

Cau.: kāmada bhe giri rāma prasādā, avalokata apaharata biṣādā.
 sara saritā bana bhūmi bibhāgā, janu umagata ānāda anurāgā.1.
 beli biṭapa saba saphala saphūlā, bolata khaga mṛga ali anukūlā.
 tehi avasara bana adhika uchāhū, tribidha samīra sukhada saba kāhū.2.
 jāi na barani manoharatāi, janu mahi karati janaka pahunāi.
 taba saba loga nahāi nahāi, rāma janaka muni āyasu pāi.3.
 dekhi dekhi tarubara anurāge, jahā tahā purajana utarana lāge.
 dala phala mūla kaṁda bidhi nānā, pāvana suṁdara sudhā samānā.4.

By the grace of Śrī Rāma the hills yielded the objects of one's desire and dispelled one's sorrow by their very sight. The lakes, streams, woods and other parts of the land overflowed as it were with joy and love. The trees and creepers were all laden with fruits and blossoms, while birds and beasts and bees made a melodious concert. The forest was bursting with joy at that time; a cool, soft and fragrant breeze delighted everyone. The loveliness of the forest was past all telling; it seemed as if Earth herself was showing her hospitality of King Janaka. In the meantime all the citizens finished their ablutions and receiving the permission of Śrī Rāma, King Janaka and the sage Vasiṣṭha, they gazed with love on the many noble trees and began to encamp here and there; while leaves, fruits, roots and bulbs of every description—pure, lovely and delicious as ambrosia—

(1—4)

दो०—सादर सब कहँ रामगुर पठए भरि भरि भार।

पूजि पितर सुर अतिथि गुर लगे करन फरहार ॥ २७९ ॥

Do.: sādara saba kahā rāmagura paṭhae bhari bhari bhāra,
 pūji pitara sura atithi gura lage karana pharahāra.279.

—Were sent to all, in basketfuls, with due courtesy by Vasiṣṭha, Śrī Rāma's preceptor. And having worshipped the manes, the gods, the visitors and the Guru they began to partake of this holy repast. (279)

चौ०—एहि बिधि बासर बीते चारी। रामु निरखि नर नारि सुखारी ॥

दुहु समाज असि रुचि मन माहीं। बिनु सिय राम फिरब भल नाहीं ॥ १ ॥

सीता राम संग बनबासू। कोटि अमरपुर सरिस सुपासू ॥

परिहरि लखन रामु बैदेही। जेहि घरु भाव बाम बिधि तेही ॥ २ ॥

दाहिन दड़उ होइ जब सबही। राम समीप बसिअ बन तबही ॥

मंदाकिनि मज्जनु तिहु काला। राम दरसु मुद मंगल माला ॥ ३ ॥

अटनु राम गिरि बन तापस थल। असनु अमिअ सम कंद मूल फल ॥

सुख समेत संबत दुइ साता। पल सम होहिं न जनिअहिं जाता ॥ ४ ॥

Cau.: ehi bidhi bāsara bīte cārī, rāmu nirakhi nara nāri sukhārī.
 duhu samāja asi ruci mana māhī, binu siya rāma phiraba bhala nāhī.1.
 sītā rāma saṁga banabāsū, koṭi amarapura sarisa supāsū.
 parihari lakhana rāmu baidehī, jehi gharu bhāva bāma bidhi tehī.2.
 dāhina daiu hoi jaba sabahī, rāma samīpa basia bana tabahī.
 maṁdākini majjanu tihu kālā, rāma darasu muda maṁgala mālā.3.

aṭanu rāma giri bana tāpasa thala, asanu amia sama kaṁda mūla phala.
sukha sameta sambata dui sātā, pala sama hohī na janiahī jātā.4.

In this way four days rolled by; the people, both men and women, were gratified to see Śrī Rāma. In both camps the feeling uppermost in the heart of all was; "It is not good to return without Sītā and Rāma. Living in excile in the woods with Sītā and Śrī Rāma one would be millions of times more happy than in Amarāvati (the city of immortals). Leaving the company of Lakṣmaṇa, Śrī Rāma and Sītā he who chooses to live at his home is not favoured by Providence. The privilege of living in close proximity to Śrī Rāma can be had only when God is propitious to us all. Bathing in the Mandākinī thrice everyday, the sight of Śrī Rāma, which is a perennial source of joy and blessedness, roaming about on the hill (Kāmadanātha) associated with the name of Śrī Rāma, in the forest adjoining the same and among the hermitages of ascetics situated thereabout, and living on bulbs, roots and fruits delicious like ambrosia! In this way four years and ten will be happily spent like a minute without our knowing it. (1—4)

दो०— एहि सुख जोग न लोग सब कहहिं कहाँ अस भागु ।

सहज सुभायँ समाज दुहु राम चरन अनुरागु ॥ २८० ॥

Do.: ehi sukha joga na loga saba kahahī kahā asa bhāgu,
sahaja subhāyā samāja duhu rāma carana anurāgu.280.

"We do not deserve this happiness." all exclaimed; "Our luck is not like that." Such was the natural and spontaneous devotion to Śrī Rāma's feet in both the camps. (280)

चौ०— एहि बिधि सकल मनोरथ करहीं । बचन सप्रेम सुनत मन हरहीं ॥
सीय मातु तेहि समय पठाई । दासीं देखि सुअवसरु आई ॥ १ ॥
सावकास सुनि सब सिय सासू । आयउ जनकराज रनिवासू ॥
कौसल्याँ सादर सनमानी । आसन दिए समय सम आनी ॥ २ ॥
सीलु सनेहु सकल दुहु ओरा । द्रवहिं देखि सुनि कुलिस कठोरा ॥
पुलक सिथिल तन बारि बिलोचन । महि नख लिखन लगीं सब सोचन ॥ ३ ॥
सब सिय राम प्रीति कि सि मूरति । जनु करुना बहु बेष बिसूरति ॥
सीय मातु कह बिधि बुधि बाँकी । जो पय फेनु फोर पबि टाँकी ॥ ४ ॥

Cau.: ehi bidhi sakala manoratha karahī, bacana saprema sunata mana harahī.
sīya mātu tehi samaya paṭhāī, dāsī dekhi suavasaru āī.1.
sāvakāsa suni saba siya sāsū, āyau janakarāja ranivāsū.
kausalyā sādara sanamānī, āsana die samaya sama ānī.2.
sīlu sanehu sakalu duhu orā, dravahī dekhi suni kulisa kaṭhorā.
pulaka sithila tana bāri bilocana, mahi nakha likhana laḡī saba socana.3.
saba siya rāma prīti ki si mūrati, janu karunā bahu beṣa bisūrati.
sīya mātu kaha bidhi budhi bākī, jo paya phenu phora pabi ṭākī.4.

In this way all indulged in their own fancy; their affectionate words were so charming to hear. In the meantime Sītā's mother (Queen Sunayanā) despatched her handmaids to King Daśaratha's queens; and perceiving that it was a convenient hour they returned with that information. Having learnt that Sītā's mothers-in-law were at

leisure the ladies of King Janaka's gynaeceum called on them. Queen Kausalyā (Śrī Rāma's mother) received them with due honour and courtesy and offered them such seats as circumstances would permit. The amiability and affection of all on both sides were such as would have made even the hardest thunderbolt melt if it could be see or hear of them. With their body thrilling all over and overpowered by emotion and eyes full of tears all began to sorrow and scratch the ground with the nails of their toes. They were all incarnations as it were of love for Sītā and Śrī Rāma; it seemed as if Pathos herself mourned in so many forms. Said Sītā's mother, "The intellect of Providence is so marvellous that He has thought fit to break up the foam of milk with a chisel of adamant!" (1—4)

दो० — सुनिअ सुधा देखिअहिं गरल सब करतूति कराल ।

जहँ तहँ काक उलूक बक मानस सकृत मराल ॥ २८१ ॥

Do.: **sunia sudhā dekhiahī garala saba karatūti karāla, jahā tahā kāka ulūka baka mānasa sakṛta marāla.281.**

"We hear of nectar but see only venom: all His doings are hard. Crows, owls and herons are seen everywhere; but swans can be found in the Mānasa lake alone." (281)

चौ०— सुनि ससोच कह देबि सुमित्रा । बिधि गति बड़ि बिपरीत बिचित्रा ॥
जो सृजि पालइ हरइ बहोरी । बाल केलि सम बिधि मति भोरी ॥ १ ॥
कौसल्या कह दोसु न काहू । करम बिबस दुख सुख छति लाहू ॥
कठिन करम गति जान बिधाता । जो सुभ असुभ सकल फल दाता ॥ २ ॥
ईस रजाइ सीस सबही कें । उतपति थिति लय बिषहु अमी कें ॥
देबि मोह बस सोचिअ बादी । बिधि प्रपंचु अस अचल अनादी ॥ ३ ॥
भूपति जिअब मरब उर आनी । सोचिअ सखि लखि निज हित हानी ॥
सीय मातु कह सत्य सुबानी । सुकृती अवधि अवधपति रानी ॥ ४ ॥

Cau.: **sunī sasoca kaha debi sumitrā, bidhi gati baRi biparīta bicitrā. jo sṛji pālai harai bahorī, bāla keli sama bidhi mati bhorī.1. kausalyā kaha dosu na kāhū, karama bibasa dukha sukha chati lāhū. kaṭhina karama gati jāna bidhātā, jo subha asubha sakala phala dātā.2. īsa rajāi sīsa sabahī kē, utapati thiti laya biṣahu amī kē. debi moha basa socia bādī, bidhi prapañcu asa acala anādī.3. bhūpati jiaba maraba ura ānī, socia sakhi lakhi nija hita hānī. sīya mātu kaha satya subānī, sukṛtī avadhi avadhapati rānī.4.**

Hearing this Queen Sumitrā (Lakṣmaṇa's mother) sorrowfully observed, "The ways of Providence are most perverse and strange: He creates, maintains and then destroys. God's designs are as silly as child's play." Said Kausalyā, "It is nobody's fault; sorrow and joy, loss and gain are determined by our past actions. The inexorable ways of Providence are known to God alone, who dispenses all kinds of fruits, both good and evil. God's commands prevail over all, including the processes of creation, maintenance and dissolution and even over poison and nectar (which destroy and restore life respectively). It is no use lamenting, O good lady, out of infatuation. The doings of Providence are, as I have said, immutable and eternal. If we mourn over the contrast

between the king's lifetime and his loss, my friend, it is because we see that our interests have suffered on account of his demise." Sītā's mother replied, "Your noble words are quite true, a spouse that you are of Ayodhyā's lord, who was the greatest of all virtuous souls known to history." (1—4)

दो०— लखनु रामु सिय जाहुँ बन भल परिनाम न पोचु ।
गहबरि हियँ कह कौसिला मोहि भरत कर सोचु ॥ २८२ ॥

Do.: lakhanu rāmu siya jāhū̃ bana bhala parināma na pocu,
gahabari hiyã kaha kausilā mohi bharata kara socu.282.

"If Lakṣmaṇa, Rāma and Sītā stay in the forest, the end will be good, not bad. But, said Kausalyā with a heart overwhelmed with emotion." I am anxious about Bharata. (282)

चौ०— ईस प्रसाद असीस तुम्हारी । सुत सुतबधू देवसरि बारी ॥
राम सपथ मैं कीन्हि न काऊ । सो करि कहउँ सखी सति भाऊ ॥ १ ॥
भरत सील गुन बिनय बड़ाई । भायप भगति भरोस भलाई ॥
कहत सारदहु कर मति हीचे । सागर सीप कि जाहिँ उलीचे ॥ २ ॥
जानउँ सदा भरत कुलदीपा । बार बार मोहि कहेउ महीपा ॥
कसें कनकु मनि पारिखि पाएँ । पुरुष परिखिअहिँ समयँ सुभाएँ ॥ ३ ॥
अनुचित आजु कहब अस मोरा । सोक सनेहँ सयानप थोरा ॥
सुनि सुरसरि सम पावनि बानी । भई सनेह बिकल सब रानी ॥ ४ ॥

Cau.: īsa prasāda asīsa tumhārī, suta sutabadhū devasari bārī.
rāma sapatha mañ kinhi na kāū, so kari kahaū̃ sakhī sati bhāū̃.1.
bharata sila guna binaya baRāī, bhāyapa bhagati bharosa bhalāī.
kahata sāradahu kara mati hīce, sāgara sīpa ki jāhī̃ ulīce.2.
jānaū̃ sadā bharata kuladīpā, bāra bāra mohi kaheu mahīpā.
kasē̃ kanaku mani pārikhi pāē̃, puruṣa parikhiahī̃ samayã subhāē̃.3.
anucita āju kahaba asa morā, soka sanehā̃ sayānapa thorā.
suni surasari sama pāvani bānī, bhāī̃ saneha bikala saba rānī.4.

"By the grace of God and through your blessing my sons and daughters-in-law are all pure as the water of the celestial stream (Gaṅgā). Although I have never sworn by Rāma, I now swear by him and tell you in good faith, my friend, that in extolling Bharata's amiability, goodness, modesty, loftiness of character, brotherly affection, devotion, faith and nobility the wit of even Śārādā (the goddess of speech) falters. Can the ocean be ladled out by means of an oyster-shell? I have always known Bharata to be the glory of his house and the king repeatedly told me so. Gold is tested by rubbing on the touchstone, and a precious stone on reaching the hands of an expert jeweller; while men are tested in times of emergency by their innate disposition. It was wrong on my part today to have spoken thus; but you know sorrow and affection leave one little reason." On hearing these words, pure as the water of the celestial river, all the queens were overwhelmed with affection. (1—4)

दो०— कौसल्या कह धीर धरि सुनहु देबि मिथिलेसि ।

को बिबेकनिधि बल्लभहि तुम्हहि सकइ उपदेसि ॥ २८३ ॥

Do.: **kausalyā kaha dhīra dhari sunahu debi mithilesi,
ko bibekanidhi ballabhahi tumhahi sakai upadesi.283.**

Kausalyā collected herself and continued: “Listen, O venerable queen of Mithilā: who can advise you, the consort of King Janaka, who is an ocean of wisdom ? (283)

चौ०— रानि राय सन अवसरु पाई । अपनी भाँति कहब समुझाई ॥

रखिअहिं लखनु भरतु गवनहिं बन । जौं यह मत मानै महीप मन ॥ १ ॥

तौ भल जतनु करब सुबिचारी । मोरें सोचु भरत कर भारी ॥

गूढ सनेह भरत मन माहीं । रहें नीक मोहि लागत नाहीं ॥ २ ॥

लखि सुभाउ सुनि सरल सुबानी । सब भइ मगन करुन रस रानी ॥

नभ प्रसून झरि धन्य धन्य धुनि । सिथिल सनेहँ सिद्ध जोगी मुनि ॥ ३ ॥

सबु रनिवासु बिथकि लखि रहेऊ । तब धरि धीर सुमित्राँ कहेऊ ॥

देबि दंड जुग जामिनि बीती । राम मातु सुनि उठी सप्रीती ॥ ४ ॥

Cau.: **rāni rāya sana avasaru pāi, apānī bhāti kahaba samujhāi.
rakhiahi lakhanu bharatu gavanahi bana, jau yaha mata mānai mahīpa mana.1.
tau bhala jatanu karaba subicārī, morē socu bharata kara bhārī.
gūRha saneha bharata mana māhī, rahē nīka mohi lāgata nāhī.2.
lakhi subhāu suni sarala subānī, saba bhai magana karuna rasa rānī.
nabha prasūna jhari dhanya dhanya dhuni, sithila sanehā siddha jogī muni.3.
sabu ranivāsu bithaki lakhi raheū, taba dhari dhīra sumitrā kaheū.
debi daṁḍa juga jāmini bīti, rāma mātu suni uṭhī saprīti.4.**

“Yet finding a suitable opportunity, O queen, you may speak to the king as if on your own initiative and plead with him that Lakṣmaṇa may be detained and Bharata allowed to proceed to the forest. Should this proposal find favour with the king, let him do his utmost after due deliberation. I feel much concerned about Bharata; for the love in his heart is so profound that if he stays at home I fear some thing untoward may happen to him.” Perceiving Kausalyā’s pure love and hearing her guileless and eloquent appeal all the queens were overwhelmed by the pathetic sentiment. There was a shower of flowers from heaven accompanied by shouts of applause. Accomplished saints, Yogis (mystics) and hermits were overpowered with emotion. All the ladies of the gynaeceum were struck dumb to see this. Then, recovering herself, Sumitrā interposed, “Madam! Nearly an hour of the night has passed.” Hearing this Śrī Rāma’s mother (Kausalyā) courteously rose, and—

(1—4)

दो०— बेगि पाउ धारिअ थलहि कह सनेहँ सतिभाय ।

हमरें तौ अब ईस गति कै मिथिलेस सहाय ॥ २८४ ॥

Do.: **begi pāu dhāria thalahi kaha sanehā satibhāya,
hamarē tau aba īsa gati kai mithilesa sahāya.284.**

—Said out of affection and goodwill, “Pray return quickly to your camp. Our only refuge now is God and our only helper is the lord of Mithilā.” (284)

चौ०— लखि सनेह सुनि बचन बिनीता । जनकप्रिया गह पाय पुनीता ॥
 देबि उचित असि बिनय तुम्हारी । दसरथ घरिनि राम महतारी ॥ १ ॥
 प्रभु अपने नीचहु आदरहीं । अगिनि धूम गिरि सिर तिनु धरहीं ॥
 सेवकु राउ करम मन बानी । सदा सहाय महेसु भवानी ॥ २ ॥
 रउरे अंग जोगु जग को है । दीप सहाय कि दिनकर सोहै ॥
 रामु जाइ बनु करि सुर काजू । अचल अवधपुर करिहहिं राजू ॥ ३ ॥
 अमर नाग नर राम बाहुबल । सुख बसिहहिं अपने अपने थल ॥
 यह सब जागबलिक कहि राखा । देबि न होइ मुधा मुनि भाषा ॥ ४ ॥

Cau.: lakhi saneha suni bacana binītā, janakapriyā gaha pāya punītā.
 debi ucita asi binaya tumhārī, dasaratha gharini rāma mahatārī.1.
 prabhu apane nīcahu ādarahī, agini dhūma giri sira tinu dharahī.
 sevaku rāu karama mana bānī, sadā sahāya mahesu bhavānī.2.
 raure aṅga jogu jaga ko hai, dīpa sahāya ki dinakara sohai.
 rāmu jāi banu kari sura kājū, acala avadhapura karihahī rājū.3.
 amara nāga nara rāma bāhubala, sukha basihahī apanē apanē thala.
 yaha saba jāgabalika kahi rākhā, debi na hoi mudhā muni bhāṣā.4.

Seeing her affection and hearing her polite words Janaka’s beloved queen (Sunayanā) clasped Kausalyā’s holy feet. “Such modesty on your part, O venerable lady, is quite becoming of you, you being King Daśaratha’s spouse and Śrī Rāma’s mother. Great men treat with honour even the lowest of their servants: fire is crowned with smoke, while mountains bear grass on their tops. The king (of Mithilā) is your servant in thought, word and deed; while the great Lord Śiva and His Consort (Bhavānī) are your constant helpers. Who on this earth is worthy of serving as your auxiliary? Can an ordinary light ever pose with any grace as a helper of the sun? After serving the term of his exile in the woods and accomplishing the object of the gods Śrī Rāma will reign undisturbed at Ayodhyā; and protected by Śrī Rāma’s strength of arm gods, Nāgas and human beings will dwell peacefully in their own abodes. This has all been predicted by the sage Yājñavalkya and a sage’s prophesy, madam, can never go in vain.” (1—4)

दो०— अस कहि पग परि पेम अति सिय हित बिनय सुनाइ ।
 सिय समेत सियमातु तब चली सुआयसु पाइ ॥ २८५ ॥

Do.: asa kahi paga pari pema ati siya hita binaya sunāi,
 siya sameta siyamātu taba calī suāyasu pāi.285.

So saying she fell at Kausalyā’s feet with the utmost affection and preferred her request for being allowed to take Sitā with her. And having received Kausalyā’s kind permission Sitā’s mother now left for her camp with Sitā. (285)

चौ०— प्रिय परिजनहि मिली बैदेही । जो जेहि जोगु भाँति तेहि तेही ॥
 तापस बेष जानकी देखी । भा सबु बिकल बिषाद बिसेषी ॥ १ ॥



जनक राम गुर आयसु पाई । चले थलहि सिय देखी आई ॥
लीन्हि लाइ उर जनक जानकी । पाहुनि पावन पेम प्रान की ॥ २ ॥
उर उमगेउ अंबुधि अनुरागू । भयउ भूप मनु मनहुँ पयागू ॥
सिय सनेह बटु बाढ़त जोहा । ता पर राम पेम सिसु सोहा ॥ ३ ॥
चिरजीवी मुनि ग्यान बिकल जनु । बूड़त लहेउ बाल अवलंबनु ॥
मोह मगन मति नहिं बिदेह की । महिमा सिय रघुबर सनेह की ॥ ४ ॥

Cau.: priya parijanahi milī baidehī, jo jehi jogu bhāti tehi tehi.
tāpasa beṣa jānakī dekhī, bhā sabu bikala biṣāda biseṣī.1.
janaka rāma gura āyasu pāi, cale thalahi siya dekhī āi.
līnhi lāi ura janaka jānakī, pāhuni pāvana pema prāna kī.2.
ura umageu āmbudhi anurāgū, bhayau bhūpa manu manahū payāgū.
siya saneha baṭu bāRhata johā, tā para rāma pema sisu sohā.3.
cirajīvī muni gyāna bikala janu, būRata laheu bāla avalāmbanu.
moha magana mati nahī bideha kī, mahimā siya raghubara saneha kī.4.

Videha's Daughter (Sitā) greeted Her dear kinsfolk in the same manner as was befitting in each case. When they saw Jānakī (Janaka's Daughter) in the robes of an ascetic everybody was stricken with deep sorrow. Receiving the permission of Śrī Rāma's preceptor, Vasiṣṭha, King Janaka too left for his camp and on arrival found Sitā there. The king clasped Jānakī to his bosom—Jānakī who was an honoured guest of his unalloyed love and life. In his heart welled up an ocean of love and the king's heart now appeared like the holy Prayāga. The immortal banyan tree in the shape of affection for Sitā was seen growing with the divine babe of love for Śrī Rāma adorning its top. The long-lived sage (Mārkaṇḍeya)* in the shape of King Janaka's wisdom was greatly bewildered and was just going to be drowned when lo! he found his support in the divine babe and was saved. Really speaking, it was not that Videha's wit was lost in infatuation; it was the triumph of the affection he bore for Sitā and the Chief of Raghus. (1—4)

दो०— सिय पितु मातु सनेह बस बिकल न सकी सँभारि ।

धरनिसुताँ धीरजु धरेउ समउ सुधरमु बिचारि ॥ २८६ ॥

* The story of Mārkaṇḍeya has been told at length in Śrīmad Bhāgavata (XII.8—10). He is celebrated for his longevity (which will continue till the end of this Kalpa), which has earned for him the title of 'Cirajīvī. Won over by his austerities and devotion Bhagavān Nārāyaṇa appeared in person before him and offered to grant him a boon. The sage, however requested that he might be allowed to witness the glory of His Māyā. The Lord disappeared, assuring the sage that his prayer would be granted:

One evening, while the sage was engaged in his devotion on the bank of the Puṣpabhadra river, it began to rain in torrents. The oceans outstepped their limits and deluged the earth as well as the heavens. Even though he was an enlightened soul, the sage was much confused and alarmed; and tossed about by the furious waves and blasing winds he drifted along like a blind man for a long time. At last he espied a small island on which stood a young banyan tree. On the tree itself he saw, lying in a cup of leaves, a most charming babe of dark hue, holding in both of its tiny hauds one of its great toes and sucking it. The sage was enraptured to behold this extraordinary babe and at its very sight all his fatigue and pain disappeared. As the sage tried to approach the babe he was drawn by the breath of its nostrils into its stomach and saw the whole universe contained therein. After wandering there for a long time he was expelled from the stomach with the breath and found himself once more in the endless ocean with the banyan tree and the beautiful babe still before his eyes. The sage made one more attempt to approach the babe, when lo! the babe disappeared and the great deluge also vanished out of sight.

Do.: **siya pitu mātu saneha basa bikala na sakī sābhāri,
dharanisutā dhīraju dhareu samau sudharamu bicāri.286.**

Overcome by the affection of Her parents Sītā was too deeply moved to control Herself. But realizing the awkward moment and Her noble duty, Earth's Daughter recovered Herself. (286)

चौ०— तापस बेष जनक सिय देखी । भयउ पेम परितोषु बिसेषी ॥
पुत्रि पबित्र किए कुल दोऊ । सुजस धवल जगु कह सबु कोऊ ॥ १ ॥
जिति सुरसरि कीरति सरि तोरी । गवनु कीन्ह बिधि अंड करोरी ॥
गंग अवनि थल तीनि बड़ेरे । एहिं किए साधु समाज घनेरे ॥ २ ॥
पितु कह सत्य सनेहँ सुबानी । सीय सकुच महँ मनहुँ समानी ॥
पुनि पितु मातु लीन्हि उर लाई । सिख आसिष हित दीन्हि सुहाई ॥ ३ ॥
कहति न सीय सकुचि मन माहीं । इहाँ बसब रजनीं भल नाहीं ॥
लखि रुख रानि जनायउ राऊ । हृदयँ सराहत सीलु सुभाऊ ॥ ४ ॥

Cau.: tāpasa beṣa janaka siya dekhi, bhayau pemu paritoṣu biseṣī.
putri pabitra kie kula doū, sujasa dhavala jagu kaha sabu koū.1.
jiti surasari kīrati sari torī, gavanu kīnha bidhi aṁḍa karorī.
gaṅga avani thala tīni baRere, ehī kie sādhu samāja ghanere.2.
pitu kaha satya sanehā subānī, sīya sakuca mahū manahū samānī.
puni pitu mātu līnhi ura lāi, sikha āsiṣa hita dīnhi suhāi.3.
kahati na sīya sakuci mana māhī, ihā basaba rajanī bhala nāhī.
lakhi rukha rāni janāyau rāu, hṛdayā sarāhata sīlu subhāu.4.

When King Janaka beheld Sītā in the robes of a hermitess he was overwhelmed with love and was highly gratified. "Daughter, you have brought sancity to both the houses (viz., my house and the house of your husband); everyone says your fair renown has illumined the whole world. The river of your fame outshone the celestial stream (Gaṅgā) in that it has penetrated (not only one solar system but) millions of universes. While the Gaṅgā has (in the course of its career) exalted only three places,* the river of your fame has added to the glory of numerous congregations of holy men." Even though Her father made these flowery yet truthful remarks out of affection for Her, Sītā was drowned as it were in a sea of bashfulness. Her parents pressed Her to their bosom once more and gave Her good and salutary advice and blessing. Sītā did not speak but felt uncomfortable in Her mind because She thought that it was not good to remain with Her parents overnight. Reading Her mind the queen (Sunayanā) made it known to the king (her husband) and both admired in their heart Her modesty and noble disposition. (1—4)

दो०— बार बार मिलि भेंटि सिय बिदा कीन्हि सनमानि ।
कही समय सिर भरत गति रानि सुबानि सयानि ॥ २८७ ॥

* The three places referred to above are evidently (1) Haridvāra (where the Gaṅgā leaves the mountainous region and descends into the plains), (2) Prayāga (where it is joined by another sacred river, the Yamunā) and (3) the mouth of the river (popularly known by the name of Gaṅgāsāgara).

Do.: **bāra bāra mili bhēṭi siya bidā kīnhi sanamāni,
kahī samaya sira bharata gati rāni subāni sayāni.287.**

Meeting and embracing Sītā again and again they politely allowed Her to depart and availing herself of this opportunity the clever queen eloquently told the king all about Bharata's condition. (287)

चौ०— सुनि भूपाल भरत व्यवहारू । सोन सुगंध सुधा ससि सारू ॥
मूदे सजल नयन पुलके तन । सुजसु सराहन लगे मुदित मन ॥ १ ॥
सावधान सुनु सुमुखि सुलोचनि । भरत कथा भव बंध बिमोचनि ॥
धरम राजनय ब्रह्मबिचारू । इहाँ जथामति मोर प्रचारू ॥ २ ॥
सो मति मोरि भरत महिमाही । कहै काह छलि छुअति न छाँही ॥
बिधि गनपति अहिपति सिव सारद । कबि कोबिद बुध बुद्धि बिसारद ॥ ३ ॥
भरत चरित कीरति करतूती । धरम सील गुन बिमल बिभूती ॥
समुझत सुनत सुखद सब काहू । सुचि सुरसरि रुचि निदर सुधाहू ॥ ४ ॥

Cau.: **sunī bhūpāla bharata byavahārū, sona sugaṁdha sudhā sasi sārū.
mūde sajala nayana pulake tana, sujasu sarāhana lage mudita mana.1.
sāvadhāna sunu sumukhi sulocani, bharata kathā bhava baṁdha bimocani.
dharama rājanaya brahmabīcārū, ehā jathāmati mora pracārū.2.
so mati mori bharata mahimāhī, kahai kāha chali chuati na chāhī.
bidhi ganapati ahipati siva sārada, kabi kobida budha buddhi bisārada.3.
bharata carita kīrati karatūtī, dharama sīla guna bimala bibhūtī.
samujhata sunata sukhada saba kāhū, suci suasari ruci nidara sudhāhū.4.**

When the king heard of Bharata's conduct, which was rare as a combination of gold with fragrance or as nectar extracted from the moon,* the king closed his tearful eyes and a thrill ran through his body as he broke out into ecstatic praises of his bright glory. "Listen attentively, O fair-faced and bright-eyed lady; the story of Bharata loosens the bounds of worldly existence. Religion, statecraft and an enquiry about Brahma (the Infinite) are domains to which I have some access according to my own poor lights. But thought acquainted with these subjects, my wits cannot touch the shadow of Bharata's glory even by trick, much less describe it. To Brahmā (the Creator), Lord Gaṇapati (Gaṇeśa) Śeṣa (the king of serpents), Lord Śiva, Śārada (the goddess of learning), seers, sages and wise men and others who are clever in judgment, the story, fame, doings, piety, amiability, goodness and unsullied glory of Bharata are delightful to hear and appreciate. They surpass the celestial stream in purity and even nectar in taste. (1—4)

दो०— निरवधि गुन निरुपम पुरुषु भरतु भरत सम जानि ।
कहिअ सुमेरु कि सेर सम कबिकुल मति सकुचानि ॥ २८८ ॥

Do.: **niravadhi guna nirupama puruṣu bharatu bharata sama jāni,
kahia sumeru ki sera sama kabikula mati sakucāni.288.**

"Possessed of infinite virtues and a man above comparison, know Bharata alone

* Nectar as found in the region of Nāgas etc., is itself rare, but that, which forms the essence of the moon is even rarer. Hence the conduct of Bharata has been likened to the same.

to be the like of Bharata. Can Mount Sumeru be likened to a seer?* Hence the wit of the race of poets was confused (in finding a comparison for him). (288)

चौ०— अगम सबहि बरनत बरबरनी । जिमि जलहीन मीन गमु धरनी ॥
 भरत अमित महिमा सुनु रानी । जानहिं रामु न सकहिं बखानी ॥ १ ॥
 बरनि सप्रेम भरत अनुभाऊ । तिय जिय की रुचि लखि कह राऊ ॥
 बहुरहिं लखनु भरतु बन जाहीं । सब कर भल सब के मन माहीं ॥ २ ॥
 देबि परंतु भरत रघुबर की । प्रीति प्रतीति जाइ नहिं तरकी ॥
 भरतु अवधि सनेह ममता की । जद्यपि रामु सीम समता की ॥ ३ ॥
 परमारथ स्वारथ सुख सारे । भरत न सपनेहुँ मनहुँ निहारे ॥
 साधन सिद्धि राम पग नेहू । मोहि लखि परत भरत मत एहू ॥ ४ ॥

Cau.: agama sabahi baranta barabaranī, jimi jalahīna mīna gamu dharanī.
 bharata amita mahimā sunu rānī, jānahī rāmu na sakahī bakhānī.1.
 barani saprema bharata anubhāū, tiya jiya kī ruci lakhi kaha rāū.
 bahurahī lakhanu bharatu bana jāhī, saba kara bhala saba ke mana māhī.2.
 debi paramtu bharata raghubara kī, prīti pratīti jāi nahī tarakī.
 bharatu avadhi saneha mamatā kī, Jadyapi rāmu sīma samatā kī.3.
 paramāratha svāratha sukha sāre, bhārata na sapanehū manahū nihāre.
 sādhana siddhi rāma paga nehū, mohi lakhi parata bharata mata ehū.4.

“The greatness of Bharata, O fair lady, baffles all who attempt to describe it, even as a fish cannot glide on dry land. Listen, O beloved queen: Bharata’s inestimable glory is known to Śrī Rāma alone; but he too cannot describe it.” Having thus lovingly described Bharata’s glory the king, who knew his queen’s mind, continued, “If Lakṣmaṇa returns to Ayodhyā and Bharata accompanies Śrī Rāma to the woods, it will be well for all and that is what everyone wants. But the mutual affection and confidence, O good lady, of Bharata and Śrī Rāma (the chief of Raghus) are beyond one’s conception. Even though Śrī Rāma is the highest example of even-mindedness, Bharata is the perfection of love and attachment. Bharata has never bestowed any thought on his spiritual or worldly interests or personal comforts. Devotion to Śrī Rāma’s feet is at once the means and the end; to my mind this appears to sum up Bharata’s creed. (1—4)

दो०— भोरेहुँ भरत न पेलिहहिं मनसहुँ राम रजाइ ।
 करिअ न सोचु सनेह बस कहेउ भूप बिलखाइ ॥ २८९ ॥

Do.: bhorehū bharata na pelihahī manasahū rāma rajāi,
 karia na socu saneha basa kaheu bhūpa bilakhāi.289.

“Bharata would never think of flouting Śrī Rāma’s orders even unwittingly. We need not, therefore, in our affection give way to anxiety,” said the king in choked accents. (289)

चौ०— राम भरत गुन गनत सप्रीती । निसि दंपतिहि पलक सम बीती ॥
 राज समाज प्रात जुग जागे । न्हाइ न्हाइ सुर पूजन लागे ॥ १ ॥

* An Indian weight, nearly equivalent to 2 pounds.



गे नहाइ गुर पहिं रघुराई । बंदि चरन बोले रुख पाई ॥
 नाथ भरतु पुरजन महतारी । सोक बिकल बनबास दुखारी ॥ २ ॥
 सहित समाज राउ मिथिलेसू । बहुत दिवस भए सहत कलेसू ॥
 उचित होइ सोइ कीजिअ नाथा । हित सबही कर रौं हाथा ॥ ३ ॥
 अस कहि अति सकुचे रघुराऊ । मुनि पुलके लखि सीलु सुभाऊ ॥
 तुम्ह बिनु राम सकल सुख साजा । नरक सरिस दुहु राज समाजा ॥ ४ ॥

Cau.: rāma bhārata guṇa ganata saprīti, nisi dāmpatihi palaka sama bitī.
 rāja samāja prāta juga jāge, nhāi nhāi sura pūjana lāge.1.
 ge nahāi gura pahī raghurāi, bāndi carana bole rukha pāi.
 nātha bhāratu purajana mahatāri, soka bikala banabāsa dukhāri.2.
 sahita samāja rāu mithilesū, bahuta divasa bhae sahata kalesū.
 ucita hoi soi kijia nāthā, hita sabahī kara raurē hāthā.3.
 asa kahi ati sakuce raghurāu, muni pulake lakhi silu subhāu.
 tumha binu rāma sakala sukha sājā, naraka sarisa duhu rāja samājā.4.

As the king and queen (Janaka and Sunayanā) were thus fondly recounting the virtues of Śrī Rāma and Bharata the night passed like an instant. At daybreak both the royal camps awoke and after finishing their ablutions proceeded to worship gods. Performing His ablutions the Lord of Raghus called on His Guru and after adoring his feet and receiving his tacit permission said, "Holy sir, Bharata, the citizens and my mothers are all stricken with grief and inconvenienced by their sojourn in the woods. The king of Mithilā too and his followers have been enduring hardships for many days past. Therefore, my lord, do what is advisable under the circumstances. The welfare of all lies in your hands." So saying Śrī Rāma felt much embarrassed. And the sage was thrilled with joy when he saw His amiability and kind disposition. "Without you, Rāma, all amenities of life are like hell to both the royal camps. (1—4)

दो०—प्राण प्राण के जीव के जिव सुख के सुख राम ।

तुम्ह तजि तात सोहात गृह जिन्हहि तिन्हहि बिधि बाम ॥ २९० ॥

Do.: prāna prāna ke jīva ke jiva sukha ke sukha rāma,
 tumha taji tāta sohāta gr̥ha jinhahi tinhahi bidhi bāma.290.

"Rāma! you are the life of life, the soul of soul and the joy of joy." Those who like to be in their home away from you, my child, are under the influence of an adverse fate. (290)

चौ०—सो सुखु करमु धरमु जरि जाऊ । जहँ न राम पद पंकज भाऊ ॥
 जोगु कुजोगु ग्यानु अग्यानू । जहँ नहिं राम पेम परधानू ॥ १ ॥
 तुम्ह बिनु दुखी सुखी तुम्ह तेहीं । तुम्ह जानहु जिय जो जेहि केहीं ॥
 राउर आयसु सिर सबही कें । बिदित कृपालहि गति सब नीकें ॥ २ ॥
 आपु आश्रमहि धारिअ पाऊ । भयउ सनेह सिथिल मुनिराऊ ॥
 करि प्रनामु तब रामु सिधाए । रिषि धरि धीर जनक पहि आए ॥ ३ ॥
 राम बचन गुरु नृपहि सुनाए । सील सनेह सुभायँ सुहाए ॥
 महाराज अब कीजिअ सोई । सब कर धरम सहित हित होई ॥ ४ ॥

Cau.: so sukhu karamu dharamu jari jāū, jahā na rāma pada paṅkaja bhāū.
 jogu kujogu gyānu agyānū, jahā nahī rāma pema paradhānū.1.
 tumha binu dukhī sukhī tumha tehi, tumha jānahu jiya jo jehi kehī.
 rāura āyasu sira sabahī kē, bidita kṛpālahi gati saba nīkē.2.
 āpu āśramahi dhāria pāū, bhayau saneha sithila munirāū.
 kari pranāmu taba rāmu sidhāe, riṣi dhari dhīra janaka pahī āe.3.
 rāma bacana guru nṛpahi sunāe, sīla saneha subhāyā suhāe.
 mahārāja aba kijia soī, saba kara dharama sahita hita hoī.4.

“Perish the happiness, ritual and piety in which there is no devotion to the lotus feet of Rāma (yourself). That Yoga (discipline conducive to union with God) is an abominable Yoga and that wisdom unwisdom, in which love for Rāma yourself) is not supreme. Whosoever is unhappy is unhappy without you and even so whoever is happy is happy through you. You know what exists in the mind of a particular individual. Your command holds sway over all and your gracious self knows all the ways full well. You may return to your hermitage now.” The lord of sages was overpowered with emotion. Śrī Rāma then made obeisance and departed, while the sage collected himself and called on King Janaka. The preceptor repeated to the king Śrī Rāma’s naturally graceful words, which were full of amiability and affection, and added, “O great monarch, now do that which may do good to all without prejudice to religion.” (1—4)

दो०—ग्यान निधान सुजान सुचि धरम धीर नरपाल ।

तुम्ह बिनु असमंजस समन को समरथ एहि काल ॥ २९१ ॥

Do.: **gyāna nidhāna sujāna suci dharama dhīra narapāla,**
tumha binu asamañjasa samana ko samaratha ehi kāla.291.

“O king! you are a storehouse of wisdom, clever, pious and staunch in upholding the cause of virtue. Who save you is able at the present moment to find a way out of this impasse?” (291)

चौ०—सुनि मुनि बचन जनक अनुरागे । लखि गति ग्यानु बिरागु बिरागे ॥
 सिथिल सनेहँ गुनत मन माहीं । आए इहाँ कीन्ह भल नाहीं ॥ १ ॥
 रामहि रायँ कहेउ बन जाना । कीन्ह आपु प्रिय प्रेम प्रवाना ॥
 हम अब बन तें बनहि पठाई । प्रमुदित फिरब बिबेक बड़ाई ॥ २ ॥
 तापस मुनि महिसुर सुनि देखी । भए प्रेम बस बिकल बिसेषी ॥
 समउ समुझि धरि धीरजु राजा । चले भरत पहिँ सहित समाजा ॥ ३ ॥
 भरत आइ आगें भइ लीन्हे । अवसर सरिस सुआसन दीन्हे ॥
 तात भरत कह तेरहुति राऊ । तुम्हहि बिदित रघुबीर सुभाऊ ॥ ४ ॥

Cau.: suni muni bacana janaka anurāge, lakhi gati gyānu birāgu birāge.
 sithila sanehā gunata mana māhī, āe ihā kīnha bhala nāhī.1.
 rāmahi rāyā kaheu bana jānā, kīnha āpu priya prema pravānā.
 hama aba bana tē banahi paṭhāī, pramudita phiraba bibeka baRāī.2.
 tāpasa muni mahisura suni dekhī, bhae prema basa bikala biseṣī.
 samau samujhi dhari dhīraju rājā, cale bharata pahī sahita samājā.3.

bharata āi āgē bhai līnhe, avasara sarisa suāsana dīnhe.
tāta bharata kaha terahuti rāū, tumhahi bidita raghubīra subhāū.4.

Janaka was overwhelmed with emotion on hearing the sage's words. His wisdom and dispassion themselves shrunk away from him when they saw his condition. Faint with love he reasoned to himself, "I have not done well in coming over to this place, King Daśaratha no doubt told Śrī Rāma to proceed to the woods; but at the same time he demonstrated the love he bore towards his beloved son. As for ourselves we shall now send him from this forest to another and return in triumph glorying over our wisdom!" Seeing and hearing all this the ascetics, hermits and the Brāhmaṇas were overwhelmed with emotion. Realizing the situation, the king took heart and proceeded with his followers to see Bharata; while the latter came ahead to receive him and gave him the best seat available in the circumstances. "Dear Bharata," said the king of Tirhut, "you know the disposition of Śrī Rāma (the Hero of Raghu's line)." (1—4)

दो०—राम सत्यव्रत धरम रत सब कर सीलु सनेहु ।

संकट सहत सकोच बस कहिअ जो आयसु देहु ॥ २९२ ॥

Do.: rāma satyabrata dharama rata saba kara sīlu sanehu,
saṅkaṭa sahata sakoca basa kahia jo āyasu dehu.292.

"Śrī Rāma is true to his vow and devoted to his duty; he respects the feelings and affection of all. It is no account of this consideration for others' feelings that he has to suffer mental torture. Now give me your final word, so that the same may be communicated to him." (292)

चौ०—सुनि तन पुलकि नयन भरि बारी । बोले भरतु धीर धरि भारी ॥

प्रभु प्रिय पूज्य पिता सम आपू । कुलगुरु सम हित माय न बापू ॥ १ ॥

कौसिकादि मुनि सचिव समाजू । ग्यान अंबुनिधि आपुनु आजू ॥

सिसु सेवकु आयसु अनुगामी । जानि मोहि सिख देइअ स्वामी ॥ २ ॥

एहिं समाज थल बूझब राउर । मौन मलिन में बोलब बाउर ॥

छोटे बदन कहउँ बड़ि बाता । छमब तात लखि बाम बिधाता ॥ ३ ॥

आगम निगम प्रसिद्ध पुराना । सेवाधरमु कठिन जगु जाना ॥

स्वामि धरम स्वारथहि बिरोधू । बैरु अंध प्रेमहि न प्रबोधू ॥ ४ ॥

Cau.: suni tana pulaki nayana bhari bārī, bole bharatu dhīra dhari bhārī.
prabhu priya pūjya pitā sama āpū, kulaguru sama hita māya na bāpū.1.
kausikādi muni saciva samājū, gyāna āmbunidhi āpunu ājū.
sisu sevaku āyasu anugāmī, jāni mohi sikha deia svāmī.2.
ehī samāja thala būjhaba rāura, mauna malina mañ bolaba bāura.
choṭe badana kahañ baRi bātā, chamaba tāta lakhi bāma bidhātā.3.
āgama nigama prasiddha purānā, sevādharamu kaṭhina jagu jānā.
svāmi dharama svārathahi birodhū, bairu aṁdha premahi na prabodhū.4.

When Bharata heard these words, a thrill ran through his body and his eyes filled

with tears. Imposing a great restraint upon himself he said, "My lord, you are dear and worthy of respect to me as my own father; and as regards my family preceptor (the sage Vasiṣṭha) my own parents are not so benevolent to me as he." Here is an assembly of sages like Kauśika (Viśvāmitra) as well as of ministers; and today you too, an ocean of wisdom, are present in our midst. Know me to be a mere child and an obedient servant and instruct me accordingly, my master. To think that you should seek my advice in this assembly (of wise men) and at this holy place! Yet if I keep mum I shall be considered black of heart; and if I speak on this occasion it will be sheer madness on my part. Nevertheless I have the impudence to say some thing. Therefore, pray forgive me, father, knowing that Providence is against me. It is fully recognized in the Tantras, Vedas and Purāṇas, and all the world knows, that the duty of a servant is hard indeed. Duty to a master is incompatible with selfishness. Hatred is blind and love is not discreet. (1—4)

दो०— राखि राम रुख धरमु ब्रतु पराधीन मोहि जानि ।

सब केँ संमत सर्व हित करिअ पेमु पहिचानि ॥ २९३ ॥

Do.: rākhi rāma rukha dharamu bratu parādhīna mohi jāni,
saba keṅ saṁmata sarba hita karia pemu pahicāni.293.

"Therefore, knowing me to be a dependant, and with due deference to Śrī Rāma's wishes and consistent with his duty and sacred vow, pray do that which all approve and is good for all, recognizing the affection everyone bears for him." (293)

चौ०— भरत बचन सुनि देखि सुभाऊ । सहित समाज सराहत राऊ ॥
सुगम अगम मृदु मंजु कठोरे । अरथु अमित अति आखर थोरे ॥ १ ॥
ज्योँ मुखु मुकुर मुकुरु निज पानी । गहि न जाइ अस अद्भुत बानी ॥
भूप भरतु मुनि सहित समाजू । गे जहँ बिबुध कुमुद द्विजराजू ॥ २ ॥
सुनि सुधि सोच बिकल सब लोगा । मनहुँ मीनगन नव जल जोगा ॥
देवँ प्रथम कुलगुर गति देखी । निरखि बिदेह सनेह बिसेषी ॥ ३ ॥
राम भगतिमय भरतु निहारे । सुर स्वारथी हहरि हियँ हारे ॥
सब कोउ राम पेममय पेखा । भए अलेख सोच बस लेखा ॥ ४ ॥

Cau.: bharata bacana suni dekhi subhāū, sahita samāja sarāhata rāū.
sugama agama mṛdu maṁju kaṭhore, arathu amita ati ākhara thore.1.
jyōṁ mukhu mukura mukuru nija pānī, gahi na jāi asa adabhuta bānī.
bhūpa bhāratu muni sahita samājū, ge jahāṁ bibudha kumuda dvijarājū.2.
suni sudhi soca bikala saba logā, manahūṁ mīnagana nava jala jogā.
devāṁ prathama kulagura gati dekhī, nirakhi bideha saneha biseṣī.3.
rāma bhagatimaya bhāratu nihāre, sura svārathī hahari hiyāṁ hāre.
saba kou rāma pemamaya pekhā, bhae alekha soca basa lekhā.4.

On hearing Bharata's words and observing his disposition King Janaka and his followers applauded him. Easily intelligible yet incomprehensible, soft and sweet yet hard, pregnant with a vast meaning though too concise, his mysterious speech was as baffling as the reflection of one's face seen in a mirror, which cannot be grasped even though the mirror be held in one's own hand. King Janaka, Bharata, the sage (Vasiṣṭha) and

the whole assembly called on Śrī Rāma, who delights the gods even as the moon brings joy to the lilies. On hearing this news all the people were overwhelmed with anxiety even as fish on coming in contact with the water of the first shower (of the monsoon). The gods first observed the condition of the family preceptor (the sage Vasiṣṭha) and next watched the great affection of King Videha. And then they beheld Bharata, the very incarnation of devotion to Śrī Rāma. Seeing all this the selfish gods felt unnerved and lost heart. When they saw everyone full of love for Śrī Rāma, the gods were immensely perturbed. (1—4)

दो०—रामु सनेह सकोच बस कह ससोच सुरराजु।

रचहु प्रपंचहि पंच मिलि नाहिं त भयउ अकाजु ॥ २९४ ॥

Do.: rāmu saneha sakoca basa kaha sasoca surarāju,
racahu prapañcahi pañca mili nāhī ta bhayau akāju.294.

“Śrī Rāma, is full of love and consideration for others’ feelings.” Indra (the lord of celestials) sorrowfully said, “Therefore, combine to contrive some underhand plot all of you; or else we are doomed.” (294)

चौ०—सुरन्ह सुमिरि सारदा सराही । देबि देव सरनागत पाही ॥
फेरि भरत मति करि निज माया । पालु बिबुध कुल करि छल छाया ॥ १ ॥
बिबुध बिनय सुनि देबि सयानी । बोली सुर स्वारथ जड़ जानी ॥
मो सन कहहु भरत मति फेरू । लोचन सहस न सूझ सुमेरू ॥ २ ॥
बिधि हरि हर माया बड़ि भारी । सोउ न भरत मति सकड़ निहारी ॥
सो मति मोहि कहत करु भोरी । चंदिनि कर कि चंडकर चोरी ॥ ३ ॥
भरत हृदयँ सिय राम निवासू । तहँ कि तिमिर जहँ तरनि प्रकासू ॥
अस कहि सारद गड़ बिधि लोका । बिबुध बिकल निसि मानहुँ कोका ॥ ४ ॥

Cau.: suranha sumiri sārādā sarāhī, debi deva saranāgata pāhī.
pheri bharata mati kari nija māyā, pālu bibudha kula kari chala chāyā.1.
bibudha binaya suni debi sayānī, bolī sura svāratha jaRa jānī.
mo sana kahahu bharata mati pherū, locana sahasa na sūjha sumerū.2.
bidhi hari hara māyā baRi bhārī, sou na bharata mati sakai nihārī.
so mati mohi kahata karu bhorī, caṁdini kara ki caṁḍakara corī.3.
bharata hṛdayā siya rāma nivāsū, taḥā ki timira jahā tarani prakāsū.
asa kahi sārada gai bidhi lokā, bibudha bikala nisi mānahū kokā.4.

The gods invoked goddess Śārādā and praised her. They said, “O goddess, we celestials have sought refuge in you; pray protect us. Change Bharata’s mind by exerting your Māyā (deluding potency) and preserve the heavenly race from ruin by taking them under the cool shade of some deceptive trick.” When the wise goddess heard the gods’ prayer, she understood that selfishness had robbed them of their senses, and accordingly replied (turning towards Indra in particular), “You ask me to alter Bharata’s mind! It is a pity you cannot see Mount Meru even though you possess a thousand eyes. The Māyā (deluding potency) even of Brahmā (the Creator), Hari (the Preserver) and Hara (the Destroyer of the universe), exceedingly powerful as it is, cannot even face Bharata’s reason. And yet you ask me to pervert it. What! Can the moonlight steal away the sun? Bharata’s heart is

the abode of Sitā and Śrī Rāma; can darkness enter where the sun shines?” So saying goddess Śāradā returned to Brahmā’s heaven, leaving the gods as distressed as the Cakravāka bird at night. (1—4)

दो०—सुर स्वारथी मलीन मन कीन्ह कुमंत्र कुठाटु ।

रचि प्रपंच माया प्रबल भय भ्रम अरति उचाटु ॥ २९५ ॥

Do.: **sura svārathī malīna mana kīnha kumamtra kuṭhāṭu,**
raci prapañca māyā prabala bhaya bhrama arati ucāṭu.295.

The gods, who were selfish by nature and malicious at heart, laid an ill-conceived plot and weaving a powerful net of deceptive artifice set up a wave of fear, confusion, ennui and vexation (among the people of Ayodhyā). (295)

चौ०—करि कुचालि सोचत सुरराजू । भरत हाथ सबु काजु अकाजू ॥
गए जनकु रघुनाथ समीपा । सनमाने सब रबिकुल दीपा ॥ १ ॥
समय समाज धरम अबिरोधा । बोले तब रघुबंस पुरोध्वा ॥
जनक भरत संबादु सुनाई । भरत कहाउति कही सुहाई ॥ २ ॥
तात राम जस आयसु देहू । सो सबु करै मोर मत एहू ॥
सुनि रघुनाथ जोरि जुग पानी । बोले सत्य सरल मृदु बानी ॥ ३ ॥
बिद्यमान आपुनि मिथिलेसू । मोर कहब सब भाँति भदेसू ॥
राउर राय रजायसु होई । राउरि सपथ सही सिर सोई ॥ ४ ॥

Cau.: **kari kucāli socata surarājū, bharata hātha sabu kāju akājū.**
gae janaku raghunātha samipā, sanamāne saba rabikula dīpā.1.
samaya samāja dharama abirodhā, bole taba raghubansa purodhā.
janaka bharata sambādu sunāi, bharata kahāuti kahī suhāi.2.
tāta rāma jasa āyasu dehū, so sabu karai mora mata ehū.
suni raghunātha jori juga pāni, bole satya sarala mṛdu bāni.3.
bidyamāna āpuni mithilesū, mora kahaba saba bhāti bhadesū.
rāura rāya rajāyasu hoī, rāuri sapatha sahī sira soī.4.

Having started the mischief the lord of celestials thought within himself that the success and failure of his plans lay in Bharata’s hands. (Now reverting to Citrakūṭa) when King Janaka went to the Lord of Raghus, the Glory of the solar race received them all with honour. The priest of Raghu’s line then spoke words which were appropriate to the occasion as well as to the assembly in which he spoke and consistent with righteousness. He reproduced the conversation that had taken place between King Janaka and Bharata and also repeated the charming speech of Bharata. “Dear Rāma,” he said, “whatever order you give all should obey: this is my proposal.” Hearing this the Lord of Raghus, with joined palms and in gentle accents, spoke words which were true and guileless: “In the presence of yourself and the lord of Mithilā it will be altogether unseemly on my part to say anything. Whatever order may be given by you and by the king of Mithilā, everyone, I swear by yourself, will positively bow to it.” (1—4)

दो०—राम सपथ सुनि मुनि जनकु सकुचे सभा समेत ।

सकल बिलोकत भरत मुखु बनइ न ऊतरु देत ॥ २९६ ॥

**Do.: rāma sapatha suni muni janaku sakuce sabhā sameta,
sakala bilokata bhārata mukhu banai na ūtaru deta.296.**

On hearing Śrī Rāma's oath the sage Vasiṣṭha and King Janaka as well as the whole assembly were embarrassed. All fixed their eyes on Bharata, as no one could make any answer. (296)

चौ०—सभा सकुच बस भरत निहारी । रामबंधु धरि धीरजु भारी ॥
कुसमउ देखि सनेहु संभारा । बढ़त बिंधि जिमि घटज निवारा ॥ १ ॥
सोक कनकलोचन मति छोनी । हरी बिमल गुन गन जगजोनी ॥
भरत बिबेक बराहँ बिसाला । अनायास उधरी तेहि काला ॥ २ ॥
करि प्रनामु सब कहँ कर जोरे । रामु राउ गुर साधु निहोरे ॥
छमब आजु अति अनुचित मोरा । कहउँ बदन मृदु बचन कठोरा ॥ ३ ॥
हियँ सुमिरी सारदा सुहाई । मानस तें मुख पंकज आई ॥
बिमल बिबेक धरम नय साली । भरत भारती मंजु मराली ॥ ४ ॥

Cau.: **sabhā sakuca basa bhārata nihārī, rāmabāndhu dhari dhīrajū bhārī.
kusamau dekhi sanehu sābhārā, baRhata biṁdhi jimi ghaṭaja nivārā.1.
soka kanakalocana mati chonī, harī bimala guna gana jagajonī.
bhārata bibeka barāhā bisālā, anāyāsa udharī tehi kālā.2.
kari pranāmu saba kahā kara jore, rāmu rāu gura sādhu nihore.
chamaba āju ati anucita morā, kahaū badana mṛdu bacana kaṭhorā.3.
hiyā sumirī sārādā suhāī, mānasa tē mukha paṁkaja āī.
bimala bibeka dharama naya sālī, bhārata bhārātī māṁju marālī.4.**

When Bharata saw the assembly confused, Śrī Rāma's brother exercised great self-restraint and realizing the unfavourable situation he controlled his emotion even as the jar-born sage Agastya* had arrested the growth of the Vindhya range. The demon Hiranyākṣa in the form of grief had carried away the globe in the shape of the assembly's wit, which was the source of the entire creation in the form of a host of virtues, when the gigantic boar of Bharata's discretion playfully delivered the same in no time†. Bharata

* In the Mahābhārata (Vanaparva, Ch. 104) we read how the sun-god, who perambulates Mount Sumeru everyday, was once asked by the deity presiding over the Vindhya range to revolve round that mountain as well. The sun-god, however, declined on the plea that his course had been determined by the Lord of the universe and that he could not deviate from the same. This enraged Vindhya, who grew taller and taller in order to impede the course of the sun and the moon. Alarmed at this the gods sought the help of the mighty sage Agastya, who approached Vindhya, and asked the mountain-spirit to allow him passage for proceeding to the south. Vindhya accordingly prostrated himself before the sage and thus made it easy for him to cross it. The sage bound him on oath to remain in that position till his return. He, however, never returned from the south since then and the mountain has remained in that position till now. In this way he was able to arrest the heavenward growth of the mountain.

† The metaphor has been taken from the story of Hiranyākṣa, which has been told at length in Śrīmad Bhāgavata (Book III. Ch. 13,18 and 19). At the beginning of creation when Manu and Śatarūpā took their descent from Brahmā, the couple asked their progenitor to allot them their duty. Brahmā asked them to procreate and thus propagate the human species. Manu, however, saw that the globe lay submerged under water, and thus found no solid ground to stand upon. He complained about it to Brahmā, who became thoughtful and began to meditate. And presently a tiny boar of the size of a human thumb issued from one of his nostrils and in the twinkling of an eye assumed the dimensions of a huge mountain. Brahmā and His mind-born sons, Marīci and others, at first wondered who the creature was; but at last they concluded that the Lord

bowed his head and joined his palms before all and thus prayed to Śrī Rāma, King Janaka, his preceptor (the sage Vasiṣṭha) and other holy men present there, “With my juvenile lips I am going to make a harsh statement. Kindly forgive today this most unbecoming act of mine.” He now invoked in his heart the charming goddess Śārādā, who came from the Mānasarovara lake of his mind to his lotus-like mouth. Bharata’s speech, which was full of pure wisdom, piety and prudence, resembled a lovely cygnet (in that it possessed the virtue of sifting goodness from evil). (1—4)

दे०— निरखि बिबेक बिलोचनन्हि सिथिल सनेहँ समाजु ।

करि प्रनामु बोले भरतु सुमिरि सीय रघुराजु ॥ २९७ ॥

Do.: **nirakhi bibeka bilocananhi sithila sanehā samāju,**
kari pranāmu bole bharatu sumiri siya raghurāju.297.

Bharata saw with the eyes of his wisdom that the assembly was faint with love. He, therefore, made obeisance to all and, invoking Sītā and the Lord of Raghus, spoke as follows:— (297)

चौ०— प्रभु पितु मातु सुहृद गुर स्वामी । पूज्य परम हित अंतरजामी ॥
सरल सुसाहिबु सील निधानू । प्रनतपाल सर्बग्य सुजानू ॥ १ ॥
समरथ सरनागत हितकारी । गुनगाहकु अवगुन अघ हारी ॥
स्वामि गोसाँइहि सरिस गोसाँई । मोहि समान मैं साँइँ दोहाई ॥ २ ॥
प्रभु पितु बचन मोह बस पेली । आयउँ इहाँ समाजु सकेली ॥
जग भल पोच ऊँच अरु नीचू । अमिअ अमरपद माहुरु मीचू ॥ ३ ॥
राम रजाइ मेट मन माहीं । देखा सुना कतहुँ कोउ नाही ॥
सो मैं सब बिधि कीन्हि ढिठाई । प्रभु मानी सनेह सेवकाई ॥ ४ ॥

Cau.: **prabhu pitu mātu suhṛda gura svāmī, pūjya parama hita aṅtarajāmī.**
sarala susāhibu sīla nidhānū, pranatapāla sarbagya sujānū.1.
samaratha saranāgata hitakārī, guṇagāhaku avaguna agha hārī.
svāmi gosāiḥi sarisa gosāi, mohi samāna maī sāi dohāi.2.
prabhu pitu bacana moha basa pelī, āyaū ihā samāju sakelī.
jaga bhala poca ūca aru nīcū, amia amarapada māhuru mīcū.3.
rāma rajāi meṭa mana māhi, dekhā sunā katahū kou nāhi.
so maī saba bidhi kīnhi ḍhiṭhāi, prabhu mānī saneha sevakāi.4.

“O Lord, you are my father, mother, friend, preceptor, master, the object of my adoration, my greatest benefactor and my inner controller. Nay, you are a guileless and kind patron, the storehouse of amiability, the protector of the suppliant, all-knowing, clever, all-powerful, the befriender of those who take refuge in you, quick to appreciate

Himself had taken that form in order to remove their anxiety. In the meantime the divine Boar dived into the ocean that had swallowed the earth at the time of the final dissolution and presently emerged it with the earth held secure on His tusks.

The demon Hiranyākṣa, who had already learnt that the boar was no other than the almighty Lord Viṣṇu, appeared before the Lord, mace in hand, and challenged Him to a duel. The Lord placed the earth on the water, propped it against His own sustaining power and turning towards the demon slew him after a hard struggle.

merit and drive away vice and sin. You are the only master like you, my lord; while I am unique in disloyalty to my master. Setting at naught in my folly the commands of my lord (yourself) and my father I came here with multitude of men and women. In this world there are good men and vile, high and low, nectar and immortality, on the one hand, and venom and death on the other. But nowhere have I seen or heard anyone who dare violate Śrī Rāma's (your) orders even in thought. Yet that is what I have presumed to do not only in thought but even in word and deed and my lord has taken this presumption on my part as a token of affection and an act of service. (1—4)

दो०— कृपाँ भलाई आपनी नाथ कीन्ह भल मोर।

दूषन भे भूषन सरिस सुजसु चारु चहु ओर ॥ २९८ ॥

Do.: *krpāṅ bhalāi āpanī nātha kīnha bhala mora,*
dūṣana bhe bhūṣana sarisa sujasu cāru cahu ora.298.

“By his grace and goodness my lord has done me a good turn; my failings have become my adornments and my fair and bright renown has spread on all sides.” (298)

चौ०— राउरि रीति सुबानि बड़ाई । जगत बिदित निगमागम गाई ॥
कूर कुटिल खल कुमति कलंकी । नीच निसील निरीस निसंकी ॥ १ ॥
तेउ सुनि सरन सामुहें आए । सकृत प्रनामु किहें अपनाए ॥
देखि दोष कबहुँ न उर आने । सुनि गुन साधु समाज बखाने ॥ २ ॥
को साहिब सेवकहि नेवाजी । आपु समाज साज सब साजी ॥
निज करतूति न समुझिअ सपनें । सेवक सकुच सोचु उर अपनें ॥ ३ ॥
सो गोसाईं नहिं दूसर कोपी । भुजा उठाइ कहउँ पन रोपी ॥
पसु नाचत सुक पाठ प्रबीना । गुन गति नट पाठक आधीना ॥ ४ ॥

Cau.: *rāuri rīti subāni baRāi, jagata bidita nigamāgama gāi.*
kūra kuṭila khala kumati kalamkī, nīca nisīla nirīsa nisamkī.1.
teu suni sarana sāmuhē āe, sakṛta pranāmu kihē apanāe.
dekhi doṣa kabahū na ura āne, suni guna sādhu samāja bakhāne.2.
ko sāhiba sevakahi nevājī, āpu samāja sāja saba sājī.
nija karatūti na samujhia sapanē, sevaka sakuca socu ura apanē.3.
so gosāi nahī dūsara kopī, bhujā uṭhāi kahaū pana ropī.
pasu nācata suka pāṭha prabīnā, guna gati naṭa pāṭhaka ādhīnā.4.

“Your ways, your noble disposition and your greatness are known throughout the world and have been glorified in the Vedas and other sacred books. Even the cruel, the perverse, the vile, the evil-minded and the censured, nay, the low-minded, the impudent, the godless and the unscrupulous are known to have been accepted by you as your own as soon as you heard that they had approached you for shelter and if they merely bowed to you only once. You have never taken their faults to heart even if you saw them with your own eyes; while you have proclaimed their virtues in the assembly of holy men if you but heard of them. Where is the master, so kind to his servant, who would provide him with all his necessaries himself and, far from reckoning even in a dream what he has done for his servant would feel troubled at heart over any embarrassment caused to

him? He is my lord (yourself) and no other; with uplifted arms I declare this on oath. A beast would dance and a parrot may attain proficiency in repeating what it is taught; but the proficiency of the bird and the rhythmic movements of the beast depend on the teacher and the dancing-master.” (1—4)

दो०—यों सुधारि सनमानि जन किए साधु सिरमोर।
को कृपाल बिनु पालिहै बिरिदावलि बरजोर॥ २९९ ॥

Do.: yō sudhāri sanamāni jana kie sādhu siramora,
ko krpāla binu pālihai biridāvali barajora.299.

“Thus by reforming your servants and treating them with honour you have made them the crest-jewels of holy men. Is there anyone save the All-merciful (yourself) who will rigidly maintain his high reputation (as a kind and generous master)?” (299)

चौ०—सोक सनेहँ कि बाल सुभाएँ। आयउँ लाइ रजायसु बाएँ॥
तबहुँ कृपाल हेरि निज ओरा। सबहि भाँति भल मानेउ मोरा॥ १ ॥
देखेउँ पाय सुमंगल मूला। जानेउँ स्वामि सहज अनुकूला॥
बड़ें समाज बिलोकेउँ भागू। बड़ीं चूक साहिब अनुरागू॥ २ ॥
कृपा अनुग्रहु अंगु अघाई। कीन्हि कृपानिधि सब अधिकाई॥
राखा मोर दुलार गोसाई। अपने सील सुभायँ भलाई॥ ३ ॥
नाथ निपट मैं कीन्हि ढिठाई। स्वामि समाज सकोच बिहाई॥
अबिनय बिनय जथारुचि बानी। छमिहि देउ अति आरति जानी॥ ४ ॥

Cau.: soka sanehā ki bāla subhāē, āyaū lāi rajāyasu bāē.
tabahuṅ krpāla heri nija orā, sabahi bhāti bhala māneu morā.1.
dekheū pāya sumāṅgala mūlā, jāneū svāmi sahaja anukūlā.
baRē samāja bilokeū bhāgū, baRī cūka sāhiba anurāgū.2.
krpā anugrahu aṅgu aghāi, kīnhi krpānidhi saba adhikāi.
rākhā mora dulāra gosāi, apanē sila subhāyā bhalāi.3.
nātha nipaṭa maī kīnhi ḍhiṭhāi, svāmi samāja sakoca bihāi.
abinaya binaya jathārucci bāni, chamihī deu ati ārati jāni.4.

“Through grief, affection or mere childishness I came here in defiance of your commands; yet, true to his own disposition, my gracious lord (yourself) has taken my insolence in good part in everyway. I have seen your most blessed feet and come to know that my master (yourself) is naturally propitious to me. In this august assembly I have seen my good fortune in that I continue to enjoy my master’s affection in spite of great remissness on my part. My all-gracious lord (yourself) has been extremely kind and compassionate to me in everyway; all this is more than I have ever deserved. By virtue of his own amiability, noble disposition and goodness my lord (yourself) has ever been indulgent to me. Giving up all consideration for the feelings of my master and this assembly I have presumed too much by speaking politely or impolitely even as it pleased me; but perceiving my great distress I am sure my lord will pardon me.” (1—4)

दो०—सुहृद सुजान सुसाहिबहि बहुत कहब बड़ि खोरि।
आयसु देइअ देव अब सबइ सुधारी मोरि॥ ३०० ॥

Do.: **suhṛda sujāna susāhibahi bahuta kahaba baRi khori,
āyasu deia deva aba sabai sudhārī mori.300.**

“It is a great mistake to say too much to a loving, intelligent and good master. Therefore, be pleased, my lord, to give your command; for you have accomplished all my objects.” (300)

चौ०— प्रभु पद पदुम पराग दोहाई । सत्य सुकृत सुख सीवँ सुहाई ॥
सो करि कहउँ हिए अपने की । रुचि जागत सोवत सपने की ॥ १ ॥
सहज सनेहँ स्वामि सेवकाई । स्वारथ छल फल चारि बिहाई ॥
अग्या सम न सुसाहिब सेवा । सो प्रसादु जन पावै देवा ॥ २ ॥
अस कहि प्रेम बिबस भए भारी । पुलक सरीर बिलोचन बारी ॥
प्रभु पद कमल गहे अकुलाई । समउ सनेहु न सो कहि जाई ॥ ३ ॥
कृपासिंधु सनमानि सुबानी । बैठाए समीप गहि पानी ॥
भरत बिनय सुनि देखि सुभाऊ । सिथिल सनेहँ सभा रघुराऊ ॥ ४ ॥

Cau.: **prabhu pada paduma parāga dohāi, satya sukṛta sukha sīvā suhāi.
so kari kahaũ hie apane kī, ruci jāgata sovata sapane kī.1.
sahaja sanehā svāmi sevakāi, svāratha chala phala cāri bihāi.
agyā sama na susāhiba sevā, so prasādu jana pāvai devā.2.
asa kahi prema bibasa bhae bhārī, pulaka sarīra bilocana bārī.
prabhu pada kamala gahe akulāi, samau sanehu na so kahi jāi.3.
kṛpāsīndhu sanamāni subāni, baiṭhāe samīpa gahi pāni.
bharata binaya suni dekhi subhāu, sithila sanehā sabhā raghurāu.4.**

“Swearing by the dust of my lord’s lotusfeet, which is the glorious consummation of truth, virtue and happiness, I proclaim the desire which I have cherished in my heart at all time, whether waking, dreaming or fast asleep. It is to serve my master with guileless and spontaneous affection forgetting my own interests and neglecting the four ends of human existence. And the greatest service to a noble master is to obey his orders. Let your servant, my lord, obtain this favour (in the form of an order).” So saying he was utterly overwhelmed with emotion; a thrill ran through his body and tears rushed to his eyes. In great distress he clasped the Lord’s lotusfeet; the excitement of the moment and the intensity of affection cannot be described in words. The Ocean of Compassion honoured him with kind words and taking him by the hand seated him by His side. The whole assembly including the Lord of Raghus Himself was overpowered by love after hearing Bharata’s entreaty and seeing his disposition. (1—4)

छं०— रघुराउ सिथिल सनेहँ साधु समाज मुनि मिथिला धनी ।
मन महुँ सराहत भरत भायप भगति की महिमा घनी ॥
भरतहि प्रसंसत बिबुध बरषत सुमन मानस मलिन से ।
तुलसी बिकल सब लोग सुनि सकुचे निसागम नलिन से ॥

Charṇ.: **raghurāu sithila sanehā sādhu samāja muni mithilā dhanī,
mana mahũ sarāhata bharata bhāyapa bhagati kī mahimā ghanī.**

**bharatahi prasamsata bibudha baraṣata sumana mānasa malina se,
tulasī bikala saba loga suni sakuce nisāgama nalina se.**

The Lord of Raghus, the congregation of holy men, the sage Vasiṣṭha and the lord of Mithilā, all were faint with love and admired in their heart the surpassing glory of Bharata's brotherly affection and devotion. The gods acclaimed Bharata and rained down flowers on him as though with a doleful heart. Hearing of this, says Tulasidāsa, everyone felt distressed and uncomfortable even as lotuses get withered at the approach of night.

सो०— देखि दुखारी दीन दुहु समाज नर नारि सब ।

मघवा महा मलीन मुए मारि मंगल चहत ॥ ३०१ ॥

So.: **dekhi dukhārī dīna duhu samāja nara nāri saba,
maghavā mahā malīna mue māri maṅgala cahata.301.**

Seeing every man and woman both of Ayodhyā and Mithilā afflicted and downcast, Indra, who was most malicious at heart, sought his own happiness by killing those that were already dead. (301)

चौ०— कपट कुचालि सीवँ सुरराजू । पर अकाज प्रिय आपन काजू ॥
काक समान पाकरिपु रीती । छली मलीन कतहुँ न प्रतीती ॥ १ ॥
प्रथम कुमत करि कपटु सँकेला । सो उचाटु सब केँ सिर मेला ॥
सुरमायाँ सब लोग बिमोहे । राम प्रेम अतिसय न बिछोहे ॥ २ ॥
भय उचाट बस मन थिर नाही । छन बन रुचि छन सदन सोहाहीं ॥
दुबिध मनोगति प्रजा दुखारी । सरित सिंधु संगम जनु बारी ॥ ३ ॥
दुचित कतहुँ परितोषु न लहहीं । एक एक सन मरमु न कहहीं ॥
लखि हियँ हँसि कह कृपानिधानू । सरिस स्वान मघवान जुबानू ॥ ४ ॥

Cau.: **kapaṭa kucāli sīvā surarājū, para akāja priya āpana kājū.
kāka samāna pākariṣu rīṭī, chālī malīna katahū na pratīṭī.1.
prathama kumata kari kapaṭu sākelā, so ucāṭu saba kē sira melā.
suramāyā saba loga bimohe, rāma prema atisaya na bichohe.2.
bhaya ucāṭa basa mana thira nāhī, chana bana ruci chana sadana sohāhī.
dubidha manogati prajā dukhārī, sarita simḍhu saṅgama janu bārī.3.
ducita katahū paritoṣu na lahahī, eka eka sana maramu na kahahī.
lakhi hiyā hāsi kaha kṛpānidhānū, sarisa svāna maghavāna jubānū.4.**

Though king of the gods, Indra is the worst specimen of deceitfulness and villainy; he loves others' loss and his own gain. The ways of Indra (the slayer of the demon Pāka) are like those of a crow—crafty, malicious and trusting none. Having conceived an evil design in the first instance he wove a net of wiles and made everyone a victim of ennui by throwing the net on the head of each. He then infatuated all by exerting the deluding potency of the gods; but they could not be wholly deprived of the affection they bore for Śrī Rāma. Overcome as they all were by fear and ennui, they were all distracted. Now they conceived a liking for the woods and the very next moment they loved to be at their home. The people were afflicted by this vacillating attitude of their mind even as the water at the mouth of a river is tossed on both sides. Wavering in mind, they did not derive solace anywhere nor did they disclose their

heart to one another. Observing this, the all-compassionate Lord smiled within Himself and said, "The canine race, Indra and reckless youth are alike* in nature." (1—4)

दो०— भरतु जनकु मुनिजन सचिव साधु सचेत बिहाइ ।

लागि देवमाया सबहि जथाजोगु जनु पाइ ॥ ३०२ ॥

Do.: **bharatu janaku munijana saciva sādhu saceta bihāi,**
lāgi devamāyā sabahi jathājogu janu pāi.302.

Barring Bharata, King Janaka, the host of sages, the ministers and enlightened saints the deluding potency of the gods prevailed on all according to the susceptibility of each. (302)

चौ०— कृपासिंधु लखि लोग दुखारे । निज सनेहँ सुरपति छल भारे ॥

सभा राउ गुर महिसुर मंत्री । भरत भगति सब कै मति जंत्री ॥ १ ॥

रामहि चितवत चित्र लिखे से । सकुचत बोलत बचन सिखे से ॥

भरत प्रीति नति बिनय बड़ाई । सुनत सुखद बरनत कठिनाई ॥ २ ॥

जासु बिलोकि भगति लवलेसू । प्रेम मगन मुनिगन मिथिलेसू ॥

महिमा तासु कहै किमि तुलसी । भगति सुभायँ सुमति हियँ हुलसी ॥ ३ ॥

आपु छोटि महिमा बड़ि जानी । कबिकुल कानि मानि सकुचानी ॥

कहि न सकति गुन रुचि अधिकाई । मति गति बाल बचन की नाई ॥ ४ ॥

Cau.: **kṛpāsīndhu lakhi loga dukhāre, nija sanehā surapati chala bhāre.**
sabhā rāu gura mahisura maṁtrī, bharata bhagati saba kai mati jāṁtrī.1.
rāmahi citavata citra likhe se, sakucata bolata bacana sikhe se.
bharata prīti nati binaya baRāi, sunata sukhada baranata kaṭhināi.2.
jāsu biloki bhagati lavalēsū, prema magana munigana mithilēsū.
mahimā tāsu kahai kimi tulasī, bhagati subhāyāsumati hiyāhulasī.3.
āpu choṭi mahimā baRi jānī, kabikula kāni māni sakucāni.
kahi na sakati guna ruci adhikāi, mati gati bāla bacana kī nāi.4.

The Ocean of Compassion Śrī Rāma, saw the people agitated, on the one hand, by the affection they bore towards Himself and on the other, by the mighty trick played by Indra, the lord of celestials. The assembly, King Janaka, the preceptor (the sage Vasiṣṭha), the other Brāhmaṇas and the ministers, all had their wits hampered by Bharata's devotion (to Śrī Rāma). Like figures drawn in a painting they regarded Śrī Rāma and uttered with diffidence words which they had been taught to repeat as it were. Bharata's affection, courtesy, modesty and nobility were delightful to hear but difficult to describe. Seeing a minute particle of his devotion the host of sages and the King of Mithilā were absorbed in love; how, then, can I, Tulasīdāsa, speak of his glory? It is his devotion and noble sentiments that have inspired sublime thoughts in the poet's mind. When it came to know of its own poverty and the magnitude of Bharata's glory, it shrank into itself out of respect for the barriers imposed by the race of bards. Though greatly

* The nominal bases Śvāna (a dog), Yuvān (a young gallant) and Maghavān (Indra) are declined in the same way according to the Saṁskṛta grammar (vide Pāṇini's aphorism 'श्वयुवमघोनामृतद्धिते'). The poet ingeniously traces this verbal affinity to a natural affinity existing between the three.

enamoured of his virtues it is unable to describe them; the poet's wit finds itself as helpless as an infant's speech. (1—4)

दो०— भरत बिमल जसु बिमल बिधु सुमति चकोरकुमारि ।

उदित बिमल जन हृदय नभ एकटक रही निहारि ॥ ३०३ ॥

Do.: **bharata bimala jasu bimala bidhu sumati cakorakumāri,
udita bimala jana hṛdaya nabha ekaṭaka rahī nihāri.303.**

Bharata's untarnished glory is like the moon without its spot while the poet's brilliant wit is like the young of a Cakora bird that remains gazing with unwinking eyes when it sees the moon rising in the heavens of a guileless devotee's heart. (303)

चौ०— भरत सुभाउ न सुगम निगमहूँ । लघु मति चापलता कबि छमहूँ ॥
कहत सुनत सति भाउ भरत को । सीय राम पद होइ न रत को ॥ १ ॥
सुमिरत भरतहि प्रेमु राम को । जेहि न सुलभु तेहि सरिस बाम को ॥
देखि दयाल दसा सबही की । राम सुजान जानि जन जी की ॥ २ ॥
धरम धुरीन धीर नय नागर । सत्य सनेह सील सुख सागर ॥
देसु कालु लखि समउ समाजू । नीति प्रीति पालक रघुराजू ॥ ३ ॥
बोले बचन बानि सरबसु से । हित परिनाम सुनत ससि रसु से ॥
तात भरत तुम्ह धरम धुरीना । लोक बेद बिद प्रेम प्रबीना ॥ ४ ॥

Cau.: **bharata subhāu na sugama nigamahū, laghu mati cāpalatā kabi chamahū.
kahata sunata sati bhāu bharata ko, siya rāma pada hoi na rata ko.1.
sumirata bharatahi premu rāma ko, jehi na sulabhu tehi sarisa bāma ko.
dekhi dayāla dasā sabahī kī, rāma sujāna jāni jana jī kī.2.
dharama dhurīna dhīra naya nāgara, satya saneha sīla sukha sāgara.
desu kālu lakhi samau samājū, nīti prīti pālaka raghurājū.3.
bole bacana bāni sarabasu se, hita parināma sunata sasi rasu se.
tāta bharata tumha dharama dhurīnā, loka beda bida prema prabīnā.4.**

Bharata's noble sentiment cannot be easily grasped even by the Vedas; pardon, therefore, O poets! the frivolity of my poor wits. By discussing Bharata's genuine love who will not get devoted to the feet of Sītā and Śrī Rāma? Is there anyone so vile as the man who is not easily inspired with love for Śrī Rāma by the very thought of Bharata? Seeing the plight of all and knowing what was in the mind of His devotee (Bharata) and after fully considering the place, time, occasion and gathering, the all-merciful and all-knowing Śrī Rāma, the Lord of Raghus, who was a champion of virtue, self-possessed and prudent, and an ocean of truth, love, amiability and joy, nay, who respected the laws of propriety and was faithful in His love, spoke words which formed the very essence as it were of eloquence and which were salutary in consequence and sweet as nectar to hear: "Dear Bharata, you are an upholder of righteousness, well-versed in secular lore as well as in the Vedas and adept in love." (1—4)

दो०— करम बचन मानस बिमल तुम्ह समान तुम्ह तात ।

गुर समाज लघु बंधु गुन कुसमयँ किमि कहि जात ॥ ३०४ ॥

**Do.: karama bacana mānasa bimala tumha samāna tumha tāta,
gura samāja laghu baṁdhu guna kusamayā kimi kahi jāta.304.**

“Pure in thought, word and deed, you are your only compeer, dear brother. In this assembly of elders and in such adverse circumstances how can I recount the virtues of a younger brother?” (304)

चौ०— जानहु तात तरनि कुल रीती । सत्यसंध पितु कीरति प्रीती ॥
समउ समाजु लाज गुरजन की । उदासीन हित अनहित मन की ॥ १ ॥
तुम्हहि बिदित सबही कर करमू । आपन मोर परम हित धरमू ॥
मोहि सब भाँति भरोस तुम्हारा । तदपि कहउँ अवसर अनुसार ॥ २ ॥
तात तात बिनु बात हमारी । केवल गुरकुल कृपाँ सँभारी ॥
नतरु प्रजा परिजन परिवारू । हमहि सहित सबु होत खुआरू ॥ ३ ॥
जौँ बिनु अवसर अथवँ दिनेसू । जग केहि कहहु न होइ कलेसू ॥
तस उतपातु तात बिधि कीन्हा । मुनि मिथिलेस राखि सबु लीन्हा ॥ ४ ॥

Cau.: jānahu tāta tarani kula rīti, satyasaṁdha pitu kīrati prīti.
samau samāju lāja gurajana kī, udāsīna hita anahita mana kī.1.
tumhahi bidita sabahī kara karamū, āpana mora parama hita dharamū.
mohi saba bhāti bharosa tumhārā, tadapi kahaū avasara anusārā.2.
tāta tāta binu bāta hamārī, kevala gurakula kṛpā sābhārī.
nataru prajā parijana parivārū, hamahi sahita sabu hota khuārū.3.
jaū binu avasara athavā dinesū, jaga kehi kahahu na hoi kalesū.
tasa utapātu tāta bidhi kīnhā, muni mithilesa rākhi sabu līnhā.4.

“You are conversant, dear brother, with the traditions of the solar race, and know how truthful and how fond of fame our father was. You are also alive to the gravity of the occasion, the circumstances in which we are placed and the consideration we should have for the feelings of our elders and further know the mind of your friends, foes and neutrals. You are also aware of everyone’s duty as well as of what is best for you and me and of what we should do. I have entire confidence in you; yet I say something appropriate to the occasion. In the absence of our father, dear brother, all our interests have been conserved by the goodwill of our preceptor’s family; otherwise our subjects, our kinsmen, our own people and ourselves, all would have been undone. If the sun (the lord of the day) sets before time, tell me, who in this world will not be subjected to hardship? A similar calamity was visited upon us by Providence, but the sage Vasiṣṭha and the lord of Mithilā saved everything.” (1—4)

दो०— राज काज सब लाज पति धरम धरनि धन धाम ।

गुर प्रभाउ पालिहि सबहि भल होइहि परिनाम ॥ ३०५ ॥

**Do.: rāja kāja saba lāja pati dharama dharani dhana dhāma,
gura prabhāu pālihi sabahi bhala hoihi parināma.305.**

“Not only the affairs of the state, but our honour and fair name, our virtue, land, riches and houses, everything will be protected by our Guru’s glory and all will be well in the end.” (305)

चौ०— सहित समाज तुम्हार हमारा । घर बन गुर प्रसाद रखवारा ॥
 मातु पिता गुर स्वामि निदेसू । सकल धरम धरनीधर सेसू ॥ १ ॥
 सो तुम्ह करहु करावहु मोहू । तात तरनिकुल पालक होहू ॥
 साधक एक सकल सिधि देनी । कीरति सुगति भूतिमय बेनी ॥ २ ॥
 सो बिचारि सहि संकटु भारी । करहु प्रजा परिवारु सुखारी ॥
 बाँटी बिपति सबहिं मोहि भाई । तुम्हहि अवधि भरि बड़ि कठिनाई ॥ ३ ॥
 जानि तुम्हहि मृदु कहउँ कठोरा । कुसमयँ तात न अनुचित मोरा ॥
 होहिं कुठायँ सुबंधु सहाए । ओड़िअहिं हाथ असनिहु के घाए ॥ ४ ॥

Cau.: sahita samāja tumhāra hamārā, ghara bana gura prasāda rakhavārā.
 mātu pitā gura svāmi nidesū, sakala dharama dharanīdhara sesū.1.
 so tumha karahu karāvahu mohū, tāta taranikula pālaka hohū.
 sādḥaka eka sakala sidhi denī, kīrati sugati bhūtimaya benī.2.
 so bicāri sahi saṁkaṭu bhārī, karahu prajā parivāru sukhārī.
 bāṭī bipati sabahī mohi bhāī, tumhahi avadhi bhari baṛi kaṭhināī.3.
 jāni tumhahi mṛdu kahaū kaṭhorā, kusamayā tāta na anucita morā.
 hohī kuṭhāyā subaṁdhu sahāe, oṛiaḥī hātha asanihu ke ghāe.4.

“At home as well as in the woods our preceptor’s goodwill alone will protect both you and me as well as those about us. Obedience to one’s father and mother, preceptor and master is the prop of all virtues, even as Śeṣa (the lord of serpents) supports the globe on his head. Therefore, obey their commands yourself and help me do the same, and be the saviour of the solar race, dear brother. This is the one discipline that bestows all success upon the striver and like the triple stream of the Gaṅgā, Yamunā and Sarasvatī at Prayāga combines fame, salvation and prosperity. Considering this and even though enduring great hardship make your subjects and your own people happy. My woe has been shared by all; but your lot will be the hardest for the whole term of my exile. I know you to be tender-hearted, yet am speaking repugnant words to you; but the time are so out of joint that this will not be unjustifiable on my part. In hard times good brothers alone stand one in good stead; it is by one’s arms alone that one parries the strokes even of a thunderbolt.” (1—4)

दे०— सेवक कर पद नयन से मुख सो साहिबु होइ ।
 तुलसी प्रीति कि रीति सुनि सुकबि सराहहिं सोइ ॥ ३०६ ॥

Do.: sevaka kara pada nayana se mukha so sāhibu hoi,
 tulasī prīti ki rīti suni sukabi sarāhahī soi.306.

“Servants should be like hands, feet and eyes; while a master should be like a mouth.* Hearing of this (ideal) way of love (between a master and his servants) good poets offer their tribute to the same.” (306)

* While hands, feet and eyes minister to the mouth by supplying food to it, the mouth in its turn, though appearing to accept and appropriate the whole of it to itself, equitably distributes the benefit of it to all the organs by nourishing and revitalizing them in due proportion, so should a master while taking service from his servants and giving none to them in return should nourish them and keep them whole.

चौ०— सभा सकल सुनि रघुबर बानी । प्रेम पयोधि अमिअँ जनु सानी ॥
 सिथिल समाज सनेह समाधी । देखि दसा चुप सारद साधी ॥ १ ॥
 भरतहि भयउ परम संतोषू । सनमुख स्वामि बिमुख दुख दोषू ॥
 मुख प्रसन्न मन मिटा बिषादू । भा जनु गुँगेहि गिरा प्रसादू ॥ २ ॥
 कीन्ह सप्रेम प्रनामु बहोरी । बोले पानि पंकरुह जोरी ॥
 नाथ भयउ सुखु साथ गए को । लहेउँ लाहु जग जनमु भए को ॥ ३ ॥
 अब कृपाल जस आयसु होई । करौं सीस धरि सादर सोई ॥
 सो अवलंब देव मोहि देई । अवधि पारु पावौं जेहि सेई ॥ ४ ॥

Cau.: *sabhā sakala suni raghubara bānī, prema payodhi amiā janu sānī.*
sithila samāja saneha samādhī, dekhi dasā cupa sārada sādhi.1.
bharatahi bhayau parama saṁtoṣū, sanamukha svāmi bimukha dukha doṣū.
mukha prasanna mana miṭā biṣādū, bhā janu guṅgehi girā prasādū.2.
kīnha saprema pranāmu bahorī, bole pāni paṅkaruha jorī.
nātha bhayau sukhu sātha gae ko, laheū lāhu jaga janamu bhae ko.3.
aba kṛpāla jasa āyasu hoī, karaū sīsa dhari sādara soī.
so avalamba deva mohi deī, avadhi pāru pāvaū jehi seī.4.

Hearing the speech of Śrī Rāma (the Chief of Raghus), which was imbued as it were with the nectar chumed out of the ocean of love, the whole assembly was lost in a trance of affection. Even goddess Śārādā was struck dumb at their sight. Bharata derived supreme consolation; now that his master was propitious to him, woe and evil turned away from him. He now wore a cheerful countenance and the heaviness of his heart was gone; it seemed as if a dumb man had been favoured by the goddess of speech. He then made loving obeisance and spoke with his lotus palms joined together: "My lord, I have derived the joy of having accompanied you and have also obtained the reward of being born into this world. Now, my gracious lord, whatever be Your command, I will bow to it and carry it out with reverence. Pray vouchsafe to me, good sir, some tangible support by serving which I may be enabled to reach the end of the term of your exile. (1—4)

दो०— देव देव अभिषेक हित गुर अनुसासनु पाइ ।
 आनेउँ सब तीरथ सलिलु तेहि कहँ काह रजाइ ॥ ३०७ ॥

Do.: *deva deva abhiṣeka hita gura anusāsanu pāi,*
āneū saba tīratha salilu tehi kahā kāha rajāi.307.

"In obedience to our preceptor's command, my lord, I have brought for your coronation water from all holy places; what are your orders respecting the same ?" (307)

चौ०— एकु मनोरथु बड़ मन माहीं । सभयँ सकोच जात कहि नाहीं ॥
 कहहु तात प्रभु आयसु पाई । बोले बानि सनेह सुहाई ॥ १ ॥
 चित्रकूट सुचि थल तीरथ बन । खग मृग सर सरि निर्झर गिरिगन ॥
 प्रभु पद अंकित अवनि बिसेषी । आयसु होइ त आवौं देखी ॥ २ ॥

अवसि अत्रि आयसु सिर धरहू । तात बिगतभय कानन चरहू ॥
 मुनि प्रसाद बनू मंगल दाता । पावन परम सुहावन भ्राता ॥ ३ ॥
 रिषिनायकु जहँ आयसु देहीं । राखेहु तीरथ जलु थल तेहीं ॥
 सुनि प्रभु बचन भरत सुखु पावा । मुनि पद कमल मुदित सिरु नावा ॥ ४ ॥

Cau.: eku manorathu baRa mana māhī, sabhayā sakoca jāta kahi nāhī.
 kahahu tāta prabhu āyasu pāi, bole bāni saneha suhāi.1.
 citrakūṭa suci thala tīratha bana, khaga mrga sara sari nirjhara girigana.
 prabhu pada amkita avani biseṣī, āyasu hoi ta āvaū dekhī.2.
 avasi atri āyasu sira dharahū, tāta bigatabhaya kānana carahū.
 muni prasāda banu maṅgala dātā, pāvana parama suhāvana bhrātā.3.
 riṣināyaku jahā āyasu dehī, rākhehu tīratha jalu thala tehī.
 suni prabhu bacana bhārata sukhu pāvā, muni pada kamala mudita siru nāvā.4.

“I have one great longing at heart; but due to fear and diffidence I am unable to mention it.” “Tell me, dear brother, what it is.” Thus receiving the Lord’s permission Bharata replied in words sweetened by love: “With your permission I would go and see Citrakūṭa with its sacred spots, holy places and woods, birds and beasts, lakes and streams, springs and hills and particularly the land adorned with my lord’s footprints.” “Certainly, do as the sage Atri bids you do, dear brother, and wander without fear through the woods. It is the sage’s blessing, brother, which makes the forest so auspicious, holy and exquisitely beautiful. Deposit the water from holy places wherever the chief of sages, Atri, directs you.” On hearing the reply of his lord Bharata rejoiced and cheerfully went and bowed his head at the lotus-feet of the sage (Atri). (1—4)

दो०— भरत राम संबादु सुनि सकल सुमंगल मूल ।

सुर स्वारथी सराहि कुल बरषत सुरतरु फूल ॥ ३०८ ॥

Do.: **bharata rāma sambādu suni sakala sumāṅgala mūla,**
sura svārathī sarāhi kula baraṣata surataru phūla.308.

The selfish gods, when they heard this conversation between Bharata and Śrī Rāma, which was a fountain of all fair blessings, applauded the race of Raghu and rained down flowers from the tree of paradise. (308)

चौ०— धन्य भरत जय राम गोसाई । कहत देव हरषत बरिआई ॥
 मुनि मिथिलेस सभाँ सब काहू । भरत बचन सुनि भयउ उछाहू ॥ १ ॥
 भरत राम गुन ग्राम सनेहू । पुलकि प्रसंसत राउ बिदेहू ॥
 सेवक स्वामि सुभाउ सुहावन । नेमु पेमु अति पावन पावन ॥ २ ॥
 मति अनुसार सराहन लागे । सचिव सभासद सब अनुरागे ॥
 सुनि सुनि राम भरत संबादू । दुहु समाज हियँ हरषु बिषादू ॥ ३ ॥
 राम मातु दुखु सुखु सम जानी । कहि गुन राम प्रबोधीँ रानी ॥
 एक कहहिँ रघुबीर बड़ाई । एक सराहत भरत भलाई ॥ ४ ॥

Cau.: dhanya bharata jaya rāma gosāi, kahata deva haraṣata bariāi.
 muni mithilesa sabhā saba kāhū, bharata bacana suni bhayau uchāhū.1.

bharata rāma guna grāma sanehū, pulaki prasamsata rāu bidehū.
 sevaka svāmi subhāu suhāvana, nemu pemu ati pāvana pāvana.2.
 mati anusāra sarāhana lāge, saciva sabhāsada saba anurāge.
 suni suni rāma bharata sambādū, duhu samāja hiyā haraṣu biṣādū.3.
 rāma mātu dukhu sukhu sama jānī, kahi guna rāma prabodhī rānī.
 eka kahahī raghubīra baRāi, eka sarāhata bharata bhalāi.4.

“Praised be Bharata and glory to our lord, Śrī Rāma!” exclaimed the gods with great exultation. The sage Vasiṣṭha, the lord of Mithilā and everyone else in the assembly rejoiced to hear Bharata’s words. Thrilling all over with joy King Videha extolled the host of virtues and affection both of Bharata and Śrī Rāma. The ministers and all others present in the assembly were overwhelmed with love even as they began to praise, each according to the best of his ability, the charming disposition both of the master and the servant, their fidelity and love, the purest of the pure. In both camps a mixed feeling of joy and sorrow throbbed in the heart of all as they continued to hear the conversation between Śrī Rāma and Bharata. Realizing joy and sorrow alike, Śrī Rāma’s mother comforted the other queen-mothers (her co-wives) by recounting Śrī Rāma’s virtues. Some would glorify the Hero of Raghu’s race, while others praised Bharata’s goodness. (1—4)

दो०— अत्रि कहेउ तब भरत सन सैल समीप सुकूप ।

राखिअ तीरथ तोय तहँ पावन अमिअ अनूप ॥ ३०९ ॥

Do.: atri kaheu taba bharata sana saila samīpa sukūpa,
 rākhia tīratha toya tahā pāvana amia anūpa.309.

Then said Atri to Bharata, “There is a beautiful well adjoining the hill; the water from the sacred places, which is so holy, sweet as nectar and incomparable, may be deposited in it.” (309)

चौ०— भरत अत्रि अनुसासन पाई । जल भाजन सब दिए चलाई ॥
 सानुज आपु अत्रि मुनि साधू । सहित गए जहँ कूप अगाधू ॥ १ ॥
 पावन पाथ पुन्यथल राखा । प्रमुदित प्रेम अत्रि अस भाषा ॥
 तात अनादि सिद्ध थल एहू । लोपेउ काल बिदित नहिं केहू ॥ २ ॥
 तब सेवकन्ह सरस थलु देखा । कीन्ह सुजल हित कूप बिसेषा ॥
 बिधि बस भयउ बिस्व उपकारू । सुगम अगम अति धरम बिचारू ॥ ३ ॥
 भरतकूप अब कहिहहिं लोगा । अति पावन तीरथ जल जोगा ॥
 प्रेम सनेम निमज्जत प्राणी । होइहहिं बिमल करम मन बानी ॥ ४ ॥

Cau.: bharata atri anusāsana pāi, jala bhājana saba die calāi.
 sānuja āpu atri muni sādū, sahita gae jahā kūpa agādhū.1.
 pāvana pātha punyathala rākhā, pramudita prema atri asa bhāṣā.
 tāta anādi siddha thala ehū, lopeu kāla bidita nahī kehū.2.
 taba sevakanha sarasa thalu dekhā, kīnha sujala hita kūpa biseṣā.
 bidhi basa bhayau bisva upakārū, sugama agama ati dharama bicārū.3.
 bharatakūpa aba kahihahī logā, ati pāvana tīratha jala jogā.
 prema sanema nimajjata prānī, hoihahī bimala karama mana bānī.4.

On receiving Atri's command, Bharata despatched (ahead of himself) all the vessels containing the holy water and himself repaired with his younger brother (Śatrughna) and the sage Atri and other hermits and holy men to the well, which was fathomless in its depth, and deposited the holy water in that sacred place. Transported with joy the sage Atri lovingly spoke thus: "This place has brought success to the striver from time without beginning; having been obscured by time it was known to none. My servants marked this soil as rich in subterranean springs of water and dug a big well in it with a view to securing good water. By a decree of Providence the whole world has been benefited (by dropping in this well the water from holy places) and the idea of religious merit (accruing from a bath in this well), which was most incomprehensible (to the ordinary intellect) has become easily intelligible to all. People will now call it by the name of Bharatakūpa (a well sacred to the memory of Bharata). Its sanctity has been enhanced because water from all holy places has been mixed into it. People who take a plunge into it with devotion and with due ceremony will become pure in thought, word and deed. (1—4)

दे०— कहत कूप महिमा सकल गए जहाँ रघुराउ ।
अत्रि सुनायउ रघुबरहि तीरथ पुन्य प्रभाउ ॥ ३१० ॥

Do.: kahata kūpa mahimā sakala gae jahā raghurāu,
atri sunāyau raghubarahi tīratha punya prabhāu.310.

Telling one another the glory of the well all returned to the hermitage of Śrī Rāma, the Lord of Raghur; and the sage Atri pointed out to the Chief of Raghur the purifying power of that holy place. (310)

चौ०— कहत धरम इतिहास सप्रीती । भयउ भोरु निसि सो सुख बीती ॥
नित्य निबाहि भरत दोउ भाई । राम अत्रि गुर आयसु पाई ॥ १ ॥
सहित समाज साज सब सादें । चले राम बन अटन पयादें ॥
कोमल चरन चलत बिनु पनहीं । भइ मृदु भूमि सकुचि मन मनहीं ॥ २ ॥
कुस कंटक काँकरीं कुराई । कटुक कठोर कुबस्तु दुराई ॥
महि मंजुल मृदु मारग कीन्हे । बहत समीर त्रिबिध सुख लीन्हे ॥ ३ ॥
सुमन बरषि सुर घन करि छाहीं । बिटप फूलि फलि तृन मृदुताहीं ॥
मृग बिलोकि खग बोलि सुबानी । सेवहिँ सकल राम प्रिय जानी ॥ ४ ॥

Cau.: kahata dharama itihāsa saprīti, bhayau bhoru nisi so sukha bīti.
nitya nibāhi bharata dou bhāi, rāma atri gura āyasu pāi.1.
sahita samāja sāja saba sādē, cale rāma bana aṭana payādē.
komala carana calata binu panahī, bhai mṛdu bhūmi sakuci mana manahī.2.
kusa kaṁṭaka kākarī kurāi, kaṭuka kaṭhōra kubastu durāi.
mahi maṁjula mṛdu māraga kīnhe, bahata samīra tribidha sukha līnhe.3.
sumana baraṣi sura ghana kari chāhī, biṭapa phūli phali tṛna mṛdutāhī.
mṛga biloki khaga boli subāni, sevahī sakala rāma priya jāni.4.

The night was pleasantly spent in narrating sacred legends with love till it was dawn. Having finished their daily morning routine and receiving the permission of Śrī Rāma, Atri and the preceptor (the sage Vasiṣṭha), the two brothers, Bharata and

Śatrughna, proceeded on foot to roam about in the forest associated with the name of Śrī Rāma, accompanied by their followers, all in simple attire. Feeling inwardly uncomfortable at the thought that the two brothers walked without shoes on their tender feet, Earth smoothed her surface and hid into her body all disagreeable, hard and unsightly things such as the spiky blades of Kuśa grass thorns, stones and crevices. In this way Earth made the paths delightful and smooth, while a refreshing breeze breathed cool, soft and fragrant. The gods rained down flowers; the clouds afforded shade; the trees blossomed and bore fruit; the grass made the earth's surface soft; the deer cast their charming glances; while the birds whispered their sweet notes: in this way all offered their services to the two princes, whom they knew to be Śrī Rāma's beloved brothers. (1—4)

दो०—सुलभ सिद्धि सब प्राकृतहु राम कहत जमुहात ।

राम प्रान प्रिय भरत कहँ यह न होइ बड़ि बात ॥ ३११ ॥

Do.: **sulabha siddhi saba prākṛtahu rāma kahata jamuhāta, rāma prāna priya bharata kahū yaha na hoi baRi bāta.311.**

When all supernatural powers become easily attainable to an ordinary individual who utters the name of 'Rāma' even while yawning, this is no great honour to Bharata, who was dear to Rāma as His own life. (311)

चौ०—एहि बिधि भरतु फिरत बन माहीं । नेमु प्रेमु लखि मुनि सकुचाहीं ॥
 पुन्य जलाश्रय भूमि बिभागा । खग मृग तरु तृन गिरि बन बागा ॥ १ ॥
 चारु बिचित्र पबित्र बिसेषी । बूझत भरतु दिव्य सब देखी ॥
 सुनि मन मुदित कहत रिषिराऊ । हेतु नाम गुन पुन्य प्रभाऊ ॥ २ ॥
 कतहुँ निमज्जन कतहुँ प्रनामा । कतहुँ बिलोकत मन अभिरामा ॥
 कतहुँ बैठि मुनि आयसु पाई । सुमिरत सीय सहित दोउ भाई ॥ ३ ॥
 देखि सुभाउ सनेहु सुसेवा । देहिं असीस मुदित बनदेवा ॥
 फिरहिं गाँ दिनु पहर अढ़ाई । प्रभु पद कमल बिलोकहिं आई ॥ ४ ॥

Cau.: **ehi bidhi bharatu phirata bana māhī, nemu premu lakhi muni sakucāhī.1. punya jalāśraya bhūmi bibhāgā, khaga mṛga taru tṛna giri bana bāgā.1. cāru bicitra pabitra biseṣī, būjhata bharatu dibya saba dekhī. suni mana mudita kahata riṣirāū, hetu nāma guna punya prabhāū.2. katahū nimajjana katahū pranāmā, katahū bilokata mana abhirāmā. katahū baiṭhi muni āyasu pāi, sumirata sīya sahita dou bhāi.3. dekhī subhāu sanehu susevā, dehi asisa mudita banadevā. phirahi gaē dinu pahara aRhāi, prabhu pada kamala bilokahi āi.4.**

In this way Bharata roamed about in the forest; even hermits felt abashed to see his devotion and austerity. The sacred ponds and tracts of land, the birds and beasts, the trees and grasses, the hills, woods and orchards were charming, wonderful and pre-eminently holy. Seeing them all so divine, Bharata asked questions about them; and in reply to them the great sage Atri told him with a glad heart the origin, name, attributes and purifying virtues of each. Taking a dip at one place they made obeisance at another; here they beheld sights that were ravishing to the soul, while there they sat down with the permission of the sage and thought of Sitā and the two brothers

(Śrī Rāma and Lakṣmaṇa). Seeing Bharata's good disposition, affection, and loyal services the sylvan gods gladly gave him their blessing. The third watch of the day would be half spent when the two brothers returned to their camp and gazed upon the lotus-feet of their lord. (1—4)

दे०— देखे थल तीरथ सकल भरत पाँच दिन माझ ।

कहत सुनत हरि हर सुजसु गयउ दिवसु भइ साँझ ॥ ३१२ ॥

Do.: **dekhe thala tīratha sakala bharata pāca dina mājha, kahata sunata hari hara sujasu gayau divasu bhāi sājha.312.**

Bharata visited all the sacred spots in five days. The (last) day was spent in discussing the shining glory of Hari (Bhagavān Viṣṇu) and Hara (Lord Śiva) till it was dusk. (312)

चौ०— भोर न्हाइ सबु जुरा समाजू । भरत भूमिसुर तेरहुति राजू ॥
 भल दिन आजु जानि मन माहीं । रामु कृपाल कहत सकुचाहीं ॥ १ ॥
 गुरु नृप भरत सभा अवलोकी । सकुचि राम फिरि अवनि बिलोकी ॥
 सील सराहि सभा सब सोची । कहुँ न राम सम स्वामि सँकोची ॥ २ ॥
 भरत सुजान राम रुख देखी । उठि सप्रेम धरि धीर बिसेषी ॥
 करि दंडवत कहत कर जोरी । राखीं नाथ सकल रुचि मोरी ॥ ३ ॥
 मोहि लागि सहेउ सबहिं संतापू । बहुत भाँति दुखु पावा आपू ॥
 अब गोसाइँ मोहि देउ रजाई । सेवौं अवध अवधि भरि जाई ॥ ४ ॥

Cau.: **bhora nhāi sabu jurā samājū, bharata bhūmisura terahuti rājū. bhala dina āju jāni mana māhī, rāmu krpāla kahata sakucāhī.1. gura nrpa bharata sabhā avalokī, sakuci rāma phiri avani bilokī. sīla sarāhi sabhā saba socī, kahū na rāma sama svāmi sākocī.2. bharata sujāna rāma rukha dekhī, uṭhi saprema dhari dhīra biseṣī. kari daṇḍavata kahata kara jorī, rākhī nātha sakala ruci morī.3. mohi lagi saheu sabahī saṁtāpū, bahuta bhāti dukhu pāvā āpū. aba gosāi mohi deu rajāi, sevaū avadha avadhi bhari jāi.4.**

On the morrow, after bathing, the whole assembly met again—Bharata, the Brāhmaṇas and the King of Tirahuta (Mithilā). Though knowing at heart that the day was auspicious (for undertaking a return journey to Ayodhyā) the tender-hearted Śrī Rāma hesitated to say so. Śrī Rāma looked at His preceptor (the sage Vasiṣṭha), King Janaka and the assembly; but the very next moment He felt nervous and turned His eyes to the ground. Praising His regard for others' feelings the whole assembly thought that nowhere could one find a master so considerate as Śrī Rāma. Bharata, who was clever enough to perceive Śrī Rāma's wish, lovingly rose and imposing great restraint upon himself fell prostrate on the ground. Then, joining his palms, he lovingly said, "My lord, you have granted me all my desires. For my sake everybody has suffered a good deal of trouble and you too have been put to much inconvenience. Now, my lord, give me your permission to leave, so that I may go back to Ayodhyā and remain there till your return." (1—4)

दो०— जेहिँ उपाय पुनि पाय जनु देखै दीनदयाल ।

सो सिख देइअ अवधि लागि कोसलपाल कृपाल ॥ ३१३ ॥

Do.: jehī upāya puni pāya janu dekhai dīnadayāla,
so sikha deia avadhi lagi kosalapāla kṛpāla.313.

“Admonish me, O gracious Lord of Kosala, and tell me some means by practising which for the remaining period of your exile your servant (myself) may be enabled to behold the feet of his merciful master again.” (313)

चौ०— पुरजन परिजन प्रजा गोसाईं । सब सुचि सरस सनेहँ सगाईं ॥
राउर बदि भल भव दुख दाहू । प्रभु बिनु बादि परम पद लाहू ॥ १ ॥
स्वामि सुजानु जानि सब ही की । रुचि लालसा रहनि जन जी की ॥
प्रनतपालु पालिहि सब काहू । देउ दुहू दिसि ओर निबाहू ॥ २ ॥
अस मोहि सब बिधि भूरि भरोसो । किँ बिकारु न सोचु खरो सो ॥
आरति मोर नाथ कर छोहू । दुहँ मिलि कीन्ह ढीठु हठि मोहू ॥ ३ ॥
यह बड़ दोषु दूरि करि स्वामी । तजि सकोच सिखइअ अनुगामी ॥
भरत बिनय सुनि सबहिँ प्रसंसी । खीर नीर बिबरन गति हंसी ॥ ४ ॥

Cau.: purajana parijana prajā gosāi, saba suci sarasa sanehā sagāi.
rāura badi bhala bhava dukha dāhū, prabhu binu bādi parama pada lāhū.1.
svāmi sujānu jāni saba hī kī, ruci lālasā rahani jana jī kī.
pranatapālu pālihi saba kāhū, deu duhū disī ora nibāhū.2.
asa mohi saba bidhi bhūri bharoso, kiē bicāru na socu kharo so.
ārati mora nātha kara chohū, duhū mili kīnha dhīṭhu haṭhi mohū.3.
yaha baRa doṣu dūri kari svāmī, taji sakoca sikhaia anugāmī.
bharata binaya suni sabahī prasānsī, khīra nīra bibarana gati haṁsī.4.

“Your citizens, your kinsmen and your other subjects too, my lord, are all hallowed and steeped in joy because of the love they bear for you and the relationship they have with you. It is better to be tormented by the agonies of birth and death for your sake; while without you, my lord, it is no use attaining the supreme state (of blessedness). Knowing the hearts of all and even so the liking and longings of your servant’s heart as well as his way of life, my all-wise lord, who is a protector of the suppliant, will protect all, and will take care of them, both in this world and in the next, till the last. I am fully confident of this in everyway; and when I ponder this, I am not in the least disturbed about it. My own distress and my lord’s Kindness have both combined to make me impudent. Correcting this great fault of mine, my master, instruct this servant of yours without reserve.” Everyone who heard Bharata’s prayer applauded it and said, “This supplication of Bharata is like a cygnet, that sifts milk from water.” (1—4)

दो०— दीनबंधु सुनि बंधु के बचन दीन छलहीन ।

देस काल अवसर सरिस बोले रामु प्रबीन ॥ ३१४ ॥

Do.: dinabāndhu suni bāndhu ke bacana dīna chalahīna,
desa kāla avasara sarisa bole rāmu prabīna.314.

The all-wise Śrī Rāma, the befriender of the afflicted, when He heard the meek and guileless speech of His brother (Bharata), replied in terms appropriate to the place, time and occasion:— (314)

चौ०— तात तुम्हारि मोरि परिजन की । चिंता गुरहि नृपहि घर बन की ॥
 माथे पर गुर मुनि मिथिलेसू । हमहि तुम्हहि सपनेहुँ न कलेसू ॥ १ ॥
 मोर तुम्हार परम पुरुषारथु । स्वारथु सुजसु धरमु परमारथु ॥
 पितु आयसु पालिहिं दुहु भाई । लोक बेद भल भूप भलाई ॥ २ ॥
 गुरु पितु मातु स्वामि सिख पालें । चलेहुँ कुमग पग परहिं न खालें ॥
 अस बिचारि सब सोच बिहाई । पालहु अवध अवधि भरि जाई ॥ ३ ॥
 देसु कोसु परिजन परिवारू । गुर पद रजहिं लाग छरुभारू ॥
 तुम्ह मुनि मातु सचिव सिख मानी । पालेहु पुहुमि प्रजा रजधानी ॥ ४ ॥

Cau.: tāta tumhāri mori parijana kī, ciṁtā gurahi nṛpahi ghara bana kī.
 māthe para gura muni mithilesū, hamahi tumhahi sapanehū na kalesū.1.
 mora tumhāra parama puruṣārathu, svārathu sujasu dharamu paramārathu.
 pitu āyasu pālihi duhu bhāī, loka beda bhala bhūpa bhalāī.2.
 guru pitu mātu svāmi sikha pālē, calehū kumaga paga parahī na khālē.
 asa bicāri saba soca bihāī, pālahu avadha avadhi bhari jāī.3.
 desu kosu parijana parivārū, gura pada rajahī lāga charubhārū.
 tumha muni mātu saciva sikha mānī, pālehu puhumi prajā rajadhānī.4.

“Brother,— it is our preceptor (the sage Vasiṣṭha) and King Janaka who take thought for you and me as well as for our people, whether we be at home or in the forest. So long as our preceptor, the sage (Viśvāmitra) and the lord of Mithilā are our guardians, neither you nor I can even dream of trouble. For us two brothers, you as well as myself, the highest achievement of our human life, nay, our material gain, our glory, our virtue and our highest spiritual gain consist in this that both of us should obey our father’s command. It is in vindicating the king’s (our father’s) reputation (by implementing his word) that our good lies both in the eyes of the world and in the estimation of the Vedas. Those who follow the advice of their preceptor, father, mother and master, never stumble even if they tread a wrong path. Pondering thus and putting away all anxiety go and rule over Ayodhyā till the appointed period. The responsibility for the protection of our land, treasury, kinsmen and our own people rests on the dust of our preceptor’s feet. As for yourself you should protect the earth, your subjects and your capital in accordance with the advice of your preceptor (the sage Vasiṣṭha), mothers and the minister (Sumantra). (1—4)

दो०— मुखिआ मुखु सो चाहिऐ खान पान कहुँ एक ।

पालइ पोषइ सकल अँग तुलसी सहित बिबेक ॥ ३१५ ॥

Do.: mukhiā mukhu so cāhai khāna pāna kahū eka,
 pālai poṣai sakala āga tulasī sahita bibeka.315.

“A chief should be like the mouth, which alone does all the eating and drinking but supports and nourishes all the other limbs with discretion, says Tulasīdāsa.” (315)

चौ०— राजधरम सरबसु एतनोई । जिमि मन माहँ मनोरथ गोई ॥
 बंधु प्रबोधु कीन्ह बहु भाँती । बिनु अधार मन तोषु न साँती ॥ १ ॥
 भरत सील गुर सचिव समाजू । सकुच सनेह बिबस रघुराजू ॥
 प्रभु करि कृपा पाँवरीं दीन्हीं । सादर भरत सीस धरि लीन्हीं ॥ २ ॥
 चरनपीठ करुनानिधान के । जनु जुग जामिक प्रजा प्रान के ॥
 संपुट भरत सनेह रतन के । आखर जुग जनु जीव जतन के ॥ ३ ॥
 कुल कपाट कर कुसल करम के । बिमल नयन सेवा सुधरम के ॥
 भरत मुदित अवलंब लहे तें । अस सुख जस सिय रामु रहे तें ॥ ४ ॥

Cau.: rājadharama sarabasu etanoī, jimi mana māhā manoratha goī.
 baṁdhu prabodhu kīnha bahu bhāṭī, binu adhāra mana toṣu na sāṭī.1.
 bhārata sīla gura saciva samājū, sakuca saneha bibasa raghurajū.
 prabhu kari kṛpā pāvarī dīnhī, sādara bhārata sīsa dhari līnhī.2.
 caranapīṭha karunānidhāna ke, janu juga jāmika prajā prāna ke.
 saṁpuṭa bhārata saneha ratana ke, ākhara juga janu jīva jatana ke.3.
 kula kapāṭa kara kusala karama ke, bimala nayana sevā sudharama ke.
 bhārata mudita avalamba lahe tē, asa sukha jasa siya rāmu rahe tē.4.

“The essence of a king’s duty is only this much, which lies hidden in the Śāstras, even as a desire is cherished in the heart (before it is expressed).” The Lord comforted His brother (Bharata) in many ways; but without some prop his mind found no consolation or rest. His regard for Bharata, on the one hand, and the presence of elders and ministers, on the other, overwhelmed the Lord of Raghus with a mixed feeling of embarrassment and affection. The Lord at last took compassion on him and gave him His wooden sandals, which Bharata reverently placed on his head. The sandals of the all-merciful Lord were like two watchmen entrusted with, the duty of guarding the people’s life or they might be compared to a pair of caskets to enshrine the jewel of Bharata’s love or to the two syllables (constituting the word ‘Rāma’) intended for the (spiritual) practice of the human soul. Or they might be likened to a pair of doors to guard the race (of Raghu) or a pair of hands to assist in the performance of good deeds or again to a pair of eyes to show the noble path of service. Bharata was highly pleased to get this prop; he felt as happy as if Sītā and Śrī Rāma had agreed to stay (in Ayodhyā). (1—4)

दो०— मागेउ बिदा प्रनामु करि राम लिए उर लाइ ।

लोग उचाटे अमरपति कुटिल कुअवसरु पाइ ॥ ३१६ ॥

Do.: māgeu bidā pranāmu kari rāma lie ura lāi,
 loga ucāṭe amarapati kuṭila kuavasaru pāi.316.

He made obeisance and begged leave to depart and Śrī Rāma clasped him to his bosom; while the malevolent lord of celestials, taking advantage of this adverse situation made the people weary. (316)

चौ०— सो कुचालि सब कहँ भइ नीकी । अवधि आस सम जीवनि जी की ॥

नतरु लखन सिय राम बियोगा । हहरि मरत सब लोग कुरोगा ॥ १ ॥

रामकृपाँ अवरेब सुधारी । बिबुध धारि भइ गुनद गोहारी ॥
 भेंटत भुज भरि भाइ भरत सो । राम प्रेम रसु कहि न परत सो ॥२॥
 तन मन बचन उमग अनुरागा । धीर धुरंधर धीरजु त्यागा ॥
 बारिज लोचन मोचत बारी । देखि दसा सुर सभा दुखारी ॥३॥
 मुनिगन गुर धुर धीर जनक से । ग्यान अनल मन कसें कनक से ॥
 जे बिरंचि निरलेप उपाए । पदुम पत्र जिमि जग जल जाए ॥४॥

Cau.: so kucāli saba kahā bhai nīkī, avadhi āsa sama jīvani jī kī.
 nataru lakhana siya rāma biyogā, hahari marata saba loga kurogā.1.
 rāmakṛpā avareba sudhārī, bibudha dhārī bhai gunada gohārī.
 bheṃṭata bhujā bhari bhāi bharata so, rāma prema rasu kahi na parata so.2.
 tana mana bacana umaga anurāgā, dhīra dhuraṃdhara dhīraju tyāgā.
 bārija locana mocata bārī, dekhi dasā sura sabhā dukhārī.3.
 munigana gura dhura dhīra janaka se, gyāna anala mana kasē kanaka se.
 je birānci niralepa upāe, paduma patra jimī jaga jala jāe.4.

That mischief, however, proved a boon to all; it helped to sustain their life like the hope of Śrī Rāma's returning to Ayodhyā on the expiry of His term of exile. Otherwise people would have succumbed to the fell disease of separation from Lakṣmaṇa, Sītā and Rāma in great agony. By Śrī Rāma's grace the imbroglio was resolved and the gods, who were hostilely disposed (towards the people of Ayodhyā), now turned out helpful as allies. Śrī Rāma locked His brother, Bharata, in a close embrace; the ecstasy of His love cannot be described in words. His body, mind and speech overflowed with love and the firmest of the firm lost all firmness. His lotus eyes streamed with tears; even the assembly of gods was grieved to see His condition. The host of sages (assembled there), the preceptor (the sage Vasiṣṭha) and a champion of firmness like Janaka, the gold of whose mind had been tested in the fire of wisdom, nay, who were created by Brahmā as free from all attachment and were born in this world even as the lotus springs up from water (and yet remains ever above it)— (1—4)

दो०— तेउ बिलोकि रघुबर भरत प्रीति अनूप अपार ।

भाए मगन मन तन बचन सहित बिराग बिचार ॥ ३१७ ॥

Do.: teu biloki raghubara bharata prīti anūpa apāra,
 bhae magana mana tana bacana sahita birāga bicāra.317.

—Even they were overwhelmed in mind, body and speech and lost all reason and dispassion when they saw incomparable and boundless affection of Śrī Rāma (the Chief of Raghus) and Bharata. (317)

चौ०— जहाँ जनक गुर गति मति भोरी । प्राकृत प्रीति कहत बड़ि खोरी ॥
 बरनत रघुबर भरत बियोगू । सुनि कठोर कबि जानिहि लोगू ॥१॥
 सो सकोच रसु अकथ सुबानी । समउ सनेहु सुमिरि सकुचानी ॥
 भेंटि भरतु रघुबर समुझाए । पुनि रिपुदवनु हरषि हियँ लाए ॥२॥
 सेवक सचिव भरत रुख पाई । निज निज काज लगे सब जाई ॥
 सुनि दारुन दुखु दुहँ समाजा । लगे चलन के साजन साजा ॥३॥

pura pagu dhāria dei asisā, kīnha dhīra dhari gavanu mahisā.
 muni mahideva sādhu sanamāne, bidā kie hari hara sama jāne.2.
 sāsu samīpa gae dou bhāi, phire baṁdi paga āsiṣa pāi.
 kausika bāmadeva jābālī, purajana parijana saciva sucālī.3.
 jathā jogu kari binaya pranāmā, bidā kie saba sānuja rāmā.
 nāri puruṣa laghu madhya baRere, saba sanamāni kṛpānidhi phere.4.

Śrī Rāma with His younger brother (Lakṣmaṇa) bowed His head to King Janaka and supplicated and extolled him in many ways: “Moved by compassion for us, my lord, you suffered much and came all the way to this forest with your retinue. Now kindly bestow your blessings on us and return to your capital.” At this the king took courage and departed. The Lord also treated with honour the sages and other Brāhmaṇas and holy men and bade good-bye to them with the same respect as is due to Hari (Bhagavān Viṣṇu) and Hara (Lord Śiva). The two brothers (Śrī Rāma and Lakṣmaṇa) then called on their mother-in-law and having adored her feet and received her blessings they came back. Śrī Rāma and His younger brother Lakṣmaṇa took leave of the sages Kauśika (Viśvāmitra), Vāmadeva and Jābālī, the citizens, His own kinsmen and faithful ministers with due courtesy and obeisance. The gracious Lord sent back men and women of all ranks—high, low and middling—with due honour. (1—4)

दो०— भरत मातु पद बंदि प्रभु सुचि सनेहँ मिलि भेंटि ।

बिदा कीन्ह सजि पालकी सकुच सोच सब मेटि ॥ ३१९ ॥

Do.: **bharata mātu pada baṁdi prabhu suci sanehā mili bhēṭi,**
bidā kīnha saji pālakī sakuca soca saba meṭi.319.

With sincere affection the Lord adored the feet of Bharata’s mother (Kaikeyī) and embraced her, and having removed all her embarrassment and grief saw her off in a palanquin duly equipped for the purpose. (319)

चौ०— परिजन मातु पितहि मिलि सीता । फिरी प्रानप्रिय प्रेम पुनीता ॥
 करि प्रनामु भेंटिं सब सासू । प्रीति कहत कबि हियँ न हुलासू ॥ १ ॥
 सुनि सिख अभिमत आसिष पाई । रही सीय दुहु प्रीति समाई ॥
 रघुपति पटु पालकीं मगाई । करि प्रबोधु सब मातु चढ़ाई ॥ २ ॥
 बार बार हिलि मिलि दुहु भाई । सम सनेहँ जननी पहुँचाई ॥
 साजि बाजि गज बाहन नाना । भरत भूप दल कीन्ह पयाना ॥ ३ ॥
 हृदयँ रामु सिय लखन समेता । चले जाहिं सब लोग अचेता ॥
 बसह बाजि गज पसु हियँ हारें । चले जाहिं परबस मन मारें ॥ ४ ॥

Cau.: **parijana mātu pitahi mili sītā, phirī prānapriya prema punitā.**
kari pranāmu bhēṭi saba sāsū, prīti kahata kabi hiyā na hulāsū.1.
suni sikha abhimata āsiṣa pāi, rahī siya duhu prīti samāi.
raghupati paṭu pālakī magāi, kari prabodhu saba mātu caRhāi.2.
bāra bāra hili mili duhu bhāi, sama sanehā janāni pahūcāi.
sāji bāji gaja bāhana nānā, bharata bhūpa dala kīnha payānā.3.

hṛdayā rāmu siya lakhana sametā, cale jāhī saba loga acetā.
basaha bāji gaja pasu hiyā hārē, cale jāhī parabasa mana mārē.4.

Sitā, who cherished unalloyed love for Her most beloved lord returned after meeting Her kinsmen, father (King Janaka) and mother (Queen Sunayanā). Making obeisance to Her mothers-in-law She embraced them all; the poet has no enthusiasm left in his heart to describe Her affection. Listening to their advice and receiving benedictions of Her liking Sītā was lost in the love both of Her parents and mothers-in-law. The Lord of Raghus sent for the beautiful palanquins and with words of consolation He helped all His mothers mount them. The two brothers (Śrī Rāma and Lakṣmaṇa) embraced them again and again with equal affection and sent them off. Equipping the horses, elephants and vehicles of every description the hosts of Bharata and King Janaka set out on their journey. With their hearts full of Rāma, Sītā and Lakṣmaṇa, all the people went on their journey as if in a trance. Even the bullocks, horses, elephants and other animals trudged on against their will, sad at heart and depressed in spirits. (1—4)

दो०— गुर गुरतिय पद बंदि प्रभु सीता लखन समेत ।

फिरे हरष बिसमय सहित आए परन निकेत ॥ ३२० ॥

Do.: gura guratiya pada baṁdi prabhu sītā lakhana sameta,
phire haraṣa bisamaya sahita āe parana niketa.320.

Adoring the feet of the Guru (the sage Vasiṣṭha) and the Guru's wife (Arundhati) the Lord as well as Sītā and Lakṣmaṇa returned with a mixed feeling of joy and sorrow to their hut of leaves. (320)

चौ०— बिदा कीन्ह सनमानि निषादू । चलेउ हृदयँ बड़ बिरह बिषादू ॥
कोल किरात भिल्ल बनचारी । फेरे फिरे जोहारि जोहारी ॥ १ ॥
प्रभु सिय लखन बैठि बट छाहीं । प्रिय परिजन बियोग बिलखाहीं ॥
भरत सनेह सुभाउ सुबानी । प्रिया अनुज सन कहत बखानी ॥ २ ॥
प्रीति प्रतीति बचन मन करनी । श्रीमुख राम प्रेम बस बरनी ॥
तेहि अवसर खग मृग जल मीना । चित्रकूट चर अचर मलीना ॥ ३ ॥
बिबुध बिलोकि दसा रघुबर की । बरषि सुमन कहि गति घर घर की ॥
प्रभु प्रनामु करि दीन्ह भरोसो । चले मुदित मन डर न खरो सो ॥ ४ ॥

Cau.: bidā kīnha sanamāni niṣādū, caleu hṛdayā baRa biraha biṣādū.
kola kirāta bhilla banacārī, phere phire johāri johārī.1.
prabhu siya lakhana baiṭhi baṭa chāhī, priya parijana biyoga bilakhāhī.
bharata saneha subhāu subānī, priyā anuja sana kahata bakhānī.2.
prīti pratīti bacana mana karānī, śrīmukha rāma prema basa barānī.
tehi avasara khaga mṛga jala mīnā, citrakūṭa cara acara malīnā.3.
bibudha biloki dasā raghubara kī, baraṣi sumana kahi gati ghara ghara kī.
prabhu pranāmu kari dīnha bhāroso, cale mudita mana ḍara na kharo so.4.

The Niṣāda chief was courteously sent away and departed; leaving the Lord was

a great wrench to him. Pressed to return, the Kolas, Kirātas, Bhīlas and other foresters returned after bowing again and again. The lord with Sītā and Lakṣmaṇa sat down in the shade of a banyan tree and grieved over their separation from their near and dear ones. He described to His beloved spouse (Sītā) and younger brother (Lakṣmaṇa) the affection, noble disposition and polite speech of Bharata. Overpowered by love Śrī Rāma extolled with His own blessed lips Bharata's faith and affection in thought, word and deed. At that time the birds, beasts and the fish in water,—nay, all the animate and inanimate creatures of Citrakūṭa felt disconsolate. The gods, when they saw the condition of Śrī Rāma (the Chief of Raghus), rained down flowers and told Him what had been going on in their homes. The Lord made obeisance and reassured them and they returned, glad of heart, without the least fear in their mind. (1—4)

दे०— सानुज सीय समेत प्रभु राजत परन कुटीर।
भगति ग्यानु बैराग्य जनु सोहत धरें सरीर ॥ ३२१ ॥

Do.: *sānuja sīya sameta prabhu rājata parana kuṭīra,*
bhagati gyānu bairāgya janu sohata dharē sarīra.321.

With Sītā and His younger brother (Lakṣmaṇa) the Lord shone forth in His hut of leaves. It seemed as if Bhakti (Devotion), Vairāgya (Dispassion) and Jñāna (Wisdom) had appeared in shining forms. (321)

चौ०— मुनि महिसुर गुर भरत भुआलू। राम बिरहँ सबु साजु बिहालू ॥
प्रभु गुन ग्राम गनत मन माहीं। सब चुपचाप चले मग जाहीं ॥ १ ॥
जमुना उतरि पार सबु भयऊ। सो बासरु बिनु भोजन गयऊ ॥
उतरि देवसरि दूसर बासू। रामसखाँ सब कीन्ह सुपासू ॥ २ ॥
सई उतरि गोमतीं नहाए। चौथें दिवस अवधपुर आए ॥
जनकु रहे पुर बासर चारी। राज काज सब साज सँभारी ॥ ३ ॥
सौँपि सचिव गुर भरतहि राजू। तेरहुति चले साजि सबु साजू ॥
नगर नारि नर गुर सिख मानी। बसे सुखेन राम रजधानी ॥ ४ ॥

Cau.: *muni mahisura gura bharata bhuālū, rāma birahā sabu sāju bihālū.*
prabhu guna grāma ganata mana māhī, saba cupacāpa cale maga jāhī.1.
jamunā utari pāra sabu bhayaū, so bāsaru binu bhojana gayaū.
utari devasari dūsara bāsū, rāmasakhā saba kīnha supāsū.2.
saī utari gomati nahāe, cauthē divasa avadhapura āe.
janaku rahe pura bāsara cārī, rāja kāja saba sāja sābhārī.3.
saūpi saciva gura bhāratahi rājū, terahuti cale sāji sabu sājū.
nagara nāri nara gura sikha mānī, base sukhena rāma rajadhānī.4.

The sages and other Brāhmaṇas, the Guru (the sage Vasiṣṭha), Bharata and King Janaka,—the whole host was mentally disturbed on account of their parting with Śrī Rāma. Revolving in their mind the numerous virtues of the lord all wended their way in silence. Crossing the Yamunā everyone reached the other bank; the day passed without any food. The next halt was made on the other bank of the Gaṅgā (at Śṛṅgaverapura) where Śrī Rāma's friend (Guha) made all arrangements for their comfort. Ferrying over the Saī they bathed in the Gomatī and reached Ayodhyā on the fourth day. King Janaka

stayed in the capital for four days, looked after the state administration as well as all the state property and, entrusting the reins of government to the ministers, the Guru (the sage Vasiṣṭha) and Bharata, he left for Tirahuta (his capital) after making all necessary preparations. Following the preceptor's advice the men and women of the city ensconced themselves in Śrī Rāma's capital (Ayodhyā). (1—4)

दो०— राम दरस लागि लोग सब करत नेम उपबास ।

तजि तजि भूषन भोग सुख जिअत अवधि कीं आस ॥ ३२२ ॥

Do.: rāma darasa lagi loga saba karata nema upabāsa,
taji taji bhūṣana bhoga sukha jiata avadhi kī āsa.322.

All the people practised religious austerities and fasted in order to be able to see Rāma again. Discarding all personal adornments and sensuous pleasures they survived in the hope that the term of his exile would expire soon. (322)

चौ०— सचिव सुसेवक भरत प्रबोधे । निज निज काज पाइ सिख ओधे ॥

पुनि सिख दीन्हि बोलि लघु भाई । सौंपी सकल मातु सेवकाई ॥ १ ॥

भूसुर बोलि भरत कर जोरे । करि प्रनाम बय बिनय निहोरे ॥

ऊँच नीच कारजु भल पोचू । आयसु देब न करब सँकोचू ॥ २ ॥

परिजन पुरजन प्रजा बोलाए । समाधानु करि सुबस बसाए ॥

सानुज गे गुर गेहँ बहोरी । करि दंडवत कहत कर जोरी ॥ ३ ॥

आयसु होइ त रहौं सनेमा । बोले मुनि तन पुलकि सपेमा ॥

समुझब कहब करब तुम्ह जोई । धरम सारु जग होइहि सोई ॥ ४ ॥

Cau.: saciva susevaka bhārata prabodhe, nija nija kāja pāi sikha odhe.
puni sikha dīnhi boli laghu bhāī, saūpī sakala mātu sevakāī.1.
bhūsura boli bhārata kara jore, kari pranāma baya binaya nihore.
ūca nīca kāraju bhala pocū, āyasu deba na karaba sāṅkocū.2.
parijana purajana prajā bolāe, samādhānu kari subasa basāe.
sānuja ge gura gehā bahorī, kari daṁḍavata kahata kara jorī.3.
āyasu hoi ta rahaū sanemā, bole muni tana pulaki sapemā.
samujhaba kahaba karaba tumha joī, dharama sāru jaga hoihi soī.4.

Bharata instructed the ministers and trusty servants, who set about their respective duties as directed. Then, calling his younger brother (Śatrughna), he admonished him and entrusted him with the service of all their mothers. Summoning the Brāhmaṇas he made obeisance and, joining his palms, prayed to them with due courtesy befitting their age: "Pray charge me with any duty—high or low, good or indifferent—and hesitate not." He also sent for his kinsmen, citizens and other people and setting their mind at rest established them peacefully. Accompanied by his younger brother (Śatrughna) he then called on his preceptor and, prostrating himself before him, submitted with joined palms, "With your permission I will now live a life of penance." Thrilling over with love the sage replied, "Whatever you think, speak or do will be the essence of piety in this world." (1—4)

दे०— सुनि सिख पाइ असीस बड़ि गनक बोलि दिनु साधि ।

सिंघासन प्रभु पादुका बैठारे निरुपाधि ॥ ३२३ ॥

Do.: suni sikha pāi asīsa baRi ganaka boli dinu sādhi,
siṅghāsana prabhu pādukā baiṭhāre nirupādhi.233.

Hearing this advice and receiving the great blessing (from his preceptor) Bharata called astrologers and, fixing an auspicious day (and hour), happily installed on the throne of Ayodhyā the wooden sandals of the Lord. (323)

चौ०— राम मातु गुरु पद सिरु नाई । प्रभु पद पीठ रजायसु पाई ॥
नंदिगावँ करि परन कुटीरा । कीन्ह निवासु धरम धुर धीरा ॥ १ ॥
जटाजूट सिर मुनिपट धारी । महि खनि कुस साँथरी सँवारी ॥
असन बसन बासन ब्रत नेमा । करत कठिन रिषि धरम सप्रेमा ॥ २ ॥
भूषन बसन भोग सुख भूरी । मन तन बचन तजे तिन तूरी ॥
अवध राजु सुर राजु सिहाई । दसरथ धनु सुनि धनदु लजाई ॥ ३ ॥
तेहिं पुर बसत भरत बिनु रागा । चंचरीक जिमि चंपक बागा ॥
रमा बिलासु राम अनुरागी । तजत बमन जिमि जन बड़भागी ॥ ४ ॥

Cau.: rāma mātu gura pada siru nāī, prabhu pada pīṭha rajāyasu pāī.
naṁdigāvā kari parana kuṭīrā, kīnha nivāsu dharama dhura dhīrā.1.
jaṭājūṭa sira munipaṭa dhārī, mahi khani kusa sāṅtharī sāvārī.
asana basana bāsana brata nemā, karata kaṭhina riṣi dharama sapremā.2.
bhūṣana basana bhoga sukha bhūrī, mana tana bacana taje tina tūrī.
avadha rāju sura rāju sihāī, dasaratha dhanu suni dhanadu lajāī.3.
tehī pura basata bhārata binu rāgā, caṁcarīka jimi caṁpaka bāgā.
ramā bilāsu rāma anurāgī, tajata bamana jimi jana baRabhāgī.4.

Bowing his head at the feet of Śrī Rāma's mother (Kausalyā) and his preceptor (the sage Vasiṣṭha) and receiving the permission of the Lord's sandals, Bharata, a staunch upholder of righteousness, erected a hut of leaves at Nandigrāma and took up his abode there. Wearing a tuft of a matted locks on his head and clad in hermit's robes, he dug the earth low and spread thereon a litter of Kuśa grass. In food, dress, utensils, sacred observances and austerities he devoutly practised the rigid vow of hermits and professedly discarded, in thought, word and deed, all adornments of body, wearing apparel and the many pleasures of the sense. The sovereignty of Ayodhyā was the envy even of Indra (the lord of celestials), while the very report of the riches possessed by Daśaratha put to shame even Kubera (the god of riches); yet in that city Bharata dwelt as indifferent as a bee in a garden of Campaka* flowers. The blessed souls who are devoted to Śrī Rāma renounce like vomit the splendour of Lakṣmī (the wealth and enjoyments of the world). (1—4)

दे०— राम पेम भाजन भरतु बड़े न एहिं करतूति ।

चातक हंस सराहिअत टेंक बिबेक बिभूति ॥ ३२४ ॥

*Even though the Campaka flower is very sweet-scented, the bee, it is alleged, never sucks it.

**Do.: rāma pema bhājana bharatu baRe na eh̄ karatūti,
cātaka haṁsa sarāhiata ṭemka bibeka bibhūti.324.**

As for Bharata, he was the beloved of Śrī Rāma and did not owe his greatness to this achievement. The Cātaka bird is praised for its constancy and the swan for its power of discrimination (sifting milk from water). (324)

चौ०— देह दिनहुँ दिन दूबरि होई । घटइ तेजु बलु मुख छबि सोई ॥
नित नव राम प्रेम पनु पीना । बढ़त धरम दलु मनु न मलीना ॥ १ ॥
जिमि जलु निघटत सरद प्रकासे । बिलसत बेतस बनज बिकासे ॥
सम दम संजम नियम उपासा । नखत भरत हिय बिमल अकासा ॥ २ ॥
ध्रुव बिस्वासु अवधि राका सी । स्वामि सुरति सुरबीथि बिकासी ॥
राम पेम बिधु अचल अदोषा । सहित समाज सोह नित चोखा ॥ ३ ॥
भरत रहनि समुझनि करतूती । भगति बिरति गुन बिमल बिभूती ॥
बरनत सकल सुकबि सकुचाहीं । सेस गनेस गिरा गमु नाहीं ॥ ४ ॥

Cau.: deha dinahū̄ dina dūbari hoī, ghaṭai teju balu mukha chabi soī.
nita nava rāma prema panu pinā, baRhata dharama dalu manu na malīnā.1.
jimi jalu nighaṭata sarada prakāse, bilasata betasa banaja bikāse.
sama dama saṁjama niyama upāsā, nakhata bharata hiya bimala akāsā.2.
dhruva bisvāsu avadhi rākā sī, svāmi surati surabīthi bikāsī.
rāma pema bidhu acala adoṣā, sahita samāja soha nita cokhā.3.
bharata rahani samujhani karatūti, bhagati birati guna bimala bibhūti.
baranata sakala sukabi sakucāhī̄, sesa ganesa girā gamu nāhī̄.4.

His body grew thinner day by day. His fat was reduced, yet his strength of body and the charm of his face remained the same. The flame of his love for Śrī Rāma was ever bright and strong. His partiality for virtue steadily grew and his mind was not at all sad, even as with the advent of autumn the water (of lakes and rivers etc.) decreases but the rattan plants thrive and the lotus blossoms. Control of the mind and senses, self-restraint, religious observances and fasting shone like so many stars in the cloudless sky of Bharata's heart. His faith stood as the pole-star, the prospect of Śrī Rāma's return on the expiry of His term of exile represented the full-moon night, while the thought of his lord glistened like the milky way. And his affection for Śrī Rāma was like a fixed and spotless moon that ever shone clear amidst a galaxy of stars. All great poets hesitate to portray the mode of living, the creed, the doings, the devotion, the dispassion, the stainless virtues and the splendour of Bharata; they baffle the wits of even Śeṣa (the thousand-headed lord of serpents), Gaṇeśa (the god of wisdom) and Sarasvatī (the goddess of speech). (1—4)

दो०— नित पूजत प्रभु पाँवरी प्रीति न हृदयँ समाति ।
मागि मागि आयसु करत राज काज बहु भाँति ॥ ३२५ ॥

**Do.: nita pūjata prabhu pāvarī prīti na hṛdayā samāti,
māgi māgi āyasu karata rāja kāja bahu bhāti.325.**

He daily worshipped the Lord's sandals with a heart overflowing with affection and constantly referred to them in the disposal of the many affairs of the state. (325)

चौ०— पुलक गात हियँ सिय रघुबीरू । जीह नामु जप लोचन नीरू ॥
 लखन राम सिय कानन बसहीं । भरतु भवन बसि तप तनु कसहीं ॥ १ ॥
 दोउ दिसि समुझि कहत सबु लोगू । सब बिधि भरत सराहन जोगू ॥
 सुनि ब्रत नेम साधु सकुचाहीं । देखि दसा मुनिराज लजाहीं ॥ २ ॥
 परम पुनीत भरत आचरनू । मधुर मंजु मुद मंगल करनू ॥
 हरन कठिन कलि कलुष कलेसू । महामोह निसि दलन दिनेसू ॥ ३ ॥
 पाप पुंज कुंजर मृगराजू । समन सकल संताप समाजू ॥
 जन रंजन भंजन भव भारू । राम सनेह सुधाकर सारू ॥ ४ ॥

Cau.: pulaka gāta hiyaṅ siya raghubīrū, jiha nāmu japa locana nīrū.
 lakhana rāma siya kānana basahī, bharatu bhavana basi tapa tanu kasahī.1.
 dou disi samujhi kahata sabu logū, saba bidhi bharata sarāhana jogū.
 suni brata nema sādhu sakucāhī, dekhi dasā munirāja lajāhī.2.
 parama punīta bharata ācaranū, madhura maṅju muda maṅgala karanū.
 harana kaṭhina kali kaluṣa kalesū, mahāmoha nisi dalana dinesū.3.
 pāpa puṅja kuṅjara mṛgarājū, samana sakala saṁtāpa samājū.
 jana raṁjana bhaṁjana bhava bhārū, rāma saneha sudhākara sārū.4.

His body thrilling all over (with emotion) and heart full of Sītā and Śrī Rāma, his tongue repeated Śrī Rāma's name and tears flowed from his eyes. Lakṣmaṇa, Śrī Rāma and Sītā dwelt in the forest; while Bharata mortified his flesh through austere penance even though living at home. After considering both sides, everyone said that Bharata was praiseworthy in everyway. Holy men felt abashed to hear of his religious vows and observances and the sight of his condition put the greatest of sages to shame. The most sanctifying story of Bharata's doing is delightful and charming and a fountain of joy and blessings. It drives away the terrible sins and afflictions of the Kali age; it is a veritable sun to disperse the night of the great delusion (which has thrown us into this world) and is a lion (the king of beasts) for crushing the herd of elephants in the shape of sins and allays all kinds of sufferings. It delights the devotees, relieves the burden of transmigration and is the essence of the moon of devotion to Śrī Rāma. (1—4)

छं०— सिय राम प्रेम पियूष पूरन होत जनमु न भरत को ।
 मुनि मन अगम जम नियम सम दम बिषम ब्रत आचरत को ॥
 दुख दाह दारिद दंभ दूषन सुजस मिस अपहरत को ।
 कलिकाल तुलसी से सठन्हि हठि राम सनमुख करत को ॥

Cham.: siya rāma prema piyūṣa pūrana hota janamu na bharata ko,
 muni mana agama jama niyama sama dama biṣama brata ācarata ko.
 dukha dāha dārida dāmbha dūṣana sujasa misa apaharata ko,
 kalikāla tulasī se saṭhanhi haṭhi rāma sanamukha karata ko.

If Bharata, who brimmed over with the nectar of devotion to Sītā and Śrī Rāma, had never been born, who would have practised the difficult vow of self-abnegation and austerity and control of the mind and senses, that transcended the imagination even of sages? Who would have dispelled the woes, burning agony, poverty, hypocrisy and other evils of the world through his fair renown; and who in this Kali age would have forcibly diverted the mind of villains like Tulasīdāsa towards Śrī Rāma?

सो०—भरत चरित करि नेमु तुलसी जो सादर सुनहिं ।

सीय राम पद पेमु अवसि होइ भव रस बिरति ॥ ३२६ ॥

So.: **bharata carita kari nemu tulasī jo sādara sunahī,**
sīya rāma pada pemu avasi hoi bhava rasa birati.326.

Whosoever reverently hear, says Tulasīdāsa, the story of Bharata with strict regularity shall assuredly acquire devotion to the feet of Sītā and Rāma and a distaste for the pleasures of life. (326)

[PAUSE 21 FOR A THIRTY-DAY RECITATION]

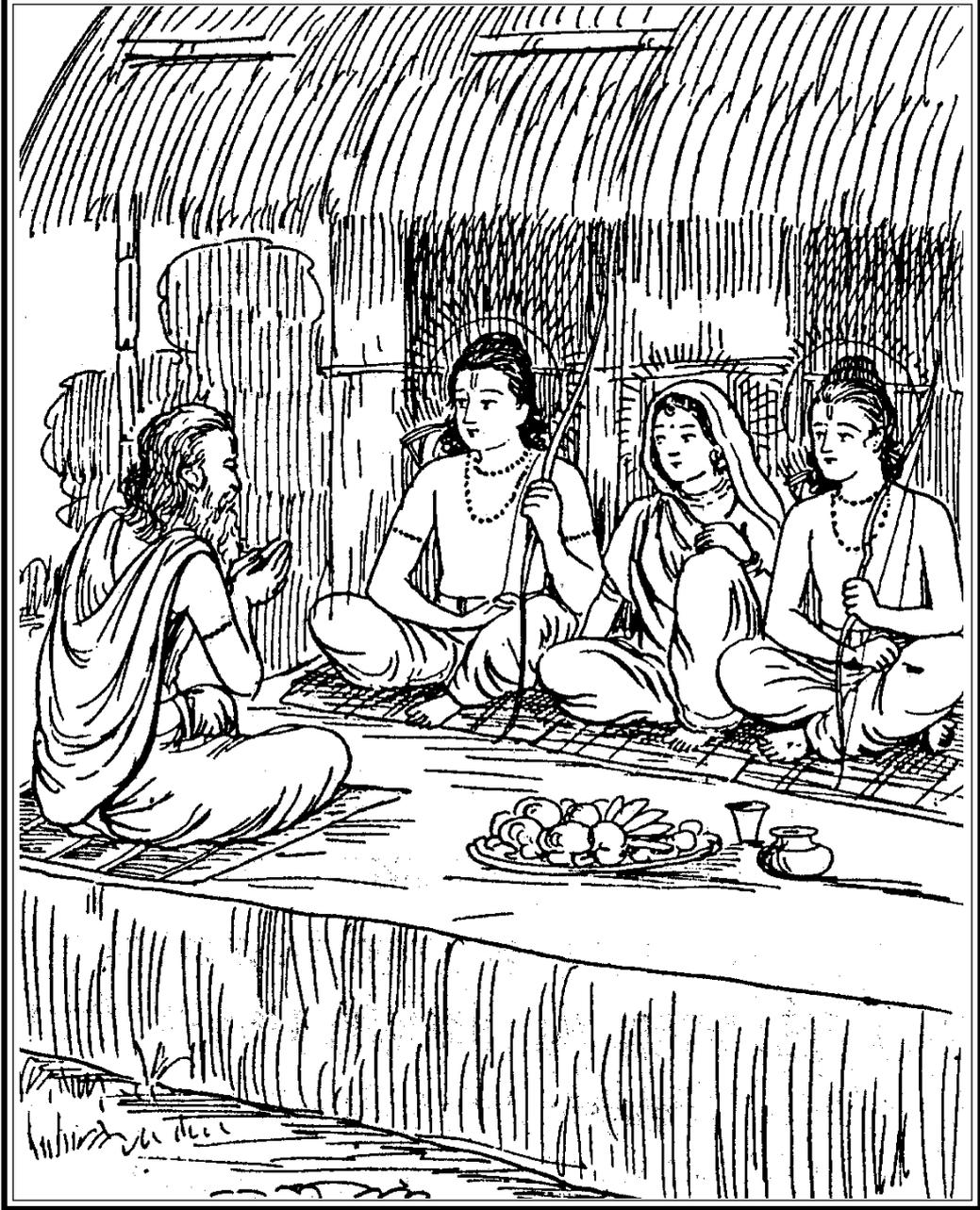
इति श्रीमद्रामचरितमानसे सकलकलिकलुषविध्वंसने
द्वितीयः सोपानः समाप्तः ।

iti śrīmadrāmacaritamāmase sakala kalikaluṣavidhvamsane dvitīyaḥ sopānaḥ samāptaḥ.

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



अत्रिके अतिथि



करि पूजा कहि बचन सुहाए । दिए मूल फल प्रभु मन भाए ॥