

Cau.: tātē maī tohi barajaū rājā, kahē kathā tava parama akājā.
 chaṭhē śravana yaha parata kahānī, nāsa tumhāra satya mama bānī.1.
 yaha pragaṭē athavā dvijaśrāpā, nāsa tora sunu bhānupratāpā.
 āna upāyā nidhana tava nāhī, jaū hari hara kopahī mana māhī.2.
 satya nātha pada gahi nṛpa bhāṣā, dvija gura kopa kahahu ko rākhā.
 rākhai gura jaū kopa bidhātā, gura birodha nahī kou jaga trātā.3.
 jaū na calaba hama kahe tumhārē, hou nāsa nahī soca hamārē.
 ekahī ḍara ḍarapata mana morā, prabhu mahideva śrāpa ati ghorā.4.

“I warn you, O king, because great harm shall befall you if you relate this incident to anyone. If this talk happens to reach a third pair of ears, I tell you the truth, you are doomed. O Pratāpabhānu, if you divulge this secret or if a Brāhmaṇa curses you, you are undone. In no other way shall you die, even if Śrī Hari and Hara get angry with you.”
 “It is true, my lord,” said the king, clasping the hermit’s feet. “Tell me, who can deliver from the wrath of a Brāhmaṇa or a spiritual preceptor? A Guru can save one even if one has evoked the wrath of Brahmā; but in the event of a quarrel with one’s preceptor there is no one in the world who can save. If I do not follow your advice, let me perish; I care not. My mind is disturbed by only one fear; the curse of a Brāhmaṇa, my lord, is something most terrible.” (1—4)

दो०— होहिं बिप्र बस कवन बिधि कहहु कृपा करि सोउ ।

तुम्ह तजि दीनदयाल निज हितू न देखउँ कोउ ॥ १६६ ॥

Do.: hohī bipra basa kavana bidhi kahahu kṛpā kari sou,
 tumha taji dīnadayāla nija hitū na dekhaū kou.166.

“How shall I be able to win over the Brāhmaṇas? Kindly tell me that too. I see no friend other than you, my gracious lord.” (166)

चौ०— सुनु नृप बिबिध जतन जग माहीं । कष्टसाध्य पुनि होहिं कि नाहीं ॥
 अहइ एक अति सुगम उपाई । तहाँ परंतु एक कठिनाई ॥ १ ॥
 मम आधीन जुगुति नृप सोई । मोर जाब तव नगर न होई ॥
 आजु लगें अरु जब तें भयऊँ । काहू के गृह ग्राम न गयऊँ ॥ २ ॥
 जौ न जाउँ तव होइ अकाजू । बना आइ असमंजस आजू ॥
 सुनि महीस बोलेउ मृदु बानी । नाथ निगम असि नीति बखानी ॥ ३ ॥
 बड़े सनेह लघुन्ह पर करहीं । गिरि निज सिरनि सदा तृन धरहीं ॥
 जलधि अगाध मौलि बह फेनू । संतत धरनि धरत सिर रेनू ॥ ४ ॥

Cau.: sunu nṛpa bibidha jatana jaga māhī, kaṣṭasādhya puni hohī ki nāhī.
 ahai eka ati sugama upāī, taḥā paramtu eka kaṭhināī.1.
 mama ādhīna juguti nṛpa soī, mora jāba tava nagara na hoī.
 āju lagē aru jaba tē bhayaū, kāhū ke gṛha grāma na gayaū.2.
 jaū na jāū tava hoi akājū, banā āi asamamjasa ājū.
 suni mahīsa boleu mṛdu bānī, nātha nigama asi nīti bakhānī.3.
 baRe saneha laghunha para karahī, giri nija sirani sadā tṛna dharahī.
 jaladhi agādha mauli baha phenū, samtata dharani dharata sira renū.4.

“Listen, O king: there are various expedients in this world. But they are hard to accomplish and are of doubtful issue besides. Of course, there is one very simple device; but that too involves one difficulty. Its contrivance depends on me; but my going to your city is out of the question. Ever since I was born I have never been to anybody’s house or village so far. And if I do not go, it will be a misfortune for you. I am therefore in a dilemma today.” Hearing this, the king replied in a polite language, “My lord, there is a maxim laid down in the Vedas: the great show kindness to the small. Mountains always bear tiny blades of grass on their tops, the fathomless ocean carries floating foam on its breast and the earth ever bears dust on its bosom.” (1—4)

दो०— अस कहि गहे नरेस पद स्वामी होहु कृपाल ।

मोहि लागि दुख सहिअ प्रभु सज्जन दीनदयाल ॥ १६७ ॥

Do.: **asa kahi gahe naresa pada svāmī hohu kṛpāla,**
mohi lāgi dukha sahia prabhu sajjana dīnadayāla.167.

So saying, the king clasped the hermit’s feet and said, “Be gracious to me, my master. You are a saint, compassionate to the humble; therefore, my lord, take this trouble on my behalf.” (167)

चौ०— जानि नृपहि आपन आधीना । बोला तापस कपट प्रबीना ॥
सत्य कहउँ भूपति सुनु तोही । जग नाहिन दुर्लभ कछु मोही ॥ १ ॥
अवसि काज मैं करिहउँ तोरा । मन तन बचन भगत तैं मोरा ॥
जोग जुगुति तप मंत्र प्रभाऊ । फलइ तबहिं जब करिअ दुराऊ ॥ २ ॥
जौं नरेस मैं करौं रसोई । तुम्ह परुसहु मोहि जान न कोई ॥
अन्न सो जोइ जोइ भोजन करई । सोइ सोइ तव आयसु अनुसरई ॥ ३ ॥
पुनि तिन्ह के गृह जेवँइ जोऊ । तव बस होइ भूप सुनु सोऊ ॥
जाइ उपाय रचहु नृप एहू । संबत भरि संकलप करेहू ॥ ४ ॥

Cau.: **jāni nṛpahi āpana ādhīnā, bolā tāpasa kapaṭa prabīnā.**
satya kahaū bhūpati sunu tohī, jaga nāhina durlabha kachu mohī.1.
avasi kāja maī karihaū torā, mana tana bacana bhagata taī morā.
joga juguti tapa maṁtra prabhāū, phalai tabahī jaba karia durāū.2.
jaū naresa maī karaū rasoī, tumha parusahu mohi jāna na koī.
anna so joi joi bhojana karaī, soi soi tava āyasu anusaraī.3.
puni tinha ke gr̥ha jevāi joū, tava basa hoi bhūpa sunu soū.
jāi upāya racahu nṛpa ehū, sambata bhari saṁkalapa karehū.4.

Knowing that the king was completely under his influence, the hermit, who was clever at deception, said, “Listen, O king: I tell you the truth. For me in this world there is nothing hard to obtain. I will surely accomplish your object, devoted as you are in thought, word and deed to me. The power of Yoga (contemplation), planning, penance and mystic formulas works only when secrecy is maintained about them. O king, if I cook food and you serve it and if nobody comes to know me, whoever tastes the food so prepared shall become amenable to your orders. Again, I tell you, whosoever dines at the house of such people shall, O king, be dominated by your will. Go and operate this scheme, O king, and take this vow for a whole year.” (1—4)

दो०— नित नूतन द्विज सहस्र सत बरेहु सहित परिवार ।

मैं तुम्हरे संकल्प लगि दिनहिं करबि जेवनार ॥ १६८ ॥

Do.: nita nūtana dvija sahāsa sata barehu sahita parivāra,
mañ tumhare saṅkalapa lagi dinahī karabi jevanāra.168.

“Everyday invite a new set of a hundred thousand Brāhmaṇas with their families; while I, so long as your vow lasts, shall provide the daily banquet.” (168)

चौ०— एहि बिधि भूप कष्ट अति थोरें । होइहहिं सकल बिप्र बस तोरें ॥
करिहहिं बिप्र होम मख सेवा । तेहिं प्रसंग सहजेहिं बस देवा ॥ १ ॥
और एक तोहि कहउँ लखाऊ । मैं एहिं बेष न आउब काऊ ॥
तुम्हरे उपरोहित कहँ राया । हरि आनब मैं करि निज माया ॥ २ ॥
तपबल तेहि करि आपु समाना । रखिहउँ इहाँ बरष परवाना ॥
मैं धरि तासु बेषु सुनु राजा । सब बिधि तोर सँवारब काजा ॥ ३ ॥
गै निसि बहुत सयन अब कीजे । मोहि तोहि भूप भेंट दिन तीजे ॥
मैं तपबल तोहि तुरग समेता । पहुँचैहउँ सोवतहि निकेता ॥ ४ ॥

Cau.: ehi bidhi bhūpa kaṣṭa atī thorē, hoihahī sakala bipra basa torē.
karihahī bipra homa makha sevā, tehi prasāṅga sahajehī basa devā.1.
aura eka tohi kahaū lakhāū, mañ ehī beṣa na āuba kāū.
tumhare uparohita kahū rāyā, hari ānaba mañ kari nija māyā.2.
tapabala tehi kari āpu samānā, rakhihaū ihāṅ barāṣa paravānā.
mañ dhari tāsu beṣu sunu rājā, saba bidhi tora sāvāraba kājā.3.
gai nisi bahuta sayana aba kīje, mohi tohi bhūpa bhēṭa dina tīje.
mañ tapabala tohi turaga sametā, pahūcaihaū sovatahi niketā.4.

“In this way O king, with little exertion all the Brāhmaṇas shall be reduced to your will. The Brāhmaṇas in their turn will offer oblations into the sacred fire, perform big sacrifices and practise adoration; and through that channel the gods too shall be easily won over. I give you one more sign. I will never come in this form. By my delusive power, O king, I will carry off your family priest and, making him just like myself by dint of my penance, will keep him here for the year; while I, O king, will take his form and manage everything for you. The night is far gone, so you had better retire now; on the third day we will meet again. By my penitential power I will convey you home, both you and your horse, even while you are asleep.” (1—4)

दो०— मैं आउब सोइ बेषु धरि पहिचानेहु तब मोहि ।

जब एकांत बोलाइ सब कथा सुनावौं तोहि ॥ १६९ ॥

Do.: mañ āuba soi beṣu dhari pahicānehu taba mohi,
jaba ekānta bolāi saba kathā sunāvaū tohi.169.

“I will come in the form I have told you, and you will recognize me when I call you aside and remind you of all this.” (169)

चौ०— सयन कीन्ह नृप आयसु मानी । आसन जाइ बैठ छलग्यानी ॥
 श्रमित भूप निद्रा अति आई । सो किमि सोव सोच अधिकाई ॥ १ ॥
 कालकेतु निसिचर तहँ आवा । जेहिं सूकर होइ नृपहि भुलावा ॥
 परम मित्र तापस नृप केरा । जानइ सो अति कपट घनेरा ॥ २ ॥
 तेहि के सत सुत अरु दस भाई । खल अति अजय देव दुखदाई ॥
 प्रथमहिं भूप समर सब मारे । बिप्र संत सुर देखि दुखारे ॥ ३ ॥
 तेहिं खल पाछिल बयरु सँभारा । तापस नृप मिलि मंत्र बिचारा ॥
 जेहिं रिपु छय सोइ रचेन्हि उपाऊ । भावी बस न जान कछु राऊ ॥ ४ ॥

Cau.: sayana kīnha nṛpa āyasu mānī, āsana jāi baiṭha chalagyānī.
 śramita bhūpa nidrā ati āi, so kimi sova soca adhikāi.1.
 kālaketu nisicara tahā āvā, jehī sūkara hoi nṛpahi bhulāvā.
 parama mitra tāpasa nṛpa kerā, jānai so ati kapaṭa ghanerā.2.
 tehi ke sata suta aru dasa bhāi, khala ati ajaya deva dukhadāi.
 prathamahī bhūpa samara saba māre, bipra samta sura dekhi dukhāre.3.
 tehī khala pāchila bayaru sābhārā, tāpasa nṛpa mili maṁtra bicārā.
 jehī ripu chaya soi racenhi upāū, bhāvī basa na jāna kachu rāū.4.

The king went to sleep in obedience to the hermit; while the counterfeit sage returned to his own seat and sat down there. Deep sleep came upon the weary monarch; but how could the other fellow sleep, distracted as he was with anxiety. The demon Kālaketu made his appearance there; it was he who had assumed the form of a boar and led the king astray. A great friend of the hermit-king, he was skilled in manifold ways of deceit. He had a hundred sons and ten brothers, who were great villains, invincible and annoying to the gods. Seeing the Brāhmaṇas, saints and gods in distress the king had already killed them all in battle. Recalling the old grudge the wretch conspired with the hermit-king and contrived a plot for the extermination of the enemy; but, as fate would have it, the king knew nothing of it. (1—4)

दो०— रिपु तेजसी अकेल अपि लघु करि गनिअ न ताहु ।
 अजहुँ देत दुख रबि ससिहि सिर अवसेषित राहु ॥ १७० ॥

Do.: ripu tejasī akela api laghu kari gania na tāhu,
 ajahū deta dukha rabi sasihi sira avaseṣita rāhu.170.

A spirited foe, even though left alone, should not be lightly regarded. The demon Rāhu,* who has nothing left of him but his head, is able to torment both the sun and moon even to this day. (170)

चौ०— तापस नृप निज सखहि निहारी । हरषि मिलेउ उठि भयउ सुखारी ॥
 मित्रहि कहि सब कथा सुनाई । जातुधान बोला सुख पाई ॥ १ ॥

* According to the Hindu belief a solar or lunar eclipse takes place only when in the astral plane the demon Rāhu, a sworn enemy of both the sun-god and the moon-god, devours the one or the other either wholly or partly. The demon, however consists of the head alone, his trunk having been cut off by God Viṣṇu while he was unlawfully attempting to partake of the nectar which was being served to the gods. Since, however, he had already tasted the nectar, the head became immortal.

अब साधेउँ रिपु सुनहु नरेसा । जौं तुम्ह कीन्ह मोर उपदेसा ॥
 परिहरि सोच रहहु तुम्ह सोई । बिनु औषध बिआधि बिधि खोई ॥ २ ॥
 कुल समेत रिपु मूल बहाई । चौथें दिवस मिलब मैं आई ॥
 तापस नृपहि बहुत परितोषी । चला महाकपटी अतिरोषी ॥ ३ ॥
 भानुप्रतापहि बाजि समेता । पहुँचाएँसि छन माझ निकेता ॥
 नृपहि नारि पहिँ सयन कराई । हयगृहँ बाँधेसि बाजि बनाई ॥ ४ ॥

Cau.: tāpasa nṛpa nija sakhahi nihārī, haraṣi mileu uṭhi bhayau sukhārī.
 mitrahi kahi saba kathā sunāi, jātudhāna bolā sukha pāi.1.
 aba sādheuṅ ripu sunahu naresā, jaṅ tumha kīnha mora upadesā.
 parihari soca rahahu tumha soī, binu auṣadha biādhi bidhi khoī.2.
 kula sameta ripu mūla bahāi, cauthē divasa milaba maī āi.
 tāpasa nṛpahi bahuta paritoṣī, calā mahākapaṭī atiroṣī.3.
 bhānupratāpahi bāji sametā, pahūcāesi chana mājha niketā.
 nṛpahi nāri pahī sayana karāi, hayagrḥā bādhesi bāji banāi.4.

The hermit-king was delighted to see his ally and rose to meet him. The meeting gave him much satisfaction and he related the whole story to his friend. The demon too was glad and said, "Listen, O king: since you have followed my advice, take the enemy as subdued. Cease to worry now and lay yourself to rest. God has effected a cure without the use of a medicine, I will sweep away the enemy root and branch and see you on the fourth day." Fully reassuring the hermit-king, the arch-impostor, who was highly irascible, departed. In an instant he conveyed Pratāpabhānu to his palace, horse and all. Putting the king to bed beside his queen, he tied up the horse in the stall in the proper way. (1—4)

दो०— राजा के उपरोहितहि हरि लै गयउ बहोरि ।

लै राखेसि गिरि खोह महुँ मायाँ करि मति भोरि ॥ १७१ ॥

Do.: rājā ke uparohitahi hari lai gayau bahori,
 lai rākhesi giri khoha mahū māyāṅ kari mati bhori.171.

Again he carried off the king's family-priest and, depriving him of his senses by his supernatural power, kept him in a mountain-cave. (171)

चौ०— आपु बिरचि उपरोहित रूपा । परेउ जाइ तेहि सेज अनूपा ॥
 जागेउ नृप अनभाँ बिहाना । देखि भवन अति अचरजु माना ॥ १ ॥
 मुनि महिमा मन महुँ अनुमानी । उठेउ गवाँहि जेहि जान न रानी ॥
 कानन गयउ बाजि चढ़ि तेहीं । पुर नर नारि न जानेउ केहीं ॥ २ ॥
 गएँ जाम जुग भूपति आवा । घर घर उत्सव बाज बधावा ॥
 उपरोहितहि देख जब राजा । चकित बिलोक सुमिरि सोइ काजा ॥ ३ ॥
 जुग सम नृपहि गए दिन तीनी । कपटी मुनि पद रह मति लीनी ॥
 समय जानि उपरोहित आवा । नृपहि मते सब कहि समुझावा ॥ ४ ॥

Cau.: āpu biraci uparohita rūpā, pareu jāi tehi seja anūpā.
 jāgeu nṛpa anabhaṅ bihānā, dekhi bhavana ati acaraju mānā.1.

muni mahimā mana mahū anumānī, uṭheu gavāhī jehī jāna na rānī.
 kānana gayau bāji caRhi tehī, pura nara nāri na jāneu kehī.2.
 gaē jāma juga bhūpati āvā, ghara ghara utsava bāja badhāvā.
 uparohitahi dekha jaba rājā, cakita biloka sumiri soi kājā.3.
 juga sama nṛpahi gae dina tīnī, kapaṭi muni pada raha mati līnī.
 samaya jāni uparohita āvā, nṛpahi mate saba kahi samujhāvā.4.

Himself assuming the form of the family-priest, the demon went and lay down on the former's sumptuous bed. The king woke even before daybreak and felt much astonished to find himself at home. Attributing the miracle to the supernatural power of the sage, he got up quietly, unperceived by the queen. Mounting the same horse he rode off to the woods without any man or woman of the city knowing it. When it was midday, the king returned; there was rejoicing and festal music in every house. When the king saw his family-priest, he looked at him in amazement, recollecting the object he held so dear to his heart. The interval of three days hung heavy on the monarch as an age, his mind being set on the feet of the false anchorite. At the appointed time the priest came and reminded him in detail of all that had been agreed upon. (1—4)

दो०— नृप हरषेउ पहिचानि गुरु भ्रम बस रहा न चेत ।

बरे तुरत सत सहस बर बिप्र कुटुंब समेत ॥ १७२ ॥

Do.: nṛpa haraṣeu pahicāni guru bhrama basa rahā na ceta,
 bare turata sata sahasa bara bipra kuṭumba sameta.172.

The king was delighted to recognize his preceptor (in the priest's form); his mind was too clouded to have any sense left. At once he invited a hundred thousand chosen Brāhmaṇas with their families. (172)

चौ०— उपरोहित जेवनार बनाई । छरस चारि बिधि जसि श्रुति गाई ॥
 मायामय तेहि कीन्हि रसोई । बिंजन बहु गनि सकइ न कोई ॥ १ ॥
 बिबिध मृगन्ह कर आमिष राँधा । तेहि महुँ बिप्र माँसु खल साँधा ॥
 भोजन कहुँ सब बिप्र बोलाए । पद पखारि सादर बैठाए ॥ २ ॥
 परुसन जबहि लाग महिपाला । भै अकासबानी तेहि काला ॥
 बिप्रबृंद उठि उठि गृह जाहू । है बड़ि हानि अन्न जनि खाहू ॥ ३ ॥
 भयउ रसोई भूसुर माँसू । सब द्विज उठे मानि बिस्वासू ॥
 भूप बिकल मति मोहँ भुलानी । भावी बस न आव मुख बानी ॥ ४ ॥

Cau.: uparohita jevanāra banāi, charasa cāri bidhi jasi śruti gāi.
 māyāmaya tehi kīnhi rasoī, bimjana bahu gani sakai na koī.1.
 bibidha mṛganha kara āmiṣa rādhā tehi mahū bipra māsu khala sādhā.
 bhojana kahū saba bipra bolāe, pada pakhāri sādara baiṭhāe.2.
 parusana jabahī lāga mahipālā, bhai akāsabānī tehi kālā.
 biprabṛnda uṭhi uṭhi gṛha jāhū, hai baRi hāni anna jani khāhū.3.
 bhayau rasoī bhūsurā māśū, saba dvija uṭhe māni bisvāsū.
 bhūpa bikala mati mohā bhulānī, bhāvī basa na āva mukha bānī.4.

The priest cooked four kinds of foods with six different tastes as mentioned in the

Vedas. He prepared an illusory banquet and a variety of seasoned dishes more than one could count. Dressing the flesh of a variety of animals the wretch mixed with it the cooked flesh of Brāhmaṇas. All the invited Brāhmaṇas were then called for the dinner. Their feet were duly washed and they were respectfully shown to their places. The moment the king began to serve the food, a (fictitious) voice from heaven (raised by the demon Kālaketu himself) said, “Up, up, Brāhmaṇas! and return to your homes. Taste not this food; it is most harmful. The dishes include the flesh of the Brāhmaṇas.” Up rose all the Brāhmaṇas believing the ethereal voice. The king lost his nerve; his mind was bewildered with infatuation. As fate would have it, he could not utter a word. (1—4)

दो०— बोले बिप्र सकोप तब नहिं कछु कीन्ह बिचार ।

जाइ निसाचर होहु नृप मूढ़ सहित परिवार ॥ १७३ ॥

Do.: **bole bipra sakopa taba nahī kachu kīnha bicāra,**
jāi nisācara hohu nṛpa mūṛha sahita parivāra.173.

Then exclaimed the Brāhmaṇas in wrath, regardless of consequences, “O foolish king, go and take birth in the demon’s form, you and all your family.” (173)

चौ०— छत्रबंधु तैं बिप्र बोलाई । घालै लिए सहित समुदाई ॥
ईस्वर राखा धरम हमारा । जैहसि तैं समेत परिवारा ॥ १ ॥
संबत मध्य नास तव होऊ । जलदाता न रहिहि कुल कोऊ ॥
नृप सुनि श्राप बिकल अति त्रासा । भै बहोरि बर गिरा अकासा ॥ २ ॥
बिप्रहु श्राप बिचारि न दीन्हा । नहिं अपराध भूप कछु कीन्हा ॥
चकित बिप्र सब सुनि नभबानी । भूप गयउ जहँ भोजन खानी ॥ ३ ॥
तहँ न असन नहिं बिप्र सुआरा । फिरेउ राउ मन सोच अपारा ॥
सब प्रसंग महिसुरन्ह सुनाई । त्रसित परेउ अवनीं अकुलाई ॥ ४ ॥

Cau.: **chatrabāṁdhu taī bipra bolāī, ghālai lie sahita samudāī.**
īsvara rākhā dharama hamārā, jaihasi taī sameta parivārā.1.
sāmbata madhya nāsa tava hoū, jaladātā na rahihi kula koū.
nṛpa suni śrāpa bikala ati trāsā, bhai bahori bara girā akāsā.2.
biprahu śrāpa bicāri na dīnhā, nahī aparādha bhūpa kachu kīnhā.
cakita bipra saba suni nabhabānī, bhūpa gayau jahā bhojana khānī.3.
tahā na asana nahī bipra suārā, phireu rāu mana soca apārā.
saba prasaṅga mahisuranha sunāī, trasita pareu avanī akulāī.4.

“O vile Kṣatriya! inviting the Brāhmaṇas you were out to ruin them with their families. But God has preserved our sanctity; it is you and your race that are undone. In the course of a year you shall perish; and not a soul shall be left in your family to offer water to gratify your spirit.” Hearing the curse the king was sore stricken with fear. Again, a voice was heard from heaven, “O holy Brāhmaṇas you have uttered this curse without careful thought; the king has committed no crime.” The Brāhmaṇas were astounded when they heard the ethereal voice. The king hastened to the kitchen. There was neither any food there nor the Brāhmaṇa cook. The king returned in deep thought. He related the whole story to the Brāhmaṇas and threw himself on the ground frantic with fear. (1—4)

दो०— भूपति भावी मिटइ नहिं जदपि न दूषन तोर ।
किएँ अन्यथा होइ नहिं बिप्रश्राप अति घोर ॥ १७४ ॥

Do.: bhūpati bhāvī miṭai nahī jadapi na dūṣana tora,
kiē anyathā hoi nahī bipraśrāpa ati ghora.174.

“Even though you are guiltless, O king, what is inevitable fails not. A Brāhmaṇa’s curse is very terrible; no amount of effort can counteract it.” (174)

चौ०— अस कहि सब महिदेव सिधाए । समाचार पुरलोगन्ह पाए ॥
सोचहिं दूषन दैवहि देहीं । बिरचत हंस काग किय जेहीं ॥ १ ॥
उपरोहितहि भवन पहुँचाई । असुर तापसहि खबरि जनाई ॥
तेहिं खल जहँ तहँ पत्र पठाए । सजि सजि सेन भूप सब धाए ॥ २ ॥
घेरेन्हि नगर निसान बजाई । बिबिध भाँति नित होइ लराई ॥
जूझे सकल सुभट करि करनी । बंधु समेत परेउ नृप धरनी ॥ ३ ॥
सत्यकेतु कुल कोउ नहिं बाँचा । बिप्रश्राप किमि होइ असाँचा ॥
रिपु जिति सब नृप नगर बसाई । निज पुर गवने जय जसु पाई ॥ ४ ॥

Cau.: asa kahi saba mahideva sidhāe, samācāra puraloganha pāe.
socaḥī dūṣana daivahi deḥī, biracata haṁsa kāga kiya jehī.1.
uparohitahi bhavana pahūcāi, asura tāpasahi khabari janāi.
teḥī khala jahā tahā patra paṭhāe, saji saji sena bhūpa saba dhāe.2.
gherenhi nagara nisāna bajāi, bibidha bhāti nita hoi larāi.
jūjhe sakala subhaṭa kari karani, baṁdhu sameta pareu nṛpa dharani.3.
satyaketu kula kou nahī bācā, bipraśrāpa kimi hoi asācā.
ripu jiti saba nṛpa nagara basāi, nija pura gavane jaya jasu pāi.4.

So saying, all the Brāhmaṇas dispersed. When the people of the city received the news, they were much perturbed and began to blame Providence, who had begun upon a swan and produced a crow instead. Conveying the priest to his house, the demon (Kālaketu) communicated the tidings to the hermit. The wretch in his turn despatched letters in all directions and a host of princes hastened with their troops martially arrayed and, beating their kettledrums, beleaguered the city. Everyday battles were fought in diverse forms. All his champions fought valiantly and fell. And the king with his brother bit the dust. Not one of Satyaketu’s family survived; a Brāhmaṇa’s curse can never fail. Having vanquished the foe and re-inhabiting the city all the chiefs returned to their own capitals enriched with victory and fame. (1—4)

दो०— भरद्वाज सुनु जाहि जब होइ बिधाता बाम ।
धूरि मेरुसम जनक जम ताहि ब्यालसम दाम ॥ १७५ ॥

Do.: bharadvāja sunu jāhi jaba hoi bidhātā bāma,
dhūri merusama janaka jama tāhi byālasama dāma.175.

Listen, O Bharadvāja: whosoever incurs the displeasure of heaven, for him a grain of dust becomes vast as Mount Meru, a father becomes frightful as Yama (the god of death) and every rope a snake. (175)

चौ०— काल पाइ मुनि सुनु सोइ राजा । भयउ निसाचर सहित समाजा ॥
 दस सिर ताहि बीस भुजदंडा । रावन नाम बीर बरिबंडा ॥ १ ॥
 भूप अनुज अरिमर्दन नामा । भयउ सो कुंभकरन बलधामा ॥
 सचिव जो रहा धरमरुचि जासू । भयउ बिमात्र बंधु लघु तासू ॥ २ ॥
 नाम बिभीषन जेहि जग जाना । बिष्णुभगत बिग्यान निधाना ॥
 रहे जे सुत सेवक नृप केरे । भए निसाचर घोर घनेरे ॥ ३ ॥
 कामरूप खल जिनस अनेका । कुटिल भयंकर बिगत बिबेका ॥
 कृपा रहित हिंसक सब पापी । बरनि न जाहिं बिस्व परितापी ॥ ४ ॥

Cau.: kāla pāi muni sunu soi rājā, bhayau nisācara sahita samājā.
 dasa sira tāhi bīsa bhujadaṁḍā, rāvana nāma bīra baribaṁḍā.1.
 bhūpa anuja arimardana nāmā, bhayau so kuṁbhakarana baladhāmā.
 saciva jo rahā dharamaruci jāśū, bhayau bimātra baṁdhu laghu tāsū.2.
 nāma bibhīṣana jehi jaga jānā, biṣṇubhagata bigyāna nidhānā.
 rahe je suta sevaka nṛpa kere, bhae nisācara ghora ghanere.3.
 kāmarūpa khala jinasa anakā, kuṭila bhayaṁkara bigata bibekā.
 kṛpā rahita hiṁsaka saba pāpī, barani na jāhī bisva paritāpī.4.

O sage, in due time, I tell you, this king, with his family, was born as a demon. He had ten heads and twenty arms. His name was Rāvaṇa; he was a formidable hero. The king's younger brother, Arimardana by name, became the powerful Kumbhakarṇa. His minister, who was known as Dharmaruci, became Rāvaṇa's younger half-brother, Vibhīṣaṇa by name, who is known to the whole world as a devotee of God Viṣṇu and a repository of wisdom. And the king's sons and servants, they were born a fierce demon crew. These wretches could take any shape they liked and belonged to various orders. They were all wicked, monstrous and devoid of sense and were ruthless, bloody and sinful. They were a torment to all creation beyond what words can tell. (1—4)

दो०— उपजे जदपि पुलस्त्यकुल पावन अमल अनूप ।
 तदपि महीसुर श्राप बस भए सकल अघरूप ॥ १७६ ॥

Do.: upaje jadapi pulastyakula pāvana amala anūpa,
 tadapi mahīsura śrāpa basa bhae sakala agharūpa.176.

Even though they were born in the incomparably pure and holy line of the sage Pulastya, yet, on account of the Brāhmaṇa's curse, they were all embodiments of sin. (176)

चौ०— कीन्ह बिबिध तप तीनिहुँ भाई । परम उग्र नहिं बरनि सो जाई ॥
 गयउ निकट तप देखि बिधाता । मागहु बर प्रसन्न मैं ताता ॥ १ ॥
 करि बिनती पद गहि दससीसा । बोलेउ बचन सुनुहु जगदीसा ॥
 हम काहू के मरहिं न मारें । बानर मनुज जाति दुइ बारें ॥ २ ॥
 एवमस्तु तुम्ह बड़ तप कीन्हा । मैं ब्रह्माँ मिलि तेहि बर दीन्हा ॥
 पुनि प्रभु कुंभकरन पहिं गयऊ । तेहि बिलोकि मन बिसमय भयऊ ॥ ३ ॥

जौं एहिं खल नित करब अहारू । होइहि सब उजारि संसारू ॥
सारद प्रेरि तासु मति फेरी । मागेसि नीद मास षट केरी ॥ ४ ॥

Cau.: kīnha bibidha tapa tīnihū bhāi, parama ugra nahī barani so jāi.
gayau nikaṭa tapa dekhi bidhātā, māgahu bara prasanna maī tātā.1.
kari binatī pada gahi dasasīsā, boleu bacana sunahu jagadīsā.
hama kāhū ke marahī na mārē, bānara manuja jāti dui bārē.2.
evamastu tumha baRa tapa kīnhā, maī brahmā mili tehi bara dīnhā.
puni prabhu kumbhakarana pahī gayaū, tehi biloki mana bisamaya bhayaū.3.
jaū ehī khala nita karaba ahārū, hoihi saba ujāri saṁsārū.
sārada prerī tāsū mati pherī, māgesi nīda māsa ṣaṭa kerī.4.

All the three brothers practised austerities of various kinds, terrible beyond all description. Seeing their penance the Creator drew nigh and said to the eldest of them, "Ask a boon, dear son." The ten-headed Rāvaṇa suppliantly clasped his feet and addressed to him the following words. "Listen, O lord of the universe; my prayer is that I should die at the hands of none save monkeys and men." "So be it; you have done great penance." This was the boon Brahmā and I granted to him (said Śiva). The Creator then approached Kumbhakarṇa and was astonished to see his gigantic form. Brahmā said to himself, "Should this wretch have his daily repast, the whole world will be laid waste." So Brahmā directed Śāradā, who changed his mind. Accordingly the demon asked for continued sleep, extending over six months. (1—4)

दो०— गए बिभीषन पास पुनि कहेउ पुत्र बर मागु ।
तेहिं मागेउ भगवंत पद कमल अमल अनुरागु ॥ १७७ ॥

Do.: gae bibhīṣana pāsa puni kaheu putra bara māgu,
tehī māgeu bhagavaṁta pada kamala amala anurāgu.177.

Last of all Brahmā went up to Vibhīṣaṇa and said, "Ask a boon, my son." He asked for pure love for the lotus feet of the Lord. (177)

चौ०— तिन्हहि देइ बर ब्रह्म सिधाए । हरषित ते अपने गृह आए ॥
मय तनुजा मंदोदरि नामा । परम सुंदरी नारि ललामा ॥ १ ॥
सोइ मयँ दीन्हि रावनहि आनी । होइहि जातुधानपति जानी ॥
हरषित भयउ नारि भलि पाई । पुनि दोउ बंधु बिआहेसि जाई ॥ २ ॥
गिरि त्रिकूट एक सिंधु मझारी । बिधि निर्मित दुर्गम अति भारी ॥
सोइ मय दानवँ बहुरि सँवारा । कनक रचित मनिभवन अपारा ॥ ३ ॥
भोगावति जसि अहिकुल बासा । अमरावति जसि सक्रनिवासा ॥
तिन्ह तँ अधिक रम्य अति बंका । जग बिख्यात नाम तेहि लंका ॥ ४ ॥

Cau.: tinhahi dei bara brahma sidhāe, haraṣita te apane grha āe.
maya tanujā maṁdodari nāmā, parama suṁdarī nāri lalāmā.1.
soi mayā dīnhi rāvanahi ānī, hoihi jātudhānapati jānī.
haraṣita bhayau nāri bhali pāi, puni dou baṁdhu biāhesi jāi.2.
giri trikūṭa eka siṁdhu majhārī, bidhi nirmita durgama ati bhārī.
soi maya dānavā bahuri sāṁvārā, kanaka racita manibhavana apārā.3.

bhogāvati jasi ahikula bāsā, amarāvati jasi sakranivāsā.
 tinha tē adhika ramya ati baṅkā, jaga bikhyāta nāma tehi laṅkā.4.

Having granted them boons Brahmā went away, while they returned to their home rejoicing. The demon Maya had a daughter, Mandodarī by name, who was exceedingly beautiful, a jewel of womankind. Maya brought and made her over to Rāvaṇa, knowing that the latter was going to become the lord of the demons. Delighted at having obtained such a good wife, Rāvaṇa next went and married his two brothers. On a three-peaked mountain called Trikūṭa in the middle of the ocean there stood a very large fortress built by Brahmā himself. The demon Maya (who was a great architect) renovated it. It contained numberless palaces of gold and jewels, and was more beautiful and charming than Bhogāvati (the capital of Pātāla, the nethermost region in the core of the globe), the city of the serpents, and Amarāvati, the capital of Indra (the lord of paradise). It was known throughout the world by the name of Laṅkā. (1—4)

दो०— खाई सिंधु गभीर अति चारिहुँ दिसि फिरि आव ।

कनक कोट मनि खचित दृढ़ बरनि न जाइ बनाव ॥ १७८ (क) ॥

हरि प्रेरित जेहिं कलप जोइ जातुधानपति होइ ।

सूर प्रतापी अतुलबल दल समेत बस सोइ ॥ १७८ (ख) ॥

Do.: khāi simḍhu gabhīra ati cārihūṅ disi phiri āva,
 kanaka koṭa mani khacita dṛRha barani na jāi banāva.178(A).
 hari prerita jehiṅ kalapa joi jātudhānapati hoi,
 sūra pratāpī atulabala dala sameta basa soi.178(B).

The ocean surrounded it on all sides as a very deep moat. It had a strong fortification wall built of gold and jewels, the architectural beauty of which defied description. Whoever was preordained by Śrī Hari to be the chief of the demons in a particular cycle, that illustrious hero of incomparable might lived there with his army. (178 A-B)

चौ०— रहे तहाँ निसिचर भट भारे । ते सब सुरन्ह समर संघारे ॥

अब तहँ रहहिं सक्र के प्रे । रच्छक कोटि जच्छपति केरे ॥ १ ॥

दसमुख कतहुँ खबरि असि पाई । सेन साजि गढ़ घेरेसि जाई ॥

देखि बिकट भट बड़ि कटकाई । जच्छ जीव लै गए पराई ॥ २ ॥

फिरि सब नगर दसानन देखा । गयउ सोच सुख भयउ बिसेषा ॥

सुंदर सहज अगम अनुमानी । कीन्हि तहाँ रावन रजधानी ॥ ३ ॥

जेहि जस जोग बाँटि गृह दीन्हे । सुखी सकल रजनीचर कीन्हे ॥

एक बार कुबेर पर धावा । पुष्पक जान जीति लै आवा ॥ ४ ॥

Cau.: rahe tahā nisicara bhaṭa bhāre, te saba suranha samara saṅghāre.
 aba tahā rahahī sakra ke pre, racchaka koṭi jacchapati kere.1.
 dasamukha katahū khabari asi pāi, sena sāji gaRha gheresi jāi.
 dekhi bikaṭa bhaṭa baRi kaṭakāi, jaccha jīva lai gae parāi.2.
 phiri saba nagara dasānana dekhā, gayau soca sukha bhayau biseṣā.
 suṁdara sahaja agama anumānī, kīnhi tahā rāvana rajadhānī.3.

jehi jasa joga bāṭi gr̥ha dīnhe, sukhī sakala rajanīcara kīnhe.
eka bāra kubera para dhāvā, puṣpaka jāna jīti lai āvā.4.

Great demon warriors had been living there. They were all exterminated in battle by the gods. Now under Indra's commission it was occupied by a garrison consisting of ten million guards of Kubera (the chief of the Yakṣas). Having obtained this news from some quarter Rāvaṇa marshalled his army and besieged the fortress. Seeing his vast force of fierce warriors, the Yakṣas fled for their lives. Thereupon Rāvaṇa surveyed the whole city; he was much pleased with what he saw and all his anxiety (about a suitable capital) was gone. Perceiving that the city was naturally beautiful and inaccessible for others, Rāvaṇa fixed his capital there. By assigning quarters to his followers according to their several deserts he made them all happy. On one occasion he led an expedition against Kubera and carried away his aerial car known by the name of Puṣpaka as a trophy. (1—4)

दो०— कौतुकहीं कैलास पुनि लीन्हेसि जाइ उठाइ।

मनहुँ तौलि निज बाहुबल चला बहुत सुख पाइ ॥ १७९ ॥

Do.: kautukahī kailāsa puni līnhesi jāi uṭhāi,
manahū tauli nija bāhubala calā bahuta sukha pāi.179.

Again, in a sportive mood he went and lifted Mount Kailāsa and, thereby testing as it were the might of his arms, returned most jubilant. (179)

चौ०— सुख संपति सुत सेन सहाई। जय प्रताप बल बुद्धि बड़ाई ॥
नित नूतन सब बाढ़त जाई। जिमि प्रतिलाभ लोभ अधिकाई ॥ १ ॥
अतिबल कुंभकरन अस भ्राता। जेहि कहूँ नहिं प्रतिभट जग जाता ॥
करइ पान सोवइ षट मासा। जागत होइ तिहूँ पुर त्रासा ॥ २ ॥
जौं दिन प्रति अहार कर सोई। बिस्व बेगि सब चौपट होई ॥
समर धीर नहिं जाइ बखाना। तेहि सम अमित बीर बलवाना ॥ ३ ॥
बारिदनाद जेठ सुत तासू। भट महुँ प्रथम लीक जग जासू ॥
जेहि न होइ रन सनमुख कोई। सुरपुर नितहिं परावन होई ॥ ४ ॥

Cau.: sukha saṃpati suta sena sahāi, jaya pratāpa bala buddhi baRāi.
nita nūtana saba bāRhata jāi, jimi pratilābha lobha adhi kāi.1.
atibala kumbhakarana asa bhrātā, jehi kahūnahī pratibhaṭa jaga jātā.
karai pāna sovai ṣaṭa māsā, jāgata hoi tihū pura trāsā.2.
jaū dina prati ahāra kara soī, bisva begi saba caupaṭa hoī.
samara dhīra nahī jāi bakhānā, tehi sama amita bīra balavānā.3.
bāridanāda jeṭha suta tāsū, bhaṭa mahū prathama līka jaga jāsū.
jehi na hoi rana sanamukha koī, surapura nitahī parāvana hoī.4.

His happiness and prosperity, the number of his sons, his army and his allies, his victories and glory, his might, wisdom and fame grew from more to more everyday even as avarice grows with each new gain. He had a stalwart brother like Kumbhakarna, a rival to whom was never born in this world. Drinking his fill he remained buried in sleep for six months; and at his waking the three worlds trembled. Were he to take his meals everyday, the whole universe would soon have been ruined. He was unspeakably

staunch in fight and there were numberless brave warriors who could be compared with him. Rāvaṇa's eldest son was Meghanāda, who ranked foremost among the champions of the world. Before him none could stand in battle. Due to him there was a stampede in the city of the immortals everyday. (1—4)

दो०— कुमुख अकंपन कुलिसरद धूमकेतु अतिकाय ।
एक एक जग जीति सक ऐसे सुभट निकाय ॥ १८० ॥

Do.: kumukha akampana kulisarada dhūmaketu atikāya,
eka eka jaga jīti saka aise subhaṭa nikāya.180.

There were many more champions such as the hideous Kumukha, the intrepid Akampana, Kuliśarada with teeth like thunderbolts, the fiery Dhūmaketu and the gigantic Atikāya, each one of whom was able to subdue the whole world. (180)

चौ०— कामरूप जानहिं सब माया । सपनेहुँ जिन्ह के धरम न दाया ॥
दसमुख बैठ सभाँ एक बारा । देखि अमित आपन परिवारा ॥ १ ॥
सुत समूह जन परिजन नाती । गनै को पार निसाचर जाती ॥
सेन बिलोकि सहज अभिमानी । बोला बचन क्रोध मद सानी ॥ २ ॥
सुनहु सकल रजनीचर जूथा । हमरे बैरी बिबुध बरूथा ॥
ते सनमुख नहिं करहिं लराई । देखि सबल रिपु जाहिं पराई ॥ ३ ॥
तेन्ह कर मरन एक बिधि होई । कहउँ बुझाइ सुनहु अब सोई ॥
द्विजभोजन मख होम सराधा । सब कै जाइ करहु तुम्ह बाधा ॥ ४ ॥

Cau.: kāmārūpa jānahī saba māyā, sapanehū jinha kēdharama na dāyā.
dasamukha baiṭha sabhā eka bārā, dekhi amita āpana parivārā.1.
suta samūha jana parijana nāti, ganai ko pāra nisācara jāti.
sena biloki sahaja abhimānī, bolā bacana krodha mada sānī.2.
sunahu sakala rajanīcara jūthā, hamare bairī bibudha barūthā.
te sanamukha nahī karahī larāī, dekhi sabala ripu jāhī parāī.3.
tenha kara marana eka bidhi hoī, kahaū bujhāi sunahu aba soī.
dvijabhोजना makha homa sarādhā, saba kai jāi karahu tumha bādā.4.

Taking form at will, they were skilled in all forms of demoniac Māyā (deceit); they never thought of piety or compassion even in dream. One day the ten-headed Rāvaṇa was seated in court and reviewed his innumerable retainers, hosts of sons and grandsons, relatives and servants, troops of demons, more than anyone could count. On seeing the host the naturally proud Rāvaṇa spoke words full of wrath and arrogance: "Listen, all demon troops: the host of heaven are my enemies. They never dare to stand up in open fight, but flee away at the sight of a powerful adversary. There is only one way of causing their death, which I tell you in detail; now listen to it. Go and prevent the feasting of Brāhmaṇas, the performance of sacrifices, the pouring of oblations into the sacred fire, the ceremony of Śrāddha (offering food etc., to a departed soul) and all other religious functions. (1—4)

दो०— छुधा छीन बलहीन सुर सहजेहिं मिलिहहिं आइ ।
तब मारिहउँ कि छाड़िहउँ भली भाँति अपनाइ ॥ १८१ ॥

Do.: **chudhā chīna balahīna sura sahajeḥī milihahī āi,
taba mārihaṅ ki chāRihaṅ bhalī bhāti apanāi.181.**

“Emaciated with starvation and rendered weak, the gods will automatically surrender to me. Then I will see whether I should kill them or let them go after subjecting them perfectly to my will.” (181)

चौ०— मेघनाद कहूँ पुनि हँकरावा । दीन्ही सिख बलु बयरु बढावा ॥
जे सुर समर धीर बलवाना । जिन्ह कें लरिबे कर अभिमाना ॥ १ ॥
तिन्हहि जीति रन आनेसु बाँधी । उठि सुत पितु अनुसासन काँधी ॥
एहि बिधि सबही अग्या दीन्ही । आपुनु चलेउ गदा कर लीन्ही ॥ २ ॥
चलत दसानन डोलति अवनी । गर्जत गर्भ स्रवहिं सुर रवनी ॥
रावन आवत सुनेउ सकोहा । देवन्ह तके मेरु गिरि खोहा ॥ ३ ॥
दिगपालन्ह के लोक सुहाए । सूने सकल दसानन पाए ॥
पुनि पुनि सिंघनाद करि भारी । देइ देवतन्ह गारि पचारी ॥ ४ ॥
रन मद मत्त फिरइ जग धावा । प्रतिभट खोजत कतहुँ न पावा ॥
रबि ससि पवन बरुन धनधारी । अगिनि काल जम सब अधिकारी ॥ ५ ॥
किंनर सिद्ध मनुज सुर नागा । हठि सबही के पंथहिं लागा ॥
ब्रह्मसृष्टि जहँ लगि तनुधारी । दसमुख बसबर्ती नर नारी ॥ ६ ॥
आयसु करहिं सकल भयभीता । नवहिं आइ नित चरन बिनीता ॥ ७ ॥

Cau.: **meghanāda kahū puni hākarāvā, dīnhī sikha balu bayaru baRhāvā.
je sura samara dhīra balavānā, jinha kē laribe kara abhimānā.1.
tinahi jīti rana ānesu bādhī, uṭhi suta pitu anusāsana kādhī.
ehi bidhi sabahī agyā dīnhī, āpunu caleu gadā kara līnhī.2.
calata dasānana ḍolati avanī, garjata garbha sra vahī sura ravanī.
rāvana āvata suneu sakohā, devanha take meru giri khohā.3.
digapālanha ke loka suhāe, sūne sakala dasānana pāe.
puni puni simghanāda kari bhārī, dei devatanha gāri pacārī.4.
rana mada matta phirai jaga dhāvā, pratibhaṭa khojata katahū na pāvā.
rabi sasi pavana baruna dhanadhārī, agini kāla jama saba adhikārī.5.
kiṁnara siddha manuja sura nāgā, haṭhi sabahī ke paṁthahī lāgā.
brahmasṛṣṭi jahā lagi tanudhārī, dasamukha basabartī nara nārī.6.
āyasu karahī sakala bhayabhītā, navahī āi nita carana binītā.7.**

Then Rāvaṇa sent for Meghanāda and admonished him, inciting him to greater strength and hostility. “The gods who are staunch in battle, powerful and proud of their fighting skill, you should conquer in battle and bring them in chains.” The son got up and bowed to the commands of his father. In this way Rāvaṇa ordered all and himself sallied forth, club in hand. Even as the ten-headed Rāvaṇa marched, the earth shook and at his thundering call the spouses of gods miscarried. Hearing of Rāvaṇa’s angry approach the gods themselves sought the caves of Mount Sumeru. When the ten-faced Rāvaṇa invaded the beautiful realms of the guardians of the ten quarters, he found them all desolate. Again and again he roared loudly like a lion and, challenging the gods to battle, scoffed at them. Mad with lust of blood he traversed the whole world in search of a

combatant; but nowhere could he find anyone. The sun-god, the moon-god, the wind-god, the god of water, the gods of wealth and fire, the gods of time and death and all other gods entrusted with the governance of the world. Kinnaras, Siddhas, men, gods and Nāgas, all were wilfully harassed by him. All embodied beings in the creation of Brahmā, whether men or women, submitted to Rāvaṇa's will. All did his bidding out of fear and always bowed suppliantly at his feet. (1—7)

दो०— भुजबल बिस्व बस्य करि राखेसि कोउ न सुतंत्र ।

मंडलीक मनि रावन राज करइ निज मंत्र ॥ १८२ (क) ॥

देव जच्छ गंधर्ब नर किंनर नाग कुमारि ।

जीति बरीं निज बाहुबल बहु सुंदर बर नारि ॥ १८२ (ख) ॥

Do.: **bhujabala bisva basya kari rākhesi kou na sutamtra,**
maṁḍalika mani rāvana rāja karai nija maṁtra.182(A).
deva jaccha gaṁdharba nara kiṁnara nāga kumāri,
jīti barī nija bāhubala bahu suṁdara bara nāri.182(B).

By his mighty arm he subdued the whole universe and left no one independent. The king of kings, Rāvaṇa, ruled according to his own will. He won by the might of his arms and wedded daughters of gods, Yakṣas, Gandharvas, human beings, Kinnaras and Nāgas and many other beautiful and excellent dames. (182 A-B)

चौ०— इंद्रजीत सन जो कछु कहेऊ । सो सब जनु पहिलेहिं करि रहेऊ ॥
 प्रथमहिं जिन्ह कहूँ आयसु दीन्हा । तिन्ह कर चरित सुनहु जो कीन्हा ॥ १ ॥
 देखत भीमरूप सब पापी । निसिचर निकर देव परितापी ॥
 करहिं उपद्रव असुर निकाया । नाना रूप धरहिं करि माया ॥ २ ॥
 जेहि बिधि होइ धर्म निर्मूला । सो सब करहिं बेद प्रतिकूला ॥
 जेहिं जेहिं देस धेनु द्विज पावहिं । नगर गाउँ पुर आगि लगावहिं ॥ ३ ॥
 सुभ आचरन कतहुँ नहिं होई । देव बिप्र गुरु मान न कोई ॥
 नहिं हरिभगति जग्य तप ग्याना । सपनेहुँ सुनिअ न बेद पुराना ॥ ४ ॥

Cau.: **imdrajīta sana jo kachu kaheū, so saba janu pahilehī kari raheū.**
prathamahī jinha kahū āyasu dīnhā, tinha kara carita sunahu jo kīnhā.1.
dekhata bhīmarūpa saba pāpī, nīsicara nikara deva paritāpī.
karahī upadrava asura nikāyā, nānā rūpa dharahī kari māyā.2.
jehi bidhi hoi dharma nirmūlā, so saba karahī beda pratikūlā.
jehī jehī desa dhenu dvija pāvahī, nagara gāū pura āgi lagāvahī.3.
subha ācarana katahū nahī hoī, deva bipra guru māna na koī.
nahī haribhagati jagya tapa gyānā, sapanehū sunia na beda purānā.4.

Whatever Rāvaṇa told Indrajit to do was done by him sooner as it were than the former uttered the command. Now hear what they did who had been ordered by him even earlier. The whole demon crew, sinful at heart and of terrible aspect, were the torment of heaven. Roaming at night, they did outrages of various kinds and assumed diverse forms through their delusive power. They acted in everyway contrary to Veda and did

everything in their power to eradicate religion. Wherever they found a cow or a Brāhmaṇa they set fire to that city, town or village. Virtuous acts were nowhere to be seen. No one paid any respect to the gods, the Brāhmaṇas and the spiritual preceptor. There was no devotion to Śrī Hari, no sacrificial performances, no austerities and no spiritual wisdom. No one would ever dream of listening to the Vedas or the Purāṇas. (1—4)

छं०— जप जोग बिरागा तप मख भागा श्रवन सुनइ दससीसा ।
 आपुनु उठि धावइ रहै न पावइ धरि सब घालइ खीसा ॥
 अस भ्रष्ट अचारा भा संसारा धर्म सुनिअ नहिं काना ।
 तेहि बहुबिधि त्रासइ देस निकासइ जो कह बेद पुराना ॥

Cham.: **japa joga birāgā tapa makha bhāgā śravana sunai dasasīsā,
 āpunu uṭhi dhāvai rahai na pāvai dhari saba ghālai khīsā.
 asa bhraṣṭa acārā bhā saṁsārā dharma sunia nahī kānā,
 tehi bahubidhi trāsai desa nikāsai jo kaha beda purānā.**

If ever any talk of Japa (muttering of sacred formulas), Yoga (subjugation of mind), dispassion, penance or of oblations to gods in a sacrifice entered Rāvaṇa's ears he would at once be on his feet and run to stop them. He would allow nothing of these and would destroy everything he laid his hands upon. There was such corruption in the world that no talk of piety could be heard anywhere. Whoever recited the Vedas or the Purāṇas was intimidated in manifold ways and sent into exile.

सो०— बरनि न जाइ अनीति घोर निसाचर जो करहिं ।
 हिंसा पर अति प्रीति तिन्ह के पापहि कवनि मिति ॥ १८३ ॥

So.: **barani na jāi anīti ghora nisācara jo karahī,
 himsā para ati prīti tinha ke pāpahi kavani miti.183.**

The terrible outrages the demons did beggar description. There is no limit to the evil-doings of those who hold violence most dear to their heart. (183)

[PAUSE 6 FOR A THIRTY-DAY RECITATION]

चौ०— बाढ़े खल बहु चोर जुआरा । जे लंपट परधन परदारा ॥
 मानहिं मातु पिता नहिं देवा । साधुन्ह सन करवावहिं सेवा ॥ १ ॥
 जिन्ह के यह आचरन भवानी । ते जानेहु निसिचर सब प्राणी ॥
 अतिसय देखि धर्म कै ग्लानी । परम सभीत धरा अकुलानी ॥ २ ॥
 गिरि सरि सिंधु भार नहिं मोही । जस मोहि गरुअ एक परद्रोही ॥
 सकल धर्म देखइ बिपरीता । कहि न सकइ रावन भय भीता ॥ ३ ॥
 धेनु रूप धरि हृदयँ बिचारी । गई तहाँ जहाँ सुर मुनि झारी ॥
 निज संताप सुनाएसि रोई । काहू तें कछु काज न होई ॥ ४ ॥

Cau.: **bāRhe khala bahu cora juārā, je laṁpaṭa paradhana paradārā.
 mānahī mātu pitā nahī devā, sādhunha sana karavāvahī sevā.1.**

jinha ke yaha ācarana bhavānī, te jānehu nisicara saba prānī.
 atisaya dekhi dharma kai glānī, parama sabhīta dharā akulānī.2.
 giri sari sim̄dhu bhāra nahī mohī, jasa mohi garua eka paradrohī.
 sakala dharma dekhai biparītā, kahi na sakai rāvana bhaya bhītā.3.
 dhenu rūpa dhari hṛdayā bicārī, gaī tahā jahā sura muni jhārī.
 nija saṁtāpa sunāesi roī, kāhū tē kachu kāja na hoī.4.

The number of villains, thieves and gamblers and of those who coveted others' wealth and wives swelled to a great extent. People honoured not their parents and gods and exacted service from pious souls. Those who act in this way, Bhavānī, know all such creatures as demons. Perceiving the supreme disrespect for religion Earth was extremely alarmed and perturbed. "The weight of mountains, rivers and oceans," she said to herself, "is not so oppressive to me as of him who is malevolent to others." She saw all goodness perverted; yet for fear of Rāvaṇa she could not utter a word. After great deliberation she took the form of a cow and went to the spot where all gods and sages were in hiding. With tears in her eyes she told them her sufferings; but none of them could be of any help to her. (1—4)

छं०— सुर मुनि गंधर्वा मिलि करि सर्बा गे बिरंचि के लोका ।
 सँग गोतनुधारी भूमि बिचारी परम बिकल भय सोका ॥
 ब्रह्माँ सब जाना मन अनुमाना मोर कछू न बसाई ।
 जा करि तैं दासी सो अबिनासी हमरेउ तोर सहाई ॥

Cham: **sura muni gaṁdharbā mili kari sarbā ge biram̄ci ke lokā,
 sāga gotanudhārī bhūmi bicārī parama bikala bhaya sokā.
 brahmā saba jānā mana anumānā mora kachū na basāi,
 jā kari taī dāsī so abināsī hamareu tora sahāi.**

The gods, sages and Gandharvas (celestial songsters), all repaired to Brahmā's abode; with them was poor Earth in the form of a cow grievously stricken with fear and grief. Brahmā came to know everything; and realizing in his heart of heart his inability to help her, he said, "The immortal Lord whose servant you are will be my help as well as yours."

सो०— धरनि धरहि मन धीर कह बिरंचि हरिपद सुमिरु ।
 जानत जन की पीर प्रभु भंजिहि दारुन बिपति ॥ १८४ ॥

So.: **dharani dharahi mana dhīra kaha biram̄ci haripada sumiru,
 jānata jana kī pīra prabhu bhaṁjihi dārūna bipati.184.**

"Have patience, Earth," said Brahmā, "and fix your mind on the feet of Śrī Hari. The Lord knows the distress of His servants and will put an end to your terrible suffering." (184)

चौ०— बैठे सुर सब करहिं बिचारा । कहँ पाइअ प्रभु करिअ पुकारा ॥
 पुर बैकुंठ जान कह कोई । कोउ कह पयनिधि बस प्रभु सोई ॥ १ ॥

जेहि लागि बिरागी अति अनुरागी बिगतमोह मुनिबृंदा ।
 निसि बासर ध्यावहिं गुन गन गावहिं जयति सच्चिदानंदा ॥ २ ॥
 जेहिं सृष्टि उपाई त्रिबिध बनाई संग सहाय न दूजा ।
 सो करउ अघारी चिंत हमारी जानिअ भगति न पूजा ॥
 जो भव भय भंजन मुनि मन रंजन गंजन बिपति बरूथा ।
 मन बच क्रम बानी छाडि सयानी सरन सकल सुर जूथा ॥ ३ ॥
 सारद श्रुति सेवा रिषय असेषा जा कहूँ कोउ नहिं जाना ।
 जेहि दीन पिआरे बेद पुकारे द्रवउ सो श्रीभगवाना ॥
 भव बारिधि मंदर सब बिधि सुंदर गुनमंदिर सुखपुंजा ।
 मुनि सिद्ध सकल सुर परम भयातुर नमत नाथ पद कंजा ॥ ४ ॥

Cham.: **jaya jaya suranāyaka jana sukhadāyaka pranatapāla bhagavamtā,
 go dvija hitakārī jaya asurārī simdhusutā priya kamtā.
 pālana sura dharanī adbhuta karanī marama na jānai kōi,
 jo sahaja krpālā dīnadayālā karau anugraha soī.1.
 jaya jaya abināsī saba ghaṭa bāsī byāpaka paramānamdā,
 abigata gotitam carita punitam māyārahita mukumdā.
 jehi lāgi birāgī ati anurāgī bigatamoha munibrmdā,
 nisi bāsara dhyāvahī guna gana gāvahī jayati saccidānamdā.2.
 jehī sṛṣṭi upāi tribidha banāi saṅga sahāya na dūjā,
 so karau aghārī cimta hamārī jānia bhagati na pūjā.
 jobhavabhaya bhāmjanamuni manaramjanagamjanabipatibarūthā,
 mana baca krama bānī chāRi sayānī sarana sakala sura jūthā.3.
 sārada śruti seṣā riṣaya aseṣā jā kahū kōu nahī jānā,
 jehi dīna piāre beda pukāre dravau so śrībhagavānā.
 bhava bāridhi maṁdara saba bidhi sumdara gunamaṁdira sukhapumjā,
 muni siddha sakala sura parama bhayātura namata nātha pada kamjā.4.**

Glory, all glory to You, O Lord of immortals. O delight of the devotees, O protector of the suppliant, O benefactor of cows and the Brāhmaṇas, O slayer of demons, O beloved consort of Lakṣmī (daughter of the ocean), glory to You. O guardian of gods and the earth, mysterious are Thy ways: their secret is known to none. Let Him who is benevolent by nature and compassionate to the humble show His grace. Glory, all glory to the immortal Lord Mukunda (the bestower of salvation and love), who resides in all hearts, is supreme bliss personified, who is omnipresent, unknowable, and supersensuous, whose acts are holy and who is beyond the veil of Māyā (illusion). Glory to Him who is Truth, Consciousness and Bliss combined, who is most lovingly meditated upon day and night and whose praises are sung by multitudes of sages who are full of dispassion and entirely free from infatuation. Let the Slayer of the sinful Agha bestow His care on us—He who brought forth the

threefold creation (viz., that which is dominated by Sattva, Rajas and Tamas, viz., gods, men and demons) without anyone else to assist Him; we know neither devotion nor worship. He who disperses the fear of transmigration, delights the mind of sages and puts an end to hosts of calamities, we gods betake ourselves to Him in thought, word and deed, giving up our wonted cleverness. The Lord, who is known neither to Śārādā (the goddess of learning), nor to the Vedas, nor again to Śeṣa (the serpent-god), nor to any of the sages, who as the Vedas proclaim loves the lowly, let Him moved to pity. The sages, Siddhas (a class of celestials naturally endowed with supernatural powers) and all gods, grievously stricken with fear, bow at the lotus feet of the Lord who serves as Mount Mandara for churning the ocean of worldly existence, who is charming in everyway, who is an abode of virtues and an embodiment of bliss. (1—4)

दो०— जानि सभय सुरभूमि सुनि बचन समेत सनेह ।

गगनगिरा गंभीर भइ हरनि सोक संदेह ॥ १८६ ॥

Do.: jāni sabhaya surabhūmi suni bacana sameta saneha,
gaganagirā gambhīra bhāi harani soka saṁdeha.186.

Knowing that the gods and Earth were terror-stricken and hearing their loving entreaties, a deep voice came from heaven, which removed all their doubt and anxiety: (186)

चौ०— जनि डरपहु मुनि सिद्ध सुरेसा । तुम्हहि लागि धरिहउँ नर बेसा ॥

अंसन्ह सहित मनुज अवतारा । लेहउँ दिनकर बंस उदारा ॥ १ ॥

कस्यप अदिति महातप कीन्हा । तिन्ह कहूँ मैं पूरब बर दीन्हा ॥

ते दसरथ कौसल्या रूपा । कोसलपुरीं प्रगट नरभूपा ॥ २ ॥

तिन्ह कें गृह अवतरिहउँ जाई । रघुकुल तिलक सो चारिउ भाई ॥

नारद बचन सत्य सब करिहउँ । परम सक्ति समेत अवतरिहउँ ॥ ३ ॥

हरिहउँ सकल भूमि गरुआई । निर्भय होहु देव समुदाई ॥

गगन ब्रह्मबानी सुनि काना । तुरत फिरे सुर हृदय जुड़ाना ॥ ४ ॥

तब ब्रह्माँ धरनिहि समुझावा । अभय भई भरोस जियँ आवा ॥ ५ ॥

Cau.: jani ḍarapahu muni siddha suresā, tumhahi lāgi dharihañ nara besā.
aṁsanha sahita manuja avatārā, lehañ dinakara baṁsa udārā.1.
kasyapa aditi mahātapa kīnhā, tinha kahūṁ mañ pūraba bara dīnhā.
te dasaratha kausalyā rūpā, kosalapurīṁ pragaṭa narabhūpā.2.
tinha kēṁ gr̥ha avatarihañ jāi, raghukula tilaka so cāriu bhāi.
nārada bacana satya saba karihañ, parama sakti sameta avatarihañ.3.
harihañ sakala bhūmi garuāi, nirbhaya hohu deva sumudāi.
gagana brahmabānī suni kānā, turata phire sura ḥṛdaya juṛānā.4.
taba brahmāṁ dharanihi sumujhāvā, abhaya bhāi bharosa jiyā āvā.5.

‘Fear not, O sages, Siddhas and Indra (the chief of gods); for your sake I will assume the form of a human being. In the glorious solar race I shall be born as a human being alongwith My part manifestations. The sage Kaśyapa and his wife Aditi did severe penance; to them I have already vouchsafed a boon. They have appeared in the city of

Ayodhyā as rulers of men in the form of Daśaratha and Kausalyā. In their house I shall take birth in the form of four brothers, the ornament of Raghu's line. I shall justify all that was uttered by Nārada and shall descend with My Supreme Energy. In this way I shall relieve the earth of all its burden; be fearless, O gods." As the divine voice from heaven reached the god's ears they returned forthwith with their heart soothed. Then Brahmā admonished Earth, who was rid of all fear and felt reassured in her heart. (1—5)

दो०— निज लोकहि बिरंचि गे देवन्ह इहइ सिखाइ ।

बानर तनु धरि धरि महि हरि पद सेवहु जाइ ॥ १८७ ॥

Do.: nija lokahi biram̄ci ge devanha ihai sikhāi,
bānara tanu dhari dhari mahi hari pada sevahu jāi.187.

Then Brahmā proceeded to his realm after thus instructing the gods: "Assuming the form of monkeys you go to the earth and adore the feet of Śrī Hari." (187)

चौ०— गए देव सब निज निज धामा । भूमि सहित मन कहूँ बिश्रामा ॥
जो कछु आयसु ब्रह्माँ दीन्हा । हरषे देव बिलंब न कीन्हा ॥ १ ॥
बनचर देह धरी छिति माहीं । अतुलित बल प्रताप तिन्ह पाहीं ॥
गिरि तरु नख आयुध सब बीरा । हरि मारग चितवहिं मतिधीरा ॥ २ ॥
गिरि कानन जहँ तहँ भरि पूरी । रहे निज निज अनीक रचि रुरी ॥
यह सब रुचिर चरित मैं भाषा । अब सो सुनहु जो बीचहिं राखा ॥ ३ ॥
अवधपुरीं रघुकुलमनि राऊ । बेद बिदित तेहि दसरथ नाऊँ ॥
धरम धुरंधर गुननिधि ग्यानी । हृदयँ भगति मति सारंगपानी ॥ ४ ॥

Cau.: gae deva saba nija nija dhāmā, bhūmi sahita mana kahū̄ biśrāmā.
jo kachu āyasu brahmā̄ dīnhā, haraṣe deva bilamba na kīnhā.1.
banacara deha dhari chiti māhī̄, atulita bala pratāpa tinha pāhī̄.
giri taru nakha āyudha saba birā, hari māraga citavahī matidhīrā.2.
giri kānana jahā tahā bhari pūrī, rahe nija nija anīka raci rūrī.
yaha saba rucira carita maī bhāṣā, aba so sunahu jo bicahī rākhā.3.
avadhapurī̄ raghukulamani rāū, beda bidita tehi dasaratha nāū̄.
dharama dhuraṁdhara gunanidhi gyānī, hṛdayā bhagati mati sārāgapānī.4.

All the gods went to their several abodes alongwith Earth; they all felt relieved in their heart. And the gods were delighted to receive the orders that Brahmā gave, and lost no time in carrying them out. They took the form of monkeys on earth; their might and glory were incomparable. They were all brave and had mountains, trees and nails for their weapons. Resolute of mind, they awaited the advent of Śrī Hari, swarming on mountains and in woods wherever they liked and dividing themselves into gallant troops of their own. I have related to you all this interesting account; now hear that which was interrupted before. In the city of Ayodhyā there ruled a king who was a jewel of Raghu's race; he was called Daśaratha, a name which is familiar in the Vedas. He was a champion of virtue, a repository of good qualities and a man of wisdom; he was a sincere devotee of God Viṣṇu (the wielder of the Śārṅga bow) and his mind was also set on Him. (1—4)

दो०— कौसल्यादि नारि प्रिय सब आचरन पुनीत ।

पति अनुकूल प्रेम दृढ़ हरि पद कमल बिनीत ॥ १८८ ॥

Do.: **kausalyādi nāri priya saba ācarana punīta,
pati anukūla prema dr̥Rha hari pada kamala binīta.188.**

Kausalyā and his other beloved consorts were all of holy life; humble and devoted to their lord, they had a strong attachment to the lotus feet of Śrī Hari. (188)

चौ०— एक बार भूपति मन माहीं । भै गलानि मोरें सुत नाहीं ॥

गुर गृह गयउ तुरत महिपाला । चरन लागि करि बिनय बिसाला ॥ १ ॥

निज दुख सुख सब गुरहि सुनायउ । कहि बसिष्ठ बहुबिधि समुझायउ ॥

धरहु धीर होइहहिं सुत चारी । त्रिभुवन बिदित भगत भय हारी ॥ २ ॥

सुंगी रिषिहि बसिष्ठ बोलावा । पुत्रकाम सुभ जग्य करावा ॥

भगति सहित मुनि आहुति दीन्हें । प्रगटे अग्नि चरु कर लीन्हें ॥ ३ ॥

जो बसिष्ठ कछु हृदयँ बिचारा । सकल काजु भा सिद्ध तुम्हारा ॥

यह हबि बाँटि देहु नृप जाई । जथा जोग जेहि भाग बनाई ॥ ४ ॥

Cau.: **eka bāra bhūpati mana māhī, bhai galāni morē suta nāhī.
gura gr̥ha gayau turata mahipālā, carana lāgi kari binaya bisālā.1.
nija dukha sukha saba gurahi sunāyau, kahi basiṣṭha bahubidhi samujhāyau.
dharahu dhīra hoihahī suta cārī, tribhuvana bidita bhagata bhaya hārī.2.
sr̥ngī riṣihi basiṣṭha bolāvā, putrakāma subha jagya karāvā.
bhagati sahita muni āhuti dīnhē, pragate agini carū kara līnhē.3.
jo basiṣṭha kachu hṛdayā bicārā, sakala kāju bhā siddha tumhārā.
yaha habi bāṭi dehu nṛpa jāi, jathā joga jehi bhāga banāi.4.**

One day the king was sad at heart that he had no son. He hastened to his preceptor's residence and, falling at his feet, made many entreaties. He told the Guru all his joys and sorrows; the sage Vasiṣṭha comforted him in many ways and said, "Take heart and wait; you will have four sons, who will be known throughout the three worlds and will rid the devotees of their fears." Then Vasiṣṭha summoned the sage Śr̥ngī and had a noble sacrifice performed by him for the birth of a son to the king. When the sage devoutly offered oblations into the sacred fire, the fire-god appeared with an offering of rice boiled with milk in his hand. Said the fire-god, "Whatever Vasiṣṭha has contemplated for you that object is fully accomplished. Take this oblation, O king, and divide it in such proportions as you think fit." (1—4)

दो०— तब अदृस्य भए पावक सकल सभहि समुझाइ ।

परमानंद मगन नृप हरष न हृदयँ समाइ ॥ १८९ ॥

Do.: **taba adṛsya bhae pāvaka sakala sabhahi samujhāi,
paramānānda magana nṛpa haraṣa na hṛdayā samāi.189.**

The fire-god then disappeared after telling the whole assembly of what was to be done. The king was transported with ecstasy and could not contain himself for joy. (189)

चौ०— तबहिं रायँ प्रिय नारि बोलाई । कौसल्यादि तहाँ चलि आई ॥
 अर्ध भाग कौसल्यहि दीन्हा । उभय भाग आधे कर कीन्हा ॥ १ ॥
 कैकेई कहँ नृप सो दयऊ । रह्यो सो उभय भाग पुनि भयऊ ॥
 कौसल्या कैकेई हाथ धरि । दीन्ह सुमित्रहि मन प्रसन्न करि ॥ २ ॥
 एहि बिधि गर्भसहित सब नारी । भई हृदयँ हरषित सुख भारी ॥
 जा दिन तें हरि गर्भहिं आए । सकल लोक सुख संपति छाए ॥ ३ ॥
 मंदिर महँ सब राजहिं रानीं । सोभा सील तेज की खानीं ॥
 सुख जुत कछुक काल चलि गयऊ । जेहिं प्रभु प्रगट सो अवसर भयऊ ॥ ४ ॥

Cau.: tabahiṁ rāyāṁ priya nāri bolāi, kausalyādi tahā cali āi.
 ardha bhāga kausalyahi dīnhā, ubhaya bhāga ādhe kara kīnhā.1.
 kaikei kahā nrpa so dayāu, rahyo so ubhaya bhāga puni bhayaū.
 kausalyā kaikei hātha dhari, dīnha sumitrahi mana prasanna kari.2.
 ehi bidhi garbhasahita saba nārī, bhāi hṛdayā haraṣita sukha bhārī.
 jā dina tē hari garbhahi āe, sakala loka sukha sampati chāe.3.
 maṁdira mahā saba rājahī rānī, sobhā sīla teja kī khānī.
 sukha juta kachuka kāla cali gayaū, jehī prabhu pragāṭa so avasara bhayaū.4.

The king at once sent for his beloved consorts. When Kausalyā and the other queens arrived there, he gave one half of the offering to Kausalyā and divided the other into two halves, one of which he gave to Kaikeyī. The remnant was again divided into two parts, which he placed in the hands of Kausalyā and kaikeyī and after thus obtaining their approval handed both the shares to Sumitrā. In this way all the queens became pregnant. They were all glad of heart and felt very happy. From the time Śrī Hari found His way into the womb joy and prosperity reigned in all the worlds. In the palace shone the queens, who were all mines of beauty, virtue and glory. Some time was thus happily spent, till the time arrived for the Lord to be revealed. (1—4)

दो०— जोग लगन ग्रह बार तिथि सकल भए अनुकूल ।

चर अरु अचर हर्षजुत राम जनम सुखमूल ॥ १९० ॥

Do.: joga lagana graha bāra tithi sakala bhae anukūla,
 cara aru acara harṣajuta rāma janama sukhamūla.190.

The position of the sun and the moon, the zodiacal sign into which the sun had entered, the position of the seven other planets, the day of the week as well as the day of the lunar month, all these turned out to be propitious. And full of delight was all creation, animate and inanimate; for the birth of Śrī Rāma is the source of joy. (190)

चौ०— नौमी तिथि मधु मास पुनीता । सुकल पच्छ अभिजित हरिप्रीता ॥
 मध्यदिवस अति सीत न घामा । पावन काल लोक विश्रामा ॥ १ ॥
 सीतल मंद सुरभि बह बाऊ । हरषित सुर संतन मन चाऊ ॥
 बन कुसुमित गिरिगन मनिआरा । स्रवहिं सकल सरिताऽमृतधारा ॥ २ ॥
 सो अवसर बिरंचि जब जाना । चले सकल सुर साजि बिमाना ॥
 गगन बिमल संकुल सुर जूथा । गावहिं गुन गंधर्व बरूथा ॥ ३ ॥

बर्षहिं सुमन सुअंजुलि साजी । गहगहि गगन दुंदुभी बाजी ॥
अस्तुति करहिं नाग मुनि देवा । बहुबिधि लावहिं निज निज सेवा ॥ ४ ॥

Cau.: naumī tithi madhu māsa punītā, sukala paccha abhijita hariprītā.
madhyadivasa ati sīta na ghāmā, pāvana kāla loka biśrāmā.1.
sītala maṁda surabhi baha bāū, haraṣita sura saṁtana mana cāū.
bana kusumita girigana maniārā, sravahī sakala saritā'mṛtadhārā.2.
so avasara biramci jaba jānā, cale sakala sura sāji bimānā.
gagana bimala saṁkula sura jūthā, gāvahī guna gaṁdharba barūthā.3.
baraṣahī sumana suamjuli sāji, gahagahi gagana dumdubhī bāji.
astuti karahī nāga muni devā, bahubidhi lāvahī nija nija sevā.4.

It was the ninth day of the bright half of the sacred month of Caitra; the moon had entered the asterism named Abhijit, which is so dear to Śrī Hari. The sun was at its meridian; the day was neither cold nor hot. It was a holy time which gave rest to the whole world. A cool, soft and fragrant breeze was blowing. The gods were feeling exhilarated and the saints were bubbling with enthusiasm. The woods were full of blossoms, the mountains were resplendent with gems and every river flowed a stream of nectar. When Brahmā perceived that the time of Śrī Rāma's birth had approached, all the gods came out with their aerial cars duly equipped. The bright heaven was crowded with their hosts and troops of Gandharvas chanted praises and rained down flowers placing them in their beautiful palms. The sky resounded with the beat of kettledrums. Nāgas, sages and gods offered praises and tendered their services in manifold ways. (1—4)

दो०— सुर समूह बिनती करि पहुँचे निज निज धाम ।
जगनिवास प्रभु प्रगटे अखिल लोक विश्राम ॥ १९१ ॥

Do.: sura samūha binatī kari pahūce nija nija dhāma,
jaganivāsa prabhu pragate akhila loka biśrāma.191.

Having offered their praises the gods returned to their several abodes, when the Lord, and abode of the universe and the solace of all creation, manifested Himself. (191)

छं०— भए प्रगट कृपाला दीनदयाला कौसल्या हितकारी ।
हरषित महतारी मुनि मन हारी अब्दुत रूप बिचारी ॥
लोचन अभिरामा तनु घनस्यामा निज आयुध भुज चारी ।
भूषन बनमाला नयन बिसाला सोभासिंधु खरारी ॥ १ ॥
कह दुइ कर जोरी अस्तुति तोरी केहि बिधि करौं अनंता ।
माया गुन ग्यानातीत अमाना बेद पुरान भनंता ॥
करुना सुख सागर सब गुन आगर जेहि गावहिं श्रुति संता ।
सो मम हित लागी जन अनुरागी भयउ प्रगट श्रीकंता ॥ २ ॥

ब्रह्मांड निकाया निर्मित माया रोम रोम प्रति बेद कहै ।
 मम उर सो बासी यह उपहासी सुनत धीर मति थिर न रहै ॥
 उपजा जब ग्याना प्रभु मुसुकाना चरित बहुत बिधि कीन्ह चहै ।
 कहि कथा सुहाई मातु बुझाई जेहि प्रकार सुत प्रेम लहै ॥ ३ ॥
 माता पुनि बोली सो मति डोली तजहु तात यह रूपा ।
 कीजै सिसुलीला अति प्रियसीला यह सुख परम अनूपा ॥
 सुनि बचन सुजाना रोदन ठाना होइ बालक सुरभूपा ।
 यह चरित जे गावहिं हरिपद पावहिं ते न परहिं भवकूपा ॥ ४ ॥

Cham.: **bhae pragāṭa kṛpālā dīnadayālā kausalyā hitakārī,**
haraṣita mahatārī muni mana hārī adbhuta rūpa bicārī.
locana abhirāmā tanu ghanasyāmā nija āyudha bhuja cārī,
bhūṣana banamālā nayana bisālā sobhāsimdhu kharārī.1.
kahaḥ dui kara jorī astuti torī kehi bidhi karaṅ anantā,
māyā guna gyānātīta amānā beda purāna bhanantā.
karunā sukha sāgara saba guna āgara jehi gāvahī śruti santā,
so mama hita lāgī jana anurāgī bhayau pragāṭa śrīkantā.2.
brahmāmṇa nikāyā nirmita māyā roma roma prati beda kahai,
mama ura so bāsī yaha upahāsī sunata dhīra mati thira na rahai.
upajā jaba gyānā prabhu musukānā carita bahuta bidhi kīnha cahai,
kahi kathā suhāī mātu bujhāī jehi prakāra suta prema lahai.3.
mātā puni bolī so mati ḍolī tajahu tāta yaha rūpā,
kijai sisulīlā ati priyasīlā yaha sukha parama anūpā.
sunī bacana sujānā rodana ṭhānā hoi bālaka surabhūpā,
yaha carita je gāvahī haripada pāvahī te na parahī bhavakūpā.4.

The gracious Lord, who is compassionate to the lowly and the benefactor of Kausalyā appeared. The thought of His marvellous form, which stole the heart of sages, filled the mother with joy. His body was dark as a cloud, the delight of all eyes; in His four arms He bore His characteristic emblems (a conch-shell, a discus, a club and a lotus). Adorned with jewels and a garland of sylvan flowers and endowed with large eyes, the Slayer of the demon Khara was an ocean of beauty. Joining both her palms the mother said, "O infinite Lord, how can I praise You! The Vedas as well as the Purāṇas declare You as transcending Māyā, beyond attributes, above knowledge and beyond all measure. He who is sung by the Vedas and holy men as an ocean of mercy and bliss and the repository of all virtues, the same Lord of Lakṣmī, the lover of His devotees, has revealed Himself for my good. The Vedas proclaim that every pore of Your body contains multitudes of universes brought forth by Māyā. That such a Lord stayed in my womb—this amusing story staggers the mind of even men of wisdom." When the revelation came upon the mother, the Lord smiled; He would perform many a sportive act. Therefore He exhorted her by telling her the charming account of her previous birth so that she might love Him as her own child. The mother's mind was changed; she spoke again,

“Give up this superhuman form and indulge in childish sports, which are so dear to a mother’s heart; the joy that comes from such sports is unequalled in everyway.” Hearing these words the all-wise Lord of immortals became an infant and began to cry. Those who sing this lay (says Tulasīdāsa) attain to the abode of Śrī Hari and never fall into the well of mundane existence. (1—4)

दो०— बिप्र धेनु सुर संत हित लीन्ह मनुज अवतार।

निज इच्छा निर्मित तनु माया गुन गो पार॥ १९२॥

Do.: bipra dhenu sura saṁta hita līnha manuja avatāra,
nija icchā nirmita tanu māyā guna go pāra.192.

For the sake of Brāhmaṇas, cows, gods and saints, the Lord, who transcends Māyā and is beyond the three modes of Prakṛti (Sattva, Rajas and Tamas) as well as beyond the reach of the senses took birth as a man assuming a form which is a product of His own will. (192)

चौ०— सुनि सिसु रुदन परम प्रिय बानी । संभ्रम चलि आई सब रानी ॥
हरषित जहँ तहँ धाई दासी । आनंद मगन सकल पुरबासी ॥ १ ॥
दसरथ पुत्रजन्म सुनि काना । मानहुँ ब्रह्मानंद समाना ॥
परम प्रेम मन पुलक सरीरा । चाहत उठन करत मति धीरा ॥ २ ॥
जाकर नाम सुनत सुभ होई । मोरें गृह आवा प्रभु सोई ॥
परमानंद पूरि मन राजा । कहा बोलाइ बजावहु बाजा ॥ ३ ॥
गुर बसिष्ठ कहँ गयउ हँकारा । आए द्विजन सहित नृपद्वारा ॥
अनुपम बालक देखेन्हि जाई । रूप रासि गुन कहि न सिराई ॥ ४ ॥

Cau.: suni sisu rudana parama priya bānī, sambhrama cali āi saba rānī.
haraṣita jahā tahā dhāi dāsī, ānāda magana sakala purabāsī.1.
dasaratha putrajanma suni kānā, mānahū brahmānānda samānā.
parama prema mana pulaka sarīrā, cāhata uṭhana karata mati dhīrā.2.
jākara nāma sunata subha hoī, morē gr̥ha āvā prabhu soī.
paramānānda pūri mana rājā, kahā bolāi bajāvahu bājā.3.
gura basiṣṭha kahā gayau hākarā, āe dvijana sahita nṛpadvārā.
anupama bālaka dekhenhi jāi, rūpa rāsi guna kahi na sirāi.4.

On hearing the most pleasing sound of the baby's cries all the queens came in a flurry. Maid-servants ran helter-skelter in great delight; all the people of the city were transported with joy. When the tidings of the birth of a son reached Daśaratha's ears he was drowned as it were in the ecstasy of absorption into Brahma. With a mind saturated with the highest love and with a body thrilling all over with joy he sought to rise, while attempting to recover his senses."The same Lord, whose very Name brings blessings with It even when It reaches one's ears, has arrived at my house," he said to himself; and the thought filled his mind with supreme joy. Sending for musicians he said, "Play on your instruments."The preceptor Vasiṣṭha was also summoned and he called at the palace door, with a train of Brāhmaṇas. They all went and gazed upon the peerless babe, who was an embodiment of beauty and possessed excellences more than one could tell. (1—4)

दो०— नंदीमुख सराध करि जातकरम सब कीन्ह ।

हाटक धेनु बसन मनि नृप बिप्रन्ह कहँ दीन्ह ॥ १९३ ॥

Do.: *naṁdīmukha sarādha kari jātakarama saba kīnha,*
hāṭaka dhenu basana mani nṛpa bipranha kahāḍīnha.193.

After performing the Nāndīmukha Śrāddha* the king completed all the rites connected with the birth of a child and made gifts of gold, cows, raiment and jewels to the Brāhmaṇas. (193)

चौ०— ध्वज पताक तोरन पुर छावा । कहि न जाइ जेहि भाँति बनावा ॥
सुमनबृष्टि अकास तें होई । ब्रह्मानंद मगन सब लोई ॥ १ ॥
बृंद बृंद मिलि चलीं लोगाई । सहज सिंगार किएँ उठि धाई ॥
कनक कलस मंगल भरि थारा । गावत पैठहिं भूप दुआरा ॥ २ ॥
करि आरति नेवछावरि करहीं । बार बार सिसु चरनन्हि परहीं ॥
मागध सूत बंदिगन गायक । पावन गुन गावहिं रघुनायक ॥ ३ ॥
सर्बस दान दीन्ह सब काहू । जेहिं पावा राखा नहिं ताहू ॥
मृगमद चंदन कुंकुम कीचा । मची सकल बीथिन्ह बिच बीचा ॥ ४ ॥

Cau.: *dhvaja patāka torana pura chāvā, kahi na jāi jehi bhāṭi banāvā.*
sumanabrṣṭi akāsa tē hoī, brahmānaṁda magana saba loī.1.
br̥nda br̥nda mili calī logāī, sahaja siṁgāra kiē uṭhi dhāī.
kanaka kalasa maṁgala bhari thārā, gāvata paiṭhahī bhūpa duārā.2.
kari ārati nevachāvari karahī, bāra bāra sisu carananhi parahī.
māgadha sūta baṁdigana gāyaka, pāvana guna gāvahī raghunāyaka.3.
sarbasa dāna dīnha saba kāhū, jehī pāvā rākhā nahī tāhū.
mṛgamada caṁdana kuṁkuma kīcā, macī sakala bīthinha bicā bīcā.4.

The city was full of flags and banners and festal arches. It was decorated in a way which defies description. Showers of flowers dropped from heaven; everybody was rapt in the joy of absorption into Brahma. Women streamed forth in troops; they came running in their natural toilet. Carrying jars of gold and salvers full of auspicious articles, they entered the portals of the royal palace singing as they went along. Waving lights and passing offerings round and round over the child's head as an act of exorcism they threw themselves at the babe's feet again and again. Bards, minstrels, panegyrists and songsters chanted solemn praises of the Lord of Raghus. Everyone gave whatever one possessed; even he who received did not retain it. All the lanes of the city were muddy with pastes of musk, sandal and saffron. (1—4)

दो०— गृह गृह बाज बधाव सुभ प्रगटे सुषमा कंद ।

हरषवंत सब जहँ तहँ नगर नारि नर बृंद ॥ १९४ ॥

Do.: *gr̥ha gr̥ha bāja badhāva subha pragate suṣamā kaṁda,*
haraṣavaṁta saba jahāḍ tāhā nagara nāri nara br̥nda.194.

* A commemorative offering to the Manes Preliminary to any joyous occasion, such as investiture with the sacred thread, wedding etc.

There was happy music of festivity in every house; for the very fountain of beauty had manifested Himself. All the men and women of the city were full of joy everywhere. (194)

चौ०— कैकयसुता सुमित्रा दोऊ । सुंदर सुत जनमत भैं ओऊ ॥
 वह सुख संपति समय समाजा । कहि न सकइ सारद अहिराजा ॥ १ ॥
 अवधपुरी सोहइ एहि भाँती । प्रभुहि मिलन आई जनु राती ॥
 देखि भानु जनु मन सकुचानी । तदपि बनी संध्या अनुमानी ॥ २ ॥
 अगर धूप बहु जनु अँधिआरी । उड़इ अबीर मनहुँ अरुनारी ॥
 मंदिर मनि समूह जनु तारा । नृप गृह कलस सो इंदु उदारा ॥ ३ ॥
 भवन बेदधुनि अति मृदु बानी । जनु खग मुखर समयँ जनु सानी ॥
 कौतुक देखि पतंग भुलाना । एक मास तेइँ जात न जाना ॥ ४ ॥

Cau.: *kaikayasutā sumitrā doū, suṁdara suta janamata bhāi oū.*
vaha sukha sampati samaya samājā, kahi na sakai sārada ahirājā.1.
avadhapurī sohai ehi bhāṭī, prabhuhi milana āi janu rāṭī.
dekhi bhānu janu mana sakucānī, tadapi banī saṁdhyā anumānī.2.
agara dhūpa bahu janu ādhiārī, uRai abīra manahū arunārī.
maṁdira mani samūha janu tārā, nṛpa gṛha kalasa so im̄du udārā.3.
bhavana bedadhuni ati mṛdu bānī, janu khaga mukhara samayā janu sānī.
kautuka dekhi patāṅga bhulānā, eka māsa teṛ jāta na jānā.4.

Kaikeyī and Sumitrā each gave birth to a lovely boy. The joy, grandeur, solemnity of the occasion and the concourse of men were more than what Śāradā and the serpent-king could describe. The city of Ayodhyā wore a galla appearance; it looked as if Night had come to see the Lord and, feeling abashed as it were at the sight of the sun (her own lord), had deliberately stayed over in the form of twilight. Clouds of incense represented the dusk; and handfuls of red powder tossed up and wafted in the air represented the redish light of sunset. The hosts of jewels that gleamed on house tops looked like so many stars; while the round pinnacle on the top of the royal palace corresponded to the beautiful moon. The murmuring sound of the chanting of Veda in the palace resembled the chirping of birds appropriate to the occasion. Gazing upon this spectacle the sun for got himself; a whole month passed without his knowing it. (1—4)

दो०— मास दिवस कर दिवस भा मरम न जानइ कोइ ।
 रथ समेत रबि थाकेउ निसा कवन बिधि होइ ॥ १९५ ॥

Do.: *māsa divasa kara divasa bhā marama na jānai koi,*
ratha sameta rabi thākeu nisā kavana bidhi hoi.195.

The day assumed the length of a month; but no one could understand the mystery. The sun stood motionless with his chariot; how could there be any night? (195)

चौ०— यह रहस्य काहूँ नहिँ जाना । दिनमनि चले करत गुनगाना ॥
 देखि महोत्सव सुर मुनि नागा । चले भवन बरनत निज भागा ॥ १ ॥
 औरउ एक कहउँ निज चोरी । सुनु गिरिजा अति दृढ़ मति तोरी ॥
 काकभुसुंडि संग हम दोऊ । मनुजरूप जानइ नहिँ कोऊ ॥ २ ॥

kari pūjā bhūpati asa bhāṣā, dharia nāma jo muni guni rākhā.
 inha ke nāma aneka anūpā, maī nṛpa kahaba svamati anurūpā.2.
 jo ānaṁda simdhu sukhārāsī, sīkara tē trailoka supāsī.
 so sukha dhāma rāma asa nāmā, akhila loka dāyaka biśrāmā.3.
 bisva bharana poṣana kara joī, tākara nāma bharata asa hoī.
 jāke sumirana tē ripu nāsā, nāma satruhana beda prakāsā.4.

A few days rolled on in this way; days and nights passed unnoticed. Knowing that the time had come for naming the children, the king sent for the enlightened sage Vasiṣṭha. After paying him homage the king spoke to him thus, "Holy sir! Kindly assign them names that you have fixed your mind upon." "Their names are many and unique; yet O king, I will declare them according to my own lights. This eldest boy of yours, who is an ocean of felicity and embodiment of joy, a particle of which fills the three worlds with delight, has for His name 'Rāma', the very home of bliss and the comforter of all the worlds. Your second son, who sustains and supports the universe, will be called 'Bharata'; while he whose very thought destroys one's enemies is celebrated in the Vedas by the name of Śatrughna'." (1—4)

दो०— लच्छन धाम राम प्रिय सकल जगत आधार ।

गुरु बसिष्ठ तेहि राखा लछिमन नाम उदार ॥ १९७ ॥

Do.: lacchana dhāma rāma priya sakala jagata ādhāra,
 guru basiṣṭa tehi rākhā lachimana nāma udāra.197.

He who is the abode of noble characteristics, the beloved of Śrī Rāma and the mainstay of the whole universe, was given by Guru Vasiṣṭha the splendid name of Lakṣmaṇa. (197)

चौ०— धरे नाम गुर हृदयँ बिचारी । बेद तत्व नृप तव सुत चारी ॥

मुनि धन जन सरबस सिव प्राणा । बाल केलि रस तेहिं सुख माना ॥ १ ॥

बारेहि ते निज हित पति जानी । लछिमन राम चरन रति मानी ॥

भरत सत्रुहन दूनउ भाई । प्रभु सेवक जसि प्रीति बड़ाई ॥ २ ॥

स्याम गौर सुंदर दोउ जोरी । निरखहिं छबि जननीं तृन तोरी ॥

चारिउ सील रूप गुन धामा । तदपि अधिक सुखसागर रामा ॥ ३ ॥

हृदयँ अनुग्रह इंदु प्रकासा । सूचत किरन मनोहर हासा ॥

कबहुँ उछंग कबहुँ बर पलना । मातु दुलारइ कहि प्रिय ललना ॥ ४ ॥

Cau.: dhare nāma gura hṛdayā bicārī, beda tatva nṛpa tava suta cārī.
 muni dhana jana sarabasa siva prānā, bāla keli rasa tehī sukha mānā.1.
 bārehi te nija hita pati jānī, lachimana rāma carana rati mānī.
 bharata satruhana dūnau bhāī, prabhu sevaka jasi prīti baRāī.2.
 syāma gaura sumdara dou jorī, nirakhahī chabi janani tṛna torī.
 cāriu sila rūpa guna dhāmā, tadapi adhika sukhāsāgara rāmā.3.
 hṛdayā anugraha imdu prakāsā, sūcata kirana manohara hāsā.
 kabahū uchaṅga kabahū bara palanā, mātu dulārai kahi priya lalanā.4.

The preceptor assigned these names after careful thought and then said, "Your

four sons, O king, are the essence of Veda itself. Of them Śrī Rāma is the sages' treasure, the devotee's all in all and Śiva's very life; He takes delight at present in the rapture of childish sports". From his earliest days Lakṣmaṇa came to look upon Śrī Rāma as his benefactor and master and conceived devotion to His feet. The love that existed between the two half-brothers, Bharata and Śatrughna, was as glorious as that which obtains between a master and his servant. As the mothers gazed on the beauty of the two lovely pairs, one of whom was dark, the other fair, they would break a blade of grass in order to avert the evil eye. Although all the four brothers were embodiments of amiability, beauty and goodness, yet Śrī Rāma was an ocean of bliss par excellence. In His heart shone the moon of grace and His captivating smile represented its rays. Now on her lap and now in the beautiful cradle, the mother fondled Him calling Him her own darling. (1—4)

दो०— व्यापक ब्रह्म निरंजन निर्गुन बिगत बिनोद ।

सो अज प्रेम भगति बस कौसल्या कें गोद ॥ १९८ ॥

Do.: **byāpaka brahma niraṁjana nirguna bigata binoda,**
so aja prema bhagati basa kausalyā kē goda.198.

The unborn and all-pervading Brahma, who is untainted by Māyā, without attributes and devoid of play, has sought shelter in the arms of Kausalyā conquered by her love and devotion. (198)

चौ०— काम कोटि छबि स्याम सरीरा । नील कंज बारिद गंभीरा ॥
अरुन चरन पंकज नख जोती । कमल दलन्हि बैठे जनु मोती ॥ १ ॥
रेख कुलिस ध्वज अंकुस सोहे । नूपुर धुनि सुनि मुनि मन मोहे ॥
कटि किंकिनी उदर त्रय रेखा । नाभि गभीर जान जेहिं देखा ॥ २ ॥
भुज बिसाल भूषण जुत भूरी । हियँ हरि नख अति सोभा रूरी ॥
उर मनहार पदिक की सोभा । बिप्र चरन देखत मन लोभा ॥ ३ ॥
कंबु कंठ अति चिबुक सुहाई । आनन अमित मदन छबि छाई ॥
दुइ दुइ दसन अधर अरुनारे । नासा तिलक को बरनै पारे ॥ ४ ॥
सुंदर श्रवन सुचारु कपोला । अति प्रिय मधुर तोतरे बोला ॥
चिक्कन कच कुंचित गभुआरे । बहु प्रकार रचि मातु सँवारे ॥ ५ ॥
पीत झगुलिआ तनु पहिराई । जानु पानि बिचरनि मोहि भाई ॥
रूप सकहिं नहिं कहि श्रुति सेवा । सो जानइ सपनेहुँ जेहिं देखा ॥ ६ ॥

Cau.: **kāma koṭi chabi syāma sarīrā, nīla kaṁja bārīda gaṁbhīrā.**
aruna carana paṁkaja nakha joṭī, kamala dalanhi baiṭhe janu motī.1.
rekha kulisa dhvaja aṁkusa sohe, nūpura dhuni suni muni mana mohe.
kaṭi kiṁkinī udara traya rekhā, nābhi gabhīra jāna jehī dekhā.2.
bhuja bisāla bhūṣana juta bhūrī, hiyaṁ hari nakha ati sobhā rūrī.
ura manihāra padika kī sobhā, bipra carana dekhata mana lobhā.3.
kaṁbu kaṁṭha ati cibuka suhāī, ānana amita madana chabi chāī.
dui dui dasana adhara arunāre, nāsā tilaka ko baranai pāre.4.

suṁdara śravana sucāru kapolā, ati priya madhura totare bolā .
 cikkana kaca kuṁcita gabhuāre, bahu prakāra raci mātu sāvāre.5.
 pīta jhaguliā tanu pahirāi, jānu pāni bicarani mohi bhāi.
 rūpa sakahī nahī kahi śruti seṣā, so jānai sapanehū jehī dekhā.6.

His dark form, which resembles a blue lotus and a heavy rain-cloud, possessed the beauty of millions of Cupids. The nails glistened on His red lotus-like feet as if pearls had been set on the petals of a rosy lotus. Marks of a thunderbolt, a flag and a goad shone on His soles and the tinkling of His anklets enraptured the heart of sages. A string of tiny bells girdled His waist and there were threefolds in His belly; the depth of His navel is known to him alone who has perceived it. His long arms were adorned with a number of ornaments and the tiger's claw hanging on His breast possessed an exquisite beauty. The elegance of the necklace of gems with a diamond at the lowest end and the print of the Brāhmaṇa's foot* fascinated one's mind. His neck resembled a conch-shell in its spiral shape and the chin looked most beautiful; while His face flushed with the beauty of countless Cupids. Pairs of small teeth were veiled by rosy lips and His beautiful nose and the sectarian mark on His brow defied description. With charming ears and most lovely cheeks, His sweet lispng prattle was most delightful to hear. The smooth and curly hair that had never been trimmed since His very birth had been beautifully dressed in manifold ways by the mother. A yellow frock covered His body and His crawling on knees and hands was most pleasing to me. The elegance of His form was something which even the Vedas and Śeṣa (the serpent-god) could not describe; it is known to him alone who has beheld it even in a dream. (1—6)

दो०— सुख संदोह मोहपर ग्यान गिरा गोतीत ।

दंपति परम प्रेम बस कर सिसुचरित पुनीत ॥ १९९ ॥

Do.: **sukha saṁdoha mohapara gyāna girā gotīta,**
daṁpati parama prema basa kara sisucarita punīta.199.

The all-blissful Lord, who is above delusion and transcends knowledge, speech and all sensuous perception, sported like an innocent child, yielding to the supreme love of the royal couple (Daśaratha and Kausalyā). (199)

चौ०— एहि बिधि राम जगत पितु माता । कोसलपुर बासिन्ह सुखदाता ॥

जिन्ह रघुनाथ चरन रति मानी । तिन्ह की यह गति प्रगट भवानी ॥ १ ॥

* Once upon a time there was a discussion among the sages as to which of the three Lords of creation, viz., Brahmā, Viṣṇu and Śiva was the greatest. In order to put the matter to the test Brahmā's son Bhr̥gu was deputed to visit the three divinities one by one. Bhr̥gu first approached his own father and did not bow to him as a dutiful son. This enraged Brahmā; but he somehow managed to curb his anger by force of reason. From Brahmā's court the sage went to Kailāsa. The god of gods, Śaṅkara, rose to greet the sage and stretched His arms to embrace him. But Bhr̥gu avoided His touch saying, "Touch me not, since you have broken social conventions and flouted the injunctions of the Vedas." Śiva lost His temper when He heard these aspersions. Taking up His trident He proceeded to strike the sage; but Goddess Pārvaṭī intervened and pacified Him. Thereafter Bhr̥gu went to Vaikuṅṭha, the abode of Bhagavān Viṣṇu, and found the Lord reposing with His head on the lap of Śrī Lakṣmī. Breaking into His room unceremoniously the sage suddenly kicked Him on the chest. The almighty Lord quickly rose with Śrī Lakṣmī, alighted from His bed and, offering him homage, asked his forgiveness for the incivility shown to him by not welcoming him in advance. The Lord then rubbed the sage's foot saying that it might have been hurt by striking against His hard breast. Since then the Lord has ever borne on His bosom the print of the sage's foot as a mark of honour and it stands an abiding monument to His unequalled forbearance.

रघुपति बिमुख जतन कर कोरी । कवन सकइ भव बंधन छोरी ॥
जीव चराचर बस कै राखे । सो माया प्रभु सों भय भाखे ॥ २ ॥
भृकुटि बिलास नचावइ ताही । अस प्रभु छाड़ि भजिअ कहु काही ॥
मन क्रम बचन छाड़ि चतुराई । भजत कृपा करिहिहिं रघुराई ॥ ३ ॥
एहि बिधि सिसुबिनोद प्रभु कीन्हा । सकल नगरबासिन्ह सुख दीन्हा ॥
लै उछंग कबहुँक हलरावै । कबहुँ पालनें घालि झुलावै ॥ ४ ॥

Cau.: ehi bidhi rāma jagata pitu mātā, kosalapura bāsinha sukhadātā.
jinha raghunātha carana rati mānī, tinha kī yaha gati pragāṭa bhavānī.1.
raghupati bimukha jatana kara korī, kavana sakai bhava bāndhana chorī.
jīva carācara basa kai rākhe, so māyā prabhu sō bhaya bhākhe.2.
bhṛkuṭi bilāsa nacāvai tāhī, asa prabhu chāRi bhajia kahu kāhī.
mana krama bacana chāRi caturāī, bhajata kṛpā karihaḥi raghurāī.3.
ehi bidhi sisubinoda prabhu kīnhā, sakala nagarabāsinha sukha dīnhā.
lai uchāṅga kabahūka halarāvai, kabahū pālanē ghāli jhulāvai.4.

In this way Śrī Rāma, the father and mother of the universe, delighted the people of Ayodhyā. Bhavānī, this demonstrates how those who have conceived devotion to the feet of the Lord of Raghus are repaid by Him. On the other hand, no one can liberate from the bondage of worldly existence him who is averse to the Lord of Raghus, however much he may struggle. Even that Māyā which has held under her sway all living beings, both animate and inanimate, trembles before the Lord, who makes her dance to the play of His eye-brows. Leaving such a lord, tell me, whom should we adore? The Lord of Raghus will compassionate those who betake themselves to Him in thought, word and deed, giving up all cleverness. In this way the Lord sported as a child, to the delight of all the people of the city. The mother would now dandle Him in her arms, and now put Him down and rock Him in the cradle. (1—4)

दो०— प्रेम मगन कौसल्या निसि दिन जात न जान ।

सुत सनेह बस माता बालचरित कर गान ॥ २०० ॥

Do.: prema magana kausalyā nisi dina jāta na jāna,
suta saneha basa mātā bālacarita kara gāna.200.

Kausalyā remained so rapt in love that days and nights passed unnoticed. Out of affection for her boy she would sing lays of His childhood. (200)

चौ०— एक बार जननीं अन्हवाए । करि सिंगार पलनाँ पौढ़ाए ॥
निज कुल इष्टदेव भगवाना । पूजा हेतु कीन्ह अस्त्राना ॥ १ ॥
करि पूजा नैबेद्य चढ़ावा । आपु गई जहँ पाक बनावा ॥
बहुरि मातु तहवाँ चलि आई । भोजन करत देख सुत जाई ॥ २ ॥
गै जननी सिसु पहिं भयभीता । देखा बाल तहाँ पुनि सूता ॥
बहुरि आइ देखा सुत सोई । हृदयँ कंप मन धीर न होई ॥ ३ ॥
इहाँ उहाँ दुइ बालक देखा । मतिभ्रम मोर कि आन बिसेषा ॥
देखि राम जननी अकुलानी । प्रभु हँसि दीन्ह मधुर मुसुकानी ॥ ४ ॥