

प्रथम कथा सब मुनिबर बरनी । कैकड़ कुटिल कीन्हि जसि करनी ॥
 भूप धरमब्रतु सत्य सराहा । जेहिं तनु परिहरि प्रेमु निबाहा ॥ ३ ॥
 कहत राम गुन सील सुभाऊ । सजल नयन पुलकेउ मुनिराऊ ॥
 बहुरि लखन सिय प्रीति बखानी । सोक सनेह मगन मुनि ग्यानी ॥ ४ ॥

Cau.: pitu hita bharata kīnhi jasi karanī, so mukha lākha jāi nahī baranī.
 sudinu sodhi munibara taba āe, saciva mahājana sakala bolāe.1.
 baiṭhe rājasabhā saba jāi, paṭhae boli bharata dou bhāi.
 bharatu basiṣṭha nikaṭa baiṭhāre, nīti dharamamaya bacana ucāre.2.
 prathama kathā saba munibara baranī, kaikai kuṭila kīnhi jasi karanī.
 bhūpa dharamabratu satya sarāhā, jehī tanu parihari premu nibāhā.3.
 kahata rāma guna sīla subhāū, sajala nayana pulakeu munirāū.
 bahuri lakhana siya prīti bakhānī, soka saneha magana muni gyānī.4.

Whatever rites Bharata performed for the benefit of his father (in the other world) were more than a hundred thousand tongues could recount. Then, after determining an auspicious date the great sage (Vasiṣṭha) came and summoned all the ministers as well as the elite of the city. They all repaired to the council chamber and sat there. The two brothers, Bharata and Śatrughna, were also sent for. Vasiṣṭha seated Bharata by his side and spoke to him words full of wisdom and piety. First of all the great sage repeated the whole story of Kaikeyī's wily doing and paid his tribute to the vow of piety and truthfulness of King Daśaratha, who remained true to his love even at the cost of his life. And as the great hermit spoke of Śrī Rāma's virtues, amiability and kind disposition tears came to his eyes and a thrill ran through his body. Again, when he extolled the affection that Lakṣmaṇa and Sītā bore (towards Rāma), the enlightened sage was overwhelmed with grief and emotion. (1—4)

दो०— सुनहु भरत भावी प्रबल बिलखि कहेउ मुनिनाथ ।

हानि लाभु जीवनु मरनु जसु अपजसु बिधि हाथ ॥ १७१ ॥

Do.: sunahu bharata bhāvī prabala bilakhi kaheu muninātha,
 hāni lābhu jīvanu maranu jasu apajasu bidhi hātha.171.

“Listen, Bharata: formidable is fate!” the lord of sages sorrowfully exclaimed. “Loss and gain, life and death, glory and infamy—all these lie in the hands of Providence.” (171)

चौ०— अस बिचारि केहि देइअ दोसू । ब्यरथ काहि पर कीजिअ रोसू ॥
 तात बिचारु करहु मन माहीं । सोच जोगु दसरथु नृपु नाहीं ॥ १ ॥
 सोचिअ बिप्र जो बेद बिहीना । तजि निज धरमु बिषय लयलीना ॥
 सोचिअ नृपति जो नीति न जाना । जेहि न प्रजा प्रिय प्रान समाना ॥ २ ॥
 सोचिअ बयसु कृपन धनवानू । जो न अतिथि सिव भगति सुजानू ॥
 सोचिअ सूद्रु बिप्र अवमानी । मुखर मानप्रिय ग्यान गुमानी ॥ ३ ॥
 सोचिअ पुनि पति बंचक नारी । कुटिल कलहप्रिय इच्छाचारी ॥
 सोचिअ बटु निज ब्रतु परिहरई । जो नहिं गुर आयसु अनुसरई ॥ ४ ॥

Cau.: asa bicāri kehi deia dosū, byaratha kāhi para kījia rosū.
 tāta bicāru karahu mana māhī, soca jogu dasarathu nṛpu nāhī.1.

socia bipra jo beda bihīnā, taji nija dharamu biṣaya layalinā.
 socia nṛpati jo nīti na jānā, jehi na prajā priya prāna samānā.2.
 socia bayasu kṛpana dhanavānū, jo na atithi siva bhagati sujānū.
 socia sūdrū bipra avamānī, mukhara mānapriya gyāna gumānī.3.
 socia puni pati baṁcaka nārī, kuṭila kalahapriya icchācārī.
 socia baṭu nija bratu pariharāi, jo nahī gura āyasu anusarāi.4.

“Arguing thus, whom should we blame? And with whom should we be angry without any cause? Ponder in your heart, my son, that King Daśaratha is not worth grieving for. Pitiabable is the Brāhmaṇa who is ignorant of the Vedas, and who has abandoned his own duty and is engrossed in the pleasures of sense; pitiabable the king who has no knowledge of politics and who does not love his people as his own life: pitiabable the Vaiśya (a member of the trading class) who is niggardly though rich, and who is not perfect in hospitality nor in devotion to Lord Śiva; pitiabable the Śūdra (a member of the labouring or artisan class) who is disrespectful towards the Brāhmaṇas, loquacious and proud of his knowledge and loves to be honoured. Pitiabable, again, is the woman who deceives her own husband, is crooked and quarrelsome and follows her own will; pitiabable the religious student who breaks his vow and obeys not the orders of his preceptor.” (1—4)

दो०— सोचिअ गृही जो मोह बस करइ करम पथ त्याग ।

सोचिअ जती प्रपंच रत बिगत बिबेक बिराग ॥ १७२ ॥

Do.: socia grhī jo moha basa karai karama patha tyāga,
 socia jatī prapaṁca rata bigata bibeka birāga.172.

“Nay, pitiabable is the householder who out of ignorance forsakes the path of duty, and pitiabable the recluse who is attached to the world and lacks discretion and dispassion.” (172)

चौ०— बैखानस सोइ सोचै जोगू । तपु बिहाइ जेहि भावइ भोगू ॥
 सोचिअ पिसुन अकारन क्रोधी । जननि जनक गुर बंधु बिरोधी ॥ १ ॥
 सब बिधि सोचिअ पर अपकारी । निज तनु पोषक निरदय भारी ॥
 सोचनीय सबहीं बिधि सोई । जो न छाड़ि छलु हरि जन होई ॥ २ ॥
 सोचनीय नहिं कोसलराऊ । भुवन चारिदस प्रगट प्रभाऊ ॥
 भयउ न अहइ न अब होनिहारा । भूप भरत जस पिता तुम्हारा ॥ ३ ॥
 बिधि हरि हरु सुरपति दिसिनाथा । बरनहिं सब दसरथ गुन गाथा ॥ ४ ॥

Cau.: baikhānasa soi socai jogū, tapu bihāi jehi bhāvai bhogū.
 socia pisuna akāraṇa krodhī, janani janaka gura baṁdhu birodhī.1.
 saba bidhi socia para apakārī, nija tanu poṣaka niradaya bhārī.
 socanīya sabahī bidhi soī, jo na chāRi chalu hari jana hoī.2.
 socanīya nahī kosalarāū, bhuvana cāridasa pragaṭa prabhāū.
 bhayau na ahai na aba honihārā, bhūpa bhārata jasa pitā tumhārā.3.
 bidhi hari haru surapati disināthā, baranahī saba dasaratha guna gāthā.4.

“Pitiabable is the anchorite who has given up penance and developed a liking for luxuries; pitiabable the backbiter who is angry without cause and an enemy of his own

parents, preceptor and brothers. Pitiabie in everyway is he who harms others, cherishes his own body and is exceedingly heartless. And pitiabie in every respect is he who is not sincerely devoted to Śrī Hari. The lord of Kosala is not worth grieving for, his glory being manifest through all the fourteen spheres. There never was, nor is, nor shall be hereafter, a monarch like your father, Bharata. Brahmā, Viṣṇu, Śiva, Indra (the lord of celestials) and the guardians of the quarters, all sing praises of King Daśaratha. (1—4)

दो०— कहहु तात केहि भाँति कोउ करिहि बड़ाई तासु ।

राम लखन तुम्ह सत्रुहन सरिस सुअन सुचि जासु ॥ १७३ ॥

Do.: kahahu tāta kehi bhāti kou karihi baRāi tāsu,
rāma lakhana tumha satruhana sarisa suana suci jāsu.173.

“Tell me, dear child, who can glorify him who begot such pious sons as Rāma, Lakṣmaṇa, Śatrughna and yourself?” (173)

चौ०— सब प्रकार भूपति बड़भागी । बादि बिषादु करिअ तेहि लागी ॥
यहु सुनि समुझि सोचु परिहरहू । सिर धरि राज रजायसु करहू ॥ १ ॥
रायँ राजपदु तुम्ह कहँ दीन्हा । पिता बचनु फुर चाहिअ कीन्हा ॥
तजे रामु जेहिँ बचनहि लागी । तनु परिहरेउ राम बिरहागी ॥ २ ॥
नृपहि बचन प्रिय नहिँ प्रिय प्राणा । करहु तात पितु बचन प्रवाना ॥
करहु सीस धरि भूप रजाई । हइ तुम्ह कहँ सब भाँति भलाई ॥ ३ ॥
परसुराम पितु अग्या राखी । मारी मातु लोक सब साखी ॥
तनय जजातिहि जौबनु दयऊ । पितु अग्याँ अघ अजसु न भयऊ ॥ ४ ॥

Cau.: saba prakāra bhūpati baRabhāgī, bādi biṣādu karia tehi lāgī.
yahu suni samujhi socu pariharahū, sira dhari rāja rajāyasu karahū.1.
rāyā rājapadu tumha kahū dīnhā, pitā bacanu phura cāhia kīnhā.
taje rāmu jehī bacanahi lāgī, tanu parihareu rāma birahāgī.2.
nṛpahi bacana priya nahī priya prānā, karahu tāta pitu bacana pravānā.
karahu sīsa dhari bhūpa rajāi, hai tumha kahā saba bhāti bhalāi.3.
parasurāma pitu agyā rākhī, mārī mātu loka saba sākhī.
tanaya jajātihi jaubanu dayāu, pitu agyā agha ajasu na bhayaū.4.

“The king was blessed in everyway; it is no use mourning for him. Hearing and realizing this, sorrow no more, and reverently obey the king’s command. The king has bestowed the kingship on you; it behoves you, therefore, to redeem the words of your father who abandoned Rāma for the sake of his word and quitted his body in his anguish of separation from Rāma. The king did not love his own life as he did his word; therefore, dear son, redeem your father’s word. Reverently obey the king’s command; this will do you good in everyway. Paraśurāma executed the command of his father and killed his own mother: the whole world will bear testimony to this fact. Yayāti’s son (Puru)*

* King Yayāti had won the hand of Devayāni, daughter of Śukrācārya (preceptor of the demon kings). Devayāni having one complained to her father of the king’s infidelity, Śukrācārya pronounced on him a curse as a result of which he became old and infirm before time. Having been propitiated by him through supplication and entreaty, however, the sage allowed the king to borrow the youth of another in exchange for his own old age should anyone be willing to part with it. The king thereupon sought the help of his sons, but the first

exchanged his own youth for the old age of his father and incurred no sin or blame because he did so in obedience to his father's command." (1—4)

दो०— अनुचित उचित बिचारु तजि जे पालहिं पितु बैन ।

ते भाजन सुख सुजस के बसहिं अमरपति ऐन ॥ १७४ ॥

Do.: **anucita ucita bicāru taji je pālahiṅ pitu baina,**
te bhājana sukha sujasa ke basahiṅ amarapati aina.174.

"Those who cherish their father's word, minding not whether it is reasonable or otherwise, attain happiness and fair renown and dwell in the abode of Indra (the lord of immortals)." (174)

चौ०— अवसि नरेस बचन फुर करहू । पालहु प्रजा सोकु परिहरहू ॥
सुरपुर नृपु पाइहि परितोषू । तुम्ह कहूँ सुकृतु सुजसु नहिं दोषू ॥ १ ॥
बेद बिदित संमत सबही का । जेहि पितु देइ सो पावइ टीका ॥
करहु राजु परिहरहु गलानी । मानहु मोर बचन हित जानी ॥ २ ॥
सुनि सुखु लहब राम बैदेहीं । अनुचित कहब न पंडित केहीं ॥
कौसल्यादि सकल महतारी । तेउ प्रजा सुख होहिं सुखारी ॥ ३ ॥
परम तुम्हार राम कर जानिहि । सो सब बिधि तुम्ह सन भल मानिहि ॥
सौंपेहु राजु राम के आएँ । सेवा करहु सनेह सुहाएँ ॥ ४ ॥

Cau.: **avasi naresa bacana phura karahū, pālahu prajā soku pariharahū.**
surapura nṛpu pāihi paritoṣu, tumha kahūṅ sukṛtu sujasu nahī doṣū.1.
beda bidita sammata sabahī kā, jehi pitu dei so pāvai ṭikā.
karahu rāju pariharahu galānī, mānahu mora bacana hita jānī.2.
sunī sukhu lahaba rāma baidehī, anucita kahaba na paṇḍita kehī.
kausalyādi sakala mahatārī, teu prajā sukha hohī sukhārī.3.
parama tumhāra rāma kara jānihi, so saba bidhi tumha sana bhala mānihi.
saūpehu rāju rāma ke āē, sevā karehu saneha suhāē.4.

"Therefore, you needs must redeem the king's word; cherish your subjects and cease to grieve. The king in heaven will derive solace, while you will earn merit and good fame and shall incur no blame. It is well known in the Vedas and has the sanction of all that the crown goes to him on whom the father bestows it. Therefore, rule the kingdom, feel no remorse and accept my advice as salutary. Rāma and Videha's daughter (Sītā) will be gratified when they hear of it and no wise man will call it wrong. Kausalyā and all the other mothers too will be happy in the happiness of the people. Nay, he who will know the supreme affinity between you and Rāma will have perfect goodwill towards you. When Rāma returns home you may hand over the kingdom to him and serve him with ideal affection." (1—4)

four of them declined. It was only the fifth and youngest son, Puru, who willingly parted with his own youth and accepted the old age of his father. After enjoying life for a few more years Yayāti got disgusted with the world and retired to the woods, returning the youth of his youngest son and crowning him king in preference to his elder brothers, who had all disappointed him. Even though Yayāti had made use of his son's youth in enjoying life with his mother, the son incurred no sin because he had agreed to this arrangement only to please his father and made a unique sacrifice for his sake.

दो०— कीजिअ गुर आयसु अवसि कहहिं सचिव कर जोरि ।

रघुपति आएँ उचित जस तस तब करब बहोरि ॥ १७५ ॥

Do.: *kījia gura āyasu avasi kahahī saciva kara jori,*
raghupati āē ucita jasa tasa taba karaba bahori.175.

The ministers submitted with joined palms: “You needs must obey the order of your preceptor. When the Lord of Raghus comes back, you may do what you think fit then.” (175)

चौ०— कौसल्या धरि धीरजु कहई । पूत पथ्य गुर आयसु अहई ॥
सो आदरिअ करिअ हित मानी । तजिअ बिषादु काल गति जानी ॥ १ ॥
बन रघुपति सुरपति नरनाहू । तुम्ह एहि भाँति तात कदराहू ॥
परिजन प्रजा सचिव सब अंबा । तुम्हही सुत सब कहँ अवलंबा ॥ २ ॥
लखि बिधि बाम कालु कठिनाई । धीरजु धरहु मातु बलि जाई ॥
सिर धरि गुर आयसु अनुसरहू । प्रजा पालि परिजन दुखु हरहू ॥ ३ ॥
गुर के बचन सचिव अभिनंदनु । सुने भरत हिय हित जनु चंदनु ॥
सुनी बहोरि मातु मृदु बानी । सील सनेह सरल रस सानी ॥ ४ ॥

Cau.: *kausalyā dhari dhīraju kahai, pūta pathya gura āyasu ahaī.*
so ādaria karia hita mānī, tajia biṣādu kāla gati jānī.1.
bana raghupati surapati naranāhū, tumha ehi bhāti tāta kadarāhū.
parijana prajā saciva saba āmbā, tumhahī suta saba kahā avalāmbā.2.
lakhi bidhi bāma kālu kaṭhināī, dhīraju dharahu mātu bali jāī.
sira dhari gura āyasu anusarahū, prajā pāli parijana dukhu harahū.3.
gura ke bacana saciva abhinaṁdanu, sune bharata hiya hita janu caṁdanu.
sunī bahori mātu mṛdu bānī, sīla saneha sarala rasa sānī.4.

Summoning courage Kausalyā said, “Salutary, my son, is your Guru’s command; the same should be respected and obeyed by you as conducive to your good. Cease to grieve realizing the vicissitudes of life. The Lord of Raghus is in the forest and the king is lording it over the gods (in heaven); while you, my son, are thus giving way to faint-heartedness. You, my child, are the only support of all including your family, subjects, ministers and all your mothers. Perceiving the antipathy of God and the relentlessness of fate, I adjure you by my life to have courage. Reverently obey your Guru’s command, cherish your subjects and relieve the affliction of your family.” Bharata listened to the advice of his preceptor and the ministers, appeal endorsing the same, which were as soothing to his heart as sandal-paste. He further heard the mother’s soft words imbued with the nectar of amiability, affection and guilelessness. (1—4)

छं०— सानी सरल रस मातु बानी सुनि भरतु ब्याकुल भए ।
लोचन सरोरुह स्रवत सींचत बिरह उर अंकुर नए ॥
सो दसा देखत समय तेहि बिसरी सबहि सुधि देह की ।
तुलसी सराहत सकल सादर सीवँ सहज सनेह की ॥

followed, will do me good. Even though I fully realize this, my heart is not satisfied. Now hear my request and give me advice that may suit me. Forgive me my presumption in returning an answer to you; for good people reckon not the virtues or faults of the distressed. (1—4)

दे०— पितु सुरपुर सिय रामु बन करन कहहु मोहि राजु ।
एहि तें जानहु मोर हित कै आपन बड़ काजु ॥ १७७ ॥

Do.: pitu surapura siya rāmu bana karana kahahu mohi rāju,
ehi tē jānahu mora hita kai āpana baRa kāju.177.

“My father is in heaven and both Sitā and Rāma are in the woods, whereas you ask me to rule the kingdom. Do you think this will do me good or you expect some unusual gain to yourself from this arrangement?” (177)

चौ०— हित हमार सियपति सेवकाई । सो हरि लीन्ह मातु कुटिलाई ॥
मैं अनुमानि दीख मन माहीं । आन उपायँ मोर हित नाही ॥ १ ॥
सोक समाजु राजु केहि लेखें । लखन राम सिय बिनु पद देखें ॥
बादि बसन बिनु भूषन भारू । बादि बिरति बिनु ब्रह्म बिचारू ॥ २ ॥
सरुज सरीर बादि बहु भोगा । बिनु हरिभगति जायँ जप जोगा ॥
जायँ जीव बिनु देह सुहाई । बादि मोर सबु बिनु रघुराई ॥ ३ ॥
जाउँ राम पहिँ आयसु देहू । एकहिँ आँक मोर हित एहू ॥
मोहि नृप करि भल आपन चहहू । सोउ सनेह जड़ता बस कहहू ॥ ४ ॥

Cau.: hita hamāra siyapati sevakaī, so hari līnha mātu kuṭilāī.
maī anumāni dīkha mana māhī, āna upāyā mora hita nāhī.1.
soka samāju rāju kehi lekhe, lakhana rāma siya binu pada dekhe.
bādi basana binu bhūṣana bhārū, bādi birati binu brahma bicārū.2.
saruja sarīra bādi bahu bhogā, binu haribhagati jāyā japa jogā.
jāyā jīva binu deha suhāī, bādi mora sabu binu raghurāī.3.
jāū rāma pahī āyasu dehū, ekahī āka mora hita ehū.
mohi nṛpa kari bhala āpana cahahū, sou saneha jaRatā basa kahahū.4.

“My good lies in the service of Śrī Rāma, although I have been deprived of that privilege through my mother’s perversity. I have pondered in my heart and realized that my good lies in no other way. Of what account is this kingdom, which is nothing but an abode of sorrow, when the feet of Lakṣmaṇa, Rāma and Sitā are no longer to be seen? A load of jewels is of no use without clothes; an enquiry about Brahma (the Absolute) is of little use without dispassion; abundant enjoyments are of no use to a diseased body; of little use are Japa (muttering of prayers) and Yoga (exercises of mind-control) without devotion to Śrī Hari. A handsome body is of no use without life and all I have is naught without the Lord of Raghus. Grant me leave to go where Rāma is; my good exclusively lies in this. And if you urge that you seek your own good by crowning me king, you say so only through ignorance caused by affection.” (1—4)

दे०— कैकेई सुअ कुटिलमति राम बिमुख गतलाज ।
तुम्ह चाहत सुखु मोहबस मोहि से अधम कें राज ॥ १७८ ॥

Do.: **kaikēi sua kuṭīlamati rāma bimukha gatalāja,
tumha cāhata sukhu mohabasa mohi se adhama kē rāja.178.**

“It is through infatuation that you expect happiness from the reign of a wretch like me, who is Kaikeyī’s son, of perverted intellect, hostile to Rāma and lost to shame.” (178)

चौ०— कहँउँ साँचु सब सुनि पतिआहू । चाहिअ धरमसील नरनाहू ॥
मोहि राजु हठि देइहहु जबहीं । रसा रसातल जाइहि तबहीं ॥ १ ॥
मोहि समान को पाप निवासू । जेहि लगि सीय राम बनबासू ॥
रायँ राम कहँ काननु दीन्हा । बिछुरत गमनु अमरपुर कीन्हा ॥ २ ॥
मैं सठु सब अनरथ कर हेतू । बैठ बात सब सुनउँ सचेतू ॥
बिनु रघुबीर बिलोकि अबासू । रहे प्रान सहि जग उपहासू ॥ ३ ॥
राम पुनीत बिषय रस रूखे । लोलुप भूमि भोग के भूखे ॥
कहँ लगि कहौँ हृदय कठिनाई । निदरि कुलिसु जेहिं लही बड़ाई ॥ ४ ॥

Cau.: kahaũ sācu saba suni patiāhū, cāhia dharamasīla naranāhū.
mohi rāju haṭhi deiḥahu jabahī, rasā rasātala jāihi tabahī.1.
mohi samāna ko pāpa nivāsū, jehi lagi sīya rāma banabāsū.
rāyā rāma kahũ kānanu dīnhā, bichurata gamanu amarapura kīnhā.2.
maĩ saṭhu saba anaratha kara hetū, baiṭha bāta saba sunaũ sacetū.
binu raghubīra biloki abāsū, rahe prāna sahi jaga upahāsū.3.
rāma punīta biṣaya rasa rūkhe, lolupa bhūmi bhoga ke bhūkhe.
kahā lagi kahaũ hṛdaya kaṭhināi, nidari kulisu jehī lahī baRāi.4.

“I tell you the truth: you should all listen and believe what I say. A virtuous man alone should be crowned as king. The moment you instal me on the throne perforce the earth will sink into the lowest depths. Who is such an inveterate sinner as I, on whose account Sitā and Rāma have been exiled into the forest? The king sent Rāma into exile and himself ascended to heaven the moment the latter left him. My wretched self, which is the root of all evil, is sitting quietly and hears all talk unmoved. Even though I find the palace without Rāma, I have survived and endured the world’s jeers. Devoid of attraction for Śrī Rāma, who is a sacred object of love, my soul is rapacious and hungers for land (dominion) and enjoyment. I have no words to depict the cruelty of my heart that has attained notoriety by surpassing even adamant.” (1—4)

दो०— कारन तें कारजु कठिन होइ दोसु नहिं मोर ।
कुलिस अस्थि तें उपल तें लोह कराल कठोर ॥ १७९ ॥

Do.: **kārana tē kārāju kaṭhina hoi dosu nahī mora,
kulisa asthi tē upala tē loha karāla kaṭhōra.179.**

“An effect is as a rule harder than its cause and I am not to blame for it. The thunderbolt* is more formidable and harder than bone (of which it was made) and iron than rock (from which it is quarried).” (179)

* The story as to how the thunderbolt was made out of the bones of the philanthropic sage Dadhici (who gave up his life in the interest of the gods) has been told in the account of this sage, which appears in the footnote below the Caupāis following Dohā 29 above.

चौ०— कैकेई भव तनु अनुरागे । पावँर प्राण अघाइ अभागे ॥
 जौं प्रिय बिरहँ प्राण प्रिय लागे । देखब सुनब बहुत अब आगे ॥ १ ॥
 लखन राम सिय कहँ बनू दीन्हा । पठइ अमरपुर पति हित कीन्हा ॥
 लीन्ह बिधवपन अपजसु आपू । दीन्हेउ प्रजहि सोकु संतापू ॥ २ ॥
 मोहि दीन्ह सुखु सुजसु सुराजू । कीन्ह कैकई सब कर काजू ॥
 एहि तें मोर काह अब नीका । तेहि पर देन कहहु तुम्ह टीका ॥ ३ ॥
 कैकइ जठर जनमि जग माहीं । यह मोहि कहँ कछु अनुचित नाहीं ॥
 मोरि बात सब बिधिहिं बनाई । प्रजा पाँच कत करहु सहाई ॥ ४ ॥

Cau.: kaikeī bhava tanu anurāge, pāvāra prāna aghāi abhāge.
 jaū priya birahā prāna priya lāge, dekhaba sunaba bahuta aba āge.1.
 lakhana rāma siya kahū banu dīnhā, paṭhai amarapura pati hita kīnhā.
 līnha bidhavapana apajasu āpū, dīnheu prajahi soku saṁtāpū.2.
 mohi dīnha sukhu sujasu surājū, kīnha kaikāi saba kara kājū.
 ehi tē mora kāha aba nīkā, tehi para dena kahahu tumha ṭikā.3.
 kaikai jaṭhara janami jaga māhī, yaha mohi kahā kachu anucita nāhī.
 mori bāta saba bidhihī banāi, prajā pāca kata karahu sahāi.4.

“Clinging to this body born of Kaikeyī, my wretched life is exceedingly unfortunate. When life has been dear to me even though I have been torn from my beloved brother, I shall have much to see and hear yet. Kaikeyī has sent Lakṣmaṇa, Rāma and Sītā into exile and has done a good turn to her husband by despatching him to the abode of immortals; she has taken widowhood and infamy upon herself and bestowed grief and affliction on the people; and to me she has allotted happiness, good reputation and a thriving kingdom; in this way she has served the interests of all. I cannot expect greater good than this at present; over and above that you proclaim your intention to crown me king. Since I have been born into this world through Kaikeyī’s womb this is not at all unbecoming of me. God Himself has accomplished everything for me; why, then, should you all as well as the people help my cause? (1—4)

दे०— ग्रह ग्रहीत पुनि बात बस तेहि पुनि बीछी मार ।
 तेहि पिआइअ बारुनी कहहु काह उपचार ॥ १८० ॥

Do.: graha grahīta puni bāta basa tehi puni bīchī māra,
 tehi piāia bārūnī kahahu kāha upacāra.180.

“If a man who is possessed by some evil spirit and is also affected by delirium and has been further stung by a scorpion is given a cup of wine, tell me, what kind of treatment is this?” (180)

चौ०— कैकइ सुअन जोगु जग जोई । चतुर बिरंचि दीन्ह मोहि सोई ॥
 दसरथ तनय राम लघु भाई । दीन्ह मोहि बिधि बादि बड़ाई ॥ १ ॥
 तुम्ह सब कहहु कढ़ावन टीका । राय रजायसु सब कहँ नीका ॥
 उतरु देउँ केहि बिधि केहि केही । कहहु सुखेन जथा रुचि जेही ॥ २ ॥

मोहि कुमातु समेत बिहाई । कहहु कहिहि के कीन्ह भलाई ॥
 मो बिनु को सचराचर माहीं । जेहि सिय रामु प्रानप्रिय नाहीं ॥ ३ ॥
 परम हानि सब कहँ बड़ लाहू । अदिनु मोर नहिं दूषन काहू ॥
 संसय सील प्रेम बस अहहू । सबुइ उचित सब जो कछु कहहू ॥ ४ ॥

Cau.: *kaikai suana jogu jaga joī, catura biramci dīnha mohi soī.
 dasaratha tanaya rāma laghu bhāi, dīnhi mohi bidhi bādi baRāi.1.
 tumha saba kahahu kaRhāvana ṭikā, rāya rajāyasu saba kahā nīkā.
 utaru deū kehi bidhi kehi kehī, kahahu sukhenā jathā ruci jehī.2.
 mohi kumātu sameta bihāi, kahahu kahihī ke kīnha bhalāi.
 mo binu ko sacarācara māhī, jehi siya rāmu prānapriya nāhī.3.
 parama hāni saba kahā baRa lāhū, adinu mora nahī dūṣana kāhū.
 saṁsaya sīla prema basa ahahū, sabui ucita saba jo kachu kahahū.4.*

“God in His wisdom has ordained for me everything in this world that is worthy of Kaikeyī’s son. He has, however, bestowed on me in vain the honour of being a son of king Daśaratha and a younger brother of Śrī Rāma. All of you urge me to accept the throne and the king’s command is good for all. How shall I answer all individually? Let everyone gladly say what one pleases. Barring me and my vile mother, tell me, who will say the right thing has been done? Excepting myself who is there in the whole animate and inanimate creation that does not love Sitā and Rāma as one’s own life? What is most baneful appears to you all as a mighty gain; this is my misfortune and none is to be blamed for it. You are in the grip of doubt, amiability and affection; and whatever you all say is right.” (1—4)

दो०— राम मातु सुठि सरलचित मो पर प्रेमु बिसेषि ।

कहइ सुभाय सनेह बस मोरि दीनता देखि ॥ १८१ ॥

Do.: *rāma mātu suṭhi saralacita mo para premu biseṣi,
 kahai subhāya saneha basa mori dīnatā dekhi.181.*

“Śrī Rāma’s mother (Kausalyā) is most guileless of heart and loves me in a special degree. Finding me in distress she has said all this under impulse of natural affection.” (181)

चौ०— गुर बिबेक सागर जगु जाना । जिन्हहि बिस्व कर बदर समाना ॥

मो कहँ तिलक साज सज सोऊ । भएँ बिधि बिमुख बिमुख सबु कोऊ ॥ १ ॥

परिहरि रामु सीय जग माहीं । कोउ न कहिहि मोर मत नाहीं ॥

सो मैं सुनब सहब सुखु मानी । अंतहुँ कीच तहाँ जहँ पानी ॥ २ ॥

डरु न मोहि जग कहिहि कि पोचू । परलोकहु कर नाहिन सोचू ॥

एकइ उर बस दुसह दवारी । मोहि लागि भे सिय रामु दुखारी ॥ ३ ॥

जीवन लाहु लखन भल पावा । सबु तजि राम चरन मनु लावा ॥

मोर जनम रघुबर बन लागी । झूठ काह पछिताउँ अभागी ॥ ४ ॥

Cau.: *gura bibeka sāgara jagu jānā, jinhahi bisva kara badara samānā.
 mo kahā tilaka sāja saja soū, bhaē bidhi bimukha bimukha sabu koū.1.*

parihari rāmu sīya jaga māhī, kou na kahihī mora mata nāhī.
 so maī sunaba sahaba sukhu mānī, aṁtahū kīca tahā jahā pānī.2.
 ḍaru na mohi jaga kahihī ki pocū, paralokahu kara nāhina socū.
 ekai ura basa dusaha davārī, mohi lagi bhe siya rāmu dukhārī.3.
 jīvana lāhu lakhana bhala pāvā, sabu taji rāma carana manu lāvā.
 mora janama raghubara bana lāgī, jhūṭha kāha pachitāū abhāgī.4.

“My Guru (Vasiṣṭha) as all the world knows is an ocean of wisdom; the universe is like a plum in the palm of his hand*. Even he is making preparations for my coronation; when Fate is adverse, everyone else turns hostile. With the exception of Śrī Rāma and Sītā no one in this world will say the plot did not have my approval. All this I must hear and endure with a cheerful heart; for wherever there is water mud must be there eventually. I shudder not to think that the world will call me vile; and I have little anxiety about the other world either. There is one terrible anguish that plagues my heart; it is that Sītā and Rāma are suffering hardships on my account. Lakṣmaṇa has fully reaped the reward of his existence; discarding everything else, he has fixed his mind on Śrī Rāma’s feet. As for myself I was born for Śrī Rāma’s banishment; in vain do I lament, wretched that I am.” (1—4)

दे०— आपनि दारुन दीनता कहउँ सबहि सिरु नाइ ।

देखें बिनु रघुनाथ पद जिय कै जरनि न जाइ ॥ १८२ ॥

Do.: āpani dārūna dīnatā kahaū sabahi siru nāi,
 dekhē binu raghunātha pada jiya kai jarani na jāi.182.

“Bowling my head to all I lay open my terrible distress before you. Unless I behold Śrī Rāma’s feet the agony of my soul shall not go.” (182)

चौ०— आन उपाउ मोहि नहिं सूझा । को जिय कै रघुबर बिनु बूझा ॥
 एकहिं आँक इहइ मन माहीं । प्रातकाल चलिहउँ प्रभु पाहीं ॥ १ ॥
 जद्यपि मैं अनभल अपराधी । भै मोहि कारन सकल उपाधी ॥
 तदपि सरन सनमुख मोहि देखी । छमि सब करिहहिं कृपा बिसेषी ॥ २ ॥
 सील सकुच सुठि सरल सुभाऊ । कृपा सनेह सदन रघुराऊ ॥
 अरिहुक अनभल कीन्ह न रामा । मैं सिसु सेवक जद्यपि बामा ॥ ३ ॥
 तुम्ह पै पाँच मोर भल मानी । आयसु आसिष देहु सुबानी ॥
 जेहिं सुनि बिनय मोहि जनु जानी । आवहिं बहुरि रामु रजधानी ॥ ४ ॥

Cau.: āna upāu mohi nahī sūjhā, ko jiya kai raghubara binu būjhā.
 ekahī āka ihai mana māhī, prātakāla calihaū prabhu pāhī.1.
 jadyapi maī anabhala aparādhī, bhai mohi kārana sakala upādhī.
 tadapi sarana sanamukha mohi dekhī, chami saba karihahī kṛpā biseṣī.2.
 sīla sakuca suṭhi sarala subhāū, kṛpā saneha sadana raghurāū.
 arihuka anabhala kīnha na rāmā, maī sisu sevaka jadyapi bāmā.3.
 tumha pai pāca mora bhala mānī, āyasu āsiṣa dehu subānī.
 jehī suni binaya mohi janū jānī, āvahī bahuri rāmu rajadhānī.4.

* It is an idiomatic way of saying that the secrets of the world are intimately known to him.

“I find no other remedy. Who else than the Chief of Raghus can know what passes in my heart? There is only one resolve in my mind; at daybreak I must proceed to meet the Lord. Even though I am a vile offender and am at the root of all troubles, yet when the Lord finds me before him in a suppliant mien he will forgive all my faults and shower his special grace on me. The Lord of Raghus is an embodiment of amiability, meekness, extreme guilelessness of disposition, compassion and love. Śrī Rāma has never injured even an enemy, to say nothing of me, a mere child and his servant too, though hostile to him. Therefore, do allow me, all of you, to depart and bless me in an auspicious strain knowing it to be for my good, so that on hearing my supplication and recognizing me as his servant Śrī Rāma may return to his capital.” (1—4)

दो०— जद्यपि जनमु कुमातु तें मैं सठु सदा सदोस ।

आपन जानि न त्यागिहहिं मोहि रघुबीर भरोस ॥ १८३ ॥

Do.: **jadyapi janamu kumātu tē mañ saṭhu sadā sadosa,**
āpana jāni na tyāgihahī mohi raghubīra bharosa.183.

“Though I am born of a wicked mother and am myself a rogue and ever guilty, I am confident of Rāma that he will never forsake me knowing me for his own.” (183)

चौ०— भरत बचन सब कहँ प्रिय लागे । राम सनेह सुधाँ जनु पागे ॥
लोग बियोग बिषम बिष दागे । मंत्र सबीज सुनत जनु जागे ॥ १ ॥
मातु सचिव गुर पुर नर नारी । सकल सनेहँ बिकल भए भारी ॥
भरतहि कहहिं सराहि सराही । राम प्रेम मूरति तनु आही ॥ २ ॥
तात भरत अस काहे न कहहू । प्रान समान राम प्रिय अहहू ॥
जो पावँरु अपनी जड़ताई । तुम्हहि सुगाइ मातु कुटिलाई ॥ ३ ॥
सो सठु कोटिक पुरुष समेता । बसिहि कलप सत नरक निकेता ॥
अहि अघ अवगुन नहिं मनि गहई । हरइ गरल दुख दारिद दहई ॥ ४ ॥

Cau.: **bharata bacana saba kahā priya lāge, rāma saneha sudhā janu pāge.**
loga biyoga biṣama biṣa dāge, maṁtra sabīja sunata janu jāge.1.
mātu saciva gura pura nara nārī, sakala sanehā bikala bhae bhārī.
bharatahi kahahī sarāhi sarāhī, rāma prema mūrati tanu āhī.2.
tāta bharata asa kāhe na kahahū, prāna samāna rāma priya ahahū.
jo pāvāru apanī pjaRatāī, tumhahi sugāi mātu kuṭilāī.3.
so saṭhu koṭika puruṣa sametā, basihi kalapa sata naraka niketā.
ahi agha avaguna nahī mani gahāī, harai garala dukha dārida dahaī.4.

Bharata’s words pleased all, imbued as they were with the nectar of devotion to Śrī Rāma. The people who had been burning with the deadly poison of separation from Śrī Rāma were roused to their senses on hearing as it were a charm against snake poison alongwith its seed-letter.* The mothers, the ministers, the preceptor and the people of the city, all were overwhelmed with emotion. They praised Bharata

* According to the Tantras (a sacred literature dealing with the worship of deities) there are mystic formulas sacred to every deity, which if repeated with genuine faith and in accordance with certain prescribed rules help the realization of that deity. Every such Mantra has also got a Bija Mantra consisting of a single letter with ‘m’ added to it. This seed-letter, if prefixed to the Mantra itself, enhances its potency.

again and again and said, “Your body is the very personification of affection for Śrī Rāma. It is no wonder that you should say so, dear Bharata, since you are dear to Rāma as his own life. The vile man who through his ignorance hates you because of your mother’s perversity, the wretch shall abide in hell for a hundred Kalpas (cycles) with millions of his past generations. A gem on the head of a serpent is not affected by the sins and faults of the serpent; on the other hand, it counteracts poison, sorrow and indigence.” (1—4)

दे०— अवसि चलिअ बन रामु जहँ भरत मंत्रु भल कीन्ह ।

सोक सिंधु बूड़त सबहि तुम्ह अवलंबनु दीन्ह ॥ १८४ ॥

Do.: **avasi calia bana rāmu jahā bhārata maṁtru bhala kīnha, soka simḍhu būRata sabahi tumha avalāmbanu dīnha.184.**

“Bharata, you have thought out a good plan; by all means let us proceed to the woods where Śrī Rāma is. You have held out a helping hand to us all while we were being drowned in an ocean of grief.” (184)

चौ०— भा सब केँ मन मोदु न थोरा । जनु घन धुनि सुनि चातक मोरा ॥
चलत प्रात लखि निरनउ नीके । भरतु प्रानप्रिय भे सबही के ॥ १ ॥
मुनिहि बंदि भरतहि सिरु नाई । चले सकल घर बिदा कराई ॥
धन्य भरत जीवनु जग माहीं । सीलु सनेहु सराहत जाहीं ॥ २ ॥
कहहिं परसपर भा बड़ काजू । सकल चलै कर साजहिं साजू ॥
जेहि राखहिं रहु घर रखवारी । सो जानइ जनु गरदनि मारी ॥ ३ ॥
कोउ कह रहन कहिअ नहिं काहू । को न चहइ जग जीवन लाहू ॥ ४ ॥

Cau.: **bhā saba keṁ mana modu na thorā, janu ghana dhuni suni cātaka morā. calata prāta lakhi niranau nīke, bhārātu prānapriya bhe sabahī ke.1. munihi baṁdi bhāratahi siru nāī, cale sakala ghara bidā karāī. dhanya bhārata jīvanu jaga māhī, sīlu sanehu sarāhata jāhī.2. kahahī parasapara bhā baRa kājū, sakala calai kara sājahī sājū. jehi rākhahī rahu ghara rakhavārī, so jānai janu garadani mārī.3. kou kaha rahana kahia nahī kāhū, ko na cahai jaga jīvana lāhū.4.**

Everyone felt as great a joy as when the Cātaka birds and peacocks hear a clap of thunder. When the people came to know Bharata’s welcome resolve to start the very next morning, they all began to love him as their own life. After reverencing the sage and bowing their head to Bharata they all took leave and proceeded to their respective homes praising as they went his amiability and affection and exclaiming, “Blessed is Bharata’s life in this world!” They said to one another, “A great object has been accomplished!” Everyone began to make preparations for the journey. Whomsoever they left behind saying “You should stay behind to guard the house,” felt as if he was smitten on the neck. Someone said, “Nobody should be asked to remain behind; who in this world would not have the reward of his life?” (1—4)

दे०— जरउ सो संपति सदन सुखु सुहृद मातु पितु भाइ ।

सनमुख होत जो राम पद करै न सहस सहाइ ॥ १८५ ॥

Do.: **jarau so saṃpati sadana sukhu suhṛda mātu pitu bhāi,
sanamukha hota jo rāma pada karai na sahasa sahāi.185.**

“Perish that property, house, happiness, friend, father, mother or brother, who does not gladly help one turn one’s face towards Śrī Rāma’s feet!” (185)

चौ०— घर घर साजहिं बाहन नाना । हरषु हृदयँ परभात पयाना ॥
भरत जाइ घर कीन्ह बिचारू । नगरु बाजि गज भवन भँडारू ॥ १ ॥
संपति सब रघुपति कै आही । जौं बिनु जतन चलौं तजि ताही ॥
तौ परिनाम न मोरि भलाई । पाप सिरोमनि साइँ दोहाई ॥ २ ॥
करइ स्वामि हित सेवकु सोई । दूषन कोटि देइ किन कोई ॥
अस बिचारि सुचि सेवक बोले । जे सपनेहुँ निज धरम न डोले ॥ ३ ॥
कहि सबु मरमु धरमु भल भाषा । जो जेहि लायक सो तेहिं राखा ॥
करि सबु जतनु राखि रखवारे । राम मातु पहिं भरतु सिधारे ॥ ४ ॥

Cau.: ghara ghara sājahī bāhana nānā, haraṣu hṛdayā parabhāta payānā.
bharata jāi ghara kīnha bicārū, nagaru bāji gaja bhavana bhāḍārū.1.
saṃpati saba raghupati kai āhī, jāu binu jatana calau taji tāhī.
tau parināma na mori bhalāi, pāpa siromani sāi dohāi.2.
karai svāmi hita sevaku soī, dūṣana koṭi dei kina koī.
asa bicāri suci sevaka bole, je sapanehū nija dharama na ḍole.3.
kahi sabu maramu dharamu bhala bhāṣā, jo jehi lāyaka so tehī rākhā.
kari sabu jatana rākhi rakhavāre, rāma mātu pahī bharatu sidhāre.4.

In every house they got ready vehicles of various kinds; their soul rejoiced at the thought of starting early next morning. On reaching his own apartments Bharata thought to himself: “The city, horses, elephants, houses and the treasury—everything belongs to the Lord of Raghus. If I leave it unprotected, the result will not be good for me; for disloyalty to one’s master is the greatest of all sins. A servant is he who serves the interests of his master, no matter if anyone brings millions of imputations against him.” Pondering thus he summoned faithful servants who had never dreamt of flinching from their duty. Confiding to them all the secrets he taught them their paramount duty and entrusted them with the work for which they were severally fit. After making all arrangements and posting guards Bharata went to Śrī Rāma’s mother (Kausalyā). (1—4)

दौ०— आरत जननीं जानि सब भरत सनेह सुजान ।

कहेउ बनावन पालकीं सजन सुखासन जान ॥ १८६ ॥

Do.: **ārata janani jāni saba bharata saneha sujāna,
kaheu banāvana pālakī sajana sukhāsana jāna.186.**

Knowing all the mothers in distress, Bharata, who understood the ways of love, ordered palanquins to be got ready and sedan-chairs to be equipped. (186)

चौ०— चक्र चक्रि जिमि पुर नर नारी । चहत प्रात उर आरत भारी ॥
जागत सब निसि भयउ बिहाना । भरत बोलाए सचिव सुजाना ॥ १ ॥

कहेउ लेहु सबु तिलक समाजू । बनहिं देब मुनि रामहि राजू ॥
 बेगि चलहु सुनि सचिव जोहारे । तुरत तुरग रथ नाग सँवारे ॥ २ ॥
 अरुंधती अरु अग्नि समाऊ । रथ चढ़ि चले प्रथम मुनिराऊ ॥
 बिप्र बृंद चढ़ि बाहन नाना । चले सकल तप तेज निधाना ॥ ३ ॥
 नगर लोग सब सजि सजि जाना । चित्रकूट कहँ कीन्ह पयाना ॥
 सिबिका सुभग न जाहिं बखानी । चढ़ि चढ़ि चलत भई सब रानी ॥ ४ ॥

Cau.: cakka cakki jimi pura nara nārī, cahata prāta ura ārata bhārī.
 jāgata saba nisi bhayau bihānā, bharata bolāe saciva sujānā.1.
 kaheu lehu sabu tilaka samājū, banahī deba muni rāmaḥi rājū.
 begi calahu suni saciva johāre, turata turaga ratha nāga sāvāre.2.
 arumdhātī aru agini samāū, ratha caRhi cale prathama munirāū.
 bipra bṛmda caRhi bāhana nānā, cale sakala tapa teja nidhānā.3.
 nagara loga saba saji saji jānā, citrakūṭa kahā kīnha payānā.
 sibikā subhaga na jāhī bakhānī, caRhi caRhi calata bhāī saba rānī.4.

Much afflicted at heart like the male and female Cakravāka birds, the men and women of the city longed for the dawn. They kept awake the whole night till it was daybreak, when Bharata summoned his wise counsellors and said to them, "Take all that is necessary for the installations ceremony; the sage (Vasiṣṭha) will crown Śrī Rāma even in the forest. Start expeditiously." Hearing this the ministers greeted him and had the horses, chariots and elephants immediately equipped. Taking with him his wife, Arundhatī, and the requisites for Agnihotra* (offering oblations into the sacred fire) the chief of sages, Vasiṣṭha, was the first to mount the chariot and led the way. Hosts of Brāhmaṇas, who were all repositories of austerity and spiritual glow followed in vehicles of various kinds. The people of the city followed next; having equipped their own conveyances they all left for Citrakūṭa. All the queens journeyed in palanquins which were lovely beyond words. (1—4)

दो०— सौंपि नगर सुचि सेवकनि सादर सकल चलाइ ।

सुमिरि राम सिय चरन तब चले भरत दोउ भाइ ॥ १८७ ॥

Do.: saūpi nagara suci sevakani sādara sakala calāi,
 sumiri rāma siya carana taba cale bharata dou bhāi.187.

Leaving the city in the charge of faithful servants and respectfully sending the whole party ahead, the two brothers, Bharata and Śatrughna, started last of all, remembering the feet of Śrī Rāma and Sītā. (187)

चौ०— राम दरस बस सब नर नारी । जनु करि करिनि चले तकि बारी ॥

बन सिय रामु समुझि मन माहीं । सानुज भरत पयादेहिं जाहीं ॥ १ ॥

देखि सनेहु लोग अनुरागे । उतरि चले हय गय रथ त्यागे ॥

जाइ समीप राखि निज डोली । राम मातु मृदु बानी बोली ॥ २ ॥

* In ancient times, as a general rule, every Brāhmaṇa maintained the sacred fire and kept it perpetually alive till his death, when he was cremated with the same fire. He carried it with him wherever he went and poured oblations into it every morning and evening.

तात चढ़हु रथ बलि महतारी । होइहि प्रिय परिवारु दुखारी ॥
 तुम्हें चलत चलिहि सबु लोगू । सकल सोक कृस नहिं मग जोगू ॥ ३ ॥
 सिर धरि बचन चरन सिरु नाई । रथ चढ़ि चलत भए दोउ भाई ॥
 तमसा प्रथम दिवस करि बासू । दूसर गोमति तीर निवासू ॥ ४ ॥

Cau.: rāma darasa basa saba nara nārī, janu kari karini cale taki bārī.
 bana siya rāmu samujhi mana māhī, sānuja bharata payādehī jāhī.1.
 dekhi sanehu loga anurāge, utari cale haya gaya ratha tyāge.
 jāi samīpa rākhi nija ḍolī, rāma mātu mṛdu bānī bolī.2.
 tāta caRhahu ratha bali mahatārī, hoihi priya parivāru dukhārī.
 tumharē calata calihi sabu logū, sakala soka kṛsa nahī maga jogū.3.
 sira dhari bacana carana siru nāī, ratha caRhi calata bhae dou bhāī.
 tamasā prathama divasa kari bāsū, dūsara gomati tīra nivāsū.4.

Seized with a longing for the sight of Śrī Rāma, all the people, including both men and women, headed with the same zeal as male and female elephants rush in pursuit of water. Realizing in their heart that Sitā and Rāma were in the woods Bharata and his younger brother journeyed on foot. Seeing their affection the people were overcome with emotion and dismounting walked on foot, leaving their horses, elephants and chariots. Going up to Bharata Śrī Rāma's mother (Kausalyā) stopped her palanquin by his side and spoke in soft accents, "I adjure you by my life to mount the chariot, dear child; or else all our near and dear ones will be put to trouble. If you walk on foot the whole party will follow suit and you know they are all wasted with sorrow and hardly fit to undertake the journey on foot." Reverently obeying her command and bowing their head at her feet the two brothers mounted their chariot and proceeded on the journey. They halted the first day on the bank of the Tamasā* river and made the next halt on the bank of the Gomatī. (1—4)

दो०— पय अहार फल असन एक निसि भोजन एक लोग ।

करत राम हित नेम ब्रत परिहरि भूषन भोग ॥ १८८ ॥

Do.: paya ahāra phala asana eka nisi bhojana eka loga,
 karata rāma hita nema brata parihari bhūṣana bhoga.188.

Some of them lived on milk and some on fruits; while others took their meals by night. Renouncing ornaments and luxuries they observed vows and fasts for the sake of Śrī Rāma. (188)

चौ०— सई तीर बसि चले बिहाने । सृंगबेरपुर सब निअराने ॥
 समाचार सब सुने निषादा । हृदयँ बिचार करइ सबिषादा ॥ १ ॥
 कारन कवन भरतु बन जाहीं । है कछु कपट भाउ मन माहीं ॥
 जौँ पै जियँ न होति कुटिलाई । तौ कत लीन्ह संग कटकाई ॥ २ ॥
 जानहिं सानुज रामहि मारी । करउँ अकंटक राजु सुखारी ॥
 भरत न राजनीति उर आनी । तब कलंकु अब जीवन हानी ॥ ३ ॥

* The Tamasā (now popularly known by the name of Tons) is a branch of Ghāgharā which leaves that river about 10 miles from Ayodhyā and after flowing past the town of Azamgarh falls into the Sarayū.

सकल सुरासुर जुरहिं जुझारा । रामहि समर न जीतनिहारा ॥
का आचरजु भरतु अस करहीं । नहिं बिष बेलि अमिअ फल फरहीं ॥ ४ ॥

Cau.: saī tīra basi cale bihāne, sṛṅgaberapura saba niarāne.
samācāra saba sune niṣādā, hṛdayā bicāra karai sabiṣādā.1.
kāraṇa kavana bharatu bana jāhī, hai kachu kapaṭa bhāu mana māhī.
jaū pai jiyā na hoti kuṭilāi, tau kata līha saṅga kaṭakāi.2.
jānahī sānuja rāmaḥi māri, karaū akamṭaka rāju sukhārī.
bharata na rājanīti ura ānī, taba kalamku aba jīvana hānī.3.
sakala surāsura jurahī jujhārā, rāmaḥi samara na jītanihārā.
kā ācaraju bharatu asa karahī, nahī biṣa beli amia phala pharahī.4.

Halting on the bank of the Saī* river they resumed their journey at daybreak and the whole party drew near to Śṛṅgaverapura†. When the Niṣāda chief (Guha) heard the whole story, he anxiously thought within himself: “What motive can Bharata have in journeying to the woods? He must have some evil design at heart. If he had no mischievous intention at heart, why should he have brought an army with him? He must have thought that after killing Rāma and his younger brother (Lakṣmaṇa) he would reign peacefully and happily. But Bharata did not take to heart the maxims of sound polity; latterly he brought on himself stigma alone but this time he will meet a sure death. If all the warriors among the gods and demons combine against Śrī Rāma, even they will fail to conquer him in battle. But what wonder that Bharata should behave as he is doing; for venomous plants, after all, can never bear fruits of ambrosia.” (1—4)

दो०— अस बिचारि गुहँ ग्याति सन कहेउ सजग सब होहु ।
हथवाँसहु बोरहु तरनि कीजिअ घाटारोहु ॥ १८९ ॥

Do.: asa bicāri guhā gyāti sana kaheu sajaga saba hohu,
hathavāsahu borahu tarani kijia ghātārohu.189.

Pondering thus Guha said to his kinsmen, “Be alert all of you; collect the boats and sink them and blockade the ghats (flight of steps leading to the river landing-place).” (189)

चौ०— होहु सँजोइल रोकहु घाटा । ठाटहु सकल मरै के ठाटा ॥
सनमुख लोह भरत सन लेऊँ । जिअत न सुरसरि उतरन देऊँ ॥ १ ॥
समर मरनु पुनि सुरसरि तीरा । राम काजु छनभंगु सरीरा ॥
भरत भाइ नृपु मैं जन नीचू । बड़ें भाग असि पाइअ मीचू ॥ २ ॥
स्वामि काज करिहउँ रन रारी । जस धवलिहउँ भुवन दस चारी ॥
तजउँ प्रान रघुनाथ निहोरें । दुहँ हाथ मुद मोदक मोरें ॥ ३ ॥
साधु समाज न जाकर लेखा । राम भगत महुँ जासु न रेखा ॥
जायँ जिअत जग सो महि भारू । जननी जौबन बिटप कुठारू ॥ ४ ॥

* The Saī rises about midway between the Gomati and the Gaṅgā and falls into the former 10 miles below the city of Jaunpur.

† The site of the ancient Śṛṅgaverapura is marked by a village bearing the same name under the modernized form ‘Singraur’ 22 miles to the north-west of Allahabad. The Gaṅgā has changed its course and only a small branch now flows through the old channel.

Cau.: hohu sājoila rokahu ghātā, ṭhāṭahu sakala marai ke ṭhātā.
 sanamukha loha bharata sana leū, jiata na surasari utarana deū.1.
 samara maranu puni surasari tīrā, rāma kāju chanabhaṅgu sarīrā.
 bharata bhāi nṛpu maī jana nīcū, baRē bhāga asi pāia mīcū.2.
 svāmi kāja karihaū rana rārī, jasa dhavalihaū bhuvana dasa cārī.
 tajaū prāna raghunātha nihorē, duhū hātha muda modaka morē.3.
 sādhu samāja na jākara lekhā, rāma bhagata mahū jāsu na rekhā.
 jāyā jiata jaga so mahi bhārū, janani jaubana biṭapa kuṭhārū.4.

“Equip yourself and blockade the ghats; be prepared in everyway to face death. I go to encounter Bharata in open combat and would not let him cross the Gaṅgā so long as there is life in me. To die in battle and that too on the bank of the Gaṅgā; and to lay down this frail body in Śrī Rāma’s cause! Then Bharata is Śrī Rāma’s own brother and a king; while I am an humble servant! It is through a great good fortune that one meets with a death like this. In the cause of my master I will fight on the battlefield and will brighten the fourteen spheres with my glory. I am going to lay down my life for the sake of Śrī Rāma (the Lord of Raghus) and will be a gainer either way. (If I win the battle I will have served the cause of my master, and if I die I will attain the eternal abode of the Lord and his constant service.) He who is not reckoned among the virtuous and is neither counted among Śrī Rāma’s devotees lives in vain in this world; he is a veritable burden to the earth and an axe to the tree of his mother’s youth.” (1—4)

दो०— बिगत बिषाद निषादपति सबहि बड़ाइ उछाहु ।

सुमिरि राम मागेउ तुरत तरकस धनुष सनाहु ॥ १९० ॥

Do.: bigata biṣāda niṣādapati sabahi baRhāi uchāhu,
 sumiri rāma māgeu turata tarakasa dhanuṣa sanāhu.190.

The Niṣāda chief, who was not the least troubled at heart, encouraged all and, fixing his thought on Śrī Rāma, forthwith demanded his quiver, bow and coat of mail. (190)

चौ०— बेगहु भाइहु सजहु सँजोऊ । सुनि रजाइ कदराइ न कोऊ ॥
 भलेहिं नाथ सब कहहिं सहरषा । एकहिं एक बड़ावइ करषा ॥ १ ॥
 चले निषाद जोहारि जोहारी । सूर सकल रन रूचइ रारी ॥
 सुमिरि राम पद पंकज पनहीं । भाथीं बाँधि चड़ाइन्हि धनहीं ॥ २ ॥
 अँगरी पहिरि कूँड़ि सिर धरहीं । फरसा बाँस सेल सम करहीं ॥
 एक कुसल अति ओड़न खाँड़े । कूदहिं गगन मनहुँ छिति छाँड़े ॥ ३ ॥
 निज निज साजु समाजु बनाई । गुह राउतहि जोहारे जाई ॥
 देखि सुभट सब लायक जाने । लै लै नाम सकल सनमाने ॥ ४ ॥

Cau.: begahu bhāihu sajahu sājoū, suni rajāi kadarāi na koū.
 bhalehī nātha saba kahaḥī saharasā, ekahī eka baRhāvai karasā.1.
 cale niṣāda johāri johārī, sūra sakala rana rūcai rārī.
 sumiri rāma pada paṅkaja panahī, bhāthī bādhi caRhāinhi dhanahī.2.
 āgarī pahiri kūṅṛi sira dharahī, pharasā bāsa sela sama karahī.
 eka kusala ati oRana khāRe, kūdahī gagana manahū chiti chāRe.3.

nija nija sāju samāju banāi, guha rāutahi johāre jāi.
dekhi subhaṭa saba lāyaka jāne, lai lai nāma sakala sanamāne.4.

“Make haste, brethren, to get ready the necessary equipment; on hearing my command, let no one shrink in fear.” “All right, my lord,” they all joyfully responded, and roused the spirit of one another. Greeting their chief one after another, the Niṣādas left; they were all brave and loved to fight on the battlefield. Invoking the shoes of Śrī Rāma’s lotus feet they fastened their quiver and strung their bow. Nay, they donned their coat of mail, placed the helmet on their head and straightened their axe, bludgeon and spear. Some of them who were exceptionally clever at fencing, sprang with such agility that it seemed they never touched the ground and moved in the air. Equipping themselves with their weapons etc., and forming themselves into batches they all went up to their chief, Guha, and greeted him. Seeing his gallant warriors and finding them all fit for active service he addressed them, each by his name, and duly honoured them. (1—4)

दो०— भाइहु लावहु धोख जनि आजु काज बड़ मोहि ।

सुनि सरोष बोले सुभट बीर अधीर न होहि ॥ १९१ ॥

Do.: bhāihu lāvahu dhokha jani āju kāja baRa mohi,
suni saroṣa bole subhaṭa bira adhīra na hohi.191.

“Spare not your life, brethren; there is a great issue before me today.” At this the gallant warriors spiritedly exclaimed, “Have patience, our brave chieftain!” (191)

चौ०— राम प्रताप नाथ बल तोरे । करहिं कटकु बिनु भट बिनु घोरे ॥
जीवत पाउ न पाछें धरहीं । रुंड मुंडमय मेदिनि करहीं ॥ १ ॥
दीख निषादनाथ भल टोलू । कहेउ बजाउ जुझाऊ ढोलू ॥
एतना कहत छींक भइ बाँए । कहेउ सगुनिअन्ह खेत सुहाए ॥ २ ॥
बूढु एकु कह सगुन बिचारी । भरतहि मिलिअ न होइहि रारी ॥
रामहि भरतु मनावन जाहीं । सगुन कहइ अस बिग्रहु नाहीं ॥ ३ ॥
सुनि गुह कहइ नीक कह बूढा । सहसा करि पछिताहिं बिमूढा ॥
भरत सुभाउ सीलु बिनु बूझें । बड़ि हित हानि जानि बिनु जूझें ॥ ४ ॥

Cau.: rāma pratāpa nātha bala tore, karahī kaṭaku binu bhaṭa binu ghore.
jīvata pāu na pāchē dharahī, ruṇḍa muṇḍamaya medini karahī.1.
dīkha niṣādanātha bhala ṭolū, kaheu bajāu jujhāu ḍholū.
etanā kahata chīka bhai bāe, kaheu sagunianha kheta suhāe.2.
būRhu eku kaha saguna bicārī, bhatahi milia na hoihi rārī.
rāmahi bhartu manāvana jāhī, saguna kahai asa bigrahu nāhī.3.
suni guha kahai nīka kaha būRhā, sahasā kari pachitāhī bimūRhā.
bharata subhāu sīlu binu būjhē, baRi hita hāni jāni binu jūjhē.4.

“Through the majesty of Śrī Rāma and by your might, my lord, we shall leave no fighting man or horse in the enemy’s ranks. We shall never retrace our steps so long as there is life in us; nay, we shall strew the earth with the trunks and heads of fallen warriors!” The Niṣāda chief saw that he had a good band of warriors and exclaimed, “Beat the martial drum.” Even as he said so someone sneezed on the left. The sooth-

sayers said, “The sneeze has come from an auspicious quarter! (The issue will be a happy one.)” An old man thought over the meaning of the omen and exclaimed, “Let us go and meet Bharata; there will be no conflict. Bharata is out to persuade Śrī Rāma to return. The omen tells us that there will be no discord.” On hearing this Guha said, “The old man says aright. Fools act precipitately and repent. If we come to a clash without knowing Bharata’s intentions and ascertaining his temper and disposition, we shall be doing much harm to our own cause.” (1—4)

दौ०— गहहु घाट भट समिटि सब लेउँ मरम मिलि जाइ ।

बूझि मित्र अरि मध्य गति तस तब करिहउँ आइ ॥ १९२ ॥

Do.: **gahahu ghāṭa bhaṭa samiṭi saba leuṁ marama mili jāi,**
būjhi mitra ari madhya gati tasa taba karihaū āi.192.

“Close up, all my warriors, and blockade the ghats till I meet Bharata and find out what is in his mind. When I have ascertained his friendly, hostile or neutral attitude I shall act accordingly after that.” (192)

चौ०— लखब सनेहु सुभायँ सुहाएँ । बैरु प्रीति नहिं दुरइँ दुराएँ ॥
अस कहि भेंट सँजोवन लागे । कंद मूल फल खग मृग मागे ॥ १ ॥
मीन पीन पाठीन पुराने । भरि भरि भार कहारन्ह आने ॥
मिलन साजु सजि मिलन सिधाए । मंगल मूल सगुन सुभ पाए ॥ २ ॥
देखि दूरि तें कहि निज नामू । कीन्ह मुनीसहि दंड प्रनामू ॥
जानि रामप्रिय दीन्हि असीसा । भरतहि कहेउ बुझाइ मुनीसा ॥ ३ ॥
राम सखा सुनि संदनु त्यागा । चले उतरि उमगत अनुरागा ॥
गाउँ जाति गुहँ नाउँ सुनाई । कीन्ह जोहारु माथ महि लाई ॥ ४ ॥

Cau.: **lakhaba sanehu subhāyā suhaē, bairu prīti nahī duraī durāē.**
asa kahi bhēṭa sājovana lāge, kaṁḍa mūla phala khaga mṛga māge.1.
mīna pīna pāṭhīna purāne, bhari bhari bhāra kahāranha āne.
milana sāju saji milana sidhāe, maṅgala mūla saguna subha pāe.2.
dekhi dūri tē kahi nija nāmū, kīnha munīsahi daṁḍa pranāmū.
jāni rāmapriya dīnhi asīsā, bharatahi kaheu bujhāi munīsā.3.
rāma sakhā suni saṁdanu tyāgā, cale utari umagata anurāgā.
gaū jāti guhā nāū sunāi, kīnha johāru mātha mahi lāi.4.

“I shall test his love on the touchstone of his friendly disposition; for hatred and love cannot be disguised even if one tries to do so.” So saying he began to collect articles for making a present and sent for bulbs, roots and fruits as well as birds and deer. Men of the porter class also brought loads of fat and ripe fish of the Pāṭhina* species. Thus equipping himself with presents he proceeded to meet Bharata and met with auspicious and happy omens. As soon as he saw the chief of sages, Vasiṣṭha, he mentioned his own name and prostrated himself before the sage from a distance. The sage, who knew him to be a friend of Śrī Rāma, bestowed his blessing on him and told Bharata in detail about him. Hearing that he was a friend of Śrī Rāma, Bharata alighted

* The Pāṭhina is said to be a kind of sea-fish, the Silurus Pelorius or Boalis.

from his chariot and, leaving it behind, advanced towards him with a heart overflowing with love. Guha, on his part mentioned his village, caste and name and greeted him by placing his head on the ground. (1—4)

दो०— करत दंडवत देखि तेहि भरत लीन्ह उर लाइ ।

मनहुँ लखन सन भेंट भइ प्रेमु न हृदयँ समाइ ॥ १९३ ॥

**Do.: karata daṇḍavata dekhi tehi bharata līnha ura lāi,
manahūṁ lakhana sana bhēṭa bhāi premu na hṛdayā samāi.193.**

When Bharata saw him falling prostrate on the ground he lifted him and pressed him to his bosom. He felt as if he had met Lakṣmaṇa and the surging emotion of his heart could not be repressed. (193)

चौ०— भेंटत भरतु ताहि अति प्रीती । लोग सिहाहिं प्रेम कै रीती ॥
धन्य धन्य धुनि मंगल मूला । सुर सराहि तेहि बरिसहिं फूला ॥ १ ॥
लोक बेद सब भाँतिहिं नीचा । जासु छाँह छुइ लेइअ सींचा ॥
तेहि भरि अंक राम लघु भ्राता । मिलत पुलक परिपूरित गाता ॥ २ ॥
राम राम कहि जे जमुहाहीं । तिन्हहि न पाप पुंज समुहाहीं ॥
यह तौ राम लाइ उर लीन्हा । कुल समेत जगु पावन कीन्हा ॥ ३ ॥
करमनास जलु सुरसरि परई । तेहि को कहहु सीस नहिं धरई ॥
उलटा नामु जपत जगु जाना । बालमीकि भए ब्रह्म समाना ॥ ४ ॥

**Cau.: bhēṭata bharatu tāhi ati prīṭī, loga sihāhī prema kai rīṭī.
dhanya dhanya dhuni maṅgala mūlā, sura sarāhi tehi barisahī phūlā.1.
loka beda saba bhāṭihī nīcā, jāsu chāha chui leia sīcā.
tehi bhari amka rāma laghu bhrātā, milata pulaka paripūrita gātā.2.
rāma rāma kahi je jamuhāhī, tinhahi na pāpa puṁja samuhāhī.
yaha tau rāma lāi ura līnhā, kula sameta jagu pāvana kīnhā.3.
karamanāsa jalu surasari parai, tehi ko kahahu sīsa nahī dharaī.
ulaṭā nāmu japata jagu jānā, bālamīki bhae brahma samānā.4.**

Bharata embraced him with great affection and the people admired the mode of his love. Raising a jubilant cry of applause the gods extolled him and rained flowers on him. "This man is low in the eyes of the world as well as from the point of view of the Vedas, so much so that one must bathe even on crossing his shadow. Yet Śrī Rāma's younger brother, Bharata, has met him in close embrace, his body thrilling all over with joy. Hosts of sins turn away from them who utter the name of Rāma even while yawning. As for this man he was embraced by Śrī Rāma Himself, who thereby bestowed on him and his family the efficacy of sanctifying the whole world. Where the water of the Karmanāsā joins the celestial stream (the Gaṅgā) tell me who would not place it on his head! The whole world knows how Vālmiki became as good as Brahma (God Himself) by repeating the name (Rāma) in the reverse way (as Marā). (1—4)

दो०— स्वपच सबर खस जमन जइ पावँर कोल किरात ।

रामु कहत पावन परम होत भुवन बिख्यात ॥ १९४ ॥

Do.: **svapaca sabara khasa jamana jaRa pāvāra kola kirāta,
rāmu kahata pāvana parama hota bhuvana bikhyāta.194.**

“Even a pariah*, a Śabara (Bhīla), a Khāsī, the stupid barbarian and the vile Kola and Kirāta get supremely sanctified and get renowned through all the spheres by uttering the name of Rāma.” (194)

चौ०— नहिं अचिरिजु जुग जुग चलि आई । केहि न दीन्हि रघुबीर बड़ाई ॥
राम नाम महिमा सुर कहहीं । सुनि सुनि अवधलोग सुखु लहहीं ॥ १ ॥
रामसखहि मिलि भरत सप्रेमा । पूँछी कुसल सुमंगल खेमा ॥
देखि भरत कर सीलु सनेहू । भा निषाद तेहि समय बिदेहू ॥ २ ॥
सकुच सनेहु मोदु मन बाढ़ा । भरतहि चितवत एकटक ठाढ़ा ॥
धरि धीरजु पद बंदि बहोरी । बिनय सप्रेम करत कर जोरी ॥ ३ ॥
कुसल मूल पद पंकज पेखी । मैं तिहुँ काल कुसल निज लेखी ॥
अब प्रभु परम अनुग्रह तोरें । सहित कोटि कुल मंगल मोरें ॥ ४ ॥

Cau.: nahī aciriju juga juga cali āi, kehi na dīnhi raghubīra baRāi.
rāma nāma mahimā sura kahāñ, suni suni avadhaloga sukhu lahañ.1.
rāmasakhahi mili bharata sapremā, pūñchī kusala sumāṅgala khemā.
dekhi bharata kara sīlu sanehū, bhā niṣāda tehi samaya bidehū.2.
sakuca sanehu modu mana bāRhā, bharatahi citavata ekaṭaka ṭhāRhā.
dhari dhīraju pada bañdi bahorī, binaya saprema karata kara jorī.3.
kusala mūla pada pañkaja pekhī, mañ tihūñ kāla kusala nija lekhi.
aba prabhu parama anugraha torē, sahita koṭi kula maṅgala morē.4.

“It is no wonder; it has been so for ages. Who has not been exalted through contact with the Hero of Raghu’s race?” In this way the gods glorified Śrī Rāma’s name and the people of Ayodhyā rejoiced as they heard the praise. Having thus met Śrī Rāma’s friend (Guha), Bharata lovingly enquired after his health, welfare and happiness. Seeing Bharata’s amiability and affection on that occasion the Niṣāda forgot all about himself. His bashfulness, love and soul’s delight grew; and he stood gazing at Bharata with unwinking eyes. Collecting himself he bowed at Bharata’s feet again and with joined palms lovingly submitted, “Now that I have beheld your lotus feet, which are the very fountain of happiness, I have accounted myself blessed for all time. And now, my lord, by your supreme grace my welfare is assured for millions of generations. (1—4)

दो०— समुझि मोरि करतूति कुलु प्रभु महिमा जियँ जोड़ ।
जो न भजइ रघुबीर पद जग बिधि बंचित सोड़ ॥ १९५ ॥

Do.: **samujhi mori karatūti kulu prabhu mahimā jiyā joi,
jo na bhajai raghubīra pada jaga bidhi bañcita soi.195.**

“Remembering my doings and my descent, on the one hand, and realizing the

* The word used in the original is ‘Śvapaca’ (lit., one who cooks the flesh of a dog, i.e., lives on the flesh of dogs; the Kolas and Kirātas are wild mountain tribes; the Khāsīs are another hilly tribe inhabiting Khasa, a hilly tract in Northern India).

Lord's greatness on the other, he who does not devote himself to Śrī Rāma's feet has been befooled in this world by Providence." (195)

चौ०— कपटी कायर कुमति कुजाती । लोक बेद बाहेर सब भाँती ॥
 राम कीन्ह आपन जबही तें । भयउँ भुवन भूषण तबही तें ॥ १ ॥
 देखि प्रीति सुनि बिनय सुहाई । मिलेउ बहोरि भरत लघु भाई ॥
 कहि निषाद निज नाम सुबानीं । सादर सकल जोहारीं रानीं ॥ २ ॥
 जानि लखन सम देहिं असीसा । जिअहु सुखी सय लाख बरीसा ॥
 निरखि निषादु नगर नर नारी । भए सुखी जनु लखनु निहारी ॥ ३ ॥
 कहहिं लहेउ एहिं जीवन लाहू । भेंटेउ रामभद्र भरि बाहू ॥
 सुनि निषादु निज भाग बड़ाई । प्रमुदित मन लइ चलेउ लेवाई ॥ ४ ॥

Cau.: kapaṭī kāyara kumati kujāṭī, loka beda bāhera saba bhāṭī.
 rāma kīnha āpana jabahī tē, bhayaū bhuvana bhūṣana tabahī tē.1.
 dekhi prīti suni binaya suhāī, mileu bahori bharata laghu bhāī.
 kahi niṣāda nija nāma subānī, sādara sakala johārī rānī.2.
 jāni lakhana sama dehi asīsā, jahu sukhī saya lākha barīsā.
 nirakhi niṣādu nagara nara nārī, bhae sukhī janu lakhanu nihārī.3.
 kahahi laheu ehī jīvana lāhū, bhēṭeu rāmabhadra bhari bāhū.
 suni niṣādu nija bhāga baRāī, pramudita mana lai caleu levāī.4.

"False, cowardly, evil-minded and low-born as I am and cast off from society as well as from the fold of the Vedas in everyway, I have become the ornament of the world ever since Śrī Rāma took me for his own." Seeing his affection and hearing his humble submission Bharata's younger brother, Śatrughna, embraced him next. The Niṣāda chief then greeted all the dowager queens in polite and respectful terms, mentioning his name each time. Treating him on the same footing as Lakṣmaṇa they gave him their blessing: May you live happily for millions of years. The men and women of the city were as glad to see the Niṣāda chief as if they saw Lakṣmaṇa, and said, "He has surely reaped the reward of his existence in that our beloved Rāma folded him in his arms." Hearing them extol his good fortune the Niṣāda chief led them with a cheerful heart. (1—4)

दो०— सनकारे सेवक सकल चले स्वामि रुख पाइ ।

घर तरु तर सर बाग बन बास बनाएन्हि जाइ ॥ १९६ ॥

Do.: sanakāre sevaka sakala cale svāmi rukha pāi,
 ghara taru tara sara bāga bana bāsa banāenhi jāi.196.

Receiving a signal from him and learning their master's will all his attendants dispersed; and reaching the residential quarters, the foot of trees, ponds, orchards and groves they made room for the guests to take up their lodging. (196)

चौ०— सृंगबेरपुर भरत दीख जब । भे सनेहँ सब अंग सिथिल तब ॥
 सोहत दिँ निषादहि लागू । जनु तनु धरें बिनय अनुरागू ॥ १ ॥
 एहि बिधि भरत सेनु सबु संग्गा । दीखि जाइ जग पावनि गंगा ॥
 रामघाट कहँ कीन्ह प्रनामू । भा मनु मगनु मिले जनु रामू ॥ २ ॥

carana cāpi kahi kahi mṛdu bānī, janani sakala bhārata sanamānī.
bhāihī saṅpi mātu sevakāi, āpu niṣādahi līnha bolāi.2.
cale sakhā kara sō kara jorē, sithila sarīru saneha na thorē.
pūchata sakhahi so ṭhāū dekhāū, neku nayana mana jarani juRāū.3.
jahā siya rāmu lakhanu nisi soe, kahata bhare jala locana koe.
bhārata bacana suni bhayau biṣādū, turata tahā lai gayau niṣādū.4.

The people took up their lodgings at different places and Bharata made enquiries about all. After worshipping the gods and taking leave of them the two brothers (Bharata and Śatrughna) went up to Śrī Rāma's mother (Kausalyā). Bharata showed respect to all his mothers by kneading their feet and speaking to each in polite terms. Then entrusting his brother with the service of his mothers he himself summoned the Niṣāda chief and went hand in hand with him, his body overpowered with excess of love. He asked his friend to show him the spot—and thereby soothe the agony of his eyes and soul to some extent—where Sītā, Śrī Rāma and Lakṣmaṇa had slept at night. Even as he spoke the corners of his eyes were filled with tears. The Niṣāda chief was distressed to hear Bharata's words and presently took him to the spot— (1—4)

दो०— जहँ सिंसुपा पुनीत तर रघुबर किय बिश्रामु ।

अति सनेहँ सादर भरत कीन्हेउ दंड प्रनामु ॥ १९८ ॥

Do.: jahā simsupā punīta tara raghubara kiya biśrāmu,
ati sanehā sādara bhārata kīnheu daṇḍa pranāmu.198.

—Where the Chief of Raghu's line had rested under a holy Aśoka tree. With great affection and reverence Bharata prostrated himself there. (198)

चौ०— कुस साँथरी निहारि सुहाई । कीन्ह प्रनामु प्रदच्छिन जाई ॥
चरन रेख रज आँखिन्ह लाई । बनइ न कहत प्रीति अधिकाई ॥ १ ॥
कनक बिंदु दुइ चारिक देखे । राखे सीस सीय सम लेखे ॥
सजल बिलोचन हृदयँ गलानी । कहत सखा सन बचन सुबानी ॥ २ ॥
श्रीहत सीय बिरहँ दुतिहीना । जथा अवध नर नारि बिलीना ॥
पिता जनक देउँ पटतर केही । करतल भोगु जोगु जग जेही ॥ ३ ॥
ससुर भानुकुल भानु भुआलू । जेहि सिहात अमरावतिपालू ॥
प्राननाथु रघुनाथ गोसाई । जो बड़ होत सो राम बड़ाई ॥ ४ ॥

Cau.: kusa sātharī nihāri suhāi, kīnha pranāmu pradacchina jāi.
carana rekha raja ākhinha lāi, banai na kahata prīti adhikāi.1.
kanaka bimdu dui cārika dekhe, rāke sīsa sīya sama lekhe.
sajala bilocana hṛdayā galānī, kahata sakhā sana bacana subānī.2.
śrīhata sīya birahā dutihīnā, jathā avadha nara nāri bilīnā.
pitā janaka deū paṭatara kehī, karatala bhogu jogu jaga jehī.3.
sasura bhānukula bhānu bhualū, jehi sihāta amarāvati-pālū.
prānanāthu raghunātha gosāi, jo baRa hota so rāma baRāi.4.

Beholding a lovely litter of Kuśa grass he paced round it clockwise and made obeisance. He also placed the dust of Śrī Rāma's footprints on his eyes with an excess

of love which could not be described in words. He saw there a few gold spangles, which he placed on his head and treated them on a par with Sitā. With tears in his eyes and a heart full of remorse he spoke to his friend in sweet accents: "These spangles have lost their charm and appear lustreless due to their separation from Sitā, even as the people of Ayodhyā, both men and women, are spent through sorrow. To whom shall I liken her father, Janaka, who in this world is a master of asceticism and enjoyment both? And she had for her father-in-law King Daśaratha, the sun of the solar race, who was the envy even of the lord of paradise (Indra). And her beloved lord is no other than Lord Śrī Rāma, from whose glory all great ones derive their greatness! (1—4)

दो०— पति देवता सुतीय मनि सीय साँथरी देखि ।

बिहरत हृदउ न हहरि हर पबि तें कठिन बिसेषि ॥ १९९ ॥

Do.: pati devatā sutīya mani sīya sātharī dekhi,
biharata hṛdau na hahari hara pabi tē kaṭhina biseṣi.199.

"Even as I gaze on the litter used by Sitā, the jewel among virtuous women devoted to their lord, my heart does not break in horror; it is harder than adamant, my God." (199)

चौ०— लालन जोगु लखन लघु लोने । भे न भाइ अस अहहिं न होने ॥
पुरजन प्रिय पितु मातु दुलारे । सिय रघुबीरहि प्रानपिआरे ॥ १ ॥
मृदु मूरति सुकुमार सुभाऊ । तात बाउ तन लाग न काऊ ॥
ते बन सहहिं बिपति सब भाँती । निदरे कोटि कुलिस एहिं छाती ॥ २ ॥
राम जनमि जगु कीन्ह उजागर । रूप सील सुख सब गुन सागर ॥
पुरजन परिजन गुर पितु माता । राम सुभाउ सबहि सुखदाता ॥ ३ ॥
बैरिउ राम बड़ाई करहीं । बोलनि मिलनि बिनय मन हरहीं ॥
सारद कोटि कोटि सत सेवा । करि न सकहिं प्रभु गुन गन लेखा ॥ ४ ॥

Cau.: lālana jogu lakhana laghu lone, bhe na bhāi asa ahahī na hone.
purajana priya pitu mātu dulāre, siya raghubīrahi prānapiāre.1.
mṛdu mūrati sukumāra subhāu, tāta bāu tana lāga na kāu.
te bana sahaḥī bipati saba bhāṭī, nidare koṭi kulisa eḥī chāṭī.2.
rāma janami jagu kīnha ujāgara, rūpa sīla sukha saba guna sāgara.
purajana parijana gura pitu mātā, rāma subhāu sabahi sukhadātā.3.
bairiu rāma baRāi karaḥī, bolani milani binaya mana harahī.
sārada koṭi koṭi sata seṣā, kari na sakahī prabhu guna gana lekhā.4.

"And my younger brother, Lakṣmaṇa, is so comely and worth fondling; never was there such a brother, nor is there, nor will be. Beloved of the people and the darling of his parents, he is dear as life to both Sitā and the Hero of Raghu's line. Nay, he is so delicate of frame and tender of disposition and his body has never been exposed to hot winds; yet he is bearing hardships of every kind in the woods. Oh! my breast has outdone millions of thunderbolts. As for Śrī Rāma he has illumined the world by being born in it; he is such an ocean of beauty, amiability, joy and all excellences. Śrī Rāma's disposition is the delight of the people of Ayodhyā and his own family, much more of his preceptor and parents. Even enemies praise Śrī Rāma, who steals the heart by his polite

speech, agreeable manners and modesty of behaviour. Millions of Śāradās (goddesses of speech) and hundreds of millions of Śeṣas (serpent-gods) are unable to reckon up the virtues of the Lord." (1—4)

दो०— सुखस्वरूप रघुबंसमनि मंगल मोद निधान।

ते सोवत कुस डसि महि बिधि गति अति बलवान ॥ २०० ॥

Do.: **sukhasvarūpa raghubaṁsamani maṅgala moda nidhāna,**
te sovata kusa ḍāsi mahi bidhi gati ati balavāna.200.

"That jewel of Raghu's line, who is bliss personified and a mine of joy and blessings, sleeps on the ground spreading the Kuśa grass on it! The ways of Providence are inexorable indeed." (200)

चौ०— राम सुना दुखु कान न काऊ । जीवनतरु जिमि जोगवड़ राऊ ॥

पलक नयन फनि मनि जेहि भाँती । जोगवहिं जननि सकल दिन राती ॥ १ ॥

ते अब फिरत बिपिन पदचारी । कंद मूल फल फूल अहारी ॥

धिग कैकई अमंगल मूला । भइसि प्रान प्रियतम प्रतिकूला ॥ २ ॥

मैं धिग धिग अघ उदधि अभागी । सबु उतपातु भयउ जेहि लागी ॥

कुल कलंकु करि सृजेउ बिधाताँ । साइँदोह मोहि कीन्ह कुमाताँ ॥ ३ ॥

सुनि सप्रेम समुझाव निषादू । नाथ करिअ कत बादि बिषादू ॥

राम तुम्हहि प्रिय तुम्ह प्रिय रामहि । यह निरजोसु दोसु बिधि बामहि ॥ ४ ॥

Cau.: **rāma sunā dukhu kāna na kāū, jīvanataru jimi jogavai rāū.**
palaka nayana phani mani jehi bhāṭī, jogavahī janani sakala dina rāṭī.1.
te aba phirata bipina padacārī, kaṁda mūla phala phūla ahārī.
dhiga kaikāi amaṅgala mūlā, bhaisi prāna priyatama pratikūlā.2.
maī dhiga dhiga agha udadhi abhāgī, sabu utapātu bhayau jehi lāgī.
kula kalaṁku kari sṛjeu bidhātā, sāīdoha mohi kīnha kumātā.3.
suni saprema samujhāva niṣādū, nātha karia kata bādi biṣādū.
rāma tumhahi priya tumha priya rāmahī, yaha nirajosu dosu bidhi bāmahi.4.

"Śrī Rāma had never heard any mention of sorrow; the king (our father) tended him like the tree of life. Nay, all the mothers cherished him day and night even as the eyelids protect the eyes or a serpent guards the gem on its head. The same Rāma now wanders through the forest on foot living on bulbs, roots, fruits and flowers. Accursed is Kaikeyī (my mother), the root of evil, who turned hostile to him (her own husband) who was the dearest object of her life. And twice accursed is my own wretched self, the ocean of sin and the occasion of all trouble. While God created me as a blot on my family, my wicked mother has made me the enemy of my master." Hearing this the Niṣāda chief lovingly comforted him: "Why should you lament in vain? Śrī Rāma is dear to you, and you are dear to Rāma: this is a settled fact, and the blame rests with an adverse fate." (1—4)

छं०— बिधि बाम की करनी कठिन जेहिं मातु कीन्ही बावरी ।

तेहि राति पुनि पुनि करहिं प्रभु सादर सरहना रावरी ॥

तुलसी न तुम्ह सो राम प्रीतमु कहतु हौं सौंहेँ किएँ ।
परिनाम मंगल जानि अपने आनिए धीरजु हिएँ ॥

cham.: **bidhi bāma kī karanī kaṭhina jehī mātu kīnhī bāvarī,**
tehi rāti puni puni karahī prabhu sādara sarahanā rāvarī.
tulasī na tumha so rāma prītamū kahatu haū saūhē kiē,
parināma maṅgala jāni apāne ānie dhīraju hiē.

"Cruel indeed are the doings of an adverse fate, which drove mother Kaikeyī mad. The Lord reverently praised you again and again that night. There is no one, says Tulasidāsa, so supremely dear to Śrī Rāma as you are: I declare this on oath. Therefore, be assured that all will be well in the end and take courage in your heart."

दो०— अंतरजामी रामु सकुच सप्रेम कृपायतन ।
चलिअ करिअ बिश्रामु यह बिचारि दृढ़ आनि मन ॥ २०१ ॥

So.: **aṁtarajāmī rāmu sakuca saprema kṛpāyatana,**
calia karia biśrāmu yaha bicāri dṛRha āni mana.201.

"Śrī Rāma knows the heart of all; nay, He is an embodiment of tenderness, affection and compassion. Considering this and summoning courage in your heart, please go and take rest." (201)

चौ०— सखा बचन सुनि उर धरि धीरा । बास चले सुमिरत रघुबीरा ॥
यह सुधि पाइ नगर नर नारी । चले बिलोकन आरत भारी ॥ १ ॥
परदखिना करि करहिं प्रनामा । देहिं कैकइहि खोरि निकामा ॥
भरि भरि बारि बिलोचन लेहीं । बाम बिधातहि दूषन देहीं ॥ २ ॥
एक सराहिं भरत सनेहू । कोउ कह नृपति निबाहेउ नेहू ॥
निंदहिं आपु सराहि निषादहि । को कहि सकइ बिमोह बिषादहि ॥ ३ ॥
एहि बिधि राति लोगु सबु जागा । भा भिनुसार गुदारा लागा ॥
गुरहि सुनावँ चढ़ाइ सुहाई । नई नाव सब मातु चढ़ाई ॥ ४ ॥
दंड चारि महँ भा सबु पारा । उतरि भरत तब सबहि सँभारा ॥ ५ ॥

Cau.: **sakhā bacana suni ura dhari dhīrā, bāsa cale sumirata raghubīrā.**
yaha sudhi pāi nagara nara nārī, cale bilokana ārata bhārī.1.
paradakhinā kari karahī pranāmā, dehī kaikaihi khori nikāmā.
bhari bhari bāri bilocana lehī, bāma bidhātahi dūṣana dehī.2.
eka sarāhahī bhārata sanehū, kou kaha nṛpati nibāheu nehū.
nīmdahī āpu sarāhi niṣādahi, ko kahi sakai bimoha biṣādahi.3.
ehi bidhi rāti logu sabu jāgā, bhā bhinusāra gudārā lāgā.
gurahi sunāvā caRhāi suhāī, naī nāva saba mātu caRhāī.4.
damḍa cāri mahā bhā sabu pārā, utari bhārata taba sabahi sābhārā.5.

Bharata took comfort at the words of his friend and proceeded towards his lodgings with his thoughts directed towards the Hero of Raghu's race. On receiving this

news the men and women of the city sallied forth to see the place (where Śrī Rāma had slept one night) much distressed at heart. Pacing round the spot clockwise they made obeisance to it and blamed Kaikeyī to their heart's content. Tears rushed to their eyes again and again and they reproached cruel Fate. Some would praise Bharata's love, while others said the king had vindicated his affection. They would reproach themselves and praise the Niṣāda chief; who can describe their confusion and woe? In this way they all kept vigil overnight and at daybreak the passage across the river began. The Guru was put on a good and handsome boat, and all the mothers on another newly-built one. In an hour and a half everyone was taken across. When Bharata had alighted, he made sure that all had come. (1—5)

दो०— प्रातःक्रिया करि मातु पद बंदि गुरहि सिरु नाइ ।

आगें किए निषाद गन दीन्हेउ कटकु चलाइ ॥ २०२ ॥

Do.: **prātakriyā kari mātu pada baṁdi gurahi siru nāi,**
āgē kie niṣāda gana dīnheu kaṭaku calāi.202.

Having finished the morning duties Bharata adored his mothers' feet and bowed his head to the preceptor, and sending a party of the Niṣādas ahead started the whole host. (202)

चौ०— कियउ निषादनाथु अगुआई । मातु पालकीं सकल चलाई ॥
साथ बोलाइ भाइ लघु दीन्हा । बिप्रन्ह सहित गवनु गुर कीन्हा ॥ १ ॥
आपु सुरसरिहि कीन्हा प्रनामू । सुमिरे लखन सहित सिय रामू ॥
गवने भरत पयादेहिं पाए । कोतल संग जाहिं डोरिआए ॥ २ ॥
कहहिं सुसेवक बारहिं बारा । होइअ नाथ अस्व असवारा ॥
रामु पयादेहि पायँ सिधाए । हम कहँ रथ गज बाजि बनाए ॥ ३ ॥
सिर भर जाउँ उचित अस मोरा । सब तें सेवक धरमु कठोरा ॥
देखि भरत गति सुनि मृदु बानी । सब सेवक गन गरहिं गलानी ॥ ४ ॥

Cau.: **kiyau niṣādanāthu aguāī, mātu pālakī sakala calāī.**
sātha bolāi bhāi laghu dīnhā, bipranha sahita gavanu gura kīnhā.1.
āpu surasarihi kīnha pranāmū, sumire lakhana sahita siya rāmū.
gavane bharata payādehi pāe, kotala saṁga jāhi ḍoriāe.2.
kahahi susevaka bārahi bārā, hoia nātha asva asavārā.
rāmu payādehi pāyā sidhāe, hama kahā ratha gaja bāji banāe.3.
sira bhara jāū ucita asa morā, saba tē sevaka dharamu kaṭhorā.
dekhi bharata gati suni mṛdu bānī, saba sevaka gana garahi galānī.4.

He made the Niṣāda chief lead the van and then started the palanquins carrying the queen-mothers, and summoning his younger brother (Śatrughna) told him off as their escort. The Guru proceeded next alongwith the other Brāhmaṇas. He himself then made obeisance to the celestial river, invoked Sītā, Rāma and Lakṣmaṇa and set forth on foot; while riding horses meant for the king were led by the bridle alongwith him. Again and again his faithful servants said, "Be pleased, sire, to mount your horse." "Śrī Rāma has gone on foot; while chariots, elephants and horses are intended for me! What behoves me is that I should walk on my head; for the duty of a servant is harder than any other

duty." Seeing his behaviour and hearing his polite speech all his servants melted out of a feeling of self-disparagement. (1—4)

दो०— भरत तीसरे पहर कहँ कीन्ह प्रबेसु प्रयाग।

कहत राम सिय राम सिय उमगि उमगि अनुराग ॥ २०३ ॥

Do.: **bharata tīsare pahara kahā kīnha prabesu prayāga, kahata rāma siya rāma siya umagi umagi anurāga.203.**

Bharata entered the limits of Prayāga (the area surrounding the confluence of the Gaṅgā and Yamunā near Allahabad) in the afternoon; overflowing with love he cried "Rāma, Sītā!" "Rāma, Sītā!" even as he went. (203)

चौ०— झलका झलकत पायन्ह कैसें । पंकज कोस ओस कन जैसें ॥
 भरत पयादेहिं आए आजू । भयउ दुखित सुनि सकल समाजू ॥ १ ॥
 खबरि लीन्ह सब लोग नहाए । कीन्ह प्रनामु त्रिबेनिहिं आए ॥
 सबिधि सितासित नीर नहाने । दिए दान महिसुर सनमाने ॥ २ ॥
 देखत स्यामल धवल हलोरे । पुलकि सरीर भरत कर जोरे ॥
 सकल काम प्रद तीरथराऊ । बेद बिदित जग प्रगट प्रभाऊ ॥ ३ ॥
 मागउँ भीख त्यागि निज धरमू । आरत काह न करइ कुकरमू ॥
 अस जियँ जानि सुजान सुदानी । सफल करहिं जग जाचक बानी ॥ ४ ॥

Cau.: **jhalakā jhalakata pāyanha kaisē, paṅkaja kosa osa kana jaisē. bharata payādehī āe ājū, bhayau dukhita suni sakala samājū.1. khabari līnha saba loga nahāe, kīnha pranāmu tribenihī āe. sabidhi sitāsita nira nahāne, die dāna mahisura sanamāne.2. dekhata syāmala dhavala halore, pulaki sarīra bharata kara jore. sakala kāma prada tīratharāū, beda bidita jaga pragaṭa prabhāū.3. māgaū bhikha tyāgi nija dharamū, ārata kāha na karai kukaramū. asa jiyā jāni sujāna sudānī, saphala karahī jaga jācaka bānī.4.**

The blisters on the soles of his feet glistened like dew-drops on a lotus bud. The whole company was grieved to hear that Bharata had made the day's march on foot. After ascertaining that all had finished their ablutions, he repaired to the confluence of the Gaṅgā, Yamunā and Sarasvatī and did homage to it. He bathed in the particoloured waters with due ceremony and honoured the Brāhmaṇas bestowing gifts on them. As he watched the coming of the dark and white waves Bharata felt a thrill of joy over his body and he joined his palms in prayer: "You are the bestower of all desired objects, O king of sacred places; your glory is known to the Vedas and manifest throughout the world. Abandoning the course of conduct prescribed for a Kṣatriya I beg alms of you. But what vile act is there that an afflicted soul would not stoop to? Realizing this in their heart of hearts the wise and generous donors accomplish in this world the prayer of the suppliant. (1—4)

दो०— अरथ न धरम न काम रुचि गति न चहउँ निरबान ।

जनम जनम रति राम पद यह बरदानु न आन ॥ २०४ ॥

**Do.: aratha na dharama na kāma ruci gati na cahañ nirabāna,
janama janama rati rāma pada yaha baradānu na āna.204.**

"I have no liking for wealth nor for religious merit nor for sensuous enjoyment nor again do I seek the state of perfect and perpetual calm. Birth after birth let me have devotion to Śrī Rāma's feet: this is the only boon I ask and nought else." (204)

चौ०— जानहुँ रामु कुटिल करि मोही । लोग कहउ गुर साहिब द्रोही ॥
सीता राम चरन रति मोरें । अनुदिन बढ़उ अनुग्रह तोरें ॥ १ ॥
जलदु जनम भरि सुरति बिसारउ । जाचत जलु पबि पाहन डारउ ॥
चातकु रटनि घटें घटि जाई । बढें प्रेमु सब भाँति भलाई ॥ २ ॥
कनकहिं बान चढ़इ जिमि दाहें । तिमि प्रियतम पद नेम निबाहें ॥
भरत बचन सुनि माझ त्रिबेनी । भइ मृदु बानि सुमंगल देनी ॥ ३ ॥
तात भरत तुम्ह सब बिधि साधू । राम चरन अनुराग अगाधू ॥
बादि गलानि करहु मन माहीं । तुम्ह सम रामहि कोउ प्रिय नाही ॥ ४ ॥

Cau.: jānahū rāma kuṭila kari mohī, loga kahau gura sāhiba drohī.
sītā rāma carana rati morē, anudina baRḥau anugraha torē.1.
jaladu janama bhari surati bisārau, jācata jalu pabi pāhana ḍārau.
cātaku raṭani ghaṭē ghaṭi jāi, baRhē premu saba bhāti bhalāi.2.
kanakahī bāna caRḥai jimi dāhē, timi priyatama pada nema nibāhē.
bharata bacana suni mājha tribenī, bhai mṛdu bāni sumāṅgala denī.3.
tāta bharata tumha saba bidhi sādḥū, rāma carana anurāga agādhū.
bādi galāni karahu mana māhī, tumha sama rāmahi kou priya nāhī.4.

"Let Śrī Rāma take me for a wicked fellow, and let the people call me an enemy of my preceptor and master. All the same by your grace may my devotion to the feet of Sītā and Śrī Rāma grow day by day. The cloud may neglect the Cātaka bird all its life and on its asking water may discharge thunderbolt and hail. But the bird will fall in the estimation of others if it ceases to call out to the cloud. It will gain in everyway only by intensifying its love for the latter. Just as gold gets brighter by being put into the fire, even so the lover shines by sticking to his vow of devotion to the feet of his most beloved lord." In response to Bharata's prayer there came a sweet and benedictory utterance from the midst of the Triveṇī: "Dear Bharata, you are pious in everyway and your love for Śrī Rāma's feet is unbounded. In vain do you harbour depressing thoughts in your mind; there is no one so dear to Rāma as you are." (1—4)

दो०— तनु पुलकेउ हियँ हरषु सुनि बेनि बचन अनुकूल ।
भरत धन्य कहि धन्य सुर हरषित बरषहिं फूल ॥ २०५ ॥

**Do.: tanu pulakeu hiyañ haraṣu suni beni bacana anukūla,
bharata dhanya kahi dhanya sura haraṣita baraṣahī phūla.205.**

A thrill ran through Bharata's body and his soul rejoiced to hear the agreeable words of the (deity presiding over) Triveṇī. Exclaiming "Bharata is praiseworthy, all praise to him!" the gods joyfully rained flowers. (205)

चौ०— प्रमुदित तीरथराज निवासी । बैखानस बटु गृही उदासी ॥
 कहहिं परसपर मिलि दस पाँचा । भरत सनेहु सीलु सुचि साँचा ॥ १ ॥
 सुनत राम गुन ग्राम सुहाए । भरद्वाज मुनिबर पहिं आए ॥
 दंड प्रनामु करत मुनि देखे । मूरतिमंत भाग्य निज लेखे ॥ २ ॥
 धाइ उठाइ लाइ उर लीन्हे । दीन्हि असीस कृतारथ कीन्हे ॥
 आसनु दीन्ह नाइ सिरु बैठे । चहत सकुच गृहँ जनु भजि पैठे ॥ ३ ॥
 मुनि पूँछब कछु यह बड़ सोचू । बोले रिषि लखि सीलु सँकोचू ॥
 सुनहु भरत हम सब सुधि पाई । बिधि करतब पर किछु न बसाई ॥ ४ ॥

Cau.: pramudita tīratharāja nivāsī, baikhānasa baṭu gr̥hī udāsī.
 kahahī parasapara mili dasa pācā, bhārata sanehu sīlu suci sācā.1.
 sunata rāma guna grāma suhāe, bharadvāja munibara pahī āe.
 daṇḍa pranāmu karata muni dekhe, mūraticamanta bhāgya nija lekhe.2.
 dhāi uṭhāi lāi ura līnhe, dīnhi asīsa kṛtāratha kīnhe.
 āsanu dīnha nāi siru baiṭhe, cahata sakuca gr̥hā janu bhaji paiṭhe.3.
 muni pūc̥haba kachu yaha baRa socū, bole riṣi lakhi sīlu sācocū.
 sunahu bhārata hama saba sudhi pāi, bidhi karataba para kichu na basāi.4.

The inhabitants of Prayāga (the king of sacred places), including anchorites, religious students, householders and recluses, were transported with joy. Meeting in batches of five to ten they said to one another, "Bharata's affection and amiability are artless and genuine." Hearing of Śrī Rāma's charming virtues he came to the great sage Bharadvāja. The sage saw him falling prostrate before him and looked upon him as his own good-luck personified. Running up and lifting him the sage clasped him to his bosom and gratified him by bestowing his blessing on him. Offered a seat by the sage he sat down with his head bent low, as if he would run away and hide his face in a den of bashfulness. He felt much perturbed at the thought that the sage might ask him any question. Seeing his amiability and confusion of mind the sage said to him, "Listen, Bharata! I have already heard everything; but we have no control over the doings of Fate." (1—4)

दो०— तुम्ह गलानि जियँ जनि करहु समुझि मातु करतूति ।
 तात कैकइहि दोसु नहिं गई गिरा मति धूति ॥ २०६ ॥

Do.: tumha galāni jiyā jani karahu samujhi mātu karatūti,
 tāta kaikaihi dosu nahī gaī girā mati dhūti.206.

"Be not distressed at heart by the thought of what your mother has done. It is no fault of Kaikeyī, dear child; it was the goddess of speech who deluded her mind." (206)

चौ०— यहउ कहत भल कहिहि न कोऊ । लोकु बेदु बुध संमत दोऊ ॥
 तात तुम्हार बिमल जसु गाई । पाइहि लोकउ बेदु बड़ाई ॥ १ ॥
 लोक बेद संमत सबु कहई । जेहि पितु देइ राजु सो लहई ॥
 राउ सत्यव्रत तुम्हहि बोलाई । देत राजु सुखु धरमु बड़ाई ॥ २ ॥

राम गवनु बन अनरथ मूला । जो सुनि सकल बिस्व भइ सूला ॥
 सो भावी बस रानि अयानी । करि कुचालि अंतहुँ पछितानी ॥ ३ ॥
 तहँउँ तुम्हार अल्प अपराधू । कहै सो अधम अयान असाधू ॥
 करतेहु राजु त तुम्हहि न दोषू । रामहि होत सुनत संतोषू ॥ ४ ॥

Cau.: yahau kahata bhala kahihi na kou, loku bedu budha sarṁmata doū.
 tāta tumhāra bimala jasu gāi, pāihi lokau bedu baRāi.1.
 loka beda sarṁmata sabu kahaī, jehi pitu dei rāju so lahaī.
 rāu satyabrata tumhahi bolāi, deta rāju sukhu dharamu baRāi.2.
 rāma gavanu bana anaratha mūlā, jo suni sakala bisva bhai sūlā.
 so bhāvī basa rāni ayāni, kari kucāli ar̥tahū pachitāni.3.
 tahāū tumhāra alapa aparādhū, kahaī so adhama ayāna asādhū.
 karatehu rāju ta tumhahi na doṣū, rāmahi hota sunata sar̥toṣū.4.

"Nobody would approve of it even if I said so; for the wise recognize worldly opinion as well as the judgment of the Vedas. By singing your unsullied glory, however, the world and the Vedas both will be exalted. The world as well as the Vedas admit it and everyone says that of king's sons he alone gets the throne on whom his father bestows it. The king, who was above all true to his vow, would have called you and bestowed the kingdom on you; and this would have brought him joy, religious merit and glory. But the root of all trouble was Rāma's exile to the forest and the whole universe was pained to hear of it. It was, however, as fate would have it; much as the foolish queen (Kaikeyī) did wrong, she now repents for it. But he who lays the least blame for it on you is vile, ignorant and wicked. Even if you accepted the sovereignty no blame would attach to you and even Rāma would have been gratified to hear of it." (1—4)

दो०— अब अति कीन्हेहु भरत भल तुम्हहि उचित मत एहु ।

सकल सुमंगल मूल जग रघुबर चरन सनेहु ॥ २०७ ॥

Do.: aba ati kīnhehu bharata bhala tumhahi ucita mata ehu,
 sakala sumāṅgala mūla jaga raghubara carana sanehu.207.

"But what you have done now is excellent; your standpoint is quite justified. For devotion to Śrī Rāma's feet is the root of all choice blessings in the world." (207)

चौ०— सो तुम्हार धनु जीवनु प्राणा । भूरिभाग को तुम्हहि समाना ॥
 यह तुम्हार आचरजु न ताता । दसरथ सुअन राम प्रिय भ्राता ॥ १ ॥
 सुनहु भरत रघुबर मन माहीं । पेम पात्रु तुम्ह सम कोउ नाहीं ॥
 लखन राम सीतहि अति प्रीती । निसि सब तुम्हहि सराहत बीती ॥ २ ॥
 जाना मरमु नहात प्रयागा । मगन होहिं तुम्हरेँ अनुरागा ॥
 तुम्ह पर अस सनेहु रघुबर केँ । सुख जीवन जग जस जड़ नर केँ ॥ ३ ॥
 यह न अधिक रघुबीर बड़ाई । प्रनत कुटुंब पाल रघुराई ॥
 तुम्ह तौ भरत मोर मत एहु । धरेँ देह जनु राम सनेहु ॥ ४ ॥

Cau.: so tumhāra dhanu jīvanu prānā, bhūribhāga ko tumhahi samānā.
 yaha tumhāra ācaraju na tātā, dasaratha suana rāma priya bhrātā.1.

sunahu bharata raghubara manamāhī, pema pātru tumha sama kou nāhī.
 lakhana rāma sītahi ati prīti, nisi saba tumhahi sarāhata bīti.2.
 jānā maramu nahāta prayāgā, magana hohī tumharē anurāgā.
 tumha para asa sanehu raghubara kē, sukha jīvana jaga jasa jaRa nara kē.3.
 yaha na adhika raghubīra baRāi, pranata kuṭumba pāla raghurāi.
 tumha tau bharata mora mata ehū, dharē deha janu rāma sanehū.4.

"And that is your wealth and life, nay, your vital breath. Who is, then, so highly blessed as you? This is, however, not to be wondered at in your case, who are a son of King Daśaratha and a beloved brother of Rāma. I tell you, Bharata, there is no one held so dear in his heart by the Chief of Raghu's line as you. Lakṣmaṇa, Rāma and Sītā most fondly praised you the whole night. I came to know the secret only when they were bathing at Prayāga; they would feel overwhelmed with love for you. The Chief of Raghu's line cherishes the same love for you as a fool does for a life of ease in this world. This is, however, no great tribute to the Hero of Raghu's race, who cherishes the whole family of the suppliant. As for yourself, Bharata, my opinion is that you are the very incarnation of love for Rāma."
 (1—4)

दो०— तुम्ह कहँ भरत कलंक यह हम सब कहँ उपदेसु ।

राम भगति रस सिद्धि हित भा यह समउ गनेसु ॥ २०८ ॥

Do.: tumha kahā bharata kalamka yaha hamasabakahā upadesu,
 rāma bhagati rasa siddhi hita bhā yaha samau ganesu.208.

"What, to your mind, constitutes a slur on you is a lesson to us all. The present occasion has proved very propitious for preparing elixir in the form of devotion of Rāma."
 (208)

चौ०— नव बिधु बिमल तात जसु तोरा । रघुबर किंकर कुमुद चकोरा ॥
 उदित सदा अँथइहि कबहँ ना । घटिहि न जग नभ दिन दिन दूना ॥ १ ॥
 कोक तिलोक प्रीति अति करिही । प्रभु प्रताप रबि छबिहि न हरिही ॥
 निसि दिन सुखद सदा सब काहू । ग्रसिहि न कैकइ करतबु राहू ॥ २ ॥
 पूरन राम सुपेम पियूषा । गुर अवमान दोष नहिं दूषा ॥
 राम भगत अब अमिअँ अघाहँ । कीन्हेहु सुलभ सुधा बसुधाहँ ॥ ३ ॥
 भूप भगीरथ सुरसरि आनी । सुमिरत सकल सुमंगल खानी ॥
 दसरथ गुन गन बरनि न जाहीं । अधिकु कहा जेहि सम जग नाहीं ॥ ४ ॥

Cau.: nava bidhu bimala tāta jasū torā, raghubara kiṅkara kumuda cakorā.
 udita sadā āthaihi kabahū nā, ghaṭihi na jaga nabha dina dina dūnā.1.
 koka tiloka prīti ati karihī, prabhu pratāpa rabi chabihi na harihī.
 nisi dina sukhada sadā saba kāhū, grasihi na kaikai karatabu rāhū.2.
 pūrana rāma supema piyūṣā, gura avamāna doṣa nahī dūṣā.
 rāma bhagata aba amiā aghāhū, kīnhehu sulabha sudhā basudhāhū.3.
 bhūpa bhagīratha surasari ānī, sumirata sakala sumāṅgala khānī.
 dasaratha guna gana barani na jāhī, adhiku kahā jehi sama jaga nāhī.4.

"Your glory, dear child, is a new type of spotless moon as it were; while Rāma's devotees are like so many water-lilies (that open only in moonlight) and Cakora birds

(that are equally fond of the moon). It shall always remain above the horizon and shall never set; nay, it shall never wane and shall ever wax in the heavens of this world. The Cakravāka bird in the shape of the three worlds shall cherish great love for it, while the sun in the shape of the Lord's glory shall never rob it of its splendour. It shall ever delight everyone by day as well as by night and the demon Rāhu in the form of Kaikeyi's doings shall never eclipse it. It is full of nectar in the form of ideal love for Rāma and is untarnished by any stain resulting from a wrong done to the Guru.* Let Rāma's devotees now enjoy nectar to their heart's content since you have made it so easy of access even on earth. Of your forbears King Bhagīratha† brought down the celestial river, the very thought of which is a fountain of all choice blessings. As for Daśaratha's virtues they are more than one can describe. What more shall I say about him? He had no equal in the world." (1—4)

दो०— जासु सनेह सकोच बस राम प्रगट भए आइ ।
जे हर हिय नयननि कबहुँ निरखे नहीं अघाइ ॥ २०९ ॥

Do.: **jāsu saneha sakoca basa rāma pragata bhae āi,
je hara hiya nayanani kabahū nirakhe nahī aghāi.209.**

"Won by his affection and meekness Śrī Rāma Himself appeared on earth—Rāma whom even Śiva has never seen with His mental eyes to His heart's fill." (209)

चौ०— कीरति बिधु तुम्ह कीन्ह अनूपा । जहँ बस राम पेम मृगरूपा ॥
तात गलानि करहु जियँ जाँँ । डरहु दरिद्रहि पारसु पाँँ ॥ १ ॥
सुनहु भरत हम झूठ न कहहीं । उदासीन तापस बन रहहीं ॥
सब साधन कर सुफल सुहावा । लखन राम सिय दरसनु पावा ॥ २ ॥

* It is mentioned in the Purāṇas that Bṛhaspati, the preceptor of the gods, on one occasion, when he was returning from a bath in the Gaṅgā, found his wife, Tārā, with the moon-god and threw his dripping robe at him and hit him in the face, thus causing the spots that are still to be seen there.

† The descent of the celestial river, Gaṅgā, to the earth is associated with the name of King Bhagīratha, who is said to have practised austere penance for 1000 years and eventually succeeded in bringing down the stream. The Purāṇas tell us how King Sagara, an ancestor of the illustrious Bhagīratha, performed a horse sacrifice. The horse released by the king prior to the sacrifice was.

King Sagara's sons, 60,000 in number, went out in quest of the horse and dug the earth on all sides. While digging the earth in the north-east they found the horse by the side of the divine sage Kapila, who sat absorbed in meditation in the nether regions. The foolish and haughty princes took the sage for a thief and abusing him right and left ran to assault him. The sage now opened his eyes and lol as a result of their offence the princes were instantly reduced to ashes by a fire which emanated from their body.

King Sagara had another son, Asamañjasa by name. His son, Amśumān, who was much devoted to his grandfather, proceeded in search of the horse under orders of the king, and found the animal near the ashes of his uncles. He also beheld the great sage Kapila and supplicated to him. The sage, who was pleased with his prayer, told him that the horse belonged to his grandfather and asked him to take it back. The sage further told him about the death of his uncles and added that the latter could attain salvation only if their remains could be washed by the Gaṅgā. Amśumān took the horse to his grandfather, who duly performed the horse sacrifice and then retired to the woods after installing his grandson on the throne of Ayodhyā.

King Amśumān and his son Dilīpa successively practised austere for a number of years with a view to bringing the Gaṅgā down to the mortal plane, but in vain Dilīpa's son, Bhagīratha, at last succeeded in bringing the stream to the earth and took it to the place, where his uncles had lain in the form of ashes. The moment the water of the Gaṅgā touched their remains their spirits were absolved from the sin of insulting a holy sage and ascended to heaven. Such is the glory of the Gaṅgā, which is stated to have emanated from the feet of Bhagavān Viṣṇu Himself.



तेहि फल कर फलु दरस तुम्हारा । सहित पयाग सुभाग हमारा ॥
 भरत धन्य तुम्ह जसु जगु जयऊ । कहि अस पेम मगन मुनि भयऊ ॥ ३ ॥
 सुनि मुनि बचन सभासद हरषे । साधु सराहि सुमन सुर बरषे ॥
 धन्य धन्य धुनि गगन पयागा । सुनि सुनि भरतु मगन अनुरागा ॥ ४ ॥

Cau.: kīrati bidhu tumha kīnha anūpā, jahā basa rāma pema mṛgarūpā.
 tāta galāni karahu jiyā jāē, ḍarahu daridrahi pārasu pāē.1.
 sunahu bhārata hama jhūṭha na kahāñ, udāsīna tāpasa bana rahāñ.
 saba sādhana kara suphala suhāvā, lakhana rāma siya darasanu pāvā.2.
 tehi phala kara phalu darasa tumhārā, sahita payāga subhāga hamārā.
 bhārata dhanya tumha jasū jagu jayāū, kahi asa pema magana muni bhayaū.3.
 suni muni bacana sabhāsada haraṣe, sādhu sarāhi sumana sura baraṣe.
 dhanya dhanya dhuni gagana payāgā, suni suni bhārata magana anurāgā.4.

"You have created the peerless moon of your glory, which bears on it the figure of a deer* in the shape of love for Rāma. You feel distressed at heart, dear son, for no purpose: you fear poverty even though you have found the philosopher's stone. Listen, Bharata—I tell no falsehood, I am an ascetic dwelling in the forest and having no concern with the world—I obtained the happy and excellent reward of all spiritual practices when I saw Lakṣmaṇa, Rāma and Sītā. The reward of that reward itself is your sight, on which not only I but the whole of Prayāga deserves to be congratulated. Bharata, you deserve all praise since by your glory you have conquered the whole world." As he concluded his speech the sage was overwhelmed with love. Those who were assembled there rejoiced to hear the sage's words, while the gods acclaimed Bharata and rained flowers on him. Even as Bharata heard the shouts of applause in the heavens as well as in Prayāga he was overwhelmed with emotion. (1—4)

दो०— पुलक गात हियँ रामु सिय सजल सरोरुह नैन ।

करि प्रनामु मुनि मंडलिहि बोले गदगद बैन ॥ २१० ॥

Do.: pulaka gāta hiyā rāmu siya sajala saroruha naina,
 kari pranāmu muni maṇḍalihi bole gadagada baina.210.

Experiencing a thrill of joy all over his body, with his heart full of Sītā and Rāma and his lotus eyes wet with tears he made obeisance to the conclave of sages and thus spoke in a voice choked with emotion: (210)

चौ०— मुनि समाजु अरु तीरथराजू । साँचिहुँ सपथ अघाइ अकाजू ॥
 एहिं थल जाँ किछु कहिअ बनाई । एहि सम अधिक न अघ अधमाई ॥ १ ॥
 तुम्ह सर्बग्य कहउँ सतिभाऊ । उर अंतरजामी रघुराऊ ॥
 मोहि न मातु करतब कर सोचू । नहिं दुखु जियँ जगु जानिहि पोचू ॥ २ ॥
 नाहिन डरु बिगरिहि परलोकू । पितहु मरन कर मोहि न सोकू ॥
 सुकृत सुजस भरि भुअन सुहाए । लछिमन राम सरिस सुत पाए ॥ ३ ॥

* The spot in the moon is represented by the Hindus as a deer even as it is presented in European nurseries as the form of a man.

राम बिरहँ तजि तनु छनभंगू । भूप सोच कर कवन प्रसंगू ॥
राम लखन सिय बिनु पग पनहीं । करि मुनि बेष फिरहिं बन बनहीं ॥ ४ ॥

Cau.: muni samāju aru tīratharājū, sācihū sapatha aghāi akājū.
ehi thala jaū kichu kahia banāi, ehi sama adhika na agha adhamāi.1.
tumha sarbagya kahaū satibhāū, ura aṁtarajāmī raghurāū.
mohi na mātu karataba kara socū, nahī dukhu jiyā jagu jānihi pocū.2.
nāhina ḍaru bigarihi paralokū, pitahu marana kara mohi na sokū.
sukṛta sujasa bhari bhuana suhāe, lachimana rāma sarisa suta pāe.3.
rāma birahā taji tanu chanabhaṁgū, bhūpa soca kara kavana prasamgū.
rāma lakhana siya binu paga panahī, kari muni beṣa phirahī bana banahī.4.

"Here is an assembly of sages and we stand at a place which is known as the king of sacred places. Great harm will come to a man if he states even a fact on oath at such a place. And if one tells a lie there will be no greater sin and depravity. I speak out the truth knowing as I do that you are all-wise, while the Lord of Raghus has access to the inmost recesses of one's heart. I am not at all sorry for what my mother has done nor am I troubled at heart over the thought that the world will look upon me as mean. I fear not lest I should spoil my future life nor do I grieve over my father's death, whose meritorious deeds and fair renown shine forth throughout the universe, who had sons like Lakṣmaṇa and Śrī Rāma, and who quitted his frail body as a result of his separation from Śrī Rāma. Thus there is hardly any occasion for lamentation on his account. What pains me is that dressing themselves as hermits Śrī Rāma, Lakṣmaṇa and Sītā roam from forest to forest without shoes on their feet." (1—4)

दो०— अजिन बसन फल असन महि सयन डासि कुस पात ।

बसि तरु तर नित सहत हिम आतप बरषा बात ॥ २११ ॥

Do.: ajina basana phala asana mahi sayana ḍāsi kusa pāta,
basi taru tara nita sahata hima ātapa baraṣā bāta.211.

"Clad in deerskin, living on bare fruits, reposing on the ground overspread with Kuśa grass and leaves and halting under trees they ever endure cold and sunshine, rain and storm!" (211)

चौ०— एहि दुख दाहँ दहइ दिन छाती । भूख न बासर नीद न राती ॥
एहि कुरोग कर औषधु नाही । सोधेउँ सकल बिस्व मन माहीं ॥ १ ॥
मातु कुमत बढई अघ मूला । तेहिं हमार हित कीन्ह बँसूला ॥
कलि कुकाठ कर कीन्ह कुजंत्रू । गाड़ि अवधि पढ़ि कठिन कुमंत्रू ॥ २ ॥
मोहि लागि यहु कुठाटु तेहिं ठाटा । घालेसि सब जगु बारहबाटा ॥
मिटइ कुजोगु राम फिरि आएँ । बसइ अवध नहिं आन उपाएँ ॥ ३ ॥
भरत बचन सुनि मुनि सुखु पाई । सबहिं कीन्हि बहु भाँति बड़ाई ॥
तात करहु जनि सोचु बिसेषी । सब दुखु मिटिहि राम पग देखी ॥ ४ ॥

Cau.: ehi dukha dāhā dahai dina chāti, bhūkha na bāsara nīda na rāti.
ehi kuroga kara auṣadhu nāhī, sodheū sakala bisva mana māhī.1.
mātu kumata baRhaī agha mūlā, tehī hamāra hita kīnha bāsūlā.
kali kukāṭha kara kīnha kujamtrū, gāRi avadhi paRhi kaṭhina kumamtrū.2.

mohi lagi yahu kuṭhāṭu tehi ṭhātā, ghālesi saba jagu bārahabātā.
 miṭai kujogu rāma phiri āē, basai avadha nahī āna upāē.3.
 bhārata bacana suni muni sukhu pāi, sabahi kīnhi bahu bhāti baRāi.
 tāta karahu jani socu biseṣī, saba dukhu miṭihi rāma paga dekhī.4.

"It is this burning agony which is ever consuming my breast, so that I feel no appetite by day and get no sleep at night. For this fell disease there is no remedy: I have mentally ransacked the whole world. My mother's evil counsel was like a sinful carpenter, who used my interests as an adze and fashioned out of the inauspicious wood of discord a destructive magical contrivance and muttering the terrible malevolent spell of (Śrī Rāma's) exile for a fixed term (of fourteen years) planted it (in the soil of Ayodhyā).* It is for my sake that she employed this infamous contrivance and brought ruin on the whole world. This calamity will cease only when Śrī Rāma returns; by no other means can Ayodhyā thrive again." The sage (Bharadvāja) was gratified to hear Bharata's words and everyone applauded him in ways more than one. "Grieve not much, dear child; all your woes will disappear the moment you behold Śrī Rāma's feet." (1—4)

दो०— करि प्रबोधु मुनिबर कहेउ अतिथि पेमप्रिय होहु ।

कंद मूल फल फूल हम देहिं लेहु करि छोहु ॥ २१२ ॥

Do.: kari prabodhu munibara kaheu atithi pemapriya hohu,
 kaṇḍa mūla phala phūla hama dehi lehu kari chohu.212.

After comforting him (thus) the chief of the sages, Bharadvāja, said, "Be my beloved guest and deign to accept the bulbs, roots, fruits and flowers that we may offer you." (212)

चौ०— सुनि मुनि बचन भरत हियँ सोचू । भयउ कुअवसर कठिन सँकोचू ॥
 जानि गरुड़ गुर गिरा बहोरी । चरन बंदि बोले कर जोरी ॥ १ ॥
 सिर धरि आयसु करिअ तुम्हारा । परम धरम यहु नाथ हमारा ॥
 भरत बचन मुनिबर मन भाए । सुचि सेवक सिष निकट बोलाए ॥ २ ॥
 चाहिअ कीन्हि भरत पहुनाई । कंद मूल फल आनुहु जाई ॥
 भलेहिं नाथ कहि तिन्ह सिर नाए । प्रमुदित निज निज काज सिधाए ॥ ३ ॥
 मुनिहि सोच पाहुन बड़ नेवता । तसि पूजा चाहिअ जस देवता ॥
 सुनि रिधि सिधि अनिमादिक आई । आयसु होइ सो करहिं गोसाई ॥ ४ ॥

Cau.: suni muni bacana bhārata hiyā socū, bhayau kuavasara kaṭhina sāṅkocū.
 jāni garui gura girā bahorī, carana baṇḍi bole kara jorī.1.
 sira dhari āyasu karia tumhārā, parama dharama yahu nātha hamārā.
 bhārata bacana munibara mana bhāe, suci sevaka siṣa nikaṭa bolāe.2.
 cāhia kīnhi bhārata pahunāi, kaṇḍa mūla phala ānahu jāi.
 bhalehi nātha kahi tinha sira nāe, pramudita nija nija kāja sidhāe.3.
 munihi soca pāhuna baRa nevatā, tasi pūjā cāhia jasa devatā.
 suni ridhi sidhi animādika āi, āyasu hoi so karahi gosāi.4.

* This evidently refers to a magical contrivance, intended to drive out an enemy from his home, in which wood is cut during a particular period from the tree known as the hellebore myrobalan and after fashioning a pin out of it the same is planted in the enemy's house with the recitation of some spells. This is believed to bring the desired result.

On hearing the sage's words Bharata was troubled at heart; for he was faced with a hard puzzle at a difficult time. Then, realizing the weightiness of an elder's command he adored the sage's feet and replied with joined palms, "Your orders must be respectfully obeyed; this is my paramount duty, my lord." Bharata's reply pleased the great sage (Bharadvāja), who called his trusty servants and pupils by his side. "Bharata ought to be entertained; therefore, go and bring bulbs, roots and fruits." They bowed their heads with the words 'very well, sir!' and most gladly proceeded to take charge of their respective duties. The sage anxiously thought that he had invited a distinguished guest and that a deity must be worshipped according to his or her rank. Hearing of this riches of various kinds (Riddhis) and supernatural powers (Siddhis) like Aṇimā (the power of assuming atomic size) appeared (in a visible form) and said, "We are prepared to do your bidding, O lord." (1—4)

दो०— राम बिरह व्याकुल भरतु सानुज सहित समाज ।

पहुनाई करि हरहु श्रम कहा मुदित मुनिराज ॥ २१३ ॥

Do.: rāma biraha byākula bharatu sānuja sahita samāja,
pahunāi kari harahu śrama kahā mudita munirāja.213.

"Bharata as well as his younger brother (Śatrughna) and the whole company are distressed due to their separation from Rāma. Entertain them and relieve them of their fatigue," the great sage gladly said. (213)

चौ०— रिधि सिधि सिर धरि मुनिबर बानी । बड़भागिनि आपुहि अनुमानी ॥
कहहिं परसपर सिधि समुदाई । अतुलित अतिथि राम लघु भाई ॥१॥
मुनि पद बंदि करिअ सोइ आजू । होइ सुखी सब राज समाजू ॥
अस कहि रचेउ रुचिर गृह नाना । जेहि बिलोकि बिलखाहिं बिमाना ॥२॥
भोग बिभूति भूरि भरि राखे । देखत जिन्हहि अमर अभिलाषे ॥
दासीं दास साजु सब लीन्हें । जोगवत रहहिं मनहि मनु दीन्हें ॥३॥
सब समाजु सजि सिधि पल माहीं । जे सुख सुरपुर सपनेहुं नाहीं ॥
प्रथमहिं बास दिए सब केही । सुंदर सुखद जथा रुचि जेही ॥४॥

Cau.: ridhi sidhi sira dhari munibara bānī, baRabhāgini āpuhi anumānī.
kahahī parasapara sidhi samudāī, atulita atithi rāma laghu bhāī.1.
muni pada bandi karia soi ājū, hoi sukhī saba rāja samājū.
asa kahi raceu rucira gr̥ha nānā, jehi biloki bilakhāhī bimānā.2.
bhoga bibhūti bhūri bhari rākhe, dekhata jinhahi amara abhilāṣe.
dāsī dāsa sāju saba līnhē, jogavata rahahī manahi manu dīnhē.3.
saba samāju saji sidhi pala māhī, je sukha surapura sapanehū nāhī.
prathamahī bāsa die saba kehī, suṁdara sukhada jathā ruci jehī.4.

The riches and supernatural powers in their embodied forms bowed to the command of the great sage and deemed themselves highly favoured. The Siddhis said to one another, "Śrī Rāma's younger brother (Bharata) is a guest beyond compare. Bowing at the sage's feet let us do that which may gratify the whole of the royal party. So saying they erected beautiful dwellings of various patterns, which put to shame by their appearance the aerial cars of gods. They were replete with abundant luxuries and

splendours, which were coveted by immortals. Equipped with necessities of all kinds men-servants and maid-servants remained in attendance focussing their attention on the pleasure of the guests. The Siddhis provided in an instant all the amenities which cannot be dreamt of even in heaven. First of all they assigned to each of the guests quarters that were charming and comfortable and suited to the taste of the occupant. (1—4)

दो०— बहुरि सपरिजन भरत कहँ र्षि अस आयसु दीन्ह ।

बिधि बिसमय दायकु बिभव मुनिबर तपबल कीन्ह ॥ २१४ ॥

Do.: **bahuri saparijana bharata kahū riṣi asa āyasu dīnha,**
bidhi bisamaya dāyaku bibhava munibara tapabala kīnha.214.

Thereafter Bharata and his family were assigned quarters; for such were the instructions given by the sage. By dint of his penance the great sage produced wealth that astonished the Creator (Brahmā) himself. (214)

चौ०— मुनि प्रभाउ जब भरत बिलोका । सब लघु लगे लोकपति लोका ॥
सुख समाजु नहिं जाइ बखानी । देखत बिरति बिसारहिं ग्यानी ॥ १ ॥
आसन सयन सुबसन बिताना । बन बाटिका बिहग मृग नाना ॥
सुरभि फूल फल अमिअ समाना । बिमल जलासय बिबिध बिधाना ॥ २ ॥
असन पान सुचि अमिअ अमी से । देखि लोग सकुचात जमी से ॥
सुर सुरभी सुरतरु सबही केँ । लखि अभिलाषु सुरेस सची केँ ॥ ३ ॥
रितु बसंत बह त्रिबिध बयारी । सब कहँ सुलभ पदारथ चारी ॥
स्रक चंदन बनितादिक भोगा । देखि हरष बिसमय बस लोगा ॥ ४ ॥

Cau.: **muni prabhāu jaba bharata bilokā, saba laghu lage lokapati lokā.**
sukha samāju nahī jāi bakhānī, dekhata birati bisārahī gyānī.1.
āsana sayana subasana bitānā, bana bāṭikā bihaga mṛga nānā.
surabhi phūla phala amia samānā, bimala jalāsaya bibidha bidhānā.2.
asana pāna suci amia amī se, dekhi loga sakucāta jamī se.
sura surabhī surataru sabahī kē, lakhi abhilāṣu suresa sacī kē.3.
ritu basānta baha tribidha bayārī, saba kahā sulabha padāratha cārī.
sraka caṁdana banitādika bhogā, dekhi haraṣa bisamaya basa logā.4.

When Bharata beheld the sage's power, the realms of all the rulers of the spheres looked small in his eyes. The luxuries were more than one could describe; the wise would forget their dispassion on seeing them. There were seats and couches, drapery, canopies, groves and gardens, birds and beasts of different species, sweet-scented flowers and fruits tasting like ambrosia, many a lake and pond of limpid water, foods and drinks of an undefiled and innocent character, which were more delicious than nectar and ambrosia, and which the guests would hesitate to accept like so many ascetics. Every house was supplied with a celestial cow (the cow of plenty) and a tree of paradise; Indra (the king of gods) and his consort, Śacī, grew covetous at their sight. It was the vernal season and a cool, fragrant and gentle breeze was blowing. Everyone had all the four prizes of life (viz., religious merit, worldly riches, sensuous enjoyment and final beatitude) within one's easy reach. At the sight of luxuries like garlands, sandal-paste and women the guests were overcome by a mixed feeling of joy and sorrow (joy at the

unique hospitality shown by the sage by dint of his Yogic powers and sorrow because at a time when they should abstain from luxuries of every kind they were being offered the same). (1—4)

दो०— संपति चकई भरतु चक मुनि आयस खेलवार ।
तेहि निसि आश्रम पिंजराँ राखे भा भिनुसार ॥ २१५ ॥

Do.: **saṃpati cakaī bharatu caka muni āyasa khelavāra,**
tehi nisi āśrama piṃjarāṅ rākhe bhā bhinusāra.215.

Affluence, like a female Cakravāka bird, and Bharata, as her mate, were imprisoned together that night in the cage of the hermitage by the sage's order, which may be compared here with a playful child. And they remained there till it was dawn.* (215)

[PAUSE 19 FOR A THIRTY-DAY RECITATION]

चौ०— कीन्ह निमज्जनु तीरथराजा । नाइ मुनिहि सिरु सहित समाजा ॥
रिषि आयसु असीस सिर राखी । करि दंडवत बिनय बहु भाषी ॥ १ ॥
पथ गति कुसल साथ सब लीन्हें । चले चित्रकूटहिं चितु दीन्हें ॥
रामसखा कर दीन्हें लागू । चलत देह धरि जनु अनुरागू ॥ २ ॥
नहिं पद त्रान सीस नहिं छाया । पेमु नेमु ब्रतु धरमु अमाया ॥
लखन राम सिय पंथ कहानी । पूँछत सखहि कहत मृदु बानी ॥ ३ ॥
राम बास थल बिटप बिलोकें । उर अनुराग रहत नहिं रोकेँ ॥
देखि दसा सुर बरिसहिं फूला । भइ मृदु महि मगु मंगल मूला ॥ ४ ॥

Cau.: **kīnha nimajjanu tīratharājā, nāi munihi siru sahita samājā.**
riṣi āyasu asīsa sira rākhi, kari daṇḍavata binaya bahu bhāṣī.1.
patha gati kusala sātha saba līnhē, cale citrakūṭahī citu dīnhē.
rāmasakhā kara dīnhē lāgū, calata deha dhari janu anurāgū.2.
nahī pada trāna sīsa nahī chāyā, pemu nemu bratu dharamu amāyā.
lakhana rāma siya paṁtha kahānī, pūṅchata sakhahi kahata mṛdu bānī.3.
rāma bāsa thala biṭapa bilokē, ura anurāga rahata nahī rokē.
dekhi dasā sura barisahī phūlā, bhai mṛdu mahi magu maṅgala mūlā.4.

Bharata and his party took a dip into the Trivenī (the confluence of the Gaṅgā, Yamunā and Sarasvatī), the chief of sacred places, and bowed their head to the sage (Bharadvāja). Bharata reverently received his orders and blessings and prostrating himself made much supplication. Accompanied by expert guides and taking the whole host along-with him he proceeded on his journey with his thoughts directed towards Citrakūṭa. Holding Śrī Rāma's friend (Guha) by the hand he walked along like the very incarnation of love. He had no shoes and no umbrella over his head; and his love, self-discipline, austerity and piety were unfeigned. He asked his friend (Guha) to give an account of the wanderings of Lakṣmaṇa, Śrī Rāma and Sītā; while Guha narrated the same in soft accents. When he

* The metaphor is intended to show that just as a Cakravāka pair would never unite even though caught in a cage and would spend the whole night turning their back upon each other, likewise Bharata did not even care to look at the luxuries in the midst of which he was forced to remain overnight. He kept scrupulously aloof from them.

saw the spots where Śrī Rāma had rested and the trees under which he had halted the emotion within his breast could not be repressed. The gods who beheld his condition rained down flowers; the earth grew soft and the road became pleasant. (1—4)

दो०— किँ जाहिं छाया जलद सुखद बहइ बर बात ।

तस मगु भयउ न राम कहँ जस भा भरतहि जात ॥ २१६ ॥

Do.: kiñ jāhi chāyā jalada sukhada bahai bara bāta,
tasa magu bhayau na rāma kahā jasa bhā bharatāhi jāta.216.

The clouds afforded him shade all along and a delightful and excellent breeze kept blowing. The journey was not so agreeable to Śrī Rāma as it proved to be for Bharata. (216)

चौ०— जड़ चेतन मग जीव घनेरे । जे चितए प्रभु जिन्ह प्रभु हेरे ॥
ते सब भए परम पद जोगू । भरत दरस मेटा भव रोगू ॥ १ ॥
यह बड़ि बात भरत कइ नाही । सुमिरत जिनहि रामु मन माहीं ॥
बारक राम कहत जग जेऊ । होत तरन तारन नर तेऊ ॥ २ ॥
भरतु राम प्रिय पुनि लघु भ्राता । कस न होइ मगु मंगलदाता ॥
सिद्ध साधु मुनिबर अस कहहीं । भरतहि निरखि हरषु हियँ लहहीं ॥ ३ ॥
देखि प्रभाउ सुरेसहि सोचू । जगु भल भलेहि पोच कहँ पोचू ॥
गुर सन कहेउ करिअ प्रभु सोई । रामहि भरतहि भेट न होई ॥ ४ ॥

Cau.: jaRa cetana maga jīva ghanere, je citae prabhu jinha prabhu here.
te saba bhae parama pada jogū, bhārata darasa meṭā bhava rogū.1.
yaha baRi bāta bhārata kai nāhi, sumirata jinahi rāmu mana māhi.
bāraka rāma kahata jaga jeū, hota tarana tārana nara teū.2.
bharatu rāma priya puni laghu bhrātā, kasa na hoi magu maṅgaladātā.
siddha sādhu munibara asa kahāhi, bhāratahi nirakhi haraṣu hiyaṅ lahaḥi.3.
dekhi prabhāu suresahi socū, jagu bhala bhalehi poca kahā pocū.
gura sana kaheu karia prabhu soi, rāmahi bhāratahi bheṭa na hoī.4.

The numberless beings, both animate and inanimate, that saw the Lord or were seen by the Lord in their turn, had been rendered fit for the highest state; the sight of Bharata now finally rid them of the disease of transmigration. This was no great thing for Bharata, whom Śrī Rāma ever cherished in His heart. “Even they who utter the name of Rāma only once in this world not only reach the other shore themselves but are also able to take others across. As for Bharata, he is dearly loved by Śrī Rāma and is His younger brother too. No wonder, then, that the journey should be delightful to him,” Siddhas (a class of celestial beings), saints and great sages observed thus and rejoiced at heart to behold Bharata. Indra (the chief of gods) was filled with anxiety when he saw Bharata’s power. The world is good to the good and vile for the vile. He said to his preceptor (the sage Bṛhaspati), “Something must be done, my lord, to prevent the meeting between Rāma and Bharata.” (1—4)

दो०— रामु सँकोची प्रेम बस भरत सपेम पयोधि ।

बनी बात बेगरन चहति करिअ जतनु छलु सोधि ॥ २१७ ॥

**Do.: rāmu sākocī prema basa bhārata sapema payodhi,
banī bāta begarana cahati karia jatanu chalu sodhi.217.**

“Śrī Rāma is scrupulous by nature and is won by love, while Bhārata is an ocean of affection. What has already been accomplished thus threatens to be undone; therefore, finding out some stratagem let us use it as a remedial measure.” (217)

चौ०— बचन सुनत सुरगुरु मुसुकाने । सहसनयन बिनु लोचन जाने ॥
मायापति सेवक सन माया । करइ त उलटि परइ सुरराया ॥ १ ॥
तब किछु कीन्ह राम रुख जानी । अब कुचालि करि होइहि हानी ॥
सुनु सुरेस रघुनाथ सुभाऊ । निज अपराध रिसाहिं न काऊ ॥ २ ॥
जो अपराधु भगत कर करई । राम रोष पावक सो जरई ॥
लोकहुँ बेद बिदित इतिहासा । यह महिमा जानहिं दुरबासा ॥ ३ ॥
भरत सरिस को राम सनेही । जगु जप राम रामु जप जेही ॥ ४ ॥

Cau.: bacana sunata suraguru musukāne, sahasanayana binu locana jāne.
māyāpati sevaka sana māyā, karai ta ulaṭi parai surarāyā.1.
taba kichu kīnha rāma rukha jānī, aba kucāli kari hoihi hānī.
sunu suresa raghunātha subhāū, nija aparādha risāhī na kāū.2.
jo aparādhu bhagata kara karai, rāma roṣa pāvaka so jarai.
lokahūṅ beda bidita itihāsā, yaha mahimā jānahī durabāsā.3.
bhārata sarisa ko rāma sanehī, jagu japa rāma rāmu japa jehī.4.

Hearing his words the preceptor of the gods smiled and realized that, though endowed with a thousand eyes, Indra was really blind, (lacked discernment). He said, “If anyone practises deception on a devotee of Śrī Rāma (the Lord of Māyā), it recoils on the artificer himself. O king of gods! Last time we did something knowing that it had Śrī Rāma’s tacit approval; but by resorting to some underhand means this time we are sure to meet with disaster. Listen, O lord of gods; it is Śrī Rāma’s nature not to be angry at any offence against Himself. But he who sins against His devotees is surely consumed in the fire of His wrath. The story is well known both in the world as well as in the Vedas: the sage Durvāsā* know this glorious trait of Śrī Rāma’s character. Has

* We read in the Purāṇas how the sage Durvāsā, who is believed to be an incarnation of Lord Śiva and was noted for his irascible nature, once called on King Ambarīṣa, a great devotee of Bhagavān Viṣṇu. It happened to be a Dvādaśī (the twelfth day of a lunar fortnight). The king naturally invited the sage to dine at his palace and the latter accepted his invitation and went to the river bank to take his bath. The king had fasted on the previous day and according to the scriptural injunctions it was necessary that he should break his fast while it was Dvādaśī. The sage, however, did not return in time and the pious king would never break his fast until the sage had taken his meals. He was, therefore in a fix and consulted Brāhmaṇas on the point. The Brāhmaṇas advised the king to observe the formality of breaking his fast by sipping a spoonful of water in which the feet of the Lord’s image had been immersed. By doing so he would not be guilty of dining before the invitee and would also be saved from the offence of not breaking his fast during the Dvādaśī. No sooner had the king sipped the holy water than the sage returned from the river bank and flew into a rage when he learnt that the king had broken his fast and did not await his return. He pulled out a hair from his head and produced therefrom a demoness known by the name of Kṛtyā, which ran to devour the king. Ambarīṣa, who had dedicated himself to the feet of the Lord, and absolutely depended on Him, remained standing where he was and neither shrank out of fear nor made any attempt to save himself.

The Lord, however, would not allow his devotee to die without any fault of his and despatched His own discus, Sudarśana, to save his life. The discus ran after the demoness and having disposed of her pursued the sage himself, who ran for his life and wandered throughout the universe for full one year,

anyone loved Rāma even as Bharata, whose name is ever on the lips of Rāma, while Rāma's name is repeated by the whole world? (1—4)

दो०— मनहुँ न आनिअ अमरपति रघुबर भगत अकाजु ।

अजसु लोक परलोक दुख दिन दिन सोक समाजु ॥ २१८ ॥

Do.: manahū na ānia amarapati raghubara bhagata akāju,
ajasu loka paraloka dukha dina dina soka samāju.218.

Never harbour in your mind, O Lord of the immortals, even the thought of frustrating the purpose of a devotee of Śrī Rāma (the Chief of Raghu's line); for the same will bring you infamy in this world, sorrow in the next and a series of woes in your day-to-day life. (218)

चौ०— सुनु सुरेस उपदेसु हमारा । रामहि सेवकु परम पिआरा ॥
मानत सुखु सेवक सेवकाई । सेवक बैर बैरु अधिकाई ॥ १ ॥
जद्यपि सम नहिँ राग न रोषू । गहहिँ न पाप पूनु गुन दोषू ॥
करम प्रधान बिस्व करि राखा । जो जस करइ सो तस फलु चाखा ॥ २ ॥
तदपि करहिँ सम बिषम बिहारा । भगत अभगत हृदय अनुसारा ॥
अगुन अलेप अमान एकरस । रामु सगुन भए भगत पेम बस ॥ ३ ॥
राम सदा सेवक रुचि राखी । बेद पुरान साधु सुर साखी ॥
अस जियँ जानि तजहु कुटिलाई । करहु भरत पद प्रीति सुहाई ॥ ४ ॥

Cau.: sunu suresa upadesu hamārā, rāmahi sevaku parama piārā.
mānata sukhu sevaka sevakaī, sevaka baira bairu adhiakāī.1.
jadyapi sama nahī rāga na roṣū, gahahī na pāpa pūnu guna doṣū.
karama pradhāna bisva kari rākhā, jo jasa karai so tasa phalu cākhā.2.
tadapi karahī sama biṣama bihārā, bhagata abhagata hṛdaya anusārā.
aguna alepa amāna ekarasa, rāmu saguna bhae bhagata pema basa.3.
rāma sadā sevaka ruci rākhī, beda purāna sādhu sura sākhi.
asa jiyā jāni tajahu kuṭilāī, karahu bharata pada prīti suhāī.4.

“Hear our advice, O king of gods! A devotee is supremely dear to Śrī Rāma; He is gratified through service rendered to His devotees, and bears great enmity to those who are hostile to them. Even though the Lord is alike to all without either love or anger and receives neither sin nor virtue, neither merit nor demerit, and even though He has made Fate the ruling factor in this world, so that one reaps what one sows, yet according as one possesses the heart of a devotee or an unbeliever He appears to be impartial or hostile in His dealings. Though devoid of attributes, unattached, free from pride and ever unchanged, Śrī Rāma has assumed a form with attributes yielding to the love of His

but none afforded him shelter. Even Bhagavān Viṣṇu pleaded His helplessness and asked him to approach the king himself and ask for his forgiveness. The king, who was too good to harbour any ill-will against the sage and out of sympathy for him had remained without any food ever since he left, was moved to pity at his predicament and prayed to the Lord's weapon, Sudarśana, to spare the Brāhmaṇa. Sudarśana granted the king's prayer and left. The sage, who now realized the king's greatness, fell at his feet and craved for his forgiveness for what he had done. The king in his turn felt sorry for the hardships which the sage had to suffer on his account and bade him good-bye after entertaining him to a sumptuous dinner and showing him every respect.

devotees. Śrī Rāma has ever respected the wishes of His devotees: the Vedas and Purāṇas as well as saints and gods can bear testimony to this. Bearing this in mind give up perversity and cherish ideal love for Bharata's feet." (1—4)

दो०— राम भगत परहित निरत पर दुख दुखी दयाल ।

भगत सिरोमनि भरत तें जनि डरपहु सुरपाल ॥ २१९ ॥

Do.: **rāma bhagata parahita nirata para dukha dukhī dayāla,**
bhagata siromani bharata tē jani ḍarapahu surapāla.219.

“Śrī Rāma's devotees are actively engaged doing good to others, share the sorrows of others and are compassionate by nature. And Bharata is the very crest-jewel of devotees; therefore, be not afraid of him, O ruler of gods.” (219)

चौ०— सत्यसंध प्रभु सुर हितकारी । भरत राम आयस अनुसारी ॥
स्वारथ बिबस बिकल तुम्ह होहू । भरत दोसु नहिं राउर मोहू ॥ १ ॥
सुनि सुरबर सुरगुर बर बानी । भा प्रमोदु मन मिटी गलानी ॥
बरषि प्रसून हरषि सुरराऊ । लगे सराहन भरत सुभाऊ ॥ २ ॥
एहि बिधि भरत चले मग जाहीं । दसा देखि मुनि सिद्ध सिहाहीं ॥
जबहिं रामु कहि लेहिं उसासा । उमगत पेमु मनहुं चहु पासा ॥ ३ ॥
द्रवहिं बचन सुनि कुलिस पषाना । पुरजन पेमु न जाइ बखाना ॥
बीच बास करि जमुनहिं आए । निरखि नीरु लोचन जल छाए ॥ ४ ॥

Cau.: **satyasandha prabhu sura hitakārī, bharata rāma āyasa anusārī.**
svāratha bibasa bikala tumha hohū, bharata dosu nahī rāura mohū.1.
suni surabara suragura bara bānī, bhā pramodu mana miṭī galānī.
baraṣi prasūna haraṣi surarāū, lage sarāhana bharata subhāū.2.
ehi bidhi bharata cale maga jāhī, dasā dekhi muni siddha sihāhī.
jabahī rāmu kahi lehī usāsā, umagata pemu manahū cahu pāsā.3.
dravahī bacana suni kulisa paṣānā, purajana pemu na jāi bakhānā.
bīca bāsa kari jamunahī āe, nirakhi nīru locana jala chāe.4.

“The Lord is true to His word and a friend of the gods, while Bharata obeys Śrī Rāma's orders. You are feeling uneasy only because you are dominated by self-interest. Bharata is not to blame at all; it is your ignorance (which is responsible for your uneasiness).” The chief of gods, Indra, was overjoyed at heart to hear these valuable words of the heavenly preceptor and his depression of spirit was gone. The lord of celestials, therefore, rained down flowers and gladly began to extol Bharata's noble disposition. In this way Bharata went on his way, while sages and Siddhas were filled with envy at the sight of his condition. Whenever he heaved a long sigh with the word ‘Rāma’ on his lips, it seemed as if love overflowed on all sides. Even adamant and stones melted at his words; the love of the citizens was beyond description. Halting at one place on this side the party arrived on the bank of the Yamunā and Bharata's eyes were filled with tears as he gazed on its dark water (which reminded him of Śrī Rāma's swarthy form). (1—4)

दो०— रघुबर बरन बिलोकि बर बारि समेत समाज ।

होत मगन बारिधि बिरह चढ़े बिबेक जहाज ॥ २२० ॥

**Do.: raghubara barana biloki bara bāri sameta samāja,
hota magana bāridhi biraha caRhe bibeka jahāja.220.**

At the sight of the lovely stream that possessed the same hue as the person of Śrī Rāma (the Chief of Raghu's line) Bharata and his party were plunged into an ocean of grief on account to separation from Śrī Rāma and were saved from drowning only by boarding the bark of discretion. (220)

चौ०— जमुन तीर तेहि दिन करि बासू । भयउ समय सम सबहि सुपासू ॥
रातिहिं घाट घाट की तरनी । आई अगनित जाहिं न बरनी ॥ १ ॥
प्रात पार भए एकहि खेवाँ । तोषे रामसखा की सेवाँ ॥
चले नहाइ नदिहि सिर नाई । साथ निषादनाथ दोउ भाई ॥ २ ॥
आगें मुनिबर बाहन आछें । राजसमाज जाइ सबु पाछें ॥
तेहि पाछें दोउ बंधु पयादें । भूषन बसन बेष सुठि सादें ॥ ३ ॥
सेवक सुहृद सचिवसुत साथ । सुमिरत लखनु सीय रघुनाथा ॥
जहँ जहँ राम बास बिश्रामा । तहँ तहँ करहिं सप्रेम प्रनामा ॥ ४ ॥

Cau.: jamuna tīra tehi dina kari bāsū, bhayau samaya sama sabahi supāsū.
rātihi ghāṭa ghāṭa kī taranī, āī aganita jāhi na baranī.1.
prāta pāra bhae ekahi khevā, toṣe rāmasakhā kī sevā.
cale nahāi nadihi sira nāi, sātha niṣādanātha dou bhāi.2.
āgē munibara bāhana āchē, rājasamāja jāi sabu pāchē.
tehi pāchē dou bāndhu payādē, bhūṣana basana beṣa suṭhi sādē.3.
sevaka suhrda sacivasuta sāthā, sumirata lakhanu siya raghunāthā.
jahā jahā rāma bāsa bisrāmā, tahā tahā karahi saprema pranāmā.4.

That day they halted on the bank of the Yamunā; everyone was provided with comforts according to the occasion. In course of the night innumerable boats of untold varieties came from all the ghats. At daybreak the whole party crossed the river in a single trip; everyone was pleased with the services rendered by the Niṣāda chief in this behalf. After performing their ablutions and bowing their heads to the river (Yamunā) the two brothers (Bharata and Śatrughna) resumed their journey with the lord of Niṣādas. At the head of the line in chosen vehicles travelled the principal sages (Vāmadeva, Vasiṣṭha and so on), followed by the royal host. Next followed the two royal brothers, both on foot; their ornaments, costumes and style of dress were all of the very simplest. They were accompanied by their servants, friends and the minister's son and went with their thoughts fixed on Lakṣmaṇa, Sītā and the Lord of Raghus. They lovingly saluted each and every place where Śrī Rāma had either encamped or rested awhile. (1—4)

दो०— मगबासी नर नारि सुनि धाम काम तजि धाइ ।
देखि सरूप सनेह सब मुदित जनम फलु पाइ ॥ २२१ ॥

**Do.: magabāsī nara nāri suni dhāma kāma taji dhāi,
dekhi sarūpa saneha saba mudita janama phalu pāi.221.**

Hearing the news the men and women who lived by the roadside left their

household work and ran after the royal travellers, and having seen their comely form and affection they all rejoiced on attaining the reward of their life. (221)

चौ०— कहहिं सपेम एक एक पाहीं । रामु लखनु सखि होहिं कि नाहीं ॥
 बय बपु बरन रूपु सोइ आली । सीलु सनेहु सरिस सम चाली ॥ १ ॥
 बेषु न सो सखि सीय न संगी । आगें अनी चली चतुरंगा ॥
 नहिं प्रसन्न मुख मानस खेदा । सखि संदेहु होइ एहिं भेदा ॥ २ ॥
 तासु तरक तियगन मन मानी । कहहिं सकल तेहि सम न सयानी ॥
 तेहि सराहि बानी फुरि पूजी । बोली मधुर बचन तिय दूजी ॥ ३ ॥
 कहि सपेम सब कथाप्रसंगु । जेहि बिधि राम राज रस भंगु ॥
 भरतहि बहुरि सराहन लागी । सील सनेह सुभाय सुभागी ॥ ४ ॥

Cau.: kahahī sapema eka eka pāhī, rāmu lakhanu sakhi hohī ki nāhī.
 baya bapu barana rūpu soi ālī, sīlu sanehu sarisa sama cālī.1.
 beṣu na so sakhi sīya na saṅgā, āgē anī calī caturāṅgā.
 nahī prasanna mukha mānasa khedā, sakhi saṁdehu hoi ehī bhedā.2.
 tāsu taraka tiyagana mana mānī, kahahī sakala tehi sama na sayānī.
 tehi sarāhi bānī phuri pūjī, bolī madhura bacana tiya dūjī.3.
 kahi sapema saba kathāprasāṅgū, jehi bidhi rāma rāja rasa bhāṅgū.
 bharatāhi bahuri sarāhana lāgī, sīla saneha subhāya subhāgī.4.

One woman lovingly said to another, "Friend, can they be Rāma and Lakṣmaṇa or not? Their age, constitution, complexion and comeliness of form are the same, dear companion; their amiability and affection are also similar and their gait too resembles that of Rāma and Lakṣmaṇa. Only their dress is not the same and they are not accompanied by Sītā, my friend; and an army complete in its four limbs (viz., horse and foot, elephants and chariots) is marching before them. Moreover, they do not wear a cheerful countenance and their heart is heavy with sorrow. This difference makes me doubt their identity with Rāma and Lakṣmaṇa, O friend." Her argument appealed to the rest of the women; they said, "There is none so clever as she." Applauding the latter and admiring the truth of her remarks another woman spoke in sweet accents. She lovingly narrated the whole episode as to how the festivities in connection with Śrī Rāma's installation had been obstructed. She then began to praise Bharata's amiability, affection, genial disposition and goodluck. (1—4)

दो०— चलत पयादें खात फल पिता दीन्ह तजि राजु ।
 जात मनावन रघुबरहि भरत सरिस को आजु ॥ २२२ ॥

Do.: calata payādē khāta phala pitā dīnha taji rāju,
 jāta manāvana raghubarāhi bharata sarisa ko āju.222.

"Journeying on foot, living on fruits and relinquishing the sovereignty bestowed by his father, Bharata is proceeding to persuade the chief of Raghu's line to return. Who can equal Bharata today? (222)

चौ०— भायप भगति भरत आचरनू । कहत सुनत दुख दूषन हरनू ॥
 जो किछु कहब थोर सखि सोई । राम बंधु अस काहे न होई ॥ १ ॥

हम सब सानुज भरतहि देखें । भइन्ह धन्य जुबती जन लेखें ॥
 सुनि गुन देखि दसा पछिताहीं । कैकड़ जननि जोगु सुतु नाहीं ॥ २ ॥
 कोउ कह दूषनु रानिहि नाहिन । बिधि सबु कीन्ह हमहि जो दाहिन ॥
 कहँ हम लोक बेद बिधि हीनी । लघु तिय कुल करतूति मलीनी ॥ ३ ॥
 बसहिँ कुदेस कुगाँव कुबामा । कहँ यह दरसु पुन्य परिनामा ॥
 अस अनंदु अचिरिजु प्रति ग्रामा । जनु मरुभूमि कलपतरु जामा ॥ ४ ॥

Cau.: bhāyapa bhagati bhārata ācaranū, kahata sunata dukha dūṣana haranū.
 jo kichu kahaba thora sakhi soī, rāma baṁdhu asa kāhe na hoī.1.
 hama saba sānuja bhāratahi dekhē, bhainha dhanya jubatī jana lekhē.
 suni guna dekhi dasā pachitāhī, kaikai janani jogu sutu nāhī.2.
 kou kaha dūṣanu rānihi nāhina, bidhi sabu kīnha hamahi jo dāhina.
 kahā hama loka beda bidhi hīnī, laghu tiya kula karatūti malīnī.3.
 basahī kudesa kugāva kubāmā, kahā yaha darasu punya parināmā.
 asa anan̄du aciriju prati grāmā, janu marubhūmi kalapataru jāma.4.

“Bharata’s brotherly affection, devotion and conduct dispel the woes and evil of those who talk or hear of them. Whatever may be said with regard to them, dear friend, will be quite inadequate; it is no wonder that a brother of Rāma should be like that. All of us who have seen Bharata and his younger brother have become praiseworthy among women.” Hearing of his virtues and seeing his forlorn state they lamented, “Surely he is not a fit son for such a vile mother as Kaikeyī.” Someone said, “The queen-mother (Kaikeyī) is not to blame at all; all this has been accomplished by God, who is so favourably disposed to us. Of what account are we, vile women, excluded both from secular and Vedic rites and impure by birth as well as by doings, who dwell in an accursed region (woodland) and in a wretched village and are the worst of our class, that we should have such a sight, which is a reward of great religious merit?” There was a similar rejoicing and wonder in every village: it seemed as if a celestial tree had sprung up in a desert. (1—4)

दो०— भरत दरसु देखत खुलेउ मग लोगन्ह कर भागु ।

जनु सिंघलबासिन्ह भयउ बिधि बस सुलभ प्रयागु ॥ २२३ ॥

Do.: bhārata darasu dekhata khuleu maga loganha kara bhāgu,
 janu simghalabāsinha bhayau bidhi basa sulabha prayāgu.223.

At the sight of Bharata the good fortune of the people by the roadside manifested itself as though by the will of Providence Prayāga had been brought within easy reach of the people of Simhala (Ceylon). (223)

चौ०— निज गुन सहित राम गुन गाथा । सुनत जाहिँ सुमिरत रघुनाथा ॥
 तीरथ मुनि आश्रम सुरधामा । निरखि निमज्जहिँ करहिँ प्रनामा ॥ १ ॥
 मनहीं मन मागहिँ बरु एहू । सीय राम पद पदुम सनेहू ॥
 मिलहिँ किरात कोल बनबासी । बैखानस बटु जती उदासी ॥ २ ॥
 करि प्रनामु पूँछहिँ जेहि तेही । केहि बन लखनु रामु बैदेही ॥
 ते प्रभु समाचार सब कहहीं । भरतहि देखि जनम फलु लहहीं ॥ ३ ॥

rāmasakhā tehi samaya dekhāvā, saila siromani sahaja suhāvā.
jāsu samīpa sarita paya tīrā, sīya sameta basahī dou bīrā.3.
dekhi karahī saba daṁḍa pranāmā, kahi jaya jānaki jīvana rāmā.
prema magana asa rāja samājū, janu phiri avadha cale raghurājū.4.

Auspicious omens occurred to everyone; they had happy throbbings in their eyes and arms. Bharata and his whole host rejoiced at the thought that they would be able to see Śrī Rāma and the sting of their sorrows would come to an end. Each indulged in his own fancy and all went intoxicated with the wine of love; their limbs were getting out of control, their legs tottered and they spoke words in an incoherent way due to emotion. Śrī Rāma's friend (Guha) presently pointed to Bharata the crest-jewel of mountains (Kāmadagiri), which was naturally charming and in the vicinity of which on the bank of the river Payasvinī dwelt the two brothers (Śrī Rāma and Lakṣmaṇa) alongwith Sītā. Catching sight of the mountain all fell prostrate on the ground with the cries of "Glory to Śrī Rāma, the life of Janaka's daughter!" The royal host was so overwhelmed with emotion as though the Chief of Raghu's line had turned back towards Ayodhyā. (1—4)

दो०— भरत प्रेमु तेहि समय जस तस कहि सकइ न सेषु ।

कबिहि अगम जिमि ब्रह्मसुखु अह मम मलिन जनेषु ॥ २२५ ॥

Do.: **bharata premu tehi samaya jasa tasa kahi sakai na seṣu,**
kabihi agama jimi brahmasukhu aha mama malina janeṣu.25.

Bharata's love at that time was more than Śeṣa (the thousand-headed serpent-king) could describe. It is as unapproachable to the poet as the bliss of absorption into Brahma to those who are tainted by egotism and mineness. (225)

चौ०— सकल सनेह सिथिल रघुबर कें । गए कोस दुइ दिनकर ढरकें ॥
जलु थलु देखि बसे निसि बीतें । कीन्ह गवन रघुनाथ पिरीतें ॥ १ ॥
उहाँ रामु रजनी अवसेषा । जागे सीयँ सपन अस देखा ॥
सहित समाज भरत जनु आए । नाथ बियोग ताप तन ताए ॥ २ ॥
सकल मलिन मन दीन दुखारी । देखीं सासु आन अनुहारी ॥
सुनि सिय सपन भरे जल लोचन । भए सोचबस सोच बिमोचन ॥ ३ ॥
लखन सपन यह नीक न होई । कठिन कुचाह सुनाइहि कोई ॥
अस कहि बंधु समेत नहाने । पूजि पुरारि साधु सनमाने ॥ ४ ॥

Cau.: sakala saneha sithila raghubara kē, gae kosa dui dinakara ḍharakē.
jalu thalu dekhi base nisi bītē, kīnha gavana raghunātha pirītē.1.
uhā rāmu rajanī avaseṣā, jāge sīyā sapana asa dekhā.
sahita samāja bharata janu āe, nātha biyoga tāpa tana tāe.2.
sakala malina mana dīna dukhārī, dekhī sāsu āna anuhārī.
suni siya sapana bhare jala locana, bhae socabasa soca bimocana.3.
lakhana sapana yaha nīka na hoī, kaṭhina kucāha sunāihi koī.
asa kahi baṁdhu sameta nahāne, pūji purāri sādhu sanamāne.4.

Being all overpowered by love for the Chief of Raghu's line they had covered a distance of only four miles by the time the sun set. Perceiving a suitable site and water

close by they halted and at the close of night the beloved of Śrī Rāma resumed his journey. There Śrī Rāma awoke while it was yet dark. Sītā saw in a dream that very night as if Bharata had come with his retinue and that his body was tormented by the agony of separation from his lord. All who had accompanied him were sad at heart, miserable and afflicted; while Her mothers-in-law She found changed in appearance. On hearing of Sītā's dream Śrī Rāma's eyes filled with tears and He who rids others of their sorrow became sorrowful. "This dream, Lakṣmaṇa, bodes no good; somebody will break terribly bad news." Saying so He took His bath with His brother and worshipping the Enemy of Tripura, Lord Śiva, paid His respects to holy men. (1—4)

छं०— सनमानि सुर मुनि बंदि बैठे उतर दिसि देखत भए ।
 नभ धूरि खग मृग भूरि भागे बिकल प्रभु आश्रम गए ॥
 तुलसी उठे अवलोकि कारनु काह चित सचकित रहे ।
 सब समाचार किरात कोलन्हि आइ तेहि अवसर कहे ॥

Cham.: **sanamāni sura muni baṁdi baiṭhe utara disi dekhata bhae,
 nabha dhūri khaga mṛga bhūri bhāge bikala prabhu āśrama gae.
 tulasī uṭhe avaloki kāranu kāha cita sacakita rahe,
 saba samācāra kirāta kolanhi āi tehi avasara kahe.**

After adoring the gods and reverencing the hermits He sat down gazing to the north. There was dust in the air and a host of birds and beasts had taken to flight in panic and were making their way to the Lord's hermitage. Says Tulasīdāsa: He stood up when He saw this and wondered in his heart what could be the reason. Presently the Kolas and Kirātas came and told Him all the news.

सो०— सुनत सुमंगल बैन मन प्रमोद तन पुलक भर ।
 सरद सरोरुह नैन तुलसी भरे सनेह जल ॥ २२६ ॥

So.: **sunata sumāṅgalabaina mana pramoda tana pulaka bhara,
 sarada saroruha naina tulasī bhare saneha jala.226.**

When He heard the delightful words He felt overjoyed at heart. A thrill ran through His body and His eyes, that resembled the autumnal lotus, says Tulasīdāsa, filled with the tears of affection. (226)

चौ०— बहुरि सोचबस भे सियरवनू । कारन कवन भरत आगवनू ॥
 एक आइ अस कहा बहोरी । सेन संग चतुरंग न थोरी ॥ १ ॥
 सो सुनि रामहि भा अति सोचू । इत पितु बच इत बंधु सकोचू ॥
 भरत सुभाउ समुझि मन माहीं । प्रभु चित हित थिति पावत नाहीं ॥ २ ॥
 समाधान तब भा यह जाने । भरतु कहे महुँ साधु सयाने ॥
 लखन लखेउ प्रभु हृदयँ खभारू । कहत समय सम नीति बिचारू ॥ ३ ॥
 बिनु पूछें कछु कहउँ गोसाईं । सेवकु समयँ न ढीठ ढिठाईं ॥
 तुम्ह सर्बग्य सिरोमनि स्वामी । आपनि समुझि कहउँ अनुगामी ॥ ४ ॥

Cau.: bahuri socabasa bhe siyaravanū, kārana kavana bharata āgavanū.
 eka āi asa kahā bahorī, sena saṁga caturaṁga na thorī.1.
 so suni rāmahi bhā ati socū, ita pitu baca ita baṁdhu sakocū.
 bharata subhāu samujhi mana māhī, prabhu cita hita thiti pāvata nāhī.2.
 samādhāna taba bhā yaha jāne, bharatu kahe mahū sādhu sayāne.
 lakhana lakheu prabhu hṛdayā khabhārū, kahata samaya sama nīti bicārū.3.
 binu pūchē kachu kahaū gosāī, sevaku samayā na dhīṭha dhīṭhāī.
 tumha sarbagya siromani svāmī, āpani samujhi kahaū anugāmī.4.

Sītā's lord became anxious the very next moment. "What can be the reason of Bharata's arrival?" Then somebody came and spoke to Him thus: "He has with him no small army complete in its four limbs (viz., foot, horse, elephants and chariots)." Hearing this Śrī Rāma felt much disturbed. On the one hand there was His father's command, on the other His regard for His younger brother (Bharata). Realizing Bharata's disposition in His heart, the Lord found no proposition to fix His mind upon. Then He consoled Himself with the thought that Bharata was submissive, good and reasonable. Lakṣmaṇa saw that the Lord was troubled at heart, and spoke what prudence demanded on the occasion: "I make bold, my lord, to say something unasked; but a servant ceases to be impertinent if his impertinence is not inopportune. You, my master, are the crest-jewel of the all-wise; yet I, your servant, tell you my own mind." (1—4)

दो०— नाथ सुहृद सुठि सरल चित सील सनेह निधान ।

सब पर प्रीति प्रतीति जियँ जानिअ आपु समान ॥ २२७ ॥

Do.: nātha suhṛda suṭhi sarala cita sīla saneha nidhāna,
 saba para prīti pratīti jiyā jānia āpu samāna.227.

"You, my master, are loving by nature and guileless of heart and a storehouse of amiability and affection. You love and trust everyone and know all to be just like yourself." (227)

चौ०— बिषई जीव पाइ प्रभुताई । मूढ मोह बस होहिं जनाई ॥
 भरतु नीति रत साधु सुजाना । प्रभु पद प्रेमु सकल जगु जाना ॥ १ ॥
 तेऊ आजु राम पदु पाई । चले धरम मरजाद मेटाई ॥
 कुटिल कुबंधु कुअवसरु ताकी । जानि राम बनबास एकाकी ॥ २ ॥
 करि कुमंत्रु मन साजि समाजू । आए करै अकंटक राजू ॥
 कोटि प्रकार कलपि कुटिलाई । आए दल बटोरि दोउ भाई ॥ ३ ॥
 जौं जियँ होति न कपट कुचाली । केहि सोहाति रथ बाजि गजाली ॥
 भरतहि दोसु देइ को जाएँ । जग बौराइ राज पदु पाएँ ॥ ४ ॥

Cau.: biṣai jīva pāi prabhutāī, mūRha moha basa hohī janāī.
 bharatu nīti rata sādhu sujānā, prabhu pada premu sakala jagu jānā.1.
 teū āju rāma padu pāi, cale dharama marajāda meṭāī.
 kuṭila kubāṁdhu kuavasaru tākī, jāni rāma banabāsa ekākī.2.
 kari kumāṁtru mana sāji samājū, āe karai akamṭaka rājū.
 koṭi prakāra kalapi kuṭilāī, āe dala baṭori dou bhāī.3.

jaū jiyā hoti na kapaṭa kucālī, kehi sohāti ratha bāji gajāli.
bharatahi dosu dei ko jāē, jaga baurāi rāja padu pāē.4.

"Fools given to the pleasures of sense are seized with infatuation on attaining power and reveal their true nature. Bharata was righteous, good and wise and his devotion to the Lord's feet is known to the whole world. But now that he has attained Śrī Rāma's (Your) position (as the ruler of Ayodhyā) even he has transgressed the bounds of righteousness. Finding an adverse situation and knowing that you are alone in the forest, this wily and wicked brother has plotted an evil design and after making due preparations has come to make his sovereignty secure. Planning all sorts of wicked schemes the two brothers have collected an army and marched here. If they had no wily intention and roguery at heart, who should like to bring chariots, horses and elephants? But why should one blame Bharata for nothing when we know that anyone in the world would be driven mad on attaining sovereignty?" (1—4)

दो०— ससि गुर तिय गामी नघुषु चढेउ भूमिसुर जान ।

लोक बेद तेँ बिमुख भा अधम न बेन समान ॥ २२८ ॥

Do.: **sasi gura tiya gāmī naghuṣu caRheu bhūmisura jāna,**
loka beda tē bimukha bhā adhama na bena samāna.228.

"The moon-god committed adultery with the wife of his Guru (the sage Br̥haspati), while Nahuṣa mounted a palanquin borne by Br̥hmaṇas; and there was none so vile as King Vena,* an enemy of established usage as well as of the Vedic injunctions." (228)

चौ०— सहसबाहु सुरनाथु त्रिसंकू । केहि न राजमद दीन्ह कलंकू ॥
भरत कीन्ह यह उचित उपाऊ । रिपु रिन रंच न राखब काऊ ॥ १ ॥
एक कीन्हि नहिं भरत भलाई । निदरे रामु जानि असहाई ॥
समुझि परिहि सोउ आजु बिसेषी । समर सरोष राम मुखु पेखी ॥ २ ॥
एतना कहत नीति रस भूला । रन रस बिटपु पुलक मिस फूला ॥
प्रभु पद बंदि सीस रज राखी । बोले सत्य सहज बलु भाषी ॥ ३ ॥
अनुचित नाथ न मानब मोरा । भरत हमहि उपचार न थोरा ॥
कहँ लागि सहिअ रहिअ मनु मारें । नाथ साथ धनु हाथ हमारें ॥ ४ ॥

Cau.: **sahasabāhu suranāthu trisaṅkū, kehi na rājamada dīnha kalaṅkū.**
bharata kīnha yaha ucita upāu, ripu rina raṁca na rākhaba kāu.1.

* Vena was born of King Aṅga (a descendant of the celebrated devotee Dhruva), and Sunithā (a daughter of Mr̥tyu, the god of death). Being thus descended from Adharma (the spirit presiding over unrighteousness, the father of Mr̥tyu) on the mother's side, Vena was born with vicious propensities and grew to be the bane of society. Fed up with his atrocities and unable to correct him, King Aṅga left his capital one night and retired to an unknown destination. Seeing the kingdom masterless Bhṛṅgu and other sages installed Vena on the throne, even though the ministers were opposed to his installation. Power turned his head all the more and arrogantly accounting himself as greater than all he began to insult exalted souls. He went the length of banning the performance of sacrifices and even charity and thus put a stop to all pious acts and the pursuit of religion.

When the sages perceived that the tyranny of the monarch was overstepping all bounds they felt sorry for having installed him on the throne. They, therefore, met and decided to expostulate with the king and persuade him, if possible, to desist from his evil ways. They further resolved to dispose of him in case he did not come round. The sages approached the king accordingly and admonished him but in vain. This enraged the sages, who killed him by the very sound of 'Hum'.

eka kīnhi nahī bhārata bhalāī, nidare rāmu jāni asahāī.
 samujhi parihi sou āju biseṣī, samara saroṣa rāma mukhu pekhī.2.
 etanā kahata nīti rasa bhūlā, rana rasa biṭapu pulaka misa phūlā.
 prabhu pada baṁdi sīsa raja rākhī, bole satya sahaja balu bhāṣī.3.
 anucita nātha na mānaba morā, bhārata hamahi upacāra na thorā.
 kahā lagi sahia rahia manu mārē, nātha sātha dhanu hātha hamārē.4.

"King Sahasrabāhu, Indra (the lord of celestials) and King Triśaṅku* (father of Hariścandra)—which of these was not brought into disrepute by the intoxication of kingly power? Bharata has resorted to a right expedient; for one should leave no trace of one's enemy or debt in any case. But he has made one mistake in that he has despised Śrī Rāma (yourself) as forlorn. And he will realize his mistake with vengeance today when he beholds Śrī Rāma's (your) indignant face on the battlefield." Even as he said so he forgot his love of propriety and the tree of his bellicose spirit burst into flowers in the shape of horripilation. Adoring the Lord's feet and placing their dust on his head he spoke, revealing his own real and natural might: "Pray do not take offence, my lord, if I tell you that Bharata has provoked me not a little. After all how long shall I endure this and restrain my passion when my lord (yourself) is with me and the bow in my hand?" (1—4)

दो०— छत्रि जाति रघुकुल जनमु राम अनुग जगु जान ।

लातहुँ मारें चढ़ति सिर नीच को धूरि समान ॥ २२९ ॥

Do.: chatri jāti raghukula janamu rāma anuga jagu jāna,
 lātahū mārē caRhati sira nīca ko dhūri samāna.229.

"A Kṣatriya (warrior) by caste and born in the race of Raghu I am known throughout the world as a servant of Śrī Rāma (yourself). (How, then, can I put up with such insult?) What is so low as the dust (on a road)? But if you were to kick it up it would rise to your head." (229)

चौ०— उठि कर जोरि रजायसु मागा । मनहुँ बीर रस सोवत जागा ॥

बाँधि जटा सिर कसि कटि भाथा । साजि सरासनु सायकु हाथा ॥ १ ॥

* Triśaṅku, son of Trayyāruṇi, was a king of Ayodhyā. He wanted to perform a sacrifice whereby he could bodily ascend to heaven. His priest Vasiṣṭha, however, refused to conduct such a sacrifice, which he said was unauthorized and futile. Vasiṣṭha's sons too declined on the same grounds. But Triśaṅku turned a deaf ear to their remonstrances. This enraged Vasiṣṭha's sons, who cursed him that he should fall in the social scale and be accounted a pariah. The king was thus converted into a Cāṇḍāla and was accordingly forsaken by his kinsmen, ministers and subjects too. Much agitated at heart over this, the ex-king now approached the sage Viśvāmitra, who comforted him; and asking his sons to invite other sages he conducted the sacrifice. Vasiṣṭha's sons, however, ruled that at a sacrifice commenced by a pariah and conducted by a non-Brāhmaṇa priest (for such was Viśvāmitra till then) no gods would appear. The gods respected this ruling and accordingly no god appeared to accept the offerings. By dint of his own penance Viśvāmitra sent Triśaṅku to heaven; but the gods hurled him down. Exasperated at this Viśvāmitra proceeded to create another heaven and began to shape new heavenly bodies. The gods were dismayed at this and sought a conference with Viśvāmitra. It was ultimately decided by mutual agreement that Viśvāmitra should abandon his plan to create a new heaven and Triśaṅku should remain hanging in the air. He is still seen in the form of a triple luminary in the heavens. The saliva that dropped from his mouth forms the river Karmanāśā, which flows between Vārāṇasī and Bihar and the water of which is considered as ever polluted.

आजु राम सेवक जसु लेऊँ । भरतहि समर सिखावन देऊँ ॥
 राम निरादर कर फलु पाई । सोवहुँ समर सेज दोउ भाई ॥ २ ॥
 आइ बना भल सकल समाजू । प्रगट करउँ रिस पाछिल आजू ॥
 जिमि करि निकर दलइ मृगराजू । लेइ लपेटि लवा जिमि बाजू ॥ ३ ॥
 तैसेहिँ भरतहि सेन समेता । सानुज निदरि निपातउँ खेता ॥
 जौँ सहाय कर संकरु आई । तौ मारउँ रन राम दोहाई ॥ ४ ॥

Cau.: uṭhi kara jori rajāyasu māgā, manahū bīra rasa sovata jāgā.
 bādhi jaṭā sira kasi kaṭi bhāthā, sāji sarāsanu sāyaku hāthā.1.
 āju rāma sevaka jasu leū, bhāratahi samara sikhāvana deū.
 rāma nirādara kara phalu pāi, sovaḥū samara seja dou bhāi.2.
 āi banā bhala sakala samājū, praḡaṭa karaū risa pāchila ājū.
 jimi kari nikara dalai mṛgarājū, lei lapeti lavā jimi bājū.3.
 taisehi bhāratahi sena sametā, sānuja nidari nipātaū khetā.
 jāū sahāya kara saṅkaru āi, tau māraū rana rāma dohāi.4.

As he rose and with joined palms asked leave (to meet Bharata in an encounter), it seemed as if the heroic sentiment itself had awoke from sleep. Binding up the matted locks on his head and fastening the quiver to his waist he strung his bow and took an arrow in his hand. "Let me distinguish myself as a servant of Śrī Rāma today and teach Bharata a lesson in the battle. Reaping the fruit of their contempt for Śrī Rāma let the two brothers sleep on the couch of the battlefield. It is well that the whole host has collected at one place; I shall, therefore, give vent to my past anger. Even as a lion (the king of beasts) tears to pieces a herd of elephants or just as a hawk clutches and carries off a lark, so shall I lightly overthrow on the field Bharata as well as his younger brother (Śatrughna) and all their host. Even if Lord Śaṅkara comes to his aid, I swear by Śrī Rāma that I will kill him in battle." (1—4)

दो०— अति सरोष माखे लखनु लखि सुनि सपथ प्रवान ।

सभय लोक सब लोकपति चाहत भभरि भगान ॥ २३० ॥

Do.: ati saroṣa mākhe lakhanu lakhi suni sapatha pravāna,
 sabhaya loka saba lokapati cāhata bhabhari bhagāna.230.

Seeing Lakṣmaṇa speak with such vehemence and fury and hearing his solemn oath all the spheres trembled with fear, while their rulers were anxious to flee away in panic. (230)

चौ०— जगु भय मगन गगन भइ बानी । लखन बाहुबलु बिपुल बखानी ॥
 तात प्रताप प्रभाउ तुम्हारा । को कहि सकइ को जाननिहारा ॥ १ ॥
 अनुचित उचित काजु किछु होऊ । समुझि करिअ भल कह सबु कोऊ ॥
 सहसा करि पाछें पछिताहीं । कहहिँ बेद बुध ते बुध नाहीं ॥ २ ॥
 सुनि सुर बचन लखन सकुचाने । राम सीयँ सादर सनमाने ॥
 कही तात तुम्ह नीति सुहाई । सब तें कठिन राजमदु भाई ॥ ३ ॥
 जो अचवँत नृप मातहिँ तेई । नाहिन साधुसभा जेहिँ सेई ॥
 सुनहु लखन भल भरत सरीसा । बिधि प्रपंच महुँ सुना न दीसा ॥ ४ ॥

Cau.: jagu bhaya magana gagana bhai bānī, lakhana bāhubalu bipula bakhānī.
tāta pratāpa prabhāu tumhārā, ko kahi sakai ko jānanihārā.1.
anucita ucita kāju kichu hoū, samujhi karia bhala kaha sabu koū.
sahasā kari pāchē pachitāhī, kahahī beda budha te budha nāhī.2.
suni sura bacana lakhana sakucāne, rāma sīyā sādara sanamāne.
kahī tāta tumha nīti suhāi, saba tē kaṭhina rājamadu bhāi.3.
jo acavāta nṛpa mātahī teī, nāhina sādhusabhā jehī seī.
sunahu lakhana bhala bhārata sarīsā, bidhi prapaṁca mahā sunā na dīsā.4.

The world was seized with terror and a voice was heard in the air extolling the enormous strength of Lakṣmaṇa's arm: "Who can tell, dear child, nay, who even knows your might and glory? But before doing anything one must judge whether it is right or wrong; then everyone would approve of it. They who act impulsively and repent afterwards are anything but wise: so declare the Vedas and the sages." On hearing this voice from heaven Lakṣmaṇa felt abashed; but both Śrī Rāma and Sitā addressed him kindly and politely: "What you have said, dear Lakṣmaṇa, is sound wisdom; the intoxication of kingly power is the worst of all. But of those rulers who have tasted it they alone lose their head who have never waited on an assembly of saints. As for Bharata, I tell you, Lakṣmaṇa, in the whole of God's creation I have never seen or heard of anyone so good as he." (1—4)

दो०— भरतहि होइ न राजमदु बिधि हरि हर पद पाइ ।

कबहुँ कि काँजी सीकरनि छीरसिंधु बिनसाइ ॥ २३१ ॥

Do.: bhāratahi hoi na rājamadu bidhi hari hara pada pāi,
kabahū ki kājī sīkarani chīrasim̄dhu binasāi.231.

"Bharata would never be intoxicated with sovereign power even if he attained to the position of Brahmā, Viṣṇu or Śiva. What! Can a few drops of Kājī* ever split the ocean of milk? (231)

चौ०— तिमिरु तरुन तरनिहि मकु गिलई । गगनु मगन मकु मेघहिँ मिलई ॥
गोपद जल बूड़हिँ घटजोनी । सहज छमा बरु छाड़ै छोनी ॥ १ ॥
मसक फूँक मकु मेरु उड़ाई । होइ न नृपमदु भरतहि भाई ॥
लखन तुम्हार सपथ पितु आना । सुचि सुबंधु नहिँ भरत समाना ॥ २ ॥
सगुनु खीरु अवगुन जलु ताता । मिलइ रचइ परपंचु बिधाता ॥
भरतु हंस रबिबंस तड़ागा । जनमि कीन्ह गुन दोष बिभागा ॥ ३ ॥
गहि गुन पय तजि अवगुन बारी । निज जस जगत कीन्ह उजिआरी ॥
कहत भरत गुन सीलु सुभाऊ । पेम पयोधि मगन रघुराऊ ॥ ४ ॥

Cau.: timiru taruna taranihi maku gilāi, gaganu magana maku meghahī milāi.
gopada jala būRahī ghaṭajonī, sahaja chamā baru chāRai chonī.1.
masaka phūka maku meru uRāi, hoi na nṛpamadu bhāratahi bhāi.
lakhana tumhāra sapatha pitu ānā, suci subar̄ndhu nahī bhārata samānā.2.

* A sour and savoury drink prepared by dissolving powdered rye seeds into water and preserving it for a few days.

sagunu khīru avaguna jalu tātā, milai racai parapaṁcu bidhātā.
 bharatu haṁsa rabibaṁsa taRāgā, janami kīnha guna doṣa bibhāgā.3.
 gahi guna paya taji avaguna bārī, nija jasa jagata kīnhi ujiārī.
 kahata bharata guna silu subhāū, pema payodhi magana raghurāū.4.

“Darkness may swallow the midday sun, and sooner may the heavens be absorbed into a cloud or the jar-born sage Agastya (who is stated to have drunk off the ocean in a single draught) be drowned in the water collected in a cow’s footprint: nay the earth may abandon its natural forbearance and Mount Meru be blown away by a puff of wind discharged from the mouth of a mosquito; but Bharata will never be intoxicated by kingly power, O brother. Lakṣmaṇa, I swear by you as well as by our father that there is no brother so good and innocent as Bharata. God, dear brother, creates the world by mixing the milk of goodness with the water of evil; while Bharata is a swan, born in the lake of the solar race, that has sifted goodness from evil. Choosing the milk of goodness and discarding the water of evil he has illumined the world by his glory.” Even as the Lord of Raghus extolled Bharata’s virtues, amiability and noble disposition He was drowned in an ocean of love. (1—4)

दो०— सुनि रघुबर बानी बिबुध देखि भरत पर हेतु ।

सकल सराहत राम सो प्रभु को कृपानिकेतु ॥ २३२ ॥

Do.: suni raghubara bānī bibudha dekhi bharata para hetu,
 sakala sarāhata rāma so prabhu ko kṛpāniketu.232.

On hearing the speech of Śrī Rāma (the chief of Raghu’s line) and seeing His affection for Bharata all the gods were full of applause and said, “Can you name such a gracious lord as Śrī Rāma? (232)

चौ०— जौं न होत जग जनम भरत को । सकल धरम धुर धरनि धरत को ॥

कबि कुल अगम भरत गुन गाथा । को जानइ तुम्ह बिनु रघुनाथा ॥ १ ॥
 लखन राम सियँ सुनि सुर बानी । अति सुखु लहेउ न जाइ बखानी ॥
 इहाँ भरतु सब सहित सहाए । मंदाकिनीं पुनीत नहाए ॥ २ ॥
 सरित समीप राखि सब लोगा । मागि मातु गुर सचिव नियोगा ॥
 चले भरतु जहँ सिय रघुराई । साथ निषादनाथु लघु भाई ॥ ३ ॥
 समुझि मातु करतब सकुचाहीं । करत कुतरक कोटि मन माहीं ॥
 रामु लखनु सिय सुनि मम नाऊँ । उठि जनि अनत जाहिँ तजि ठाऊँ ॥ ४ ॥

Cau.: jaū na hota jaga janama bharata ko, sakala dharama dhura dharani dharata ko.
 kabi kula agama bharata guna gāthā, ko jānai tumha binu raghunāthā.1.
 lakhana rāma siyā suni sura bānī, ati sukhu laheu na jāi bakhānī.
 ihā bharatu saba sahita sahāe, maṁdākinī punīta nahāe.2.
 sarita samīpa rākhi saba logā, māgi mātu gura saciva niyogā.
 cale bharatu jahā siya raghurāī, sātha niṣādanāthu laghu bhāī.3.
 samujhi mātu karataba sakucāhī, karata kutaraka koṭi mana māhī.
 rāmu lakhanu siya suni mama nāū, uṭhi jani anata jāhī taji ṭhāū.4.

“Had Bharata not been born into the world, who on this earth would have

championed the cause of virtue in its entirety? Who else than you, O Lord of Raghus, can know Bharata's good qualities, which are unapproachable even to the race of bards?" On hearing the words of the gods, Lakṣmaṇa, Śrī Rāma and Sītā were more delighted than words can tell. There Bharata with all his host bathed in the sacred Mandākinī. Then, leaving all the people on the riverside and taking permission of his mothers, preceptor (the sage Vasiṣṭha) and the minister (Sumantra) he proceeded to the spot where Sītā and Śrī Rāma were, taking the Niṣāda chief and his younger brother (Śatrughna) with him. As he thought of what his mother had done, he felt diffident and formed ill-conjectures of every kind in his mind: "God forbid that Śrī Rāma, Lakṣmaṇa and Sītā leave the place on hearing my name and shift to some other place! (1—4)

दो०— मातु मते महुँ मानि मोहि जो कछु करहिं सो थोर ।

अघ अवगुन छमि आदरहिं समुझि आपनी ओर ॥ २३३ ॥

Do.: mātu mate mahū māni mohi jo kachu karahī so thora,
agha avaguna chami ādarahī samujhi āpanī ora.233.

"Taking me to be an accomplice of my mother, nothing that he might do would be too much. But looking to his own self, I am sure, he will forgive my faults and receive me kindly." (233)

चौ०— जौं परिहरहिं मलिन मनु जानी । जौं सनमानहिं सेवकु मानी ॥
मोरें सरन रामहि की पनही । राम सुखामि दोसु सब जनही ॥ १ ॥
जग जस भाजन चातक मीना । नेम पेम निज निपुन नबीना ॥
अस मन गुनत चले मग जाता । सकुच सनेहँ सिथिल सब गाता ॥ २ ॥
फेरति मनहुँ मातु कृत खोरी । चलत भगति बल धीरज धोरी ॥
जब समुझत रघुनाथ सुभाऊ । तब पथ परत उताइल पाऊ ॥ ३ ॥
भरत दसा तेहि अवसर कैसी । जल प्रबाहँ जल अलि गति जैसी ॥
देखि भरत कर सोचु सनेहू । भा निषाद तेहि समयँ बिदेहू ॥ ४ ॥

Cau.: jaū pariharahī malina manu jānī, jaū sanamānahī sevaku mānī.
morē sarana rāmahī kī panahī, rāma susvāmi dosu saba janahī.1.
jaga jasa bhājana cātaka mīnā, nema pema nija nipuna nabīnā.
asa mana gunata cale maga jātā, sakuca sanehā sithila saba gātā.2.
pherati manahū mātu kṛta khorī, calata bhagati bala dhīraja dhorī.
jaba samujhata raghunātha subhāū, taba patha parata utāila pāū.3.
bharata dasā tehi avasara kaisī, jala prabāhā jala ali gati jaisī.
dekhi bharata kara socu sanehū, bhā niṣāda tehi samayā bidehū.4.

"Whether He shuns me as one possessing a black heart or welcomes me as his own servant, my only refuge are Śrī Rāma's shoes; he is really a noble master while the whole blame lies with his servant (myself). The only beings deserving of fame in the world are the Cātaka bird and the fish, who are clever in keeping ever fresh their vow of fidelity and love." Revolving these thoughts in his mind he went on his journey, his whole body rendered powerless by diffidence and affection. The sinful act of his mother (Kaikeyī) dragged him back as it were; while the strength of his devotion pressed him forward, foremost among the resolute as he was. Whenever he thought of Śrī Rāma's

good nature his feet moved quickly along the way. Bharata's gait at that time resembled the movements of a water-fly carried along a stream. Seeing Bharata's anxiety and affection at that moment the Niṣāda chief forgot all about himself. (1—4)

दो०— लगे होन मंगल सगुन सुनि गुनि कहत निषादु ।
मिटिहि सोचु होइहि हरषु पुनि परिनाम बिषादु ॥ २३४ ॥

Do.: lage hona maṅgala saguna suni guni kahata niṣādu,
miṭiḥi socu hoihi haraṣu puni parināma biṣādu.234.

Auspicious omens occurred and the Niṣāda chief after hearing of and reflecting on them said, "Anxiety will pass away giving place to delight; but in the end there will be sorrow." (234)

चौ०— सेवक बचन सत्य सब जाने । आश्रम निकट जाइ निअराने ॥
भरत दीख बन सैल समाजू । मुदित छुधित जनु पाइ सुनाजू ॥ १ ॥
ईति भीति जनु प्रजा दुखारी । त्रिबिध ताप पीड़ित ग्रह मारी ॥
जाइ सुराज सुदेस सुखारी । होहिं भरत गति तेहि अनुहारी ॥ २ ॥
राम बास बन संपति भ्राजा । सुखी प्रजा जनु पाइ सुराजा ॥
सचिव बिरागु बिबेकु नरेसू । बिपिन सुहावन पावन देसू ॥ ३ ॥
भट जम नियम सैल रजधानी । सांति सुमति सुचि सुंदर रानी ॥
सकल अंग संपन्न सुराऊ । राम चरन आश्रित चित चाऊ ॥ ४ ॥

Cau.: sevaka bacana satya saba jāne, āśrama nikaṭa jāi niarāne.
bharata dīkha bana saila samājū, mudita chudhita janu pāi sunājū.1.
īti bhīti janu prajā dukhārī, tribidha tāpa pīRita graha mārī.
jāi surāja sudesā sukhārī, hohī bharata gati tehi anuhārī.2.
rāma bāsa bana saṁpati bhrājā, sukhī prajā janu pāi surājā.
saciva birāgu bibeku naresū, bipina suhāvana pāvana desū.3.
bhaṭa jama niyama saila rajadhānī, sām̐ti sumati suci suṁdara rānī.
sakala aṅga saṁpanna surāū, rāma carana āśrita cita cāū.4.

Bharata knew every word of his servant (Guha) to be true; and proceeding further he drew near to the hermitage. When he saw the forest and the mountain range, he was as glad as a hungry man on getting excellent food. Just as a people tormented by the fear of calamities* and afflicted by threefold troubles as well as by the influence of evil stars and by pestilence feel happy on migrating to a well-governed and prosperous country, Bharata too had similar feelings. The natural wealth of the forest grew while Śrī Rāma lived there, even as the people rejoice on securing a good king. The charming forest was the sacred realm referred to here; Discretion was the king (who ruled over it), while Dispassion was his counsellor. Likewise the five Yama† and the

* Public calamities or visitations of God (Itis as they are technically called) are reckoned as six in number, viz., excessive rain, drought, rats, locusts, parrots and invasion by some neighbouring king.

अतिवृष्टिरनावृष्टिर्मूषकाः शलभाः शुकाः । प्रत्यासन्नाश्च राजानः षडेता ईतयः स्मृताः ॥

† The five forms of self-restraint or Yamas as they are called in Yoga Philosophy are: Ahimsā (non-violence in thought, word and deed), Satya (truthfulness), Brahmacharya (abstinence from sexual indulgence in every form), Aparigraha (depriving oneself of all possessions) and Asteya (non-stealing).

five Niyamas* constituted the champions of the realm, Mount Citrakūṭa stood for its capital, while Peace and Good Understanding represented the virtuous and lovely queens. In this way the good king was complete in all the limbs† of a good state; and depending as he did on Śrī Rāma's feet his heart was full of zeal. (1—4)

दो०— जीति मोह महिपालु दल सहित बिबेक भुआलु ।

करत अकंटक राजु पुरं सुख संपदा सुकालु ॥ २३५ ॥

Do.: *jīti moha mahipālu dala sahita bibeka bhuālu,*
karata akamṭaka rāju purā sukha saṁpadā sukālu.235.

Having conquered King Delusion with all his host King Discretion held undisputed sway in his capital; and joy, prosperity and plenty reigned everywhere. (235)

चौ०— बन प्रदेस मुनि बास घनेरे । जनु पुर नगर गाउँ गन खरे ॥
बिपुल बिचित्र बिहग मृग नाना । प्रजा समाजु न जाइ बखाना ॥ १ ॥
खगहा करि हरि बाघ बराहा । देखि महिष बृष साजु सराहा ॥
बयरु बिहाइ चरहिं एक संग्गा । जहँ तहँ मनहुँ सेन चतुरंगा ॥ २ ॥
झरना झरहिं मत्त गज गाजहिं । मनहुँ निसान बिबिधि बिधि बाजहिं ॥
चक चकोर चातक सुक पिक गन । कूजत मंजु मराल मुदित मन ॥ ३ ॥
अलिगन गावत नाचत मोरा । जनु सुराज मंगल चहु ओरा ॥
बेलि बिटप तृन सफल सफूला । सब समाजु मुद मंगल मूला ॥ ४ ॥

Cau.: *bana pradesa muni bāsa ghanere, janu pura nagara gāũ gana khere.*
bipula bicitra bihaga mṛga nānā, prajā samāju na jāi bakhānā.1.
khagahā kari hari bāgha barāhā, dekhi mahiṣa bṛṣa sāju sarāhā.
bayaru bihāi carahi eka saṁgā, jahā tahā manahũ sena caturaṁgā.2.
jharanā jharahi matta gaja gājahi, manahũ nisāna bibidhi bidhi bājahi.
caka cakora cātaka suka pika gana, kūjata maṁju marāla mudita mana.3.
aligana gāvata nācata morā, janu surāja maṁgala cahu orā.
beli biṭapa tṛna saphala saphulā, saba samāju muda maṁgala mūlā.4.

The numerous hermits' habitations in the forest region were like so many towns cities, villages and hamlets (comprising the king's dominion). The many birds of various colours and the beasts of different varieties constituted his countless subjects. The hares, elephants, lions, tigers, boars, buffaloes and bulls presented a sight which attracted admiration. Shedding their natural animosities they roamed about together like an army complete in all its four limbs. Rills of water flowed and mad elephants trumpeted; their noise resembled the beating of kettledrums of various kinds. cakravākas, Cakoras, Cātakas, parrots and cuckcos and swans made delightful and merry concert. Swarms of bees hummed and peacocks danced, which showed as it were that there was universal rejoicing in that prosperous kingdom. Creepers, trees and blades of grass alike were blossoming and bore fruit; the entire community thus wore a festive and delightful appearance. (1—4)

* The five Niyamas or religious observances are: Śauca (external and internal purity), Santosa (contentment), Tapas (religious austerity). Swādhyāya (study and recitation of the Vedas and muttering or the chanting of the Divine Name) and Iśwara-Praṇidhāna (self-surrender to and meditation on God).

† Every good state must have the following seven limbs :—a sovereign, a minister, allies, a treasury, a principality or dominion, a fortress and an army.

दो०— राम सैल सोभा निरखि भरत हृदयँ अति पेमु।

तापस तप फलु पाइ जिमि सुखी सिरानें नेमु ॥ २३६ ॥

Do.: rāma saila sobhā nirakhi bharata hṛdayā ati pemu,
tāpasa tapa phalu pāi jimi sukhī sirāṇē nemu.236.

Beholding the beauty of Śrī Rāma's hill (Citrukūṭa) Bharata's heart overflowed with love even as an ascetic who has reaped the fruit of his penance rejoices on the completion of his vow. (236)

[PAUSE 20 FOR A THIRTY-DAY RECITATION]

[PAUSE 5 FOR A NINE-DAY RECITATION]

चौ०— तब केवट ऊँचें चढ़ि धाई । कहेउ भरत सन भुजा उठाई ॥
नाथ देखिअहिं बिटप बिसाला । पाकरि जंबु रसाल तमाला ॥ १ ॥
जिन्ह तरुबरन्ह मध्य बटु सोहा । मंजु बिसाल देखि मनु मोहा ॥
नील सघन पल्लव फल लाला । अबिरल छाहँ सुखद सब काला ॥ २ ॥
मानहुँ तिमिर अरुनमय रासी । बिरची बिधि सँकेलि सुषमा सी ॥
ए तरु सरित समीप गोसाँई । रघुबर परनकुटी जहँ छाई ॥ ३ ॥
तुलसी तरुबर बिबिध सुहाए । कहुँ कहुँ सियँ कहुँ लखन लगाए ॥
बट छायाँ बेदिका बनाई । सियँ निज पानि सरोज सुहाई ॥ ४ ॥

Cau.: taba kevaṭa ūcē caRhi dhāi, kaheu bharata sana bhujā uṭhāi.
nātha dekhiahī biṭapa bisālā, pākari jāmbu rasāla tamālā.1.
jinha tarubaranha madhya baṭu sohā, maṁju bisāla dekhi manu mohā.
nīla saghana pallava phala lālā, abirala chāhā sukhada saba kālā.2.
mānahū timira arunamaya rāsī, biracī bidhi sākelī suṣamā sī.
e taru sarita samīpa gosāi, raghubara paranakuṭī jahā chāi.3.
tulasī tarubara bibidha suhāe, kahū kahū siyā kahū lakhana lagāe.
baṭa chāyā bedikā banāi, siyā nija pāni saroja suhāi.4.

In the meantime the Niṣāda chief ran and climbed up an eminence, and lifting his arm, exclaimed to Bharata; "My lord, look at those huge and noble trees of Pākara (the citron-leaved Indian fig tree), Jambu (the black plum), Mango and Tamāla, in the midst of which stands out a beautiful and stately banyan, which is so charming to behold with its dark and dense foliage, red fruit and unbroken shade, which is pleasant throughout the year, as if God had brought together all that was exquisitely beautiful and given it the shape of a dark and rosy mass. The trees in question, my lord, stand close to the riverside where the Chief of Raghus has erected His hut of leaves. In front of it you will find a variety of charming basil shrubs planted here by Sītā and there by Lakṣmaṇa. And in the shade of the banyan tree there is a lovely altar raised by Sītā with Her own lotus hands— (1—4)

दो०— जहाँ बैठि मुनिगन सहित नित सिय रामु सुजान ।

सुनहिं कथा इतिहास सब आगम निगम पुरान ॥ २३७ ॥

Do.: **jahā baiṭhi munigana sahita nita siya rāmu sujāna,
sunahī kathā itihāsa saba āgama nigama purāna.237.**

—“Seated whereon the all-wise Sītā and Rāma listen everyday, in the midst of a crowd of hermits, to all kinds of stories and legends from the Āgamas (Tantras), Vedas and Purānas.” (237)

चौ०— सखा बचन सुनि बिटप निहारी । उमगे भरत बिलोचन बारी ॥
करत प्रनाम चले दोउ भाई । कहत प्रीति सारद सकुचाई ॥ १ ॥
हरषहिं निरखि राम पद अंका । मानहुँ पारसु पायउ रंका ॥
रज सिर धरि हियँ नयनन्हि लावहिं । रघुबर मिलन सरिस सुख पावहिं ॥ २ ॥
देखि भरत गति अकथ अतीवा । प्रेम मगन मृग खग जड़ जीवा ॥
सखहि सनेह बिबस मग भूला । कहि सुपंथ सुर बरषहिं फूला ॥ ३ ॥
निरखि सिद्ध साधक अनुरागे । सहज सनेहु सराहन लागे ॥
होत न भूतल भाउ भरत को । अचर सचर चर अचर करत को ॥ ४ ॥

Cau.: **sakhā bacana suni biṭapa nihārī, umage bharata bilocana bārī.
karata pranāma cale dou bhāi, kahata prīti sārada sakucāi.1.
haraṣahī nirakhi rāma pada aṅkā, mānahū pārasu pāyau raṅkā.
raja sira dhari hiyā nayanānhi lāvahī, raghubara milana sarisa sukha pāvahī.2.
dekhi bharata gati akatha atīvā, prema magana mṛga khaga jaRa jīvā.
sakhahi saneha bibasa maga bhūlā, kahi supāntha sura baraṣahī phūlā.3.
nirakhi siddha sādha anurāge, sahaja sanehu sarāhana lāge.
hota na bhūtala bhāu bharata ko, acara sacara cara acara karata ko.4.**

The moment Bharata heard the words of his friend (Guha) and saw the trees tears rushed to his eyes. The two brothers (Bharata and Śatrughna) made obeisance as they proceeded; even Śāradā (the goddess of speech) felt diffident in describing their love (for Śrī Rāma). They were as delighted to behold Śrī Rāma’s footprints as a pauper who had stumbled on a philosopher’s stone. Placing the dust on their head and heart they applied it to their eyes and experienced the same degree of joy as they would on seeing the Chief of Raghus Himself. Perceiving Bharata’s condition, which was altogether beyond description, beasts and birds and even inanimate creatures (such as trees etc.) were overwhelmed with emotion. Overpowered by love Bharata’s friend (Guha) lost his way; but the gods showed it to him and rained flowers. God-realized saints as well as striving souls were filled with love at his very sight and began to praise his natural affection. If Bharata had not been born on this globe (or if the earth had not witnessed his love) it would not have been possible to turn inanimate into animate and animate into inanimate beings. (1—4)

दो०— पेम अमिअ मंदरु बिरहु भरतु पयोधि गँभीर ।
मथि प्रगटेउ सुर साधु हित कृपासिंधु रघुबीर ॥ २३८ ॥

Do.: **pema amia maṅdaru birahu bharatu payodhi gābhīra,
mathi pragateu sura sādhu hita kṛpāsīndhu raghubīra.238.**