

For the sake of gods in the form of saints the all-compassionate Hero of Raghu's line extracted this nectar of love by churning the unfathomable depths of Bharata's soul; and it was separation from Him which stood for Mount Mandara (that served as a churning-stick).\*

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चौ०— सखा समेत मनोहर जोटा । लखेउ न लखन सघन बन ओटा ॥  
 भरत दीख प्रभु आश्रमु पावन । सकल सुमंगल सधनु सुहावन ॥ १ ॥  
 करत प्रबेस मिटे दुख दावा । जनु जोगीं परमारथु पावा ॥  
 देखे भरत लखन प्रभु आगे । पूँछे बचन कहत अनुरागे ॥ २ ॥  
 सीस जटा कटि मुनि पट बाँधें । तून कसें कर सरु धनु काँधें ॥  
 बेदी पर मुनि साधु समाजू । सीय सहित राजत रघुराजू ॥ ३ ॥  
 बलकल बसन जटिल तनु स्यामा । जनु मुनि बेष कीन्ह रति कामा ॥  
 कर कमलनि धनु सायकु फेरत । जिय की जरनि हरत हँसि हेरत ॥ ४ ॥

Cau.: sakhā sameta manohara joṭā, lakheu na lakhana saghana bana oṭā.  
 bharata dīkha prabhu āśramu pāvana, sakala sumarṅgala sadanu suhāvana.1.  
 karata prabesa miṭe dukha dāvā, janu jogī paramārathu pāvā.  
 dekhe bharata lakhana prabhu āge, pū̄cche bacana kahata anurāge.2.  
 sīsa jaṭā kaṭi muni paṭa bādhē, tūna kasē kara saru dhanu kādhē.  
 bedī para muni sādhu samājū, sīya sahita rājata raghurājū.3.  
 balakala basana jaṭila tanu syāmā, janu muni beṣa kīnha rati kāmā.  
 kara kamalani dhanu sāyaku pherata, jiya kī jarani harata hāsi herata.4.

The two charming brothers and their friend (Guha) could not be seen by Lakṣmaṇa, screened as they were by a dense thicket. Bharata, however, saw the holy and lovely hermitage of his lord, which was an abode of all fair blessings. Even as he entered it his woe and affliction disappeared; it seemed as though a Yogī (mystic) had realized the supreme truth. Bharata saw Lakṣmaṇa standing before the Lord and affectionately answering His queries. He wore matted hair on his head and had a hermit's robe girt about his loins. Besides there was a quiver fastened to his waist and he bore an arrow in his hand and a bow slung across his shoulder. On the altar in the midst of an assembly of hermits and holy men shone Sitā and the Lord of Raghus, who was clad in the bark of trees and had matted hair on His head and a swarthy complexion; it seemed as though Rati and the god of love had appeared there in hermit's garb. He was revolving His bow and arrow between His lotus hands and would dispel by one smiling glance the anguish of one's soul.

(1—4)

दो०— लसत मंजु मुनि मंडली मध्य सीय रघुचंदु ।  
 ग्यान सभाँ जनु तनु धरें भगति सच्चिदानंदु ॥ २३९ ॥

Do.: lasata mañju muni maṇḍalī madhya sīya raghucanḍu,  
 gyāna sabhā janu tanu dharē bhagati saccidānanḍu.239.

In the midst of a charming ring of hermits Sitā and the Moon of Raghu's race shone forth like Devotion and the Supreme Spirit (who is Truth, Consciousness and Bliss combined) incarnated as it were in a circle of wisdom.

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\* The metaphor has been taken from the Paurāṇika story of Amṛta-Manthana.

चौ०— सानुज सखा समेत मगन मन । बिसरे हरष सोक सुख दुख गन ॥  
 पाहि नाथ कहि पाहि गोसाईं । भूतल परे लकुट की नाई ॥ १ ॥  
 बचन सपेम लखन पहिचाने । करत प्रनामु भरत जियँ जाने ॥  
 बंधु सनेह सरस एहि ओरा । उत साहिब सेवा बस जोरा ॥ २ ॥  
 मिलि न जाइ नहि गुदरत बनई । सुकबि लखन मन की गति भनई ॥  
 रहे राखि सेवा पर भारू । चढी चंग जनु खँच खेलारू ॥ ३ ॥  
 कहत सप्रेम नाइ महि माथा । भरत प्रनाम करत रघुनाथा ॥  
 उठे रामु सुनि पेम अधीरा । कहँ पट कहँ निषंग धनु तीरा ॥ ४ ॥

Cau.: sānuja sakhā sameta magana mana, bisare haraṣa soka sukha dukha gana.  
 pāhi nātha kahi pāhi gosāī, bhūtala pare lakuṭa kī nāī.1.  
 bacana sapema lakhana pahicāne, karata pranāmu bhārata jiyā jāne.  
 baṁdhu saneha sarasa ehi orā, uta sāhiba sevā basa jorā.2.  
 mili na jāi nahī gudarata banāī, sukabi lakhana mana kī gati bhanaī.  
 rahe rākhi sevā para bhārū, caRhi caṁga janu khaīca khelārū.3.  
 kahata saprema nāi mahi māthā, bhārata pranāma karata raghunāthā.  
 uṭhe rāmu suni pema adhīrā, kahū paṭa kahū niṣaṁga dhanu tīrā.4.

Bharata as well as his younger brother (Śatrughna) and friend (Guha) were so enraptured that their joy and sorrow, pleasure and pain, were all forgotten. Uttering the words “Protect me, my lord; save me, my master” he fell flat on the ground like a log, Lakṣmaṇa recognized his loving speech and concluded in his mind that it was Bharata making obeisance.\* On the one hand there was the loving affection of an elder brother (Bharata), while, on the other, there was the stronger claim of service to his master. He was, therefore, neither able to meet his brother (Bharata) nor ignore him; some good poet alone could describe Lakṣmaṇa’s state of mind. He threw his whole weight on the side of service and remained where he was, even as a kite-flier would pull against a kite that has risen high in the air. Bowing his head to the ground he lovingly said, “Bharata is making obeisance to you, O Lord of Raghus.” Overwhelmed with emotion Śrī Rāma started up as soon as He heard this, His robe flying in one direction, and His quiver and bow and arrows in another. (1—4)

दो०— बरबस लिए उठाइ उर लाए कृपानिधान ।  
 भरत राम की मिलनि लखि बिसरे सबहि अपान ॥ २४० ॥

Do.: barabasa lie uṭhāi ura lāe kṛpānidhāna,  
 bhārata rāma kī milani lakhi bisare sabahi apāna.240.

The all-compassionate Lord forcibly lifted Bharata and clasped him to His bosom. Everyone who witnessed the meeting of Bharata and Śrī Rāma lost all self-consciousness. (240)

चौ०— मिलनि प्रीति किमि जाइ बखानी । कबिकुल अगम करम मन बानी ॥  
 परम पेम पूरन दोउ भाई । मन बुधि चित अहमिति बिसराई ॥ १ ॥

\* Since Bharata had fallen prostrate behind his back Lakṣmaṇa, who was loth to divert his mind from Śrī Rāma’s service, could not see him; hence he could only infer his identity from his voice.

कहहु सुपेम प्रगट को करई । केहि छाया कबि मति अनुसरई ॥  
 कबिहि अरथ आखर बलु साँचा । अनुहरि ताल गतिहि नटु नाचा ॥ २ ॥  
 अगम सनेह भरत रघुबर को । जहँ न जाइ मनु बिधि हरि हर को ॥  
 सो मैं कुमति कहौं केहि भाँती । बाज सुराग कि गाँडर ताँती ॥ ३ ॥  
 मिलनि बिलोकि भरत रघुबर की । सुरगन सभय धकधकी धरकी ॥  
 समुझाए सुरगुरु जड़ जागे । बरषि प्रसून प्रसंसन लागे ॥ ४ ॥

Cau.: milani prīti kimi jāi bakhānī, kabikula agama karama mana bānī.  
 parama pema pūrana dou bhāi, mana budhi cita ahamiti bisarāi.1.  
 kahahu supema pragaṭa ko karaī, kehi chāyā kabi mati anusarāi.  
 kabihī aratha ākhara balu sācā, anuhari tāla gatihi naṭu nācā.2.  
 agama saneha bhārata raghubara ko, jahā na jāi manu bidhi hari hara ko.  
 so maī kumati kahaū kehi bhāṭī, bāja surāga ki gāḍara tāṭī.3.  
 milani biloki bhārata raghubara kī, suragana sabhaya dhakadhakī dharakī.  
 samujhāe suraguru jaRa jāge, baraṣi prasūna prasānsana lāge.4.

How can the affectionate meeting be described ? It was unapproachable to the poet in thought, word and deed alike. The two brothers overflowed with supreme affection; their mind, reason, intellect and ego were all lost. Tell me, who can portray such noble love ? By what shadow will the poet's mind seek to attain to it ? The poet's solid strength lies in the theme to be worked on and the expression he uses; a dancer regulates his movements according to the cadence of the accompanying music. Unapproachable is the affection of Bharata and the Chief of Raghu's line, which is beyond the conception of Brahmā (the Creator), Hari (the Protector) and Hara (the Destroyer of the universe). How, then, can I describe it, dull-witted as I am ? Can an instrument strung with a chord made of a species of grass known by the name of Gāḍara produce good music ? When the gods witnessed the meeting of Bharata and the Chief of Raghu's line they were alarmed and their heart began to palpitate. The dull fellows were disillusioned only when their preceptor (the sage Bṛhaspati) admonished them; and now they rained flowers and gave shouts of applause. (1—4)

दो०— मिलि सपेम रिपुसूदनहि केवटु भेंटेउ राम ।

भूरि भायँ भेंटे भरत लछिमन करत प्रनाम ॥ २४१ ॥

Do.: mili sapema ripusūdanahi kevaṭu bhēṭeu rāma,  
 bhūri bhāyā bhēṭe bhārata lachimana karata pranāma.241.

After fondly embracing Ripusūdana (Śatrughna) Śrī Rāma met the Niṣāda chief. Even so with profuse love Bharata embraced Lakṣmaṇa while the latter was greeting him.(241)

चौ०— भेंटेउ लखन ललकि लघु भाई । बहुरि निषादु लीन्ह उर लाई ॥  
 पुनि मुनिगन दुहुँ भाइन्ह बंदे । अभिमत आसिष पाइ अनंदे ॥ १ ॥  
 सानुज भरत उमगि अनुरागा । धरि सिर सिय पद पदुम परागा ॥  
 पुनि पुनि करत प्रनाम उठाए । सिर कर कमल परसि बैठाए ॥ २ ॥

सीयँ असीस दीन्हि मन माहीं । मगन सनेहँ देह सुधि नाहीं ॥  
 सब बिधि सानुकूल लखि सीता । भे निसोच उर अपडर बीता ॥ ३ ॥  
 कोउ किछु कहइ न कोउ किछु पूँछा । प्रेम भरा मन निज गति छूँछा ॥  
 तेहि अवसर केवटु धीरजु धरि । जोरि पानि बिनवत प्रनामु करि ॥ ४ ॥

Cau.: bhēṭeu lakhana lalaki laghu bhāi, bahuri niṣādu līnha ura lāi.  
 puni munigana duhū bhāinha baṁde, abhimata āsiṣa pāi anarṁde.1.  
 sānuja bharata umagi anurāgā, dhari sira siya pada paduma parāgā.  
 puni puni karata pranāma uṭhāe, sira kara kamala parasi baiṭhāe.2.  
 siyā asisa dīnhi mana māhī, magana sanehā deha sudhi nāhī.  
 saba bidhi sānukūla lakhi sītā, bhe nisoca ura apaḍara bitā.3.  
 kou kichu kahai na kou kichu pūchā, prema bharā mana nija gati chūchā.  
 tehi avasara kevaṭu dhīraju dhari, jori pāni binavata pranāmu kari.4.

Likewise Lakṣmaṇa eagerly met his younger brother (Śatrughna) and next clasped the Niṣāda chief to his bosom. Then the two brothers (Bharata and Śatrughna) greeted the host of hermits and were delighted to receive blessings to their liking. In a rapture of love Bharata and his younger brother (Śatrughna) placed on their head the dust of Sītā's lotus-feet and made obeisance to Her again and again; while She lifted them each time and stroking their head with Her lotus hand made them sit down. Sītā blessed them in Her heart; She was so overwhelmed with love that She lost all consciousness of Her body. When they found Sītā propitious in everyway, they became free from anxiety and the imaginary fears of their heart were gone. No one uttered a word nor asked any question; the mind was so full of love that it had stopped its activity. Presently the Niṣāda chief collected himself and bowing his head submitted with joined palms: (1—4)

दे०— नाथ साथ मुनिनाथ के मातु सकल पुर लोग ।

सेवक सेनप सचिव सब आए बिकल बियोग ॥ २४२ ॥

Do.: nātha sātha muninātha ke mātu sakala pura loga,  
 sevaka senapa saciva saba āe bikala biyoga.242.

“Stricken with grief due to separation from you, my lord, all your mothers, the people of the city, servants, generals and ministers, all have come alongwith the lord of sages, Vasiṣṭha.” (242)

चौ०— सीलसिंधु सुनि गुर आगवनू । सिय समीप राखे रिपुदवनू ॥  
 चले सबेग रामु तेहि काला । धीर धरम धुर दीनदयाला ॥ १ ॥  
 गुरहि देखि सानुज अनुरागे । दंड प्रनाम करन प्रभु लागे ॥  
 मुनिबर धाइ लिए उर लाई । प्रेम उमगि भेंटे दोउ भाई ॥ २ ॥  
 प्रेम पुलकि केवट कहि नामू । कीन्ह दूरि तें दंड प्रनामू ॥  
 रामसखा रिषि बरबस भेंटा । जनु महि लुठत सनेह समेटा ॥ ३ ॥  
 रघुपति भगति सुमंगल मूला । नभ सराहि सुर बरिसहिं फूला ॥  
 एहि सम निपट नीच कोउ नाहीं । बड़ बसिष्ठ सम को जग माहीं ॥ ४ ॥

Cau.: sīlasim̄dhu suni gura āgavanū, siya samīpa rākhe ripudavanū.  
 cale sabega rāmu tehi kālā, dhīra dharama dhura dīnadayālā.1.

gurahi dekhi sānuja anurāge, daṁḍa pranāma karana prabhu lāge.  
 munibara dhāi lie ura lāi, prema umagi bhēṭe dou bhāi.2.  
 prema pulaki kevaṭa kahi nāmū, kīnha dūri tē daṁḍa pranāmū.  
 rāmasakhā riṣi barabasa bhēṭā, janu mahi luṭhata saneha sameṭā.3.  
 raghupati bhagati sumanḡala mūlā, nabha sarāhi sura barisahī phūlā.  
 ehi sama nipaṭa nīca kou nāhī, baRa basiṣṭha sama ko jaga māhī.4.

When the Ocean of amiability, Śrī Rāma, learnt that His preceptor had come, He left Ripudamana (Śatrughna) by Sītā's side and the All-merciful proceeded at once with quick steps, a champion of virtue and self-possessed that He was. On seeing the Guru both the Lord and His younger brother (Lakṣmaṇa) were overwhelmed with affection and prostrated themselves on the ground. The chief of sages, however, ran and clasped them to his bosom; he received them with a heart overflowing with love. Thrilling all over with emotion and mentioning his name the Niṣāda chief too fell prostrate on the ground at a respectable distance. The sage, however, forcibly embraced him as a friend of Śrī Rāma; it seemed as though he had gathered up love lying scattered on the ground. "Devotion to the Lord of Raghus is the root of all choice blessings!" With these words of praise the gods in heaven rained flowers. "There is no one so utterly vile as this man; and who is so great as Vasiṣṭha in this world?" (1—4)

दो०— जेहि लखि लखनहु तें अधिक मिले मुदित मुनिराउ ।

सो सीतापति भजन को प्रगट प्रताप प्रभाउ ॥ २४३ ॥

Do.: jehi lakhi lakhanahu tē adhika mile mudita munirāu,  
 so sītāpati bhajana ko pragata pratāpa prabhāu.243.

"Yet on seeing him the king of sages embraced him with greater joy than he did Lakṣmaṇa. Such is the palpable glory and effect of adoring Sītā's lord!" (243)

चौ०— आरत लोग राम सबु जाना । करुनाकर सुजान भगवाना ॥  
 जो जेहि भायँ रहा अभिलाषी । तेहि तेहि कै तसि तसि रुख राखी ॥ १ ॥  
 सानुज मिलि पल महँ सब काहू । कीन्ह दूरि दुखु दारुन दाहू ॥  
 यह बड़ि बात राम कै नाहीं । जिमि घट कोटि एक रबि छाहीं ॥ २ ॥  
 मिलि केवटहि उमगि अनुरागा । पुरजन सकल सराहहिं भागा ॥  
 देखीं राम दुखित महतारीं । जनु सुबेलि अवलीं हिम मारीं ॥ ३ ॥  
 प्रथम राम भेंटी कैकेई । सरल सुभायँ भगति मति भेई ॥  
 पग परि कीन्ह प्रबोधु बहोरी । काल करम बिधि सिर धरि खोरी ॥ ४ ॥

Cau.: ārata loga rāma sabu jānā, karunākara sujāna bhagavānā.  
 jo jehi bhāyā rahā abhilāṣī, tehi tehi kai tasi tasi rukha rākhī.1.  
 sānuja mili pala mahū saba kāhū, kīnha dūri dukhu dārūna dāhū.  
 yaha baRi bāta rāma kai nāhī, jimi ghaṭa koṭi eka rabi chāhī.2.  
 mili kevaṭahi umagi anurāgā, purajana sakala sarāhahī bhāgā.  
 dekhi rāma dukhita mahatāri, janu subeli avalī hima māri.3.  
 prathama rāma bhēṭī kaikēi, sarala subhāyā bhagati mati bheī.  
 paga pari kīnha prabodhu bahorī, kāla karama bidhi sira dhari khorī.4.

Śrī Rāma, the all-compassionate and all-wise Lord, found all the people restless; and therefore, meeting the wish of everyone according to the sentiment each cherished in his heart. He and His younger brother met them all in an instant and relieved their distress and terrible agony. This was no great achievement for Śrī Rāma; the sun would as well cast its reflection in millions of jars (full of water) simultaneously. All the citizens met the Niṣāda chief with a heart overflowing with love and praised his good fortune. Śrī Rāma found all His mothers as stricken with grief as a row of tender creepers that had been smitten by frost. First of all He met Kaikeyī, and softened her mind by His guileless disposition and devotion. He fell at her feet and then soothed her attributing the blame to the wheel of time, destiny and Providence. (1—4)

दे०— भेटीं रघुबर मातु सब करि प्रबोधु परितोषु।

अंब ईस आधीन जगु काहु न देइअ दोषु ॥ २४४ ॥

Do.: **bheṭī raghubara mātu saba kari prabodhu paritoṣu,**  
**amba īsa ādhīna jagu kāhu na deia doṣu.244.**

The Chief of Raghu's line thereafter met all His mothers and consoled them by exhorting them in the following words: "Mother, the world is controlled by the will of God; no one should, therefore, be blamed." (244)

चौ०— गुरतिय पद बंदे दुहु भाई । सहित बिप्रतिय जे सँग आई ॥

गंग गौरि सम सब सनमानीं । देहिं असीस मुदित मृदु बानीं ॥ १ ॥

गहि पद लगे सुमित्रा अंका । जनु भेंटी संपति अति रंका ॥

पुनि जननी चरननि दोउ भ्राता । परे पेम ब्याकुल सब गाता ॥ २ ॥

अति अनुराग अंब उर लाए । नयन सनेह सलिल अन्हवाए ॥

तेहि अवसर कर हरष बिषादू । किमि कबि कहै मूक जिमि स्वादू ॥ ३ ॥

मिलि जननिहि सानुज रघुराऊ । गुर सन कहेउ कि धारिअ पाऊ ॥

पुरजन पाइ मुनीस नियोगू । जल थल तकि तकि उतरेउ लोगू ॥ ४ ॥

Cau.: **guratiya pada baṁde duhu bhāī, sahita bipratiya je sāga āī.**  
**gaṁga gauri sama saba sanamānī, dehī asīsa mudita mṛdu bānī.1.**  
**gahi pada lage sumitrā aṁkā, janu bhēṭī saṁpati ati raṁkā.**  
**puni janani caranani dou bhrātā, pare pema byākula saba gātā.2.**  
**ati anurāga aṁba ura lāe, nayana saneha salila anhavāe.**  
**tehi avasara kara haraṣa biṣādū, kimi kabi kahai mūka jimi svādū.3.**  
**mili jananihi sānuja raghurāu, gura sana kaheu ki dhāria pāu.**  
**purajana pāi munīsa niyogū, jala thala taki taki utareu logū.4.**

The two brothers (Śrī Rāma and Lakṣmaṇa) then adored the feet of their preceptor's wife (Arundhatī) as well as of all those Brāhmaṇa ladies who had accompanied her, paying them all the same honour as is due to the holy Gaṅgā and Goddess Gaurī (Śiva's Consort); while the ladies gladly blessed them in soft accents. After clasping Sumitrā's feet they sought her lap even as an abject pauper would hug a treasure. Both the brothers now fell at the feet of mother Kausalyā, all their limbs overwrought by love. The mother most fondly clasped them to her bosom and bathed them with tears of affection.

How can any poet describe the joy and grief of the occasion any more than a dumb man the taste of what he has eaten. After meeting their mother the Lord of Raghus and His younger brother (Lakṣmaṇa) requested their Guru to accompany them. And on receiving the sage's command the citizens encamped themselves wherever they saw a suitable site and water close by. (1—4)

दो०—महिसुर मंत्री मातु गुर गने लोग लिए साथ ।

पावन आश्रम गवनु किय भरत लखन रघुनाथ ॥ २४५ ॥

Do.: mahisura maṁtrī mātu gura gane loga lie sātha,  
pāvana āśrama gavanu kiya bharata lakhana raghunātha.245.

Taking with them a few chosen people, viz., the Brāhmaṇas, the ministers, the queen-mothers and the preceptor, Bharata, Lakṣmaṇa and the Lord of Raghus proceeded to the holy hermitage. (245)

चौ०—सीय आइ मुनिबर पग लागी । उचित असीस लही मन मागी ॥  
गुरपतिनिहि मुनितियन्ह समेता । मिली पेमु कहि जाइ न जेता ॥ १ ॥  
बंदि बंदि पग सिय सबही के । आसिरबचन लहे प्रिय जी के ॥  
सासु सकल जब सीयँ निहारीं । मूदे नयन सहमि सुकुमारीं ॥ २ ॥  
परीं बधिक बस मनहुँ मरालीं । काह कीन्ह करतार कुचालीं ॥  
तिन्ह सिय निरखि निपट दुखु पावा । सो सबु सहिअ जो दैउ सहावा ॥ ३ ॥  
जनकसुता तब उर धरि धीरा । नील नलिन लोयन भरि नीरा ॥  
मिली सकल सासुन्ह सिय जाई । तेहि अवसर करुना महि छाई ॥ ४ ॥

Cau.: sīya āi munibara paga lāgī, ucita asīsa lahī mana māgī.  
gurapatinihi munitiyanha sametā, milī pemu kahi jāi na jetā.1.  
baṁdi baṁdi paga siya sabahī ke, āsirabacana lahe priya jī ke.  
sāsu sakala jaba sīyā nihārī, mūde nayana sahāmi sukumārī.2.  
parī badhika basa manahū marālī, kāha kīnha karatāra kucālī.  
tinha siya nirakhi nipaṭa dukhu pāvā, so sabu sahīa jo daiu sahāvā.3.  
janakasutā taba ura dhari dhīrā, nīla nalina loyana bhari nīrā.  
milī sakala sāsunha siya jāi, tehi avasara karunā mahi chāi.4.

Sitā came and threw herself at the feet of Vasiṣṭha (the chief of sages) and received suitable blessings solicited by Her mind. The affectionate manner in which She met the Guru's wife (Arundhati) and the wives of other hermits was beyond description. Adoring the feet of all one by one Sitā received blessings dear to Her heart. When Sitā saw all Her mothers-in-law the tender girl closed Her eyes in dismay. They appeared to Her like so many female swans fallen into the hands of some fowler. "What has a mischievous Providence done !" She said to Herself. They too were sore distressed when they gazed on Sitā. "We must bear all that Fate imposes on us," they thought. Janaka's Daughter then took courage in Her heart and with Her dark lotus-eyes filled with tears She approached and embraced all Her mothers-in-law. Earth was enveloped in pathos at the moment. (1—4)

दो०—लागि लागि पग सबनि सिय भेंटति अति अनुराग ।

हृदयँ असीसहिँ पेम बस रहिअहु भरी सोहाग ॥ २४६ ॥

Do.: **lāgi lāgi paga sabani siya bhēṭati ati anurāga,  
hṛdayā asīsaḥṛ pema basa rahiahu bharī sohāga.246.**

Throwing Herself at the feet of all by turns Sītā greeted them with utmost love. Overwhelmed with emotion they blessed Her in their heart, "May you continue to enjoy a happy wifehood !"

(246)

चौ०— बिकल सनेहँ सीय सब रानीं । बैठन सबहि कहेउ गुर ग्यानीं ॥  
कहि जग गति मायिक मुनिनाथा । कहे कछुक परमारथ गाथा ॥ १ ॥  
नृप कर सुरपुर गवनु सुनावा । सुनि रघुनाथ दुसह दुखु पावा ॥  
मरन हेतु निज नेहु बिचारी । भे अति बिकल धीर धुर धारी ॥ २ ॥  
कुलिस कठोर सुनत कटु बानी । बिलपत लखन सीय सब रानी ॥  
सोक बिकल अति सकल समाजू । मानहुँ राजु अकाजेउ आजू ॥ ३ ॥  
मुनिबर बहुरि राम समुझाए । सहित समाज सुसरित नहाए ॥  
ब्रतु निरंबु तेहि दिन प्रभु कीन्हा । मुनिहु कहें जलु काहुँ न लीन्हा ॥ ४ ॥

Cau.: **bikala sanehā sīya saba rānī, baiṭhana sabahi kaheu gura gyānī.  
kahi jaga gati māyika munināthā, kahe kachuka paramāratha gāthā.1.  
nṛpa kara surapura gavanu sunāvā, suni raghunātha dusaha dukhu pāvā.  
marana hetu nija nehu bicāri, bhe ati bikala dhīra dhura dhāri.2.  
kulisa kaṭhora sunata kaṭu bānī, bilapata lakhana sīya saba rānī.  
soka bikala ati sakala samājū, mānahū rāju akājeu ājū.3.  
munibara bahuri rāma samujhāe, sahita samāja susarita nahāe.  
bratu nirambu tehi dina prabhu kīnhā, muniḥu kahē jalu kāhū na līnhā.4.**

Finding Sītā and all the queen-mothers shaken with emotion the wise Guru bade them all sit down. Declaring the nature of the world to be illusory the lord of sages gave them some discourse on spiritual matters. He then announced the king's departure to heaven and the Lord of Raghus was deeply pained to hear of it. Thinking the king had died on account of love for Him the firmest of the firm was much agitated. Hearing the unpalatable news, which was cruel as the thunderbolt Lakṣmaṇa, Sītā and all the queens broke out into lamentations. Nay, the whole assembly was sore stricken with grief as though the king had died that very day. The chief of sages then comforted Śrī Rāma, who with all those present there bathed in the heavenly stream. The Lord fasted that day abstaining even from water. And even though persuaded by the sage none else took a drop of water either.

(1—4)

दो०— भोरु भएँ रघुनंदनहि जो मुनि आयसु दीन्ह ।  
श्रद्धा भगति समेत प्रभु सो सबु सादरु कीन्ह ॥ २४७ ॥

Do.: **bhoru bhaē raghunāndanahi jo muni āyasu dīnha,  
śraddhā bhagati sameta prabhu so sabu sādaru kīnha.247.**

At daybreak the Lord reverently and devoutly did all that the sage bade the Delighter of Raghus do.

(247)

चौ०— करि पितु क्रिया बेद जसि बरनी । भे पुनीत पातक तम तरनी ॥  
जासु नाम पावक अघ तूला । सुमिरत सकल सुमंगल मूला ॥ १ ॥

सुद्ध सो भयउ साधु संमत अस । तीरथ आवाहन सुरसरि जस ॥  
 सुद्ध भाँ दुइ बासर बीते । बोले गुर सन राम पिरीते ॥ २ ॥  
 नाथ लोग सब निपट दुखारी । कंद मूल फल अंबु अहारी ॥  
 सानुज भरतु सचिव सब माता । देखि मोहि पल जिमि जुग जाता ॥ ३ ॥  
 सब समेत पुर धारिअ पाऊ । आपु इहाँ अमरावति राऊ ॥  
 बहुत कहेउँ सब कियउँ ढिठाई । उचित होइ तस करिअ गोसाँई ॥ ४ ॥

Cau.: kari pitu kriyā beda jasi baranī, bhe punīta pātaka tama taranī.  
 jāsu nāma pāvaka agha tūlā, sumirata sakala sumarṅgala mūlā.1.  
 suddha so bhayau sādhu saṁmata asa, tīratha āvāhana surasari jasa.  
 suddha bhañ dui bāsara bīte, bole gura sana rāma pirīte.2.  
 nātha loga saba nipaṭa dukhārī, kaṁda mūla phala ambu ahārī.  
 sānuja bharatu saciva saba mātā, dekhi mohi pala jimi juga jātā.3.  
 saba sameta pura dhāria pāū, āpu ihā amarāvati rāū.  
 bahuta kaheū saba kiyau ḍhiṭhāi, ucita hoi tasa karia gosāi.4.

Having performed His father's obsequies as prescribed in the Vedas the Lord, who was a sun as it were to the darkness of sins, became pure again. The Lord whose Name Itself is a fire to the cotton of sins and whose very thought is the root of all choice blessings, attained purity even as the heavenly stream is consecrated by invoking into it other sacred waters:\* such is the verdict of holy men. When two days elapsed after the purification, Śrī Rāma affectionately said to the Guru: "My lord, all the people are sore distressed, living as they do on bulbs, roots, fruits and water alone. When I behold Bharata and his younger brother (Śatrughna), the ministers and all my mothers, every minute that passes seems an age to me. Therefore, pray return to the city with all; for you are here and the king (my father) is in heaven (there is no one to look after the city). I have said too much and all this amounts to gross presumption on my part. Now, my lord, do what is proper." (1—4)

दो०— धर्म सेतु करुनायतन कस न कहहु अस राम ।

लोग दुखित दिन दुइ दरस देखि लहहुँ बिश्राम ॥ २४८ ॥

Do.: dharma setu karunāyatana kasa na kahahu asa rāma,  
 loga dukhita dina dui darasa dekhi lahahū biśrāma.248.

"It is no wonder, Rāma, that you should speak like this, a bulwark of righteousness and a home of compassion that you are. But grieved as the people are, let them derive solace by enjoying your sight for a couple of days." (248)

चौ०— राम बचन सुनि सभय समाजू । जनु जलनिधि महुँ बिकल जहाजू ॥  
 सुनि गुर गिरा सुमंगल मूला । भयउ मनहुँ मारुत अनुकूला ॥ १ ॥  
 पावन पर्यँ तिहुँ काल नहाहीं । जो बिलोकि अघ ओघ नसाहीं ॥  
 मंगलमूरति लोचन भरि भरि । निरखहि हरषि दंडवत करि करि ॥ २ ॥

\* The Gaṅgā, which is pure in itself, is consecrated only in name by invoking other sacred waters into it; on the other hand, it lends purity to the waters that are invoked into it. Even so the Lord, who is all-pure, attained purity in the eyes of the world by performing certain religious rites; while, as a matter of fact, the rites themselves were consecrated from the time they were performed by the Lord.

राम सैल बन देखन जाहीं । जहँ सुख सकल सकल दुख नाहीं ॥  
 झरना झरहिँ सुधासम बारी । त्रिबिध तापहर त्रिबिध बयारी ॥ ३ ॥  
 बिटप बेलि तृन अगनित जाती । फल प्रसून पल्लव बहु भाँती ॥  
 सुंदर सिला सुखद तरु छाहीं । जाइ बरनि बन छबि केहि पाहीं ॥ ४ ॥

Cau.: rāma bacana suni sabhaya samājū, janu jalanidhi mahū bikala jahājū.  
 suni gura girā sumāṅgala mūlā, bhayau manahū māruta anukūlā.1.  
 pāvana payā tihū kāla nahāhī, jo biloki agha ogha nasāhī.  
 maṅgalamūrati locana bhari bhari, nirakhahī haraṣi daṁḍavata kari kari.2.  
 rāma saila bana dekhana jāhī, jāhā sukha sakala sakala dukha nāhī.  
 jharanā jharahī sudhāsama bārī, tribidha tāpahara tribidha bayārī.3.  
 biṭapa beli ṭṛna aganita jāṭī, phala prasūna pallava bahu bhāṭī.  
 suṁdara silā sukhada taru chāhī, jāi barani bana chabi kehi pāhī.4.

At the words of Śrī Rāma the assembly trembled with fear like a ship tossed on the ocean. When, however, they heard the auspicious words of the Guru, it seemed as though the wind had turned in their favour. Thrice in the day (in the morning, at noon and in the evening) they bathed in the holy Payasvinī river, the very sight of which wipes out hosts of sins, ever feasting their eyes on Śrī Rāma, the incarnation of blessedness, and gladly prostrating themselves before Him again and again. They went out to see the hill and woods hallowed by the presence of Śrī Rāma, where reigned joy of every kind and which was free from all sorrows. Water sweet as nectar flowed from springs; while soft, cool and fragrant breezes soothed every pain of mind and body. Trees, creepers and grasses of infinite variety; fruits, flowers and leaves of many kinds; beautiful slabs of stone and the delightful shade of trees: the splendour of the forest was beyond description. (1—4)

दो०— सरनि सरोरुह जल बिहग कूजत गुंजत भृंग ।  
 बैर बिगत बिहरत बिपिन मृग बिहंग बहुरंग ॥ २४९ ॥

Do.: sarani saroruha jala bihaga kūjata guṁjata bhṛṅga,  
 baira bigata biharata bipina mṛga bihaṅga bahuraṅga.249.

Lotuses adorned the lakes, waterfowls cooed and bees hummed; while birds and beasts of various colours roamed about in the forest free from animosities. (249)

चौ०— कोल किरात भिल्ल बनबासी । मधु सुचि सुंदर स्वादु सुधा सी ॥  
 भरि भरि परन पुटीं रचि रूरी । कंद मूल फल अंकुर जूरी ॥ १ ॥  
 सबहि देहिँ करि बिनय प्रनामा । कहि कहि स्वाद भेद गुन नामा ॥  
 देहिँ लोग बहु मोल न लेहीं । फेरत राम दोहाई देहीं ॥ २ ॥  
 कहहिँ सनेह मगन मृदु बानी । मानत साधु पेम पहिचानी ॥  
 तुम्ह सुकृती हम नीच निषादा । पावा दरसनु राम प्रसादा ॥ ३ ॥  
 हमहि अगम अति दरसु तुम्हारा । जस मरु धरनि देवधुनि धारा ॥  
 राम कृपाल निषाद नेवाजा । परिजन प्रजउ चहिअ जस राजा ॥ ४ ॥

Cau.: kola kirāta bhilla banabāsi, madhu suci suṁdara svādu sudhā sī.  
 bhari bhari parana puṭī raci rūri, kaṁḍa mūla phala aṁkura jūri.1.

sabahi dehī kari binaya pranāmā, kahi kahi svāda bheda guna nāmā.  
 dehī loga bahu mola na lehi, pherata rāma dohāi dehī.2.  
 kahahī saneha magana mṛdu bānī, mānata sādhu pema pahicānī.  
 tumha sukṛtī hama nīca niṣādā, pāvā darasanu rāma prasādā.3.  
 hamahi agama ati darasu tumhārā, jasa maru dharani devadhuni dhārā.  
 rāma kṛpāla niṣāda nevjā, parijana prajau cahia jasa rājā.4.

The Koals, Kirātas, Bhīlas and other dwellers of the forest prepared lovely bowls of leaves and filling them with honey, pure, fine and delicious as nectar, presented them with small bundles of bulbs, roots, fruits and sprouts to all the newcomers with humble submission and salutations, severally mentioning the taste, species, virtue and name of each. The people offered a liberal price; but the foresters would not accept it and returned it adjuring them by Śrī Rāma's love to take it back. Overwhelmed with emotion they submitted in gentle tones: "The good respect true love once they have come to recognize it. You are all virtuous souls, while we are vile Niṣādas: it is through Rāma's grace that we have been blessed with your sight. You were utterly inaccessible to us even as the stream of the heavenly river (Gaṅgā) is to the desert land of Maru (Western Rājapūtānā and Sindha). The all-merciful Rāma has showered his grace on the Niṣāda chief; a king's kith and kin and subjects too should share his disposition. (1—4)

दो०— यह जियँ जानि सँकोचु तजि करिअ छोहु लखि नेहु ।

हमहि कृतारथ करन लागि फल तून अंकुर लेहु ॥ २५० ॥

Do.: yaha jiyā jāni sākocu taji karia chohu lakhi nehu,  
 hamahi kṛtāratha karana lagi phala tṛna aṅkura lehu.250.

"Bearing this in mind shake off all scruple and recognizing our affection show your grace to us. And in order to oblige us do accept fruits, grass and shoots from us." (250)

चौ०— तुम्ह प्रिय पाहुने बन पगु धारे । सेवा जोगु न भाग हमारे ॥  
 देब काह हम तुम्हहि गोसाँई । ईधनु पात किरात मित्ताई ॥ १ ॥  
 यह हमारि अति बड़ि सेवकाई । लेहिं न बासन बसन चोराई ॥  
 हम जड़ जीव जीव गन घाती । कुटिल कुचाली कुमति कुजाती ॥ २ ॥  
 पाप करत निसि बासर जाहीं । नहिं पट कटि नहिं पेट अघाहीं ॥  
 सपनेहुँ धरम बुद्धि कस काऊ । यह रघुनंदन दरस प्रभाऊ ॥ ३ ॥  
 जब तें प्रभु पद पदुम निहारे । मिटे दुसह दुख दोष हमारे ॥  
 बचन सुनत पुरजन अनुरागे । तिन्ह के भाग सराहन लागे ॥ ४ ॥

Cau.: tumha priya pāhune bana pagu dhāre, sevā jogu na bhāga hamāre.  
 deba kāha hama tumhahi gosāī, īmdhanu pāta kirāta mitāī.1.  
 yaha hamāri ati baRi sevakāī, lehi na bāsana basana corāī.  
 hama jaRa jīva jīva gana ghātī, kuṭila kucālī kumati kujātī.2.  
 pāpa karata nisi bāsara jāhī, nahī paṭa kaṭi nahī peṭa aghāhī.  
 sapanehū dharama buddhi kasa kāū, yaha raghunaṁdana darasa prabhāū.3.

**jaba tē prabhu pada paduma nihāre, miṭe dusaha dukha doṣa hamāre.  
bacana sunata purajana anurāge, tinha ke bhāga sarāhana lāge.4.**

“You have come to this forest as our welcome guests; but we are not lucky enough to be fit for any service to you. What can we offer you noble sirs ? Fuel and leaves are the only tokens of a Kirāta’s friendship; and our greatest service is that we do not steal and remove your utensils and clothes. We are unfeeling creatures taking others’ life, and are crooked by nature, wicked, evil-minded and low-born. Our days and nights are spent in sinful pursuits and yet we have no cloth to cover our loins and get no food enough to fill our belly. How could we possibly have ever dreamt of entertaining pious sentiments but for the virtue of having seen the Delighter of Raghus ? Ever since we had the good fortune of gazing on our Lord’s lotus feet our terrible woes and evils have disappeared.” The citizens were overwhelmed with emotion to hear these words and began to extol the good fortune of those foresters. (1—4)

छं०— लागे सराहन भाग सब अनुराग बचन सुनावहीं ।  
बोलनि मिलनि सिय राम चरन सनेहु लखि सुखु पावहीं ॥  
नर नारि निदरहिं नेहु निज सुनि कोल भिल्लनि की गिरा ।  
तुलसी कृपा रघुबंसमनि की लोह लै लौका तिरा ॥

Charṇ.: **lāge sarāhana bhāga saba anurāga bacana sunāvahī,  
bolani milani siya rāma carana sanehu lakhi sukhu pāvahī.  
nara nāri nidarahī nehu nija suni kola bhillani kī girā,  
tulasī kṛpā raghubaṁsamani kī loha lai laukā tirā.**

All began to extol the good fortune of the foresters and addressed them in terms of endearment. Everyone rejoiced to hear their talk and behold their polite manners as well as their devotion to the feet of Sitā and Rāma. Men and women deprecated their own love when they heard the talk of the Kolas and Bhīlas. It was through the grace of Śrī Rāma (the Jewel of Raghu’s line), says Tulasīdāsa, that a block of iron floated with a boat loaded on it.\*

सो०— बिहरहिं बन चहु ओर प्रतिदिन प्रमुदित लोग सब ।  
जल ज्यों दादुर मोर भए पीन पावस प्रथम ॥ २५१ ॥

So.: **biharahī bana cahu ora pratidina pramudita loga saba,  
jala jyō dādura mora bhae pīna pāvasa prathama.251.**

Day after day all the people roamed through every quarter of the forest in great delight even like frogs and peacocks reinvigorated by the first shower of the rains.(251)

चौ०— पुर जन नारि मगन अति प्रीती । बासर जाहिं पलक सम बीती ॥  
सीय सासु प्रति बेष बनाई । सादर करइ सरिस सेवकाई ॥ १ ॥

\* Evidently the people of Ayodhyā, who were all deeply attached to Śrī Rāma and were highly virtuous souls, are here likened to a boat inasmuch as they were fit to carry any number of people through the ocean of metempsychosis to the feet of Śrī Rāma by their devotion. The Kolas and Bhīlas, on the other hand, who represented the lowest strata of society and were low by birth as well as by conduct, are compared to a block of iron which cannot even float, much less carry any other weight on it. Through the grace of Śrī Rāma, however, the foresters put to shame the people of Ayodhyā by their artless devotion to Rāma and hence the metaphorical statement that a block of iron floated with a boat placed on it.

लखा न मरमु राम बिनु काहूँ । माया सब सिय माया माहूँ ॥  
 सीयँ सासु सेवा बस कीन्हीं । तिन्ह लहि सुख सिख आसिष दीन्हीं ॥ २ ॥  
 लखि सिय सहित सरल दोउ भाई । कुटिल रानि पछितानि अघाई ॥  
 अविनि जमहि जाचति कैकेई । महि न बीचु बिधि मीचु न देई ॥ ३ ॥  
 लोकहुँ बेद बिदित कबि कहहीं । राम बिमुख थलु नरक न लहहीं ॥  
 यहु संसउ सब के मन माहीं । राम गवनु बिधि अवध कि नाहीं ॥ ४ ॥

Cau.: pura jana nāri magana ati prīti, bāsara jāhī palaka sama bīti.  
 sīya sāsū prati beṣa banāi, sādara karai sarisa sevakāi.1.  
 lakhā na maramu rāma binu kāhū, māyā saba siya māyā māhū.  
 siyā sāsū sevā basa kīnhī, tinha lahi sukha sikha āsiṣa dīnhī.2.  
 lakhi siya sahita sarala dou bhāi, kuṭila rāni pachitāni aghāi.  
 avani jamahi jācati kaikei, mahi na bicu bidhi micu na dei.3.  
 lokahū beda bidita kabi kahāhī, rāma bimukha thalu naraka na lahāhī.  
 yahu saṁsau saba ke mana māhī, rāma gavanu bidhi avadha ki nāhī.4.

The men and women of the city remained deeply immersed in love; days passed like a moment to them. Sītā, assuming as many forms as She had mothers-in-law, waited on each with equal attention. No one but Rāma knew the mystery behind it; for all delusive potencies form part of Sītā's delusive power. Sītā won over the queen-mothers by Her services, gratified by which they instructed and blessed Her. Perceiving the two brothers as well as Sītā Straight in their dealings, the wicked queen bitterly repented. Kaikeyī sought help both from Earth and the god of death; but neither Earth afforded her shelter in her womb nor did God grant her death. It is well-known by popular tradition as well as through the Vedas, and the Sages too declare, that those who are hostile to Rāma find no resting-place even in hell. The question that stirred every mind now was; "Good heavens, will Rāma return to Ayodhyā or not ?" (1—4)

दो०— निसि न नीद नहिं भूख दिन भरतु बिकल सुचि सोच ।

नीच कीच बिच मगन जस मीनहि सलिल सँकोच ॥ २५२ ॥

Do.: nisi na nīda nahī bhūkha dina bharatu bikala suci soca,  
 nīca kīca bica magana jasa mīnahi salila sākoca.252.

Bharata had no sleep by night nor appetite by day, perturbed as he was by a pious anxiety, even as a fish sunk in a shallow marsh is worried by paucity of water. (252)

चौ०— कीन्हि मातु मिस काल कुचाली । ईति भीति जस पाकत साली ॥  
 केहि बिधि होइ राम अभिषेकू । मोहि अवकलत उपाउ न एकू ॥ १ ॥  
 अवसि फिरहिं गुर आयसु मानी । मुनि पुनि कहब राम रुचि जानी ॥  
 मातु कहेहुँ बहुरहिं रघुराऊ । राम जननि हठ करबि कि काऊ ॥ २ ॥  
 मोहि अनुचर कर केतिक बाता । तेहि महुँ कुसमउ बाम बिधाता ॥  
 जाँ हठ करउँ त निपट कुकरमू । हरगिरि तें गुरु सेवक धरमू ॥ ३ ॥  
 एकउ जुगुति न मन ठहरानी । सोचत भरतहि रैन बिहानी ॥  
 प्रात नहाइ प्रभुहि सिर नाई । बैठत पठए रिषयँ बोलाई ॥ ४ ॥

Cau.: kīnhi mātu misa kāla kucālī, īti bhīti jasa pākata sālī.  
 kehi bidhi hoi rāma abhiṣekū, mohi avakalata upāu na ekū.1.  
 avasi phirahī gura āyasu mānī, muni puni kahaba rāma ruci jānī.  
 mātu kahehū bahurahī raghurāu, rāma janani haṭha karabi ki kāu.2.  
 mohi anucara kara ketika bātā, tehi mahā kusamau bāma bidhātā.  
 jaū haṭha karaū ta nipaṭa kukaramū, haragiri tē guru sevaka dharamū.3.  
 ekau juguti na mana ṭaharānī, socata bhāratahi raini bihānī.  
 prāta nahāi prabhuhi sira nāi, baiṭhata paṭhae riṣayā bolāi.4.

“Disguised as my mother it was Fate that wrought this mischief, even as a crop of paddy ripening for the harvest may be visited by some pest. How can Śrī Rāma’s coronation be accomplished ? I can hit upon no device to secure this. He would certainly return in obedience to the Guru’s commands; but the sage will ask Śrī Rāma to return only when he knows that the latter will like it. The Lord of Raghus would return even at the bidding of his mother; but will Śrī Rāma’s mother ever insist on it? As for myself, I am only his vassal and as such count for nothing. On top of it I have fallen on evil days and Providence is against me. If I assert my own will, it would be a grievous sin; for the duty of a servant is more arduous than the lifting of Mount Kailāsa (Śiva’s own Abode).” Bharata could not decide upon anyone device and he spent the whole night in speculation. At daybreak he bathed, bowed his head to the Lord and was going to sit down beside Him when he was sent for by the sage (Vasiṣṭha). (1—4)

दो०— गुर पद कमल प्रनामु करि बैठे आयसु पाइ ।

बिप्र महाजन सचिव सब जुरे सभासद आइ ॥ २५३ ॥

Do.: gura pada kamala pranāmu kari baiṭhe āyasu pāi,  
 bipra mahājana saciva saba jure sabhāsada āi.253.

Bowing at the preceptor’s lotus feet and receiving his permission, Bharata sat down; and presently the Brāhmaṇas, the elite of the city, the ministers and all other councillors came and assembled there. (253)

चौ०— बोले मुनिबरु समय समाना । सुनहु सभासद भरत सुजाना ॥  
 धरम धुरीन भानुकुल भानू । राजा रामु स्वबस भगवानू ॥ १ ॥  
 सत्यसंध पालक श्रुति सेतू । राम जनमु जग मंगल हेतू ॥  
 गुर पितु मातु बचन अनुसारी । खल दलु दलन देव हितकारी ॥ २ ॥  
 नीति प्रीति परमारथ स्वारथु । कोउ न राम सम जान जथारथु ॥  
 बिधि हरि हरु ससि रबि दिसिपाला । माया जीव करम कुलि काला ॥ ३ ॥  
 अहिप महिप जहँ लगि प्रभुताई । जोग सिद्धि निगमागम गाई ॥  
 करि बिचार जियँ देखहु नीकें । राम रजाइ सीस सबही कें ॥ ४ ॥

Cau.: bole munibaru samaya samānā, sunahu sabhāsada bhārata sujānā.  
 dharama dhurīna bhānukula bhānū, rājā rāmu svabasa bhagavānū.1.  
 satyasandha pālaka śruti setū, rāma janamu jaga maṅgala hetū.  
 gura pitu mātu bacana anusārī, khala dalu dalana deva hitakārī.2.

nīti prīti paramāratha svārathu, kou na rāma sama jāna jathārathu.  
 bidhi hari haru sasi rabi disipālā, māyā jīva karama kuli kālā.3.  
 ahipa mahipa jahā lagi prabhutāi, joga siddhi nigamāgama gāi.  
 kari bicāra jiyā dekhahu nīkē, rāma rajāi sīsa sabahī kē.4.

The chief of the sages, Vasiṣṭha, spoke in words appropriate to the occasion “Listen, O councillors, and you, wise Bharata; the sun of the solar race, King Rāma, is a champion of righteousness and the almighty Lord dependent on none but Himself. Śrī Rāma is true to His word and maintains the standard of morality set up by the Vedas; His very advent is a source of blessing to the world. Obedient to the commands of His preceptor and parents, He crushes the armies of the wicked and is a friend of the gods. Propriety of behaviour, love, the highest object of life and worldly interests—no one knows these aright as Rāma does. Brahmā (the Creator), Hari (the Preserver) and Hara (the Destroyer of the universe), the moon-god, the sun-god and the guardians of the various quarters, Māyā (the deluding potency of God), Jīva (the individual soul), the various forms of Karma (the residue of actions) and the Time-Spirit, Śeṣa (the lord of serpents), the rulers of the earth and whatever other powers there are and even so the accomplishments of Yoga extolled in the Vedas and other scriptures—ponder in your heart and consider well—Śrī Rāma’s commands exercise their authority over all.”(1—4)

दो०— राखें राम रजाइ रुख हम सब कर हित होइ ।

समुझि सयाने करहु अब सब मिलि संमत सोइ ॥ २५४ ॥

Do.: rākhē rāma rajāi rukha hama saba kara hita hoi,  
 samujhi sayāne karahu aba saba mili saṁmta soi.254.

“If we carry out Śrī Rāma’s orders and respect His wishes, it will be well for us all. Ponder this, O wise men; and do that which you all unanimously resolve upon.” (254)

चौ०— सब कहँ सुखद राम अभिषेकू । मंगल मोद मूल मग एकू ॥  
 केहि बिधि अवध चलहिं रघुराऊ । कहहु समुझि सोइ करिअ उपाऊ ॥ १ ॥  
 सब सादर सुनि मुनिबर बानी । नय परमारथ स्वारथ सानी ॥  
 उतरु न आव लोग भए भोरे । तब सिरु नाइ भरत कर जोरे ॥ २ ॥  
 भानुबंस भए भूप घनेरे । अधिक एक तें एक बड़ेरे ॥  
 जनम हेतु सब कहँ पितु माता । करम सुभासुभ देइ बिधाता ॥ ३ ॥  
 दलि दुख सजइ सकल कल्याना । अस असीस राउरि जगु जाना ॥  
 सो गोसाइँ बिधि गति जेहिं छेंकी । सकइ को टारि टेक जो टेकी ॥ ४ ॥

Cau.: saba kahū sukhada rāma abhiṣekū, maṅgala moda mūla maga ekū.  
 kehi bidhi avadha calahī raghurāū, kahahu samujhi soi karia upāū.1.  
 saba sādara suni munibara bānī, naya paramāratha svāratha sānī.  
 utaru na āva loga bhae bhore, taba siru nāi bharata kara jore.2.  
 bhānubansa bhae bhūpa ghanere, adhika eka tē eka baRere.  
 janama hetu saba kahā pitu mātā, karama subhāsubha dei bidhātā.3.  
 dali dukha sajai sakala kalyānā, asa asīsa rāuri jagu jānā.  
 so gosāi bidhi gati jehī chēkī, sakai ko ṭāri ṭeka jo ṭekī.4.

“Śrī Rāma’s coronation will be delightful to all; that is the only course which is conducive to good luck and joy. In what way can the Lord of Raghus be prevailed upon to return to Ayodhyā; ponder this and tell me, so that we may adopt the same device.” Everyone listened with reverence to the sage’s speech, surcharged as it was with prudence and spiritual wisdom and salutary from the worldly point of view as well. But no answer was forthcoming: the people were dumbfounded. Then Bharata bowed his head and with joined palms began as follows: “The solar race has produced many a king each one far greater than the rest. For the birth of all the father and mother are responsible; whereas it is God who dispenses the good or evil fruit of their actions. Your benediction, as all the world knows, wipes out sorrow and confers all blessings. As for yourself, my lord, you thwarted the course of Providence\*; no one can alter what you have resolved upon.” (1—4)

दो०— बूझिअ मोहि उपाउ अब सो सब मोर अभागु ।

सुनि सनेहमय बचन गुर उर उमगा अनुरागु ॥ २५५ ॥

Do.: **būjhia mohi upāu aba so saba mora abhāgu,**  
**sunī sanehamaya bacana gura ura umagā anurāgu.255.**

\* A few instances are quoted below to prove the truth of this statement:—

(1) King Daśaratha had no male issue. As a result of Vasiṣṭha’s benediction he was blessed with four sons at the age of 60,000 years.

(2) The seventh Manu, Vaivasvata, had no son. The sage Vasiṣṭha caused a sacrifice to be performed by him. Manu’s consort, Śraddhā, wished to have a daughter and accordingly requested the sacrificial priest (Hotā) to get her a daughter. The priest offered oblations with that motive and as a result of this a daughter, Ilā by name, was born to Śraddhā. Vaivasvata was taken aback to hear of this change and approached the sage with his grievance. Vasiṣṭha, who came to know the cause through meditation, consoled the Manu and assured him that he would fulfil his desire by dint of his penance. He prayed to the Lord and propitiated Him and secured a blessing from Him to the effect that the king’s daughter would be transformed into a son. Ilā was accordingly changed into Sudyumna. One day, Sudyumna, who was now grown up into full manhood and was out for hunting, entered the precincts of a pleasure-grove at the foot of Mount Sumeru, reserved for Bhagavān Śiva and Goddess Pārvatī, and was retransformed into a woman under a standing curse pronounced by Śiva that any male who entered the grove would be changed into a woman. The moon-god’s son, Budha, who had been practising austerity in the vicinity of that grove fell in love with the woman and she too was attracted towards him. The pair accordingly lived together as husband and wife. One day the princess invoked Vasiṣṭha, who appeared before her and was moved with pity to see her plight. He prayed to Lord Śiva and secured from him a boon to the effect that the prince would change his sex every month. He thus lived with Budha as his wife for one month and ruled over his kingdom as Sudyumna during another by rotation.

(3) Vasiṣṭha, who was a mind-born son of Brahmā, was called upon by his father to assume the role of a family priest in relation to the Kings of the solar race. Finding him reluctant to accept this position, which was rather humiliating. Brahmā tried to persuade him by the argument that the Lord Himself would appear in that line in the Tretāyuga and that he would automatically secure the enviable position of the Lord’s own family priest and preceptor and live on most intimate terms with Him. According to the order of sequence originally determined, Dvāpara (literally, the second Yuga) was to follow Satyayuga and Tretā (literally, the third Yuga) was to come next. Vasiṣṭha, however, was too impatient to wait for a couple of Yugas and accordingly changed their order of sequence. It was under His dispensation that Tretā followed Satyayuga and Dvāpara succeeded Tretā.

(4) The sage Viśvāmītra, who originally belonged to the Kṣatriya caste, practised austere penance for thousands of years with a view to attaining Brahmanhood. At last Brahmā recognized his claims to Brahmanhood and called him a Brahmarṣi (a Brāhmaṇa sage). But Viśvāmītra would not be satisfied until Vasiṣṭha accepted him as such. In this way he attached a greater weight to Vasiṣṭha’s opinion. Vasiṣṭha however, declined to accept him as a Brahmarṣi till he retained even a tinge of egotism. He addressed him as a Brahmarṣi only when he was satisfied that Viśvāmītra had been purged of the last traces of egotism. Others, however, maintain that Vasiṣṭha did not recognize his claims to Brahmanhood till the last.

(5) During the nuptials of King Dilīpa and Sudakṣiṇā the ends of the garments of the bride and bridegroom were tied together most tightly. When Vasiṣṭha enquired the reason he was told that the pair would die the moment their knot was untied. The sage thereupon altered the course of destiny and averted their death.

“And yet you ask advice of me at this juncture ! All this is my misfortune.” The Guru’s heart overflowed with love when he heard these affectionate words. (255)

चौ०— तात बात फुरि राम कृपाहीं । राम बिमुख सिधि सपनेहुँ नाहीं ॥  
 सकुचउँ तात कहत एक बाता । अरध तजहिँ बुध सरबस जाता ॥ १ ॥  
 तुम्ह कानन गवनहु दोउ भाई । फेरिअहिँ लखन सीय रघुराई ॥  
 मुनि सुबचन हरषे दोउ भ्राता । भे प्रमोद परिपूरन गाता ॥ २ ॥  
 मन प्रसन्न तन तेजु बिराजा । जनु जिय राउ रामु भए राजा ॥  
 बहुत लाभ लोगन्ह लघु हानी । सम दुख सुख सब रोवहिँ रानी ॥ ३ ॥  
 कहहिँ भरतु मुनि कहा सो कीन्हे । फलु जग जीवन्ह अभिमत दीन्हे ॥  
 कानन करउँ जनम भरि बासू । एहिँ तें अधिक न मोर सुपासू ॥ ४ ॥

Cau.: tāta bāta phuri rāma kṛpāhī, rāma bimukha sidhi sapanehū nāhī.  
 sakucaū tāta kahata eka bātā, aradha tajahī budha sarabasa jātā.1.  
 tumha kānana gavanahu dou bhāi, pheriahī lakhana siya raghurāi.  
 suni subacana haraṣe dou bhrātā, bhe pramoda paripūrana gātā.2.  
 mana prasanna tana teju birājā, janu jiya rāu rāmu bhae rājā.  
 bahuta lābha loganha laghu hānī, sama dukha sukha saba rovahī rānī.3.  
 kahahī bharatu muni kahā so kīnhe, phalu jaga jivanha abhimata dīnhe.  
 kānana karaū janama bhari bāsū, ehī tē adhika na mora supāsū.4.

“What you have said is no doubt true, my child; but it is all due to Śrī Rāma’s grace. He who is hostile to Rāma can never dream of success. I hesitate to tell you one thing; the wise forgo one-half when they find the whole in peril. You two brothers (Śatrughna and yourself) retire to the woods; while Lakṣmaṇa, Sitā and the Lord of Raghus may be sent back.” The two brothers (Bharata and Śatrughna) rejoiced to hear these agreeable words; their whole frame was filled with excess of joy. They were pleased at heart and a glow irradiated their body as though King Daśaratha had come to life again and Rāma had been crowned king. The people thought they would gain much while their loss would be comparatively small. The queen-mothers, however, all wept because their joy and sorrow matched each other. “By obeying the Guru’s commands,” Bharata observed, “One would attain the fruit of gratifying all the creatures of the world. I will stay all my life in the forest; I conceive no greater happiness than this.” (1—4)

दो०— अंतरजामी रामु सिय तुम्ह सरबग्य सुजान ।

जौं फुर कहहु त नाथ निज कीजिअ बचनु प्रवान ॥ २५६ ॥

Do.: aṁtarajāmī rāmu siya tumha sarabagya sujāna,  
 jaū phura kahahu ta nātha nija kījia bacanu pravāna.256.

“Rāma and Sitā have access to all hearts, while you are omniscient and wise. If what you say is true, then redeem your word, my lord.” (256)

चौ०— भरत बचन सुनि देखि सनेहू । सभा सहित मुनि भए बिदेहू ॥  
 भरत महा महिमा जलरासी । मुनि मति ठाढ़ि तीर अबला सी ॥ १ ॥  
 गा चह पार जतनु हियँ हेरा । पावति नाव न बोहितु बेरा ॥  
 औरु करिहि को भरत बड़ाई । सरसी सीपि कि सिंधु समाई ॥ २ ॥

भरतु मुनिहि मन भीतर भाए । सहित समाज राम पहिं आए ॥  
 प्रभु प्रनामु करि दीन्ह सुआसनु । बैठे सब सुनि मुनि अनुसासनु ॥ ३ ॥  
 बोले मुनिबरु बचन बिचारी । देस काल अवसर अनुहारी ॥  
 सुनहु राम सरबग्य सुजाना । धरम नीति गुन ग्यान निधाना ॥ ४ ॥

Cau.: bharata bacana suni dekhi sanehū, sabhā sahita muni bhae bidehū.  
 bharata mahā mahimā jalarāsī, muni mati ṭhāRhi tīra abalā sī.1.  
 gā caha pāra jatanu hiyā herā, pāvati nāva na bohitu berā.  
 auru karihi ko bharata baRāi, sarasī sīpi ki simḍhu samāi.2.  
 bharatu munihi mana bhītara bhāe, sahita samāja rāma pahī āe.  
 prabhu pranāmu kari dīnha suāsanu, baiṭhe saba suni muni anusāsanu.3.  
 bole munibaru bacana bicāri, desa kāla avasara anuhāri.  
 sunahu rāma sarabagya sujānā, dharama nīti guna gyāna nidhānā.4.

Hearing Bharata's words and seeing his love, the sage as well as the whole assembly were transported out of themselves Bharata's transcendent glory resembled the ocean and the sage's wit stood on its brink like a helpless woman who longed to cross it and sought many a device but was unable to find a boat, ship or raft. Who else, then, can glorify Bharata ? Can the ocean be contained in the shell of a small pool ? The sage was pleased with Bharata in his heart of hearts; with the whole assembly, therefore, he came to Śrī Rāma. The Lord made obeisance and offered him a seat of honour; and receiving the sage's permission all sat down. The great sage then spoke in well-considered phrases appropriate to the time, place and circumstances: "Listen, Rāma; you are omniscient and wise and a storehouse of piety, prudence, virtue and knowledge. (1—4)

दो०—सब के उर अंतर बसहु जानहु भाउ कुभाउ ।

पुरजन जननी भरत हित होइ सो कहिअ उपाउ ॥ २५७ ॥

Do.: saba ke ura aṁtara basahu jānahu bhāu kubhāu,  
 purajana janani bharata hita hoi so kahia upāu.257.

"You dwell in the heart of all and know our good and evil intentions. Tell us, therefore, the way in which the citizens, your mothers and Bharata too may be benefited." (257)

चौ०—आरत कहहिं बिचारि न काऊ । सूझ जुआरिहि आपन दाऊ ॥  
 सुनि मुनि बचन कहत रघुराऊ । नाथ तुम्हारेहि हाथ उपाऊ ॥ १ ॥  
 सब कर हित रुख राउरि राखें । आयसु किँ मुदित फुर भाषें ॥  
 प्रथम जो आयसु मो कहँ होई । माथें मानि करौं सिख सोई ॥ २ ॥  
 पुनि जेहि कहँ जस कहब गोसाई । सो सब भाँति घटिहि सेवकाई ॥  
 कह मुनि राम सत्य तुम्ह भाषा । भरत सनेहँ बिचारु न राखा ॥ ३ ॥  
 तेहि तें कहउँ बहोरि बहोरी । भरत भगति बस भइ मति मोरी ॥  
 मोरें जान भरत रुचि राखी । जो कीजिअ सो सुभ सिव साखी ॥ ४ ॥

Cau.: ārata kahahi bicāri na kāū, sūjha juārihi āpana dāū.  
 suni muni bacana kahata raghurāū, nātha tumhārehi hātha upāū.1.

saba kara hita rukha rāuri rākhē, āyasu kiē mudita phura bhāṣē.  
 prathama jo āyasu mo kahū hoī, māthē māni karaū sikha soī.2.  
 puni jehi kahā jasa kahaba gosāī, so saba bhāti ghaṭīhi sevakāī.  
 kaha muni rāma satya tumha bhāṣā, bharata sanehā bicāru na rākhā.3.  
 tehi tē kahaū bahori bahorī, bharata bhagati basa bhai mati morī.  
 morē jāna bharata ruci rākhī, jo kijia so subha siva sākhī.4.

“The afflicted never speak with forethought. A gambler sees his own game.” On hearing the sage’s words the Lord of Raghus replied, “My lord, the remedy lies in your own hands. Everyone will be benefited by meeting your wishes, carrying out your behests and gladly acclaiming them. In the first place, whatever orders and instructions are given to me I will reverently carry them out. Then, my lord, whoever receives any order from you will fully devote himself to your service.” Said the sage, “What you have said, Rāma, is true; but Bharata’s love has robbed me of my wits. That is why I say again and again, my judgment has been enthralled by Bharata’s devotion. To my mind, Śiva be my witness, whatever you do with due deference to Bharata’s wishes will be all for good.” (1—4)

दो०— भरत बिनय सादर सुनिअ करिअ बिचारु बहोरि ।

करब साधुमत लोकमत नृपनय निगम निचोरि ॥ २५८ ॥

Do.: bharata binaya sādara sunia karia bicāru bahori,  
 karaba sādhumata lokamata nṛpanaya nigama nicori.258.

“Listen with attention to Bharata’s humble submission and then think over it. Again, sifting the worldly point of view and the conclusions of holy men as well as of the political science and the Vedas do what they enjoin upon you.” (258)

चौ०— गुर अनुरागु भरत पर देखी । राम हृदयँ आनंदु बिसेषी ॥  
 भरतहि धरम धुरंधर जानी । निज सेवक तन मानस बानी ॥ १ ॥  
 बोले गुर आयस अनुकूला । बचन मंजु मृदु मंगलमूला ॥  
 नाथ सपथ पितु चरन दोहाई । भयउ न भुअन भरत सम भाई ॥ २ ॥  
 जे गुर पद अंबुज अनुरागी । ते लोकहुँ बेदहुँ बड़भागी ॥  
 राउर जा पर अस अनुरागू । को कहि सकइ भरत कर भागू ॥ ३ ॥  
 लखि लघु बंधु बुद्धि सकुचाई । करत बदन पर भरत बड़ाई ॥  
 भरतु कहहिँ सोइ किँ भलाई । अस कहि राम रहे अरगाई ॥ ४ ॥

Cau.: gura anurāgu bharata para dekhī, rāma hṛdayā ānaṁdu biseṣī.  
 bharatahi dharama dhuraṁdhara jānī, nija sevaka tana mānasa bānī.1.  
 bole gura āyasa anukūlā, bacana maṁju mṛdu maṁgalamūlā.  
 nātha sapatha pitu carana dohāī, bhayau na bhuana bharata sama bhāī.2.  
 je gura pada aṁbuja anurāgī, te lokahū bedahū baRabhāgī.  
 rāura jā para asa anurāgū, ko kahi sakai bharata kara bhāgū.3.  
 lakhi laghu baṁdhu buddhi sakucāī, karata badana para bharata baRāī.  
 bharatu kahahī soi kiē bhalāī, asa kahi rāma rahe aragāī.4.

Śrī Rāma was particularly delighted at heart to see the Guru’s affection for Bharata.

Knowing Bharata to be a champion of virtue and His servant in thought, word and deed, He spoke words that were sweet, soft and delightful and harmonized with the Guru's commands: "My lord, I swear by you as well as by the feet of my father that in the whole world there has been no brother like Bharata. Those who are devoted to the lotusfeet of their preceptor are highly blessed from the point of view of the world as well as of the Vedas. And who can extol Bharata's good fortune, for whom you cherish such love ! Knowing him to be a younger brother my mind recoils when I proceed to praise him to his face. Of course it will be conducive to our good to do what he suggests." Having said so Śrī Rāma kept silent. (1—4)

दो०— तब मुनि बोले भरत सन सब सँकोचु तजि तात ।

कृपासिंधु प्रिय बंधु सन कहहु हृदय कै बात ॥ २५९ ॥

Do.: **taba muni bole bharata sana saba sākocu taji tāta, kṛpāsīndhu priya bāndhu sana kahahu hṛdaya kai bāta.259.**

The sage now said to Bharata, "Shaking off all scruple, my dear child, tell your dear brother, who is an ocean of kindness, what is there in your heart." (259)

चौ०— सुनि मुनि बचन राम रुख पाई । गुरु साहिब अनुकूल अघाई ॥  
लखि अपनें सिर सबु छरु भारू । कहि न सकहिं कछु करहिं बिचारू ॥ १ ॥  
पुलकि सरीर सभाँ भए ठाढ़े । नीरज नयन नेह जल बाढ़े ॥  
कहब मोर मुनिनाथ निबाहा । एहि तें अधिक कहाँ मैं काहा ॥ २ ॥  
मैं जानउँ निज नाथ सुभाऊ । अपराधिहु पर कोह न काऊ ॥  
मो पर कृपा सनेहु बिसेषी । खेलत खुनिस न कबहूँ देखी ॥ ३ ॥  
सिसुपन तें परिहरेउँ न संगू । कबहूँ न कीन्ह मोर मन भंगू ॥  
मैं प्रभु कृपा रीति जियँ जोही । हारेहूँ खेल जितावहिं मोही ॥ ४ ॥

Cau.: **sunī muni bacana rāma rukha pāi, guru sāhiba anukūla aghāi. lakhi apanē sira sabu charu bhārū, kahi na sakahī kachu karahī bicārū.1. pulaki sarīra sabhā̃ bhae thārhe, nīraja nayana neha jala bārhe. kahaba mora muninātha nibāhā, ehi tē adhika kahaū maī kāhā.2. maī jānaū nija nātha subhāū, aparādhihu para koha na kāū. mo para kṛpā sanehu biseṣī, khelata khunisa na kabahū dekhī.3. sisupana tē parihareū na saṅgū, kabahū na kīnha mora mana bhaṅgū. maī prabhu kṛpā rīti jiyā johī, hārehū khela jītāvahī mohī.4.**

When Bharata heard the sage's words and came to know what was in Śrī Rāma's mind, he was satisfied that both the preceptor and the master were exceedingly propitious to him. At the same time he realized that the entire responsibility had been thrown on his own shoulders. He was, therefore, unable to speak a word and became thoughtful. With his body thrilling all over he stood in the assembly and tears of love gushed forth from his lotus eyes. "The lord of sages has already said what I had to say. Beyond that I have nothing to submit. I know the disposition of my master, who is never angry even with the offender. To me he has been particularly kind and affectionate; I have never seen him frown even in play. Even from my infancy I never left his company and at no time did he damp my spirits. I have realized in my heart the benevolent ways of my lord, who would have me win a game even though I had lost it. (1—4)

दो०— महुँ सनेह सकोच बस सनमुख कही न बैन ।  
दरसन तृपित न आजु लागि पेम पिआसे नैन ॥ २६० ॥

Do.: mahū saneha sakoca basa sanamukha kahī na baina,  
darasana tṛpita na āju lagi pema piāse naina.260.

“Overcome by affection and modesty I too never opened my lips before him. And my eyes, that have been thirsting through love for his sight, have not been sated to this day.” (260)

चौ०— बिधि न सकेउ सहि मोर दुलारा । नीच बीचु जननी मिस पारा ॥  
यहउ कहत मोहि आजु न सोभा । अपनी समुझि साधु सुचि को भा ॥ १ ॥  
मातु मंदि में साधु सुचाली । उर अस आनत कोटि कुचाली ॥  
फरइ कि कोदव बालि सुसाली । मुकता प्रसव कि संबुक काली ॥ २ ॥  
सपनेहुँ दोसक लेसु न काहू । मोर अभाग उदधि अवगाहू ॥  
बिनु समुझे निज अघ परिपाकू । जारिउँ जायँ जननि कहि काकू ॥ ३ ॥  
हृदयँ हेरि हारेउँ सब ओरा । एकहि भाँति भलेहिँ भल मोरा ॥  
गुर गोसाइँ साहिब सिय रामू । लागत मोहि नीक परिनामू ॥ ४ ॥

Cau.: bidhi na sakeu sahi mora dulārā, nīca bīcu jananī misa pārā.  
yahau kahata mohi āju na sobhā, apanī samujhi sādhu suci ko bhā.1.  
mātu maṁdi maṁ sādhu sucālī, ura asa ānata koṭi kucālī.  
pharai ki kodava bāli susālī, mukatā prasava ki sambuka kālī.2.  
sapanehū dosaka lesu na kāhū, mora abhāga udadhi avagāhū.  
binu samujhē nija agha paripākū, jāriū jāyā janani kahi kākū.3.  
hṛdayā heri hāreū saba orā, ekahi bhāti bhalehī bhala morā.  
gura gosāi sāhiba siya rāmū, lāgata mohi nīka parināmū.4.

But Fate could not bear to see me treated with fondness. In the disguise of my vile mother God created a cleft between us. It does not behove me today to say even this; for who has come to be recognized as good and innocent on the basis of his own estimation ? To entertain the thought that my mother is wicked while I am virtuous and upright is itself tantamount to a million evil practices. Can an ear of the Kodo\* plant yield good rice and can a dark bivalve shell produce a pearl ? Not a tinge of blame attaches to anyone even in a dream. My ill-luck is unfathomable like the ocean. In vain did I torment my mother by taunting her without estimating the consequences of my own sins. I have mentally surveyed all possible avenues but feel frustrated. There is only one hope of my salvation: Your Holiness is my preceptor while Sitā and Rāma are my masters. From this I presume that all will be well in the end. (1—4)

दो०— साधु सभाँ गुर प्रभु निकट कहउँ सुथल सतिभाउ ।  
प्रेम प्रपंचु कि झूठ फुर जानहिँ मुनि रघुराउ ॥ २६१ ॥

Do.: sādhu sabhāṁ gura prabhu nikaṭa kahaū suthala satibhāu,  
prema prapaṁcu ki jhūṭha phura jānahī muni raghurāu.261.

\* The Kodo (Saṁskṛta Kodrava) is a kind of corn grown in the eastern parts of U.P. It bears a small grain of inferior quality, eaten only by the poor.

“In this concourse of holy men, in the presence of my preceptor and master and in this holy place I speak in good faith. Whether there is any love in my heart or it is all simulation and whether what I say is true or false is known to the sage as well as to the Lord of Raghus.” (261)

चौ०— भूपति मरन पेम पनु राखी । जननी कुमति जगतु सबु साखी ॥  
 देखि न जाहिं बिकल महतारीं । जरहिं दुसह जर पुर नर नारीं ॥ १ ॥  
 महीं सकल अनरथ कर मूला । सो सुनि समुझि सहिउं सब सूला ॥  
 सुनि बन गवनु कीन्ह रघुनाथा । करि मुनि बेष लखन सिय साथा ॥ २ ॥  
 बिनु पानहिन्ह पयादेहि पाएँ । संकरु साखि रहेउं एहि घाएँ ॥  
 बहुरि निहारि निषाद सनेहू । कुलिस कठिन उर भयउ न बेहू ॥ ३ ॥  
 अब सबु आँखिन्ह देखेउं आई । जिअत जीव जड़ सबड़ सहाई ॥  
 जिन्हहि निरखि मग साँपिनि बीछी । तजहिं बिषम बिषु तामस तीछी ॥ ४ ॥

Cau.: bhūpati marana pema panu rākhi, janani kumati jagatu sabu sākhi.  
 dekhi na jāhi bikala mahatārī, jarahī dusaha jara pura nara nārī.1.  
 mahī sakala anaratha kara mūlā, so suni samujhi sahiū saba sūlā.  
 suni bana gavanu kīnha raghunāthā, kari muni beṣa lakhana siya sāthā.2.  
 binu pānahinha payādehi pāē, saṅkaru sākhi raheū ehi ghāē.  
 bahuri nihāri niṣāda sanehū, kulisa kaṭhina ura bhayau na behū.3.  
 aba sabu āṅkhinha dekheū āi, jiata jīva jaRa sabai sahāi.  
 jinhahi nirakhi maga sāpini bīchī, tajahī biṣama biṣu tāmasa tīchī.4.

“The whole world will bear witness, on the one hand, to the king having died as a result of his uncompromising love, and to my mother’s evil intent, on the other. The queen-mothers are in such distress that one cannot bear to look at them; while the men and women of the city are burning with deep agony. I have heard and realized that I am the root of all trouble and have accordingly endured all suffering. To crown all when I heard that clad in hermit’s robes and accompanied by Lakṣmaṇa and Sitā, the Lord of Raghus proceeded to the woods on foot and without shoes, God Śaṅkara be my witness, I survived even that blow. On top of it, when I witnessed the Niṣāda’s love, my heart, which is harder than adamant, refused to break. And now I have seen all with my own eyes and so long as I live my stupid soul will subject me to all kinds of suffering. What shall I say of Rāma, Lakṣmaṇa and Sitā, at whose sight even snakes and scorpions on the road forget their virulent poison and irrepressible anger !” (1—4)

दो०— तेइ रघुनंदनु लखनु सिय अनहित लागे जाहि ।

तासु तनय तजि दुसह दुख दैउ सहावड़ काहि ॥ २६२ ॥

Do.: **tei raghunaṁdanu lakhanu siya anahita lāge jāhi,**  
**tāsu tanaya taji dusaha dukha daiu sahāvai kāhi.262.**

“On whom else, then, should Providence inflict severe pain if not on the son of Kaikeyī, who looked upon these very Rāma, Lakṣmaṇa and Sitā as her enemies !” (262)

चौ०— सुनि अति बिकल भरत बर बानी । आरति प्रीति बिनय नय सानी ॥  
 सोक मगन सब सभाँ खभारू । मनहुँ कमल बन परेउ तुसारू ॥ १ ॥  
 कहि अनेक बिधि कथा पुरानी । भरत प्रबोधु कीन्ह मुनि ग्यानी ॥  
 बोले उचित बचन रघुनंदू । दिनकर कुल कैरव बन चंदू ॥ २ ॥  
 तात जायँ जियँ करहु गलानी । ईस अधीन जीव गति जानी ॥  
 तीनि काल तिभुअन मत मोरें । पुन्यसिलोक तात तर तोरें ॥ ३ ॥  
 उर आनत तुम्ह पर कुटिलाई । जाइ लोके परलोके नसाई ॥  
 दोसु देहि जननिहि जड़ तेई । जिन्ह गुर साधु सभा नहिं सेई ॥ ४ ॥

Cau.: suni ati bikala bhārata bara bānī, ārati prīti binaya naya sānī.  
 soka magana saba sabhā khabhārū, manahū kamala bana pareu tusārū.1.  
 kahi aneka bidhi kathā purānī, bhārata prabodhu kīnha muni gyānī.  
 bole ucita bacana raghunāndū, dinakara kula kairava bana caṁdū.2.  
 tāta jāyā jiyā karahu galānī, īsa adhīna jīva gati jānī.  
 tīni kāla tibhuana mata morē, punyasiloka tāta tara torē.3.  
 ura ānata tumha para kuṭilāi, jāi loku paraloku nasāi.  
 dosu dehi jananihi jaRa tei, jinha gura sādhu sabhā nahī sei.4.

On hearing the excellent and most impassioned speech of Bharata, which was full of agony and love, humility and prudence, everybody was plunged in sorrow and the assembly became sad as if a bed of lotuses was smitten by frost. The enlightened sage comforted Bharata by narrating old legends of various kinds; and the Delighter of Raghus, who was a veritable moon to the lily-like solar race, spoke words which were meet and proper: "You feel humiliated in spirit for nothing, dear brother; know that the destiny of souls lies in the hands of God. To my mind, men of holy reputation in all the three spheres of creation and belonging to the past, present and future are pygmies before you, my darling. He who attributes malevolence to you even in his heart will be ruined in this world as well as in the next. As for mother Kaikeyī they alone blame her, who have waited neither on the Guru nor on assemblage of holy men." (1—4)

दो०— मिटिहहिं पाप प्रपंच सब अखिल अमंगल भार ।

लोक सुजसु परलोक सुखु सुमिरत नामु तुम्हार ॥ २६३ ॥

Do.: miṭihahī pāpa prapaṁca saba akhila amaṁgala bhāra,  
 loka sujasu paraloka sukhu sumirata nāmu tumhāra.263.

"With the very invocation of your name all sins and error and all the hosts of evils will be obliterated; nay, it will bring in its train fair renown in this world and happiness hereafter." (263)

चौ०— कहउँ सुभाउ सत्य सिव साखी । भरत भूमि रह राउरि राखी ॥  
 तात कुतरक करहु जनि जाएँ । बैर पेम नहिं दुरइ दुराएँ ॥ १ ॥  
 मुनि गन निकट बिहग मृग जाहीं । बाधक बधिक बिलोकि पराहीं ॥  
 हित अनहित पसु पच्छिउ जाना । मानुष तनु गुन ग्यान निधाना ॥ २ ॥  
 तात तुम्हहि मैं जानउँ नीकें । करौं काह असमंजस जीकें ॥  
 राखेउ रायँ सत्य मोहि त्यागी । तनु परिहरेउ पेम पन लागी ॥ ३ ॥



तासु बचन मेटत मन सोचू । तेहि तें अधिक तुम्हार संकोचू ॥  
ता पर गुर मोहि आयसु दीन्हा । अवसि जो कहहु चहउँ सोइ कीन्हा ॥ ४ ॥

Cau.: kahaũ subhāu satya siva sākḥī, bhārata bhūmi raha rāuri rākḥī.  
tāta kutaraka karahu jani jāē, baira pema nahī durai durāē.1.  
muni gana nikaṭa bihaga mṛga jāhī, bādḥaka badhika biloki parāhī.  
hita anahita pasu pacchiu jānā, mānuṣa tanu guna gyāna nidhānā.2.  
tāta tumhahi maī jānaũ nikē, karaũ kāha asamānjasa jīkē.  
rākheu rāyā satya mohi tyāgī, tanu parihareu pema pana lāgī.3.  
tāsu bacana meṭata mana socū, tehi tē adhika tumhāra sākocū.  
tā para gura mohi āyasu dīnhā, avasi jo kahahu cahaũ soi kīnhā.4.

“With Lord Śiva as my witness I speak the truth in good faith, Bharata: the earth is being sustained by you. Pray do not indulge in wrong hypotheses about yourself for nothing, my darling; hatred and love cannot be disguised even if one tries to conceal them. Birds and beasts draw close to hermits, while they run away at the very sight of a hunter who torments them. Even beasts and birds can distinguish between a friend and a foe, to say nothing of the human body, which is a storehouse of virtue and knowledge. I know you full well, dear brother; but what am I to do? There is great perplexity in my mind. The king (our father), you know, kept his word and abandoned me; nay, he gave up his life in order to keep his vow of love. I feel perturbed in my mind if I proceed to violate his word; and my scruple on your account is even greater. On top of it my preceptor has given his command to me. In any case I am prepared to do precisely what you suggest.”

(1—4)

दो०— मनु प्रसन्न करि सकुच तजि कहहु करौं सोइ आजु ।

सत्यसंध रघुबर बचन सुनि भा सुखी समाजु ॥ २६४ ॥

Do.: manu prasanna kari sakuca taji kahahu karaũ soi āju,  
satyasam̐dha raghubara bacana suni bhā sukhī samāju.264.

“With a cheerful heart and shaking off all scruple tell me what to do; and I will accomplish it this very day.” The assembly rejoiced to hear these words of Śrī Rāma (the Chief of Raghu’s line), who was ever true to his word.

(264)

चौ०— सुर गन सहित सभय सुरराजू । सोचहिं चाहत होन अकाजू ॥

बनत उपाउ करत कछु नाहीं । राम सरन सब गे मन माहीं ॥ १ ॥

बहुरि बिचारि परस्पर कहहीं । रघुपति भगत भगति बस अहहीं ॥

सुधि करि अंबरीष दुरबासा । भे सुर सुरपति निपट निरासा ॥ २ ॥

सहे सुरन्ह बहु काल बिषादा । नरहरि किए प्रगट प्रहलादा ॥

लगि लगि कान कहहिं धुनि माथा । अब सुर काज भरत के हाथा ॥ ३ ॥

आन उपाउ न देखिअ देवा । मानत रामु सुसेवक सेवा ॥

हियँ सपेम सुमिरहु सब भरतहि । निज गुन सील राम बस करतहि ॥ ४ ॥

Cau.: sura gana sahita sabhaya surarājū, socahī cāhata hona akājū.  
 banata upāu karata kachu nāhī, rāma sarana saba ge mana māhī.1.  
 bahuri bicāri paraspara kahahī, raghupati bhagata bhagati basa ahahī.  
 sudhi kari ambarīṣa durabāsā, bhe sura surapati nipaṭa nirāsā.2.  
 sahe suranha bahu kāla biṣādā, narahari kie pragaṭa prahalādā.  
 lagi lagi kāna kahahī dhuni māthā, aba sura kāja bhārata ke hāthā.3.  
 āna upāu na dekhia devā, mānata rāmu susevaka sevā.  
 hiyā sapema sumirahu saba bhāratahi, nija guna sīla rāma basa karatahi.4.

Indra (the king of celestials) and the hosts of other gods trembled with fear and felt perturbed at the thought that their whole scheme was going to miscarry. They were completely at a loss what to do. At last they mentally approached Śrī Rāma for protection. Again they deliberated with one another and said that the Lord of Raghus was under the spell of the devotion of His devotees. Remembering the story of Ambarīṣa and Durvāsā the gods as well as their lord (Indra) became utterly despondent. In the past too the gods suffered for a long time till at last it was Prahlāda who revealed Lord Nṛsimha\*. Beating their head they whispered into one another's ear: "The gods' interests now lie in Bharata's hands. We see no other remedy, O gods; our only hope is that Śrī Rāma acknowledges the services rendered to His noble servants. Do you all, therefore, invoke with a loving heart Bharata, who has won over Śrī Rāma by his goodness and amiability." (1—4)

दो०— सुनि सुर मत सुरगुर कहेउ भल तुम्हार बड़ भागु ।

सकल सुमंगल मूल जग भरत चरन अनुरागु ॥ २६५ ॥

Do.: suni sura mata suragura kaheu bhala tumhāra baRa bhāgu,  
 sakala sumarṅgala mūla jaga bhārata carana anurāgu.265.

When the preceptor of the gods (the sage Bṛhaspati) heard of the gods' intention, he said, "Good! Your luck is great. Devotion to Bharata's feet is the root of all choice blessings in this world." (265)

चौ०— सीतापति सेवक सेवकाई । कामधेनु सय सरिस सुहाई ॥  
 भरत भगति तुम्हें मन आई । तजहु सोचु बिधि बात बनाई ॥ १ ॥  
 देखु देवपति भरत प्रभाऊ । सहज सुभायँ बिबस रघुराऊ ॥  
 मन थिर करहु देव डरु नाहीं । भरतहि जानि राम परिछाहीं ॥ २ ॥  
 सुनि सुरगुर सुर संमत सोचू । अंतरजामी प्रभुहि सकोचू ॥  
 निज सिर भारु भरत जियँ जाना । करत कोटि बिधि उर अनुमाना ॥ ३ ॥  
 करि बिचारु मन दीन्ही ठीका । राम रजायस आपन नीका ॥  
 निज पन तजि राखेउ पनु मोरा । छोहु सनेहु कीन्ह नहि थोरा ॥ ४ ॥

Cau.: sītāpati sevaka sevakāi, kāmadhenu saya sarisa suhāi.  
 bhārata bhagati tumharē mana āi, tajahu socu bidhi bāta banāi.1.  
 dekhu devapati bhārata prabhāu, sahaja subhāyā bibasa raghurāu.  
 mana thira karahu deva ḍaru nāhī, bhāratahi jāni rāma parichāhī.2.

\* So-called because He had taken the form of a man-lion.

sunī suragura sura saṁmata socū, aṁtarajāmī prabhuhi sakocū.  
 nija sira bhāru bhārata jiyā jānā, karata koṭi bidhi ura anumānā.3.  
 kari bicāru mana dīnhī ṭhikā, rāma rajāyasa āpana nīkā.  
 nija pana taji rākheu panu morā, chohu sanehu kīnha nahī thorā.4.

“The service of a devotee of Sītā’s lord is as good as a hundred cows of plenty (i.e., it fulfils all one’s desires). Now that devotion to Bharata has appealed to your mind worry no more; for God has accomplished your object. See Bharata’s greatness O king of gods; the Lord of Raghus is completely under his sway as a matter of course. Knowing Bharata to be Śrī Rāma’s shadow, make your mind easy. O gods; there is no cause for fear.” The Lord, who has access to all hearts, felt uncomfortable when He came to know of the conference between the gods and their preceptor (the sage Bṛhaspati) and of the anxiety of the former. Bharata now felt in his heart that the whole responsibility rested on his shoulders; he, therefore, entertained in his mind propositions of innumerable kinds. After much deliberation he came to the conclusion that his welfare consisted in obeying Śrī Rāma. “He has kept my vow, relinquishing his own, and has thereby shown not a little kindness and love.” (1—4)

दो०— कीन्ह अनुग्रह अमित अति सब बिधि सीतानाथ ।

करि प्रनामु बोले भरतु जोरि जलज जुग हाथ ॥ २६६ ॥

Do.: kīnha anugraha amita ati saba bidhi sītānātha,  
 kari pranāmu bole bharatu jori jalaja juga hātha.266.

“Sītā’s lord has done me a great and unbounded favour in everyway.” Then, bowing his head and joining his lotus hands, Bharata said:— (266)

चौ०— कहीं कहावौं का अब स्वामी । कृपा अंबुनिधि अंतरजामी ॥  
 गुर प्रसन्न साहिब अनुकूला । मिटी मलिन मन कल्पित सूला ॥ १ ॥  
 अपडर डरेउँ न सोच समूले । रबिहि न दोसु देव दिसि भूले ॥  
 मोर अभागु मातु कुटिलाई । बिधि गति बिषम काल कठिनाई ॥ २ ॥  
 पाउ रोपि सब मिलि मोहि घाला । प्रनतपाल पन आपन पाला ॥  
 यह नइ रीति न राउरि होई । लोकहुँ बेद बिदित नहिं गोई ॥ ३ ॥  
 जगु अनभल भल एकु गोसाई । कहिअ होइ भल कासु भलाई ॥  
 देउ देवतरु सरिस सुभाऊ । सनमुख बिमुख न काहुहि काऊ ॥ ४ ॥

Cau.: kahaū kahāvaū kā aba svāmī, kṛpā āmbunidhi aṁtarajāmī.  
 gura prasanna sāhiba anukūlā, miṭī malina mana kalapita sūlā.1.  
 apaḍara ḍareū na soca samūlē, rabihi na dosu deva disi bhūlē.  
 mora abhāgu mātu kuṭilāi, bidhi gati biṣama kāla kaṭhināi.2.  
 pāu ropi saba mili mohi ghālā, pranatapāla pana āpana pālā.  
 yaha nai rīti na rāuri hoī, lokahūṁ beda bidita nahī goī.3.  
 jagu anabhala bhala eku gosāi, kahia hoi bhala kāsū bhalāi.  
 deu devataru sarisa subhāu, sanamukha bimukha na kāhuhu kāu.4.

“What shall I say or put into other’s mouth, my lord, an ocean of compassion and the knower of all hearts that you are? Now that my Guru is pleased and my master

(yourself) propitious, the torment, which was the creation of my foul mind is over. I was obsessed with imaginary fears and my anxiety had no foundation whatsoever. It is no fault of the sun if anyone mistakes the quarters. My own ill-luck, my mother's perversity, the odd ways of Providence and the cruelty of fate, all conspired with the avowed object of ruining me; but you came to my rescue by redeeming your vow (of protecting your devotees), a protector of the suppliant that you are. This is, however, no novel procedure for you; it is well-known to the world as well as to the Vedas and is an open secret. If the whole world is hostile and you alone are kindly disposed, my lord, tell me through whose goodness if not through yours, can one's good be accomplished? My lord, you are of the same disposition as the tree of paradise: it is neither for nor against anyone." (1—4)

दे०— जाइ निकट पहिचानि तरु छाहँ समनि सब सोच ।

मागत अभिमत पाव जग राउ रंकु भल पोच ॥ २६७ ॥

Do.: jāi nikāṭa pahicāni taru chāhā samani saba soca,  
māgata abhimata pāva jaga rāu raṅku bhala poca.267.

"Should anyone approach the tree of paradise recognizing it as such, its very shade relieves all anxiety. And everyone in this world obtains the desired object on the mere asking, be he a prince or pauper, good or bad." (267)

चौ०— लखि सब बिधि गुर स्वामि सनेहू । मिटेउ छोभु नहिं मन संदेहू ॥  
अब करुनाकर कीजिअ सोई । जन हित प्रभु चित छोभु न होई ॥ १ ॥  
जो सेवकु साहिबहि सँकोची । निज हित चहइ तासु मति पोची ॥  
सेवक हित साहिब सेवकाई । करै सकल सुख लोभ बिहाई ॥ २ ॥  
स्वारथु नाथ फिरें सबही का । किँ रजाइ कोटि बिधि नीका ॥  
यह स्वारथ परमारथ सारू । सकल सुकृत फल सुगति सिंगारू ॥ ३ ॥  
देव एक बिनती सुनि मोरी । उचित होइ तस करब बहोरी ॥  
तिलक समाजु साजि सबु आना । करिअ सुफल प्रभु जाँ मनु माना ॥ ४ ॥

Cau.: lakhi saba bidhi gura svāmi sanehū, miṭeu chobhu nahī mana saṁdehū.  
aba karunākara kijia soī, jana hita prabhu cita chobhu na hoī.1.  
jo sevaku sāhibahi sākokī, nija hita cahai tāsu mati poci.  
sevaka hita sāhiba sevakāi, karai sakala sukha lobha bihāi.2.  
svārathu nātha phirē sabahī kā, kiē rajāi koṭi bidhi nīkā.  
yaha svāratha paramāratha sārū, sakala sukṛta phala sugati siṅgārū.3.  
deva eka binatī suni morī, ucita hoi tasa karaba bahorī.  
tilaka samāju sāji sabu ānā, kariā suphala prabhu jaū manu mānā.4.

"Since I have found my Guru and my master (yourself) affectionate to me in everyway, my unrest has gone and I have no doubt left in my mind. Now, O mine of compassion, take steps to see that you do not feel perturbed for the sake of your servant. A servant who seeks his own gain by placing his master in an embarrassing situation is a mean-minded fellow. A servant will gain only if he serves his master

renouncing all his personal comforts and greed. If, my lord, you return to Ayodhyā, everyone will be a gainer. And if we obey your orders, we shall gain in millions of ways. Obedience to you constitutes the highest gain both materially and spiritually; nay, it is the consummation of all meritorious acts and the ornament of all good destinies. My lord, listen to a request of mine and then do as you deem fit. I have brought with me, duly arranged, all the requisites for the coronation ceremony. Kindly have it brought into use, my lord, if it so pleases you.” (1—4)

दो०— सानुज पठइअ मोहि बन कीजिअ सबहि सनाथ ।

नतरु फेरिअहिं बंधु दोउ नाथ चलों मैं साथ ॥ २६८ ॥

Do.: *sānuja paṭhaia mohi bana kījia sabahi sanātha,*  
*nataru pheriaḥī bāndhu dou nātha calāñ mañ sātha.268.*

“Send me into exile with my younger brother (Śatrughna) and let everybody feel secure under your protection. Or else, send back both the younger brothers (Lakṣmaṇa and Śatrughna) and let me accompany you, my lord.” (268)

चौ०— नतरु जाहिं बन तीनिउ भाई । बहुरिअ सीय सहित रघुराई ॥  
जेहि बिधि प्रभु प्रसन्न मन होई । करुना सागर कीजिअ सोई ॥ १ ॥  
देवँ दीन्ह सबु मोहि अभाऊ । मोरें नीति न धरम बिचारू ॥  
कहउँ बचन सब स्वारथ हेतू । रहत न आरत कें चित चेतू ॥ २ ॥  
उतरु देइ सुनि स्वामि रजाई । सो सेवकु लखि लाज लजाई ॥  
अस मैं अवगुन उदधि अगाधू । स्वामि सनेहँ सराहत साधू ॥ ३ ॥  
अब कृपाल मोहि सो मत भावा । सकुच स्वामि मन जाइँ न पावा ॥  
प्रभु पद सपथ कहउँ सति भाऊ । जग मंगल हित एक उपाऊ ॥ ४ ॥

Cau.: *nataru jāḥī bana tīniu bhāī, bahuria sīya sahita raghurāī.*  
*jehi bidhi prabhu prasanna mana hoī, karunā sāgara kījia soī.1.*  
*devā dīnha sabu mohi abhārū, morē nīti na dharama bicārū.*  
*kahañ bacana saba svāratha hetū, rahata na ārata kē cita cetū.2.*  
*utaru dei suni svāmi rajāī, so sevakū lakhi lāja lajāī.*  
*asa mañ avaguna udadhi agādhū, svāmi sanehā sarāhata sādḥū.3.*  
*aba kṛpāla mohi so mata bhāvā, sakuca svāmi mana jāī na pāvā.*  
*prabhu pada sapatha kahañ sati bhāū, jaga maṅgala hita eka upāū.4.*

“Or (as a third alternative) we three brothers may remain in the forest, while Sītā and yourself may return to Ayodhyā. Do that, O ocean of mercy, which may please your heart, my lord. You have thrown the whole burden on me, my master; but I have no ethical insight nor any idea of religion. I am actuated by self-interest in whatever I say; a man in distress loses his senses. Shame herself would be ashamed to look at a servant who evades compliance with an order given by his master. Even though I am such an unfathomable ocean of faults, my master (yourself) out of affection for me praises me as a noble soul. Now, O merciful one, I will submit to that proposition which will spare my lord an awkward situation. Swearing by my lord’s feet I tell you in good faith that this is the only way to ensure the happiness of the world.” (1—4)

दो०— प्रभु प्रसन्न मन सकुच तजि जो जेहि आयसु देब ।

सो सिर धरि धरि करिहि सबु मिटिहि अनट अवरेब ॥ २६९ ॥

Do.: **prabhu prasanna mana sakuca taji jo jehi āyasu deba,  
so sira dhari dhari karihi sabu miṭihi anaṭa avareba.269.**

“Each one of us will reverently carry out the orders that the Lord may be pleased to give with a cheerful heart and without reserve; and all injustice and imbroglia will end.” (269)

चौ०— भरत बचन सुचि सुनि सुर हरषे । साधु सराहि सुमन सुर बरषे ॥  
असमंजस बस अवध नेवासी । प्रमुदित मन तापस बनबासी ॥ १ ॥  
चुपहिं रहे रघुनाथ सँकोची । प्रभु गति देखि सभा सब सोची ॥  
जनक दूत तेहि अवसर आए । मुनि बसिष्ठ सुनि बेगि बोलाए ॥ २ ॥  
करि प्रनाम तिन्ह रामु निहारे । बेषु देखि भए निपट दुखारे ॥  
दूतन्ह मुनिबर बूझी बाता । कहहु बिदेह भूप कुसलाता ॥ ३ ॥  
सुनि सकुचाइ नाइ महि माथा । बोले चर बर जोरें हाथा ॥  
बूझब राउर सादर साई । कुसल हेतु सो भयउ गोसाई ॥ ४ ॥

Cau.: **bharata bacana suci suni sura haraṣe , sādhu sarāhi sumana sura baraṣe.  
asamañjasa basa avadha nevāsī, pramudita mana tāpasa banabāsī.1.  
cupahī rahe raghunātha sākocī, prabhu gati dekhi sabhā saba socī.  
janaka dūta tehi avasara āe, muni basiṣṭhā suni begi bolāe.2.  
kari pranāma tinha rāmu nihāre, beṣu dekhi bhae nipaṭa dukhāre.  
dūtanha munibara būjhī bātā, kahahu bideha bhūpa kusalātā.3.  
suni sakucāi nāi mahi māthā, bole cara bara jorē hāthā.  
būjhaba rāura sādara sāī, kusala hetu so bhayau gosāī.4.**

The gods rejoiced to hear Bharata's guileless speech; and acclaiming him in the words "Well done!" they rained down flowers. The people of Ayodhyā felt much puzzled, while the ascetics and the foresters were greatly delighted. The Lord of Raghus, who was very considerate by nature, kept mum; and observing His silence the whole assembly felt perturbed. That very moment messengers from King Janaka arrived. When the sage Vasiṣṭha heard of it he sent for them promptly. After making obeisance they looked at Śrī Rāma and were much grieved to behold His attire (which resembled that of a hermit). The chief of sages, Vasiṣṭha, made enquires from the messengers: "Tell me if all is well with King Videha (Janaka)." The noble messengers felt abashed to hear this. They bowed their head to the ground and replied with joined palms: "Your loving enquiry itself, O lord, has proved conducive to our good, holy father." (1—4)

दो०— नाहिं त कोसल नाथ कें साथ कुसल गइ नाथ ।

मिथिला अवध बिसेष तें जगु सब भयउ अनाथ ॥ २७० ॥

Do.: **nāhī ta kosala nātha kē sātha kusala gai nātha,  
mithilā avadha biseṣa tē jagu saba bhayau anātha.270.**

“Otherwise our welfare, O lord, passed away with the king of Kosala, whose death has left the whole world, particularly Mithilā (Janaka’s capital) and Ayodhyā, masterless.” (270)

चौ०— कोसलपति गति सुनि जनकौरा । भे सब लोक सोक बस बौरा ॥  
 जेहि देखे तेहि समय बिदेहू । नामु सत्य अस लाग न केहू ॥ १ ॥  
 रानि कुचालि सुनत नरपालहि । सूझ न कछु जस मनि बिनु ब्यालहि ॥  
 भरत राज रघुबर बनबासू । भा मिथिलेसहि हृदयँ हराँसू ॥ २ ॥  
 नृप बूझे बुध सचिव समाजू । कहहु बिचारि उचित का आजू ॥  
 समुझि अवध असमंजस दोऊ । चलिअ कि रहिअ न कह कछु कोऊ ॥ ३ ॥  
 नृपहिँ धीर धरि हृदयँ बिचारी । पठए अवध चतुर चर चारी ॥  
 बूझि भरत सति भाउ कुभाऊ । आएहु बेगि न होइ लखाऊ ॥ ४ ॥

Cau.: kosalapati gati suni janakaurā, bhe saba loka soka basa baurā.  
 jehi dekhe tehi samaya bidehū, nāmu satya asa lāga na kehū.1.  
 rāni kucāli sunata narapālahi, sūjha na kachu jasa mani binu byālahi.  
 bhārata rāja raghubara banabāsū, bhā mithilesahi hṛdayā harāśū.2.  
 nṛpa būjhe budha saciva samājū, kahahu bicāri ucita kā ājū.  
 samujhi avadha asamañjasa doū, calia ki rahia na kaha kachu koū.3.  
 nṛpahī dhīra dhari hṛdayā bicārī, paṭhae avadha catura cara cārī.  
 būjhi bhārata sati bhāu kubhāu, āehu begi na hoi lakhāu.4.

On hearing of the demise of King Daśaratha (the lord of Ayodhyā) the people of Janakapura were all mad with grief. No one who saw King Videha at that time took his name (Videha) to have any truth behind it. When the king heard of Queen Kaikeyī’s wickedness, he was as nonplussed as a serpent without its gem. Prince Bharata crowned king and the Chief of Raghus, Śrī Rāma, exiled into the woods! The news caused deep agony to the heart of Mithilā’s lord! The king called together a council of wise men and minister and said, “Tell me after careful deliberation what ought to be done now.” But realizing the conditions at Ayodhyā and the difficulty in either case nobody gave any definite opinion whether he should go or stay at home. The king now collected himself and after calm reflection despatched four clever spies to Ayodhyā with the following instructions: ‘Ascertain whether Bharata means well or ill and come back at once without being recognized.’ (1—4)

दो०— गए अवध चर भरत गति बूझि देखि करतूति ।  
 चले चित्रकूटहि भरतु चार चले तेरहूति ॥ २७१ ॥

Do.: gae avadha cara bhārata gati būjhi dekhi karatūti,  
 cale citrakūṭahi bhāratu cāra cale terahūti.271.

The spies went to Ayodhyā and having ascertained Bharata’s ways and seen his doings they proceeded back to Tirahuta (Mithilā) the moment the latter left for Citrakūṭa. (271)

चौ०— दूतन्ह आइ भरत कइ करनी । जनक समाज जथामति बरनी ॥  
 सुनि गुर परिजन सचिव महीपति । भे सब सोच सनेहँ बिकल अति ॥ १ ॥

धरि धीरजु करि भरत बड़ाई । लिए सुभट साहनी बोलाई ॥  
 घर पुर देस राखि रखवारे । हय गय रथ बहु जान सँवारे ॥ २ ॥  
 दुघरी साधि चले ततकाला । किए बिश्रामु न मग महिपाला ॥  
 भोरहिं आजु नहाइ प्रयागा । चले जमुन उतरन सबु लागा ॥ ३ ॥  
 खबरि लेन हम पठए नाथा । तिन्ह कहि अस महि नायउ माथा ॥  
 साथ किरात छ सातक दीन्हे । मुनिबर तुरत बिदा चर कीन्हे ॥ ४ ॥

Cau.: dūtanha āi bharata kai karanī, janaka samāja jathāmati baranī.  
 suni gura parijana saciva mahīpati, bhe saba soca sanehā bikala ati.1.  
 dhari dhīraju kari bharata baRāī, lie subhaṭa sāhanī bolāī.  
 ghara pura desa rākhi rakhavāre, haya gaya ratha bahu jāna sāvāre.2.  
 dugharī sādhi cale tatakālā, kie biśrāmu na maga mahipālā.  
 bhorahī āju nahāī prayāgā, cale jamuna utarana sabu lāgā.3.  
 khabari lena hama paṭhae nāthā, tinha kahi asa mahi nāyau māthā.  
 sātha kirāta cha sātaka dīnhe, munibara turata bidā cara kīnhe.4.

“The spies on their arrival gave an account in Janaka’s court of Bharata’s doings as best as they could. The Guru (the sage Śātānanda), the members of the royal family, the ministers and the king himself were all overpowered with grief and affection at the report. Then, collecting himself and gloryfying Bharata, the king summoned his chosen warriors and equerries and, posting guards at the palaces, city and realm got ready a number of horses, elephants, chariots and other conveyances. After ascertaining a lucky period within an hour\* he started at once and did not halt on the way. Having bathed at Prayāga this very morning, he has already left the place; and when the whole party began to cross the Yamunā, they despatched us ahead for obtaining news, holy sir.” So saying they bowed their head to the ground. The great sage Vasiṣṭha dismissed the messengers at once, sending with them an escort of six or seven Kirātas. (1—4)

दे०— सुनत जनक आगवनु सबु हरषेउ अवध समाजु ।  
 रघुनंदनहि सकोचु बड़ सोच बिबस सुरराजु ॥ २७२ ॥

Do.: sunata janaka āgavanu sabu haraṣeu avadha samāju,  
 raghunāndanahi sakocu baRa soca bibasa surarāju.272.

The people of Ayodhyā were all delighted to hear of Janaka’s arrival, Śrī Rāma, the Delighter of Raghus, felt very uncomfortable; while Indra, the king of celestials, was particularly overwhelmed with anxiety. (272)

चौ०— गरइ गलानि कुटिल कैकेई । काहि कहै केहि दूषनु देई ॥  
 अस मन आनि मुदित नर नारी । भयउ बहोरि रहब दिन चारी ॥ १ ॥

\* There is a universal belief among the Hindus in the occult influence of stars upon human affairs and in his day-to-day life a Hindu is guided by astrological principles both in his secular and religious activities. Even while undertaking a journey he is required to consult the astrologer and insists on leaving his home on an auspicious day and at an auspicious hour. In urgent and emergent cases, however, when he cannot afford to wait for an auspicious day, he is allowed to choose a lucky moment in the course of an hour and may leave at that moment. King Janaka is here referred to as having availed himself of this expedient.



एहि प्रकार गत बासर सोऊ । प्रात नहान लाग सबु कोऊ ॥  
 करि मज्जनु पूजहिं नर नारी । गनप गौरि तिपुरारि तमारी ॥ २ ॥  
 रमा रमन पद बंदि बहोरी । बिनवहिं अंजुलि अंचल जोरी ॥  
 राजा रामु जानकी रानी । आनंद अवधि अवध रजधानी ॥ ३ ॥  
 सुबस बसउ फिरि सहित समाजा । भरतहि रामु करहुं जुबराजा ॥  
 एहि सुख सुधाँ सींचि सब काहू । देव देहु जग जीवन लाहू ॥ ४ ॥

Cau.: garai galāni kuṭila kaikeī, kāhi kahai kehi dūṣanu deī.  
 asa mana āni mudita nara nārī, bhayau bahori rahaba dina cārī.1.  
 ehi prakāra gata bāsara sou, prāta nahāna lāga sabu kou.  
 kari majjanu pūjahī nara nārī, ganapa gauri tipurāri tamārī.2.  
 ramā ramana pada baṁdi bahorī, binavahī aṁjuli aṁcala jorī.  
 rājā rāmu jānakī rānī, ānāda avadhi avadha rajadhānī.3.  
 subasa basau phiri sahita samājā, bharatahi rāmu karahū jubarājā.  
 ehi sukha sudhā sīci saba kāhū, deva dehu jaga jivana lāhū.4.

The malevolent Kaikeyī was writhing with remorse. To whom should she speak out her mind and whom could she blame? The people, on the other hand, rejoiced to think that their stay was ensured for some days more. In this way that day too was spent. The next morning everyone proceeded to bathe. And after their ablutions the men and women worshipped Lord Gaṇeśa, Goddess Gaurī (Śiva's Consort), Bhagavān Śiva (the Slayer of the demon Tripura) and the Sun-god (the Dispeller of darkness). Again, they revered the feet of Bhagavān Viṣṇu\* (the Lord of Lakṣmī) and prayed, the men raising their joined palms, the women holding out the skirt of their garment (after the way of beggars); "With Śrī Rāma our king and Sitā (Janaka's Daughter) our queen, may our capital Ayodhyā, be gloriously repeopled with its various communities and grow to be the very culmination of joy; and may Śrī Rāma instal Bharata as the Crown Prince. Bathing all in the nectar of this bliss, let everyone, O Lord, reap the reward of his existence in this world." (1—4)

दो०— गुर समाज भाइन्ह सहित राम राजु पुर होउ ।

अछत राम राजा अवध मरिअ माग सबु कोउ ॥ २७३ ॥

Do.: gura samāja bhāinha sahita rāma rāju pura hou,  
 achata rāma rājā avadha maria māga sabu kou.273.

"May Śrī Rāma rule over this city, assisted by his Guru, councillors and brothers. And may we die in Ayodhyā with Śrī Rāma as still our king." This was what everyone asked in prayer. (273)

चौ०— सुनि सनेहमय पुरजन बानी । निंदहिं जोग बिरति मुनि ग्यानी ॥  
 एहि बिधि नित्यकरम करि पुरजन । रामहि करहिं प्रनाम पुलकि तन ॥ १ ॥  
 ऊँच नीच मध्यम नर नारी । लहहिं दरसु निज निज अनुहारी ॥  
 सावधान सबही सनमानहिं । सकल सराहत कृपानिधानहिं ॥ २ ॥

\* The poet enumerates here the five principal deities of the Hindu pantheon. They are all believed to represent the Supreme Divinity; and a Hindu generally worships anyone of these or all the five together as his chosen deity or deities.

लरिकाइहि तें रघुबर बानी । पालत नीति प्रीति पहिचानी ॥  
 सील सकोच सिंधु रघुराऊ । सुमुख सुलोचन सरल सुभाऊ ॥ ३ ॥  
 कहत राम गुन गन अनुरागे । सब निज भाग सराहन लागे ॥  
 हम सम पुन्य पुंज जग थोरे । जिन्हहि रामु जानत करि मोरे ॥ ४ ॥

Cau.: suni sanehamaya purajana bānī, niṁdahī joga birati muni gyānī.  
 ehi bidhi nityakarama kari purajana, rāmaḥi karahī pranāma pulaki tana.1.  
 ūca nīca madhyama nara nārī, lahaḥi darasu nija nija anuhārī.  
 sāvadhāna sabahī sanamānahī, sakala sarāhata krpānidhānahī.2.  
 larikāiḥi tē raghubara bānī, pālata nīti prīti pahicānī.  
 sīla sakoca siṁdhu raghurāū, sumukha sulocana sarala subhāū.3.  
 kahata rāma guna gana anurāge, saba nija bhāga sarāhana lāge.  
 hama sama punya puṁja jaga thore, jinhahi rāmu jānata kari more.4.

Hearing the affectionate words of the citizens even enlightened sages talked disparagingly of Yoga (asceticism) and dispassion. Having thus performed their daily devotions the citizens made obeisance to Śrī Rāma with a thrill of joy. Men and women of every rank—high, low or middling—were blessed with His sight according to their own conception. Śrī Rāma scrupulously honoured all and everyone praised the Storehouse of Compassion in the following words: "From his very boyhood it has been Śrī Rāma's wont to observe the rules of propriety, duly recognizing the love one cherishes towards him. With a lovely and cheerful countenance, gracious looks and a guileless disposition the Lord of Raghus is an ocean of amiability and modesty." Thus recounting the virtues of Śrī Rāma they were all overwhelmed with emotion and began to extol their good fortune: "There are few people in the world as meritorious as we, whom Śrī Rāma recognizes as his own!" (1—4)

दो०— प्रेम मगन तेहि समय सब सुनि आवत मिथिलेसु ।  
 सहित सभा संभ्रम उठेउ रबिकुल कमल दिनेसु ॥ २७४ ॥

Do.: prema magana tehi samaya saba suni āvata mithilesu,  
 sahita sabhā sambhrama uṭheu rabikula kamala dinesu.274.

All were absorbed in love at that time, Presently on hearing of the approach of King Janaka, the lord of Mithilā, Śrī Rāma, who was a veritable sun to the lotus-like solar race, and the whole assembly rose in a hurry (to receive him). (274)

चौ०— भाइ सचिव गुर पुरजन साथा । आगें गवनु कीन्ह रघुनाथा ॥  
 गिरिबरु दीख जनकपति जबहीं । करि प्रनामु रथ त्यागेउ तबहीं ॥ १ ॥  
 राम दरस लालसा उछाहू । पथ श्रम लेसु कलेसु न काहू ॥  
 मन तहँ जहँ रघुबर बैदेही । बिनु मन तन दुख सुख सुधि केही ॥ २ ॥  
 आवत जनकु चले एहि भाँती । सहित समाज प्रेम मति माती ॥  
 आए निकट देखि अनुरागे । सादर मिलन परसपर लागे ॥ ३ ॥  
 लगे जनक मुनिजन पद बंदन । रिषिन्ह प्रनामु कीन्ह रघुनंदन ॥  
 भाइन्ह सहित रामु मिलि राजहि । चले लवाइ समेत समाजहि ॥ ४ ॥

Cau.: bhāi saciva gura purajana sāthā, āgē gavanu kīnha raghunāthā.  
 giribaru dīkha janakapati jabahī, kari pranāmu ratha tyāgeu tabahī.1.  
 rāma darasa lālasā uchāhū, patha śrama lesu kalesu na kāhū.  
 mana tahā jahā raghubara baidehī, binu mana tana dukha sukha sudhi kehī.2.  
 āvata janaku cale ehi bhātī, sahita samāja prema mati mātī.  
 āe nikaṭa dekhi anurāge, sādara milana parasapara lāge.3.  
 lage janaka munijana pada baṁdana, riṣinha pranāmu kīnha raghunāmdana.  
 bhāinha sahita rāmu mili rājahi, cale lavāi sameta samājahi.4.

The Lord of Raghus led the way, accompanied by His younger brothers, the minister (Sumantra), the Guru (Vasiṣṭha) and the citizens. The moment the lord of Janakas\* espied the great hill of Kāmadanātha he made obeisance to it and dismounted from his car. Seized as they were with a longing and eagerness to see Śrī Rāma, none of the party felt the least toil or hardship of the journey. For their mind was with the Chief of Raghus and Vaidehī (Janaka's Daughter); and when the mind is elsewhere, who will feel the bodily pain or pleasure? In this way Janaka came advancing with his party, their mind intoxicated with love. When the two parties drew near and saw one another they were overwhelmed with love and began to exchange greetings with due respect. King Janaka proceeded to adore the feet of the hermits (who hailed from Ayodhyā); while Śrī Rāma, the Delighter of Raghus, made obeisance to the sages (who accompanied Janaka). Śrī Rāma and His younger brothers then greeted the king (their father-in-law) and led him with the whole party (to His hermitage). (1—4)

दो०— आश्रम सागर सांत रस पूरन पावन पाथु।  
 सेन मनहुँ करुना सरित लिएँ जाहिं रघुनाथु ॥ २७५ ॥

Do.: āśrama sāgara sām̐ta rasa pūrana pāvana pāthu,  
 sena manahū karunā sarita liē jāhī raghunāthu.275.

Śrī Rāma's hermitage was an ocean as it were overflowing with the sacred water of quietism; while the host that accompanied Janaka was as it were a river of pathos, which the Lord of Raghus was now conducting (to the ocean of His hermitage). (275)

चौ०— बोरति ग्यान बिराग करारे । बचन ससोक मिलत नद नारे ॥  
 सोच उसास समीर तरंगा । धीरज तट तरुबर कर भंगा ॥ १ ॥  
 बिषम बिषाद तोरावति धारा । भय भ्रम भवँर अबर्त अपारा ॥  
 केवट बुध बिद्या बड़ि नावा । सकहिं न खेड़ ऐक नहिं आवा ॥ २ ॥  
 बनचर कोल किरात बिचारे । थके बिलोकि पथिक हियँ हारे ॥  
 आश्रम उदधि मिली जब जाई । मनहुँ उठेउ अंबुधि अकुलाई ॥ ३ ॥  
 सोक बिकल दोउ राज समाजा । रहा न ग्यानु न धीरजु लाजा ॥  
 भूप रूप गुन सील सराही । रोवहिं सोक सिंधु अवगाही ॥ ४ ॥

\* Just like 'Videha', 'Janaka' too was a title enjoyed by all the descendants of King Nimi. Hence the king of Mithilā has been referred to here as the "lord of Janakas".

Cau.: borati gyāna birāga karāre, bacana sasoka milata nada nāre.  
 soca usāsa samīra taraṅgā, dhīraja taṭa tarubara kara bhaṅgā.1.  
 biṣama biṣāda torāvati dhārā, bhaya bhrama bhavāra abarta apārā.  
 kevaṭa budha bidyā baRi nāvā, sakahī na khei aika nahī āvā.2.  
 banacara kola kirāta bicāre, thake biloki pathika hiyā hāre.  
 āśrama udadhi milī jaba jāi, manahū uṭheu āmbudhi akulāi.3.  
 soka bikala dou rāja samājā, rahā na gyānu na dhīraju lājā.  
 bhūpa rūpa guna sīla sarāhī, rovaḥī soka simḍhu avagāhī.4.

The river flooded the banks of wisdom and dispassion and was joined in its course by tributary streams and rivulets in the form of sorrowful utterances. Sighs and lamentation severally represented the waves and the wind that uprooted the stout tree of fortitude standing on its banks. It had deep sorrow for its swift current, while fear and delusion constituted its numberless eddies and whirlpools. Boatmen in the form of the learned waited with big boats in the form of their learning; but they were unable to row them, because they had no idea of its depth. The Kolas and Kirātas that roamed about in the woods were the poor wayfarers who had lost heart at the sight of the turbulent stream and stood aghast. When the stream joined the ocean of the hermitage, the latter too surged up as it were with emotion. The two royal hosts were so excited with grief that they had no sense, fortitude or shame left. Extolling King Daśaratha's comeliness of form, goodness and amiability they all wept and were plunged into an ocean of woe. (1—4)

छं०— अवगाहि सोक समुद्र सोचहिं नारि नर ब्याकुल महा ।  
 दै दोष सकल सरोष बोलहिं बाम बिधि कीन्हो कहा ॥  
 सुर सिद्ध तापस जोगिजन मुनि देखि दसा बिदेह की ।  
 तुलसी न समरथु कोउ जो तरि सकै सरित सनेह की ॥

Cam.: avagāhi soka samudra socahī nāri nara byākula mahā,  
 dai doṣa sakala saroṣa bolahī bāma bidhi kīnho kahā.  
 sura siddha tāpasa jogijana muni dekhi dasā bideha kī,  
 tulasī na samarathu kou jo tari sakai sarita sanaha kī.

Plunged into an ocean of grief the men and women lamented in great anguish. They all angrily and reproachfully exclaimed, "Alas! What has cruel Fate done!" Of the gods, accomplished saints, ascetics, Yogīs (mystics) and anchorites, whoever witnessed the condition of Janaka on that occasion, none, says Tulasīdāsa, was strong enough to cross the river of love (to escape being drowned in it).

सो०— किए अमित उपदेस जहँ तहँ लोगन्ह मुनिबरन्ह ।  
 धीरजु धरिअ नरेस कहेउ बसिष्ठ बिदेह सन ॥ २७६ ॥

So.: kie amita upadesa jahā tahā loganha munibaranha,  
 dhīraju dharia naresa kaheu basiṣṭha bideha sana.276.

Here and there the great sages admonished people in numberless ways; and the sage Vasiṣṭha said to Videha, "Be consoled, O king!" (276)

चौ०— जासु ग्यानु रबि भव निसि नासा । बचन किरन मुनि कमल बिकासा ॥  
 तेहि कि मोह ममता निअराई । यह सिय राम सनेह बड़ाई ॥ १ ॥  
 बिषई साधक सिद्ध सयाने । त्रिबिध जीव जग बेद बखाने ॥  
 राम सनेह सरस मन जासू । साधु सभाँ बड़ आदर तासू ॥ २ ॥  
 सोह न राम पेम बिनु ग्यानू । करनधार बिनु जिमि जलजानू ॥  
 मुनि बहुबिधि बिदेहु समुझाए । रामघाट सब लोग नहाए ॥ ३ ॥  
 सकल सोक संकुल नर नारी । सो बासरु बीतेउ बिनु बारी ॥  
 पसु खग मृगन्ह न कीन्ह अहारू । प्रिय परिजन कर कौन बिचारू ॥ ४ ॥

Cau.: jāsu gyānu rabi bhava nisi nāsā, bacana kirana muni kamala bikāsā.  
 tehi ki moha mamatā niarāī, yaha siya rāma saneha baRāī.1.  
 biṣai sādha siddha sayāne, tribidha jīva jaga beda bakhāne.  
 rāma saneha sarasa mana jāsū, sādhu sabhā baRa ādara tāsū.2.  
 soha na rāma pema binu gyānū, karanadhāra binu jimi jalajānū.  
 muni bahubidhi bidehu samujhāe, rāmaghāṭa saba loga nahāe.3.  
 sakala soka saṅkula nara nārī, so bāsarū bīteu binu bārī.  
 pasu khaga mṛganha na kīnha ahārū, priya parijana kara kauna bicārū.4.

Can the darkness of infatuation and attachment ever approach him (King Janaka), the sun of whose wisdom drives away the night of metempsychosis and the rays of whose speech delight the lotus-like sages? That he too was plunged in grief shows the triumph of the affection he bore for his daughter, Sītā and Her lord, Śrī Rāma. According to the Vedas there are three types of embodied soul (human beings) in the world—the sensual, the seeker and the wise who have attained perfection (in the form of God-Realization). Of all these he alone is highly honoured in an assembly of holy men, whose heart is sweetened by love for Śrī Rāma. Wisdom without love for Śrī Rāma is imperfect like a vessel without the helmsman. The sage Vasiṣṭha admonished King Videha in many ways; and now all the people bathed at the ghat associated with the name of Śrī Rāma (who generally bathed and said His prayers there). All the men and women were so overwhelmed with grief that the day passed without anyone taking a drop of water. Even the cattle, birds and deer remained without food, to say nothing of Śrī Rāma's near and dear ones. (1—4)

दो०— दोउ समाज निमिराजु रघुराजु नहाने प्रात ।  
 बैठे सब बट बिटप तर मन मलीन कृस गात ॥ २७७ ॥

Do.: dou samāja nimirāju raghurāju nahāne prāta,  
 baiṭhe saba baṭa biṭapa tara mana malīna kṛsa gāta.277.

At daybreak both King Janaka (the lord of Nimis) and Śrī Rāma (the Lord of Raghus) bathed with all their retinue and sat under the banyan tree, sad at heart and wasted in body. (277)

चौ०— जे महिसुर दसरथ पुर बासी । जे मिथिलापति नगर निवासी ॥  
 हंस बंस गुर जनक पुरोध । जिन्ह जग मगु परमारथु सोधा ॥ १ ॥

लगे कहन उपदेस अनेका । सहित धरम नय बिरति बिबेका ॥  
 कौसिक कहि कहि कथा पुरानी । समुझाई सब सभा सुबानी ॥ २ ॥  
 तब रघुनाथ कौसिकहि कहेऊ । नाथ कालि जल बिनु सबु रहेऊ ॥  
 मुनि कह उचित कहत रघुराई । गयउ बीति दिन पहर अढ़ाई ॥ ३ ॥  
 रिषि रुख लखि कह तेरहुतिराजू । इहाँ उचित नहिँ असन अनाजू ॥  
 कहा भूप भल सबहि सोहाना । पाइ रजायसु चले नहाना ॥ ४ ॥

Cau.: je mahisura dasaratha pura bāsī, je mithilāpati nagara nivāsī.  
 haṁsa baṁsa gura janaka purodhā, jinha jaga magu paramārathu sodhā.1.  
 lage kahana upadesa anekā, sahita dharama naya birati bibekā.  
 kausika kahi kahi kathā purānī, samujhāi saba sabhā subānī.2.  
 taba raghunātha kausikahi kaheū, nātha kāli jala binu sabu raheū.  
 muni kaha ucita kahata raghurāi, gayau bīti dina pahara aRhāi.3.  
 riṣi rukha lakhi kaha terahutirājū, ihā ucita nahī asana anājū.  
 kahā bhūpa bhala sabahi sohānā, pāi rajāyasu cale nahānā.4.

The Brāhmaṇas who hailed from King Daśaratha's capital (Ayodhyā) as well as those who came from King Janaka's capital (Mithilā) and even so Vasiṣṭha, the preceptor of the solar race, and Śātānanda, the family priest of King Janaka, who had explored the way to worldly prosperity as well as the path leading to blessedness, gave discourse on many a topic including religion, ethics, dispassion and saving knowledge. The sage Viśvāmitra (a descendant of Kuśika) eloquently admonished the entire assembly with many a reference to ancient legends till the Lord of Raghus said to him, "Everyone, my lord, has remained without water since yesterday" Said the sage, "What the Lord of Raghus says is quite reasonable. It is already past noon even today." Perceiving what was in the mind of the sage (Viśvāmitra) the King of Tirahuta (Mithilā) replied, "It will not be desirable to take cereals here." The king's reasonable reply pleased all; and having received the sage's permission they proceeded to perform their midday ablutions. (1—4)

दो०— तेहि अवसर फल फूल दल मूल अनेक प्रकार ।

लइ आए बनचर बिपुल भरि भरि काँवरि भार ॥ २७८ ॥

Do.: tehi avasara phala phūla dala mūla aneka prakāra,  
 lai āe banacara bipula bhari bhari kāvari bhāra.278.

At that moment arrived the people of the forest with large quantities of fruits, blossoms, leaves and roots of various kinds loaded in their panniers. (278)

चौ०— कामद भे गिरि राम प्रसादा । अवलोकत अपहरत बिषादा ॥  
 सर सरिता बन भूमि बिभागा । जनु उमगत आनंद अनुरागा ॥ १ ॥  
 बेलि बिटप सब सफल सफूला । बोलत खग मृग अलि अनुकूला ॥  
 तेहि अवसर बन अधिक उछाहू । त्रिबिध समीर सुखद सब काहू ॥ २ ॥  
 जाइ न बरनि मनोहरताई । जनु महि करति जनक पहुनाई ॥  
 तब सब लोग नहाइ नहाई । राम जनक मुनि आयसु पाई ॥ ३ ॥  
 देखि देखि तरुबर अनुरागे । जहँ तहँ पुरजन उतरन लागे ॥  
 दल फल मूल कंद बिधि नाना । पावन सुंदर सुधा समाना ॥ ४ ॥