

छं०— सनमानि सकल बरात आदर दान बिनय बड़ाइ कै ।  
 प्रमुदित महा मुनि बृंद बंदे पूजि प्रेम लड़ाइ कै ॥  
 सिरु नाइ देव मनाइ सब सन कहत कर संपुट किएँ ।  
 सुर साधु चाहत भाउ सिंधु कि तोष जल अंजलि दिएँ ॥ १ ॥  
 कर जोरि जनकु बहोरि बंधु समेत कोसलराय सोँ ।  
 बोले मनोहर बयन सानि सनेह सील सुभाय सोँ ॥  
 संबंध राजन रावरें हम बड़े अब सब बिधि भए ।  
 एहि राज साज समेत सेवक जानिबे बिनु गथ लए ॥ २ ॥  
 ए दारिका परिचारिका करि पालिबीं करुना नई ।  
 अपराधु छमिबो बोलि पठए बहुत हौं ढीट्यो कई ॥  
 पुनि भानुकुलभूषन सकल सनमान निधि समधी किए ।  
 कहि जाति नहिं बिनती परस्पर प्रेम परिपूरन हिए ॥ ३ ॥  
 बृंदारका गन सुमन बरिसहिं राउ जनवासेहि चले ।  
 दुंदुभी जय धुनि बेद धुनि नभ नगर कौतूहल भले ॥  
 तब सखीं मंगल गान करत मुनीस आयसु पाइ कै ।  
 दूलह दुलहिनिन्ह सहित सुंदरि चलीं कोहबर ल्याइ कै ॥ ४ ॥

Cham.: sanamāni sakala barāta ādara dāna binaya baRāi kai,  
 pramudita mahā muni bṛmda baṛnde pūji prema laRāi kai.  
 siru nāi deva manāi saba sana kahata kara saṁpuṭa kiē,  
 sura sādhu cāhata bhāu simdhu ki toṣa jala amjali diē.1.  
 kara jori janaku bahori baṛndhu sameta kosalarāya sō,  
 bole manohara bayana sāni saneha sīla subhāya sō.  
 sambam̄dha rājana rāvarē hama baRe aba saba bidhi bhae,  
 ehi rāja sāja sameta sevaka jānibe binu gatha lae.2.  
 e dārikā paricārikā kari pālibī karunā nāi,  
 aparādhu chamibo boli paṭhae bahuta haū ḍhītyo kāi.  
 puni bhānukulabhūṣana sakala sanamāna nidhi samadhī kie,  
 kahi jāti nahī binatī paraspara prema paripūrana hie.3.  
 bṛmdārakā gana sumana barisahī rāu janavāsehi cale,  
 dūmdubhī jaya dhuni beda dhuni nabha nagara kautūhala bhale.  
 taba sakhī maṁgala gāna karata munīsa āyasu pāi kai,  
 dūlaha dulahininha sahita sumdari calī kohabara lyāi kai.4.

Having honoured the whole bridegroom's party with courtesy, gifts, supplication and compliments, King Janaka joyfully paid his homage to and greeted the great sages after bestowing his loving attention on them. Bowing his head and invoking the gods he addressed them all with joined palms, "Gods and holy men seek one's love alone; can the ocean be propitiated by offering as much water as can be held within one's palms?" Again, with joined palms Janaka and his younger brother (Kuśaketu) submitted to the King of Kosala in winning words full of affection, courtesy and sincerity, "By our connection with you, O king, we have now been exalted in every respect; alongwith this kingdom and all that we possess pray look upon us both as your slaves purchased without any consideration. Taking these girls as your hand-maidens foster them with your unremitting kindness. Pardon me my offence; it was too presumptuous on my part to have called you here." The ornament of the solar race, King Daśaratha, in his turn flooded the bride's father with all kinds of honour. The courtesy they showed to each other was past all telling; for their hearts overflowed with love. Hosts of gods rained down flowers and King Daśaratha proceeded to the palace where he and his party had been lodged amidst the crash of kettledrums, shouts of victory and the chanting of Vedic texts. There was much rejoicing both in the heavens and in the city. Then, receiving orders from the chief of sages, Vasiṣṭha, the lovely companions of the brides conducted them alongwith the bridegrooms to the apartment where the guardian deities of the family had been installed for worship during the wedding days. (1—4)

दो०— पुनि पुनि रामहि चितव सिय सकुचति मनु सकुचै न ।

हरत मनोहर मीन छबि प्रेम पिआसे नैन ॥ ३२६ ॥

Do.: **puni puni rāmaḥi citava siya sakucati manu sakucaī na, harata manohara mīna chabi prema piāse naina.326.**

Again and again did Sītā gaze on Śrī Rāma and shrink out of modesty; her heart however, refused to shrink. Her charming eyes, athirst with love, outshone the fish.(326)

[PAUSE 11 FOR A THIRTY-DAY RECITATION]

चौ०— स्याम सरीरु सुभायँ सुहावन । सोभा कोटि मनोज लजावन ॥  
जावक जुत पद कमल सुहाए । मुनि मन मधुप रहत जिन्ह छाए ॥ १ ॥  
पीत पुनीत मनोहर धोती । हरति बाल रबि दामिनि जोती ॥  
कल किंकिनि कटि सूत्र मनोहर । बाहु बिसाल बिभूषन सुंदर ॥ २ ॥  
पीत जनेउ महाछबि देई । कर मुद्रिका चोरि चितु लेई ॥  
सोहत ब्याह साज सब साजे । उर आयत उरभूषन राजे ॥ ३ ॥  
पिअर उपरना काखासोती । दुहुँ आँचरन्हि लगे मनि मोती ॥  
नयन कमल कल कुंडल काना । बदनु सकल सौँदर्ज निधाना ॥ ४ ॥  
सुंदर भृकुटि मनोहर नासा । भाल तिलकु रुचिरता निवासा ॥  
सोहत मौरु मनोहर माथे । मंगलमय मुकुता मनि गाथे ॥ ५ ॥

Cau.: **syāma sarīru subhāyā suhāvana, sobhā koṭi manoja lajāvana. jāvaka juta pada kamala suhāe, muni mana madhupa rahata jinha chāe.1. pīta punīta manohara dhotī, harati bāla rabi dāmini jotī. kala kimkini kaṭi sūtra manohara, bāhu bisāla bibhūṣana suṁdara.2.**

pīta janeu mahāchabi deī, kara mudrikā cori citu leī.  
 sohata byāha sāja saba sāje, ura āyata urabhūṣana rāje.3.  
 piara uparanā kākhāsoti, duhū ācaranhi lage mani motī.  
 nayana kamala kala kuṁḍala kānā, badanu sakala sauṁdarja nidhānā.4.  
 suṁdara bhṛkuṭi manohara nāsā, bhāla tilaku ruciratā nivāsā.  
 sohata mauru manohara māthe, maṅgalamaya mukutā mani gāthe.5.

Rāma's swarthy form was naturally graceful; His beauty put to shame millions of Cupids. Dyed with red lac, His lotus-feet, which ever attracted the bee-like minds of sages, looked most lovely. His sacred and charming yellow loin-cloth outshone the rising sun as well as the lightning. The girdle round His waist together with the sweet-sounding small bells was soul-enchanting; His long arms were adorned with beautiful ornaments. The yellow sacred thread greatly enhanced His charm; while the ring on His finger would ravish all hearts. Beautified with all sorts of wedding adornments He looked most charming; His broad chest was adorned with appropriate ornaments. He had a yellow scarf with fringes of pearls and gems slung partly under His right armpit and partly across His left shoulder. He had a pair of lotus-like eyes and beautiful pendants dangling from the lobes of his ears; while His countenance was a storehouse of all comeliness. He had lovely eyebrows and a charming nose; while the sacred mark on His forehead was an abode of loveliness. And His head was adorned with a beautiful wedding crown which had auspicious pearls and gems strung together and woven into it. (1—5)

ॐ— गाथे महामनि मौर मंजुल अंग सब चित चोरहीं ।  
 पुर नारि सुर सुंदरीं बरहि बिलोकि सब तिन तोरहीं ॥  
 मनि बसन भूषन वारि आरति करहिं मंगल गावहीं ।  
 सुर सुमन बरिसहिं सूत मागध बंदि सुजसु सुनावहीं ॥ १ ॥  
 कोहबरहिं आने कुअँर कुअँरि सुआसिनिन्ह सुख पाइ कै ।  
 अति प्रीति लौकिक रीति लागीं करन मंगल गाइ कै ॥  
 लहकौरि गौरि सिखाव रामहि सीय सन सारद कहैं ।  
 रनिवासु हास बिलास रस बस जन्म को फलु सब लहैं ॥ २ ॥  
 निज पानि मनि महुँ देखिअति मूरति सुरूपनिधान की ।  
 चालति न भुजबल्ली बिलोकनि बिरह भय बस जानकी ॥  
 कौतुक बिनोद प्रमोदु प्रेमु न जाइ कहि जानहिं अलीं ।  
 बर कुअँरि सुंदर सकल सखीं लवाइ जनवासेहि चलीं ॥ ३ ॥  
 तेहि समय सुनिअ असीस जहँ तहँ नगर नभ आनँदु महा ।  
 चिरु जिअहुँ जोरीं चारु चारुयो मुदित मन सबहीं कहा ॥  
 जोर्गीद्र सिद्ध मुनीस देव बिलोकि प्रभु दुंदुभि हनी ।  
 चले हरषि बरषि प्रसून निज निज लोक जय जय जय भनी ॥ ४ ॥

Cham.: **gāthe mahāmani maura mañjula aṅga saba cita corahī,  
pura nāri sura suṁdarī barahi biloki saba tina torahī.  
mani basana bhūṣana vāri ārati karahī maṅgala gāvahī,  
sura sumana barisahī sūta māgadha baṁdi sujasu sunāvahī.1.  
kohabarahī āne kuāra kuāri suāsiniha sukha pāi kai,  
ati prīti laukika rīti lāgī karana maṅgala gāi kai.  
lahakauri gauri sikhāva rāmahi siya sana sārada kahaī,  
ranivāsu hāsa bilāsa rasa basa janma ko phalu saba lahaī.2.  
nija pāni mani mahū dekhīati mūrati surūpanidhāna kī,  
cālāti na bhujaballī bilokani biraha bhaya basa jānakī.  
kautuka binoda pramodu premu na jāi kahi jānahī aī,  
bara kuāri suṁdara sakala sakhī lavāi janavāsehi calī.3.  
tehi samaya sunia asīsa jahā tahā nagara nabha ānādu mahā,  
ciru jahū jorī cāru cāryo mudita mana sabahī kahā.  
jogīndra siddha munīsa deva biloki prabhu duṁdubhi hanī,  
cale haraṣi baraṣi prasūna nija nija loka jaya jaya jaya bhanī.4.**

Precious gems had been strung together and woven into the lovely wedding crown and each of His limbs ravished the heart. At the sight of the bridegroom (Śrī Rāma) the women of the city as well as pretty celestial ladies all tore blades of grass (in order to avert the evil eye). After scattering about Him gems, raiment and ornaments they waved lights around Him and sang festal songs. The gods rained down flowers; while bards, panegyrists and rhapsodists uttered His praises. Married women, whose husbands were alive, happily brought the brides and bridegrooms to the apartment reserved for the tutelary deities, and with festal songs they most lovingly began to perform customary rites. Goddess Gaurī Herself taught Rāma how to offer a morsel of food to Sītā; while Śārada urged Sītā to do likewise with Rāma. The whole gynaeceum was absorbed in the delight of merry-making; everyone enjoyed the fruit of her birth. In the gems on Her hand Jānakī saw the reflection of Śrī Rāma, the repository of beauty; hence She dared not move Her arm or eyes for fear of losing sight of Him. The rapture and love that characterized the gaiety and mirth of the occasion surpassed all telling; Sītā's companions alone knew them. They escorted all the four charming couples to the palace assigned to King Daśaratha and his party. At that moment blessings might be heard on all sides and there was great exultation in the city as well as in the heavens. Everyone exclaimed with a delighted heart, "Long live the four lovely couples!" Great Yogīs, Siddhas, eminent sages and divinities sounded their kettledrums on beholding the Lord; and raining down flowers and crying "Victory, victory, victory" they gladly returned, each to his own realm. (1—4)

दो०— सहित बधूटिन्ह कुअँर सब तब आए पितु पास ।

सोभा मंगल मोद भरि उमगेउ जनु जनवास ॥ ३२७ ॥

Do.: **sahita badhūṭinha kuāra saba taba āe pitu pāsa,  
sobhā maṅgala moda bhari umageu janu janavāsa.327.**

Then all the four princes with their brides approached their father. It appeared at that time as if the lodgings of the bridegroom's party overflowed with beauty, felicity and joy. (327)

चौ०— पुनि जेवनार भई बहु भाँती । पठए जनक बोलाइ बराती ॥  
 परत पाँवड़े बसन अनूपा । सुतन्ह समेत गवन कियो भूपा ॥ १ ॥  
 सादर सब के पाय पखारे । जथाजोगु पीढ़न्ह बैठारे ॥  
 धोए जनक अवधपति चरना । सीलु सनेहु जाइ नहिं बरना ॥ २ ॥  
 बहुरि राम पद पंकज धोए । जे हर हृदय कमल महुँ गोए ॥  
 तीनिउ भाइ राम सम जानी । धोए चरन जनक निज पानी ॥ ३ ॥  
 आसन उचित सबहि नृप दीन्हे । बोलि सूपकारी सब लीन्हे ॥  
 सादर लगे परन पनवारे । कनक कील मनि पान सँवारे ॥ ४ ॥

Cau.: puni jevanāra bhaī bahu bhā̄tī, paṭhae janaka bolāi barātī.  
 parata pāvare basana anūpā, sutanha sameta gavana kiyo bhūpā.1.  
 sādara saba ke pāya pakhāre, jathājogu pīRhanha baiṭhāre.  
 dhoe janaka avadhapati caranā, sīlu sanehu jāi nahī̄ baranā.2.  
 bahuri rāma pada paṅkaja dhoe, je hara hṛdaya kamala mahū̄ goe.  
 tīniu bhāi rāma sama jānī, dhoe carana janaka nija pānī.3.  
 āsana ucita sabahi nṛpa dīnhe, boli sūpakārī saba līnhe.  
 sādara lage parana panavāre, kanaka kila mani pāna sāvāre.4.

Then there was a banquet with a rich variety of dishes, to which Janaka invited all the members of the bridegroom's party. Carpets of incomparable beauty were spread on the way as King Daśaratha sallied forth with his sons. The feet of all were reverently washed and then they were seated on wooden seats according to their rank. Janaka laved the feet of Daśaratha, King of Ayodhyā; his courtesy and affection were past telling. He then bathed Śrī Rāma's lotus-feet, that are enshrined in the lotus-like heart of Śiva. Similarly he washed with his own hands the feet of the other three brothers also, treating them on a par with Śrī Rāma. King Janaka assigned an appropriate seat to each guest and sent for all the cooks (for service). Leaves joined together so as to serve for plates were set before the guests with due reverence—leaves which were made of precious stones and had been joined with gold pins. (1—4)

दो०— सूपोदन सुरभी सरपि सुंदर स्वादु पुनीत ।  
 छन महुँ सब कें परुसि गे चतुर सुआर बिनीत ॥ ३२८ ॥

Do.: sūpodana surabhī sarapi suṁdara svādu punīta,  
 chana mahū̄ saba kē parusi ge catura suāra binīta.328.

Clever and polite cooks passed round, and in a trice they served all with curry and boiled rice mixed with clarified butter extracted from cows' milk, all of which were pleasing and delicious and had been cooked with purity. (328)

चौ०— पंच कवल करि जेवन लागे । गारि गान सुनि अति अनुरागे ॥  
 भाँति अनेक परे पकवाने । सुधा सरिस नहिं जाहिं बखाने ॥ १ ॥  
 परुसन लगे सुआर सुजाना । बिंजन बिबिध नाम को जाना ॥  
 चारि भाँति भोजन बिधि गाई । एक एक बिधि बरनि न जाई ॥ २ ॥  
 छरस रुचिर बिंजन बहु जाती । एक एक रस अगनित भाँती ॥  
 जेवँत देहिं मधुर धुनि गारी । लै लै नाम पुरुष अरु नारी ॥ ३ ॥

समय सुहावनि गारि बिराजा । हँसत राउ सुनि सहित समाजा ॥  
एहि बिधि सबहीं भोजनु कीन्हा । आदर सहित आचमनु दीन्हा ॥ ४ ॥

Cau.: paṁca kavala kari jevana lāge, gāri gāna suni ati anurāge.  
bhāṭi aneka pare pakavāne, sudhā sarisa nahī jāhī bakhāne.1.  
parusana lage suāra sujānā, bimjana bibidha nāma ko jānā.  
cāri bhāṭi bhojana bidhi gāi, eka eka bidhi barani na jāi.2.  
charasa rucira bimjana bahu jāti, eka eka rasa aganita bhāṭi.  
jevāta dehī madhura dhuni gārī, lai lai nāma puruṣa aru nārī.3.  
samaya suhāvani gāri birājā, hāsata rāu suni sahita samājā.  
ehi bidhi sabahī bhojanu kīnhā, ādara sahita ācamanu dīnhā.4.

Taking the five initial morsels as an oblation for the five vital airs the guests commenced dining, and were enraptured to hear songs full of raillery. Confections of various kinds, sweets as ambrosia and more delicious than one could describe, were served to them. Expert cooks then began to serve a variety of seasoned articles which were too numerous to be named. Of the four categories of food mentioned in the scriptures (viz., 1. that which can be directly swallowed, 2. that which must be masticated before it can be gulped, 3. that which can be licked with the tongue and 4. that which can be sucked) each comprised an indescribable variety of dishes. Similarly there were seasoned dishes of various kinds, having six different flavours, each flavour being exhibited in numberless varieties. As the dinner was in progress, women railed in melodious strains at men and women both, mentioning each by name. Even raillery at an opportune time is agreeable and welcome; King Daśaratha and his whole party felt amused to hear it. In this way the whole party dined and in the end they were all reverently supplied with water to rinse their mouth with. (1—4)

दो०— देइ पान पूजे जनक दसरथु सहित समाज ।  
जनवासेहि गवने मुदित सकल भूप सिरताज ॥ ३२९ ॥

Do.: dei pāna pūje janaka dasarathu sahita samāja,  
janavāsehi gavane mudita sakala bhūpa siratāja.329.

Offering betel-leaves in due form, Janaka paid his homage to King Daśaratha and his company; and the crown of all monarchs, Daśaratha, retired to his own apartments with a cheerful heart. (329)

चौ०— नित नूतन मंगल पुर माहीं । निमिष सरिस दिन जामिनि जाहीं ॥  
बड़े भोर भूपतिमनि जागे । जाचक गुन गन गावन लागे ॥ १ ॥  
देखि कुअँर बर बधुन्ह समेता । किमि कहि जात मोदु मन जेता ॥  
प्रातक्रिया करि गे गुरु पाहीं । महाप्रमोदु प्रेमु मन माहीं ॥ २ ॥  
करि प्रनामु पूजा कर जोरी । बोले गिरा अमिअँ जनु बोरी ॥  
तुम्हरी कृपाँ सुनहु मुनिराजा । भयउँ आजु मैं पूरनकाजा ॥ ३ ॥  
अब सब बिप्र बोलाइ गोसाईँ । देहु धेनु सब भाँति बनाईँ ॥  
सुनि गुर करि महिपाल बड़ाईँ । पुनि पठए मुनि बृद बोलाईँ ॥ ४ ॥

Cau.: nita nūtana maṁgala pura māhī, nimiṣa sarisa dina jāmini jāhī.  
baRe bhora bhūpatimani jāge, jācaka guna gana gāvana lāge.1.

dekhi kuāra bara badhunha sametā, kimi kahi jāta modu mana jetā.  
 prātakriyā kari ge guru pāhī, mahāpramodu premu mana māhī.2.  
 kari pranāmu pūjā kara jorī, bole girā amiā janu borī.  
 tumharī kṛpā sunahu munirājā, bhayaū āju maī pūranakājā.3.  
 aba saba bipra bolāi gosāī, dehu dhenu saba bhāti banāī.  
 suni gura kari mahipāla baRāī, puni paṭhae muni bṛmda bolāī.4.

Everyday there was a new festival in the city; days and nights passed like a moment. The jewel of king, Daśaratha, woke up at a very early hour; and mendicants began to sing his praises. As he gazed upon the princes with their beautiful brides, the rapture of his soul was beyond all telling. Having finished his morning routine he called on his Guru with a heart full of exultation and love. Making obeisance to him and paying him his homage the king with joined palms addressed him in a voice steeped as it were in nectar, "Listen, O chief of sages: by your grace I have realized all my ambitions today. Now summoning all the Brāhmaṇas, O holy sir, present them with cows adorned in everyway." On hearing these words the preceptor applauded the king and then sent for the troops of sages. (1—4)

दो०— बामदेउ अरु देवरिषि बालमीकि जाबालि ।

आए मुनिबर निकर तब कौसिकादि तपसालि ॥ ३३० ॥

Do.: bāmadeu aru devariṣi bālamīki jābāli,  
 āe munibara nikara taba kausikādi tapasāli.330.

Then came Vāmadeva, the celestial sage Nārada, Vālmiki, Jābāli, Viśvāmitra and hosts of other great sages given to austerities. (330)

चौ०— दंड प्रनाम सबहि नृप कीन्हे । पूजि सप्रेम बरासन दीन्हे ॥  
 चारि लच्छ बर धेनु मगाई । कामसुरभि सम सील सुहाई ॥ १ ॥  
 सब बिधि सकल अलंकृत कीन्हीं । मुदित महिप महिदेवन्ह दीन्हीं ॥  
 करत बिनय बहु बिधि नरनाहू । लहेउँ आजु जग जीवन लाहू ॥ २ ॥  
 पाइ असीस महीसु अनंदा । लिए बोलि पुनि जाचक बृदा ॥  
 कनक बसन मनि हय गय स्यंदन । दिए बूझि रुचि रबिकुलनंदन ॥ ३ ॥  
 चले पढ़त गावत गुन गाथा । जय जय जय दिनकर कुल नाथा ॥  
 एहि बिधि राम बिआह उछाहू । सकइ न बरनि सहस मुख जाहू ॥ ४ ॥

Cau.: daṇḍa pranāma sabahi nṛpa kīnhe, pūji saprema barāsana dīnhe.  
 cāri laccha bara dhenu magāī, kāmasurabhi sama sīla suhāī.1.  
 saba bidhi sakala alamkṛta kīnhī, mudita mahipa mahidevanha dīnhī.  
 karata binaya bahu bidhi naranāhū, laheū āju jaga jīvana lāhū.2.  
 pāi asīsa mahīsu anandā, lie boli puni jācaka bṛmdā.  
 kanaka basana mani haya gaya syāmdana, die būjhi ruci rabikulanāmdana.3.  
 cale paRhata gāvata guna gāthā, jaya jaya jaya dinakara kula nāthā.  
 ehi bidhi rāma biāha uchāhū, sakai na barani sahāsa mukha jāhū.4.

The king threw himself upon the ground before them all and worshipping them with love offered them seats of honour. Next he sent for four lakhs of cows, all as gentle and

beautiful as the cow of plenty; and adorning them all in every possible way he gladly bestowed them upon the Brāhmaṇas. The king supplicated them in many ways and said, "It is only today that I have attained the fruit of my existence." The delight of the solar race was glad to receive their blessings and then sent for beggars and bestowed on them, according to their liking, gold, wearing apparel, jewels, horses, elephants and chariots. Singing the king's praises and saying, "Glory, glory, all glory to the lord of the solar race!" they all went away. In this way the rejoicing in connection with Śrī Rāma's wedding was more than the thousand-mouthed serpent-king could not tell. (1—4)

दो०— बार बार कौसिक चरन सीसु नाइ कह राउ ।

यह सबु सुखु मुनिराज तव कृपा कटाच्छ पसाउ ॥ ३३१ ॥

Do.: **bāra bāra kausika carana sīsu nāi kaha rāu,**  
**yaha sabu sukhu munirāja tava kṛpā kaṭāccha pasāu.331.**

Again and again the king bowed his head at the feet of Kauśika and said, "All this joy, O chief of sages, is a gift of your gracious looks." (331)

चौ०— जनक सनेहु सीलु करतूती । नृपु सब भाँति सराह बिभूती ॥  
दिन उठि बिदा अवधपति मागा । राखहिं जनकु सहित अनुरागा ॥ १ ॥  
नित नूतन आदरु अधिकाई । दिन प्रति सहस भाँति पहुनाई ॥  
नित नव नगर अनंद उछाहू । दसरथ गवनु सोहाइ न काहू ॥ २ ॥  
बहुत दिवस बीते एहि भाँती । जनु सनेह रजु बँधे बराती ॥  
कौसिक सतानंद तब जाई । कहा बिदेह नृपहि समुझाई ॥ ३ ॥  
अब दसरथ कहँ आयसु देहू । जद्यपि छाड़ि न सकहु सनेहू ॥  
भलेहिं नाथ कहि सचिव बोलाए । कहि जय जीव सीस तिन्ह नाए ॥ ४ ॥

Cau.: **janaka sanehu sīlu karatūti, nṛpu saba bhāti sarāha bibhūti.**  
**dina uṭhi bidā avadhapati māgā, rākhahi janaku sahita anurāgā.1.**  
**nita nūtana ādaru adhi kāi, dina prati sahasa bhāti pahunāi.**  
**nita nava nagara ananda uchāhū, dasaratha gavanu sohāi na kāhū.2.**  
**bahuta divasa bite ehi bhāti, janu saneha raju bādhe barāti.**  
**kausika satānanda taba jāi, kahā bideha nṛpahi samujhāi.3.**  
**aba dasaratha kahā āyasu dehū, jadyapi chāRi na sakahu sanehū.**  
**bhalehi nātha kahi saciva bolāe, kahi jaya jiva sīsa tinha nāe.4.**

King Daśaratha extolled in everyway Janaka's affection, amiability, affluence and doings. Every morning the King of Ayodhyā asked leave to return home; but each time Janaka would lovingly detain him. The royal guest received greater and enhanced attentions from day to day and was entertained in a thousand ways each day. The city witnessed a new rejoicing and festivity everyday; no one liked Daśaratha's departure. In this way a number of days passed, as though members of the bridegrooms' party were tied by cords of love. The sages Kauśika and Śatānanda then called on King Videha and advised him saying, "Now you must let Deśaratha go, even though you may not be able to part with him out of love." "Very well, my lord", replied the king, and sent for his ministers, who came and bowed their heads saying, "May you be victorious, may you live long!" (1—4)

दो०— अवधनाथु चाहत चलन भीतर करहु जनाउ ।

भए प्रेमबस सचिव सुनि बिप्र सभासद राउ ॥ ३३२ ॥

Do.: avadhanāthu cāhata calana bhītara karahu janāu,  
bhae premabasa saciva suni bipra sabhāsada rāu.332.

"The King of Ayodhyā longs to depart: make this known in the gynaeceum." At these words the ministers, Brāhmaṇas, courtiers as well as the king himself were overwhelmed with emotion. (332)

चौ०— पुरबासी सुनि चलिहि बराता । बूझत बिकल परस्पर बाता ॥  
सत्य गवनु सुनि सब बिलखाने । मनहुँ साँझ सरसिज सकुचाने ॥ १ ॥  
जहँ जहँ आवत बसे बराती । तहँ तहँ सिद्ध चला बहु भाँती ॥  
बिबिध भाँति मेवा पकवाना । भोजन साजु न जाइ बखाना ॥ २ ॥  
भरि भरि बसहँ अपार कहारा । पठई जनक अनेक सुसारा ॥  
तुरग लाख रथ सहस पचीसा । सकल सँवारे नख अरु सीसा ॥ ३ ॥  
मत्त सहस दस सिंधुर साजे । जिन्हहि देखि दिसिकुंजर लाजे ॥  
कनक बसन मनि भरि भरि जाना । महिषीं धेनु बस्तु बिधि नाना ॥ ४ ॥

Cau.: purabāsī suni calihi barātā, būjhata bikala paraspara bātā.  
satya gavanu suni saba bilakhāne, manahū sājha sarasija sakucāne.1.  
jahā jahā āvata base barātī, tahā tahā siddha calā bahu bhātī.  
bibidha bhāti mevā pakavānā, bhojana sāju na jāi bakhānā.2.  
bhari bhari basahā apāra kahārā, paṭhai janaka aneka susārā.  
turaga lākha ratha sahasa pacīsā, sakala sāvāre nakha aru sīsā.3.  
matta sahasa dasa siṁdhura sāje, jinhahi dekhi disikumjara lāje.  
kanaka basana mani bhari bhari jānā, mahiṣī dhenu bastu bidhi nānā.4.

When the people of the city heard that the bridegrooms' party was leaving, they anxiously asked one another if it were a fact. When they learnt that the departure of the guests was certain, they were all sad in the same way as lotuses get shrivelled up in the evening. Provisions of various kinds were sent to all those places where the bridegrooms' party had halted while coming from Ayodhyā. Dry fruits and confections of all kinds and other articles of food too numerous to be mentioned were sent by Janaka on the back of oxen and through numberless porters alongwith a number of beautiful bedsteads. He also sent 1,00,000 horses and 25,000 chariots, all decorated from top to bottom, 10,000 adorned elephants in rut, that put to shame the elephants guarding the eight quarters, besides cartloads of gold, wearing apparel and jewels and even so she-buffaloes, cows and many other articles of various kinds. (1—4)

दो०— दाइज अमित न सकिअ कहि दीन्ह बिदेहँ बहोरि ।

जो अवलोकत लोकपति लोक संपदा थोरि ॥ ३३३ ॥

Do.: dāija amita na sakia kahi dīnha bidehā bahori,  
jo avalokata lokapati loka sampadā thori.333.

In this way King Videha gave once more a dowry which was immeasurable and

beyond all telling, and before which the wealth possessed by the lords of the different worlds looked small. (333)

चौ०— सबु समाजु एहि भाँति बनाई । जनक अवधपुर दीन्ह पठाई ॥  
 चलिहि बरात सुनत सब रानी । बिकल मीनगन जनु लघु पानी ॥ १ ॥  
 पुनि पुनि सीय गोद करि लेहीं । देइ असीस सिखावनु देहीं ॥  
 होएहु संतत पियहि पिआरी । चिरु अहिबात असीस हमारी ॥ २ ॥  
 सासु ससुर गुर सेवा करेहू । पति रुख लखि आयसु अनुसरेहू ॥  
 अति सनेह बस सखीं सयानी । नारि धरम सिखवहिं मृदु बानी ॥ ३ ॥  
 सादर सकल कुँअँरि समुझाई । रानिन्ह बार बार उर लाई ॥  
 बहुरि बहुरि भेटहिं महतारीं । कहहिं बिरंचि रचीं कत नारीं ॥ ४ ॥

Cau.: sabu samāju ehi bhāti banāi, janaka avadhapura dīnha pathāi.  
 calihi barāta sunata saba rāni, bikala mīnagana janu laghu pāni.1.  
 puni puni sīya goda kari lehī, dei asīsa sikhāvanu dehī.  
 hoehu saṁtata piyahi piāri, ciru ahibāta asīsa hamāri.2.  
 sāsu sasura gura sevā karehū, pati rukha lakhi āyasu anusarehū.  
 ati saneha basa sakhi sayāni, nāri dharama sikhavahi mṛdu bāni.3.  
 sādara sakala kuāri samujhāi, rāninha bāra bāra ura lāi.  
 bahuri bahuri bheṭahi mahatāri, kahahi birānci racī kata nāri.4.

Having got all the equipage arranged in the order mentioned above, Janaka had everything despatched to Ayodhyā. When the queens heard that the bridegrooms' party was about to start, they all felt miserable even as fish when faced with shortage of water. Again and again they took Sītā in their lap and blessed and exhorted her in the following words: "May you be ever beloved of your lord, and may you live long with him: this is our blessing. Serve the parents of your husband and other elders and do the bidding of your lord according to his pleasure." In their excess of loves Sītā's clever companions too taught her the duties of a housewife in soft accents. The queens politely admonished all the other princesses too and clasped them to their bosom again and again; and as the mothers embraced their daughters time and again, they exclaimed, "Why did Brahmā ever create a woman?" (1—4)

दो०—

मरनसीलु जिमि पाव पिऊषा । सुरतरु लहै जनम कर भूखा ॥  
 पाव नारकी हरिपदु जैसैं । इन्ह कर दरसनु हम कहँ तैसैं ॥ ३ ॥  
 निरखि राम सोभा उर धरहू । निज मन फनि मूरति मनि करहू ॥  
 एहि बिधि सबहि नयन फलु देता । दए कुअँर सब राज निकेता ॥ ४ ॥

Cau.: cāriu bhāi subhāyā suhāe, nagara nāri nara dekhana dhāe.  
 kou kaha calana cahata hahi ājū, kīnha bideha bidā kara sājū.1.  
 lehu nayana bhari rūpa nihārī, priya pāhune bhūpa suta cārī.  
 ko jānai kehī sukṛta sayānī, nayana atithi kīnhe bidhi ānī.2.  
 maranasīlu jimi pāva piūṣā, surataru lahai janama kara bhūkhā.  
 pāva nārakī haripadu jaisē, inha kara darasanu hama kahā taisē.3.  
 nirakhi rāma sobhā ura dharahū, nija mana phani mūrati mani karahū.  
 ehi bidhi sabahi nayana phalu detā, dae kuāra saba rāja niketā.4.

The people of the city, both men and women, ran to see the four brothers, who were naturally lovely. Said one, "They intend leaving today; King Videha has made all arrangements for their farewell. So let your eyes drink in their beauty; the four princes have been our most welcome guests. Who knows, friend, what virtuous deed we have performed, in return for which Providence has unexpectedly brought them before our eyes? Even as a dying man should stumble on nectar or he who has been starving all his life should be able to discover a wish-yielding tree or as one of the damned in hell should attain to the abode of Śrī Hari, even so have we been blessed with their sight. Gaze on Śrī Rāma's beauty and treasure it in your heart; let your mind fondly cherish His image even as a serpent loves the gem in its hood." Thus delighting the eyes of all, the four princes went to the royal palace. (1—4)

दो०— रूप सिंधु सब बंधु लखि हरषि उठा रनिवासु ।

करहिं निछावरि आरती महा मुदित मन सासु ॥ ३३५ ॥

Do.: rūpa simdhu saba baṁdhu lakhi haraṣi uṭhā ranivāsu,  
 karahī nichāvari āratī mahā mudita mana sāsu.335.

The ladies of the gynaeceum were transported with joy to behold the four brothers, who were oceans of beauty as it were, and the mothers-in-law in their ecstatic mood scattered gift and waved lights about the bridegrooms. (335)

चौ०— देखि राम छबि अति अनुरागीं । प्रेमबिबस पुनि पुनि पद लागीं ॥  
 रही न लाज प्रीति उर छाई । सहज सनेहु बरनि किमि जाई ॥ १ ॥  
 भाइन्ह सहित उबटि अन्हवाए । छरस असन अति हेतु जेवाँए ॥  
 बोले रामु सुअवसरु जानी । सील सनेह सकुचमय बानी ॥ २ ॥  
 राउ अवधपुर चहत सिधाए । बिदा होन हम इहाँ पठाए ॥  
 मातु मुदित मन आयसु देहू । बालक जानि करब नित नेहू ॥ ३ ॥  
 सुनत बचन बिलखेउ रनिवासू । बोलि न सकहिं प्रेमबस सासू ॥  
 हृदयँ लगाइ कुअँरि सब लीन्ही । पतिन्ह सौँपि बिनती अति कीन्ही ॥ ४ ॥

Cau.: dekhi rāma chabi ati anurāgī, premabibasa puni puni pada lāgī.  
 rahī na lāja prīti ura chāi, sahaja sanehu barani kimi jāi.1.

bhāinha sahita ubaṭi anhavāe, charasa asana ati hetu jevāe.  
 bole rāmu suvasaru jānī, sīla saneha sakucamaya bānī.2.  
 rāu avadhapura cahata sidhāe, bidā hona hama ihā paṭhāe.  
 mātu mudita mana āyasu dehū, bālaka jāni karaba nita nehū.3.  
 sunata bacana bilakheu ranivāsū, boli na sakahī premabasa sāsū.  
 hṛdayā lagāi kuāri saba līnhī, patinha saūpi binatī ati kīnhī.4.

Greatly moved at the sight of Śrī Rāma's beauty they affectionately fell at His feet again and again. Their heart being rapt in love, the feeling of shyness had bid them adieu; how could their natural affection for their sons-in-law be described? After rubbing the body of Śrī Rāma and His brothers with cosmetics they were given a bath and were most lovingly entertained with dishes containing the six flavours. Finding it a suitable opportunity Śrī Rāma spoke in accents full of amiability, affection and modesty. "Our royal father intends leaving for Ayodhyā, and has sent us here to take leave of you. Therefore, mothers, grant us permission with a cheerful mind and ever regard us with affection as your own children." The ladies of the gynaeceum were distressed to hear these words; the mothers-in-law were too overwhelmed with emotion to speak a word. They clasped all the princesses to their bosom and while giving them to their lords made humble submission to them. (1—4)

छं०— करि बिनय सिय रामहि समरपी जोरि कर पुनि पुनि कहै ।  
 बलि जाउँ तात सुजान तुम्ह कहँ बिदित गति सब की अहै ॥  
 परिवार पुरजन मोहि राजहि प्रानप्रिय सिय जानिबी ।  
 तुलसीस सीलु सनेहु लखि निज किंकरी करि मानिबी ॥

Charṇ.: kari binaya siya rāmaḥi samarapī jori kara puni puni kahai,  
 bali jāṁ tāta sujāna tumha kahṁ bidita gati saba kī aḥai.  
 parivāra purajana mohi rājahi prānapriya siya jānibī,  
 tulasīsa sīlu sanehu lakhi nija kīmkarī kari mānibī.

With humble submission Queen Sunayanā committed Sītā to Rāma, and with joined palms prayed again and again, "I offer myself as sacrifice to You, my all-wise darling; You know what passes in the mind of all. May you know that Sītā is dear as life itself to the whole family, nay, to the entire population of the city, much more to me and to her royal father. Therefore, considering her meekness and affection, O Lord of Tulasī, treat her as Your maid-servant.

सो०— तुम्ह परिपूरन काम जान सिरोमनि भावप्रिय ।  
 जन गुन गाहक राम दोष दलन करुनायतन ॥ ३३६ ॥

So.: tumha paripūrana kāma jāna siromani bhāvapriya,  
 jana guna gāhaka rāma doṣa dalana karunāyatana.336.

"You have Your desires ever fulfilled, You are the crest-jewel of the wise; and it is love alone that attracts You. You perceive only the good points of Your devotees; You eradicate their weaknesses and are an abode of mercy, Rāma!" (336)

चौ०— अस कहि रही चरन गहि रानी । प्रेम पंक जनु गिरा समानी ॥  
 सुनि सनेहसानी बर बानी । बहुबिधि राम सासु सनमानी ॥ १ ॥

राम बिदा मागत कर जोरी । कीन्ह प्रनामु बहोरि बहोरी ॥  
 पाइ असीस बहुरि सिरु नाई । भाइन्ह सहित चले रघुराई ॥ २ ॥  
 मंजु मधुर मूरति उर आनी । भई सनेह सिथिल सब रानी ॥  
 पुनि धीरजु धरि कुअँरि हँकारी । बार बार भेटहिं महतारीं ॥ ३ ॥  
 पहुँचावहिं फिरि मिलहिं बहोरी । बढी परस्पर प्रीति न थोरी ॥  
 पुनि पुनि मिलत सखिन्ह बिलगाई । बाल बच्छ जिमि धेनु लवाई ॥ ४ ॥

Cau.: asa kahi rahī carana gahi rānī, prema paṁka janu girā samānī.  
 suni sanehasānī bara bānī, bahubidhi rāma sāsu sanamānī.1.  
 rāma bidā māgata kara jorī, kīnha pranāmu bahorī bahorī.  
 pāi asīsa bahuri siru nāī, bhāinha sahita cale raghurāī.2.  
 maṁju madhura mūrati ura ānī, bhaī saneha sithila saba rānī.  
 puni dhīraju dhari kuāri hākarī, bāra bāra bheṭahī mahatārī.3.  
 pahūcāvahī phiri milahī bahorī, baRhī paraspara prīti na thorī.  
 puni puni milata sakhinha bilagāī, bāla baccha jimī dhenu lavāī.4.

So saying the queen remained clinging to His feet; it seemed as if her speech had been lost in the quicksands of love. On hearing her fine speech, which was full of affection, Śrī Rāma honoured His mother-in-law in ways more than one. While seeking her permission with joined palms He made obeisance to her again and again. Having received her blessings the Lord of Raghus bowed His head once more and then departed with His brothers. Treasuring up in their heart Śrī Rāma's lovely and beautiful image all the queens were overcome with emotion. Then, recovering themselves, they called their daughters and embraced them again and again. They escorted them to some distance and then embraced them once more; the love on both sides swelled to a considerable extent. While meeting their daughters again and again they were parted by the companions of the princesses even as a cow who has just brought forth a calf may be parted from the latter. (1—4)

दो०— प्रेमबिबस नर नारि सब सखिन्ह सहित रनिवासु ।  
 मानहुँ कीन्ह बिदेहपुर करुनाँ बिरहँ निवासु ॥ ३३७ ॥

Do.: premabibasa nara nāri saba sakhinha sahita ranivāsu,  
 mānahū kīnha bidehapura karunā birahā nivāsu.337.

All men and women including the companions of the princesses and the ladies of the gynaeceum were overpowered by emotion; it seemed as if pathos and the parting of lovers had taken up their abode in the capital of the Videhas. (337)

चौ०— सुक सारिका जानकी ज्याए । कनक पिंजरन्हि राखि पढ़ाए ॥  
 ब्याकुल कहहिं कहाँ बैदेही । सुनि धीरजु परिहरइ न केही ॥ १ ॥  
 भए बिकल खग मृग एहि भाँती । मनुज दसा कैसें कहि जाती ॥  
 बंधु समेत जनकु तब आए । प्रेम उमगि लोचन जल छाए ॥ २ ॥  
 सीय बिलोकि धीरता भागी । रहे कहावत परम बिरागी ॥  
 लीन्हि रायँ उर लाइ जानकी । मिटी महामरजाद ग्यान की ॥ ३ ॥

समुद्रावत सब सचिव सयाने । कीन्ह बिचारु न अवसर जाने ॥  
बारहिं बार सुता उर लाई । सजि सुंदर पालकीं मगाई ॥ ४ ॥

Cau.: suka sārīkā jānakī jyāe, kanaka pīmjaranhi rākhi paRhāe.  
byākula kahahī kahā baidehī, suni dhīraju pariharai na kehī.1.  
bhae bikala khaga mṛga ehi bhāṭī, manuja dasā kaisē kahi jāṭī.  
bāmdhu sameta janaku taba āe, prema umagi locana jala chāe.2.  
sīya biloki dhīratā bhāgī, rahe kahāvata parama birāgī.  
līnhi rāyā ura lāi jānakī, miṭī mahāmarajāda gyāna kī.3.  
samujhāvata saba saciva sayāne, kīnha bicāru na avasara jāne.  
bārahī bāra sutā ura lāi, saji suṁdara pālakī magāi.4.

The parrots and mainas who had been reared by Princess Jānakī and having been kept in cages of gold had been taught to speak, cried in distress, "Where is Videha's daughter?" On hearing their wail who would have the patience to stand the sight? When birds and beasts were distressed in this way, how can one depict the feelings of the human breast. Then came King Janaka with his younger brother (Kuśadhvaja); due to excess of emotion tears rushed to his eyes. Although he was reputed to be a man of supreme dispassion, his strength of mind took leave of him the moment he gazed on Sitā. The king clasped Jānakī to his bosom and the great embankment of wisdom toppled down. All his wise counsellors admonished him; and realizing that it was no occasion for wailing, the king recovered himself. Again and again he pressed his daughters to his bosom and ordered beautiful and well-equipped palanquins to be brought. (1—4)

दो०— प्रेमबिबस परिवारु सबु जानि सुलगन नरेस ।

कुअँरि चढ़ाई पालकिन्ह सुमिरे सिद्धि गनेस ॥ ३३८ ॥

Do.: premabibasa parivāru sabu jāni sulagana naresa,  
kuāri caRhāi pālakinha sumire siddhi ganesa.338.

The whole family was overwhelmed with emotion; yet, perceiving that the auspicious moment had arrived the king invoked Lord Gaṇeśa and His consort, Siddhi, and helped the princesses to ascend the palanquins. (338)

चौ०— बहुबिधि भूप सुता समुद्राई । नारिधरमु कुलरीति सिखाई ॥  
दासीं दास दिए बहुतेरे । सुचि सेवक जे प्रिय सिय केरे ॥ १ ॥  
सीय चलत व्याकुल पुरबासी । होहिं सगुन सुभ मंगल रासी ॥  
भूसुर सचिव समेत समाजा । संग चले पहुँचावन राजा ॥ २ ॥  
समय बिलोकि बाजने बाजे । रथ गज बाजि बरातिन्ह साजे ॥  
दसरथ बिप्र बोलि सब लीन्हे । दान मान परिपूरन कीन्हे ॥ ३ ॥  
चरन सरोज धूरि धरि सीसा । मुदित महीपति पाइ असीसा ॥  
सुमिरि गजाननु कीन्ह पयाना । मंगलमूल सगुन भए नाना ॥ ४ ॥

Cau.: bahubidhi bhūpa sutā samujhāi, nāridharamu kularīti sikhāi.  
dāsī dāsa die bahutere, suci sevaka je priya siya kere.1.  
sīya calata byākula purabāsī, hohī saguna subha maṅgala rāsī.  
bhūsurā saciva sameta samājā, saṅga cale pahūcāvana rājā.2.

samaya biloki bājane bāje, ratha gaja bāji barātinha sāje.  
 dasaratha bipra boli saba līnhe, dāna māna paripūrana kīnhe.3.  
 carana saroja dhūri dhari sīsā, mudita mahīpati pāi asīsā.  
 sumiri gajānanu kīnha payānā, maṅgalamūla saguna bhae nānā.4.

King Janaka admonished his daughters in ways more than one, and instructed them in the duties of a woman as well as in family customs. He bestowed upon Sītā a good many men-servants and maid-servants who had been her trusted and favourite attendants. As She proceeded on Her journey the citizens felt miserable; while good omens, which were all fountains of blessings, appeared. Accompanied by a crowd of Brāhmaṇas and his counsellors the king himself followed his daughters to escort them. When it was found that the time of departure had come, music began to play and the members of the bridegrooms' party made ready their chariots, elephants and horses. King Daśaratha summoned all the Brāhmaṇas and sated them with gifts and courtesy. The king placed the dust of their lotus-feet on his head and was glad to receive their benediction. Invoking the elephant-headed Gaṇeśa he set out on his journey, when many good omens, which were the roots of felicity, occurred. (1—4)

दो०— सुर प्रसून बरषहिं हरषि करहिं अपछरा गान ।

चले अवधपति अवधपुर मुदित बजाइ निसान ॥ ३३९ ॥

Do.: sura prasūna baraṣaḥī haraṣi karaḥī apacharā gāna,  
 cale avadhapati avadhapura mudita bajāi nisāna.339.

The gods gladly rained down flowers and heavenly nymphs sang, as the lord of Ayodhyā joyfully set forth for his capital amidst the clash of kettledrums. (339)

चौ०— नृप करि बिनय महाजन फेरे । सादर सकल मागने टेरे ॥  
 भूषन बसन बाजि गज दीन्हे । प्रेम पोषि ठाढ़े सब कीन्हे ॥ १ ॥  
 बार बार बिरिदावलि भाषी । फिरे सकल रामहि उर राखी ॥  
 बहुरि बहुरि कोसलपति कहहीं । जनकु प्रेमबस फिरै न चहहीं ॥ २ ॥  
 पुनि कह भूपति बचन सुहाए । फिरिअ महीस दूरि बड़ि आए ॥  
 राउ बहोरि उतरि भए ठाढ़े । प्रेम प्रबाह बिलोचन बाढ़े ॥ ३ ॥  
 तब बिदेह बोले कर जोरी । बचन सनेह सुधाँ जनु बोरी ॥  
 करौं कवन बिधि बिनय बनाई । महाराज मोहि दीन्हि बड़ाई ॥ ४ ॥

Cau.: nṛpa kari binaya mahājana phere, sādara sakala māgane ṭere.  
 bhūṣana basana bāji gaja dīnhe, prema poṣi ṭhāRhe saba kīnhe.1.  
 bāra bāra biridāvali bhāṣī, phire sakala rāmaḥi ura rākhi.  
 bahuri bahuri kosalapati kahahī, janaku premabasa phirai na cahahī.2.  
 puni kaha bhūpati bacana suhāe, phiria mahīsa dūri baRi āe.  
 rāu bahori utari bhae ṭhāRhe, prema prabāha bilocana bāRhe.3.  
 taba bideha bole kara jorī, bacana saneha sudhā janu borī.  
 karaū kavana bidhi binaya banāi, mahārāja mohi dīnhi baRāi.4.

King Daśaratha politely persuaded the respectable citizens to retire and having reverently called all the mendicants he bestowed on them ornaments and clothes as well

as horses and elephants and satiating them with love he made them all self-supporting. Glorifying the king again and again they all returned with Śrī Rāma in their heart. The Lord of Ayodhyā importuned King Janaka over and over again; but out of affection for his relative the latter would not turn back. Once more King Daśaratha addressed him in polite terms, "I beg you to turn back, O king; you have already advanced too far." At last King Daśaratha got down from his chariot and remained standing, while his eyes overflowed with torrents of love. Then spoke King Videha with joined palms and in accents imbued with the nectar of love, "How and in what words should I make my supplication to you? You have conferred such high honour on me, O great king." (1—4)

दो०— कोसलपति समधी सजन सनमाने सब भाँति ।

मिलनि परसपर बिनय अति प्रीति न हृदयँ समाति ॥ ३४० ॥

Do.: **kosalapati samadhī sajana sanamāne saba bhāti,**  
**milani parasapara binaya ati prīti na hṛdayā samāti.340.**

The king of Kosala showed every respect to the father of the bride and his relative, Janaka. The embrace in which they held each other was characterized by utmost humility and their heart could not contain the love they felt. (340)

चौ०— मुनि मंडलिहि जनक सिरु नावा । आसिरबादु सबहि सन पावा ॥  
सादर पुनि भेंटे जामाता । रूप सील गुन निधि सब भ्राता ॥ १ ॥  
जोरि पंकरुह पानि सुहाए । बोले बचन प्रेम जनु जाए ॥  
राम करौं केहि भाँति प्रसंसा । मुनि महेस मन मानस हंसा ॥ २ ॥  
करहिं जोग जोगी जेहि लागी । कोहु मोहु ममता महु त्यागी ॥  
व्यापकु ब्रह्म अलखु अबिनासी । चिदानंदु निरगुन गुनरासी ॥ ३ ॥  
मन समेत जेहि जान न बानी । तरकि न सकहिं सकल अनुमानी ॥  
महिमा निगमु नेति कहि कहई । जो तिहुँ काल एकरस रहई ॥ ४ ॥

Cau.: **muni maṇḍalihi janaka siru nāvā, āsirabādu sabahi sana pāvā.**  
**sādara puni bhēṭe jāmatā, rūpa sīla guna nidhi saba bhrātā.1.**  
**jori paṅkaruha pāni suhāe, bole bacana prema janu jāe.**  
**rāma karaū kehi bhāti prasamsā, muni mahesa mana mānasa haṁsā.2.**  
**karahī joga jogī jehi lāgī, kohu mohu mamatā madu tyāgī.**  
**byāpaku brahmu alakhu abināsī, cidānaṁdu niraguna gunarāsī.3.**  
**mana sameta jehi jāna na bānī, tarakī na sakahī sakala anumānī.**  
**mahimā nigamu neti kahi kahaī, jo tihū kāla ekarasa rahaī.4.**

King Janaka bowed his head to the throng of sages and received blessings from them all. Next he reverently embraced his sons-in-law, the four brothers, each a mine of beauty, amiability and goodness; and joining his graceful lotus hands he spoke in accents begotten of love as it were, "How can I extol You, O Rāma, sporting as You do in the hearts of sages as well as of the great Lord Śiva like a swan in the Mānasarovara lake. That for whose sake Yogis (those given to contemplation) practise Yoga (contemplation) renouncing anger, infatuation, the feeling of meum and pride, the all-pervading Brahma (Absolute) who is imperceptible and imperishable, the embodiment of consciousness and bliss, at once the sum and negation of all attributes, who is beyond the ken of speech

and mind, who is past all speculation, but is only inferred by all and who is the same at all times— (1—4)

दो०— नयन बिषय मो कहँ भयउ सो समस्त सुख मूल ।

सबइ लाभु जग जीव कहँ भएँ ईसु अनुकूल ॥ ३४१ ॥

Do.: **nayana biṣaya mo kahū bhayau so samasta sukha mūla,**  
**sabai lābhu jaga jīva kahā bhaē īsu anukūla.341.**

"That root of all joy has appeared before my eyes! Everything is easy of access in this world to a living being when God is propitious." (341)

चौ०— सबहि भाँति मोहि दीन्हि बड़ाई । निज जन जानि लीन्ह अपनाई ॥  
होहिं सहस दस सारद सेवा । करहिं कलप कोटिक भरि लेखा ॥ १ ॥  
मोर भाग्य राउर गुन गाथा । कहि न सिराहिं सुनहु रघुनाथा ॥  
मैं कछु कहउँ एक बल मोरें । तुम्ह रीझहु सनेह सुठि थोरें ॥ २ ॥  
बार बार मागउँ कर जोरें । मनु परिहरै चरन जनि भोरें ॥  
सुनि बर बचन प्रेम जनु पोषे । पूरनकाम रामु परितोषे ॥ ३ ॥  
करि बर बिनय ससुर सनमाने । पितु कौसिक बसिष्ठ सम जाने ॥  
बिनती बहुरि भरत सन कीन्ही । मिलि सप्रेमु पुनि आसिष दीन्ही ॥ ४ ॥

Cau.: **sabahi bhāti mohi dīnhi baRāi, nija jana jāni līnha apanāi.**  
**hohi sahasa dasa sārada seṣā, karahi kalapa koṭika bhari lekhā.1.**  
**mora bhāgya rāura guna gāthā, kahi na sirāhi sunahu raghunāthā.**  
**maī kachhu kahaū eka bala morē, tumha rījhahu saneha suṭhi thorē.2.**  
**bāra bāra māgaū kara jorē, manu pariharai carana jani bhorē.**  
**suni bara bacana prema janu poṣe, pūranakāma rāmu paritoṣe.3.**  
**kari bara binaya sasura sanamāne, pitu kausika basiṣṭha sama jāne.**  
**binatī bahuri bharata sana kīnhī, mili sapremu puni āsiṣa dīnhī.4.**

"You have exalted me in everyway and accepted me as Your own servant. If there were ten thousand Śāradās and Śeṣas, and if they were to count for millions of Kalpas, the tale of my good fortune, I tell You, and the record of Your virtues could not be exhausted, O Lord of Raghus. I make bold to say something on the strength of my conviction that You are pleased with the slightest devotion. I repeatedly beseech You with joined palms that my mind may never be deluded into deserting Your feet." On hearing these polite words saturated with love Śrī Rāma who had all His desires fulfilled, felt gratified. With the greatest courtesy the latter honoured His father-in-law treating him on a par with His own father, Kauśika or Vasiṣṭha. The king then humbly approached Bharata and embracing him with affection gave him his blessings. (1—4)

दो०— मिले लखन रिपुसूदनहि दीन्हि असीस महीस ।

भए परसपर प्रेमबस फिरि फिरि नावहिं सीस ॥ ३४२ ॥

Do.: **mile lakhana ripusūdanahi dīnhi asīsa mahīsa,**  
**bhae parasapara premabasa phiri phiri nāvahi sīsa.342.**

Next the king embraced and blessed Lakṣmaṇa and Ripusūdana; overpowered by emotion they bowed their heads to one another again and again. (342)

चौ०— बार बार करि बिनय बड़ाई । रघुपति चले संग सब भाई ॥  
जनक गहे कौसिक पद जाई । चरन रेनु सिर नयनन्ह लाई ॥ १ ॥  
सुनु मुनीस बर दरसन तोरें । अगमु न कछु प्रतीति मन मोरें ॥  
जो सुखु सुजसु लोकपति चहहीं । करत मनोरथ सकुचत अहहीं ॥ २ ॥  
सो सुखु सुजसु सुलभ मोहि स्वामी । सब सिधि तव दरसन अनुगामी ॥  
कीन्हि बिनय पुनि पुनि सिरु नाई । फिरे महीसु आसिषा पाई ॥ ३ ॥  
चली बरात निसान बजाई । मुदित छोट बड़ सब समुदाई ॥  
रामहि निरखि ग्राम नर नारी । पाइ नयन फलु होहिं सुखारी ॥ ४ ॥

Cau.: bāra bāra kari binaya baRāi, raghupati cale saṅga saba bhāi.  
janaka gahe kausika pada jāi, carana renu sira nayananha lāi.1.  
sunu munīsa bara darasana torē, agamu na kachu pratīti mana morē.  
jo sukhu sujasu lokapati cahāi, karata manoratha sakucata ahāi.2.  
so sukhu sujasu sulabha mohi svāmī, saba sidhi tava darasana anugāmī.  
kīnhi binaya puni puni siru nāi, phire mahīsu āsiṣā pāi.3.  
calī barāta nisāna bajāi, mudita choṭa baRa saba samudāi.  
rāmahi nirakhi grāma nara nārī, pāi nayana phalu hohi sukharī.4.

Paying his respectful compliments to Janaka again and again the Lord of Raghus set out on His journey with His three brothers. Janaka approached Kauśika, clasped his feet and put the dust of the same on his head and eyes. He said, "Listen, O lord of sages: to him who has been blessed with your sight nothing is unattainable; such is my heart's conviction. The joy and the bright renown which the regional lords of the universe long to have, but feel too diffident to expect—such a joy and glory has been brought within my reach; and all achievements follow on seeing you." In these words King Janaka made humble submission to Viśvāmitra, bowing his head again and again, and returned after receiving his blessings. The bridegrooms' party started on its return journey to the sound of kettledrums; all the sections, both big and small, were transported with joy. Men and women of the villages, as they gazed on Śrī Rāma, felt gratified on realizing the object of their eyes. (1—4)

दो०— बीच बीच बर बास करि मग लोगन्ह सुख देत ।  
अवध समीप पुनीत दिन पहुँची आइ जनेत ॥ ३४३ ॥

Do.: bīca bīca bara bāsa kari maga loganha sukha deta,  
avadha samīpa punīta dina pahūcī āi janeta.343.

Halting at convenient stages in course of the journey and gladdening the people on the roadside the marriage procession approached Ayodhyā on a sacred day. (343)

चौ०— हने निसान पनव बर बाजे । भेरि संख धुनि हय गय गाजे ॥  
झाँझि बिरव डिंडिमीं सुहाई । सरस राग बाजहिं सहनाई ॥ १ ॥  
पुर जन आवत अकनि बराता । मुदित सकल पुलकावलि गाता ॥  
निज निज सुंदर सदन सँवारे । हाट बाट चौहट पुर द्वारे ॥ २ ॥

गलीं सकल अरगजाँ सिंचाई । जहँ तहँ चौकें चारु पुराई ॥  
 बना बजारु न जाइ बखाना । तोरन केतु पताक बिताना ॥ ३ ॥  
 सफल पूगफल कदलि रसाला । रोपे बकुल कदंब तमाला ॥  
 लगे सुभग तरु परसत धरनी । मनिमय आलबाल कल करनी ॥ ४ ॥

Cau.: hane nisāna panava bara bāje, bheri saṁkha dhuni haya gaya gāje.  
 jhājhi birava ḍimḍimī suhāī, sarasa rāga bājahī sahanāī.1.  
 pura jana āvata akani barātā, mudita sakala pulakāvali gātā.  
 nija nija suṁdara sadana sāvāre, hāṭa bāṭa cauhaṭa pura dvāre.2.  
 galī sakala aragajā sīncāī, jahā tahā caukē cāru purāī.  
 banā bajāru na jāi bakhānā, torana ketu patāka bitānā.3.  
 saphala pūgaphala kadali rasālā, rope bakula kadamba tamālā.  
 lage subhaga taru parasata dharanī, manimaya ālabāla kala karanī.4.

Kettledrums were beaten and good tabors sounded, accompanied by the blast of sackbuts and conchs, and the neighing of horses and trumpeting of elephants. Similarly there was a clash of cymbals and drums, while clarionets played sweet tunes. The citizens were all delighted to hear the procession coming; the hair on their body stood erect. They all decorated their own beautiful houses as well as the markets, streets, squares and gates of the city. All the lanes were watered with perfumes; here and there festal squares were filled in with elegant devices. The bazar was beautified beyond all description with festal arches, flags, banners and canopies. Trees of the areca-nut, the plantain, the mango, the Bakula, the Kadamba and the Tamāla were transplanted alongwith their fruit. The beautiful trees thus planted touched the ground (on account of their being laden with fruits); they had basins of precious stones constructed around them with exquisite skill. (1—4)

दो०— बिबिध भाँति मंगल कलस गृह गृह रचे सँवारि ।

सुर ब्रह्मादि सिहाहिं सब रघुबर पुरी निहारि ॥ ३४४ ॥

Do.: bibidha bhāti maṁgala kalasa gṛha gṛha race sāvāri,  
 sura brahmādi sihāhī saba raghubara purī nihāri.344.

Festal vases of various kinds were ranged in order in every house; Brahmā and the other gods were filled with envy to see the birthplace of Śrī Rāma (the Chief of Raghus). (344)

चौ०— भूप भवनु तेहि अवसर सोहा । रचना देखि मदन मनु मोहा ॥  
 मंगल सगुन मनोहरताई । रिधि सिधि सुख संपदा सुहाई ॥ १ ॥  
 जनु उछाह सब सहज सुहाए । तनु धरि धरि दसरथ गृहँ छाए ॥  
 देखन हेतु राम बैदेही । कहहु लालसा होहि न केही ॥ २ ॥  
 जूथ जूथ मिलि चलीं सुआसिनि । निज छबि निदरहिं मदन बिलासिनि ॥  
 सकल सुमंगल सजें आरती । गावहिं जनु बहु बेष भारती ॥ ३ ॥  
 भूपति भवन कोलाहलु होई । जाइ न बरनि समउ सुखु सोई ॥  
 कौसल्यादि राम महतारीं । प्रेमबिबस तन दसा बिसारीं ॥ ४ ॥

Cau.: bhūpa bhavanu tehi avasara sohā, racanā dekhi madana manu mohā.  
 maṁgala saguna manoharatāī, ridhi sidhi sukha saṁpadā suhāī.1.

janu uchāha saba sahaja suhāe, tanu dhari dhari dasaratha gṛhā chāe.  
 dekhana hetu rāma baidehī, kahahu lālasā hohi na kehī.2.  
 jūtha jūtha mili calī suāsini, nija chabi nidarahī madana bilāsini.  
 sakala sumāṅgala saje āratī, gāvahī janu bahu beṣa bhāratī.3.  
 bhūpati bhavana kolāhalu hoī, jāi na barani samau sukhu soī.  
 kausalyādi rāma mahatārī, premabibasa tana dasā bisārī.4.

The king's palace looked very charming on that occasion; its decoration captivated the heart of Cupid himself. It looked as if auspicious omens and loveliness; affluence and mystic powers, joys and smiling prosperity and all kinds of rejoicings had assumed a naturally beautiful form and taken their abode in the palace of King Daśaratha. Tell me who would not feel tempted to have a look at Śrī Rāma and Videha's Daughter? Married women, whose husbands were alive, sallied forth in troops, each eclipsing Love's consort (Rati) by her beauty. They all carried articles of good omen and were equipped with lights for waving round the bridegrooms. As they moved along singing all the way, it appeared as if Goddess Bhāratī (the goddess of speech) had appeared in so many forms. The king's palace was full of hilarious tumult; the joy of the occasion was ineffable. Kausalyā and other mothers of Śrī Rāma were so overwhelmed with emotion that they forgot their own body. (1—4)

दो०— दिए दान बिप्रन्ह बिपुल पूजि गनेस पुरारि ।

प्रमुदित परम दरिद्र जनु पाइ पदारथ चारि ॥ ३४५ ॥

Do.: die dāna bipranha bipula pūji ganesa purāri,  
 pramudita parama daridra janu pāi padāratha cāri.345.

After worshipping Lord Gaṇeśa and the Slayer of the demon Tripura, they bestowed enormous gifts upon the Brāhmaṇas and were supremely delighted as an utterly indigent man who had attained the four great prizes of life. (345)

चौ०— मोद प्रमोद बिबस सब माता । चलहिं न चरन सिथिल भए गाता ॥

राम दरस हित अति अनुरागीं । परिछनि साजु सजन सब लागीं ॥ १ ॥

बिबिध बिधान बाजने बाजे । मंगल मुदित सुमित्राँ साजे ॥

हरद दूब दधि पल्लव फूला । पान पूगफल मंगल मूला ॥ २ ॥

अच्छत अंकुर लोचन लाजा । मंजुल मंजरि तुलसि बिराजा ॥

छुहे पुरट घट सहज सुहाए । मदन सकुन जनु नीड़ बनाए ॥ ३ ॥

सगुन सुगंध न जाहिं बखानी । मंगल सकल सजहिं सब रानी ॥

रचीं आरतीं बहुत बिधाना । मुदित करहिं कल मंगल गाना ॥ ४ ॥

Cau.: moda pramoda bibasa saba mātā, calahī na carana sithila bhae gātā.  
 rāma darasa hita ati anurāgī, parichani sāju sajana saba lāgī.1.  
 bibidha bidhāna bājane bāje, maṅgala mudita sumitrā sāje.  
 harada dūba dadhi pallava phūlā, pāna pūgaphala maṅgala mūlā.2.  
 acchata aṅkura locana lājā, maṅjula maṅjari tulasi birājā.  
 chuhe puraṭa ghaṭa sahaja suhāe, madana sakuna janu nīRa banāe.3.  
 saguna sugaṅdha na jāhī bakhānī, maṅgala sakala sajahī saba rānī.  
 racī āratī bahūta bidhānā, mudita karahī kala maṅgala gānā.4.

All the mothers were so overcome with joy and rapture that their feet refused to walk and all their limbs began to droop as it were. Full of intense longing for a sight of Śrī Rāma they began to get everything ready for the reception of their sons. Music of every kind started playing, while Sumitrā gladly got together articles of good omen such as turmeric, blades of Dūrvā grass, curds, ordinary leaves, flowers, betel-leaves, areca-nuts, auspicious roots, unbroken rice, sprouts of barley, Gorocana, parched paddy and lovely blossoms of the Basil plant. Exceedingly charming gold vases, painted with various colours, looked like nests built by Cupid's own birds. Auspicious perfumes defied all description. In this way all the queens prepared all sorts of auspicious articles. They got ready rows of lights arranged in various devices for waving round their sons and with a cheerful heart sang melodious festal strains. (1—4)

दो०— कनक थार भरि मंगलन्हि कमल करन्हि लिएँ मात ।

चलीं मुदित परिछनि करन पुलक पल्लवित गात ॥ ३४६ ॥

Do.: **kanaka thāra bhari maṅgalaṅhi kamala karanhi liēmāta,**  
**calī mudita parichani karana pulaka pallavita gāta.346.**

Carrying in their lotus hands salvers of gold laden with articles of good omen, the queen-mothers proceeded joyfully to greet their sons, every limb of their body throbbing with emotion. (346)

चौ०— धूप धूम नभु मेचक भयऊ । सावन घन घमंडु जनु ठयऊ ॥  
सुरतरु सुमन माल सुर बरषहिं । मनहुँ बलाक अवलि मनु करषहिं ॥ १ ॥  
मंजुल मनिमय बंदनिवारे । मनहुँ पाकरिपु चाप सँवारे ॥  
प्रगटहिं दुरहिं अटन्ह पर भामिनि । चारु चपल जनु दमकहिं दामिनि ॥ २ ॥  
दुंदुभि धुनि घन गरजनि घोरा । जाचक चातक दादुर मोरा ॥  
सुर सुगंध सुचि बरषहिं बारी । सुखी सकल ससि पुर नर नारी ॥ ३ ॥  
समउ जानि गुर आयसु दीन्हा । पुर प्रबेसु रघुकुलमनि कीन्हा ॥  
सुमिरि संभु गिरिजा गनराजा । मुदित महीपति सहित समाजा ॥ ४ ॥

Cau.: **dhūpa dhūma nabhu mecaka bhayaū, sāvana ghana ghamamḍū janu ṭhayaū.**  
**surataru sumana māla sura baraṣahī, manahū balāka avali manu karaṣahī.1.**  
**maṅjula manimaya baṁdanivāre, manahū pākariṣu cāpa sāvāre.**  
**pragaṭahī durahī aṭanha para bhāmini, cāru capala janu damakahī dāmini.2.**  
**duṁdubhi dhuni ghana garajani ghorā, jācaka cātaka dādura morā.**  
**sura sugamḍha suci baraṣahī bārī, sukhī sakala sasi pura nara nārī.3.**  
**samau jāni gura āyasu dīnhā, pura prabesu raghukulamani kīnhā.**  
**sumiri saṁbhū giriṣa ganarājā, mudita mahīpati sahita samājā.4.**

The sky became dark with the fumes of burning incense, as though overhung with the fast gathering clouds of the month of Śrāvaṇa (August). The gods rained down wreaths of flowers from the trees of paradise, which looked like rows of herons in their graceful flight. Lovely festoons made of Jewels looked like rainbows appearing in a row. Charming ladies, appearing on house-tops as quickly as they went out of sight, looked like the fitful flashes of lightning. The beat of drums resembled the crash of thunder; while beggars were as clamorous as the Cātaka birds, frogs and peacocks. The gods poured

down showers in the form of sacred perfumes, which gladdened the crop in the form of all the citizens. Perceiving that a propitious hour had arrived the preceptor (Vasiṣṭha) gave the word, and the jewel of Raghu's race, King Daśaratha, gladly entered the city with all his followers, fixing his mind on Bhagavān Śambhu, Goddess Pārvatī and Their son, Lord Gaṇeśa. (1—4)

दो०— होहिं सगुन बरषहिं सुमन सुर दुंदुभीं बजाइ ।  
बिबुध बधू नाचहिं मुदित मंजुल मंगल गाइ ॥ ३४७ ॥

Do.: **hohī saguna baraṣahī sumana sura duṁdubhī bajāi,**  
**bibudha badhū nācahī mudita maṁjula maṁgala gāi.347.**

Good omens manifested themselves and the gods rained down flowers to the beat of drums; while celestial dames danced for joy, singing melodious triumphal songs. (347)

चौ०— मागध सूत बंदि नट नागर । गावहिं जसु तिहु लोक उजागर ॥  
जय धुनि बिमल बेद बर बानी । दस दिसि सुनिअ सुमंगल सानी ॥ १ ॥  
बिपुल बाजने बाजन लागे । नभ सुर नगर लोग अनुरागे ॥  
बने बराती बरनि न जाहीं । महा मुदित मन सुख न समाहीं ॥ २ ॥  
पुरबासिन्ह तब राय जोहारे । देखत रामहि भए सुखारे ॥  
करहिं निछावरि मनिगन चीरा । बारि बिलोचन पुलक सरीरा ॥ ३ ॥  
आरति करहिं मुदित पुर नारी । हरषहिं निरखि कुअँर बर चारी ॥  
सिबिका सुभग ओहार उघारी । देखि दुलहिनिन्ह होहिं सुखारी ॥ ४ ॥

Cau.: **māgadha sūta baṁdi naṭa nāgara, gāvahī jasu tihu loka ujāgara.**  
**jaya dhuni bimala beda bara bānī, dasa disī sunia sumāṁgala sānī.1.**  
**bipula bājane bājana lāge, nabha sura nagara loga anurāge.**  
**bane barātī barani na jāhī, mahā mudita mana sukha na samāhī.2.**  
**purabāsinha taba rāya johāre, dekhatā rāmahī bhae sukhāre.**  
**karahī nichāvari manigana cīrā, bāri bilocana pulaka sarīrā.3.**  
**ārati karahī mudita pura nārī, haraṣahī nirakhi kuāra bara cārī.**  
**sibikā subhaga ohāra ughārī, dekhi dulaḥininha hohī sukhārī.4.**

Bards, minstrels, rhapsodists and skilled dancers chanted the glory of Him (Śrī Rāma) who illumines all the three worlds. Auspicious shouts of victory and the sacred and melodious chanting of the Vedas were heard in all the ten directions. Musical instruments of all kinds began to play; gods in heaven and men in the city were enraptured alike. Members of the bridegroom's party looked smart beyond description. They were highly delighted and could not contain themselves for joy. The people of Ayodhyā then greeted the king, and were gladdened at the very sight of Śrī Rāma. They scattered about Him jewels and vestments; their eyes were full of tears and their body thrilled over. The women of the city gladly waved lights around His head and rejoiced to see the four noble princes. They were all the more gratified when they lifted the curtains of the beautiful palanquins and beheld the brides. (1—4)

दो०— एहि बिधि सबही देत सुखु आए राजदुआर ।  
मुदित मातु परिछनि करहिं बधुन्ह समेत कुमार ॥ ३४८ ॥

**Do.: ehi bidhi sabahī deta sukhu āe rājaduāra,  
mudita mātu parichani karahī badhunha sameta kumāra.348.**

Thus gladdening the heart of all they arrived at the entrance of the royal palace; the delighted mothers waved lights over the princes and their brides. (348)

चौ०— करहिं आरती बारहिं बारा । प्रेमु प्रमोदु कहै को पारा ॥  
भूषन मनि पट नाना जाती । करहिं निछावरि अगनित भाँती ॥ १ ॥  
बधुन्ह समेत देखि सुत चारी । परमानंद मगन महतारी ॥  
पुनि पुनि सीय राम छबि देखी । मुदित सफल जग जीवन लेखी ॥ २ ॥  
सखीं सीय मुख पुनि पुनि चाही । गान करहिं निज सुकृत सराही ॥  
बरषहिं सुमन छनहिं छन देवा । नाचहिं गावहिं लावहिं सेवा ॥ ३ ॥  
देखि मनोहर चारिउ जोरीं । सारद उपमा सकल ढँढोरीं ॥  
देत न बनहिं निपट लघु लागीं । एकटक रहीं रूप अनुरागीं ॥ ४ ॥

**Cau.: karahī āratī bārahī bārā, premu pramodu kahai ko pārā.  
bhūṣana mani paṭa nānā jāti, karahī nichāvari aganita bhāti.1.  
badhunha sameta dekhi suta cārī, paramānanda magana mahatārī.  
puni puni siya rāma chabi dekhī, mudita saphala jaga jivana lekhī.2.  
sakhī siya mukha puni puni cāhī, gāna karahī nija sukṛta sarāhī.  
baraṣahī sumana chanahī chana devā, nācahī gāvahī lāvahī sevā.3.  
dekhi manohara cāriu jori, sārada upamā sakala ḍhāḍhorī.  
deta na banahī nipṭa laghu lāgi, ekaṭaka rahī rūpa anurāgi.4.**

They waved lights again and again; the love and rapture which they felt in their heart was beyond all words. They scattered about their sons and daughters-in-law ornaments, jewels and costumes of various kinds and numberless other articles. The queen-mothers were enraptured to behold their four sons alongwith their brides. As they gazed again and again on the beauty of Sitā and Rāma they felt delighted and regarded the object of their life in this world as realized. The queen-mothers' companions, as they gazed on Sitā's countenance over and over again, sang and extolled their good fortune. Moment after moment the gods rained down flowers, danced and sang and offered their homage. Seeing the four charming couples Goddess Śāradā ransacked all her stock of similes, but her choice fell on none; they appeared too trivial. She therefore stood gazing with unwinking eyes, enchanted with their beauty. (1—4)

दो०— निगम नीति कुल रीति करि अरघ पाँवड़े देत ।

बधुन्ह सहित सुत परिछि सब चलीं लवाइ निकेत ॥ ३४९ ॥

**Do.: nigama nīti kula rīti kari aragha pāvare deta,  
badhunha sahita suta parichi saba calī lavāi niketa.349.**

After performing the rites prescribed by the Vedas or family usage the queen-mothers waved lights over all the princes and their brides and conducted them to the palace, offering water to them as a mark of respect and spreading carpets along the way. (349)

चौ०— चारि सिंघासन सहज सुहाए । जनु मनोज निज हाथ बनाए ॥  
 तिन्ह पर कुअँरि कुअँर बैठारे । सादर पाय पुनीत पखारे ॥ १ ॥  
 धूप दीप नैबेद बेद बिधि । पूजे बर दुलहिनि मंगलनिधि ॥  
 बारहिं बार आरती करहीं । व्यजन चारु चामर सिर ढरहीं ॥ २ ॥  
 बस्तु अनेक निछावरि होहीं । भरिं प्रमोद मातु सब सोहीं ॥  
 पावा परम तत्व जनु जोगीं । अमृतु लहेउ जनु संतत रोगीं ॥ ३ ॥  
 जनम रंक जनु पारस पावा । अंधहि लोचन लाभु सुहावा ॥  
 मूक बदन जनु सारद छाई । मानहुं समर सूर जय पाई ॥ ४ ॥

Cau.: cāri siṅghāsana sahaja suhāe, janu manoja nija hātha banāe.  
 tinha para kuāri kuāra baiṭhāre, sādara pāya punīta pakhāre.1.  
 dhūpa dīpa naibeda beda bidhi, pūje bara dulahini maṅgalanidhi.  
 bārahī bāra āratī karahī, byajana cāru cāmara sira ḍharahī.2.  
 bastu aneka nichāvāri hoḥī, bharī pramoda mātu saba soḥī.  
 pāvā parama tatva janu jogī, amṛtu laheu janu saṁtata rogī.3.  
 janama raṅka janu pārasa pāvā, aṁdhahi locana lābhu suhāvā.  
 mūka badana janu sārada chāi, mānahū samara sūra jaya pāi.4.

There were four exquisitely beautiful thrones, which had been fashioned by Cupid with his own hands as it were; the queen-mothers seated the brides and the bridegrooms on them and reverently laved their holy feet. They then worshipped the blessed couples in accordance with the Vedic ritual by offering them incense, light and oblations of food. They passed lights around them again and again and waved beautiful fans and chowries over their heads. They scattered offerings of various kinds about them; the mothers were as full of exultation as a Yogī who has realized the highest truth, or as a lifelong patient who has been able to lay his hands on nectar or as a born pauper who has stumbled on a philosopher's stone, or as a blind man who has regained a good vision, or as a dumb fellow, whose tongue has been transfused with the eloquence of Śāradā, the goddess of speech, or even as a hero who has triumphed in battle. (1—4)

दो०— एहि सुख ते सत कोटि गुन पावहिं मातु अनंदु ।  
 भाइन्ह सहित बिआहि घर आए रघुकुलचंदु ॥ ३५० ( क ) ॥  
 लोक रीति जननीं करहिं बर दुलहिनि सकुचाहिं ।  
 मोदु बिनोदु बिलोकि बड़ रामु मनहिं मुसुकाहिं ॥ ३५० ( ख ) ॥

Do.: ehi sukha te sata koṭi guna pāvahī mātu anamdu,  
 bhāinha sahita biāhi ghara āe raghukulacāṁdu.350(A).  
 loka rīti jananiṅ karahī bara dulahini sakucāhī,  
 modu binodu biloki baRa rāmu manahī musukāhī.350(B).

The mothers derived joy millions of times greater than the joys mentioned above; for in their case it was the Delighter of Raghu's race Himself who had returned home with His brothers duly married. As the mothers performed the traditional rites the brides and their grooms felt shy; while Śrī Rāma smiled within Himself on perceiving the ecstasy and merriment of the occasion. (350 A-B)

चौ०— देव पितर पूजे बिधि नीकी । पूजिं सकल बासना जी की ॥  
 सबहि बंदि मागहिं बरदाना । भाइन्ह सहित राम कल्याना ॥ १ ॥  
 अंतरहित सुर आसिष देहीं । मुदित मातु अंचल भरि लेहीं ॥  
 भूपति बोलि बराती लीन्हे । जान बसन मनि भूषन दीन्हे ॥ २ ॥  
 आयसु पाइ राखि उर रामहि । मुदित गए सब निज निज धामहि ॥  
 पुर नर नारि सकल पहिराए । घर घर बाजन लगे बधाए ॥ ३ ॥  
 जाचक जन जाचहिं जोइ जोई । प्रमुदित राउ देहिं सोइ सोई ॥  
 सेवक सकल बजनिआ नाना । पूरन किए दान सनमाना ॥ ४ ॥

Cau.: deva pitara pūje bidhi nīkī, pūjī sakala bāsanā jī kī.  
 sabahi baṁdi māgahī baradānā, bhāinha sahita rāma kalyānā.1.  
 aṁtarahita sura āsiṣa dehī, mudita mātu aṁcala bhari lehī.  
 bhūpati boli barātī līnhe, jāna basana mani bhūṣana dīnhe.2.  
 āyasu pāi rākhi ura rāmahi, mudita gae saba nija nija dhāmahi.  
 pura nara nāri sakala pahirāe, ghara ghara bājana lage badhāe.3.  
 jācaka jana jācahī joi joī, pramudita rāu dehī soi soi.  
 sevaka sakala bajaniā nānā, pūrana kie dāna sanamānā.4.

The mothers gratefully worshipped the gods and manes with due ceremony; for all the cravings of their heart had been satisfied. Bowing to all they begged as a boon the welfare of Rāma and His brothers. The gods conferred their blessings all unseen, and the mothers gladly received them by spreading the end of their garment (as a token of respect). The king sent for those who had joined the marriage party and gave them vehicles, wearing apparel, jewels and ornaments. Having received the king's permission and enshrining Śrī Rāma's image in their heart they joyfully returned each to his own house. All the men and women of the city were invested with garments and jewels and there was jubilant music in every home. The king in his exultation gave whatever the mendicants asked for. Every attendant and every musician was sated with gifts and kind attentions. (1—4)

दो०— देहिं असीस जोहारि सब गावहिं गुन गन गाथ ।  
 तब गुर भूसुर सहित गृहं गवनु कीन्ह नरनाथ ॥ ३५१ ॥

Do.: dehī asīsa johāri saba gāvahī guna gana gātha,  
 taba gura bhūsura sahita gṛhāgavanu kīnha naranātha.351.

They all saluted and invoked blessing upon the king and sang his praises, and thereafter the king, accompanied by his preceptor and other Brāhmaṇas, proceeded to the palace. (351)

चौ०— जो बसिष्ठ अनुसासन दीन्ही । लोक बेद बिधि सादर कीन्ही ॥  
 भूसुर भीर देखि सब रानी । सादर उठीं भाग्य बड़ जानी ॥ १ ॥  
 पाय पखारि सकल अन्हवाए । पूजि भली बिधि भूप जेवाँए ॥  
 आदर दान प्रेम परिपोषे । देत असीस चले मन तोषे ॥ २ ॥

बहु बिधि कीन्हि गाधिसुत पूजा । नाथ मोहि सम धन्य न दूजा ॥  
 कीन्हि प्रसंसा भूपति भूरी । रानिन्ह सहित लीन्हि पग धूरी ॥ ३ ॥  
 भीतर भवन दीन्ह बर बासू । मन जोगवत रह नृपु रनिवासू ॥  
 पूजे गुर पद कमल बहोरी । कीन्हि बिनय उर प्रीति न थोरी ॥ ४ ॥

Cau.: jo basiṣṭha anusāsana dīnhī, loka beda bidhi sādara kīnhī.  
 bhūsurā bhīra dekhi saba rānī, sādara uṭhī bhāgya baRa jānī.1.  
 pāya pakhāri sakala anhavāe, pūji bhalī bidhi bhūpa jevāe.  
 ādara dāna prema paripoṣe, deta asīsa cale mana toṣe.2.  
 bahu bidhi kīnhi gādhisuta pūjā, nātha mohi sama dhanya na dūjā.  
 kīnhi prasamsā bhūpati bhūrī, rāninha sahita līnhi paga dhūrī.3.  
 bhītara bhavana dīnha bara bāsū, mana jogavata raha nṛpu ranivāsū.  
 pūje gura pada kamala bahorī, kīnhi binaya ura prīti na thorī.4.

Under Vasiṣṭha's directions he reverently performed all the ceremonies prescribed either by usage or by the Veda. The queens, on seeing a crowd of Brāhmaṇas, deemed themselves most fortunate and all rose to greet them. They laved the feet of the holy ones and helped them all perform their ablutions; while the king duly worshipped and entertained them at meal. Overwhelmed with the host's civility, gifts and love, they departed glad of heart invoking blessings on him. To Gādhi's son (Viśvāmītra) he paid homage in various ways and said, "My lord, there is no one so blessed as I am." The king lavished his praises on him and took the dust of his feet with his queens. He assigned the sage a fine quarter in his own palace, while the king and his whole gynaeceum kept a vigilant eye on his wants even though unexpressed. Again he adored the lotus feet of his preceptor (Vasiṣṭha) and made humble submission to him with great affection in his heart. (1—4)

दो०— बधुन्ह समेत कुमार सब रानिन्ह सहित महीसु ।  
 पुनि पुनि बंदत गुर चरन देत असीस मुनीसु ॥ ३५२ ॥

Do.: badhunha sameta kumāra saba rāninha sahita mahīsu,  
 puni puni baṁdata gura carana deta asīsa munīsu.352.

All the princes with their brides and the king with his queens bowed to the preceptor's feet again and again, while the great sage invoked blessings on them all. (352)

चौ०— बिनय कीन्हि उर अति अनुरागें । सुत संपदा राखि सब आगें ॥  
 नेगु मागि मुनिनायक लीन्हा । आसिरबादु बहुत बिधि दीन्हा ॥ १ ॥  
 उर धरि रामहि सीय समेता । हरषि कीन्ह गुर गवनु निकेता ॥  
 बिप्रबधू सब भूप बोलाई । चैल चारु भूषन पहिराई ॥ २ ॥  
 बहुरि बोलाइ सुआसिनि लीन्हीं । रुचि बिचारि पहिरावनि दीन्हीं ॥  
 नेगी नेग जोग सब लेहीं । रुचि अनुरूप भूपमनि देहीं ॥ ३ ॥  
 प्रिय पाहुने पूज्य जे जाने । भूपति भली भाँति सनमाने ॥  
 देव देखि रघुबीर बिबाहू । बरषि प्रसून प्रसंसि उछाहू ॥ ४ ॥

Cau.: binaya kīnhi ura ati anurāgē, suta saṁpadā rākhi saba āgē.  
 negu māgi munināyaka līnhā, āsirabādu bahuta bidhi dīnhā.1.

ura dhari rāmahī sīya sametā, haraṣi kīnha gura gavanu nīketā.  
 biprabadhū saba bhūpa bolāi, caila cāru bhūṣana pahirāi.2.  
 bahuri bolāi suāsini līnhi, ruci bicāri pahirāvani dīnhi.  
 negī nega joga saba lehi, ruci anurūpa bhūpamani dehi.3.  
 priya pāhune pūjya je jāne, bhūpati bhalī bhāti sanamāne.  
 deva dekhi raghubīra bibāhū, baraṣi prasūna prasāmsi uchāhū.4.

With his heart overflowing with love he made entreaties to the Guru and placed his sons and all his wealth before him. The great sage, however, asked for and accepted only his customary due (as a family priest) for the ceremonial occasion and blessed him in profusion. And with the image of Sītā and Rāma installed in his heart he gladly proceeded to his own residence. The king then summoned all the Brāhmaṇa dames, and invested them with beautiful robes, and ornaments. He next sent for the married women of the city (whose husbands were alive and who, though born in Ayodhyā, were married elsewhere) and presented them with garments of their liking. All those who were entitled to receive gifts and presents on ceremonial occasions received their dues from the jewel of kings, who rewarded them according to their choice; and the king duly honoured those guests whom he regarded as worthy of affection and adoration. The gods who witnessed Śrī Rāma's wedding rained down flowers, while applauding the jubilation— (1—4)

दो०— चले निसान बजाइ सुर निज निज पुर सुख पाइ ।

कहत परसपर राम जसु प्रेम न हृदयँ समाइ ॥ ३५३ ॥

Do.: cale nisāna bajāi sura nija nija pura sukha pāi,  
 kahata parasapara rāma jasu prema na hṛdayā samāi.353.

And with beat of drum the celestials gladly proceeded each to his abode, talking to one another of Śrī Rāma's glory with their heart overflowing with love. (353)

चौ०—

Having shown everyone all possible honour the king, whose heart was overbrimming with joy, visited the private apartments and beheld the princes with their brides. He gladly took the boys in his arms and experienced a thrill of joy which nobody could tell. Similarly he affectionately seated the brides in his lap and fondled them again and again with a heart full of rapture. The ladies of the gynaeceum were delighted to behold this spectacle; the heart of everyone became an abode of joy. The king related how the wedding had taken place and everyone was delighted to hear the account. The goodness, amiability, nobility, loving nature and the splendid wealth of King Janaka were extolled by King Daśaratha in a variety of ways even as a rhapsodist would do; and the queens were enraptured to hear the record of his doings. (1—4)

दो०— सुतन्ह समेत नहाइ नृप बोलि बिप्र गुर ग्याति ।

भोजन कीन्ह अनेक बिधि घरी पंच गइ राति ॥ ३५४ ॥

Do.: **sutanha sameta nahāi nṛpa boli bipra gura gyāti,**  
**bhojana kīnha aneka bidhi gharī pañca gai rāti.354.**

After bathing with his sons the king called the Brāhmaṇas, the preceptor and his own kinsmen and, having entertained them at meal, feasted himself on a variety of dishes till a couple of hours of the night passed. (354)

चौ०— मंगलगान करहिं बर भामिनि । भै सुखमूल मनोहर जामिनि ॥

अँचइ पान सब काहूँ पाए । स्रग सुगंध भूषित छबि छाए ॥ १ ॥

रामहि देखि रजायसु पाई । निज निज भवन चले सिर नाई ॥

प्रेमु प्रमोदु बिनोदु बड़ाई । समउ समाजु मनोहरताई ॥ २ ॥

कहि न सकहिं सत सारद सेसू । बेद बिरंचि महेस गनेसू ॥

सो मैं कहाँ कवन बिधि बरनी । भूमिनागु सिर धरइ कि धरनी ॥ ३ ॥

नृप सब भाँति सबहि सनमानी । कहि मृदु बचन बोलाई रानी ॥

बधू लरिकनीं पर घर आई । राखेहु नयन पलक की नाई ॥ ४ ॥

Cau.: **maṅgalagāna karahī bara bhāmini, bhai sukhamūla manohara jāmini.**  
**ācai pāna saba kāhū pāe, sraga sugaṁdha bhūṣita chabi chāe.1.**  
**rāmaḥi dekhi rajāyasu pāi, nija nija bhavana cale sira nāi.**  
**premu pramodu binodu baRāi, samau samāju manoharatāi.2.**  
**kahi na sakahī sata sārada sesū, beda biramci mahesa ganesū.**  
**so maī kahaū kavana bidhi baranī, bhūmināgu sira dharai ki dharanī.3.**  
**nṛpa saba bhāti sabahi sanamānī, kahi mṛdu bacana bolāi rānī.**  
**badhū larikanī para ghara āi, rākhehu nayana palaka kī nāi.4.**

Lovely women sang joyous songs, and the night became a source of delight and soul-enchanting. After rinsing their mouth the king and his party were all given betel-leaves; and adorned with garlands and sandal-paste etc., they looked most charming. Looking once more at Śrī Rāma and having received His permission they proceeded each to his own house, bowing their heads to Him. The love and rapture, meriment and magnanimity, prosperity, splendour and loveliness that manifested there were more than could be told by a hundred Śāradās and Śeṣas, Vedas and Brahmās, Śivas and Gaṇeśas. How, then, can I describe them at length any more than an earthly serpent could support the globe on

its head? The king then summoned the queens and, showing every honour to them all, admonished them in gentle tones. "The brides are yet damsels and have come to a strange house; therefore, take care of them as eyelids protect the eyes. (1—4)

दो०— लरिका श्रमित उनीद बस सयन करावहु जाइ ।

अस कहि गे बिश्रामगृहँ राम चरन चितु लाइ ॥ ३५५ ॥

Do.: *larikā śramita unīda basa sayana karāvahu jāi,*  
*asa kahi ge biśrāmagṛhā rāma carana citu lāi.355.*

"The boys are tired and feeling drowsy; go and put them to bed." So saying he retired to his own bedroom with his mind fixed on Śrī Rāma's feet. (355)

चौ०— भूप बचन सुनि सहज सुहाए । जरित कनक मनि पलंग डसाए ॥  
सुभग सुरभि पय फेन समाना । कोमल कलित सुपेतीं नाना ॥ १ ॥  
उपबरहन बर बरनि न जाहीं । स्रग सुगंध मनिमंदिर माहीं ॥  
रतनदीप सुठि चारु चँदोवा । कहत न बनइ जान जेहिं जोवा ॥ २ ॥  
सेज रुचिर रचि रामु उठाए । प्रेम समेत पलंग पौढ़ाए ॥  
अग्या पुनि पुनि भाइन्ह दीन्ही । निज निज सेज सयन तिन्ह कीन्ही ॥ ३ ॥  
देखि स्याम मृदु मंजुल गाता । कहहिं सप्रेम बचन सब माता ॥  
मारग जात भयावनि भारी । केहि बिधि तात ताड़का मारी ॥ ४ ॥

Cau.: *bhūpa bacana suni sahaja suhāe, jarita kanaka mani palāga ḍasāe.*  
*subhaga surabhi paya phena samānā, komala kalita supetī nānā.1.*  
*upabarahana bara barani na jāhī, sraga sugaṅdha manimāndira māhī.*  
*ratanadīpa suṭhi cāru cārovā, kahata na banai jāna jehī jovā.2.*  
*seja rucira raci rāmu uṭhāe, prema sameta palāga pauṛhāe.*  
*agyā puni puni bhāinha dīnhī, nija nija seja sayana tinha kīnhī.3.*  
*dekhi syāma mṛdu maṅjula gātā, kahahī saprema bacana saba mātā.*  
*māraga jāta bhayāvani bhārī, kehi bidhi tāta tāṛakā mārī.4.*

Hearing the sweet and loving words of the king, the queens made ready bejewelled beds of gold and furnished them with many a rich covering, soft and white as the froth of cow's milk, and pillows more charming than words can tell. The bed-chamber, made of precious stones, was decked with garlands and supplied with perfumes, lamps consisting of bright gems and a canopy lovely beyond words. He alone who saw it could know what it was like. Having thus prepared a number of fine beds the queens took up Śrī Rāma and lovingly laid Him down upon one of them. On being repeatedly asked by Śrī Rāma, His brothers too retired each to his own bed. As the mothers gazed on the swarthy limbs of Śrī Rāma, so soft and attractive, they all exclaimed in loving accents, "How did you manage, dear child; to kill the most dreadful demoness Tāḍakā while on your way to the forest? (1—4)

दो०— घोर निसाचर बिकट भट समर गनहिं नहिं काहु ।

मारे सहित सहाय किमि खल मारीच सुबाहु ॥ ३५६ ॥

Do.: *ghora nisācara bikaṭa bhaṭa samara ganahī nahī kāhu,*  
*māre sahita sahāya kimi khala mārica subāhu.356.*

"How were you able to slay those monstrous giants, the wicked Mārica and Subāhu and their followers, who were formidable warriors and counted none before them in battle?" (356)

चौ०— मुनि प्रसाद बलि तात तुम्हारी । ईस अनेक करवरें टारी ॥  
 मख रखवारी करि दुहुँ भाई । गुरु प्रसाद सब बिद्या पाई ॥ १ ॥  
 मुनितिय तरी लगत पग धूरी । कीरति रही भुवन भरि पूरी ॥  
 कमठ पीठि पबि कूट कठोरा । नृप समाज महुँ सिव धनु तोरा ॥ २ ॥  
 बिस्व बिजय जसु जानकि पाई । आए भवन ब्याहि सब भाई ॥  
 सकल अमानुष करम तुम्हारे । केवल कौसिक कृपाँ सुधारे ॥ ३ ॥  
 आजु सुफल जग जनमु हमारा । देखि तात बिधुबदन तुम्हारा ॥  
 जे दिन गए तुम्हहि बिनु देखें । ते बिरंचि जनि पारहिं लेखें ॥ ४ ॥

Cau.: muni prasāda bali tāta tumhārī, īsa aneka karavarē ṭārī.  
 makha rakhavārī kari duhū bhāī, guru prasāda saba bidyā pāī.1.  
 munitiya tarī lagata paga dhūrī, kīrati rahī bhuvana bhari pūrī.  
 kamaṭha pīṭhi pabi kūṭa kaṭhorā, nṛpa samāja mahū siva dhanu torā.2.  
 bisva bijaya jasu jānaki pāī, āe bhavana byāhi saba bhāī.  
 sakala amānuṣa karama tumhāre, kevala kausika kṛpā sudhāre.3.  
 āju suphala jaga janamu hamārā, dekhi tāta bidhubadana tumhārā.  
 je dina gae tumhahi binu dekhē, te birānci jani pārahī lekhē.4.

"I offer myself, dear child, as a sacrifice for your sake; it was through the goodwill of the sage Viśvāmitra alone that God kept away a number of calamities from you. Even while you and your brother (Lakṣmaṇa) guarded the sacrifice, you were initiated into all the secret lore. At the mere touch of the dust from your feet the hermit's wife (Ahalyā) attained salvation and your glory filled the whole universe. In the assembly of princes you broke Śiva's bow, hard though it was as a tortoise-shell or adamant or rock. You gained the glory of having triumphed over the world and won the hand of Janaka's daughter, and then returned home after marrying all your brothers. All your actions have been superhuman and were accomplished only by the grace of the sage Kauśika. Our birth into the world has borne fruit today as we now behold, dear child, your moon-like face. Our prayer is that the number of days that have been spent without seeing you, may not be reckoned by the Creator at all." (1—4)

दो०— राम प्रतोषीं मातु सब कहि बिनीत बर बैन ।  
 सुमिरि संभु गुर बिप्र पद किए नीदबस नैन ॥ ३५७ ॥

Do.: rāma pratoṣī mātu saba kahi binīta bara baina,  
 sumiri sambhu gura bipra pada kie nīdabasa naina.357.

Śrī Rāma gratified all His mothers by addressing sweet and polite words to them; and fixing His thought on the feet of Lord Śambhu, His preceptors (Vasiṣṭha and Viśvāmitra) and the Brāhmaṇas in general, He closed His eyes in order to sleep. (357)

चौ०— नीदउँ बदन सोह सुठि लोना । मनहुँ साँझ सरसीरुह सोना ॥  
 घर घर करहिं जागरन नारीं । देहिं परसपर मंगल गारीं ॥ १ ॥

पुरी बिराजति राजति रजनी । रानीं कहहिं बिलोकहु सजनी ॥  
 सुंदर बधुन्ह सासु लै सोई । फनिकन्ह जनु सिरमनि उर गोई ॥ २ ॥  
 प्रात पुनीत काल प्रभु जागे । अरुनचूड़ बर बोलन लागे ॥  
 बंदि मागधन्हि गुनगन गाए । पुरजन द्वार जोहारन आए ॥ ३ ॥  
 बंदि बिप्र सुर गुर पितु माता । पाइ असीस मुदित सब भ्राता ॥  
 जननिन्ह सादर बदन निहारे । भूपति संग द्वार पगु धारे ॥ ४ ॥

Cau.: nīdaũ badana soha suṭhi lonā, manahũ sājha sarasīruha sonā.  
 ghara ghara karahī jāgarana nārī, dehī parasapara maṅgala gārī.1.  
 purī birājati rājati rajanī, rānī kahahī bilokahu sajanī.  
 suṁdara badhunha sāsū lai soī, phanikanha janu siramani ura goī.2.  
 prāta punīta kāla prabhu jāge, arunacūRa bara bolana lāge.  
 baṁdi māgadhanhi gunagana gāe, purajana dvāra johārana āe.3.  
 baṁdi bipra sura gura pitu mātā, pāi asīsa mudita saba bhrātā.  
 jananinha sādara badana nihāre, bhūpati saṅga dvāra pagu dhāre.4.

Even during sleep His most charming countenance gleamed as a red lotus, half closed at eventide. In every house women kept vigil and railed at one another in auspicious strains. The queens said to one another, "See, friends, how resplendent the city is, and how splendid the night!" The mothers-in-law then slept with the lovely brides enfolded in their arms even as serpents would clasp to their bosom the gems from their hood. At the holy hour before dawn the Lord awoke, and the cocks commenced their beautiful crowing. The rhapsodists and genealogists sang His praises, while the citizens flocked to the gate to make their obeisance. The four brothers saluted the Brāhmaṇas and gods as well as their preceptor and parents and were glad to receive their benedictions. The mothers reverently gazed on their countenance as the princes repaired to the gate with the king. (1—4)

दो०— कीन्हि सौच सब सहज सुचि सरित पुनीत नहाइ ।

प्रातक्रिया करि तात पहिं आए चारिउ भाइ ॥ ३५८ ॥

Do.: kīnhi sauca saba sahaja suci sarita punīta nahāi,  
 prātakriyā kari tāta pahī āe cāriu bhāi.358.

Though pure in themselves, the four brothers performed all the purificatory acts (such as evacuating the bowels, cleansing the privates and the hands with water and clay, rinsing the mouth, brushing the teeth and cleansing the tongue etc.) and bathed in the holy river (Sarayū) and, having gone through their morning routine of prayer etc., returned to their sire. (358)

[PAUSE 3 FOR A NINE-DAY RECITATION]

चौ०— भूप बिलोकि लिए उर लाई । बैठे हरषि रजायसु पाई ॥  
 देखि रामु सब सभा जुड़ानी । लोचन लाभ अवधि अनुमानी ॥ १ ॥  
 पुनि बसिष्टु मुनि कौसिकु आए । सुभग आसनन्हि मुनि बैठाए ॥  
 सुतन्ह समेत पूजि पद लागे । निरखि रामु दोउ गुर अनुरागे ॥ २ ॥

कहहिं बसिष्ठु धरम इतिहासा । सुनहिं महीसु सहित रनिवासा ॥  
 मुनि मन अगम गाधिसुत करनी । मुदित बसिष्ठु बिपुल बिधि बरनी ॥ ३ ॥  
 बोले बामदेउ सब साँची । कीरति कलित लोक तिहुँ माची ॥  
 सुनि आनंदु भयउ सब काहू । राम लखन उर अधिक उछाहू ॥ ४ ॥

Cau.: bhūpa biloki lie ura lāi, baiṭhe haraṣi rajāyasu pāi.  
 dekhi rāmu saba sabhā juRānī, locana lābha avadhi anumānī.1.  
 puni basiṣṭu muni kausiku āe, subhaga āsanānhi muni baiṭhāe.  
 sutanha sameta pūji pada lāge, nirakhi rāmu dou gura anurāge.2.  
 kahaṁ basiṣṭu dharama itihāsā, sunaṁ mahīsu sahita ranivāsā.  
 muni mana agama gādhisuta karānī, mudita basiṣṭa bipula bidhi barānī.3.  
 bole bāmādeu saba sācī, kīrati kalita loka tihū mācī.  
 suni ānāndu bhayau saba kāhū, rāma lakhana ura adhika uchāhū.4.

The king, on seeing them, clasped them to his bosom; and the four brothers gladly sat down on receiving his permission. The whole court was gratified to see Rāma and accounted their eyes supremely blest. Then came the sages Vasiṣṭha and Viśvāmitra and were seated on splendid seats. The father and sons adored the sages and clasped their feet and the two preceptors were enraptured to behold Śrī Rāma. The sage Vasiṣṭha narrated sacred legends, while the king and the ladies of the gynaeceum listened. In the course of his narration the sage gladly recounted in diverse ways the doings of Viśvāmitra, that surpassed the imagination even of hermits. Vāmādeva (another family preceptor of King Daśaratha) observed that whatever Vasiṣṭha said was true and that Viśvāmitra's fair renown had pervaded all the three spheres. Everyone rejoiced to hear that, while Śrī Rāma and Lakṣmaṇa were all the more delighted at heart. (1—4)

दो०— मंगल मोद उछाह नित जाहिं दिवस एहि भाँति ।

उमगी अवध अनंद भरि अधिक अधिक अधिकाति ॥ ३५९ ॥

Do.: maṅgala moda uchāha nita jāhī divasa ehi bhāti,  
 umagī avadha anānda bhari adhika adhika adhikāti.359.

There was constant felicity, joy and rejoicing and days rolled on in this way. The city of Ayodhyā was inundated with a tidal wave of delight, swelling higher and still higher. (359)

चौ०— सुदिन सोधि कल कंकन छोरे । मंगल मोद बिनोद न थोरे ॥  
 नित नव सुखु सुर देखि सिहाहीं । अवध जन्म जाचहिं बिधि पाहीं ॥ १ ॥  
 बिस्वामित्रु चलन नित चहहीं । राम सप्रेम बिनय बस रहहीं ॥  
 दिन दिन सयगुन भूपति भाऊ । देखि सराह महामुनिराऊ ॥ २ ॥  
 मागत बिदा राउ अनुरागे । सुतन्ह समेत ठाढ़ भे आगे ॥  
 नाथ सकल संपदा तुम्हारी । मैं सेवकु समेत सुत नारी ॥ ३ ॥  
 करब सदा लरिकन्ह पर छोहू । दरसनु देत रहब मुनि मोहू ॥  
 अस कहि राउ सहित सुत रानी । परेउ चरन मुख आव न बानी ॥ ४ ॥  
 दीन्हि असीस बिप्र बहु भाँती । चले न प्रीति रीति कहि जाती ॥  
 रामु सप्रेम संग सब भाई । आयसु पाइ फिरे पहुँचाई ॥ ५ ॥

Cau.: sudina sodhi kala kaṁkana chore, maṁgala moda binoda na thore.  
 nita nava sukhu sura dekhi sihāhī, avadha janma jācahī bidhi pāhī.1.  
 bisvāmitru calana nita cahāhī, rāma saprema binaya basa rahahī.  
 dina dina sayaguna bhūpati bhāū, dekhi sarāha mahāmunirāū.2.  
 māgata bidā rāu anurāge, sutanha sameta ṭhāRha bhe āge.  
 nātha sakala saṁpadā tumhārī, maī sevakū sameta suta nārī.3.  
 karaba sadā larikanha para chohū, darasanū deta rahaba muni mohū.  
 asa kahi rāu sahita suta rānī, pareu carana mukha āva na bānī.4.  
 dīnhi asisa bipra bahu bhāṭī, cale na prīti rīti kahi jāṭī.  
 rāmu saprema saṁga saba bhāī, āyasu pāi phire pahūcāī.5.

After fixing on auspicious day the sacred strings (tied round the wrist of the brides and bridegrooms before the wedding for warding off evil-spirits) were united with no little felicity, joy and merriment. The gods were filled with envy to see new rejoicings everyday and begged of the Creator that they might be born in Ayodhyā. Viśvāmitra intended leaving everyday, but was detained by Śrī Rāma's affectionate entreaties. Seeing the king's devotion to him grow a hundredfold day after day the great sage Viśvāmitra was full of praise for him. At last when he asked permission to go, the king was greatly moved and with his sons stood before him saying, "My lord, all that I have is yours; while I and my sons and wives are your servants. Be ever gracious to these boys and condescend from time to time to bless me with your sight." So saying, the king with his sons and queens fell at his feet, and speech failed his tongue. The Brāhmaṇa (Viśvāmitra) invoked upon him every kind of blessing and departed amidst a scene of love that defied all description. Śrī Rāma and all His brothers lovingly escorted him and returned only when they were allowed to go back. (1—5)

दो०— राम रूपु भूपति भगति ब्याहु उछाहु अनंदु ।  
 जात सराहत मनहिं मन मुदित गाधिकुलचंदु ॥ ३६० ॥

Do.: rāma rūpu bhūpati bhagati byāhu uchāhu anaṁdu,  
 jāta sarāhata manahī mana mudita gādhikulacaṁdu.360.

The delighter of Gādhi's race gladly went on his way praising to himself Śrī Rāma's beauty, King Daśaratha's piety, the wedding of Śrī Rāma and Sītā and the festivities and rejoicings connected therewith. (360)

चौ०— बामदेव रघुकुल गुरु ग्यानी । बहुरि गाधिसुत कथा बखानी ॥  
 सुनि मुनि सुजसु मनहिं मन राऊ । बरनत आपन पुन्य प्रभाऊ ॥ १ ॥  
 बहुरे लोग रजायसु भयऊ । सुतन्ह समेत नृपति गृहँ गयऊ ॥  
 जहँ तहँ राम ब्याहु सबु गावा ।

bahure loga rajāyasu bhayaū, sutanha sameta nṛpati gṛhā gayaū.  
jahā tahā rāma byāhu sabu gāvā, sujasu punīta loka tihū chāvā.2.  
āe byāhi rāmu ghara jaba tē, basai anamda avadha saba taba tē.  
prabhu bibāhā jasa bhayau uchāhū, sakahī na barani girā ahināhū.3.  
kabikula jīvanu pāvana jānī, rāma siya jasu maṅgala khānī.  
tehi te maī kachu kahā bakhānī, karana punīta hetu nija bānī.4.

Vāmadeva and the wise preceptor of Raghu's race, Vasiṣṭha, once more narrated the story of Viśvāmitra (Gādhī's son). On hearing the sage's bright glory the king praised to himself the value of his stock of merits (which attracted the sage to his house and won for him his favour). At the royal command the people dispersed, while the king with his sons returned to his palace. Everywhere the people sang the story of Śrī Rāma's wedding, and His holy and fair fame was diffused through all the three spheres. From the day Śrī Rāma came home duly married, every kind of joy took its abode in Ayodhyā. The festivities that followed the Lord's wedding were more than the goddess of speech or the Lord of serpents, Śeṣa, could tell. I know that the glory of Śrī Rāma and Sitā is the very life and sanctifier of the race of poets and a mine of blessings; that is why I have said something about it just to hallow my speech. (1—4)

छं०— निज गिरा पावनि करन कारन राम जसु तुलसीं कह्यो ।  
रघुबीर चरित अपार बारिधि पारु कबि कौनें लह्यो ॥  
उपबीत ब्याह उछाह मंगल सुनि जे सादर गावहीं ।  
बैदेहि राम प्रसाद ते जन सर्वदा सुखु पावहीं ॥

Charṇ.: nija girā pāvani karana kārana rāma jasu tulasī kahyo,  
raghubīra carita apāra bāridhi pāru kabi kaunē lahyo.  
upabīta byāha uchāha maṅgala suni je sādara gāvahī,  
baidehi rāma prasāda te jana sarbadā sukhu pāvahī.

For the purpose of hallowing his speech has Tulasidāsa sung Śrī Rāma's glory; otherwise the story of Śrī Rāma is a limitless ocean, which no poet has ever been able to cross. Those men who reverently hear or sing the tale of the auspicious festivities attendant on Śrī Rāma's investiture with the sacred thread and marriage shall ever be happy by the grace of Videha's Daughter and Śrī Rāma.

सो०— सिय रघुबीर बिबाहु जे सप्रेम गावहिं सुनहिं ।  
तिन्ह कहूँ सदा उछाहु मंगलायतन राम जसु ॥ ३६१ ॥

So.: siya raghubīra bibāhu je saprema gāvahī sunahī,  
tinha kahū sadā uchāhu maṅgalāyatana rāma jasu.361.

Those who lovingly sing or hear the story of Sitā and Rāma's marriage shall ever rejoice; for Śrī Rāma's glory is an abode of felicity. (361)

[PAUSE 12 FOR A THIRTY-DAY RECITATION]

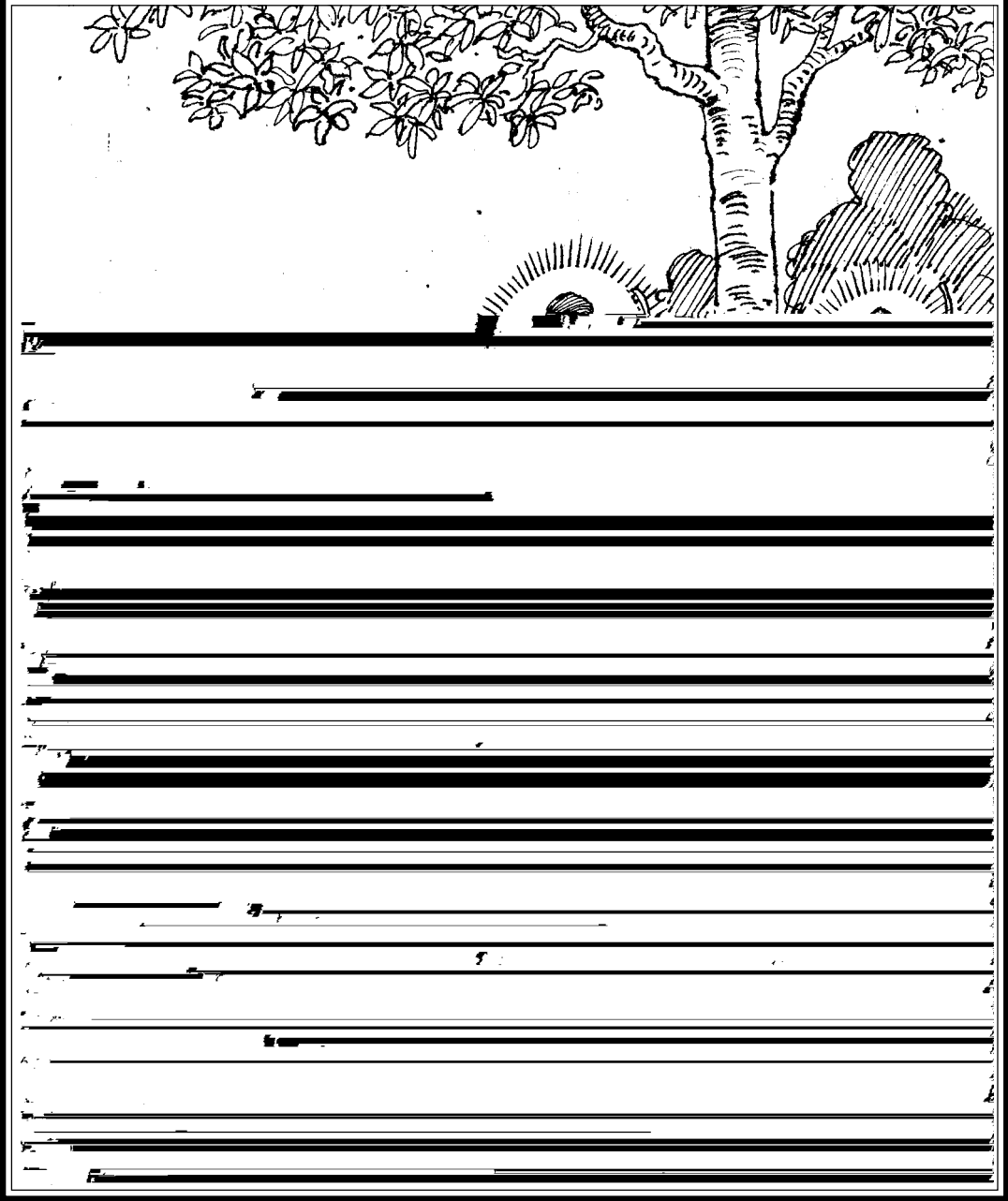
इति श्रीमद्रामचरितमानसे सकलकलिकलुषविध्वंसने प्रथमः सोपानः समाप्तः ।

iti śrīmadrāmacaritamānase sakalakalikaluṣavidhvānsane prathamah sopānaḥ samāptaḥ.

Thus ends the first descent into the Mānasa lake of Śrī Rāma's exploits,  
that eradicates all the impurities of the Kali age.



## केवटके भाग्य



अति आनंद उमगि अनुरागा । चरन सरोज पखारन लागा ॥