to stay at such a father-in-law’s. On each such occasion all the people of the city will be happy to behold Śrī Rāma and Lakṣmaṇa. King Daśaratha, my friends, has brought with him two other lads exactly resembling the pair of Rāma and Lakṣmaṇa. One dark, the other fair, but both charming of every limb: so declare all those who have seen them.” Said another, “I saw them today: it appeared to me as though the Creator had fashioned them with his own hands. Bharata is an exact copy of Rāma; no man or woman could distinguish them at first sight. Lakṣmaṇa and Śatrusūdana (Śatrughna) are indistinguishable from each other, peerless in every limb from head to foot. The four brothers attract the mind but cannot be described in words; for they have no match in all the three worlds.” (1—4)

छं०— उपमा न कोउ कह दास तुलसी कतहुँ कबि कोबिद कहैं ।

बल बिनय बिद्या सील सोभा सिंधु इन्ह से एइ अहैं ॥

पुर नारि सकल पसारि अंचल बिधिहि बचन सुनावहीं ।

ब्याहिअहुँ चारिउ भाइ एहिं पुर हम सुमंगल गावहीं ॥

Charṁ.: **upamā na kou kaha dāsa tulasī katahū kabi kobida kahaī,
bala binaya bidyā sīla sobhā simdhu inha se ei ahaī.
pura nāri sakala pasāri aṁcala bidhihi bacana sunāvahi,
byāhiahū cāriu bhāi ehī pura hama sumāṅgala gāvahi.**

Says Tulasidāsa: "They have no comparison anywhere, so declare the poets and wise men. Oceans of strength, modesty, learning, amiability and beauty, they are their own Compeers." Spreading out the skirt of their garment (as a beggar would while asking for alms) all the women of the city made entreaties to the Creator, "May all the four brothers be married in this city and may we sing charming nuptial songs!"

सो०— कहहिं परस्पर नारि बारि बिलोचन पुलक तन ।
सखि सबु करब पुरारि पुन्य पयोनिधि भूप दोउ ॥ ३११ ॥

So.: **kahahī paraspara nāri bāri bilocana pulaka tana,
sakhi sabu karaba purāri punya payonidhi bhūpa dou.311.**

Said the damsels to one another, with tears in their eyes and the hair on their body standing erect, "Friends, the Slayer of the demon Tripura will accomplish everything: the two kings are of such boundless merit." (311)

चौ०— एहि बिधि सकल मनोरथ करहीं । आनंद उमगि उमगि उर भरहीं ॥
जे नृप सीय स्वयंबर आए । देखि बंधु सब तिन्ह सुख पाए ॥ १ ॥
कहत राम जसु बिसद बिसाला । निज निज भवन गए महिपाला ॥
गए बीति कछु दिन एहि भाँती । प्रमुदित पुरजन सकल बराती ॥ २ ॥
मंगल मूल लगन दिनु आवा । हिम रितु अगहनु मासु सुहावा ॥
ग्रह तिथि नखतु जोगु बर बारू । लगन सोधि बिधि कीन्ह बिचारू ॥ ३ ॥
पठै दीन्हि नारद सन सोई । गनी जनक के गनकन्ह जोई ॥
सुनी सकल लोगन्ह यह बाता । कहहिं जोतिषी आहिं बिधाता ॥ ४ ॥

Cau.: **ehi bidhi sakala manoratha karahī, ānāda umagi umagi ura bharahī.
je nrpa siya svayambara ae, dekhi bāndhu saba tinha sukha pae.1.
kahata rāma jasu bisada bisālā, nija nija bhavana gae mahipālā.
gae bīti kachu dina ehi bhāṭī, pramudita purajana sakala barāṭī.2.
maṅgala mūla lagana dinu āvā, hima ritu agahanu māsu suhāvā.
graha tiithi nakhatu jogu bara bārū, lagana sodhi bidhi kīnha bicārū.3.
paṭhai dīnhi nārada sana soī, ganī janaka ke ganakanha joī.
sunī sakala loganha yaha bātā, kahahī jotiṣī āhī bidhātā.4.**

In this way they all prayed and a flood of joy inundated their heart. The princes who had come as Sītā's suitors rejoiced to see the four brothers and returned each to his own home extolling Śrī Rāma's widespread and spotless fame. Thus a few days elapsed to the delight alike of the citizens and all the members of the bridegroom's party. At length the blessed day of wedding arrived; it was the delightful month of Mārgaśirṣa and the beginning of the cold season. Having carefully examined and determined the propitious nature of the planets, date, asterism, the conjunction of the stars, the day of the week and the hour of the wedding the Creator despatched the note concerning the hour of the

wedding through Nārada; it was just the same that Janaka's astrologers had already determined. When all the people heard of this, they observed, "The astrologers of this place are so many creators as it were." (1—4)

दो०— धेनुधूरि बेला बिमल सकल सुमंगल मूल।

बिप्रन्ह कहेउ बिदेह सन जानि सगुन अनुकूल ॥ ३१२ ॥

Do.: **dhenudhūri belā bimala sakala sumam̃gala mūla,**
bipranha kaheu bideha sana jāni saguna anukūla.312.

The most auspicious and sacred hour before sunset (which is the time when cows generally return home from pasture, and is consequently marked by clouds of dust raised by their hoofs) arrived; perceiving propitious omens, the Brāhmaṇas apprised King Videha of its approach. (312)

चौ०— उपरोहितहि कहेउ नरनाहा । अब बिलंब कर कारनु काहा ॥
सतानंद तब सचिव बोलाए । मंगल सकल साजि सब ल्याए ॥ १ ॥
संख निसान पनव बहु बाजे । मंगल कलस सगुन सुभ साजे ॥
सुभग सुआसिनि गावहिं गीता । करहिं बेद धुनि बिप्र पुनीता ॥ २ ॥
लेन चले सादर एहि भाँती । गए जहाँ जनवास बराती ॥
कोसलपति कर देखि समाजू । अति लघु लाग तिन्हहि सुरराजू ॥ ३ ॥
भयउ समउ अब धारिअ पाऊ । यह सुनि परा निसानहिं घाऊ ॥
गुरहि पूछि करि कुल बिधि राजा । चले संग मुनि साधु समाजा ॥ ४ ॥

Cau.: **uparohitahi kaheu naranāhā, aba bilamba kara kāranu kāhā.**
satānamda taba saciva bolāe, maṃgala sakala sāji saba lyāe.1.
saṃkha nisāna panava bahu bāje, maṃgala kalasa saguna subha sāje.
subhaga suāsini gāvahī gītā, karahī beda dhuni bipra punītā.2.
lena cale sādara ehi bhāṭī, gae jahā janavāsa barātī.
kosalapati kara dekhi samājū, ati laghu lāga tinhahi surarājū.3.
bhayau samau aba dhāria pāū, yaha suni parā nisānahī ghāū.
gurahi pūchi kari kula bidhi rājā, cale saṃga muni sādhu samājā.4.

The king asked the family priest (Śatānanda), "What is the cause of delay now?" Śatānanda then summoned the ministers, who came equipped with all auspicious articles. A number of conches, drums and tabors sounded. Festal vases and articles of good omen (such as curds, turmeric and blades of Dūrvā grass) were displayed. Graceful women (whose husbands were alive) sang songs, and holy Brāhmaṇas murmured Vedic texts. In this manner they proceeded to invite the bridegroom's party with due honour and called at the latter's lodgings. When they witnessed King Daśaratha's glory, Indra (the lord of celestials) looked very small to them. "The hour has come; be good enough to start now," they submitted. At this the drums gave a thundering beat. After consulting his preceptor and going through the family rites King Daśaratha sallied forth with a host of sages and holy men. (1—4)

दो०— भाग्य बिभव अवधेस कर देखि देव ब्रह्मादि ।

लगे सराहन सहस मुख जानि जनम निज बादि ॥ ३१३ ॥

Do.: **bhāgya bibhava avadhesa kara dekhi deva brahmādi,
lage sarāhana sahāsa mukha jāni janama nija bādi.313.**

Witnessing King Daśaratha's good fortune and glory and believing their birth as fruitless, Brahmā and the other gods began to extol him with a thousand tongues. (313)

चौ०— सुरन्ह सुमंगल अवसरु जाना । बरषहिं सुमन बजाइ निसाना ॥
सिव ब्रह्मादिक बिबुध बरूथा । चढे बिमानन्हि नाना जूथा ॥ १ ॥
प्रेम पुलक तन हृदयँ उछाहू । चले बिलोकन राम बिआहू ॥
देखि जनकपुरु सुर अनुरागे । निज निज लोक सबहिं लघु लागे ॥ २ ॥
चितवहिं चकित बिचित्र बिताना । रचना सकल अलौकिक नाना ॥
नगर नारि नर रूप निधाना । सुघर सुधरम सुसील सुजाना ॥ ३ ॥
तिन्हहि देखि सब सुर सुरनारीं । भए नखत जनु बिधु उजिआरीं ॥
बिधिहि भयउ आचरजु बिसेषी । निज करनी कछु कतहुँ न देखी ॥ ४ ॥

Cau.: suranha sumāṅgala avasaru jānā, baraṣahī sumana bajāi nisānā.
siva brahmādika bibudha barūthā, caRhe bimānanhi nānā jūthā.1.
prema pulaka tana ḥṛdayā uchāhū, cale bilokana rāma biāhū.
dekhi janakapuru sura anurāge, nija nija loka sabahī laghu lāge.2.
citavahī cakita bicitra bitānā, racanā sakala alaukika nānā.
nagara nāri nara rūpa nidhānā, sughara sudharama susīla sujānā.3.
tinahi dekhi saba sura suranārī, bhae nakhata janu bidhu ujīārī.
bidhihi bhayau ācaraju biseṣī, nija karanī kachu katahū na dekhī.4.

The gods perceived that it was a fit occasion for happy rejoicings; hence they rained down flowers and beat their drums. Śiva, Brahmā and hosts of other gods mounted aerial cars in several groups. Their frames thrilling over with emotion and their hearts overflowing with joy they proceeded to witness Śrī Rāma's wedding. The gods felt so enraptured to see Janaka's capital that their own realms appeared to them as of small account. They gazed with amazement at the wonderful pavilion and all the different works of art which were of a transcendental character. The people of the city, both men and women, were so many mines of beauty, well-formed, pious, amiable and wise. In their presence all the gods and goddesses appeared like stars in a moonlit night. The Creator (Brahmā) was astounded above all; for nowhere did he find his own handiwork. (1—4)

दो०— सिवँ समुझाए देव सब जनि आचरज भुलाहु ।
हृदयँ बिचारहु धीर धरि सिय रघुबीर बिआहु ॥ ३१४ ॥

Do.: **sivā samujhāe deva saba jani ācaraja bhulāhu,
ḥṛdayā bicārahu dhīra dhari siya raghubīra biāhu.314.**

Śiva admonished all the gods saying, "Be not lost in wonder; calmly ponder in your heart that it is the wedding of Sītā and the Hero of Raghu's race." (314)

चौ०— जिन्ह कर नामु लेत जग माहीं । सकल अमंगल मूल नसाहीं ॥
करतल होहिं पदारथ चारी । तेइ सिय रामु कहेउ कामारी ॥ १ ॥

एहि बिधि संभु सुरन्ह समुझावा । पुनि आगें बर बसह चलावा ॥
 देवन्ह देखे दसरथु जाता । महामोद मन पुलकित गाता ॥ २ ॥
 साधु समाज संग महिदेवा । जनु तनु धरें करहिं सुख सेवा ॥
 सोहत साथ सुभग सुत चारी । जनु अपबरग सकल तनुधारी ॥ ३ ॥
 मरकत कनक बरन बर जोरी । देखि सुरन्ह भै प्रीति न थोरी ॥
 पुनि रामहि बिलोकि हियँ हरषे । नृपहि सराहि सुमन तिन्ह बरषे ॥ ४ ॥

Cau.: jinha kara nāmu leta jaga māhī, sakala amaṅgala mūla nasāhī.
 karatala hoḥi padāratha cārī, tei siya rāmu kaheu kāmārī.1.
 ehi bidhi saṁbhu suranha samujhāvā, puni āgē bara basaha calāvā.
 devanha dekhe dasarathu jāta, mahāmōda mana pulakita gātā.2.
 sādhu samāja saṅga mahidevā, janu tanu dharē karahī sukha sevā.
 sohata sātha subhaga suta cārī, janu apabaraga sakala tanudhārī.3.
 marakata kanaka barana bara jorī, dekhi suranha bhai prīti na thorī.
 puni rāmaḥi biloki hiyā haraṣe, nṛpahi sarāhi sumana tinha baraṣe.4.

"At the very mention of whose name all evil is uprooted and the four ends of human existence are brought within one's grasp, such are Sītā and Rāma," said the Destroyer of Cupid, Śaṅkara. In this way Śambhu admonished the divinities, and then spurred on His noble bull. The gods beheld Daśaratha marching (to Janaka's palace) with his heart full of rapture and the hair on his body standing erect. The assemblage of holy men and Brāhmaṇas accompanying the king appeared like joys incarnate ministering to him. By his side shone forth the four handsome princes, incarnations as it were of the four types of final beatitude.* The gods were greatly inspired with love to see two lovely pairs, one possessing the hue of emeralds and the other of golden hue. They were particularly delighted at heart to see Rāma; and extolling the king they rained down flowers on him. (1—4)

दो०— राम रूपु नख सिख सुभग बारहिं बार निहारि ।

पुलक गात लोचन सजल उमा समेत पुरारि ॥ ३१५ ॥

Do.: rāma rūpu nakha sikha subhaga bārahī bāra nihāri,
 pulaka gāta locana sajala umā sameta purāri.315.

As Umā and the Slayer of the demon Tripura gazed again and again at Śrī Rāma's charming beauty from head to foot, the hair on Their body stood erect and Their eyes were bedewed with tears. (315)

चौ०— केकि कंठ दुति स्यामल अंगा । तड़ित बिनिंदक बसन सुरंगा ॥

ब्याह बिभूषन बिबिध बनाए । मंगल सब सब भाँति सुहाए ॥ १ ॥

सरद बिमल बिधु बदनु सुहावन । नयन नवल राजीव लजावन ॥

सकल अलौकिक सुंदरताई । कहि न जाइ मनहीं मन भाई ॥ २ ॥

* The four types of final beatitude as enumerated in the scriptures are as follows:—(1) Sālokya (residence in the same heaven as the Supreme Deity), (2) Sārūpya (attaining a form similar to that of the Deity), (3) Sāmīpya (living in close proximity with the Deity), and (4) Sāyujya (complete absorption into the Deity).

बंधु मनोहर सोहहिं संग। जात नचावत चपल तुरंगा ॥
 राजकुअँर बर बाजि देखावहिं । बंस प्रसंसक बिरिद सुनावहिं ॥ ३ ॥
 जेहि तुरंग पर रामु बिराजे । गति बिलोकि खगनायकु लाजे ॥
 कहि न जाइ सब भाँति सुहावा । बाजि बेषु जनु काम बनावा ॥ ४ ॥

Cau.: keki kaṁṭha duti syāmala aṁgā, taRita biniṁdaka basana suraṁgā.
 byāha bibhūṣana bibidha banāe, maṁgala saba saba bhāti suhāe.1.
 sarada bimala bidhu badanu suhāvana, nayana navala rājiva lajāvana.
 sakala alaukika suṁdaratāi, kahi na jāi manahī mana bhāi.2.
 baṁdhu manohara sohaṁi saṁgā, jāta nacāvata capala turaṁgā.
 rājakuāra bara bāji dekhāvahī, baṁsa prasamsaka birida sunāvahī.3.
 jehi turaṁga para rāmu birāje, gati biloki khaganāyaku lāje.
 kahi na jāi saba bhāti suhāvā, bāji beṣu janu kāma banāvā.4.

His swarthy form possessed the glow of a peacock's neck, while His bright yellow raiment outshone the lightning. Wedding ornaments of every kind, all auspicious and graceful in everyway, adorned His person. His countenance was as delightful as the moon in a cloudless autumnal night; while His eyes put to shame a blooming pair of lotuses. The elegance of His form was transcendent in all its details; though captivating the soul, it defied description. Beside Him shone forth His lovely brothers, who rode curveting their restive steed. The other princes too displayed the pace of their horses and the family bards recited the glories of their line. Even the king of birds, Garuda, blushed for shame to note the speed of the steed that Rāma bestrode; it was charming beyond description in everyway; it seemed as though Cupid himself had taken the form of horse. (1—4)

छं० — जनु बाजि बेषु बनाइ मनसिजु राम हित अति सोहई ।
 आपनें बय बल रूप गुन गति सकल भुवन बिमोहई ॥
 जगमगत जीनु जराव जोति सुमोति मनि मानिक लगे ।
 किंकिनि ललाम लगामु ललित बिलोकि सुर नर मुनि ठगे ॥

Cham.: janu bāji beṣu banāi manasiju rāma hita ati sohaī,
 āpanē baya bala rūpa guna gati sakala bhuvana bimohaī.
 jagamagata jīnu jarāva joti sumoti mani mānika lage,
 kiṁkini lalāma lagāmu lalita biloki sura nara muni ṭhage.

It seemed as if Cupid himself had appeared with all his charm in the disguise of a horse for the sake of Śrī Rāma and fascinated the whole universe with its youth and vigour, form and virtues as well as with its pace. A bejewelled saddle, thick set with beautiful pearls, gems and rubies shone on his back; the exquisite band with small tinkling bells and the lovely bridle, dazed gods, men and sages alike.

दो० — प्रभु मनसहिं लयलीन मनु चलत बाजि छबि पाव ।
 भूषित उड़गन तड़ित घनु जनु बर बरहि नचाव ॥ ३१६ ॥

Do.: **prabhu manasaḥī layalīna manu calata bāji chabi pāva,
bhūṣita uRagana taRita ghanu janu bara barahi nacāva.316.**

Marching with its mind completely merged in the Lord's will, the horse looked most beautiful, as though a cloud irradiated by stars and the fitful lightning had mounted a peacock and made it dance. (316)

चौ०— जेहिं बर बाजि रामु असवारा । तेहि सारदउ न बरनै पारा ॥
संकरु राम रूप अनुरागे । नयन पंचदस अति प्रिय लागे ॥ १ ॥
हरि हित सहित रामु जब जोहे । रमा समेत रमापति मोहे ॥
निरखि राम छबि बिधि हरषाने । आठइ नयन जानि पछिताने ॥ २ ॥
सुर सेनप उर बहुत उछाहू । बिधि ते डेवढ लोचन लाहू ॥
रामहि चितव सुरेस सुजाना । गौतम श्रापु परम हित माना ॥ ३ ॥
देव सकल सुरपतिहि सिहाहीं । आजु पुरंदर सम कोउ नाही ॥
मुदित देवगन रामहि देखी । नृपसमाज दुहुँ हरषु बिसेषी ॥ ४ ॥

Cau.: **jehī bara bāji rāmu asavārā, tehi sāradau na baranai pāra.
saṅkaru rāma rūpa anurāge, nayana pañcadasa ati priya lāge.1.
hari hita sahita rāmu jaba johe, ramā sameta ramāpati mohe.
nirakhi rāma chabi bidhi haraṣāne, āṭhai nayana jāni pachitāne.2.
sura senapa ura bahuta uchāhū, bidhi te ḍevaRha locana lāhū.
rāmahi citava suresa sujānā, gautama srāpu parama hita mānā.3.
deva sakala surapatihi sihāhī, āju puraṁdara sama kou nāhī.
mudita devagana rāmahi dekhī, nṛpasamāja duhū haraṣu biseṣī.4.**

Even Śārādā is unable to describe the noble steed on which Śrī Rāma rode. Śaṅkara (who has five faces, with three eyes each) was enamoured of Śrī Rāma's beauty and congratulated himself on His possessing as many as fifteen eyes. When Śrī Hari (Viṣṇu) fondly gazed on Rāma, both Ramā and Her lord were equally enchanted. (The four-faced) Brahmā too was delighted to behold Śrī Rāma's beauty; but he felt sorry to think that he had only eight eyes. The generalissimo of the heavenly host (the six-faced Kārtikeya) exulted over the fact of his possessing half as many eyes again as Brahmā. When the wise lord of celestials gazed on Śrī Rāma (with his thousand eyes), he thought Gautama's curse as the greatest blessing. All the gods envied Indra and observed, "No one can vie with Purandara (Indra) today." The whole host of heavenly beings rejoiced to behold Śrī Rāma and there was joy beyond measure in the court of both the monarchs. (1—4)

छं०— अति हरषु राजसमाज दुहु दिसि दुंदुभीं बाजहिं घनी ।
बरषहिं सुमन सुर हरषि कहि जय जयति जय रघुकुलमनी ॥
एहि भाँति जानि बरात आवत बाजने बहु बाजहीं ।
रानी सुआसिनि बोलि परिछनि हेतु मंगल साजहीं ॥

Charṁ.: **ati haraṣu rājasamāja duhu disi duṁdubhī bājahī ghanī,
baraṣahī sumana sura haraṣi kahi jaya jayati jaya raghukulamanī.**

**ehi bhāti jāni barāta āvata bājane bahu bājahī,
rānī suāsini boli parichani hetu maṅgala sājahī.**

There was great rejoicing in the court of both the kings and a tempestuous clash of kettledrums on both sides; the gods rained down flowers, shouting in their joy, "Glory, glory, glory to the Jewel of Raghu's race!" In this way when it was known that the marriage procession was approaching, all sorts of music began to play; while Queen Sunayanā (Sītā's mother) summoned married women whose husbands were alive and prepared with their help auspicious materials for the ceremony of waving lights round the bridegroom.

दो०— सजि आरती अनेक बिधि मंगल सकल सँवारि ।

चलीं मुदित परिछनि करन गजगामिनि बर नारि ॥ ३१७ ॥

Do.: **saji āratī aneka bidhi maṅgala sakala sāvāri,
calī mudita parichani karana gajagāmini bara nāri.317.**

Kindling lights of various kinds and collecting all other articles of good omen, a bevy of graceful women, who possessed the charming gait of an elephant, proceeded joyfully to perform the ceremony of waving lights round the bridegroom. (317)

चौ०— बिधुबदनीं सब सब मृगलोचनि । सब निज तन छबि रति म्दु मोचनि ॥

पहिरें बरन बरन बर चीरा । सकल बिभूषन सजें सरीरा ॥ १ ॥

सकल सुमंगल अंग बनाएँ । करहिं गान कलकंठि लजाएँ ॥

कंकन किंकिनि नूपुर बाजहिं । चालि बिलोकि काम गज लाजहिं ॥ २ ॥

बाजहिं बाजने बिबिध प्रकारा । नभ अरु नगर सुमंगलचारा ॥

सची सारदा रमा भवानी । जे सुरतिय सुचि सहज सयानी ॥ ३ ॥

कपट नारि बर बेष बनाई । मिलां सकल रनिवासहिं जाई ॥

करहिं गान कल मंगल बानीं । हरष बिबस सब काहुं न जानीं ॥ ४ ॥

Cau.: **bidhubadaniṅ saba saba mṛgalocani, saba nija tana chabi rati madu mocani.**

pahirē barana barana bara cīrā, sakala bibhūṣana sajē sarīrā.1.

sakala sumāṅgala aṅga banāē, karahī gāna kalakāṅṭhi lajāē.

kāṅkana kiṅkini nūpura bājahī, cālī biloki kāma gaja lājahī.2.

bājahī bājane bibidha prakārā, nabha aru nagara sumāṅgalacārā.

sacī sārādā ramā bhavānī, je suratiya suci sahaja sayānī.3.

kaṭa nāri bara beṣa banāī, milī sakala ranivāsaḥī jāī.

karahī gāna kala maṅgala bānī, haraṣa bibasa saba kāhū na jānī.4.

They all had moon-like faces, and eyes like those of a gazelle; by the elegance of their form they robbed Rati (Love's consort) of all self-conceit. Attired in costly garments of various colours they had adorned their person with all kinds of ornaments. They had further beautified all their limbs with auspicious materials, and sang melodies that put to shame even a female cuckoo. Bracelets, small bells round their waistband as well as anklets made a jingling sound as they moved and even Love's elephants blushed for shame to see their gait. All kinds of music played and there were rejoicing both in the heavens and in the city. Śacī (Indra's consort), Śārādā, Ramā, Bhavānī and other

goddesses, who were pure-hearted and clever by nature, assumed the disguise of lovely women and joined the royal gynaecium. They sang festal songs in a melodious voice; and as everyone was overcome with joy no one could recognize them. (1—4)

छं०— को जान केहि आनंद बस सब ब्रह्म बर परिछन चली ।
कल गान मधुर निसान बरषहिं सुमन सुर सोभा भली ॥
आनंदकंदु बिलोकि दूलहु सकल हियँ हरषित भई ।
अंभोज अंबक अंबु उमगि सुअंग पुलकावलि छई ॥

Cham.: **ko jāna kehi ānaṁda basa saba brahmu bara parichana calī,**
kala gāna madhura nisāna baraṣahī sumana sura sobhā bhalī.
ānaṁdakaṁdu biloki dūlahu sakala hiyaṁ haraṣita bhaī,
aṁbhoja aṁbaka aṁbu umagi suaṁga pulakāvali chaī.

Who should recognize whom, when everyone in the gynaecium proceeded in her ecstatic joy to join the ceremony of waving lights round the bridegroom, who was no other than the Supreme Spirit incarnate. Melodious songs were being sung and kettledrums gently sounded; the gods rained down flowers and everything looked most charming. All the women were delighted at heart to behold the bridegroom, who was the fountain of joy; tears of love rushed to their lotus-like eyes and the hair on their pretty limbs stood erect.

दो०— जो सुखु भा सिय मातु मन देखि राम बर बेषु ।
सो न सकहिं कहि कल्प सत सहस सारदा सेषु ॥ ३१८ ॥

Do.: **jo sukhu bhā siya mātu mana dekhi rāma bara beṣu,**
so na sakahī kahi kalapa sata sahasa sārādā seṣu.318.

The joy which Sītā's mother felt in her heart on beholding Śrī Rāma in the attire of a bridegroom was more than a thousand Śārādās and Śeṣas could not tell in a hundred Kalpas. (318)

चौ०— नयन नीरु हटि मंगल जानी । परिछनि करहिं मुदित मन रानी ॥
बेद बिहित अरु कुल आचारू । कीन्ह भली बिधि सब व्यवहारू ॥ १ ॥
पंच सबद धुनि मंगल गाना । पट पाँवड़े परहिं बिधि नाना ॥
करि आरती अरघु तिन्ह दीन्हा । राम गमनु मंडप तब कीन्हा ॥ २ ॥
दसरथु सहित समाज बिराजे । बिभव बिलोकि लोकपति लाजे ॥
समयँ समयँ सुर बरषहिं फूला । सांति पढ़हिं महिसुर अनुकूला ॥ ३ ॥
नभ अरु नगर कोलाहल होई । आपनि पर कछु सुनइ न कोई ॥
एहि बिधि रामु मंडपहिं आए । अरघु देइ आसन बैठाए ॥ ४ ॥

Cau.: **nayana nīru haṭi maṁgala jānī, parichani karahī mudita mana rānī.**
beda bihita aru kula ācārū, kīnha bhalī bidhi saba byavahārū.1.
paṁca sabada dhuni maṁgala gānā, paṭa pāvaRe parahī bidhi nānā.
kari āratī araghu tinha dīnhā, rāma gamanu maṁḍapa taba kīnhā.2.

dasarathu sahita samāja birāje, bibhava biloki lokapati lāje.
 samayā samayā sura baraṣahī phūlā, sāmti paRḥahī mahisura anukūlā.3.
 nabha aru nagara kolāhala hoī, āpani para kachu sunai na koī.
 ehi bidhi rāmu maṁḍapahī āe, araghu dei āsana baiṭhāe.4.

Restraining her tears out of regard for the auspicious occasion, Queen Sunayanā performed the ceremony of waving lights with a gladdened heart, and duly completed all the rites prescribed by the Vedas as well as by family usage. The five kinds of music* were being played, accompanied by five varieties of other sounds† and festal songs; carpets of different sorts were spread on the way. After waving lights the queen offered water to Śrī Rāma for washing His hands with and the latter then proceeded to the pavilion. Daśaratha shone in all his glory with his followers; his magnificence put to shame the guardians of the different worlds. From time to time the gods rained down flowers; and the Brāhmaṇas recited propitiatory texts appropriate to the occasion. There was such a great uproar in the heavens as well as in the city that no one could hear one's own words, much less of others. In this way Śrī Rāma entered the pavilion; after offering Him water to wash His hands with, He was conducted to His seat. (1—4)

छं० — बैठारि आसन आरती करि निरखि बरु सुखु पावहीं ।
 मनि बसन भूषन भूरि वारहिं नारि मंगल गावहीं ॥
 ब्रह्मादि सुरबर बिप्र बेष बनाइ कौतुक देखहीं ।
 अवलोकि रघुकुल कमल रबि छबि सुफल जीवन लेखहीं ॥

Cham.: baiṭhāri āsana āratī kari nirakhi baru sukhu pāvahī,
 mani basana bhūṣana bhūri vārahī nāri maṁgala gāvahī.
 brahmādi surabara bipra beṣa banāi kautuka dekhahī,
 avaloki raghukula kamala rabi chabi suphala jīvana lekhaḥī.

When Rāma was installed on the seat reserved for Him, lights were waved round Him and everyone rejoiced to behold the bridegroom, scattering about Him gems and raiments and ornaments in profusion; while women sang festal songs. Brahmā and the other great gods witnessed the spectacle disguised as Brāhmaṇas; and as they gazed on the beauty of Śrī Rāma, who delighted Raghu's race even as the sun brings joy to the lotuses, they regarded this privilege as the fulfilment of their life.

दो० — नाऊ बारी भाट नट राम निछावरि पाइ ।
 मुदित असीसहिं नाइ सिर हरषु न हृदयँ समाइ ॥ ३१९ ॥

Do.: nāū bārī bhāṭa naṭa rāma nichāvari pāi,
 mudita asīsahī nāi sira haraṣu na hṛdayā samāi.319.

* The five kinds of music referred to above are those produced from:—(1) Viṇā or the lute, (2) the clapping of hands, (3) the clashing of a pair of cymbals, (4) the beating of a kettledrum and (5) the blowing of a trumpet of any other wind instrument.

† The five varieties of other sounds are: (1) Vedadhvani (the murmuring of Vedic texts), (2) Vandidhvani (the praises sung by family bards), (3) Jayadhvani (shouts of victory), (4) Śaṅkadhvani (the blast of conches), and (5) Dundubhidhvani (beat of drums).

Having gathered the offerings scattered about Śrī Rāma, the barbers, torchbearers, family bards and dancers bowed their head and gladly invoked blessings on Him with a heart overflowing with joy. (319)

चौ०— मिले जनकु दसरथु अति प्रीतीं । करि बैदिक लौकिक सब रीतीं ॥
 मिलत महा दोउ राज बिराजे । उपमा खोजि खोजि कबि लाजे ॥ १ ॥
 लही न कतहुँ हारि हियँ मानी । इन्ह सम एइ उपमा उर आनी ॥
 सामध देखि देव अनुरागे । सुमन बरषि जसु गावन लागे ॥ २ ॥
 जगु बिरंचि उपजावा जब तें । देखे सुने ब्याह बहु तब तें ॥
 सकल भाँति सम साजु समाजू । सम समधी देखे हम आजू ॥ ३ ॥
 देव गिरा सुनि सुंदर साँची । प्रीति अलौकिक दुहु दिसि माची ॥
 देत पाँवड़े अरघु सुहाए । सादर जनकु मंडपहिं ल्याए ॥ ४ ॥

Cau.: mile janaku dasarathu ati prīti, kari baidika laukika saba rīti.
 milata mahā dou rāja birāje, upamā khoji khoji kabi lāje.1.
 lahī na katahū hāri hiyā mānī, inha sama ei upamā ura ānī.
 sāmadha dekhi deva anurāge, sumana baraṣi jasu gāvana lāge.2.
 jagu biramci upajāvā jaba tē, dekhe sune byāha bahu taba tē.
 sakala bhāti sama sāju samājū, sama samadhī dekhe hama ājū.3.
 deva girā suni suṁdara sācī, prīti alaukika duhu disi mācī.
 deta pāvare araghu suhāe, sādara janaku maṁḍapahī lyāe.4.

Having observed every custom that derived its authority from the Vedas or from popular tradition the two kings Janaka and Daśaratha, embraced each other with great love. The two monarchs while embracing each other presented a glorious spectacle; poets made repeated efforts to find a suitable analogy but felt abashed at their failure. Finding no comparison anywhere, they felt baffled and concluded that the pair could be likened to themselves alone. The gods were enraptured to see the tie of love between the two kings united by marriage alliance; raining down flowers they began to sing the glories of both. "Ever since Brahmā created the world, we have witnessed and heard of many a marriage; but it is only today that we have seen the pomp and grandeur on both sides so well-balanced in every respect and the fathers of the bride and the bridegroom so well-matched." Hearing the above voice from heaven, which was so charming yet so true, there was a flood of transcendent love on both sides. Unrolling beautiful carpets on the way and offering water to wash his hands with, Janaka himself conducted Daśaratha to the pavilion with all honour. (1—4)

छं०— मंडपु बिलोकि बिचित्र रचनाँ रुचिरताँ मुनि मन हरे ।
 निज पानि जनक सुजान सब कहँ आनि सिंघासन धरे ॥
 कुल इष्ट सरिस बसिष्ट पूजे बिनय करि आसिष लही ।
 कौसिकहि पूजत परम प्रीति कि रीति तौ न परै कही ॥

Charṁ.: maṁḍapu biloki bicitra racanā ruciratā muni mana hare,
 nija pāni janaka sujāna saba kahū āni simghāsana dhare.

**kula iṣṭa sarisa basiṣṭa pūje binaya kari āsiṣa lahī,
kausikahi pūjata parama prīti ki rīti tau na parai kahī.**

The marvellous art of the pavilion and its charm captivated the heart even of sages; yet wise Janaka fetched and placed with his own hands thrones for all the honoured guests. He worshipped the sage Vasiṣṭha as if he were his own family deity and supplicating before him received his blessings; while the supreme devotion with which he paid his homage to Kauśika was something too great for words.

दो०— बामदेव आदिक रिषय पूजे मुदित महीस ।

दिए दिव्य आसन सबहि सब सन लही असीस ॥ ३२० ॥

Do.: **bāmadeva ādika riṣaya pūje mudita mahīsa,
die dibya āsana sabahi saba sana lahī asīsa.320.**

King Janaka gladly adored Vāmadeva (another family preceptor of King Daśaratha) and the other Ṛṣis as well; he gave them all gorgeous seats and received blessings from all of them in return. (320)

चौ०— बहुरि कीन्हि कोसलपति पूजा । जानि ईस सम भाउ न दूजा ॥
कीन्हि जोरि कर बिनय बड़ाई । कहि निज भाग्य बिभव बहुताई ॥ १ ॥
पूजे भूपति सकल बराती । समधी सम सादर सब भाँती ॥
आसन उचित दिए सब काहू । कहाँ काह मुख एक उछाहू ॥ २ ॥
सकल बरात जनक सनमानी । दान मान बिनती बर बानी ॥
बिधि हरि हरु दिसिपति दिनराऊ । जे जानहिं रघुबीर प्रभाऊ ॥ ३ ॥
कपट बिप्र बर बेष बनाएँ । कौतुक देखहिं अति सचु पाएँ ॥
पूजे जनक देव सम जानें । दिए सुआसन बिनु पहिचानें ॥ ४ ॥

Cau.: **bahuri kīnhi kosalapati pūjā, jāni īsa sama bhāu na dūjā.
kīnhi jori kara binaya baRāi, kahi nija bhāgya bibhava bahutāi.1.
pūje bhūpati sakala barātī, samadhī sama sādara saba bhātī.
āsana ucita die saba kāhū, kahaū kāha mukha eka uchāhū.2.
sakala barāta janaka sanamānī, dāna māna binatī bara bānī.
bidhi hari haru disipati dinarāū, je jānahī raghubīra prabhāū.3.
kapaṭa bipra bara beṣa banāē, kautuka dekhahī ati sacu pāē.
pūje janaka deva sama jānē, die suāsana binu pahicānē.4.**

Again he paid divine honours to the King of Ayodhyā, taking him to be the peer of Śiva and none other; and mentioning how his fortune and rank had been enhanced through relation with King Daśaratha, he made humble supplication to the latter and extolled him with joined palms. King Janaka worshipped all the members of the bridegroom's party with the same honour in every respect as he had paid to the bridegroom's father, and assigned appropriate seats to them all. How am I to describe with my one tongue the warmth of his feeling? Janaka honoured the whole bridegroom's party with gifts, polite behaviour, supplication and sweet words. Brahmā, Hari, Hara, the guardians of the eight quarters of the world* and the sun-god, all of whom had knowledge

* The guardians of the eight quarters of the world are: (1) Indra (the lord of celestials), of the east; (2) Agni (fire-god), of the south-east; (3) Yama (the god dispensing the fruit of one's good or evil actions), of the

of Śrī Rāma's glory, disguised themselves as noble Brāhmaṇas and witnessed the spectacle with great delight. Janaka worshipped them as on a par with gods and, though he recognized them not, assigned them exalted seats. (1—4)

छं०— पहिचान को केहि जान सबहि अपान सुधि भोरी भई ।
आनंद कंदु बिलोकि दूलहु उभय दिसि आनंद मई ॥
सुर लखे राम सुजान पूजे मानसिक आसन दए ।
अवलोकि सीलु सुभाउ प्रभु को बिबुध मन प्रमुदित भए ॥

Charṇ.: pahicāna ko kehi jāna sabahi apāna sudhi bhorī bhaī,
ānaṁda kaṁdu biloki dūlahu ubhaya disi ānāda maī.
sura lakhe rāma sujāna pūje mānasika āsana dae,
avaloki sīlu subhāu prabhu ko bibudha mana pramudita bhae.

Who should recognize and whom should one know, when everyone had forgotten one's own self? As they gazed on the bridegroom, who was Bliss personified, joy was diffused on both sides (in the bridegroom's party as well as in the court of Janaka). The all-wise Rāma recognized the gods, worshipped them mentally and assigned them seats of His own fancy. And the immortals were delighted at heart to perceive the congenial manners and gentle disposition of the Lord.

दो०— रामचंद्र मुख चंद्र छबि लोचन चारु चकोर ।
करत पान सादर सकल प्रेमु प्रमोदु न थोर ॥ ३२१ ॥

Do.: rāmacaṁdra mukha caṁdra chabi locana cāru cakora,
karata pāna sādara sakala premu pramodu na thora.321.

The graceful eyes of all fondly drank in the beauty of Śrī Rāmacandra's countenance with the utmost love and rapture even as the Cakora bird feeds on the moon's rays. (321)

चौ०— समउ बिलोकि बसिष्ठ बोलाए । सादर सतानंदु सुनि आए ॥
बेगि कुअँरि अब आनहु जाई । चले मुदित मुनि आयसु पाई ॥ १ ॥
रानी सुनि उपरोहित बानी । प्रमुदित सखिन्ह समेत सयानी ॥
बिप्र बधू कुलबृद्ध बोलाई । करि कुल रीति सुमंगल गाई ॥ २ ॥
नारि बेष जे सुर बर बामा । सकल सुभायँ सुंदरी स्यामा ॥
तिन्हहि देखि सुखु पावहिं नारीं । बिनु पहिचानि प्रानहु ते प्यारीं ॥ ३ ॥
बार बार सनमानहिं रानी । उमा रमा सारद सम जानी ॥
सीय सँवारि समाजु बनाई । मुदित मंडपहिं चलीं लवाई ॥ ४ ॥

Cau.: samau biloki basiṣṭha bolāe, sādara satānaṁdu suni āe.
begi kuāri aba ānahu jāi, cale mudita muni āyasu pāi.1.

south; (4) Nirrti (the god of death), of the south-west; (5) Varuṇa (the god of water), of the west; (6) Vāyu (the wind-god), of the north-west; (7) Kuvera (the god of riches), of the north; and (8) Íśāna (Śiva), of the north-east.

rānī suni uparohita bānī, pramudita sakhinḥa sameta sayānī.
 bipra badhū kulabṛddha bolāi, kari kula rīti sumamṅala gāi.2.
 nāri beṣa je sura bara bāmā, sakala subhāyā sumdarī syāmā.
 tinhaḥi dekhi sukhu pāvahī nārī, binu pahicāni prānahu te pyārī.3.
 bāra bāra sanamānahī rānī, umā ramā sārada sama jānī.
 sīya sāvāri samāju banāi, mudita mamḍapahī calī lavāi.4.

Perceiving that the time of wedding had arrived, Vasiṣṭha sent for Śatānanda with all the honour due to him, and on hearing the call the latter came with all reverence. "Kiindly go and bring the bride quickly now." Receiving the sage's order he gladly left. The wise queen with her associates was highly pleased to hear the priest's message; she sent for a few Brāhmaṇa ladies and the elder ladies of the family, who performed the family rites and sang charming festal songs. The consorts of the principal gods, who were disguised as mortal women, were all naturally lovely and in the prime of their youth. The ladies of Janaka's household were delighted to see them and, even though none recognized them, the ladies held them dearer than their life. The queen honoured them again and again treating them on a par with Umā, Ramā and Śaradā. After adorning Sitā and forming a circle about Her they joyously conducted Her to the pavilion. (1—4)

छं०— चलि ल्याइ सीतहि सखीं सादर सजि सुमंगल भामिनीं ।
 नवसप्त साजें सुंदरीं सब मत्त कुंजर गामिनीं ॥
 कल गान सुनि मुनि ध्यान त्यागहिं काम कोकिल लाजहीं ।
 मंजीर नूपुर कलित कंकन ताल गति बर बाजहीं ॥

Cham.: cali lyāi sītahi sakhiḥ sādara saji sumamṅala bhāminī,
 navasapta sājē suṁdarī saba matta kuṁjara gāminī.
 kala gāna suni muni dhyāna tyāgahī kāma kokila lājahī,
 maṁjira nūpura kalita kaṁkana tāla gati bara bājahī.

Equipping themselves with auspicious materials Sitā's companions and other ladies conducted Her to the pavilion with due honour; each of them was lovely of form and had practised all the sixteen forms of adornment and moved with the grace of an elephant in rut. At the sound of their melodious strains the sages felt obliged to give up their meditation, and love's own cuckoos were abashed. Their ornaments for the toes and ankles and the charming bangles on their wrists produced a delightful sound keeping tune with their songs.

दो०— सोहति बनिता बृंद महँ सहज सुहावनि सीय ।
 छबि ललना गन मध्य जनु सुषमा तिय कमनीय ॥ ३२२ ॥

Do.: sohati banitā bṛmḍa mahū sahaja suhāvani sīya,
 chabi lalanā gana madhya janu suṣamā tiya kamanīya.322.

Sitā in Her native loveliness shone forth among the bevy of ladies as a charming personification of Beauty in the midst of the Graces. (322)

चौ०— सिय सुंदरता बरनि न जाई । लघु मति बहुत मनोहरताई ॥
 आवत दीखि बरातिन्ह सीता । रूप रासि सब भाँति पुनीता ॥ १ ॥

सबहि मनहिं मन किए प्रनामा । देखि राम भए पूरनकामा ॥
हरषे दसरथ सुतन्ह समेता । कहि न जाइ उर आनंदु जेता ॥ २ ॥
सुर प्रनामु करि बरिसहिं फूला । मुनि असीस धुनि मंगल मूला ॥
गान निसान कोलाहलु भारी । प्रेम प्रमोद मगन नर नारी ॥ ३ ॥
एहि बिधि सीय मंडपहिं आई । प्रमुदित सांति पढ़हिं मुनिराई ॥
तेहि अवसर कर बिधि व्यवहारू । दुहुँ कुलगुर सब कीन्ह अचारू ॥ ४ ॥

Cau.: siya sumdaratā barani na jāi, laghu mati bahuta manoharatāi.
āvata dīkhi barātinha sītā, rūpa rāsi saba bhāti punitā.1.
sabahi manahī mana kie pranāmā, dekhi rāma bhae pūranakāmā.
haraṣe dasaratha sutanha sametā, kahi na jāi ura ānādu jetā.2.
sura pranāmu kari barisahī phūlā, muni asīsa dhuni maṅgala mūlā.
gāna nisāna kolāhalu bhārī, prema pramoda magana nara nārī.3.
ehi bidhi sīya maṅḍapahī āi, pramudita sām̐ti paRrahī munirāi.
tehi avasara kara bidhi byavahārū, duhūṁ kulagura saba kīnha acārū.4.

Sitā's elegant form baffles all description: so poor is my wit and so surpassing Her charm. When the members of the bridegroom's party saw Sitā approach, a veritable storehouse of beauty and spotless in everyway, all greeted Her from the core of their heart. At the sight of Jānakī Rāma had His heart's desire fulfilled. King Daśaratha with all his other sons was filled with delight; the joy of their heart could not be expressed. The gods made obeisance and rained down flowers; while the sages uttered their benedictions, which were the source of all blessings. The songs that the ladies sang, combined with the sound of kettledrums, produced a loud symphony; men and women both were lost in love and rejoicing. In this manner Sitā entered the pavilion, while great sages recited propitiatory texts in great joy. The two family preceptors (Vasiṣṭha and Śatānanda) performed all the religious rites and ceremonies and observed the family customs. (1—4)

छं०— आचारु करि गुर गौरि गनपति मुदित बिप्र पुजावहीं ।
सुर प्रगटि पूजा लेहिं देहिं असीस अति सुखु पावहीं ॥
मधुपर्क मंगल द्रव्य जो जेहि समय मुनि मन महुँ चहैं ।
भरे कनक कोपर कलस सो तब लिएहिं परिचारक रहैं ॥ १ ॥
कुल रीति प्रीति समेत रबि कहि देत सबु सादर कियो ।
एहि भाँति देव पुजाइ सीतहि सुभग सिंघासनु दियो ॥
सिय राम अवलोकनि परसपर प्रेमु काहु न लखि परै ।
मन बुद्धि बर बानी अगोचर प्रगट कबि कैसें करै ॥ २ ॥

Charṁ.: ācāru kari gura gauri ganapati mudita bipra pujāvahī,
sura pragatī pūjā lehī dehī asīsa ati sukhu pāvahī.
madhuparka maṅgala drabya jō jehi samaya muni mana mahūṁ cahaī,
bhare kanaka kopara kalasa so taba liehī paricāraka rahaī.1.

**kula rīti prīti sameta rabi kahi deta sabu sādara kiyo,
ehi bhāti deva pujāi sītahi subhaga simghāsanu diyo.
siya rāma avalokani parasapara premu kāhu na lakhi parai,
mana buddhi bara bānī agocara pragaṭa kabi kaisē karai.2.**

Having observed the family customs the Gurus (Vasiṣṭha and Śatānanda) in great joy directed the Brāhmaṇas to worship Goddess Gaurī and Her son Gaṇeśa; the gods accepted the homage in visible form and gave their blessing with great delight. Whatever auspicious article such as a mixture of honey* etc., the sages mentally sought at any particular moment, attendants stood ever ready with gold trays and pitchers full of that substance. The sun-god himself lovingly pointed out the family usages, which were all scrupulously observed. Having thus caused Sītā to worship the gods, the sages assigned Her a beautiful throne. The mutual love with which Sītā and Rāma regarded each other could not be perceived by anyone. It was beyond the reach of the best mind, intellect and speech; how then, could the poet express it? (1-2)

दो०— होम समय तनु धरि अनलु अति सुख आहुति लेहिं ।

बिप्र बेष धरि बेद सब कहि बिबाह बिधि देहिं ॥ ३२३ ॥

**Do.: homa samaya tanu dhari analu ati sukha āhuti lehī,
bipra beṣa dhari beda saba kahi bibāha bidhi dehī.323.**

While oblations were offered to the sacred fire, the fire-god in person accepted the offerings with great delight; and the Vedas in the guise of Brāhmaṇas directed the procedure of the nuptial ceremony. (323)

चौ०— जनक पाटमहिषी जग जानी । सीय मातु किमि जाइ बखानी ॥
सुजसु सुकृत सुख सुंदरताई । सब समेटि बिधि रची बनाई ॥ १ ॥
समउ जानि मुनिबरन्ह बोलाई । सुनत सुआसिनि सादर ल्याई ॥
जनक बाम दिसि सोह सुनयना । हिमगिरि संग बनी जनु मयना ॥ २ ॥
कनक कलस मनि कोपर रुरे । सुचि सुगंध मंगल जल पूरे ॥
निज कर मुदित रायँ अरु रानी । धरे राम के आगें आनी ॥ ३ ॥
पढ़हिं बेद मुनि मंगल बानी । गगन सुमन झरि अवसरु जानी ॥
बरु बिलोकि दंपति अनुरागे । पाय पुनीत पखारन लागे ॥ ४ ॥

**Cau.: janaka pātamahiṣī jaga jānī, siya mātu kimi jāi bakhānī.
sujasu sukṛta sukha suṁdaratāī, saba sameṭi bidhi racī banāī.1.
samau jāni munibaranha bolāī, sunata suāsini sādara lyāī.
janaka bāma disi soha sunayanā, himagiri saṅga banī janu mayanā.2.
kanaka kalasa mani kopara rūre, suci sugaṁdha maṅgala jala pūre.
nija kara mudita rāyā aru rānī, dhare rāma ke āgē ānī.3.
paRrahī beda muni maṅgala bānī, gagana sumana jhari avasaru jānī.
baru biloki dāmpati anurāge, pāya punīta pakhārana lāge.4.**

* The mixture referred to above, which is known by the name of 'Madhuparka, is usually composed of curds, clarified butter, water, honey and sugar. It is a respectful offering made to a guest or to the bridegroom on his arrival at the door of the bride's father.

What words can describe the world-renowned queen-consort of Janaka and Sītā's mother? The Creator had exhausted in fashioning her all the bright glory, virtue, joy and beauty. Perceiving the appropriate time, the great sages sent for her; and in response to their call married women whose husbands were alive brought her with due honour. Queen Sunayanā shone forth to Janaka's left even as Menā beside Himavān (the mountain-king). The king and queen joyfully brought and placed with their own hands gold vases and beautiful trays of jewels filled with holy, scented and auspicious water before Śrī Rāma. The sages recited the Veda in joyous tones and at the proper time flowers rained down from the heavens. The royal couple were enraptured to behold the Bridegroom and began to wash His holy feet. (1—4)

छं०— लागे पखारन पाय पंकज प्रेम तन पुलकावली ।
 नभ नगर गान निसान जय धुनि उमगि जनु चहुँ दिसि चली ॥
 जे पद सरोज मनोज अरि उर सर सदैव बिराजहीं ।
 जे सकृत सुमिरत बिमलता मन सकल कलि मल भाजहीं ॥ १ ॥
 जे परसि मुनिबनिता लही गति रही जो पातकमई ।
 मकरंदु जिन्ह को संभु सिर सुचिता अवधि सुर बरनई ॥
 करि मधुप मन मुनि जोगिजन जे सेइ अभिमत गति लहैं ।
 ते पद पखारत भाग्यभाजनु जनकु जय जय सब कहैं ॥ २ ॥
 बर कुअँरि करतल जोरि साखोचारु दोउ कुलगुर करैं ।
 भयो पानिगहनु बिलोकि बिधि सुर मनुज मुनि आनँद भरैं ॥
 सुखमूल दूलहु देखि दंपति पुलक तन हुलस्यो हियो ।
 करि लोक बेद बिधानु कन्यादानु नृपभूषन कियो ॥ ३ ॥
 हिमवंत जिमि गिरिजा महेसहि हरिहि श्री सागर दई ।
 तिमि जनक रामहि सिय समरपी बिस्व कल कीरति नई ॥
 क्यों करै बिनय बिदेहु कियो बिदेहु मूरति सावँरीं ।
 करि होमु बिधिवत गाँठि जोरी होन लागीं भावँरीं ॥ ४ ॥

Charṇ.: lāge pakhārana pāya paṅkaja prema tana pulakāvalī,
 nabha nagara gāna nisāna jaya dhuni umagi janu cahūṅṅ disi calī.
 je pada saroja manoja ari ura sara sadaiva birājahī,
 je sakṛta sumirata bimalatā mana sakala kali mala bhājahī.1.
 je parasi munibanitā lahī gati rahī jo pātakamaī,
 makaramṅdu jinha ko sambhu sira sucitā avadhi sura baranaī.
 kari madhupa mana muni jogijana je sei abhimata gati lahaṅṅ,
 te pada pakhārata bhāgyabhājanu janaku jaya jaya saba kahaṅṅ.2.

bara kuāri karatala jori sākhocāru dou kulagura karaī,
 bhayo pānigahanu biloki bidhi sura manuja muni āñāda bharaī.
 sukhamūla dūlahu dekhi daṁpati pulaka tana hulasyo hiyo,
 kari loka beda bidhānu kanyādānu ṛpabhūṣana kiyo.3.
 himavaṁta jimi girijā mahesahi harihi śrī sāgara daī,
 timi janaka rāmaḥi siya samarapī bisva kala kīrati naī.
 kyō karai binaya bidehu kiyo bidehu mūrati sāvāri,
 kari homu bidhivata gāṭhi jorī hona lāgi bhāvāri.4.

They began to love Śrī Rāma's lotus-feet; their whole frame was thrilled with emotion. The sounds of singing and kettledrums and shouts of victory in the heavens as well as in the city overflowed as it were in all direction. The lotus-feet that ever sparkle in the lake of Śiva's bosom, by thinking of which even for once the mind gets purified and all the impurities of the Kali age are driven away, by whose touch the sage Gautama's wife, who was full of sin, attained salvation, whose nectar in the form of the river Gaṅgā adorns Śambhu's head and is declared by the gods as the holiest of the holy, and by resorting to which with their bee-like minds sages and mystics attain the goal of their liking, it is those very feet that the most lucky Janaka washed amidst shouts of victory from all corners. Joining the palms of the Bride and the Bridegroom, both the family priests recited the genealogy of the two families; and perceiving that the Bridegroom had accepted the Bride's hand, Brahmā and the other divinities as well as men and sages were filled with delight. As the king and queen gazed on the Bridegroom, who was the very fountain of joy, the hair on their body stood erect, while their heart was filled with rapture. And having gone through all the rites sanctioned either by the Vedas or by family usage, the glorious King Janaka gave his Daughter to the Bridegroom. As Himavān gave away Girijā to the great Lord Śiva, and the deity presiding over seas bestowed Śrī on Hari, so did Janaka give Sītā to Rāma and thereby earned fair renown of an unprecedented character. King Videha (Janaka) was unable to make any supplication, since that Prince (Śrī Rāma) of swarthy complexion had justified his name (Videha) by making him forget everything about his body. When oblations had been offered to the sacred fire with due rite, the ends of garments of the Bride and the Bridegroom were tied together (as a token of their indissoluble union) and the couple began to circumambulate the fire (in order to show that the two had been united in the presence of the fire-god as a witness). (1—4)

दो०— जय धुनि बंदी बेद धुनि मंगल गान निसान ।

सुनि हरषहिं बरषहिं बिबुध सुरतरु सुमन सुजान ॥ ३२४ ॥

Do.: jaya dhuni baṁdī beda dhuni maṅgala gāna nisāna,
 suni haraṣahī baraṣahī bibudha surataru sumana sujāna.324.

At the sound of the huzzas, the praises sung by the bards, the recitation of the Vedic texts, the din of the festal songs and the beating of kettledrums the wise immortals rejoiced and rained down flowers from the trees of paradise. (324)

चौ०— कुअँरु कुअँरि कल भावँरि देहीं । नयन लाभु सब सादर लेहीं ॥

जाइ न बरनि मनोहर जोरी । जो उपमा कछु कहौं सो थोरी ॥ १ ॥



राम सीय सुंदर प्रतिछाहीं । जगमगात मनि खंभन माहीं ॥
 मनहुँ मदन रति धरि बहु रूपा । देखत राम बिआहु अनूपा ॥ २ ॥
 दरस लालसा सकुच न थोरी । प्रगटत दुरत बहोरि बहोरी ॥
 भए मगन सब देखनिहारे । जनक समान अपान बिसारे ॥ ३ ॥
 प्रमुदित मुनिन्ह भाँवरीं फेरीं । नेगसहित सब रीति निबेरीं ॥
 राम सीय सिर सेंदुर देहीं । सोभा कहि न जाति बिधि केहीं ॥ ४ ॥
 अरुन पराग जलजु भरि नीकें । ससिहि भूष अहि लोभ अमी कें ॥
 बहुरि बसिष्ठ दीन्हि अनुसासन । बरु दुलहिनि बैठे एक आसन ॥ ५ ॥

Cau.: kuāru kuāri kala bhāvāri dehiṅ, nayana lābhu saba sādara lehiṅ.
 jāi na barani manohara jori, jo upamā kachu kahuṅ so thori.1.
 rāma siya suṁdara pratichāhiṅ, jagamagāta mani khambhana māhiṅ.
 manahuṅ madana rati dhari bahu rūpā, dekhata rāma biāhu anūpā.2.
 darasa lālasā sakuca na thori, pragaṭata durata bahori bahori.
 bhae magana saba dekhanihāre, janaka samāna apāna bisāre.3.
 pramudita muninha bhāvāri pheriṅ, negasahita saba riti niberiṅ.
 rāma siya sira seṁdura dehiṅ, sobhā kahi na jāti bidhi kehiṅ.4.
 aruna parāga jalaju bhari nīkē, sasihi bhūṣa ahi lobha amī kē.
 bahuri basiṣṭha dīnhi anusāsana, baru dulahini baiṭhe eka āsana.5.

The Bride and Bridegroom performed the circumambulation with charming paces; while all present feasted their admiring gaze on the spectacle. The lovely couple was beyond description; whatever comparison might be suggested would fall short of the reality. Lovely images of Rāma and Sītā were reflected on the pillars of jewels and shone as if Love and his consort, Rati, witnessed Śrī Rāma's matchless wedding appearing in numerous forms. Their curiosity and bashfulness were equally great; that is why they revealed themselves and went out of sight again and again. All the spectators were enraptured; like Janaka they forgot all about themselves. Joyously the sages bade the Bride and Bridegroom pace round the fire and accomplished all the rites including the ceremonial gifts, Śrī Rāma applied the vermilion to Sītā's forehead, a sight the charm of which was altogether beyond description. It seemed as if with a lotus surcharged with reddish pollen a serpent thirsting for nectar decorated the moon. Then Vasiṣṭha gave the direction and the Bride and Bridegroom sat together on the same seat. (1—5)

छं०— बैठे बरासन रामु जानकि मुदित मन दसरथु भए ।
 तनु पुलक पुनि पुनि देखि अपनें सुकृत सुरतरु फल नए ॥
 भरि भुवन रहा उछाहु राम बिबाहु भा सबहीं कहा ।
 केहि भाँति बरनि सिरात रसना एक यहु मंगलु महा ॥ १ ॥
 तब जनक पाइ बसिष्ठ आयसु ब्याह साज सँवारि कै ।
 मांडवी श्रुतकीरति उरमिला कुअँरि लई हँकारि कै ॥
 कुसकेतु कन्या प्रथम जो गुन सील सुख सोभामई ।
 सब रीति प्रीति समेत करि सो ब्याहि नृप भरतहि दई ॥ २ ॥

जानकी लघु भगिनी सकल सुंदरि सिरोमनि जानि कै ।
 सो तनय दीन्ही ब्याहि लखनहि सकल बिधि सनमानि कै ॥
 जेहि नामु श्रुतकीरति सुलोचनि सुमुखि सब गुन आगरी ।
 सो दई रिपुसूदनहि भूपति रूप सील उजागरी ॥ ३ ॥
 अनुरूप बर दुलहिनि परस्पर लखि सकुच हियँ हरषहीं ।
 सब मुदित सुंदरता सराहहिं सुमन सुर गन बरषहीं ॥
 सुंदरी सुंदर बरन्ह सह सब एक मंडप राजहीं ।
 जनु जीव उर चारिउ अवस्था बिभुन सहित बिराजहीं ॥ ४ ॥

Cham.: **baṭṭhe barāsana rāmu jānaki mudita mana dasarathu bhae,
 tanu pulaka puni puni dekhi apanē sukṛta surataru phala nae.
 bhari bhuvana rahā uchāhu rāma bibāhu bhā sabahī kahā,
 kehi bhāti barani sirāta rasanā eka yahu maṅgalu mahā.1.
 taba janaka pāi basiṣṭha āyasu byāha sāja sāvāri kai,
 māṅḍavī śrutakīrati uramilā kuāri laī hākāri kai.
 kusetu kanyā prathama jo guna sīla sukha sobhāmāi,
 saba rīti prīti sameta kari so byāhi nṛpa bhāratahi dāi.2.
 jānakī laghu bhaginī sakala suṁdari siromani jāni kai,
 so tanaya dīnhī byāhi lakhanahi sakala bidhi sanamāni kai.
 jehi nāmu śrutakīrati sulocani sumukhi saba guna āgarī,
 so dāi ripusūdanahi bhūpati rūpa sīla ujāgarī.3.
 anurūpa bara dulaḥini paraspara lakhi sakuca hiyā haraṣahī,
 saba mudita suṁdaratā sarāhahī sumana sura gana baraṣahī.
 suṁdarī suṁdara baranha saha saba eka maṅḍapa rājahī,
 janu jīva ura cāriu avasthā bibhuna sahita birājahī.4.**

Śrī Rāma and Princess Jānakī sat together on a costly seat and King Daśaratha was glad of heart to see them. Joy thrilled along his veins again and again as he perceived the wish-yielding tree of his meritorious deeds bear new fruits. There was rejoicing all over the universe; everyone proclaimed that Śrī Rāma's wedding had been accomplished. With one tongue how could anyone describe in full the joy which knew no bounds? Then, receiving Vasiṣṭha's order, Janaka sent for the other three princesses, Māṅḍavī, Śrutakīrti and Urmilā, each clad in a bride's attire. The eldest daughter of his younger brother Kuśaketu, who was an embodiment of goodness, virtue, joy and beauty, he gave in marriage to Bharata after performing every rite with love. Jānakī's younger sister (Urmilā), whom he knew to be the crest-jewel of charming girls, Janaka gave in marriage to Lakṣmaṇa with all honour. Finally the bright-eyed and fair-faced princess Śrutakīrti, who was a mine of all virtues and was well-known for her beauty and amiability, the king gave to Ripusūdana. When each pair of bride and bridegroom saw that they were well-matched with each others*, they felt shy, but rejoiced in their heart of hearts; everyone

* Rāma and Bharata, who had a swarthy complexion were united with Sitā and Māṅḍavī respectively (who were both fair in complexion); while Lakṣmaṇa and Śatrughna (who were fair of hue) were married with Urmilā and Śrutakīrti (both of whom were swarthy of complexion).

joyfully applauded the beauty of each pair, while the gods rained down flowers. All the lovely brides with their handsome bridegrooms shone forth in the same pavilion as though the four states of consciousness (viz., waking, dream, sound sleep and absorption into Brahma) with the phase of the soul presiding over each gleamed all at once of the heart of an individual. (1—4)

दो०— मुदित अवधपति सकल सुत बधुन्ह समेत निहारि ।

जनु पाए महिपाल मनि क्रियन्ह सहित फल चारि ॥ ३२५ ॥

Do.: **mudita avadhapati sakala suta badhunha sameta nihāri,
janu pāe mahipāla mani kriyanha sahita phala cāri.325.**

The king of Ayodhyā was delighted to see his four sons with their brides, as though that jewel of monarchs had realized the four ends of life, (viz., worldly riches, religious merit, sensuous enjoyment and Liberation) alongwith the four processes of their realization (viz., sacrificial performances, piety, practice of Yoga and spiritual exercise). (325)

चौ०— जसि रघुबीर ब्याह बिधि बरनी । सकल कुँअर ब्याहे तेहिं करनी ॥

कहि न जाइ कछु दाइज भूरी । रहा कनक मनि मंडपु पूरी ॥ १ ॥

कंबल बसन बिचित्र पटोरे । भाँति भाँति बहु मोल न थोरे ॥

गज रथ तुरग दास अरु दासी । धेनु अलंकृत कामदुहा सी ॥ २ ॥

बस्तु अनेक करिअ किमि लेखा । कहि न जाइ जानहिं जिन्ह देखा ॥

लोकपाल अवलोकि सिहाने । लीन्ह अवधपति सबु सुखु माने ॥ ३ ॥

दीन्ह जाचकन्हि जो जेहि भावा । उबरा सो जनवासेहिं आवा ॥

तब कर जोरि जनकु मृदु बानी । बोले सब बरात सनमानी ॥ ४ ॥

Cau.: **jasi raghubīra byāha bidhi baranī, sakala kuāra byāhe tehĩ karanī.
kahi na jāi kachu dāija bhūri, rahā kanaka mani maṇḍapu pūri.1.
kaṁbala basana bicitra paṭore, bhāti bhāti bahu mola na thore.
gaja ratha turaga dāsa aru dāsī, dhenu alamkṛta kāmduhā sī.2.
bastu aneka karia kimi lekhā, kahi na jāi jānahĩ jinha dekhā.
lokapāla avaloki sihāne, līnha avadhapati sabu sukhu māne.3.
dīnha jācakanhĩ jo jehi bhāvā, ubarā so janavāsehĩ āvā.
taba kara jori janaku mṛdu bānī, bole saba barāta sanamānī.4.**

All the other princes were married according to the same rites as have been described in the case of Śrī Rāma's marriage. The richness of the dowry was beyond description; the whole pavilion was packed with gold and jewels. There were a number of shawls, linen and silk of various colours and designs and of immense value, elephants, chariots, horses, men-servants and maid-servants and cows adorned with ornaments and vying with the cow of plenty and many other things which were more than one could count and defied description. They alone who saw the dowry could have some idea of it; even the guardians of the different realms regarded it with envy. The king of Ayodhyā gladly accepted it all and gave to the beggars whatever they liked; only that which was left was taken to the lodgings of the bridegroom's party. Then with joined palms Janaka honoured the whole bridegroom's party and spoke in gentle tones. (1—4)