

“The swampy ground of my heart did not crack even though the moisture in the shape of my most beloved Rāma has left. From this I conclude that in this very frame God has endowed me with a body\* fit for suffering the tortures of hell.” (146)

चौ०— एहि बिधि करत पंथ पछितावा । तमसा तीर तुरत रथु आवा ॥  
 बिदा किए करि बिनय निषादा । फिरे पायँ परि बिकल बिषादा ॥ १ ॥  
 पैठत नगर सचिव सकुचाई । जनु मारेसि गुर बाँभन गाई ॥  
 बैठि बिटप तर दिवसु गवाँवा । साँझ समय तब अवसरु पावा ॥ २ ॥  
 अवध प्रबेसु कीन्ह अँधिआरें । पैठ भवन रथु राखि दुआरें ॥  
 जिन्ह जिन्ह समाचार सुनि पाए । भूप द्वार रथु देखन आए ॥ ३ ॥  
 रथु पहिचानि बिकल लखि घोरे । गरहिं गात जिमि आतप ओरे ॥  
 नगर नारि नर ब्याकुल कैसें । निघटत नीर मीनगन जैसें ॥ ४ ॥

Cau.: ehi bidhi karata paṁtha pachitāvā, tamasā tīra turata rathu āvā.  
 bidā kie kari binaya niṣādā, phire pāyā pari bikala biṣādā.1.  
 paiṭhata nagara saciva sakucāi, janu māresi gura bābhana gāi.  
 baiṭhi biṭapa tara divasu gavāvā, sājha samaya taba avasaru pāvā.2.  
 avadha prabesu kīnha ādhiārē, paiṭha bhavana rathu rākhi duārē.  
 jinha jinha samācāra suni pāe, bhūpa dvāra rathu dekhana āe.3.  
 rathu pahicāni bikala lakhi ghore, garahī gāta jimi ātapa ore.  
 nagara nāri nara byākula kaisē, nigḥaṭata nīra mīnagana jaisē.4.

While Sumantra was thus lamenting on the way, his chariot presently reached the bank of the Tamasā river. He politely dismissed the Niṣādas, who fell at his feet and returned with a heart stricken with grief. The minister hesitated to enter the city as if he had murdered his own preceptor, killed a Brāhmaṇa or butchered a cow. He passed the day sitting under a tree and found his opportunity only when it was dusk. He entered Ayodhyā in the dark and slunk into the palace leaving the chariot at the gate. All who heard the news flocked to the entrance of the royal palace to see the chariot. When they recognized the chariot and found the horses restless with their body wasting away as hail in the sun, the citizens, both men and women, were sore distressed as fish when the water runs short. (1—4)

दो०— सचिव आगमनु सुनत सबु बिकल भयउ रनिवासु ।  
 भवनु भयंकरु लाग तेहि मानहुँ प्रेत निवासु ॥ १४७ ॥

Do.: saciva āgamanu sunata sabu bikala bhayau ranivāsu,  
 bhavanu bhayaṁkaru lāga tehi mānahū preta nivāsu.147.

The moment they heard of the minister's arrival the whole gynaeceum was restless. To him the palace looked as dreary as though it were an abode of spirits. (147)

चौ०— अति आरति सब पूँछहिं रानी । उतरु न आव बिकल भइ बानी ॥  
 सुनइ न श्रवन नयन नहिं सूझा । कहहु कहाँ नृपु तेहि तेहि बूझा ॥ १ ॥

\* It is mentioned in the scriptures that sinners who are condemned to hell are endowed with a subtle body (known by the name of Yātanā-Sarira), which though subjected to tortures in various forms is wonderfully tenacious and does not perish till the sinner has served the sentence.

दासिन्ह दीख सचिव बिकलाई । कौसल्या गृहं गई लवाई ॥  
जाइ सुमंत्र दीख कस राजा । अमिअ रहित जनु चंदु बिराजा ॥ २ ॥  
आसन सयन बिभूषन हीना । परेउ भूमितल निपट मलीना ॥  
लेइ उसासु सोच एहि भाँती । सुरपुर तें जनु खँसेउ जजाती ॥ ३ ॥  
लेत सोच भरि छिनु छिनु छाती । जनु जरि पंख परेउ संपाती ॥  
राम राम कह राम सनेही । पुनि कह राम लखन बैदेही ॥ ४ ॥

Cau.: ati ārati saba pūchahī rānī, utaru na āva bikala bhai bānī.  
sunai na śravana nayana nahī sūjhā, kahahu kahā nṛpu tehi tehi būjhā.1.  
dāsinha dīkha saciva bikalāī, kausalyā gṛhā gaī lavāī.  
jāi sumantra dīkha kasa rājā, amia rahita janu caṁdu birājā .2.  
āsana sayana bibhūṣana hīnā, pareu bhūmitala nipaṭa malīnā.  
lei usāsu soca ehi bhāṭī, surapura tē janu khāseu jajāṭī.3.  
leta soca bhari chinu chinu chāṭī, janu jari paṁkha pareu saṁpāṭī.  
rāma rāma kaha rāma sanehī, puni kaha rāma lakhana baidehī.4.

In deep agony all the queens questioned him; but no reply came from him, his voice failed him. His ears could not hear, nor could his eyes see; he asked whomsoever he met: "Tell me, where is the king?" Seeing his confusion, the maid-servants conducted him to Kausalyā's apartments. Arriving there Sumantra found the king as pale and lustreless as the moon without nectar. Without a seat, couch or ornaments he lay on the ground in a most wretched condition. Heaving a sigh he lamented even as Yayāti\* when he had fallen from the abode of gods. With his heart bursting with grief every moment, he looked like Sampāti† who had dropped from the heavens on account of his wings having been singed. That great lover of Rāma cried "Rāma, Rāma" and again "Rāma, Lakṣmaṇa and Sītā." (1—4)

दो०— देखि सचिवँ जय जीव कहि कीन्हेउ दंड प्रनामु ।

सुनत उठेउ ब्याकुल नृपति कहु सुमंत्र कहँ रामु ॥ १४८ ॥

Do.: dekhi sacivā jaya jīva kahi kīnheu daṁḍa pranāmu,  
sunata uṭheu byākula nṛpati kahu sumantra kahā rāmu.148.

The minister, on seeing the king, exclaimed, "Be victorious and live long!" and made obeisance to him by falling prostrate on the ground. The moment he heard this the king rose in bewilderment and said, "Tell me, Sumantra, where is Rāma?" (148)

चौ०— भूप सुमंत्रु लीन्ह उर लाई । बूड़त कछु अधार जनु पाई ॥  
सहित सनेह निकट बैठारी । पूँछत राउ नयन भरि बारी ॥ १ ॥  
राम कुसल कहु सखा सनेही । कहँ रघुनाथु लखनु बैदेही ॥  
आने फेरि कि बनहि सिधाए । सुनत सचिव लोचन जल छाए ॥ २ ॥

\* As a reward for the many sacrifices performed by him during his life-time King Yayāti ascended to heaven. Indra received him most courteously and encouraged him to speak highly of his own meritorious acts. In this way he unwittingly exhausted all his merits and was hurled back to the mortal plane.

† For the story of Sampāti see the Caupāis following Dohā 26 et seq in Kiṣkindhā-Kāṇḍa.

सोक बिकल पुनि पूँछ नरेसू । कहु सिय राम लखन संदेसू ॥  
 राम रूप गुन सील सुभाऊ । सुमिरि सुमिरि उर सोचत राऊ ॥ ३ ॥  
 राउ सुनाइ दीन्ह बनबासू । सुनि मन भयउ न हरषु हराँसू ॥  
 सो सुत बिछुरत गए न प्राना । को पापी बड़ मोहि समाना ॥ ४ ॥

Cau.: bhūpa sumamtru līnha ura lāi, būRata kachu adhāra janu pāi.  
 sahita saneha nikaṭa baiṭhārī, pūchata rāu nayana bhari bārī.1.  
 rāma kusala kahu sakhā sanehī, kahā raghunāthu lakhanu baidehī.  
 āne pheri ki banahi sidhāe, sunata saciva locana jala chāe.2.  
 soka bikala puni pūcha naresū, kahu siya rāma lakhana samdesū.  
 rāma rūpa guna sīla subhāu, sumiri sumiri ura socata rāu.3.  
 rāu sunāi dīnha banabāsū, suni mana bhayau na haraṣu harāsū.  
 so suta bichurata gae na prānā, ko pāpī baRa mohi samānā.4.

The king pressed Sumantra to his bosom as if a drowning man had laid hold of some support. Seating him affectionately by his side and with his eyes full of tears the king asked him: "Apprize me of Rāma's welfare, O loving friend; where are Rāma (the Lord of Raghus), Lakṣmaṇa and Videha's daughter (Sītā)? Have you brought them back or have they left for the woods?" At these words tears rushed to the minister's eyes. Overwhelmed with grief the king asked again, "Tell me the news about Sītā, Rāma and Lakṣmaṇa." Recalling again and again Śrī Rāma's beauty, virtues, amiability and temperament the king sorrowed within himself: "Proclaiming my intention to instal him as Regent I exiled him to the woods; but the news neither delighted his soul nor grieved it. But my life did not depart even though I had to part from such a son! Who can be such a great sinner as I?" (1—4)

दो०— सखा रामु सिय लखनु जहँ तहाँ मोहि पहुँचाउ ।

नाहिं त चाहत चलन अब प्रान कहउँ सतिभाउ ॥ १४९ ॥

Do.: sakhā rāmu siya lakhanu jahā tahā mohi pahūcāu,  
 nāhī ta cāhata calana aba prāna kahaū satibhāu.149.

"Take me, my friend, to the place where Rāma, Sītā and Lakṣmaṇa are. If not, I sincerely tell you, my life is going to depart very soon." (149)

चौ०— पुनि पुनि पूँछत मंत्रिहि राऊ । प्रियतम सुअन संदेस सुनाऊ ॥  
 करहि सखा सोइ बेगि उपाऊ । रामु लखनु सिय नयन देखाऊ ॥ १ ॥  
 सचिव धीर धरि कह मृदु बानी । महाराज तुम्ह पंडित ग्यानी ॥  
 बीर सुधीर धुरंधर देवा । साधु समाजु सदा तुम्ह सेवा ॥ २ ॥  
 जनम मरन सब दुख सुख भोगा । हानि लाभु प्रिय मिलन बियोगा ॥  
 काल करम बस होहिं गोसाईं । बरबस राति दिवस की नाई ॥ ३ ॥  
 सुख हरषहिं जड़ दुख बिलखाहीं । दोउ सम धीर धरहिं मन माहीं ॥  
 धीरज धरहु बिबेकु बिचारी । छाड़िअ सोच सकल हितकारी ॥ ४ ॥

Cau.: puni puni pūchata mamtrihi rāu, priyatama suana sadesa sunāu.  
 karahi sakhā soi begi upāu, rāmu lakhanu siya nayana dekhaū.1.

saciva dhīra dhari kaha mṛdu bānī, mahārāja tumha paṁḍita gyānī.  
 bīra sudhīra dhuramdhara devā, sādhu samāju sadā tumha sevā.2.  
 janama marana saba dukha sukha bhogā, hāni lābhu priya milana biyogā.  
 kāla karama basa hohī gosāī, barabasa rāti divasa kī nāī.3.  
 sukha haraṣahī jaRa dukha bilakhāhī, dou sama dhīra dharahī mana māhī.  
 dhīraja dharahu bibeku bicāri, chāRia soca sakala hitakāri.4.

Again and again the king asked the minister; “Communicate to me the news of my most beloved sons. Quickly contrive, my friend, some means whereby you may be able to bring before my eyes Rāma, Lakṣmaṇa and Sītā.” Recovering himself the minister gently replied, “Your Majesty is learned and wise. Nay, you are a leader of the brave and courageous, my lord, and have always attended assemblies of holy men. Birth and death, all painful and pleasurable experiences, loss and gain, union with and separation from friends—all these, my lord, take place under the unalterable laws of time and destiny like the succession of night and day. Fools rejoice in prosperity and mourn in adversity; while the wise account both alike. Therefore, exercising your mature judgment take up courage and cease sorrowing, O friend of all. (1—4)

दो०— प्रथम बासु तमसा भयउ दूसर सुरसरि तीर ।

न्हाइ रहे जलपानु करि सिय समेत दोउ बीर ॥ १५० ॥

Do.: **prathama bāsu tamasā bhayau dūsara surasari tīra,**  
**nhāi rahe jalapānu kari siya sameta dou bīra.150.**

“Their first halt was made by the side of the Tamasā and the next on the bank of the celestial river (Gaṅgā). Having bathed and drunk water, Sītā and the two brothers remained without food that day. (150)

चौ०— केवट कीन्हि बहुत सेवकाई । सो जामिनि सिंगरौर गवाँई ॥  
 होत प्रात बट छीरु मगावा । जटा मुकुट निज सीस बनावा ॥ १ ॥  
 राम सखाँ तब नाव मगाई । प्रिया चढ़ाइ चढ़े रघुराई ॥  
 लखन बान धनु धरे बनाई । आपु चढ़े प्रभु आयसु पाई ॥ २ ॥  
 बिकल बिलोकि मोहि रघुबीरा । बोले मधुर बचन धरि धीरा ॥  
 तात प्रनामु तात सन कहेहू । बार बार पद पंकज गहेहू ॥ ३ ॥  
 करबि पायँ परि बिनय बहोरी । तात करिअ जनि चिंता मोरी ॥  
 बन मग मंगल कुसल हमारें । कृपा अनुग्रह पुन्य तुम्हारें ॥ ४ ॥

Cau.: **kevaṭa kīnhi bahuta sevakāi, so jāmini siṅgaraura gavāi.**  
**hota prāta baṭa chīru magāvā, jaṭa mukuṭa nija sīsa banāvā.1.**  
**rāma sakhāṅ taba nāva magāi, priyā caRhāi caRhe raghurāi.**  
**lakhana bāna dhanu dhare banāi, āpu caRhe prabhu āyasu pāi.2.**  
**bikala biloki mohi raghubīrā, bole madhura bacana dhari dhīrā.**  
**tāta pranāmu tāta sana kahehū, bāra bāra pada paṁkaja gahehū.3.**  
**karabi pāyā pari binaya bahorī, tāta karia jani cimtā morī.**  
**bana maga maṅgala kusala hamārē, kṛpā anugraha punya tumhārē.4.**

“The Niṣāda showed great hospitality and the party spent that night in the village

of Śingaraura (Śṛṅgaverapura). At daybreak they sent for the milk of the banyan tree and the two brothers coiled up their matted hair in the shape of a crown. Then Rāma's friend (Guha) called for a boat and after helping Sitā to board it Śrī Rāma followed suit. Lakṣmaṇa placed on it in an orderly way the two bows and quivers and himself boarded the boat on receiving the Lord's command. Seeing my distress the Hero of Raghu's race summoned up courage and addressed me in sweet accents: 'Sire, convey my obeisances to dear father and clasp his lotus feet again and again. Then, falling at his feet submit to him thus: 'Father, be not worried on my account. By your grace and goodwill and as a reward of your meritorious acts my journey to and sojourn in the woods will be happy and full of blessings. (1—4)

छं०— तुम्हरेँ अनुग्रह तात कानन जात सब सुखु पाइहौं ।  
प्रतिपालि आयसु कुसल देखन पाय पुनि फिरि आइहौं ॥  
जननीं सकल परितोषि परि परि पायँ करि बिनती घनी ।  
तुलसी करेहु सोइ जतनु जेहिं कुसली रहहिं कोसल धनी ॥

Cham.: tumharē anugraha tāta kānana jāta saba sukhu pāihaū,  
pratipāli āyasu kusala dekhana pāya puni phiri āihaū.  
jananiṅ sakala paritoṣi pari pari pāyā kari binatī ghanī,  
tulasī karehu soi jatānu jehiṅ kusalī rahahiṅ kosala dhanī.

“By your grace, dear father, I shall have all sorts of comforts on my journey and having obeyed your commands shall come back safe to behold your lotus feet once more.” Nay, consoling all my mothers fall at their feet again and again and with profuse entreaties make every effort—says Tulasidāsa—to see that the lord of Ayodhyā (my father) passes his days happily.

सो०— गुर सन कहब सँदेसु बार बार पद पदुम गहि ।  
करब सोइ उपदेसु जेहिं न सोच मोहि अवधपति ॥ १५१ ॥

So.: gura sana kahaba sādesu bāra bāra pada paduma gahi,  
karaba soi upadesu jehiṅ na soca mohi avadhapati.151.

“Clasping my preceptor's lotus feet again and again, give him my message: 'Pray, so exhort the lord of Ayodhyā that he may no longer grieve on my account.’” (151)

चौ०— पुरजन परिजन सकल निहोरी । तात सुनाएहु बिनती मोरी ॥  
सोइ सब भाँति मोर हितकारी । जातेँ रह नरनाहु सुखारी ॥ १ ॥  
कहब सँदेसु भरत के आएँ । नीति न तजिअ राजपदु पाएँ ॥  
पालेहु प्रजहि करम मन बानी । सेएहु मातु सकल सम जानी ॥ २ ॥  
ओर निबाहेहु भायप भाई । करि पितु मातु सुजन सेवकाई ॥  
तात भाँति तेहि राखब राऊ । सोच मोर जेहिं करै न काऊ ॥ ३ ॥  
लखन कहे कछु बचन कठोरा । बरजि राम पुनि मोहि निहोरा ॥  
बार बार निज सपथ देवाई । कहबि न तात लखन लरिकाई ॥ ४ ॥

Cau.: purajana parijana sakala nihorī, tāta sunāehu binatī morī.  
soi saba bhāti mora hitakārī, jāṭē raha naranāhu sukhārī.1.  
kahaba sādesu bharata ke āē, nīti na tajia rājapadu pāē.  
pālehu prajahi karama mana bānī, seehu mātu sakala sama jānī.2.  
ora nibāhehu bhāyapa bhāī, kari pitu mātu sujana sevakāī.  
tāta bhāti tehi rākhaba rāū, soca mora jehī karai na kāū.3.  
lakhana kahe kachu bacana kaṭhorā, baraji rāma puni mohi nihorā.  
bāra bāra nija sapatha devāī, kahabi na tāta lakhana larikāī.4.

“Humbly approaching all the citizens and all my people, convey to them my submission: ‘He alone is my friend in everyway, who ensures the king’s happiness.’ Again, when Bharata comes, give him my message: ‘Abandon not the path of rectitude on assuming the office of Regent. Cherish your subjects in thought, word and deed and serve your mothers treating them all alike. Again, brother, vindicate your brotherliness till the last day by serving our parents and kinsmen. And last but not the least look after the king in such a way that he may never sorrow on my account.’ Here Lakṣmaṇa interposed some harsh words, but Rāma checked him and then entreated me adjuring me by himself again and again, ‘Make no mention, dear father, of Lakṣmaṇa’s childishness.’ (1—4)

दो० — कहि प्रनामु कछु कहन लिय सिय भइ सिथिल सनेह ।

थकित बचन लोचन सजल पुलक पल्लवित देह ॥ १५२ ॥

Do.: kahi pranāmu kachu kahana liya siya bhai sithila saneha,  
thakita bacana locana sajala pulaka pallavita deha.152.

“Sending her greeting Sītā opened her lips to say something but was overwhelmed with emotion. Her voice failed, her eyes filled with tears and a thrill ran through her body.” (152)

चौ०— तेहि अवसर रघुबर रुख पाई । केवट पारहि नाव चलाई ॥  
रघुकुलतिलक चले एहि भाँती । देखउँ ठाढ़ कुलिस धरि छाती ॥ १ ॥  
मैं आपन किमि कहौं कलेसू । जिअत फिरेउँ लेइ राम सँदेसू ॥  
अस कहि सचिव बचन रहि गयऊ । हानि गलानि सोच बस भयऊ ॥ २ ॥  
सूत बचन सुनतहिं नरनाहू । परेउ धरनि उर दारुन दाहू ॥  
तलफत बिषम मोह मन मापा । माजा मनहुँ मीन कहूँ व्यापा ॥ ३ ॥  
करि बिलाप सब रोवहिं रानी । महा बिपति किमि जाइ बखानी ॥  
सुनि बिलाप दुखहू दुखु लागा । धीरजहू कर धीरजु भागा ॥ ४ ॥

Cau.: tehi avasara raghubara rukha pāī, kevaṭa pārahi nāva calāī.  
raghukulatilaka cale ehi bhāṭī, dekhaū ṭhāRha kulisa dhari chāṭī.1.  
maī āpana kimi kahaū kalesū, jiata phireū lei rāma sādesū.  
asa kahi saciva bacana rahi gayaū, hāni galāni soca basa bhayaū.2.  
sūta bacana sunatahī naranāhū, pareu dharani ura dārūna dāhū.  
talaphata biṣama moha mana māpā, mājā manahū mīna kahū byāpā.3.  
kari bilāpa saba rovaṭī rānī, mahā bipati kimi jāī bakhānī.  
suni bilāpa dukhahū dukhu lāgā, dhīrajahū kara dhīraju bhāgā.4.

“At this moment, in response to a hint from the Chief of Raghus (Śrī Rāma), the boatman propelled the boat towards the opposite bank. So departed the Crown of Raghu’s race, while I stood looking on with a heavy load on my heart. How am I to describe my own anguish in that I came back alive bearing Rāma’s message?” At this stage Sumantra’s speech failed him, overpowered as he was by grief and remorse due to separation from Śrī Rāma. No sooner had he heard the charioteer’s speech than the king dropped to the ground, his heart burning with deep anguish. His mind being unhinged by excessive infatuation he tossed about like a fish that had been inebriated by sucking the foam of early rain water (which is intoxicating to the fish). All the queens wailed and wept; how can their great misfortune be described? At the sound of their wails sorrow itself was sorrowful and endurance could no longer endure. (1—4)

दो०— भयउ कोलाहलु अवध अति सुनि नृप राउर सोरु ।

बिपुल बिहग बन परेउ निसि मानहुँ कुलिस कठोरु ॥ १५३ ॥

Do.: bhayau kolāhalu avadha ati suni nṛpa rāura soru,  
bipula bihaga bana pareu nisi mānahū kulisa kaṭhoru.153.

Ayodhyā was in great tumult at the sound of the outcry in the royal gynaeceum: it seemed as if a cruel thunderbolt had fallen at night on a large habitat of birds. (153)

चौ०— प्रान कंठगत भयउ भुआलू । मनि बिहीन जनु ब्याकुल ब्यालू ॥  
इद्री सकल बिकल भइँ भारी । जनु सर सरसिज बनु बिनु बारी ॥ १ ॥  
कौसल्याँ नृपु दीख मलाना । रबिकुल रबि अँथयउ जियँ जाना ॥  
उर धरि धीर राम महतारी । बोली बचन समय अनुसारी ॥ २ ॥  
नाथ समुझि मन करिअ बिचारू । राम बियोग पयोधि अपारू ॥  
करनधार तुम्ह अवध जहाजू । चढेउ सकल प्रिय पथिक समाजू ॥ ३ ॥  
धीरजु धरिअ त पाइअ पारू । नाहिँ त बूड़िहि सबु परिवारू ॥  
जौँ जियँ धरिअ बिनय पिय मोरी । रामु लखनु सिय मिलहिँ बहोरी ॥ ४ ॥

Cau.: prāna kaṁthagata bhayau bhuālū, mani bihīna janu byākula byālū.  
idrī sakala bikala bhai bhāri, janu sara sarasija banu binu bāri.1.  
kausalyā nṛpu dīkha malānā, rabikula rabi āṭhayau jiyā jānā.  
ura dhari dhīra rāma mahatāri, bolī bacana samaya anusāri.2.  
nātha samujhi mana karia bicārū, rāma biyoga payodhi apārū.  
karanadhāra tumha avadha jahājū, caRheu sakala priya pathika samājū.3.  
dhīraju dharia ta pāia pārū, nāhi ta būRihi sabu parivārū.  
jau jiyā dharia binaya piya morī, rāmu lakhanu siya milahi bahorī.4.

The life-breath of the king had now stuck to his throat; he felt uneasy like a serpent robbed of its gem. All his senses were blighted as a cluster of lotuses in a lake that had been left without water. When Kausalyā saw the king withered and blasted, she concluded in her mind that the sun of the solar race was about to set. Summoning up courage, therefore, Śrī Rāma’s mother spoke words appropriate to the occasion: “Ponder in your heart, my lord, and reflect that separation from Rāma is a vast ocean, you are the helmsman and Ayodhyā the bark which has been boarded by our near and dear ones as its passengers. We can hope to reach a shore only if you have patience. If not, the

whole family will be drowned. If you take to heart this entreaty of mine, my beloved lord, we are sure to see Rāma, Lakṣmaṇa and Sītā again.” (1—4)

दो०— प्रिया बचन मृदु सुनत नृपु चितयउ आँखि उघारि ।

तलफत मीन मलीन जनु सींचत सीतल बारि ॥ १५४ ॥

Do.: **priyā bacana mṛdu sunata nṛpu citayau ākhi ughāri,**  
**talaphata mīna malīna janu sīncata sītala bāri.154.**

Hearing these soft words of his beloved queen, the king opened his eyes and looked up like a writhing wretched fish that had been sprinkled with cold water. (154)

चौ०— धरि धीरजु उठि बैठ भुआलू । कहु सुमंत्र कहँ राम कृपालू ॥  
कहाँ लखनु कहँ रामु सनेही । कहँ प्रिय पुत्रबधू बैदेही ॥ १ ॥  
बिलपत राउ बिकल बहु भाँती । भइ जुग सरिस सिराति न राती ॥  
तापस अंध साप सुधि आई । कौसल्यहि सब कथा सुनाई ॥ २ ॥  
भयउ बिकल बरनत इतिहासा । राम रहित धिग जीवन आसा ॥  
सो तनु राखि करब मैं काहा । जेहिं न प्रेम पनु मोर निबाहा ॥ ३ ॥  
हा रघुनंदन प्रान पिरीते । तुम्ह बिनु जिअत बहुत दिन बीते ॥  
हा जानकी लखन हा रघुबर । हा पितु हित चित चातक जलधर ॥ ४ ॥

Cau.: **dhari dhīraju uṭhi baiṭha bhuālū, kahu sumantra kahā rāma kṛpālū.**  
**kahā lakhanu kahā rāmu sanehī, kahā priya putrabadhū baidehī.1.**  
**bilapata rāu bikala bahu bhāṭī, bhai juga sarisa sirāti na rāṭī.**  
**tāpasa aṁdha sāpa sudhi āi, kausalyahi saba kathā sunāi.2.**  
**bhayau bikala baranata itihāsā, rāma rahita dhiga jivana āsā.**  
**so tanu rākhi karaba maī kāhā, jehī na prema panu mora nibāhā.3.**  
**hā raghunāndana prāna pīrite, tumha binu jiata bahuta dina bīte.**  
**hā jānakī lakhana hā raghubara, hā pitu hita cita cātaka jaladhara.4.**

Recovering himself the king got up and sat down. “Tell me, Sumantra, where is my gracious Rāma? Where is Lakṣmaṇa and where my loving Rāma? Where is my beloved daughter-in-law, Vaidehī?” The restless monarch wailed in many ways; the night seemed to him like an age and he felt as though it would never end. He was reminded of the blind hermit’s curse and he narrated the whole story to Kausalyā. He was filled with agony as he related the circumstances\*. “Fie on the hope of surviving without Rāma. What shall I gain

\* The story has been told at length in the Rāmāyaṇa of Vālmiki (Ayodhyā-Kāṇḍa, Cantos 63-64). One day, when Daśaratha was still young, he was out hunting and rode to the bank of the Sarayū in search of game. The sun had set and the king heard at a distance what he believed to be the trumpeting of a wild elephant. The king, who was expert at hitting an invisible mark by its sound, discharged an arrow and lo! it struck a young hermit, Śravaṇa by name, who had been filling a pitcher for the use of his blind and aged parents. The king discovered to his great chagrin that what he had mistaken for the trumpeting of an elephant had been the gurgling sound caused by the filling of the pitcher. The hermit did not mind his own death; but he was worried about his helpless parents, who wholly depended on him. He therefore, implored the king to carry the water to the hermitage and inform his parents of what had happened to their son. With these dying words the hermit breathed his last and the king did as he was bid by the young anchorite. Śravaṇa’s parents, when they heard of his sad fate, begged the king to conduct them to the place where their son was and in their excessive agony pronounced a curse on the king that he too would die of grief for the loss of a son. It is of this incident that the king is reminded at the hour of his death.



by preserving this body, which has failed to keep my vow of love? O delighter of Raghus, who are dear to me as life, already I have lived too long without you. Ah, Janaka's daughter and Lakṣmaṇa, Ah, Chief of Raghu's line, who gladdened the loving heart of your father as a rain-cloud delights the Cātaka bird.” (1—4)

दो०—राम राम कहि राम कहि राम राम कहि राम ।

तनु परिहरि रघुबर बिरहँ राउ गयउ सुरधाम ॥ १५५ ॥

Do.: rāma rāma kahi rāma kahi rāma rāma kahi rāma,  
tanu parihari raghubara birahā rāu gayau suradhāma.155.

Crying “Rāma, Rāma” and again “Rāma” and yet again “Rāma, Rāma, Rāma”, the king cast off his body in his agony of separation from the Chief of Raghu's line and ascended to the abode of gods. (155)

चौ०—जिअन मरन फलु दसरथ पावा । अंड अनेक अमल जसु छावा ॥  
जिअत राम बिधु बदनु निहारा । राम बिरह करि मरनु सँवारा ॥ १ ॥  
सोक बिकल सब रोवहिं रानी । रूपु सीलु बलु तेजु बखानी ॥  
करहिं बिलाप अनेक प्रकारा । परहिं भूमितल बारहिं बारा ॥ २ ॥  
बिलपहिं बिकल दास अरु दासी । घर घर रुदनु करहिं पुरबासी ॥  
अँथयउ आजु भानुकुल भानू । धरम अवधि गुन रूप निधानू ॥ ३ ॥  
गारीं सकल कैकइहि देहीं । नयन बिहीन कीन्ह जग जेहीं ॥  
एहि बिधि बिलपत रैन बिहानी । आए सकल महामुनि ग्यानी ॥ ४ ॥

Cau.: jiana marana phalu dasaratha pāvā, aṇḍa aneka amala jasu chāvā.  
jiata rāma bidhu badanu nihārā, rāma biraha kari maranu sāvārā.1.  
soka bikala saba rovaḥī rānī, rūpu sīlu balu teju bakhānī.  
karaḥī bilāpa aneka prakārā, paraḥī bhūmitala bārahī bārā.2.  
bilapahī bikala dāsa aru dāsī, ghara ghara rudanu karaḥī purabāsī.  
āthayau āju bhānukula bhānū, dharama avadhi guna rūpa nidhānū.3.  
gārī sakala kaikaihi deḥī, nayana bihīna kīnha jaga jehī.  
ehi bidhi bilapata raini bihānī, āe sakala mahāmuni gyānī.4.

It was King Daśaratha who reaped the reward both of his life and death. His untarnished fame spread through a number of universes; as long as he lived he gazed on Śrī Rāma's moonlike countenance and brought glory to his death by making the separation from Śrī Rāma his excuse for it. Stricken with grief all the queens wept and praised his comeliness of form, amiable manners, bodily might and majesty. They lamented in a variety of ways throwing themselves upon the ground again and again. Men-servants and maid-servants alike wailed in anguish and there was weeping in every house throughout the city. “Today has set the sun of the solar race the perfection of righteousness, the repository of beauty and virtues.” Everyone abused Kaikeyī, who had robbed the world of its very eyes. In this way they wailed till the close of night, when all the great and enlightened hermits arrived. (1—4)

दो०—तब बसिष्ठ मुनि समय सम कहि अनेक इतिहास ।

सोक नेवारेउ सबहि कर निज बिग्यान प्रकास ॥ १५६ ॥

**Do.: taba basiṣṭha muni samaya sama kahi aneka itihāsa,  
soka nevēreu sabahi kara nija bigyāna prakāsa.156.**

Then the sage Vasiṣṭha narrated a number of legends befitting the occasion and dispersed the gloom that hung over them all by the light of his wisdom. (156)

चौ०—तेल नावँ भरि नृप तनु राखा । दूत बोलाइ बहुरि अस भाषा ॥  
धावहु बेगि भरत पहिँ जाहू । नृप सुधि कतहुँ कहहु जनि काहू ॥ १ ॥  
एतनेइ कहेहु भरत सन जाई । गुर बोलाइ पठयउ दोउ भाई ॥  
सुनि मुनि आयसु धावन धाए । चले बेग बर बाजि लजाए ॥ २ ॥  
अनरथु अवध अरंभेउ जब तें । कुसगुन होहिँ भरत कहूँ तब तें ॥  
देखहिँ राति भयानक सपना । जागि करहिँ कटु कोटि कलपना ॥ ३ ॥  
बिप्र जेवाँइ देहिँ दिन दाना । सिव अभिषेक करहिँ बिधि नाना ॥  
मागहिँ हृदयँ महेस मनाई । कुसल मातु पितु परिजन भाई ॥ ४ ॥

**Cau.:** tela nāvā bhari nṛpa tanu rākhā, dūta bolāi bahuri asa bhāṣā.  
dhāvahu begi bharata pahī jāhū, nṛpa sudhi katahū kahahu jani kāhū.1.  
etanei kahehu bharata sana jāī, gura bolāi paṭhayau dou bhāī.  
suni muni āyasu dhāvana dhāe, cale bega bara bāji lajāe.2.  
anarathu avadha arāmbheu jaba tē, kusaguna hohī bharata kahū taba tē.  
dekhahī rāti bhayānaka sapanā, jāgi karahī kaṭu koṭi kalapanā.3.  
bipra jevāī dehī dina dānā, siva abhiṣeka karahī bidhi nānā.  
māgahī hṛdayā mahesa manāī, kusala mātu pitu parijana bhāī.4.

The sage caused a boat to be filled with oil and had the king's body placed in it (to guard against decomposition); he then summoned envoys and spoke to them thus, "Run quickly and go to Bharata; but break not the news about the king to anyone at any place. Approaching Bharata tell him only this much:" "The preceptor has sent for you two brothers." Hearing the sage's orders the couriers rushed along with a speed that would put an excellent steed to shame. Ever since things began to take a vicious turn in Ayodhyā evil omens occurred before Bharata. He saw fearful dreams at night and on waking indulged in all sorts of unpleasant speculations. He would feast Brāhmaṇas daily and bestow gifts on them. With elaborate ritual he would sprinkle water over an image of Bhagavān Śiva and invoking the great Lord in his heart, begged of Him the welfare of his parents, family and half-brothers. (1—4)

दौ०—एहि बिधि सोचत भरत मन धावन पहुँचे आइ ।

गुर अनुसासन श्रवन सुनि चले गनेसु मनाइ ॥ १५७ ॥

**Do.: ehi bidhi socata bharata mana dhāvana pahūce āi,  
gura anusāsana śravana suni cale ganesu manāi.157.**

While Bharata was thus passing an anxious time the courier arrived. And hearing the Guru's commands he proceeded with an invocation to Lord Gaṇeśa. (157)

चौ०—चले समीर बेग हय हाँके । नाघत सरित सैल बन बाँके ॥  
हृदयँ सोचु बड़ कछु न सोहाई । अस जानहिँ जियँ जाउँ उड़ाई ॥ १ ॥



Cau.: hāṭa bāṭa nahī jāi nihārī, janu pura dahā disi lāgi davārī.  
 āvata suta suni kaikayanārdini, haraṣī rabikula jalaruha caṁdini.1.  
 saji āratī mudita uṭhi dhāi, dvārehī bhēṭi bhavana lei āi.  
 bharata dukhita parivāru nihārā, mānahū tuhina banaja banu mārā.2.  
 kaikeī haraṣita ehi bhātī, manahū mudita dava lāi kirātī.  
 sutahi sasoca dekhi manu mārē, pūchati naihara kusala hamārē.3.  
 sakala kusala kahi bharata sunāi, pūchī nija kula kusala bhalāi.  
 kahu kahā tāta kahā saba mātā, kahā siya rāma lakhana priya bhrātā.4.

The bazars and the streets repelled the sight as though a wild conflagration had broken out in the city on all sides. Kaikeyī, who was to the solar race what the moon is to the lotuses, was rejoiced to hear of her son's approach. Preparing lights for waving round his head, she sprang up and ran glad at heart, and meeting him at the very door conducted him into her apartments. Bharata saw with wonder that while the household wore a wretched appearance like a bed of lotuses blasted by frost, Kaikeyī was as happy as a Bhīla woman who had set a whole forest ablaze. Seeing her son melancholy and depressed in spirits, she asked him: "Is all well in my mother's house?" Bharata assured her that everything was well and then enquired after the health and welfare of his own family: "Tell me, where is my father and where all mothers, and where is Sitā and my beloved brothers, Śrī Rāma and Lakṣmaṇa?" (1—4)

दो०— सुनि सुत बचन सनेहमय कपट नीर भरि नैन ।

भरत श्रवन मन सूल सम पापिनि बोली बैन ॥ १५९ ॥

Do.: suni suta bacana sanehamaya kapaṭa nira bhari naina,  
 bharata śravana mana sūla sama pāpini bolī baina.159.

On hearing her son's affectionate words the sinful woman brought crocodile tears to her eyes and spoke words that pierced his ears and soul as so many shafts. (159)

चौ०— तात बात मैं सकल सँवारी । भै मंथरा सहाय बिचारी ॥  
 कछुक काज बिधि बीच बिगारेउ । भूपति सुरपति पुर पगु धारेउ ॥ १ ॥  
 सुनत भरतु भए बिबस बिषादा । जनु सहमेउ करि केहरि नादा ॥  
 तात तात हा तात पुकारी । परे भूमितल ब्याकुल भारी ॥ २ ॥  
 चलत न देखन पायउँ तोही । तात न रामहि सौँपेहु मोही ॥  
 बहुरि धीर धरि उठे सँभारी । कहु पितु मरन हेतु महतारी ॥ ३ ॥  
 सुनि सुत बचन कहति कैकेई । मरमु पाँछि जनु माहुर देई ॥  
 आदिहु तें सब आपनि करनी । कुटिल कठोर मुदित मन बरनी ॥ ४ ॥

Cau.: tāta bāta maī sakala sāvārī, bhai maṁtharā sahāya bicārī.  
 kachuka kāja bidhi bīca bigāreu, bhūpati surapati pura pagu dhāreu.1.  
 sunata bharatu bhae bibasa biṣādā, janu sahameu kari kehari nādā.  
 tāta tāta hā tāta pukārī, pare bhūmitala byākula bhārī.2.  
 calata na dekhana pāyaū tohī, tāta na rāmaḥi saūpehu mohī.  
 bahuri dhīra dhari uṭhe sābhārī, kahu pitu marana hetu mahatārī.3.  
 suni suta bacana kahati kaikeī, maramu pāchi janu māhura deī.  
 ādihu tē saba āpani karānī, kuṭila kaṭhora mudita mana barānī.4.

“I have accomplished everything for you, my son; and poor Mantharā has been of great help to me. Only God has marred our plans a little before they could be completed; the king has departed to Indra’s paradise.” As soon as he heard this, Bharata was overcome with grief as an elephant who is terrified at the roar of a lion. Crying “Father, father, Ah my father!” he fell to the ground much agitated. “I could not see you before you left, nor did you, my father, entrust me to the care of Śrī Rāma.” Then, collecting himself he got up with some effort and said, “Tell me, mother, the cause of my father’s demise.” Hearing the words of her son she replied as one who had cut a vital part and inserted poison into it. With a glad heart the cruel and wicked woman recounted from the very beginning all that she had done. (1—4)

दो०— भरतहि बिसरेउ पितु मरन सुनत राम बन गौनु ।

हेतु अपनपउ जानि जियँ थकित रहे धरि मौनु ॥ १६० ॥

Do.: **bharatahi bisareu pitu marana sunata rāma bana gaunu,**  
**hetu apanapau jāni jiyā thakita rahe dhari maunu.160.**

Hearing of Śrī Rāma’s exile to the forest Bharata forgot his father’s death; and realizing in his heart that he was at the root of it he remained mute and stupefied. (160)

चौ०— बिकल बिलोकि सुतहि समुझावति । मनहुँ जरे पर लोनु लगावति ॥

तात राउ नहिँ सोचै जोगू । बिड़इ सुकृत जसु कीन्हेउ भोगू ॥ १ ॥

जीवत सकल जनम फल पाए । अंत अमरपति सदन सिधाए ॥

अस अनुमानि सोच परिहरहू । सहित समाज राज पुर करहू ॥ २ ॥

सुनि सुठि सहमेउ राजकुमारू । पाकेँ छत जनु लाग अँगारू ॥

धीरज धरि भरि लेहिँ उसासा । पापिनि सबहि भाँति कुल नासा ॥ ३ ॥

जौँ पै कुरुचि रही अति तोही । जनमत काहे न मारे मोही ॥

पेड़ काटि तैं पालउ सींचा । मीन जिअन निति बारि उलीचा ॥ ४ ॥

Cau.: **bikala biloki sutahi samujhāvati, manahū jare para lonu lagāvati.**  
**tāta rāu nahī socai jogū, biRhai sukṛta jasū kīnheu bhogū.1.**  
**jīvata sakala janama phala pāe, aṁta amarapati sadana sidhāe.**  
**asa anumāni soca pariharahū, sahita samāja rāja pura karahū.2.**  
**suni suṭhi sahameu rājakumārū, pākē chata janū lāga āṅgārū.**  
**dhīraja dhari bhari lehī usāsā, pāpini sabahi bhāti kula nāsā.3.**  
**jaū pai kuruci rahī ati tohī, janamata kāhe na māre mohī.**  
**peRa kāṭi tai pālau śicā, mīna jīana niti bāri ulīcā.4.**

Observing his son’s distress she comforted him like one who applied salt to a burn. “The king, my son, is not fit for lamentation. He not only reaped a rich harvest of merit and renown but enjoyed life also. During his life-time he obtained all the rewards of human existence and in the end ascended to the abode of Indra (the lord of immortals). Pondering thus cease sorrowing and rule the kingdom with all its limbs (such as the army, the exchequer, the ministers and so on).” The prince was utterly dismayed to hear these words as though a festering sore had been touched by a live coal. Recovering himself he heaved a deep sigh and said, “O wicked woman, you have brought complete ruin to our family. If you bore such deep malice, why did you not kill me as soon as I

was born? Cutting down the tree you have watered a leaf and you have drained the pond for keeping the fish alive. (1—4)

दो०—हंसबंसु दसरथु जनकु राम लखन से भाइ ।  
जननी तूँ जननी भई बिधि सन कछु न बसाइ ॥ १६१ ॥

Do.: haṁsabamsu dasarathu janaku rāma lakhana se bhāi,  
jananī tūṅ jananī bhāi bidhi sana kachu na basāi.161.

“Claiming my descent from the sun-god, with King Daśaratha for my father and Rāma and Lakṣmaṇa for my brothers I have had you, mother, for my mother! One is powerless against Providence. (161)

चौ०—जब तैं कुमति कुमत जियँ ठयऊ । खंड खंड होइ हृदउ न गयऊ ॥  
बर मागत मन भइ नहिं पीरा । गरि न जीह मुहँ परेउ न कीरा ॥ १ ॥  
भूपँ प्रतीति तोरि किमि कीन्ही । मरन काल बिधि मति हरि लीन्ही ॥  
बिधिहुँ न नारि हृदय गति जानी । सकल कपट अघ अवगुन खानी ॥ २ ॥  
सरल सुसील धरम रत राऊ । सो किमि जानै तीय सुभाऊ ॥  
अस को जीव जंतु जग माहीं । जेहि रघुनाथ प्रानप्रिय नाहीं ॥ ३ ॥  
भे अति अहित रामु तेउ तोही । को तू अहसि सत्य कहु मोही ॥  
जो हसि सो हसि मुहँ मसि लाई । आँखि ओट उठि बैठहि जाई ॥ ४ ॥

Cau.: jaba taṅ kumati kumata jiyā ṭhayaū, khaṁḍa khaṁḍa hoi hṛḍau na gayaū.  
bara māgata mana bhāi nahī pīrā, gari na jāha muhā pareu na kīrā.1.  
bhūpāṅ pratīti tori kimi kīnhī, marana kāla bidhi mati hari līnhī.  
bidhihūṅ na nāri hṛdaya gati jānī, sakala kapaṭa agha avaguna khānī.2.  
sarala susīla dharama rata rāū, so kimi jānai tīya subhāū.  
asa ko jīva jāmtu jaga māhī, jehi raghunātha prānapriya nāhī.3.  
bhe ati ahita rāmu teu tohī, ko tū ahasi satya kahu mohī.  
jo hasi so hasi muhā masi lāi, ākhi oṭa uṭhi baiṭhahi jāi.4.

“The moment, O malicious woman, you contrived this evil design in your mind, how is it your heart did not break into pieces? While asking for the boons you did not feel the stings of conscience, your tongue did not fall off nor did your mouth fester? How did the king trust you? Surely God must have robbed him of his senses on the eve of his death. Even the Creator has not been able to know the working of a woman’s heart, the repository of all deceit, sin and vice! Simple, amiable and pious as the king was, how could he know the nature of a woman? What living creature is there in the world, to whom the Lord of Raghus is not dear as life itself? Yet even that Rāma appeared to you as a great enemy. Tell me the truth, therefore, to what species do you belong? Whatever you may be, you had better bedaub your face with ink and leaving my presence remove to some place out of my sight. (1—4)

दो०—राम बिरोधी हृदय तें प्रगट कीन्ह बिधि मोहि ।  
मो समान को पातकी बादि कहउँ कछु तोहि ॥ १६२ ॥

Do.: **rāma birodhī hṛdaya tē pragaṭa kīnha bidhi mohi,  
mo samāna ko pātakī bādi kahañ kachu tohi.162.**

“Nay, God has created me out of a heart hostile to Rāma! Who is there so sinful as myself? In vain, therefore, do I taunt you.” (162)

चौ०—सुनि सत्रुघुन मातु कुटिलाई । जरहिं गात रिस कछु न बसाई ॥  
तेहि अवसर कुबरी तहँ आई । बसन बिभूषन बिबिध बनाई ॥ १ ॥  
लखि रिस भरेउ लखन लघु भाई । बरत अनल घृत आहुति पाई ॥  
हुमगि लात तकि कूबर मारा । परि मुह भर महि करत पुकारा ॥ २ ॥  
कूबर टूटेउ फूट कपारू । दलित दसन मुख रुधिर प्रचारू ॥  
आह दइअ मैं काह नसावा । करत नीक फलु अनइस पावा ॥ ३ ॥  
सुनि रिपुहन लखि नख सिख खोटी । लगे घसीटन धरि धरि झोंटी ॥  
भरत दयानिधि दीन्हि छड़ाई । कौसल्या पहिं गे दोउ भाई ॥ ४ ॥

Cau.: suni satrughna mātu kuṭilāi, jarahī gāta risa kachu na basāi.  
tehi avasara kubarī tahā āi, basana bibhūṣana bibidha banāi.1.  
lakhi risa bhareu lakhana laghu bhāi, barata anala ghr̥ta āhuti pāi.  
humagi lāta taki kūbara mārā, pari muha bhara mahi karata pukārā.2.  
kūbara ṭūṭeu phūṭa kapārū, dalita dasana mukha rudhira pracārū.  
āha daia maī kāha nasāvā, karata nīka phalu anaisa pāvā.3.  
suni ripuhana lakhi nakha sikha khoṭī, lage ghasīṭana dhari dhari jhoṁṭī.  
bharata dayānidhi dīnhi chaRāi, kausalyā pahī ge dou bhāi.4.

When Śatrughna heard of mother Kaikeyī's wickedness, he burned all over with rage; but there was no help. That very moment came the hunchback (Mantharā) clad in a variety of rich costumes and adorned with various ornaments. The very sight of that woman filled Lakṣmaṇa's younger brother with anger as though clarified butter had been poured into fire. Springing forward he kicked her with such steady aim at the hump that she fell flat on her face and screamed aloud. Her hump was smashed, her head split and her teeth broken and her mouth emitted blood. “Ah, my God! what harm have I done? Surely this is an ill recompense for my services.” Hearing this and seeing her vile from head to foot, Śatrughna (the slayer of his foes) seized her by the hair on her head and began to drag her till the merciful Bharata rescued her. The two brothers then called on mother Kausalyā. (1—4)

दौ०—मलिन बसन बिबरन बिकल कृस सरीर दुख भार ।

कनक कलप बर बेलि बन मानहुँ हनी तुसार ॥ १६३ ॥

Do.: **malina basana bibarana bikala kṛsa sarīra dukha bhāra,  
kanaka kalapa bara beli bana mānahñ hanī tusāra.163.**

In sordid attire, pale, agitated and oppressed with woe and with a wasted frame she looked like a lovely celestial creeper of gold blasted by frost in the forest. (163)

चौ०—भरतहि देखि मातु उठि धाई । मुरुछित अवनि परी झइँ आई ॥  
देखत भरतु बिकल भए भारी । परे चरन तन दसा बिसारी ॥ १ ॥

मातु तात कहँ देहि देखाई । कहँ सिय रामु लखनु दोउ भाई ॥  
 कैकड़ कत जनमी जग माझा । जौं जनमि त भइ काहे न बाँझा ॥ २ ॥  
 कुल कलंकु जेहिं जनमेउ मोही । अपजस भाजन प्रियजन द्रोही ॥  
 को तिभुवन मोहि सरिस अभागी । गति असि तोरि मातु जेहि लागी ॥ ३ ॥  
 पितु सुरपुर बन रघुबर केतू । मैं केवल सब अनरथ हेतू ॥  
 धिग मोहि भयउँ बेनु बन आगी । दुसह दाह दुख दूषन भागी ॥ ४ ॥

Cau.: bharatahi dekhi mātu uṭhi dhāi, muruchita avani parī jhaī āi.  
 dekhata bharatu bikala bhae bhāri, pare carana tana dasā bisāri.1.  
 mātu tāta kahā dehi dekhāi, kahā siya rāmu lakhanu dou bhāi.  
 kaikai kata janamī jaga mājhā, jaū janami ta bhai kāhe na bājhā.2.  
 kula kalam̐ku jehī janameu mohī, apajasa bhājana priyajana drohī.  
 ko tibhuvana mohi sarisa abhāgī, gati asi tori mātu jehi lāgī.3.  
 pitu surapura bana raghubara ketū, maī kevala saba anaratha hetū.  
 dhiga mohi bhayaū benu bana āgī, dusaha dāha dukha dūṣana bhāgī.4.

When mother Kausalyā saw Bharata, she sprang up and ran to meet him; but she felt giddy and dropped unconscious on the ground. Bharata was deeply moved to see her plight and threw himself at her feet forgetting the condition of his own body. "Mother, show me my father. Where is Sītā and the two brothers, Śrī Rāma and Lakṣmaṇa? Why was Kaikeyī born into this world at all? And if born, why did she not remain barren instead of bearing me, a blot on my family, a very sink of infamy and an enemy of near and dear ones? Who in the three spheres is so wretched as I, on whose account, mother, you have been reduced to such a plight. My father is in heaven and Śrī Rāma, the Chief of Raghu's line, is in the woods; it is I who like a shooting star am responsible for the whole trouble. Woe be to me, who have proved to be for my family a very fire among the bamboos and a victim of terrible agony, suffering and censure." (1—4)

दो०— मातु भरत के बचन मृदु सुनि पुनि उठी सँभारि ।

लिए उठाइ लगाइ उर लोचन मोचति बारि ॥ १६४ ॥

Do.: mātu bharata ke bacana mṛdu suni puni uṭhī sābhāri,  
 lie uṭhāi lagāi ura locana mocati bāri.164.

On hearing Bharata's tender words, Kausalyā rose with a renewed effort and lifting him clasped him to her bosom; while tears streamed from her eyes. (164)

चौ०— सरल सुभाय मायँ हियँ लाए । अति हित मनहुँ राम फिरि आए ॥  
 भेंटेउ बहुरि लखन लघु भाई । सोकु सनेहु न हृदयँ समाई ॥ १ ॥  
 देखि सुभाउ कहत सबु कोई । राम मातु अस काहे न होई ॥  
 माताँ भरतु गोद बैठारे । आँसु पोंछि मृदु बचन उचारे ॥ २ ॥  
 अजहुँ बच्छ बलि धीरज धरहू । कुसमउ समुझि सोक परिहरहू ॥  
 जनि मानहु हियँ हानि गलानी । काल करम गति अघटित जानी ॥ ३ ॥  
 काहुहि दोसु देहु जनि ताता । भा मोहि सब बिधि बाम बिधाता ॥  
 जो एतेहुँ दुख मोहि जिआवा । अजहुँ को जानइ का तेहि भावा ॥ ४ ॥



Cau.: sarala subhāya māyā hiyā lāe, ati hita manahū rāma phiri āe.  
 bhemṭeu bahuri lakhana laghubhāī, soku sanehu na hṛdayā samāī.1.  
 dekhi subhāu kahata sabu koī, rāma mātu asa kāhe na hoī.  
 mātā bharatu goda baiṭhāre, āsu poṁchi mṛdu bacana ucāre.2.  
 ajahū baccha bali dhīraja dharahū, kusamau samujhi soka pariharahū.  
 jani mānahu hiyā hāni galānī, kāla karama gati aghaṭita jānī.3.  
 kāhuhi dosu dehu jani tātā, bhā mohi saba bidhi bāma bidhātā.  
 jo etehū dukha mohi jāivā, ajahū ko jānai kā tehi bhāvā.4.

Guileless by nature, mother Kausalyā pressed him to her bosom with utmost affection as though Śrī Rāma Himself had come back. She then embraced Lakṣmaṇa's younger brother (Śatrughna); her heart was too full with grief and love. Everyone who saw her loving disposition said, "Rāma's mother that she is, no wonder she should be so loving." The mother seated Bharata in her lap and wiping away his tears spoke to him in soothing words: "I adjure you, my child, to compose yourself even now; knowing this to be an unpropitious time sorrow no more. Take not to heart the loss we have sustained and feel no remorse for it, remembering that the course of time and fate is unalterable. Do not blame anyone, my son; it is Providence that has turned hostile to me in every-way. And when He makes me survive even under such trying circumstances, who knows what may be His pleasure with regard to me even now?" (1—4)

दो०—पितु आयस भूषन बसन तात तजे रघुबीर ।

बिसमउ हरषु न हृदयँ कछु पहिरे बलकल चीर ॥ १६५ ॥

do.: pitu āyasa bhūṣana basana tāta taje raghubīra,  
 bisamau haraṣu na hṛdayā kachu pahire balakala cīra.165.

"At his father's command, dear child, the hero of Raghu's line discarded his ornaments and princely apparel and put on a hermit's dress (consisting of the bark of trees) without either sorrow or exultation." (165)

चौ०—मुख प्रसन्न मन रंग न रोषू । सब कर सब बिधि करि परितोषू ॥  
 चले बिपिन सुनि सिय सँग लागी । रहइ न राम चरन अनुरागी ॥ १ ॥  
 सुनतहिं लखनु चले उठि साथा । रहहिं न जतन किए रघुनाथा ॥  
 तब रघुपति सबही सिरु नाई । चले संग सिय अरु लघु भाई ॥ २ ॥  
 रामु लखनु सिय बनहि सिधाए । गइउं न संग न प्रान पठाए ॥  
 यहु सबु भा इन्ह आँखिन्ह आगें । तउ न तजा तनु जीव अभागें ॥ ३ ॥  
 मोहि न लाज निज नेहु निहारी । राम सरिस सुत मैं महतारी ॥  
 जिऐ मरै भल भूपति जाना । मोर हृदय सत कुलिस समाना ॥ ४ ॥

Cau.: mukha prasanna mana raṅga na roṣū, saba kara saba bidhi kari paritoṣū.  
 cale bipina suni siya sāga lāgī, rahai na rāma carana anurāgī.1.  
 sunatahī lakhanu cale uṭhi sāthā, rahahī na jatana kie raghunāthā.  
 taba raghupati sabahī siru nāī, cale saṅga siya aru laghu bhāī.2.  
 rāmu lakhanu siya banahi sidhāe, gaiū na saṅga na prāna paṭhāe.  
 yahu sabu bhā inha ākhinha āgē, tau na tajā tanu jīva abhāgē.3.

mohi na lāja nija nehu nihārī, rāma sarisa suta maī mahatārī.  
jiai marai bhala bhūpati jānā, mora hṛdaya sata kulisa samānā.4.

“With a cheerful countenance, and without either joy or anger, he comforted all in everyway and proceeded to the forest. Hearing this Sītā followed him and would not stay, devoted as she was to Rāma’s feet. Lakṣmaṇa also, when he heard this, sprang up and accompanied them; he would not be left behind even though the Lord of Raghus tried his best to detain him. The Lord of Raghus then bowed his head to all and departed with Sītā and his younger brother (Lakṣmaṇa). So Rāma, Lakṣmaṇa and Sītā left for the woods, whereas I neither accompanied them nor sent my soul after them (leaving my body here). All this happened before these eyes and yet this wretched soul did not take leave of the body. I am not ashamed of my love; to think that a son like Rāma should have a mother like me! The king knew well how to live and how to die; whereas my heart is a hundred times harder than adamant.” (1—4)

दो०— कौसल्या के बचन सुनि भरत सहित रनिवासु ।

ब्याकुल बिलपत राजगृह मानहुँ सोक नेवासु ॥ १६६ ॥

Do.: **kausalyā ke bacana suni bharata sahita ranivāsu,  
byākula bilapata rājagrha mānahū soka nevāsu.166.**

Hearing Kausalyā’s words, Bharata and the whole gynaeceum wailed in distress; the king’s palace seemed the very abode of sorrow. (166)

चौ०— बिलपहिं बिकल भरत दोउ भाई । कौसल्याँ लिए हृदयँ लगाई ॥  
भाँति अनेक भरतु समुझाए । कहि बिबेकमय बचन सुनाए ॥ १ ॥  
भरतहुँ मातु सकल समुझाई । कहि पुरान श्रुति कथा सुहाई ॥  
छल बिहीन सुचि सरल सुबानी । बोले भरत जोरि जुग पानी ॥ २ ॥  
जे अघ मातु पिता सुत मारें । गाइ गोठ महिसुर पुर जारें ॥  
जे अघ तिय बालक बध कीन्हें । मीत महीपति माहुर दीन्हें ॥ ३ ॥  
जे पातक उपपातक अहहीं । करम बचन मन भव कबि कहहीं ॥  
ते पातक मोहि होहुँ बिधाता । जाँ यहु होइ मोर मत माता ॥ ४ ॥

Cau.: **bilapahī bikala bharata dou bhāī, kausalyā lie hṛdayā lagāī.  
bhāti aneka bharatu samujhāe, kahi bibekamaya bacana sunāe.1.  
bharatahū mātu sakala samujhāī, kahi purāna śruti kathā suhāī.  
chala bihīna suci sarala subānī, bole bharata jori juga pānī.2.  
je agha mātu pitā suta mārē, gāī goṭha mahisura pura jāre.  
je agha tiya bālaka badha kīnhē, mīta mahīpati māhura dīnhē.3.  
je pātaka upapātaka ahahī, karama bacana mana bhava kabi kahahī.  
te pātaka mohi hohū bidhātā, jāū yahu hoi mora mata mātā.4.**

Much agitated, the two brothers, Bharata and Śatrughna, loudly lamented and Kausalyā clasped them to her bosom. She comforted Bharata in many ways and tendered words of wisdom to him. Bharata too in his turn consoled all his mothers, narrating legends from the Purāṇas and Vedas. Joining both his palms he addressed them in guileless, innocent, simple and charming words: “The sins attaching to the

murder of one's mother, father or son and to the act of setting fire to a cowpen or a village of Brāhmaṇas, and those incurred by slaying a woman or child and by administering poison to a friend or a monarch, nay, all the major and minor sins of thought, word or deed, that have been enumerated by the seers,—let all such sins be mine if, my mother, this plot has my concurrence.” (1—4)

दो०— जे परिहरि हरि हर चरन भजहिं भूतगन घोर ।

तेहि कइ गति मोहि देउ बिधि जौं जननी मत मोर ॥ १६७ ॥

Do.: je parihari hari hara carana bhajahī bhūtagana ghora,  
tehi kai gati mohi deu bidhi jāũ janani mata mora.167.

“May Providence award me the fate of those who forsaking the feet of Śrī Hari and Lord Śiva worship frightful ghosts, if, mother, I have complicity in this plot.” (167)

चौ०— बेचहिं बेदु धरमु दुहि लेहीं । पिसुन पराय पाप कहि देहीं ॥  
कपटी कुटिल कलहप्रिय क्रोधी । बेद बिदूषक बिस्व बिरोधी ॥ १ ॥  
लोभी लंपट लोलुपचारा । जे ताकहिं परधनु परदारा ॥  
पावौं में तिन्ह कै गति घोरा । जौं जननी यहु संमत मोरा ॥ २ ॥  
जे नहिं साधुसंग अनुरागे । परमारथ पथ बिमुख अभागे ॥  
जे न भजहिं हरि नरतनु पाई । जिन्हहि न हरि हर सुजसु सोहाई ॥ ३ ॥  
तजि श्रुतिपंथु बाम पथ चलहीं । बंचक बिरचि बेष जगु छलहीं ॥  
तिन्ह कै गति मोहि संकर देऊ । जननी जौं यहु जानौं भेऊ ॥ ४ ॥

Cau.: becahī bedu dharamu duhi lehī, pisuna parāya pāpa kahi dehī.  
kapaṭī kuṭila kalahapriya krodhī, beda bidūṣaka bisva birodhī.1.  
lobhī laṃpaṭa lolupacārā, je tākahī paradhanu paradārā.  
pāvaũ maĩ tinha kai gati ghorā, jāũ janani yahu saṁmata mora.2.  
je nahī sādhusaṅga anurāge, paramāratha patha bimukha abhāge.  
je na bhajahī hari naratanu pāi, jinhahi na hari hara sujasu sohāi.3.  
taji śrutipam̐thu bāma patha calahī, baṁcaka biraci beṣa jagu chalahī.  
tinha kai gati mohi saṁkara deũ, janani jāũ yahu jānaũ bheũ.4.

“If, mother, all this has my approval, let me share the terrible fate of those who sell the Vedas, exploit their piety, are given to backbiting and expose others' sins, who are deceitful, wicked, quarrelsome and irascible, who revile the Vedas and are hostile to the world, nay, who are greedy and lecherous and behave as the repacious do, and who cast their eyes on others' wealth and others' wife. Nay, mother, if I ever knew this secret, may Lord Śiva allot me the fate of those wretches who love not the company of the virtuous, who have rejected the path leading to God-Realization, who worship not Śrī Hari even though blessed with a human form, and take no delight in the glory of Śrī Hari and Lord Śiva, who have abandoned the path of the Vedas and follow the contrary way, and who are impostors and deceive the world by assuming false appearances.” (1—4)

दो०— मातु भरत के बचन सुनि साँचे सरल सुभायँ ।

कहति राम प्रिय तात तुम्ह सदा बचन मन कायँ ॥ १६८ ॥

**Do.: mātu bharata ke bacana suni sāce sarala subhāyā,  
kahati rāma priya tāta tumha sadā bacana mana kāyā.168.**

Hearing Bharata's truthful, artless and sincere words mother Kausalyā said, "You, my dear child, have always loved Rāma in thought, word and deed." (168)

चौ०—राम प्राणहु तें प्राण तुम्हारे। तुम्ह रघुपतिहि प्राणहु तें प्यारे॥  
बिधु बिष चवै स्रवै हिमु आगी। होइ बारिचर बारि बिरागी॥१॥  
भाँ ग्यानु बरु मिटै न मोहू। तुम्ह रामहि प्रतिकूल न होहू॥  
मत तुम्हार यहु जो जग कहहीं। सो सपनेहुँ सुख सुगति न लहहीं॥२॥  
अस कहि मातु भरतु हियँ लाए। थन पय स्रवहिं नयन जल छाए॥  
करत बिलाप बहुत यहि भाँती। बैठेहिं बीति गई सब राती॥३॥  
बामदेउ बसिष्ठ तब आए। सचिव महाजन सकल बोलाए॥  
मुनि बहु भाँति भरत उपदेसे। कहि परमारथ बचन सुदेसे॥४॥

Cau.: rāma prānahu tē prāna tumhāre, tumha raghupatihi prānahu tē pyāre.  
bidhu biṣa cavai sravai himu āgī, hoi bāricara bāri birāgī.1.  
bhaṅ gyaṇu baru miṭai na mohū, tumha rāmaḥi pratikūla na hohū.  
mata tumhāra yahu jo jaga kahāhī, so sapanehū sukha sugati na lahāhī.2.  
asa kahi mātu bharatu hiyā lāe, thana paya sravahī nayana jala chāe.  
karata bilāpa bahuta yahi bhāti, baiṭhehī bīti gāi saba rāti.3.  
bāmadeu basiṣṭha taba āe, saciva mahājana sakala bolāe.  
muni bahu bhāti bharata upadese, kahi paramāratha bacana sudese.4.

"Rāma is dearer to you than your own life, and likewise you are dearer to the Lord of Raghus than his own life. The moon may diffuse poison (through her rays) and snow emit fire; nay, an aquatic creature may shun water and spiritual enlightenment may fail to eradicate error; but in no case will you turn hostile to Rāma. Those in this world who allege this plot was contrived with your connivance shall never attain happiness or salvation even in a dream." So saying mother Kausalyā clasped Bharata to her bosom; milk began to flow from her breasts and her eyes filled with tears. In this way they squatted away the whole night lamenting in profusion. The sages Vāmadeva and Vasiṣṭha then came and summoned all the ministers and the elite of the city. Vasiṣṭha admonished Bharata in many ways speaking to him words of wisdom appropriate to the occasion. (1—4)

दो०—तात हृदयँ धीरजु धरहु करहु जो अवसर आजु।  
उठे भरत गुर बचन सुनि करन कहेउ सबु साजु॥ १६९ ॥

**Do.: tāta hṛdayā dhīrajū dharahu karahu jo avasara ājū,  
uṭhe bharata gura bacana suni karana kaheu sabu sājū.169.**

"Have courage in your heart, dear son, and do what the occasion demands today." Hearing his preceptor's commands Bharata rose and asked everything to be got ready. (169)

चौ०—नृपतनु बेद बिदित अन्हवावा। परम बिचित्र बिमानु बनावा॥  
गहि पद भरत मातु सब राखी। रहीं रानि दरसन अभिलाषी॥१॥