

Supersoul. When Kṛṣṇa says *tyaktvā dehaṁ punar janma naiti mām eti* [Bg. 4.9], this means that the perfect devotee, after perfect realization, returns home, back to Godhead. Mahārāja Khaṭvāṅga accepted the shelter of the Supreme Personality of Godhead, and because of his full surrender he achieved perfection.

*Thus end the Bhaktivedanta purports of the Ninth Canto, Ninth Chapter, of the Śrīmad-Bhāgavatam, entitled "The Dynasty of Amśumān."*

## 10. The Pastimes of the Supreme Lord, Rāmacandra

This Tenth Chapter describes how Lord Rāmacandra appeared in the dynasty of Mahārāja Khaṭvāṅga. It also describes the Lord's activities, telling how He killed Rāvaṇa and returned to Ayodhyā, the capital of His kingdom.

The son of Mahārāja Khaṭvāṅga was Dīrghabāhu, and his son was Raghu. The son of Raghu was Aja, the son of Aja was Daśaratha, and the son of Daśaratha was Lord Rāmacandra, the Supreme Personality of Godhead. When the Lord descended into this world in His full quadruple expansion-as Lord Rāmacandra, Lakṣmaṇa, Bharata and Śatrughna-great sages like Vālmīki who were actually in knowledge of the Absolute Truth described His transcendental pastimes. Śrīla Śukadeva Gosvāmī describes these pastimes in brief.

Lord Rāmacandra went with Viśvāmitra and killed Rākṣasas like Mārīca. After breaking the stout and strong bow known as Haradhanu, the Lord married mother Sītā and cut down the prestige of Paraśurāma. To obey the order of His father, He entered the forest, accompanied by Lakṣmaṇa and Sītā.

There He cut off the nose of Śūrpaṅakhā and killed the associates of Rāvaṇa, headed by Khara and Dūṣaṇa. Rāvaṇa's kidnapping of Sītādevī was the beginning of this demon's misfortune. When Mārīca assumed the form of a golden deer, Lord Rāmacandra went to bring the deer to please Sītādevī, but in the meantime Rāvaṇa took advantage of the Lord's absence to kidnap her. When Sītādevī was kidnapped, Lord Rāmacandra, accompanied by Lakṣmaṇa, searched for her throughout the forest. In the course of this search, They met Jaṭāyu. Then the Lord killed the demon Kabandha and the commander Vāli and established a friendly relationship with Sugrīva. After organizing the military strength of the monkeys and going with them to the shore of the sea, the Lord awaited the arrival of Samudra, the ocean personified, but when Samudra did not come, the Lord, the master of Samudra, became angry. Then Samudra came to the Lord with great haste and surrendered to Him, wanting to help Him in every way. The Lord then attempted to bridge the ocean, and, with the help of advice from Vibhīṣaṇa, He attacked Rāvaṇa's capital, Laṅkā. Previously, Hanumān, the eternal servant of the Lord, had set fire to Laṅkā, and now, with the help of Lakṣmaṇa, the forces of Lord Rāmacandra killed all the Rākṣasa soldiers. Then Lord Rāmacandra personally killed Rāvaṇa. Mandodarī and other wives lamented for Rāvaṇa, and in accordance with Lord Rāmacandra's order, Vibhīṣaṇa performed the funeral ceremonies for all the dead in the family. Lord Rāmacandra then gave Vibhīṣaṇa the right to rule Laṅkā and also granted him a long duration of life. The Lord delivered Sītādevī from the Aśoka forest and carried her in a flower airplane to His capital Ayodhyā, where He was received by His brother Bharata. When Lord Rāmacandra entered Ayodhyā, Bharata brought His wooden shoes, Vibhīṣaṇa and Sugrīva held a whisk and fan, Hanumān carried an umbrella, Śatrughna carried the Lord's bow and two quivers, and Sītādevī carried a waterpot containing water from holy places. Aṅgada carried a sword, and Jāmbavān (Rkṣarāja) carried a shield. After Lord Rāmacandra, accompanied by Lord Lakṣmaṇa and mother Sītādevī, met all His relatives, the great sage Vasiṣṭha enthroned Him as King. The chapter ends with a short description of Lord

Rāmacandra's rule in Ayodhyā.

## TEXT 1

श्रीशुक उवाच  
खट्वाङ्गाद् दीर्घबाहुश्च रघुस्तस्मात् पृथुश्रवाः ।  
अजस्ततो महाराजस्तस्माद् दशरथोऽभवत् ॥ १ ॥

*śrī-śuka uvāca*  
*khaṭvāṅgād dīrghabāhuś ca*  
*raghus tasmāt pṛthu-śravāḥ*  
*ajas tato mahā-rājas*  
*tasmād daśaratho 'bhavat*

## SYNONYMS

*śrī-śukaḥ uvāca*—Śrī Śukadeva Gosvāmī said; *khaṭvāṅgāt*—from Mahārāja Khaṭvāṅga; *dīrghabāhuḥ*—the son named Dīrghabāhu; *ca*—and; *raghuḥ tasmāt*—from him Raghu was born; *pṛthu-śravāḥ*—saintly and celebrated; *ajaḥ*—the son named Aja; *tataḥ*—from him; *mahā-rājaḥ*—the great king called Mahārāja Daśaratha; *tasmāt*—from Aja; *daśarathaḥ*—by the name Daśaratha; *abhavat*—was born.

## TRANSLATION

**Śukadeva Gosvāmī said:** The son of Mahārāja Khaṭvāṅga was Dīrghabāhu, and his son was the celebrated Mahārāja Raghu. From Mahārāja Raghu came Aja, and from Aja was born the great personality Mahārāja Daśaratha.

## TEXT 2

तस्यापि भगवानेष साक्षाद् ब्रह्ममयो हरिः ।  
अंशांशेन चतुर्धागात् पुत्रत्वं प्रार्थितः सुरैः ।  
रामलक्ष्मणभरतशत्रुघ्ना इति संज्ञया ॥ २ ॥

*tasyāpi bhagavān eṣa  
sākṣād brahmamayo hariḥ  
amśāmśena caturdhāgāt  
putratvaṁ prārthitaḥ suraiḥ  
rāma-lakṣmaṇa-bharata-  
śatrughnā iti saṁjñayā*

### SYNONYMS

*tasya*—of him, Mahārāja Daśaratha; *api*—also; *bhagavān*—the Supreme Personality of Godhead; *eṣaḥ*—all of them; *sākṣāt*—directly; *brahma-mayaḥ*—the Supreme Parabrahman, the Absolute Truth; *hariḥ*—the Supreme Personality of Godhead; *amśa-amśena*—by an expansion of a plenary portion; *caturdhā*—by fourfold expansions; *agāt*—accepted; *putratvam*—sonhood; *prārthitaḥ*—being prayed for; *suraiḥ*—by the demigods; *rāma*—Lord Rāmacandra; *lakṣmaṇa*—Lord Lakṣmaṇa; *bharata*—Lord Bharata; *śatrughnāḥ*—and Lord Śatrughna; *iti*—thus; *saṁjñayā*—by different names.

### TRANSLATION

Being prayed for by the demigods, the Supreme Personality of Godhead, the Absolute Truth Himself, directly appeared with His expansion and expansions of the expansion. Their holy names were Rāma, Lakṣmaṇa, Bharata and Śatrughna. These celebrated incarnations thus appeared in four forms as the sons of Mahārāja Daśaratha.

## PURPORT

Lord Rāmacandra and His brothers, Lakṣmaṇa, Bharata and Śatrughna, are all *viṣṇu-tattva*, not *jīva-tattva*. The Supreme Personality of Godhead expands into many, many forms. *Advaitam acyutam anādim ananta-rūpam* [Bs. 5.33]. Although they are one and the same, *viṣṇu-tattva* has many forms and incarnations. As confirmed in the *Brahma-saṁhitā* (5.39), *rāmādi-mūrtiṣu kalā-niyamena tiṣṭhan*. The Lord is situated in many forms, such as Rāma, Lakṣmaṇa, Bharata and Śatrughna, and these forms may exist in any part of His creation. All these forms exist permanently, eternally, as individual Personalities of Godhead, and they resemble many candles, all equally powerful. Lord Rāmacandra, Lakṣmaṇa, Bharata and Śatrughna, who, being *viṣṇu-tattva*, are all equally powerful, became the sons of Mahārāja Daśaratha in response to prayers by the demigods.

## TEXT 3

तस्यानुचरितं राजन्नुषिभिस्तत्त्वदर्शिभिः ।  
श्रुतं हि वर्णितं भूरि त्वया सीतापतेर्मुहुः ॥ ३ ॥

*tasyānucaritam rājann  
ṛṣibhis tattva-darśibhiḥ  
śrutam hi varṇitam bhūri  
tvayā sītā-pater muhuḥ*

## SYNONYMS

*tasya*—of Him, the Supreme Personality of Godhead Lord Rāmacandra and His brothers; *anucaritam*—transcendental activities; *rājan*—O King (Mahārāja Parikṣit); *ṛṣibhiḥ*—by great sages or saintly persons; *tattva-darśibhiḥ*—by persons who know the Absolute Truth; *śrutam*—have all

been heard; *hi*—indeed; *varṇitam*—as they have been so nicely described; *bhūri*—many; *tvayā*—by you; *sītā-pateḥ*—of Lord Rāmacandra, the husband of mother Sītā; *muhuh*—more than often.

## TRANSLATION

O King Parīkṣit, the transcendental activities of Lord Rāmacandra have been described by great saintly persons who have seen the truth. Because you have heard again and again about Lord Rāmacandra, the husband of mother Sītā, I shall describe these activities only in brief. Please listen.

## PURPORT

Modern Rākṣasas, posing as educationally advanced merely because they have doctorates, have tried to prove that Lord Rāmacandra is not the Supreme Personality of Godhead but an ordinary person. But those who are learned and spiritually advanced will never accept such notions; they will accept the descriptions of Lord Rāmacandra and His activities only as presented by *tattva-darśīs*, those who know the Absolute Truth. In *Bhagavad-gītā* (4.34) the Supreme Personality of Godhead advises:

*tad viddhi praṇipātena  
paripraśnena sevayā  
upadekṣyanti te jñānam  
jñāninas tattva-darśinaḥ*

"Just try to learn the truth by approaching a spiritual master. Inquire from him submissively and render service unto him. The self-realized soul can impart knowledge unto you because he has seen the truth." Unless one is *tattva-darśī*, in complete knowledge of the Absolute Truth, one cannot describe the activities of the Personality of Godhead. Therefore although there are many so-called *Rāmāyaṇas*, or histories of Lord Rāmacandra's activities, some of

them are not actually authoritative. Sometimes Lord Rāmacandra's activities are described in terms of one's own imaginations, speculations or material sentiments. But the characteristics of Lord Rāmacandra should not be handled as something imaginary. While describing the history of Lord Rāmacandra, Śukadeva Gosvāmī told Mahārāja Parīkṣit, "You have already heard about the activities of Lord Rāmacandra." Apparently, therefore, five thousand years ago there were many *Rāmāyaṇas*, or histories of Lord Rāmacandra's activities, and there are many still. But we must select only those books written by *tattva-darśīs* (*jñāninas tattva-darśinaḥ* [Bg. 4.34]), not the books of so-called scholars who claim knowledge only on the basis of a doctorate. This is a warning by Śukadeva Gosvāmī. *Ṛṣibhis tattva-darśibhiḥ*. Although the *Rāmāyaṇa* composed by Vālmīki is a huge literature, the same activities are summarized here by Śukadeva Gosvāmī in a few verses.

#### TEXT 4

गुर्वर्थे त्यक्तराज्यो व्यचरदनुवनं पद्मपद्भ्यां प्रियायाः  
पाणिस्पर्शाक्षमाभ्यां मृजितपथरुजो यो हरीन्द्रानुजाभ्याम् ।  
वैरुष्याच्छूर्पणख्याः प्रियविरहरुषारोपितभ्रूविजृम्भ-  
त्रस्ताब्धिर्बद्धसेतुः खलुदवदहनः कोसलेन्द्रोऽवतान्नः ॥ ४ ॥

*gurv-arthe tyakta-rājyo vyacarad anuvanaṁ padma-padbhyāṁ priyāyāḥ*  
*pāṇi-sparśākṣamābhyāṁ mṛjita-patha-rujo yo harīndrānujābhyām*  
*vairūpyāc chūrpaṇakhyāḥ priya-viraha-ruṣāropita-bhrū-vijṛmbha-*  
*trastābdhir baddha-setuḥ khala-dava-dahanaḥ kosalendro 'vatān naḥ*

#### SYNONYMS

*guru-arthe*—for the sake of keeping the promise of His father;  
*tyakta-rājyaḥ*—giving up the position of king; *vyacarat*—wandered;  
*anuvanam*—from one forest to another; *padma-padbhyām*—by His two lotus

feet; *priyāyāḥ*—with His very dear wife, mother Sītā; *pāṇi-sparśa-akṣamābhyām*—which were so delicate that they were unable to bear even the touch of Sītā's palm; *mṛjita-patha-rujaḥ*—whose fatigue due to walking on the street was diminished; *yaḥ*—the Lord who; *harīndra-anujābhyām*—accompanied by the king of the monkeys, Hanumān, and His younger brother Lakṣmaṇa; *vairūpyāt*—because of being disfigured; *śūrpaṇakhyāḥ*—of the Rākṣasī (demoness) named Śūrpaṇakhā; *priya-viraha*—being aggrieved by separation from His very dear wife; *ruṣā āropita-bhrū-vijṛmbha*—by flickering of His raised eyebrows in anger; *trasta*—fearing; *abdhiḥ*—the ocean; *baddha-setuḥ*—one who constructed a bridge over the ocean; *khala-dava-dahanaḥ*—killer of envious persons like Rāvaṇa, like a fire devouring a forest; *kosala-indraḥ*—the King of Ayodhyā; *avatāt*—be pleased to protect; *naḥ*—us.

## TRANSLATION

To keep the promise of His father intact, Lord Rāmacandra immediately gave up the position of king and, accompanied by His wife, mother Sītā, wandered from one forest to another on His lotus feet, which were so delicate that they were unable to bear even the touch of Sītā's palms. The Lord was also accompanied by Hanumān [or by another monkey, Sugrīva], king of the monkeys, and by His own younger brother Lord Lakṣmaṇa, both of whom gave Him relief from the fatigue of wandering in the forest. Having cut off the nose and ears of Śūrpaṇakhā, thus disfiguring her, the Lord was separated from mother Sītā. He therefore became angry, moving His eyebrows and thus frightening the ocean, who then allowed the Lord to construct a bridge to cross the ocean. Subsequently, the Lord entered the kingdom of Rāvaṇa to kill him, like a fire devouring a forest. May that Supreme Lord, Rāmacandra, give us all protection.

## TEXT 5



विश्वामित्राध्वरे येन मारीचाद्या निशाचराः ।  
पश्यतो लक्ष्मणस्यैव हता नैर्ऋतपुरावाः ॥ ५ ॥

*viśvāmitrādhvare yena  
māricādyā niśā-carāḥ  
paśyato lakṣmaṇasyaiva  
hatā nairṛta-puṅgavāḥ*

### SYNONYMS

*viśvāmitra-adhvare*—in the sacrificial arena of the great sage Viśvāmitra; *yena*—by whom (Lord Rāmacandra); *mārica-ādyāḥ*—headed by Mārica; *niśā-carāḥ*—the uncivilized persons wandering at night in the darkness of ignorance; *paśyataḥ lakṣmaṇasya*—being seen by Lakṣmaṇa; *eva*—indeed; *hatāḥ*—were killed; *nairṛta-puṅgavāḥ*—the great chiefs of the Rākṣasas.

### TRANSLATION

In the arena of the sacrifice performed by Viśvāmitra, Lord Rāmacandra, the King of Ayodhyā, killed many demons, Rākṣasas and uncivilized men who wandered at night in the mode of darkness. May Lord Rāmacandra, who killed these demons in the presence of Lakṣmaṇa, be kind enough to give us protection.

### TEXTS 6-7

यो लोकवीरसमितौ धनुरैशमुग्रं  
सीतास्वयंवरगृहे त्रिशतोपनीतम् ।  
आदाय बालगजलील इवेक्षुयष्टिं  
सज्ज्यीकृतं नृप विकृष्य बभञ्ज मध्ये ॥ ६ ॥

जित्वानुरूपगुणशीलवयोऽरूपां  
सीताभिधां श्रियमुरस्यभिलब्धमानाम् ।  
मार्गे व्रजन् भृगुपतेर्व्यनयत् प्ररूढं  
दर्पं महीमकृत यस्त्रिरराजबीजाम् ॥ ७ ॥

yo loka-vīra-samitau dhanur aiśam ugram  
sītā-svayaṁvara-gr̥he triśatopanītam  
ādāya bāla-gaja-līla ivekṣu-yaṣṭim  
sajjyī-kṛtam nṛpa vikṣya babhañja madhye

jitvānurūpa-guṇa-śīla-vayo 'ṅga-rūpām  
sītābhidhām śriyam urasy abhilabdhāmānām  
māрге vrajan bhṛgupater vyanayat prarūḍham  
darpaṁ mahīm akṛta yas trir arāja-bījām

### SYNONYMS

yaḥ—Lord Rāmacandra who; loka-vīra-samitau—in the society or in the midst of many heroes of this world; dhanuḥ—the bow; aiśam—of Lord Śiva; ugram—very fierce; sītā-svayaṁvara-gr̥he—in the hall where mother Sītā stood to select her husband; triśata-upanītam—the bow carried by three hundred men; ādāya—taking (that bow); bāla-gaja-līlaḥ—acting like a baby elephant in a forest of sugarcane; iva—like that; ikṣu-yaṣṭim—a stick of sugarcane; sajjyī-kṛtam—fastened the string of the bow; nṛpa—O King; vikṣya—by bending; babhañja—broke it; madhye—in the middle; jitvā—gaining by victory; anurūpa—just befitting His position and beauty; guṇa—qualities; śīla—behavior; vayaḥ—age; aṅga—body; rūpām—beauty; sītā-abhidhām—the girl named Sītā; śriyam—the goddess of fortune; urasi—on the chest; abhilabdhāmānām—had gotten her previously; māрге—on the way; vrajan—while walking; bhṛgupateḥ—of Bhṛgupati; vyanayat—destroyed; prarūḍham—rooted very deep; darpaṁ—pride; mahīm—the earth; akṛta—finished; yaḥ—one who; triḥ—three times (seven); arāja—without a

royal dynasty; *bījām*—seed.

## TRANSLATION

O King, the pastimes of Lord Rāmacandra were wonderful, like those of a baby elephant. In the assembly where mother Sītā was to choose her husband, in the midst of the heroes of this world, He broke the bow belonging to Lord Śiva. This bow was so heavy that it was carried by three hundred men, but Lord Rāmacandra bent and strung it and broke it in the middle, just as a baby elephant breaks a stick of sugarcane. Thus the Lord achieved the hand of mother Sītā, who was equally as endowed with transcendental qualities of form, beauty, behavior, age and nature. Indeed, she was the goddess of fortune who constantly rests on the chest of the Lord. While returning from Sītā's home after gaining her at the assembly of competitors, Lord Rāmacandra met Paraśurāma. Although Paraśurāma was very proud, having rid the earth of the royal order twenty-one times, he was defeated by the Lord, who appeared to be a kṣatriya of the royal order.

## TEXT 8

यः सत्यपाशपरिवीतपितुर्निदेशं  
स्त्रैणस्य चापि शिरसा जगृहे सभार्यः ।  
राज्यं श्रियं प्रणयिनः सुहृदो निवासं  
त्यक्त्वा ययौ वनमसूनिव मुक्तस्राः ॥ ८ ॥

*yaḥ satya-pāśa-parivīta-pitur nideśam  
straiṇasya cāpi śirasā jagṛhe sabhāryaḥ  
rājyaṁ śriyaṁ praṇayinaḥ suhṛdo nivāsam  
tyaktvā yayau vanam asūn iva mukta-saṅgaḥ*

## SYNONYMS

*yaḥ*—Lord Rāmacandra who; *satya-pāśa-parivīta-pituḥ*—of His father, who was bound by the promise to his wife; *nideśam*—the order; *straiṇasya*—of the father who was very much attached to his wife; *ca*—also; *api*—indeed; *śirasā*—on His head; *jagṛhe*—accepted; *sa-bhāryaḥ*—with His wife; *rājyam*—the kingdom; *śriyam*—opulence; *praṇayinaḥ*—relatives; *suhṛdaḥ*—friends; *nivāsam*—residence; *tyaktvā*—giving up; *yayau*—went; *vanam*—to the forest; *asūn*—life; *iva*—like; *mukta-saṅgaḥ*—a liberated soul.

## TRANSLATION

Carrying out the order of His father, who was bound by a promise to his wife, Lord Rāmacandra left behind His kingdom, opulence, friends, well-wishers, residence and everything else, just as a liberated soul gives up his life, and went to the forest with Sītā.

## PURPORT

Mahārāja Daśaratha had three wives. One of them, Kaikeyī, served him very pleasingly, and he therefore wanted to give her a benediction. Kaikeyī, however, said that she would ask for the benediction when it was necessary. At the time of the coronation of Prince Rāmacandra, Kaikeyī requested her husband to enthrone her son Bharata and send Rāmacandra to the forest. Mahārāja Daśaratha, being bound by his promise, ordered Rāmacandra to go to the forest, according to the dictation of his beloved. And the Lord, as an obedient son, accepted the order immediately. He left everything without hesitation, just as a liberated soul or great *yogī* gives up his life without material attraction.

## TEXT 9

रक्षःस्वसुर्व्यकृत रूपमशुद्धबुद्धे-  
स्तस्याः खरत्रिशिरदूषणमुख्यबन्धून् ।  
जघ्ने चतुर्दशसहस्रमपारणीय-  
कोदण्डपाणिरटमान उवास कृच्छ्रम् ॥ ९ ॥

*rakṣaḥ-svasur vyakṛta rūpam aśuddha-buddhes  
tasyāḥ khara-triśira-dūṣaṇa-mukhya-bandhūn  
jaghne caturdaśa-sahasram apāraṇīya-  
kodaṇḍa-pāṇir aṭamāna uvāsa kṛcchram*

### SYNONYMS

*rakṣaḥ-svasuḥ*—of Śūrpaṇakhā, the sister of the Rākṣasa (Rāvaṇa);  
*vyakṛta*—(Lord Rāma) deformed; *rūpam*—the form;  
*aśuddha-buddheḥ*—because her intelligence was polluted by lusty desires;  
*tasyāḥ*—of her; *khara-triśira-dūṣaṇa-mukhya-bandhūn*—many friends, headed  
by Khara, Triśira and Dūṣaṇa; *jaghne*—He (Lord Rāmacandra) killed;  
*caturdaśa-sahasram*—fourteen thousand; *apāraṇīya*—invincible;  
*kodaṇḍa*—bows and arrows; *pāṇiḥ*—in His hand; *aṭamānaḥ*—wandering in the  
forest; *uvāsa*—lived there; *kṛcchram*—with great difficulties.

### TRANSLATION

While wandering in the forest, where He accepted a life of hardship, carrying His invincible bow and arrows in His hand, Lord Rāmacandra deformed Rāvaṇa's sister, who was polluted with lusty desires, by cutting off her nose and ears. He also killed her fourteen thousand Rākṣasa friends, headed by Khara, Triśira and Dūṣaṇa.

### TEXT 10

सीताकथाश्रवणदीपितहृच्छयेन  
सृष्टं विलोक्य नृपते दशकन्धरेण ।  
जघ्नेऽद्भुतैणवपुषाश्रमतोऽपकृष्टो  
मारीचमाशु विशिखेन यथा कमुग्रः ॥ १० ॥

*sītā-kathā-śravaṇa-dīpita-hṛc-chayena  
sṛṣṭam vilokya nṛpate daśa-kandhareṇa  
jaghne 'dbhutaṇa-vapuṣāśramato 'pakṛṣṭo  
māricam āśu viśikhena yathā kam ugraḥ*

### SYNONYMS

*sītā-kathā*—topics about Sītādevī; *śravaṇa*—by hearing; *dīpita*—agitated; *hṛt-śayena*—lusty desires within the mind of Rāvaṇa; *sṛṣṭam*—created; *vilokya*—seeing that; *nṛpate*—O King Parīkṣit; *daśa-kandhareṇa*—by Rāvaṇa, who had ten heads; *jaghne*—the Lord killed; *adbhuta-ṇa-vapuṣā*—by a deer made of gold; *āśramataḥ*—from His residence; *apakṛṣṭaḥ*—distracted to a distance; *māricam*—the demon Mārīca, who assumed the form of a golden deer; *āśu*—immediately; *viśikhena*—by a sharp arrow; *yathā*—as; *kam*—Dakṣa; *ugraḥ*—Lord Śiva.

### TRANSLATION

O King Parīkṣit, when Rāvaṇa, who had ten heads on his shoulders, heard about the beautiful and attractive features of Sītā, his mind was agitated by lusty desires, and he went to kidnap her. To distract Lord Rāmacandra from His āśrama, Rāvaṇa sent Mārīca in the form of a golden deer, and when Lord Rāmacandra saw that wonderful deer, He left His residence and followed it and finally killed it with a sharp arrow, just as Lord Śiva killed Dakṣa.

## TEXT 11

रक्षोऽधमेन वृकवद् विपिनेऽसमक्षं  
वैदेहराजदुहितर्यपयापितायाम् ।  
भ्रात्रा वने कृपणवत् प्रियया वियुक्तः  
स्त्रीसरिनां गतिमिति प्रथयंश्चचार ॥ ११ ॥

*rakṣo-'dhamena vṛkavad vipine 'samakṣam  
vaideha-rāja-duhitary apayāpitāyām  
bhrātrā vane kṛpaṇavat priyayā viyuktaḥ  
strī-saṅginām gatim iti prathayaṁś cacāra*

## SYNONYMS

*rakṣaḥ-adhamena*—by the most wicked among Rākṣasas, Rāvaṇa; *vṛka-vat*—like a tiger; *vipine*—in the forest; *asamakṣam*—unprotected; *vaideha-rāja-duhitari*—by this condition of mother Sītā, the daughter of the King of Videha; *apayāpitāyām*—having been kidnapped; *bhrātrā*—with His brother; *vane*—in the forest; *kṛpaṇa-vat*—as if a very distressed person; *priyayā*—by his dear wife; *viyuktaḥ*—separated; *strī-saṅginām*—of persons attracted to or connected with women; *gatim*—destination; *iti*—thus; *prathayan*—giving an example; *cacāra*—wandered.

## TRANSLATION

When Rāmacandra entered the forest and Lakṣmaṇa was also absent, the worst of the Rākṣasas, Rāvaṇa, kidnapped Sītādevī, the daughter of the King of Videha, just as a tiger seizes unprotected sheep when the shepherd is absent. Then Lord Rāmacandra wandered in the forest with His brother Lakṣmaṇa as if very much distressed due to separation from His wife. Thus He showed by His personal example the condition of a person attached to women.

## PURPORT

In this verse the words *strī-saṅginām gatim iti* indicate that the condition of a person attached to women was shown by the Lord Himself. According to moral instructions, *gṛhe nārīm vivarjayet*: when one goes on a tour, one should not bring his wife. Formerly men used to travel without conveyances, but still, as far as possible, when one leaves home one should not take his wife with him, especially if one is in such a condition as Lord Rāmacandra when banished by the order of His father. Whether in the forest or at home, if one is attached to women this attachment is always troublesome, as shown by the Supreme Personality of Godhead by His personal example.

Of course, this is the material side of *strī-saṅgī*, but the situation of Lord Rāmacandra is spiritual, for He does not belong to the material world. *Nārāyaṇaḥ paro 'vyaktāt*: Nārāyaṇa is beyond the material creation. Because He is the creator of the material world, He is not subject to the conditions of the material world. The separation of Lord Rāmacandra from Sītā is spiritually understood as *vipralambha*, which is an activity of the *hlādinī* potency of the Supreme Personality of Godhead belonging to the *śṛṅgāra-rasa*, the mellow of conjugal love in the spiritual world. In the spiritual world the Supreme Personality of Godhead has all the dealings of love, displaying the symptoms called *sāttvika*, *sañcārī*, *vilāpa*, *mūrcchā* and *unmāda*. Thus when Lord Rāmacandra was separated from Sītā, all these spiritual symptoms were manifested. The Lord is neither impersonal nor impotent. Rather, He is *sac-cid-ānanda-vigraha* [Bs. 5.1], the eternal form of knowledge and bliss. Thus He has all the symptoms of spiritual bliss. Feeling separation from one's beloved is also an item of spiritual bliss. As explained by Śrīla Svarūpa Dāmodara Gosvāmī, *rādhā-kṛṣṇa-praṇaya-vikṛtir hlādinī-śaktiḥ*: the dealings of love between Rādhā and Kṛṣṇa are displayed as the pleasure potency of the Lord. The Lord is the original source of all pleasure, the reservoir of all pleasure. Lord Rāmacandra, therefore, manifested the truth both spiritually and materially. Materially those who are attached to women suffer, but



spiritually when there are feelings of separation between the Lord and His pleasure potency the spiritual bliss of the Lord increases. This is further explained in *Bhagavad-gītā* (9.11):

*avajānanti mām mūḍhā  
mānuṣīm tanum āśritam  
param bhāvam ajānanto  
mama bhūta-maheśvaram*

One who does not know the spiritual potency of the Supreme Personality of Godhead thinks of the Lord as an ordinary human being. But the Lord's mind, intelligence and senses can never be affected by material conditions. This fact is further explained in the *Skanda Purāṇa*, as quoted by Madhvācārya:

*nitya-pūrṇa-sukha-jñāna-  
svarūpo 'sau yato vibhuḥ  
ato 'sya rāma ity ākhyā  
tasya duḥkham kuto 'ṅv api*

*tathāpi loka-śikṣārtham  
aduḥkho duḥkha-vartivat  
antarhitām loka-dṛṣṭyā  
sītām āsīt smarann iva*

*jñāpanārtham punar nitya-  
sambandhaḥ svātmanaḥ śriyāḥ  
ayodhyāyā vinirgacchan  
sarva-lokasya ceśvaraḥ  
pratyakṣam tu śriyā sārtham  
jagāmānādir avyayaḥ*

*nakṣatra-māsa-gaṇitam*

*trayodaśa-sahasrakam  
brahmaloka-samaṁ cakre  
samastaṁ kṣiti-maṇḍalam*

*rāmo rāmo rāma iti  
sarveṣāṁ abhavat tadā  
sarvoramamayo loko  
yadā rāmas tv apālayat*

It was actually impossible for Rāvaṇa to take away Sītā. The form of Sītā taken by Rāvaṇa was an illusory representation of mother Sītā—*maya-sītā*. When Sītā was tested in the fire, this *māyā-sītā* was burnt, and the real Sītā came out of the fire.

A further understanding to be derived from this example is that a woman, however powerful she may be in the material world, must be given protection, for as soon as she is unprotected she will be exploited by Rākṣasas like Rāvaṇa. Here the words *vaideha-rāja-duhitari* indicate that before mother Sītā was married to Lord Rāmacandra she was protected by her father, Vaideha-rāja. And when she was married she was protected by her husband. Therefore the conclusion is that a woman should always be protected. According to the Vedic rule, there is no scope for a woman's being independent (*asamakṣam*), for a woman cannot protect herself independently.

## TEXT 12

दग्धात्मकृत्यहतकृत्यमहन् कबन्धं  
सख्यं विधाय कपिभिर्दयितागतिं तैः ।  
बुद्ध्वाथ वालिनि हते प्लवगेन्द्रसैन्यै-  
र्वेलामगात् स मनुजोऽजभवार्चिताङ्घ्रिः ॥ १२ ॥

*dagdhvātma-kṛtya-hata-kṛtyam ahan kabandham  
sakhyaṁ vidhāya kapibhir dayitā-gatiṁ taiḥ  
buddhvātha vālini hate plavagendra-sainyair  
velām agāt sa manujo 'ja-bhavārcitāṅghriḥ*

### SYNONYMS

*dagdhvā*—by burning; *ātma-kṛtya-hata-kṛtyam*—after performing religious rituals required after the death of Jaṭāyu, who died for the Lord's cause; *ahan*—killed; *kabandham*—the demon Kabandha; *sakhyaṁ*—friendship; *vidhāya*—after creating; *kapibhiḥ*—with the monkey chiefs; *dayitā-gatiṁ*—the arrangement for delivering Sītā; *taiḥ*—by them; *buddhvā*—knowing; *atha*—thereafter; *vālini hate*—when Vāli had been killed; *plavaga-indra-sainyaiḥ*—with the help of the soldiers of the monkeys; *velām*—to the beach of the ocean; *agāt*—went; *saḥ*—He, Lord Rāmacandra; *manu-jaḥ*—appearing as a human being; *aja*—by Lord Brahmā; *bhava*—and by Lord Śiva; *arcita-aṅghriḥ*—whose lotus feet are worshiped.

### TRANSLATION

Lord Rāmacandra, whose lotus feet are worshiped by Lord Brahmā and Lord Śiva, had assumed the form of a human being. Thus He performed the funeral ceremony of Jaṭāyu, who was killed by Rāvaṇa. The Lord then killed the demon named Kabandha, and after making friends with the monkey chiefs, killing Vāli and arranging for the deliverance of mother Sītā, He went to the beach of the ocean.

### PURPORT

When Rāvaṇa kidnapped Sītā, he was obstructed on the way by Jaṭāyu, a large bird. But the powerful Rāvaṇa defeated Jaṭāyu in the fight and cut his wing. When Rāmacandra was searching for Sītā, He found Jaṭāyu almost dead

and was informed that Sītā has been carried off by Rāvaṇa. When Jaṭāyu died, Lord Rāmacandra did the duty of a son by performing the funeral ceremony, and then He made friends with the monkeys to deliver Sītādevī.

### TEXT 13

यद्रोषविभ्रमविवृत्तकटाक्षपात-  
सम्भ्रान्तनक्रमकरो भयगीर्णघोषः ।  
सिन्धुः शिरस्यर्हणं परिगृह्य रूपी  
पादारविन्दमुपगम्य बभाष एतत् ॥ १३ ॥

*yad-roṣa-vibhrama-vivṛtta-kaṭākṣa-pāta-  
sambhrānta-nakra-makaro bhaya-gīrṇa-ghoṣaḥ  
sindhuḥ śirasya arhaṇam pariḡṛhya rūpī  
pādāravindam upagamya babhāṣa etat*

### SYNONYMS

*yad-roṣa*—whose anger; *vibhrama*—induced by; *vivṛtta*—turned; *kaṭākṣa-pāta*—by the glance; *sambhrānta*—agitated; *nakra*—crocodiles; *makaraḥ*—and sharks; *bhaya-gīrṇa-ghoṣaḥ*—whose loud sound was silenced through fear; *sindhuḥ*—the ocean; *śirasi*—on his head; *arhaṇam*—all paraphernalia for worshiping the Lord; *pariḡṛhya*—carrying; *rūpī*—taking form; *pāda-aravindam*—the lotus feet of the Lord; *upagamya*—reaching; *babhāṣa*—said; *etat*—the following.

### TRANSLATION

After reaching the beach, Lord Rāmacandra fasted for three days, awaiting the arrival of the ocean personified. When the ocean did not come, the Lord exhibited His pastimes of anger, and simply by His glancing over the ocean, all

the living entities within it, including the crocodiles and sharks, were agitated by fear. Then the personified ocean fearfully approached Lord Rāmacandra, taking all paraphernalia to worship Him. Falling at the Lord's lotus feet, the personified ocean spoke as follows.

#### TEXT 14

न त्वां वयं जडधियो नु विदाम भूमन  
कूटस्थमादिपुरुषं जगतामधीशम् ।  
यत्सत्त्वतः सुरगणा रजसः प्रजेशा  
मन्योश्च भूतपतयः स भवान् गुणेशः ॥ १४ ॥

*na tvām vayaṁ jaḍa-dhiyo nu vidāma bhūman  
kūṭa-stham ādi-puruṣaṁ jagatām adhīśam  
yat-sattvataḥ sura-gaṇā rajasah prajāśā  
manyoś ca bhūta-patayaḥ sa bhavān guṇeśaḥ*

#### SYNONYMS

*na*—not; *tvām*—Your Lordship; *vayam*—we; *jaḍa-dhiyaḥ*—dull-minded, possessing blunt intelligence; *nu*—indeed; *vidāmaḥ*—can know; *bhūman*—O Supreme; *kūṭa-stham*—within the core of the heart; *ādi-puruṣam*—the original Personality of Godhead; *jagatām*—of the universes, which progressively go on; *adhīśam*—the supreme master; *yat*—fixed under Your direction; *sattvataḥ*—infatuated with *sattva-guṇa*; *sura-gaṇāḥ*—such demigods; *rajasah*—infatuated with *rajo-guṇa*; *prajā-īśāḥ*—the Prajāpatis; *manyoḥ*—influenced by *tamo-guṇa*; *ca*—and; *bhūta-patayaḥ*—rulers of ghosts; *sah*—such a personality; *bhavān*—Your Lordship; *guṇa-īśaḥ*—the master of all three modes of material nature.

## TRANSLATION

O all-pervading Supreme Person, we are dull-minded and did not understand who You are, but now we understand that You are the Supreme Person, the master of the entire universe, the unchanging and original Personality of Godhead. The demigods are infatuated with the mode of goodness, the Prajāpatis with the mode of passion, and the lord of ghosts with the mode of ignorance, but You are the master of all these qualities.

## PURPORT

The word *jaḍa-dhiyaḥ* refers to intelligence like that of an animal. A person with such intelligence cannot understand the Supreme Personality of Godhead. Without being beaten, an animal cannot understand the purpose of a man. Similarly, those who are dull-minded cannot understand the Supreme Personality of Godhead, but when punished severely by the modes of material nature, they begin to understand Him. A Hindi poet has said:

*duḥkha se saba hari bhaje  
sukha se bhaje koī  
sukha se agar hari bhaje  
duḥkha kāthāñ se haya*

When one is distressed he goes to the church or temple to worship the Lord, but when opulent he forgets the Lord. Therefore, punishment by the Lord through material nature is necessary in human society, for without it men forget the supremacy of the Lord due to their dull, blunt intelligence.

## TEXT 15

कामं प्रयाहि जहि विश्रवसोऽवमेहं

त्रैलोक्यरावणमवाप्नुहि वीर पत्नीम् ।  
बध्नीहि सेतुमिह ते यशसो वितत्यै  
गायन्ति दिग्विजयिनो यमुपेत्य भूपाः ॥ १५ ॥

*kāmam prayāhi jahi viśravaso 'vameham  
trailokya-rāvaṇam avāpnuhi vīra patnīm  
badhnīhi setum iha te yaśaso vitatyai  
gāyanti dig-vijayino yam upetya bhūpāḥ*

### SYNONYMS

*kāmam*—as You like; *prayāhi*—You may go over my water; *jahi*—just conquer; *viśravasaḥ*—of Viśravā Muni; *avameham*—pollution, like urine; *trailokya*—for the three worlds; *rāvaṇam*—the person known as Rāvaṇa, the cause of weeping; *avāpnuhi*—regain; *vīra*—O great hero; *patnīm*—Your wife; *badhnīhi*—just construct; *setum*—a bridge; *iha*—here (on this water); *te*—of Your good self; *yaśasaḥ*—fame; *vitatyai*—to expand; *gāyanti*—will glorify; *dik-vijayinaḥ*—great heroes who have conquered all directions; *yam*—which (bridge); *upetya*—coming near; *bhūpāḥ*—great kings.

### TRANSLATION

My Lord, You may use my water as You like. Indeed, You may cross it and go to the abode of Rāvaṇa, who is the great source of disturbance and crying for the three worlds. He is the son of Viśravā, but is condemned like urine. Please go kill him and thus regain Your wife, Sītādevī. O great hero, although my water presents no impediment to Your going to Laṅkā, please construct a bridge over it to spread Your transcendental fame. Upon seeing this wonderfully uncommon deed of Your Lordship, all the great heroes and kings in the future will glorify You.

## PURPORT

It is said that a son and urine emanate from the same source—the genitals. When a son is a devotee or a great learned person, the seminal discharge for begetting a son is successful, but if the son is unqualified and brings no glory to his family, he is no better than urine. Here Rāvaṇa is compared to urine because he was a cause of disturbances to the three worlds. Thus the ocean personified wanted him killed by Lord Rāmacandra.

One feature of the Supreme Personality of Godhead Lord Rāmacandra is omnipotence. The Lord can act without regard to material impediments or inconveniences, but to prove that He is the Supreme Personality of Godhead and was not merely advertised as Godhead or elected by popular vote, He constructed a wonderful bridge over the ocean. Nowadays it has become fashionable to create some artificial God who performs no uncommon activities; a little magic will bewilder a foolish person into selecting an artificial God because he does not understand how powerful God is. Lord Rāmacandra, however, constructed a bridge over the water with stone by making the stone float. This is proof of God's uncommonly wonderful power. Why should someone be accepted as God without displaying extraordinary potency by doing something never to be done by any common man? We accept Lord Rāmacandra as the Supreme Personality of Godhead because He constructed this bridge, and we accept Lord Kṛṣṇa as the Supreme Personality of Godhead because He lifted Govardhana Hill when He was only seven years old. We should not accept any rascal as God or an incarnation of God, for God displays special features in His various activities. Therefore, the Lord Himself says in *Bhagavad-gītā* (4.9):

*janma karma ca me divyam  
evam yo vetti tattvataḥ  
tyaktvā dehaṁ punar janma  
naiti mām eti so 'rjuna*



"One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna." The activities of the Lord are not common; they are all transcendently wonderful and not able to be performed by any other living being. The symptoms of the Lord's activities are all mentioned in the *śāstras*, and after one understands them one can accept the Lord as He is.

### TEXT 16

बद्धोदधौ रघुपतिर्विविधाद्रिकूटैः  
 सेतुं कपीन्द्रकरकम्पितभूरुहारैः ।  
 सुग्रीवनीलहनुमत्प्रमुखैरनीकै-  
 र्लङ्कां विभीषणदूशाविशदग्रदग्धाम् ॥ १६ ॥

*baddhvodadhau raghu-patir vividhādri-kūṭaiḥ  
 setum kapīndra-kara-kampita-bhūruhāṅgaiḥ  
 sugrīva-nīla-hanumat-pramukhair anīkair  
 laṅkāṃ vibhīṣaṇa-dṛśāviśad agra-dagdhām*

### SYNONYMS

*baddhvā*—after constructing; *udadhau*—in the water of the ocean; *raghu-patiḥ*—Lord Rāmacandra; *vividha*—varieties of; *adri-kūṭaiḥ*—with peaks of great mountains; *setum*—a bridge; *kapi-indra*—of powerful monkeys; *kara-kampita*—moved by the great hands; *bhūruha-aṅgaiḥ*—with the trees and plants; *sugrīva*—Sugrīva; *nīla*—Nīla; *hanumat*—Hanumān; *pramukhaiḥ*—led by; *anīkaiḥ*—with such soldiers; *laṅkāṃ*—Laṅkā, the kingdom of Rāvaṇa; *vibhīṣaṇa-dṛśā*—by the direction of Vibhīṣaṇa, the brother of Rāvaṇa; *āviśat*—entered; *agra-dagdhām*—which was previously burnt (by the monkey

soldier Hanumān).

## TRANSLATION

Śukadeva Gosvāmī said: After constructing a bridge over the ocean by throwing into the water the peaks of mountains whose trees and other vegetation had been shaken by the hands of great monkeys, Lord Rāmacandra went to Laṅkā to release Sītādevī from the clutches of Rāvaṇa. With the direction and help of Vibhīṣaṇa, Rāvaṇa's brother, the Lord, along with the monkey soldiers, headed by Sugrīva, Nīla and Hanumān, entered Rāvaṇa's kingdom, Laṅkā, which had previously been burnt by Hanumān.

## PURPORT

Great mountain peaks covered with trees and plants were thrown into the sea by the monkey soldiers and began to float by the supreme will of the Lord. By the supreme will of the Lord, many great planets float weightlessly in space like swabs of cotton. If this is possible, why should great mountain peaks not be able to float on water? This is the omnipotence of the Supreme Personality of Godhead. He can do anything and everything He likes, because He is not under the control of the material nature; indeed, material nature is controlled by Him. *Mayādhyakṣeṇa prakṛtiḥ sūyate sacarācaram*: [Bg. 9.10] only under His direction does *prakṛti*, or material nature, work. Similar information is given in the *Brahma-saṁhitā* (5.52):

*yasyājñayā bhramati sambhṛta-kāla-cakro  
govindam ādi-ṣuruṣaṁ tam ahaṁ bhajāmi*

Describing how material nature works, the *Brahma-saṁhitā* says that the sun moves as desired by the Supreme Personality of Godhead. Consequently, for Lord Rāmacandra to construct a bridge over the Indian Ocean with the help of monkey soldiers who threw great mountain peaks into the water is not at all

wonderful; it is wonderful only in the sense that it has kept the name and fame of Lord Rāmacandra eternally celebrated.

### TEXT 17

सा वानरेन्द्रबलरुद्धविहारकोष्ठ-  
श्रीद्वारगोपुरसदोवलभीविटङ्का ।  
निर्भज्यमानधिषणध्वजहेमकुम्भ-  
शूराटका गजकुलैर्हृदिनीव घूर्णा ॥ १७ ॥

*sā vānarendra-bala-ruddha-vihāra-koṣṭha-  
śrī-dvāra-gopura-sado-valabhī-ṣṭāṅkā  
nirbhajyamāna-dhiṣaṇa-dhvaja-hema-kumbha-  
śṛṅgāṭakā gaja-kulair hradinīva ghūrṇā*

### SYNONYMS

*sā*—the place known as Laṅkā; *vānara-indra*—of the great chiefs of the monkeys; *bala*—by the strength; *ruddha*—stopped, encircled; *vihāra*—pleasure houses; *koṣṭha*—the places where food grains were stocked; *śrī*—the treasury houses; *dvāra*—the doors of palaces; *gopura*—the gates of the city; *sadaḥ*—the assembly houses; *valabhī*—the frontage of great palaces; *ṣṭāṅkā*—the rest houses for the pigeons; *nirbhajyamāna*—in the process of being dismantled; *dhiṣaṇa*—platforms; *dhvaja*—the flags; *hema-kumbha*—golden waterpots on the domes; *śṛṅgāṭakā*—and the crossroads; *gaja-kulaiḥ*—by herds of elephants; *hradinī*—a river; *iva*—like; *ghūrṇā*—agitated.

### TRANSLATION

After entering Laṅkā, the monkey soldiers, led by chiefs like Sugrīva, Nīla and Hanumān, occupied all the sporting houses, granaries, treasuries, palace

doorways, city gates, assembly houses, palace frontages and even the resting houses of the pigeons. When the city's crossroads, platforms, flags and golden waterpots on its domes were all destroyed, the entire city of Lañkā appeared like a river disturbed by a herd of elephants.

### TEXT 18

रक्षःपतिस्तदवलोक्य निकुम्भकुम्भ-  
धूम्राक्षदुर्मुखसुरान्तकनरान्तकादीन् ।  
पुत्रं प्रहस्तमतिकायविकम्पनादीन्  
सर्वानुगान् समहिनोदथ कुम्भकर्णम् ॥ १८ ॥

*rakṣaḥ-patis tad avalokya nikumbha-kumbha-  
dhūmrākṣa-durmukha-surāntaka-narāntakādīn  
putraṁ prahastam atikāya-vikampanādīn  
sarvānugān samahinod atha kumbhakarṇam*

### SYNONYMS

*rakṣaḥ-patiḥ*—the master of the Rākṣasas (Rāvaṇa); *tat*—such disturbances; *avalokya*—after seeing; *nikumbha*—Nikumbha; *kumbha*—Kumbha; *dhūmrākṣa*—Dhūmrākṣa; *durmukha*—Durmukha; *surāntaka*—Surāntaka; *narāntaka*—Narāntaka; *ādīn*—all of them together; *putram*—his son, Indrajit; *prahastam*—Prahasta; *atikāya*—Atikāya; *vikampana*—Vikampana; *ādīn*—all of them together; *sarva-anugān*—all followers of Rāvaṇa; *samahinot*—ordered (to fight with the enemies); *atha*—at last; *kumbhakarṇam*—Kumbhakarṇa, the most important brother.

### TRANSLATION

When Rāvaṇa, the master of the Rākṣasas, saw the disturbances created by

the monkey soldiers, he called for Nikumbha, Kumbha, Dhūmrākṣa, Durmukha, Surāntaka, Narāntaka and other Rākṣasas and also his son Indrajit. Thereafter he called for Prahasta, Atikāya, Vikampana and finally Kumbhakarṇa. Then he induced all his followers to fight against the enemies.

### TEXT 19

तां यातुधानपृतनामसिशूलचाप-  
 प्रासर्ष्टिशक्तिशरतोमरखड्गदुर्गाम् ।  
 सुग्रीवलक्ष्मणमरुत्सुतगन्धमाद-  
 नील्रादक्षपनसादिभिरन्वितोऽगात् ॥ १९ ॥

*tām yātudhāna-ṛtanām asi-śūla-cāpa-  
 prāsarṣṭi-śaktiśara-tomara-khaḍga-durgām  
 sugrīva-lakṣmaṇa-marutsuta-gandhamāda-  
 nīlāṅgadarkṣa-panasādibhir anvito 'gāt*

### SYNONYMS

*tām*—all of them; *yātudhāna-ṛtanām*—the soldiers of the Rākṣasas; *asi*—by swords; *śūla*—by lances; *cāpa*—by bows; *prāsa-ṛṣṭi*—*prāsa* weapons and *ṛṣṭi* weapons; *śakti-śara*—*śakti* arrows; *tomara*—*tomara* weapons; *khaḍga*—by a type of sword; *durgām*—all invincible; *sugrīva*—by the monkey named Sugrīva; *lakṣmaṇa*—by Lord Rāmacandra's younger brother; *marut-suta*—by Hanumān; *gandhamāda*—by Gandhamāda, another monkey; *nīla*—by the monkey named Nīla; *āṅgada*—Āṅgada; *ṛkṣa*—Ṛkṣa; *panasa*—Panasa; *ādibhiḥ*—and by other soldiers; *anvitaḥ*—being surrounded, Lord Rāmacandra; *agāt*—came in front of (for the sake of fighting).

### TRANSLATION

Lord Rāmacandra, surrounded by Lakṣmaṇa and monkey soldiers like Sugrīva, Hanumān, Gandhamāda, Nīla, Aṅgada, Jāmbavān and Panasa, attacked the soldiers of the Rākṣasas, who were fully equipped with various invincible weapons like swords, lances, bows, prāsas, ṛṣṭis, śakti arrows, khadgas and tomaras.

### TEXT 20

तेऽनीकपा रघुपतेरभिपत्य सर्वे  
 द्वन्द्वं वरूथमिभपत्तिरथाश्वयोधैः ।  
 जघ्नुर्द्रुमैर्गिरिगदेषुभिर्रादाद्याः  
 सीताभिमर्षहतमृालरावणेशान् ॥ २० ॥

*te 'nīkaṣā raghupater abhipatya sarve  
 dvandvam varūtham ibha-patti-rathāśva-yodhaiḥ  
 jaghnur drumair giri-gadeṣubhir aṅgadādyāḥ  
 sītābhimarṣa-hata-maṅgala-rāvaṇeśān*

### SYNONYMS

*te*—all of them; *anīka-ṣāḥ*—the commanders of the soldiers; *raghupateḥ*—of Lord Śrī Rāmacandra; *abhipatya*—chasing the enemy; *sarve*—all of them; *dvandvam*—fighting; *varūtham*—the soldiers of Rāvaṇa; *ibha*—by elephants; *patti*—by infantry; *ratha*—by chariots; *aśva*—by horses; *yodhaiḥ*—by such warriors; *jaghnur*—killed them; *drumaiḥ*—by throwing big trees; *giri*—by peaks of mountains; *gadā*—by clubs; *iṣubhiḥ*—by arrows; *aṅgada-ādyāḥ*—all the soldiers of Lord Rāmacandra, headed by Aṅgada and others; *sītā*—of mother Sītā; *abhimarṣa*—by the anger; *hata*—had been condemned; *maṅgala*—whose auspiciousness; *rāvaṇa-iśān*—the followers or dependents of Rāvaṇa.

## TRANSLATION

Āṅgada and the other commanders of the soldiers of Rāmacandra faced the elephants, infantry, horses and chariots of the enemy and hurled against them big trees, mountain peaks, clubs and arrows. Thus the soldiers of Lord Rāmacandra killed Rāvaṇa's soldiers, who had lost all good fortune because Rāvaṇa had been condemned by the anger of mother Sītā.

## PURPORT

The soldiers Lord Rāmacandra recruited in the jungle were all monkeys and did not have proper equipment with which to fight the soldiers of Rāvaṇa, for Rāvaṇa's soldiers were equipped with weapons of modern warfare whereas the monkeys could only throw stones, mountain peaks and trees. It was only Lord Rāmacandra and Lakṣmaṇa who shot some arrows. But because the soldiers of Rāvaṇa were condemned by the curse of mother Sītā, the monkeys were able to kill them simply by throwing stones and trees. There are two kinds of strength—*daiva* and *puruṣākāra*. *Daiva* refers to the strength achieved from the Transcendence, and *puruṣākāra* refers to the strength organized by one's own intelligence and power. Transcendental power is always superior to the power of the materialist. Depending on the mercy of the Supreme Lord, one must fight one's enemies even though one may not be equipped with modern weapons. Therefore Kṛṣṇa instructed Arjuna, *mām anusmara yudhya ca*: [Bg. 8.7] "Think of Me and fight." We should fight our enemy to the best of our ability, but for victory we must depend on the mercy of the Supreme Personality of Godhead.

## TEXT 21

रक्षःपतिः स्वबलनष्टिमवेक्ष्य रुष्ट  
आरुह्य यानकमथाभिससार रामम् ।

स्वःस्यन्दने द्युमति मातलिनोपनीते  
विभ्राजमानमहननिशितैः क्षुरप्रैः ॥ २१ ॥

*rakṣaḥ-patiḥ sva-bala-naṣṭim avekṣya ruṣṭa  
āruhya yānakam athābhisasāra rāmam  
svaḥ-syandane dyumati mātalinopanīte  
vibhrājamānam ahanan niṣitaiḥ kṣurapraiḥ*

### SYNONYMS

*rakṣaḥ-patiḥ*—the leader of the Rākṣasas, Rāvaṇa; *sva-bala-naṣṭim*—the destruction of his own soldiers; *avekṣya*—after observing; *ruṣṭaḥ*—became very angry; *āruhya*—riding on; *yānakam*—his beautiful airplane decorated with flowers; *atha*—thereafter; *abhisasāra*—proceeded toward; *rāmam*—Lord Rāmacandra; *svaḥ-syandane*—in the celestial chariot of Indra; *dyumati*—glittering; *mātalinā*—by Mātali, the chariot driver of Indra; *upanīte*—having been brought; *vibhrājamānam*—Lord Rāmacandra, as if brilliantly illuminating; *ahanat*—Rāvaṇa struck him; *niṣitaiḥ*—very sharp; *kṣurapraiḥ*—with arrows.

### TRANSLATION

Thereafter, when Rāvaṇa, the king of the Rākṣasas, observed that his soldiers had been lost, he was extremely angry. Thus he mounted his airplane, which was decorated with flowers, and proceeded toward Lord Rāmacandra, who sat on the effulgent chariot brought by Mātali, the chariot driver of Indra. Then Rāvaṇa struck Lord Rāmacandra with sharp arrows.

### TEXT 22

रामस्तमाह पुरुषादपुरीष यत्रः



कान्तासमक्षमसतापहता श्वत् ते ।  
त्यक्तत्रपस्य फलमद्य जुगुप्सितस्य  
यच्छामि काल इव कर्तुरलंघ्यवीर्यः ॥ २२ ॥

*rāmas tam āha puruṣāda-purīṣa yan naḥ  
kāntāsamakṣam asatāpahṛtā śvavat te  
tyakta-trapasya phalam adya jugupsitasya  
yacchāmi kāla iva kartur alaṅghya-vīryaḥ*

### SYNONYMS

*rāmaḥ*—Lord Rāmacandra; *tam*—unto him, Rāvaṇa; *āha*—said; *puruṣa-ada-purīṣa*—you are the stool of the man-eaters (Rākṣasas); *yat*—because; *naḥ*—My; *kāntā*—wife; *asamakṣam*—helpless because of My absence; *asatā*—by you, the most sinful; *apahṛtā*—was kidnapped; *śva-vat*—like a dog who takes food from the kitchen in the absence of the proprietor; *te*—of you; *tyakta-trapasya*—because you are shameless; *phalam adya*—I shall give you the result today; *jugupsitasya*—of you, the most abominable; *yacchāmi*—I shall punish you; *kālaḥ iva*—like death; *kartuḥ*—of you, who are the performer of all sinful activities; *alaṅghya-vīryaḥ*—but I, being omnipotent, never fail in My attempt.

### TRANSLATION

**Lord Rāmacandra said to Rāvaṇa:** You are the most abominable of the man-eaters. Indeed, you are like their stool. You resemble a dog, for as a dog steals eatables from the kitchen in the absence of the householder, in My absence you kidnapped My wife, Sītādevī. Therefore as Yamarāja punishes sinful men, I shall also punish you. You are most abominable, sinful and shameless. Today, therefore, I, whose attempt never fails, shall punish you.

## PURPORT

*Na ca daivāt param balam:* no one can surpass the strength of the Transcendence. Rāvaṇa was so sinful and shameless that he did not know what the result would be of kidnapping mother Sītā, the pleasure potency of Rāmacandra. This is the disqualification of the Rākṣasas. *Asatyam apratiṣṭham te jagad āhur anīśvaram* [Bg. 16.8]. The Rākṣasas are unaware that the Supreme Lord is the ruler of the creation. They think that everything has come about by chance or accident and that there is no ruler, king or controller. Therefore the Rākṣasas act independently, as they like, going even so far as to kidnap the goddess of fortune. This policy of Rāvaṇa's is extremely dangerous for the materialist; indeed, it brings ruin to the materialistic civilization. Nonetheless, because atheists are Rākṣasas, they dare to do things that are most abominable, and thus they are punished without fail. Religion consists of the orders of the Supreme Lord, and one who carries out these orders is religious. One who fails to carry out the Lord's orders is irreligious, and he is to be punished.

## TEXT 23

एवं क्षिपन् धनुषि सन्धितमुत्ससर्ज  
बाणं स वज्रमिव तद्धृदयं बिभेद ।  
सोऽसृग् वमन् दशमुखैर्यपतद् विमाना-  
द्वाहेति जल्पति जने सुकृतीव रिक्तः ॥ २३ ॥

*evam kṣiṇan dhanuṣi sandhitam utsasarja  
bāṇam sa vajram iva tad-dhṛdayam bibheda  
so 'sṛg vaman daśa-mukhair nyapatad vimānād  
dhāheti jalpati jane sukṛtīva riktah*

## SYNONYMS

*evam*—in this way; *kṣīpan*—chastising (Rāvaṇa); *dhanuṣi*—on the bow; *sandhitam*—fixed an arrow; *utsasarja*—released (toward him); *bāṇam*—the arrow; *saḥ*—that arrow; *vajram iva*—like a thunderbolt; *tat-hṛdayam*—the heart of Rāvaṇa; *bibheda*—pierced; *saḥ*—he, Rāvaṇa; *asṛk*—blood; *vaman*—vomiting; *daśa-mukhaiḥ*—through the ten mouths; *nyapatat*—fell down; *vimānāt*—from his airplane; *hāhā*—alas, what happened; *iti*—thus; *jalpati*—roaring; *jane*—when all the people present there; *sukṛtī iva*—like a pious man; *riktaḥ*—when the results of his pious activities are finished.

## TRANSLATION

After thus rebuking Rāvaṇa, Lord Rāmacandra fixed an arrow to His bow, aimed at Rāvaṇa, and released the arrow, which pierced Rāvaṇa's heart like a thunderbolt. Upon seeing this, Rāvaṇa's followers raised a tumultuous sound, crying, "Alas! Alas! What has happened? What has happened?" as Rāvaṇa, vomiting blood from his ten mouths, fell from his airplane, just as a pious man falls to earth from the heavenly planets when the results of his pious activities are exhausted.

## PURPORT

In *Bhagavad-gītā* (9.21) it is said, *kṣīṇe puṇye martya-lokaṁ viśanti*: "When the results of their pious activities are exhausted, those who have enjoyed in the heavenly planets fall again to earth." The fruitive activities of this material world are such that whether one acts piously or impiously one must remain within the material world according to different conditions, for neither pious nor impious actions can relieve one from *māyā*'s clutches of repeated birth and death. Somehow or other, Rāvaṇa was raised to an exalted position as the king of a great kingdom with all material opulences, but because of his sinful act of

kidnapping mother Sītā, all the results of his pious activities were destroyed. If one offends an exalted personality, especially the Supreme Personality of Godhead, one certainly becomes most abominable; bereft of the results of pious activities, one must fall down like Rāvaṇa and other demons. It is therefore advised that one transcend both pious and impious activities and remain in the pure state of freedom from all designations (*sarvopādhi-vinirmuktaṁ tat-paraṭvena nirmalam* [Cc. Madhya 19.170]). When one is fixed in devotional service, he is above the material platform. On the material platform there are higher and lower positions, but when one is above the material platform he is always fixed in a spiritual position (*sa guṇān samatīyaitān brahma-bhūyāya kalpate* [Bg. 14.26]). Rāvaṇa or those like him may be very powerful and opulent in this material world, but theirs is not a secure position, because, after all, they are bound by the results of their *karma* (*karmaṇā daiva-netreṇa* [SB 3.31.1]). We should not forget that we are completely dependent on the laws of nature.

*prakṛteḥ kriyamāṇāni  
guṇaiḥ karmāṇi sarvaśaḥ  
ahaṅkāra-vimūḍhātmā  
kartāham iti manyate*

"The bewildered spirit soul, under the influence of the three modes of material nature, thinks himself the doer of activities that are in actuality carried out by nature." (Bg. 3.27) One should not be proud of one's exalted position and act like Rāvaṇa, thinking oneself independent of material nature's laws.

#### TEXT 24

**ततो निष्क्रम्य लङ्काया यातुधान्यः सहस्रशः ।  
मन्दोदर्या समं तत्र प्ररुदन्त्य उपाद्रवन् ॥ २४ ॥**

*tato niṣkramya laṅkāyā  
yātudhānyaḥ sahasraśaḥ  
mandodaryā samam tatra  
prarudantya upādravan*

### SYNONYMS

*tataḥ*—thereafter; *niṣkramya*—coming out; *laṅkāyāḥ*—from Laṅkā; *yātudhānyaḥ*—the wives of the Rākṣasas; *sahasraśaḥ*—by thousands and thousands; *mandodaryā*—headed by Mandodarī, the wife of Rāvaṇa; *samam*—with; *tatra*—there; *prarudantyaḥ*—crying in lamentation; *upādravan*—came near (their dead husbands).

### TRANSLATION

Thereafter, all the women whose husbands had fallen in the battle, headed by Mandodarī, the wife of Rāvaṇa, came out of Laṅkā. Continuously crying, they approached the dead bodies of Rāvaṇa and the other Rākṣasas.

### TEXT 25

स्वान् स्वान् बन्धून् परिष्वज्य लक्ष्मणेषुभिरर्दितान् ।  
रुरुदुः सुस्वरं दीना घ्नन्त्य आत्मानमात्मना ॥ २५ ॥

*svān svān bandhūn pariṣvajya  
lakṣmaṇeṣubhir arditān  
ruruduḥ susvaraṁ dīnā  
ghnantya ātmānam ātmanā*

### SYNONYMS

*svān svān*—their own respective husbands; *bandhūn*—friends;

*pariṣvajya*—embracing; *lakṣmaṇa-iṣubhiḥ*—by the arrows of Lakṣmaṇa; *arditān*—who were killed; *ruruduḥ*—all the wives cried piteously; *su-svaram*—it was very sweet to hear; *dīnāḥ*—very poor; *ghnantyaḥ*—striking; *ātmānam*—their breasts; *ātmanā*—by themselves.

## TRANSLATION

Striking their breasts in affliction because their husbands had been killed by the arrows of Lakṣmaṇa, the women embraced their respective husbands and cried piteously in voices appealing to everyone.

## TEXT 26

हा हताः स्म वयं नाथ लोकरावण रावण ।  
कं यायाच्छरणं लङ्का त्वद्विहीना परार्दिता ॥ २६ ॥

*hā hatāḥ sma vyaṁ nātha*  
*loka-rāvaṇa rāvaṇa*  
*kaṁ yāyāc charaṇaṁ laṅkā*  
*tvad-vihīnā parārditā*

## SYNONYMS

*hā*—alas; *hatāḥ*—killed; *sma*—in the past; *vayaṁ*—all of us; *nātha*—O protector; *loka-rāvaṇa*—O husband, who created the crying of so many other people; *rāvaṇa*—O Rāvaṇa, one who can cause crying of others; *kaṁ*—unto whom; *yāyāt*—will go; *śaraṇam*—shelter; *laṅkā*—the state of Laṅkā; *tvad-vihīnā*—being bereft of your good self; *para-arditā*—being defeated by the enemies.

## TRANSLATION

O my lord, O master! You epitomized trouble for others, and therefore you were called Rāvaṇa. But now that you have been defeated, we also are defeated, for without you the state of Laṅkā has been conquered by the enemy. To whom will it go for shelter?

## PURPORT

Rāvaṇa's wife Mandodarī and the other wives knew very well how cruel a person Rāvaṇa was. The very word "Rāvaṇa" means "one who causes crying for others." Rāvaṇa continuously caused trouble for others, but when his sinful activities culminated in giving trouble to Sītādevī, he was killed by Lord Rāmacandra.

## TEXT 27

न वै वेद महाभाग भवान् कामवशं गतः ।  
तेजोऽनुभावं सीताया येन नीतो दशामिमाम् ॥ २७ ॥

*na vai veda mahā-bhāga  
bhavān kāma-vaśam gataḥ  
tejo 'nubhāvaṁ sītāyā  
yena nīto daśām imām*

## SYNONYMS

*na*—not; *vai*—indeed; *veda*—did know; *mahā-bhāga*—O greatly fortunate one; *bhavān*—yourself; *kāma-vaśam*—influenced by lusty desires; *gataḥ*—having become; *tejaḥ*—by influence; *anubhāvam*—as a result of such influence; *sītāyāḥ*—of mother Sītā; *yena*—by which; *nītaḥ*—brought into;

*daśām*—condition; *imām*—like this (destruction).

## TRANSLATION

O greatly fortunate one, you came under the influence of lusty desires, and therefore you could not understand the influence of mother Sītā. Now, because of her curse, you have been reduced to this state, having been killed by Lord Rāmacandra.

## PURPORT

Not only was mother Sītā powerful, but any woman who follows in the footsteps of mother Sītā can also become similarly powerful. There are many instances of this in the history of Vedic literature. Whenever we find a description of ideal chaste women, mother Sītā is among them. Mandodarī, the wife of Rāvaṇa, was also very chaste. Similarly, Draupadī was one of five exalted chaste women. As a man must follow great personalities like Brahmā and Nārada, a woman must follow the path of such ideal women as Sītā, Mandodarī and Draupadī. By staying chaste and faithful to her husband, a woman enriches herself with supernatural power. It is a moral principle that one should not be influenced by lusty desires for another's wife. *Mātrvat para-dāreṣu*: an intelligent person must look upon another's wife as being like his mother. This is a moral injunction from *Cāṇakya-śloka* (10).

*mātrvat para-dāreṣu  
para-dravyeṣu loṣṭravat  
ātmavat sarva-bhūteṣu  
yaḥ paśyati sa paṇḍitaḥ*

"One who considers another's wife as his mother, another's possessions as a lump of dirt and treats all other living beings as he would himself, is considered to be learned." Thus Rāvaṇa was condemned not only by Lord Rāmacandra but



even by his own wife, Mandodarī. Because she was a chaste woman, she knew the power of another chaste woman, especially such a wife as mother Sītādevī.

### TEXT 28

कुतैषा विधवा लङ्का वयं च कुलनन्दन ।  
देहः कृतोऽन्नं गृध्राणामात्मा नरकहेतवे ॥ २८ ॥

*kṛtaiṣā vidhavā laṅkā  
vayaṁ ca kula-nandana  
dehaḥ kṛto 'nnaṁ gṛdhrāṇām  
ātmā naraka-hetave*

### SYNONYMS

*kṛtā*—made by you; *eṣā*—all of this; *vidhavā*—without a protector; *laṅkā*—the state of Laṅkā; *vayaṁ ca*—and us; *kula-nandana*—O pleasure of the Rākṣasas; *dehaḥ*—the body; *kṛtaḥ*—made by you; *annaṁ*—eatable; *gṛdhrāṇām*—of the vultures; *ātmā*—and your soul; *naraka-hetave*—for going to hell.

### TRANSLATION

O pleasure of the Rākṣasa dynasty, because of you the state of Laṅkā and also we ourselves now have no protector. By your deeds you have made your body fit to be eaten by vultures and your soul fit to go to hell.

### PURPORT

One who follows the path of Rāvaṇa is condemned in two ways: his body is fit to be eaten by dogs and vultures, and the soul goes to hell. As stated by the Lord Himself in *Bhagavad-gītā* (16.19):

*tān ahaṁ dviṣataḥ krūrān  
saṁsāreṣu narādhamān  
kṣipāmy ajasram aśubhān  
āsurīṣv eva yoniṣu*

"Those who are envious and mischievous, who are the lowest among men, are cast by Me into the ocean of material existence, into various demoniac species of life." Thus the destination of godless atheists such as Rāvaṇa, Hiraṇyakaśipu, Kaṁsa and Dantavakra is a hellish condition of life. Mandodarī, the wife of Rāvaṇa, could understand all this because she was a chaste woman. Although lamenting for the death of her husband, she knew what would happen to his body and soul, for although one cannot see directly with one's material eyes, one can see with eyes of knowledge (*paśyanti jñāna-cakṣuṣaḥ*). In Vedic history there are many instances of how one becomes godless and is condemned by the laws of nature.

### TEXT 29

श्रीशुक उवाच  
स्वानां विभीषणश्चक्रे कोसलेन्द्रानुमोदितः ।  
पितृमेधविधानेन यदुक्तं साम्परायिकम् ॥ २९ ॥

*śrī-śuka uvāca  
svānām vibhīṣaṇaś cakre  
kosalendrānumoditaḥ  
pitṛ-medha-vidhānena  
yad uktam sāmparāyikam*

### SYNONYMS

*śrī-śukaḥ uvāca*—Śrī Śukadeva Gosvāmī said; *svānām*—of his own family

members; *vibhīṣaṇaḥ*—Vibhīṣaṇa, the brother of Rāvaṇa and devotee of Lord Rāmacandra; *cakre*—executed; *kosala-indra-anumoditaḥ*—approved by the King of Kosala, Lord Rāmacandra; *pitṛ-medha-vidhānena*—by the funeral ceremony performed by the son after the death of his father or some family member; *yat uktam*—which have been prescribed; *sāmparāyikam*—duties to be performed after a person's death to save him from the path to hell.

## TRANSLATION

Śrī Śukadeva Gosvāmī said: Vibhīṣaṇa, the pious brother of Rāvaṇa and devotee of Lord Rāmacandra, received approval from Lord Rāmacandra, the King of Kosala. Then he performed the prescribed funeral ceremonies for his family members to save them from the path to hell.

## PURPORT

After giving up the body, one is transferred to another body, but sometimes, if one is too sinful, he is checked from transmigrating to another body, and thus he becomes a ghost. To save a diseased person from ghostly life, the funeral ceremony, or *śrāddha* ceremony, as prescribed in authorized *sāstra*, must be performed. Rāvaṇa was killed by Lord Rāmacandra and was destined for hellish life, but by Lord Rāmacandra's advice, Vibhīṣaṇa, Rāvaṇa's brother, performed all the duties prescribed in relation to the dead. Thus Lord Rāmacandra was kind to Rāvaṇa even after Rāvaṇa's death.

## TEXT 30

ततो ददर्श भगवानशोकवनिकाश्रमे ।  
क्षामां स्वविरहव्याधिं शिंशपामूलमाश्रिताम् ॥ ३० ॥

*tato dadarśa bhagavān*

*aśoka-vanikāśrame*  
*kṣāmām sva-viraha-vyādhim*  
*śimśapā-mūlam-āśritām*

### SYNONYMS

*tataḥ*—thereafter; *dadarśa*—saw; *bhagavān*—the Supreme Personality of Godhead; *aśoka-vanika-āśrame*—in a small cottage in the forest of Aśoka trees; *kṣāmām*—very lean and thin; *sva-viraha-vyādhim*—suffering from the disease of separation from Lord Rāmacandra; *śimśapā*—of the tree known as Simśapā; *mūlam*—the root; *āśritām*—taking shelter of.

### TRANSLATION

Thereafter, Lord Rāmacandra found Sītādevī sitting in a small cottage beneath the tree named Simśapā in a forest of Aśoka trees. She was lean and thin, being aggrieved because of separation from Him.

### TEXT 31

रामः प्रियतमां भार्यां दीनां वीक्ष्यान्वकम्पत ।  
आत्मसन्दर्शनाह्लादविकसन्मुखपङ्कजाम् ॥ ३१ ॥

*rāmaḥ priyatamām bhāryām*  
*dīnām vīkṣyānvakampata*  
*ātma-sandarśanāhlāda-*  
*vikasan-mukha-pankajām*

### SYNONYMS

*rāmaḥ*—Lord Rāmacandra; *priya-tamām*—upon His dearest; *bhāryām*—wife; *dīnām*—so poorly situated; *vīkṣya*—looking; *anvakampata*—became very

compassionate; *ātma-sandarśana*—when one sees his beloved; *āhlāda*—an ecstasy of joyful life; *vikasat*—manifesting; *mukha*—mouth; *pañkajām*—like a lotus.

## TRANSLATION

Seeing His wife in that condition, Lord Rāmacandra was very compassionate. When Rāmacandra came before her, she was exceedingly happy to see her beloved, and her lotuslike mouth showed her joy.

## TEXT 32

आरोप्यारुरुहे यानं भ्रातृभ्यां हनुमद्युतः ।  
विभीषणाय भगवान् दत्त्वा रक्षोगणेशताम् ।  
लङ्कामायुश्च कल्पान्तं ययौ चीर्णव्रतः पुरीम् ॥ ३२ ॥

*āropyāruruhe yānam*  
*bhrātṛbhyām hanumad-yutaḥ*  
*vibhīṣaṇāya bhagavān*  
*dattvā rakṣo-gaṇeśatām*  
*lañkāṁ āyus ca kalpāntam*  
*yayau cīrṇa-vrataḥ purim*

## SYNONYMS

*āropya*—keeping or placing; *āruruhe*—got up; *yānam*—on the airplane; *bhrātṛbhyām*—with His brother Lakṣmaṇa and the commander Sugrīva; *hanumat-yutaḥ*—accompanied by Hanumān; *vibhīṣaṇāya*—unto Vibhīṣaṇa, the brother of Rāvaṇa; *bhagavān*—the Lord; *dattvā*—gave charge; *rakṣaḥ-gaṇa-īśatām*—the power to rule over the Rākṣasa population of Lañkā; *lañkāṁ*—the state of Lañkā; *āyus ca*—and the duration of life;

*kalpa-antam*—for many, many years, until the end of one *kalpa*;  
*yayau*—returned home; *cīrṇa-vrataḥ*—finishing the duration of time living in  
the forest; *purīm*—to Ayodhyā-purī.

## TRANSLATION

After giving Vibhīṣaṇa the power to rule the Rākṣasa population of Laṅkā for the duration of one kalpa, Lord Rāmacandra, the Supreme Personality of Godhead [Bhagavān], placed Sītādevī on an airplane decorated with flowers and then got on the plane Himself. The period for His living in the forest having ended, the Lord returned to Ayodhyā, accompanied by Hanumān, Sugrīva and His brother Lakṣmaṇa.

## TEXT 33

अवकीर्यमाणः सुकुसुमैर्लोकपालार्पितैः पथि ।  
उपगीयमानचरितः शतधृत्यादिभिर्मुदा ॥ ३३ ॥

*avakīryamāṇaḥ sukusumair*  
*lokapālārpitaiḥ pathi*  
*upagīyamāna-caritaḥ*  
*śatadhṛty-ādibhir mudā*

## SYNONYMS

*avakīryamāṇaḥ*—being overflowed; *su-kusumaiḥ*—by fragrant and beautiful flowers; *loka-pāla-arpitaiḥ*—offered by the princely order; *pathi*—on the road; *upagīyamāna-caritaḥ*—being glorified for His uncommon activities; *śatadhṛti-ādibhiḥ*—by personalities like Lord Brahmā and other demigods; *mudā*—with great jubilation.

## TRANSLATION

When Lord Rāmacandra returned to His capital, Ayodhyā, He was greeted on the road by the princely order, who showered His body with beautiful, fragrant flowers, while great personalities like Lord Brahmā and other demigods glorified the activities of the Lord in great jubilation.

## TEXT 34

गोमूत्रयावकं श्रुत्वा भ्रातरं वल्कलाम्बरम् ।  
महाकारुणिकोऽतप्यञ्जटिलं स्थण्डिलेशयम् ॥ ३४ ॥

*go-mūtra-yāvakaṁ śrutvā  
bhrātaraṁ valkalāmbaram  
mahā-kāruṇiko 'atapyaj  
jaṭilam sthaṇḍile-śayam*

## SYNONYMS

*go-mūtra-yāvakam*—eating barley boiled in the urine of a cow; *śrutvā*—hearing; *bhrātaram*—His brother Bharata; *valkala-ambaram*—covered with the bark of trees; *mahā-kāruṇikaḥ*—the supremely merciful Lord Rāmacandra; *atapyat*—lamented very much; *jaṭilam*—wearing matted locks of hair; *sthaṇḍile-śayam*—lying down on a grass mattress, or *kuśāsana*.

## TRANSLATION

Upon reaching Ayodhyā, Lord Rāmacandra heard that in His absence His brother Bharata was eating barley cooked in the urine of a cow, covering His body with the bark of trees, wearing matted locks of hair, and lying on a mattress of kuśa. The most merciful Lord very much lamented this.

TEXTS 35-38

भरतः प्राप्तमाकर्ण्य पौरामात्यपुरोहितैः ।  
पादुके शिरसि न्यस्य रामं प्रत्युद्यतोऽग्रजम् ॥ ३५ ॥  
नन्दिग्रामात् स्वशिबिराद् घीतवादित्रनिःस्वनैः ।  
ब्रह्मघोषेण च मुहुः पठद्भिर्ब्रह्मवादिभिः ॥ ३६ ॥  
स्वर्णकक्षपताकाभिर्हैमैश्चित्रध्वजै रथैः ।  
सदश्वै रुक्मसन्नाहैर्भटैः पुरटवर्मभिः ॥ ३७ ॥  
श्रेणीभिर्वारमुख्याभिर्भृत्यैश्चैव पदानुगैः  
पारमेष्ठ्यान्युपादाय पण्यान्युच्चावचानि च ।  
पादयोर्न्यपतत् प्रेम्णा प्रचिन्नहृदयेक्षणः ॥ ३८ ॥

bharataḥ prāptam ākarṇya  
paurāmātya-purohitaiḥ  
pāduke śirasi nyasya  
rāmaṁ pratyudyato 'grajam  
  
nandigrāmāt sva-śibirād  
gīta-vāditra-niḥsvanaiḥ  
brahma-ghoṣeṇa ca muhuḥ  
paṭhadbhir brahmavādibhiḥ  
  
svarṇa-kakṣa-patākābhir  
haimaiś citra-dhvajai rathaiḥ  
sad-aśvai rukma-sannāhair  
bhṭaiḥ purata-varmabhiḥ  
  
śreṇībhir vāra-mukhyābhir  
bhṛtyaiś caiva padānugaiḥ  
pārameṣṭhyāny upādāya



*paṇyāny uccāvacāni ca  
pādayor nyapatat premṇā  
praklinna-hṛdayekṣaṇaḥ*

## SYNONYMS

*bharataḥ*—Lord Bharata; *prāptam*—coming back home; *ākaraṇya*—hearing; *paura*—all kinds of citizens; *amātya*—all the ministers; *purohitaiḥ*—accompanied by all the priests; *pāduke*—the two wooden shoes; *śirasi*—on the head; *nyasya*—keeping; *rāmam*—unto Lord Rāmacandra; *pratyudyataḥ*—going forward to receive; *agrajam*—His eldest brother; *nandigrāmāt*—from His residence, known as Nandigrāma; *sva-śibirāt*—from His own camp; *gīta-vāditra*—songs and vibrations of drums and other musical instruments; *niḥsvanaiḥ*—accompanied by such sounds; *brahma-ghoṣeṇa*—by the sound of chanting of Vedic *mantras*; *ca*—and; *muhuh*—always; *paṭhadbhiḥ*—reciting from the *Vedas*; *brahma-vādibhiḥ*—by first-class *brāhmaṇas*; *svaṇa-kakṣa-patākābhiḥ*—decorated with flags with golden embroidery; *haimaiḥ*—golden; *citra-dhvajaiḥ*—with decorated flags; *rathaiḥ*—with chariots; *sat-aśvaiḥ*—having very beautiful horses; *rukma*—golden; *sannāhaiḥ*—with harnesses; *bhataiḥ*—by soldiers; *puraṭa-varmabhiḥ*—covered with armor made of gold; *śreṇībhiḥ*—by such a line or procession; *vāra-mukhyābhiḥ*—accompanied by beautiful, well-dressed prostitutes; *bhṛtyaiḥ*—by servants; *ca*—also; *eva*—indeed; *pada-anugaiḥ*—by infantry; *pārameṣṭhyāni*—other paraphernalia befitting a royal reception; *upādāya*—taking all together; *paṇyāni*—valuable jewels, etc.; *ucca-avacāni*—of different values; *ca*—also; *pādayoḥ*—at the lotus feet of the Lord; *nyapatat*—fell down; *premṇā*—in ecstatic love; *praklinna*—softened, moistened; *hṛdaya*—the core of the heart; *īkṣaṇaḥ*—whose eyes.

## TRANSLATION

**When Lord Bharata understood that Lord Rāmacandra was returning to the**

capital, Ayodhyā, He immediately took upon His own head Lord Rāmacandra's wooden shoes and came out from His camp at Nandigrāma. Lord Bharata was accompanied by ministers, priests and other respectable citizens, by professional musicians vibrating pleasing musical sounds, and by learned brāhmaṇas loudly chanting Vedic hymns. Following in the procession were chariots drawn by beautiful horses with harnesses of golden rope. These chariots were decorated by flags with golden embroidery and by other flags of various sizes and patterns. There were soldiers bedecked with golden armor, servants bearing betel nut, and many well-known and beautiful prostitutes. Many servants followed on foot, bearing an umbrella, whisks, different grades of precious jewels, and other paraphernalia befitting a royal reception. Accompanied in this way, Lord Bharata, His heart softened in ecstasy and His eyes full of tears, approached Lord Rāmacandra and fell at His lotus feet with great ecstatic love.

### TEXTS 39-40

पादुके न्यस्य पुरतः प्राञ्जलिर्बाष्पलोचनः ।  
 तमाश्लिष्य चिरं दोर्भ्यां स्नापयन् नेत्रजैर्जलैः ॥ ३९ ॥  
 रामो लक्ष्मणसीताभ्यां विप्रेभ्यो येऽर्हसत्तमाः ।  
 तेभ्यः स्वयं नमश्चक्रे प्रजाभिश्च नमस्कृतः ॥ ४० ॥

*pāduke nyasya purataḥ  
 prāñjalir bāṣpa-locanaḥ  
 tam āśliṣya ciram dorbhyām  
 snāpayan netrajair jalaiḥ  
 rāmo lakṣmaṇa-sītābhyām  
 viprebhyo ye 'rha-sattamāḥ  
 tebhyaḥ svayam namaścakre  
 prajābhiś ca namaskṛtaḥ*

## SYNONYMS

*pāduke*—the two wooden shoes; *nyasya*—after placing; *purataḥ*—before Lord Rāmacandra; *prāñjaliḥ*—with folded hands; *bāṣpa-locanaḥ*—with tears in the eyes; *tam*—unto Him, Bharata; *āśliṣya*—embracing; *ciram*—for a long time; *dorbhyām*—with His two arms; *snāpayan*—bathing; *netra-jaiḥ*—coming from His eyes; *jalaiḥ*—with the water; *rāmaḥ*—Lord Rāmacandra; *lakṣmaṇa-sītābhyām*—with Lakṣmaṇa and mother Sītā; *viprebhyaḥ*—unto the learned *brāhmaṇas*; *ye*—also others who; *arha-sattamāḥ*—worthy of being worshiped; *tebhyaḥ*—unto them; *svayam*—personally; *namaḥ-cakre*—offered respectful obeisances; *prajābhiḥ*—by the citizens; *ca*—and; *namaḥ-kṛtaḥ*—was offered obeisances.

## TRANSLATION

After offering the wooden shoes before Lord Rāmacandra, Lord Bharata stood with folded hands, His eyes full of tears, and Lord Rāmacandra bathed Bharata with tears while embracing Him with both arms for a long time. Accompanied by mother Sītā and Lakṣmaṇa, Lord Rāmacandra then offered His respectful obeisances unto the learned *brāhmaṇas* and the elderly persons in the family, and all the citizens of Ayodhyā offered their respectful obeisances unto the Lord.

## TEXT 41

धुन्वन्त उत्तरास्रान् पतिं वीक्ष्य चिरागतम् ।  
उत्तराः कोसला माल्यैः किरन्तो ननृतुर्मुदा ॥ ४१ ॥

*dhunvanta uttarāsaṅgān*  
*patiṁ vīkṣya cirāgatam*

*uttarāḥ kosalā mālyaiḥ  
kiranto nanṛtur mudā*

### SYNONYMS

*dhunvantaḥ*—waving; *uttara-āsaṅgān*—the upper cloths covering the body; *patim*—the Lord; *vīkṣya*—seeing; *cira-āgatam*—returned after many years of banishment; *uttarāḥ kosalāḥ*—the citizens of Ayodhyā; *mālyaiḥ kirantaḥ*—offering Him garlands; *nanṛtuḥ*—began to dance; *mudā*—in great jubilation.

### TRANSLATION

The citizens of Ayodhyā, upon seeing their King return after a long absence, offered Him flower garlands, waved their upper cloths, and danced in great jubilation.

### TEXTS 42-43

पादुके भरतोऽगृह्णाच्चामरव्यजनोत्तमे ।  
विभीषणः ससुग्रीवः श्वेतच्छत्रं मरुत्सुतः ॥ ४२ ॥  
धनुर्निष्प्राञ्छत्रुघ्नः सीता तीर्थकमण्डलुम् ।  
अभिभ्रद्रादः खड्गं हैमं चर्मक्षराण् नृप ॥ ४३ ॥

*pāduke bharato 'gṛhṇāc  
cāmara-vyajjanottame  
vibhīṣaṇaḥ sasugrīvaḥ  
śveta-cchatraṁ marut-sutaḥ  
dhanur-niṣaṅgāñ chatrughnaḥ  
sītā tīrtha-kamaṇḍalum*

*abibhrad aṅgadaḥ khaḍgam  
haimam carmarkṣa-rāṇ nṛpa*

### SYNONYMS

*pāduke*—the two wooden shoes; *bharataḥ*—Lord Bharata; *agrhṇāt*—carried; *cāmara*—whisk; *vyajana*—fan; *uttame*—very opulent; *vibhīṣaṇaḥ*—the brother of Rāvaṇa; *sa-sugrīvaḥ*—with Sugrīva; *śveta-chatram*—a white umbrella; *marut-sutaḥ*—Hanumān, the son of the wind-god; *dhanuḥ*—the bow; *niṣaṅgān*—with two quivers; *śatrughnaḥ*—one of the brothers of Lord Rāmacandra; *sītā*—mother Sītā; *tīrtha-kamaṇḍalum*—the waterpot filled with water from holy places; *abibhrat*—carried; *aṅgadaḥ*—the monkey commander named Aṅgada; *khaḍgam*—the sword; *haimam*—made of gold; *carma*—shield; *ṛkṣa-rāt*—the King of the Ṛkṣas, Jāmbavān; *nṛpa*—O King.

### TRANSLATION

O King, Lord Bharata carried Lord Rāmacandra's wooden shoes, Sugrīva and Vibhīṣaṇa carried a whisk and an excellent fan, Hanumān carried a white umbrella, Śatrughna carried a bow and two quivers, and Sītādevī carried a waterpot filled with water from holy places. Aṅgada carried a sword, and Jāmbavān, King of the Ṛkṣas, carried a golden shield.

### TEXT 44

पुष्पकस्थोनुतः स्त्रीभिः स्तूयमानश्च वन्दिभिः ।  
विरेजे भगवान् राजन् ग्रहैश्चन्द्र इवोदितः ॥ ४४ ॥

*puṣpaka-stho nutaḥ strībhiḥ  
stūyamānaś ca vandibhiḥ  
vireje bhagavān rājan*

*grahaiś candra ivoditaḥ*

### SYNONYMS

*puṣpaka-sthaḥ*—seated on the airplane made of flowers; *nutaḥ*—worshiped; *strībhiḥ*—by the women; *stūyamānaḥ*—being offered prayers; *ca*—and; *vandibhiḥ*—by the reciters; *vireje*—beautified; *bhagavān*—the Supreme Personality of Godhead, Lord Rāmacandra; *rājan*—O King Parīkṣit; *grahaiḥ*—among the planets; *candraḥ*—the moon; *iva*—like; *uditaḥ*—risen.

### TRANSLATION

O King Parīkṣit, as the Lord sat on His airplane of flowers, with women offering Him prayers and reciters chanting about His characteristics, He appeared like the moon with the stars and planets.

### TEXTS 45-46

भ्रात्राभिनन्दितः सोऽथ सोत्सवां प्राविशत् पुरीम् ।  
प्रविश्य राजभवनं गुरुपत्नीः स्वमातरम् ॥ ४५ ॥  
गुरुन् वयस्यावरजान् पूजितः प्रत्यपूजयत् ।  
वैदेही लक्ष्मणश्चैव यथावत् समुपेयतुः ॥ ४६ ॥

*bhrātrābhinanditaḥ so 'tha*  
*sotsavām prāviśat purīm*  
*praviśya rāja-bhavanaṁ*  
*guru-patnīḥ sva-mātaram*

*gurūn vayasyāvarajān*  
*pūjitaḥ pratyapūjayat*  
*vaidehī lakṣmaṇaś caiva*

*yathāvat samuṣeyatuḥ*

### SYNONYMS

*bhrātrā*—by His brother (Bharata); *abhinanditaḥ*—being welcomed properly; *saḥ*—He, Lord Rāmacandra; *atha*—thereafter; *sa-utsavām*—in the midst of a festival; *prāviśat*—entered; *purīm*—the city of Ayodhyā; *praviśya*—after entering; *rāja-bhavanam*—the royal palace; *guru-patnīḥ*—Kaikeyī and other stepmothers; *sva-mātaram*—His own mother (Kauśalyā); *gurūn*—the spiritual masters (Śrī Vasiṣṭha and others); *vayasya*—unto friends of the same age; *avara-jān*—and those who were younger than He; *pūjitaḥ*—being worshiped by them; *pratyapūjayat*—He returned the obeisances; *vaidehī*—mother Sītā; *lakṣmaṇaḥ*—Lakṣmaṇa; *ca eva*—and; *yathā-vat*—in a befitting way; *samuṣeyatuḥ*—being welcomed, entered the palace.

### TRANSLATION

Thereafter, having been welcomed by His brother Bharata, Lord Rāmacandra entered the city of Ayodhyā in the midst of a festival. When He entered the palace, He offered obeisances to all the mothers, including Kaikeyī and the other wives of Mahārāja Daśaratha, and especially His own mother, Kauśalyā. He also offered obeisances to the spiritual preceptors, such as Vasiṣṭha. Friends of His own age and younger friends worshiped Him, and He returned their respectful obeisances, as did Lakṣmaṇa and mother Sītā. In this way they all entered the palace.

### TEXT 47

पुत्रान् स्वमातरस्तास्तु प्राणास्तन्व इवोत्थिताः ।  
आरोप्याङ्केऽभिषिञ्चन्त्यो बाष्पोद्यैर्विजहुः शुचः ॥ ४७ ॥

*putrān sva-mātaras tās tu  
prāṇāms tanva ivotthitāḥ  
āropyānke 'bhiṣiñcantyo  
bāṣpaughair vijahuḥ śucaḥ*

### SYNONYMS

*putrān*—the sons; *sva-mātarah*—Their mothers; *tāḥ*—they, headed by Kauśalyā and Kaikeyī; *tu*—but; *prāṇān*—life; *tanvaḥ*—bodies; *iva*—like; *utthitāḥ*—arisen; *āropya*—keeping; *anke*—on the lap; *abhiṣiñcantyaḥ*—moistening (the bodies of their sons); *bāṣpa*—by tears; *oghaiḥ*—continuously pouring; *vijahuḥ*—gave up; *śucaḥ*—lamentation due to separation from their sons.

### TRANSLATION

Upon seeing their sons, the mothers of Rāma, Lakṣmaṇa, Bharata and Śatrughna immediately arose, like unconscious bodies returning to consciousness. The mothers placed their sons on their laps and bathed Them with tears, thus relieving themselves of the grief of long separation.

### TEXT 48

जटा निर्मुच्य विधिवत् कुलवृद्धैः समं गुरुः ।  
अभ्यषिञ्चद् यथैवेन्द्रं चतुःसिन्धुजलादिभिः ॥ ४८ ॥

*jaṭā nirmucya vidhivat  
kula-vṛddhaiḥ samam guruḥ  
abhyaṣiñcad yathaivendram  
catuḥ-sindhu-jalādibhiḥ*



## SYNONYMS

*jaṭāḥ*—the matted locks of hair on the head; *nirmucya*—shaving clean; *vidhi-vat*—according to regulative principles; *kula-vṛddhaiḥ*—the elderly persons in the family; *samam*—with; *guruḥ*—the family priest or spiritual master, Vasiṣṭha; *abhyaṣiñcat*—performed the *abhiṣeka* ceremony of Lord Rāmacandra; *yathā*—as; *eva*—like; *indram*—unto King Indra; *catuḥ-sindhu-jala*—with the water of the four oceans; *ādibhiḥ*—and with other paraphernalia for bathing.

## TRANSLATION

The family priest or spiritual master, Vasiṣṭha, had Lord Rāmacandra cleanly shaved, freeing Him from His matted locks of hair. Then, with the cooperation of the elderly members of the family, he performed the bathing ceremony [abhiṣeka] for Lord Rāmacandra with the water of the four seas and with other substances, just as it was performed for King Indra.

## TEXT 49

एवं कृतशिरःस्नानः सुवासाः स्रग्व्यलङ्कृतः ।  
स्वलङ्कृतैः सुवासोभिर्भ्रातृभिर्भार्यया बभौ ॥ ४९ ॥

*evam kṛta-śiraḥ-snānaḥ*  
*suvāsāḥ sragvy-alaṅkṛtaḥ*  
*svalaṅkṛtaiḥ suvāsobhir*  
*bhrātr̥bhir bhāryayā babhau*

## SYNONYMS

*evam*—thus; *kṛta-śiraḥ-snānaḥ*—having completely bathed, washing the head;

*su-vāsāḥ*—being nicely dressed; *sragvi-alāṅkṛtaḥ*—being decorated with a garland; *su-alāṅkṛtaiḥ*—decorated nicely; *su-vāsobhiḥ*—dressed nicely; *bhrātr̥bhiḥ*—with His brothers; *bhāryayā*—and with His wife, Sītā; *babhau*—the Lord became very brilliant.

## TRANSLATION

Lord Rāmacandra, fully bathed and His head clean-shaven, dressed Himself very nicely and was decorated with a garland and ornaments. Thus He shone brightly, surrounded by His brothers and wife, who were similarly dressed and ornamented.

## TEXT 50

अग्रहीदासनं भ्रात्रा प्रणिपत्य प्रसादितः ।  
प्रजाः स्वधर्मनिरता वर्णाश्रमगुणान्विताः ।  
जुगोप पितृवद् रामो मेनिरे पितरं च तम् ॥ ५० ॥

*agrahīd āsanam bhrātrā*  
*praṇipatya prasāditaḥ*  
*prajāḥ sva-dharma-niratā*  
*varṇāśrama-guṇānvitāḥ*  
*jugopa pitṛvad rāmo*  
*menire pitaram ca tam*

## SYNONYMS

*agrahīt*—accepted; *āsanam*—the throne of the state; *bhrātrā*—by His brother (Bharata); *praṇipatya*—after fully surrendering unto Him; *prasāditaḥ*—having been pleased; *prajāḥ*—and the citizens; *sva-dharma-niratāḥ*—fully engaged in their respective occupational duties; *varṇāśrama*—according to the system of

*varṇa* and *āśrama*; *guṇa-anvitāḥ*—all of them being qualified in that process; *jugopā*—the Lord protected them; *pitṛ-vat*—exactly like a father; *rāmaḥ*—Lord Rāmacandra; *menire*—they considered; *pitaram*—exactly like a father; *ca*—also; *tam*—Him, Lord Rāmacandra.

## TRANSLATION

Being pleased by the full surrender and submission of Lord Bharata, Lord Rāmacandra then accepted the throne of the state. He cared for the citizens exactly like a father, and the citizens, being fully engaged in their occupational duties of *varṇa* and *āśrama*, accepted Him as their father.

## PURPORT

People are very fond of the pattern of Rāma-rājya, and even today politicians sometimes form a party called Rāma-rājya, but unfortunately they have no obedience to Lord Rāma. It is sometimes said that people want the kingdom of God without God. Such an aspiration, however, is never to be fulfilled. Good government can exist when the relationship between the citizens and the government is like that exemplified by Lord Rāmacandra and His citizens. Lord Rāmacandra ruled His kingdom exactly as a father takes care of his children, and the citizens, being obliged to the good government of Lord Rāmacandra, accepted the Lord as their father. Thus the relationship between the citizens and the government should be exactly like that between father and son. When the sons in a family are well trained, they are obedient to the father and mother, and when the father is well qualified, he takes good care of the children. As indicated here by the words *sva-dharma-niratā varṇāśrama-guṇān-vitāḥ*, the people were good citizens because they accepted the institution of *varṇa* and *āśrama*, which arranges society in the *varṇa* divisions of *brāhmaṇa*, *kṣatriya*, *vaiśya* and *śūdra* and the *āśrama* divisions of *brahmacarya*, *gṛhastha*, *vānaprastha* and *sannyāsa*. This is actual human civilization. People must be trained according to the different *varṇāśrama*

occupational duties. As confirmed in *Bhagavad-gītā* (4.13), *cātur-varṇyam mayā sṛṣṭam guṇa-karma-vibhāgaśaḥ*: the four *varṇas* must be established according to varying qualities and work. The first principle for good government is that it must institute this *varṇāśrama* system. The purpose of *varṇāśrama* is to enable people to become God conscious. *Varṇāśramācāravatā puruṣeṇa paraḥ pumān viṣṇur ārādhyate* [Cc. *Madhya* 8.58]. The entire *varṇāśrama* scheme is intended to enable people to become Vaiṣṇavas. *Viṣṇur asya devatā*. When people worship Lord Viṣṇu as the Supreme Lord, they become Vaiṣṇavas. Thus people should be trained to become Vaiṣṇavas through the system of *varṇa* and *āśrama*, as they were during the reign of Lord Rāmacandra, when everyone was fully trained to follow the *varṇāśrama* principles.

Simply enforcing laws and ordinances cannot make the citizens obedient and lawful. That is impossible. Throughout the entire world there are so many states, legislative assemblies and parliaments, but still the citizens are rogues and thieves. Good citizenship, therefore, cannot be enforced; the citizens must be trained. As there are schools and colleges to train students to become chemical engineers, lawyers or specialists in many other departments of knowledge, there must be schools and colleges to train students to become *brāhmaṇas*, *kṣatriyas*, *vaiśyas*, *sūdras*, *brahmacārīs*, *grhasthas*, *vānaprasthas* and *sannyāsīs*. This will provide the preliminary condition for good citizenship (*varṇāśrama-guṇān-vitāḥ*). Generally speaking, if the king or president is a *rājarṣi*, the relationship between the citizens and the chief executive will be clear, and there will be no possibility of disruption in the state, because the number of thieves and rogues will decrease. In Kali-yuga, however, because the *varṇāśrama* system is neglected, people are generally thieves and rogues. In the system of democracy, such thieves and rogues naturally collect money from other thieves and rogues, and thus there is chaos in every government, and no one is happy. But here the example of good government is to be found in the reign of Lord Rāmacandra. If people follow this example, there will be good government all over the world.

## TEXT 51

त्रेतायां वर्तमानायां कालः कृतसमोऽभवत् ।  
रामे राजनि धर्मज्ञे सर्वभूतसुखावहे ॥ ५१ ॥

*tretāyām vartamānāyām  
kālaḥ kṛta-samo 'bhavat  
rāme rājani dharma-jñe  
sarva-bhūta-sukhāvahe*

## SYNONYMS

*tretāyām*—in the Tretā-yuga; *vartamānāyām*—although situated in that period; *kālaḥ*—the period; *kṛta*—with Satya-yuga; *samaḥ*—equal; *abhavat*—it so became; *rāme*—because of Lord Rāmacandra's being present; *rājani*—as the ruling king; *dharma-jñe*—because He was fully religious; *sarva-bhūta*—of all living entities; *sukha-āvahe*—giving full happiness.

## TRANSLATION

Lord Rāmacandra became King during Tretā-yuga, but because of His good government, the age was like Satya-yuga. Everyone was religious and completely happy.

## PURPORT

Among the four *yugas*-Satya, Tretā, Dvāpara and Kali-the Kali-yuga is the worst, but if the process of *varṇāśrama-dharma* is introduced, even in this age of Kali, the situation of Satya-yuga can be invoked. The Hare Kṛṣṇa movement, or Kṛṣṇa consciousness movement, is meant for this purpose.

*kaler doṣa-nidhe rājann*

*asti hy eko mahān guṇaḥ  
kīrtanād eva kṛṣṇasya  
mukta-saṅgaḥ param vrajet*

"My dear King, although Kali-yuga is full of faults, there is still one good quality about this age: simply by chanting the Hare Kṛṣṇa *mahā-mantra*, one can become free from material bondage and be promoted to the transcendental kingdom." (SB 12.3.51) If people take to this *saṅkīrtana* movement of chanting Hare Kṛṣṇa, Hare Rāma, they will certainly be freed from the contamination of Kali-yuga, and the people of this age will be happy, as people were in Satya-yuga, the golden age. Anyone, anywhere, can easily take to this Hare Kṛṣṇa movement; one need only chant the Hare Kṛṣṇa *mahā-mantra*, observe the rules and regulations, and stay free from the contamination of sinful life. Even if one is sinful and cannot give up sinful life immediately, if he chants the Hare Kṛṣṇa *mahā-mantra* with devotion and faith he will certainly be freed from all sinful activities, and his life will be successful. *Param vijayate śrī-kṛṣṇa-saṅkīrtanam*. This is the blessing of Lord Rāmacandra, who has appeared in this age of Kali as Lord Gaurasundara.

## TEXT 52

वनानि नद्यो गिरयो वर्षाणि द्वीपसिन्धवः ।  
सर्वे कामदुघा आसन् प्रजानां भरतर्षभ ॥ ५२ ॥

*vanāni nadyo girayo  
varṣāṇi dvīpa-sindhavaḥ  
sarve kāma-dughā āsan  
prajānām bharatarṣabha*

## SYNONYMS

*vanāni*—the forests; *nadyaḥ*—the rivers; *girayaḥ*—the hills and mountains;

*varṣāṇi*—various parts of the states or divisions on the surface of the earth; *dvīpa*—islands; *sindhavaḥ*—the oceans and seas; *sarve*—all of them; *kāma-dughāḥ*—full of their respective opulences; *āsan*—existed like that; *prajānām*—of all the living beings; *bharata-ṛṣabha*—O Mahārāja Parīkṣit, best of the Bharata dynasty.

## TRANSLATION

O Mahārāja Parīkṣit, best of the Bharata dynasty, during the reign of Lord Rāmacandra the forests, the rivers, the hills and mountains, the states, the seven islands and the seven seas were all favorable in supplying the necessities of life for all living beings.

## TEXT 53

नाधिव्याधिजराग्लानिदुःखशोकभय्चा माः ।  
मृत्युश्चानिच्छतां नासीद् रामे राजन्यधोक्षजे ॥ ५३ ॥

*nādhi-vyādhi-jarā-glāni-*  
*duḥkha-śoka-bhaya-klamāḥ*  
*mṛtyuś cānicchatām nāsīd*  
*rāme rājany adhokṣaje*

## SYNONYMS

*na*—not; *ādhi*—*adhyātmika*, *adhibhautika* and *adhidaiivika* sufferings (that is, sufferings from the body and mind, from other living entities and from nature); *vyādhi*—diseases; *jarā*—old age; *glāni*—bereavement; *duḥkha*—grief; *śoka*—lamentation; *bhaya*—fear; *klamāḥ*—and fatigue; *mṛtyuḥ*—death; *ca*—also; *anicchatām*—of those who did not like it; *na āsīt*—there was not; *rāme*—during the rule of Lord Rāmacandra; *rājani*—because of His being the

king; *adhokṣaje*—the Supreme Personality of Godhead, who is beyond this material world.

## TRANSLATION

When Lord Rāmacandra, the Supreme Personality of Godhead, was the King of this world, all bodily and mental suffering, disease, old age, bereavement, lamentation, distress, fear and fatigue were completely absent. There was even no death for those who did not want it.

## PURPORT

All these facilities existed because of Lord Rāmacandra's presence as the King of the entire world. A similar situation could be introduced immediately, even in this age called Kali, the worst of all ages. It is said, *kali-kāle nāma-rūpe kṛṣṇa-avatāra*: Kṛṣṇa descends in this Kali-yuga in the form of His holy name—Hare Kṛṣṇa, Hare Rāma. If we chant offenselessly, Rāma and Kṛṣṇa are still present in this age. The kingdom of Rāma was immensely popular and beneficial, and the spreading of this Hare Kṛṣṇa movement can immediately introduce a similar situation, even in this Kali-yuga.

## TEXT 54

एकपत्नीव्रतधरो राजर्षिचरितः शुचिः ।  
स्वधर्मं गृहमेधीयं शिक्षयन् स्वयमाचरत् ॥ ५४ ॥

*eka-patnī-vrata-dharo*  
*rājarṣi-caritaḥ śuciḥ*  
*sva-dharmaṁ gr̥ha-medhīyaṁ*  
*śikṣayan svayam ācarat*



## SYNONYMS

*eka-patnī-vrata-dharaḥ*—taking a vow not to accept a second wife or to have any connection with any other woman; *rāja-ṛṣi*—like a saintly king; *caritaḥ*—whose character; *śuciḥ*—pure; *sva-dharmam*—one's own occupational duty; *gṛha-medhīyam*—especially of persons situated in household life; *śikṣayan*—teaching (by personal behavior); *svayam*—personally; *ācarat*—executed His duty.

## TRANSLATION

Lord Rāmacandra took a vow to accept only one wife and have no connection with any other women. He was a saintly king, and everything in His character was good, untinged by qualities like anger. He taught good behavior for everyone, especially for householders, in terms of varṇāśrama-dharma. Thus He taught the general public by His personal activities.

## PURPORT

*Eka-patnī-vrata*, accepting only one wife, was the glorious example set by Lord Rāmacandra. One should not accept more than one wife. In those days, of course, people did marry more than one wife. Even Lord Rāmacandra's father accepted more wives than one. But Lord Rāmacandra, as an ideal king, accepted only one wife, mother Sītā. When mother Sītā was kidnapped by Rāvaṇa and the Rākṣasas, Lord Rāmacandra, as the Supreme Personality of Godhead, could have married hundreds and thousands of Sītās, but to teach us how faithful He was to His wife, He fought with Rāvaṇa and finally killed him. The Lord punished Rāvaṇa and rescued His wife to instruct men to have only one wife. Lord Rāmacandra accepted only one wife and manifested sublime character, thus setting an example for householders. A householder should live according to the ideal of Lord Rāmacandra, who showed how to be a perfect

person. Being a householder or living with a wife and children is never condemned, provided one lives according to the regulative principles of *varṇāśrama-dharma*. Those who live in accordance with these principles, whether as householders, *brahmacārīs* or *vānaprasthas*, are all equally important.

### TEXT 55

प्रेम्णानुवृत्त्या शीलेन प्रश्रयावनता सती ।  
भिया हिया च भावज्ञा भर्तुः सीताहरन्मनः ॥ ५५ ॥

*preṃṇānuvṛtṭyā śīlena*  
*praśrayāvanatā satī*  
*bhiyā hriyā ca bhāva-jñā*  
*bhartuḥ sītāharan manaḥ*

### SYNONYMS

*preṃṇā anuvṛtṭyā*—because of service rendered to the husband with love and faith; *śīlena*—by such good character; *praśraya-avanatā*—always very submissive and ready to satisfy the husband; *satī*—chaste; *bhiyā*—by being afraid; *hriyā*—by shyness; *ca*—also; *bhāva-jñā*—understanding the attitude (of the husband); *bhartuḥ*—of her husband, Lord Rāmacandra; *sītā*—mother Sītā; *aharat*—simply captivated; *manaḥ*—the mind.

### TRANSLATION

Mother Sītā was very submissive, faithful, shy and chaste, always understanding the attitude of her husband. Thus by her character and her love and service she completely attracted the mind of the Lord.

## PURPORT

As Lord Rāmacandra is the ideal husband (*eka-patnī-vrata*), mother Sītā is the ideal wife. Such a combination makes family life very happy. *Yad yad ācarati śreṣṭhas tat tad evetaro janaḥ*: whatever example a great man sets, common people follow. If the kings, the leaders, and the *brāhmaṇas*, the teachers, would set forth the examples we receive from Vedic literature, the entire world would be heaven; indeed, there would no longer be hellish conditions within this material world.

*Thus end the Bhaktivedanta purports of the Ninth Canto, Tenth Chapter, of the Śrīmad-Bhāgavatam, entitled "The Pastimes of the Supreme Lord, Rāmacandra."*

## 11. Lord Rāmacandra Rules the World

This chapter describes how Lord Rāmacandra resided in Ayodhyā with His younger brothers and performed various sacrifices.

Lord Rāmacandra, the Supreme Personality of Godhead, performed various sacrifices by which to worship Himself, and at the end of these sacrifices He gave land to the *hotā*, *adhvaryu*, *udgātā* and *brahmā* priests. He gave them the eastern, western, northern and southern directions respectively, and the balance He gave to the *ācārya*. Lord Rāmacandra's faith in the *brāhmaṇas* and affection for His servants was observed by all the *brāhmaṇas*, who then offered their prayers to the Lord and returned whatever they had taken from Him. They regarded the enlightenment given to them by the Lord within the core of their hearts as a sufficient contribution. Lord Rāmacandra subsequently

dressed Himself like an ordinary person and began wandering within the capital to understand what impression the citizens had of Him. By chance, one night He heard a man talking to his wife, who had gone to another man's house. In the course of rebuking his wife, the man spoke suspiciously of the character of Sītādevī. The Lord immediately returned home, and, fearing such rumors, He superficially decided to give up Sītādevī's company. Thus He banished Sītādevī, who was pregnant, to the shelter of Vālmīki Muni, where she gave birth to twin sons, named Lava and Kuśa. In Ayodhyā, Lakṣmaṇa begot two sons named Aṅgada and Citraketu, Bharata begot two sons named Takṣa and Puṣkala, and Śatrughna begot two sons named Subāhu and Śrutasena. When Bharata went out to conquer various lands on behalf of the emperor, Lord Rāmacandra, He fought many millions of Gandharvas. By killing them in the fight, He acquired immense wealth, which He then brought home. Śatrughna killed a demon named Lavaṇa at Madhuvana and thus established the capital of Mathurā. Meanwhile, Sītādevī placed her two sons in the care of Vālmīki Muni and then entered into the earth. Upon hearing of this, Lord Rāmacandra was very much aggrieved, and thus He performed sacrifices for thirteen thousand years. After describing the pastimes of Lord Rāmacandra's disappearance and establishing that the Lord appears for His pastimes only, Śukadeva Gosvāmī ends this chapter by describing the results of hearing about the activities of Lord Rāmacandra and by describing how the Lord protected His citizens and displayed affection for His brothers.

### TEXT 1

श्रीशुक उवाच  
 भगवानात्मनात्मानं राम उत्तमकल्पकैः ।  
 सर्वदेवमयं देवमीजेऽथाचार्यवान् मखैः ॥ १ ॥

*śrī-śuka uvāca*  
*bhagavān ātmanātmānam*

*rāma uttama-kalpakaiḥ  
sarva-devamayam devam  
īje 'thācāryavān makhaiḥ*

### SYNONYMS

*śrī-śukaḥ uvāca*—Śrī Śukadeva Gosvāmī said; *bhagavān*—the Supreme Personality of Godhead; *ātmanā*—by Himself; *ātmānam*—Himself; *rāmaḥ*—Lord Rāmacandra; *uttama-kalpakaiḥ*—with very opulent paraphernalia; *sarva-deva-mayam*—the heart and soul of all the demigods; *devam*—the Supreme Lord Himself; *īje*—worshiped; *atha*—thus; *ācāryavān*—under the guidance of an *ācārya*; *makhaiḥ*—by performing sacrifices.

### TRANSLATION

**Śukadeva Gosvāmī said:** Thereafter, the Supreme Personality of Godhead, Lord Rāmacandra, accepted an *ācārya* and performed sacrifices [yajñas] with opulent paraphernalia. Thus He Himself worshiped Himself, for He is the Supreme Lord of all demigods.

### PURPORT

*Sarvārhaṇam acyutejyā*. If Acyuta, the Supreme Personality of Godhead, is worshiped, then everyone is worshiped. As stated in *Śrīmad-Bhāgavatam* (4.31.14):

*yathā taror mūla-niṣecanena  
tṛpyanti tat-skandha-bhujopaśākhāḥ  
prāṇopahārāc ca yathendriyāṇām  
tathaiiva sarvārhaṇam acyutejyā*

"As pouring water on the root of a tree nourishes the trunk, branches, twigs

and leaves, and as supplying food to the stomach enlivens the senses and limbs of the body, worshiping the Supreme Personality of Godhead satisfies the demigods, who are part of that Supreme Personality." Performing *yajña* involves worshiping the Supreme Lord. Here the Supreme Lord worshiped the Supreme Lord. Therefore it is said, *bhagavān ātmanātmānam ije*: the Lord worshiped Himself by Himself. This does not, of course, justify the Māyāvāda philosophy, by which one thinks himself the Supreme Personality of Godhead. The *jīva*, the living entity, is always different from the Supreme Lord. The living entities (*vibhinnāmśa*) never become one with the Lord, although Māyāvādīs sometimes imitate the Lord's worship of Himself. Lord Kṛṣṇa meditated upon Himself every morning as a *grhastha*, and similarly Lord Rāmacandra performed *yajñas* to satisfy Himself, but this does not mean that an ordinary living being should imitate the Lord by accepting the process of *ahaṅgraha-upāsanā*. Such unauthorized worship is not recommended herein.

## TEXT 2

होत्रेऽददाद् दिशं प्राचीं ब्रह्मणे दक्षिणां प्रभुः ।  
अध्वर्यवे प्रतीचीं वा उत्तरां सामगाय सः ॥ २ ॥

*hotre 'dadād diśam prācīm  
brahmaṇe dakṣiṇām prabhuḥ  
adhvaryave pratīcīm vā  
uttarām sāmagāya saḥ*

## SYNONYMS

*hotre*—unto the *hotā* priest, who offers oblations; *adadāt*—gave; *diśam*—direction; *prācīm*—the whole eastern side; *brahmaṇe*—unto the *brahmā* priest, who supervises what is done in the sacrificial arena; *dakṣiṇām*—the southern side; *prabhuḥ*—Lord Rāmacandra; *adhvaryave*—unto

the *adhvaryu* priest; *praticīm*—the whole western side; *vā*—also; *uttarām*—the northern side; *sāma-gāya*—unto the *udgātā* priest, who sings the *Sāma Veda*; *saḥ*—He (Lord Rāmacandra).

## TRANSLATION

Lord Rāmacandra gave the entire east to the *hotā* priest, the entire south to the *brahmā* priest, the west to the *adhvaryu* priest, and the north to the *udgātā* priest, the reciter of the *Sāma Veda*. In this way, He donated His kingdom.

## TEXT 3

आचार्याय ददौ शेषां यावती भूस्तदन्तरा ।  
मन्यमान इदं कृत्स्नं ब्राह्मणोऽर्हति निःस्पृहः ॥ ३ ॥

*ācāryāya dadau śeṣām*  
*yāvatī bhūṣ tad-antarā*  
*manyamāna idam kṛtsnam*  
*brāhmaṇo 'rhati niḥspṛhaḥ*

## SYNONYMS

*ācāryāya*—unto the *ācārya*, the spiritual master; *dadau*—gave; *śeṣām*—the balance; *yāvatī*—whatever; *bhūḥ*—land; *tad-antarā*—existing between the east, west, north and south; *manyamānaḥ*—thinking; *idam*—all this; *kṛtsnam*—wholly; *brāhmaṇaḥ*—the *brāhmaṇas*; *arhati*—deserve to possess; *niḥspṛhaḥ*—having no desire.

## TRANSLATION

Thereafter, thinking that because the *brāhmaṇas* have no material desires

they should possess the entire world, Lord Rāmacandra delivered the land between the east, west, north and south to the ācārya.

#### TEXT 4

इत्ययं तदलङ्कारवासोभ्यामवशेषितः ।  
तथा राण्यपि वैदेही सौम्रात्यावशेषिता ॥ ४ ॥

*ity ayam tad-alaṅkāra-  
vāsobhyām avaśeṣitaḥ  
tathā rājñy api vaidehī  
saumaṅgalyāvaśeṣitā*

#### SYNONYMS

*iti*—in this way (after giving everything to the *brāhmaṇas*); *ayam*—Lord Rāmacandra; *tat*—His; *alaṅkāra-vāsobhyām*—with personal ornaments and garments; *avaśeṣitaḥ*—remained; *tathā*—as well as; *rājñī*—the Queen (mother Sītā); *api*—also; *vaidehī*—the daughter of the King of Videha; *saumaṅgalyā*—with only the nose ring; *avaśeṣitā*—remained.

#### TRANSLATION

After thus giving everything in charity to the *brāhmaṇas*, Lord Rāmacandra retained only His personal garments and ornaments, and similarly the Queen, mother Sītā, was left with only her nose ring, and nothing else.

#### TEXT 5

ते तु ब्राह्मणदेवस्य वात्सल्यं वीक्ष्य संस्तुतम् ।



प्रीताः चिन्नधियस्तस्मै प्रत्यर्प्येदं बभाषिरे ॥ ५ ॥

*te tu brāhmaṇa-devasya  
vātsalyam vīkṣya samstutam  
prītāḥ klinna-dhiyas tasmai  
pratyarpyedam babhāṣire*

### SYNONYMS

*te*—the *hotā*, *brahmā* and other priests; *tu*—but; *brāhmaṇa-devasya*—of Lord Rāmacandra, who loved the *brāhmaṇas* so much; *vātsalyam*—the paternal affection; *vīkṣya*—after seeing; *samstutam*—worshiped with prayers; *prītāḥ*—being very pleased; *klinna-dhiyaḥ*—with melted hearts; *tasmai*—unto Him (Lord Rāmacandra); *pratyarpya*—returning; *idam*—this (all the land given to them); *babhāṣire*—spoke.

### TRANSLATION

All the *brāhmaṇas* who were engaged in the various activities of the sacrifice were very pleased with Lord Rāmacandra, who was greatly affectionate and favorable to the *brāhmaṇas*. Thus with melted hearts they returned all the property received from Him and spoke as follows.

### PURPORT

In the previous chapter it was said that the *prajāś*, the citizens, strictly followed the system of *varṇāśrama-dharma*. The *brāhmaṇas* acted exactly like *brāhmaṇas*, the *kṣatriyas* exactly like *kṣatriyas*, and so on. Therefore, when Lord Rāmacandra gave everything in charity to the *brāhmaṇas*, the *brāhmaṇas*, being qualified, wisely considered that *brāhmaṇas* are not meant to possess property to make a profit from it. The qualifications of a *brāhmaṇa* are given in *Bhagavad-gītā* (18.42):

*śamo damas tapaḥ śaucam  
kṣāntir ājavam eva ca  
jñānam vijñānam āstikyam  
brahma-karma svabhāvajam*

"Peacefulness, self-control, austerity, purity, tolerance, honesty, wisdom, knowledge, and religiousness—these are the qualities by which the *brāhmaṇas* work." The brahminical character offers no scope for possessing land and ruling citizens; these are the duties of a *kṣatriya*. Therefore, although the *brāhmaṇas* did not refuse Lord Rāmacandra's gift, after accepting it they returned it to the King. The *brāhmaṇas* were so pleased with Lord Rāmacandra's affection toward them that their hearts melted. They saw that Lord Rāmacandra, aside from being the Supreme Personality of Godhead, was fully qualified as a *kṣatriya* and was exemplary in character. One of the qualifications of a *kṣatriya* is to be charitable. A *kṣatriya*, or ruler, levies taxes upon the citizens not for his personal sense gratification but to give charity in suitable cases. *Dānam īśvara-bhāvaḥ*. On one hand, *kṣatriyas* have the propensity to rule, but on the other they are very liberal with charity. When Mahārāja Yudhiṣṭhira gave charity, he engaged Karṇa to take charge of distributing it. Karṇa was very famous as Dātā Karṇa. The word *dātā* refers to one who gives charity very liberally. The kings always kept a large quantity of food grains in stock, and whenever there was any scarcity of grains, they would distribute grains in charity. A *kṣatriya's* duty is to give charity, and a *brāhmaṇa's* duty is to accept charity, but not more than needed to maintain body and soul together. Therefore, when the *brāhmaṇas* were given so much land by Lord Rāmacandra, they returned it to Him and were not greedy.

## TEXT 6

अप्रत्तं नस्त्वया किं नु भगवन् भुवनेश्वर ।

यन्नोऽन्तर्हृदयं विश्व तमो हंसि स्वरोचिषा ॥ ६ ॥

*aprattam nas tvayā kim nu  
bhagavan bhuvaneśvara  
yan no 'ntar-hṛdayam viśya  
tamo haṁsi sva-rociṣā*

### SYNONYMS

*aprattam*—not given; *naḥ*—unto us; *tvayā*—by Your Lordship; *kim*—what; *nu*—indeed; *bhagavan*—O Supreme Lord; *bhuvana-īśvara*—O master of the whole universe; *ya*—because; *naḥ*—our; *antaḥ-hṛdayam*—within the core of the heart; *viśya*—entering; *tamaḥ*—the darkness of ignorance; *haṁsi*—You annihilate; *sva-rociṣā*—by Your own effulgence.

### TRANSLATION

O Lord, You are the master of the entire universe. What have You not given to us? You have entered the core of our hearts and dissipated the darkness of our ignorance by Your effulgence. This is the supreme gift. We do not need a material donation.

### PURPORT

When Dhruva Mahārāja was offered a benediction by the Supreme Personality of Godhead, he replied, "O my Lord, I am fully satisfied. I do not need any material benediction." Similarly, when Prahlāda Mahārāja was offered a benediction by Lord Nṛsiṁhadeva, he also refused to accept it and instead declared that a devotee should not be like a *vaṇik*, a mercantile man who gives something in exchange for some profit. One who becomes a devotee for some material profit is not a pure devotee. *Brāhmaṇas* are always enlightened by the Supreme Personality of Godhead within the heart

(*sarvasya cāham hṛdi sanniviṣṭo mattaḥ smṛtir jñānam apohanam ca* [Bg. 15.15]). And because the *brāhmaṇas* and Vaiṣṇavas are always directed by the Supreme Personality of Godhead, they are not greedy for material wealth. What is absolutely necessary they possess, but they do not want an expanded kingdom. An example of this was given by Vāmanadeva. Acting as a *brahmacārī*, Lord Vāmanadeva wanted only three paces of land. Aspiring to possess more and more for personal sense gratification is simply ignorance, and this ignorance is conspicuous by its absence from the heart of a *brāhmaṇa* or Vaiṣṇava.

### TEXT 7

नमो ब्रह्मण्यदेवाय रामायाकुण्ठमेधसे ।  
उत्तमश्लोकधुर्याय न्यस्तदण्डार्पिताङ्घ्रये ॥ ७ ॥

*namo brahmaṇya-devāya  
rāmāyākunṭha-medhase  
uttamaśloka-dhuryāya  
nyasta-daṇḍārpitāṅghraye*

### SYNONYMS

*namaḥ*—we offer our respectful obeisances; *brahmaṇya-devāya*—unto the Supreme Personality of Godhead, who accepts the *brāhmaṇas* as His worshipable deity; *rāmāya*—unto Lord Rāmacandra; *akunṭha-medhase*—whose memory and knowledge are never disturbed by anxiety; *uttamaśloka-dhuryāya*—the best of very famous persons; *nyasta-daṇḍa-arpita-aṅghraye*—whose lotus feet are worshiped by sages beyond the jurisdiction of punishment.

### TRANSLATION

O Lord, You are the Supreme Personality of Godhead, who have accepted the brāhmaṇas as Your worshipable deity. Your knowledge and memory are never disturbed by anxiety. You are the chief of all famous persons within this world, and Your lotus feet are worshiped by sages who are beyond the jurisdiction of punishment. O Lord Rāmacandra, let us offer our respectful obeisances unto You.

### TEXT 8

कदाचिल्लोकजिज्ञासुर्गूढो रात्र्यामलक्षितः ।  
चरन् वाचोऽशृणोद् रामो भार्यामुद्दिश्य कस्यचित् ॥ ८ ॥

*kadācil loka-jijñāsur  
gūḍho rātryām alakṣitaḥ  
caran vāco 'śṛṇod rāmo  
bhāryām uddiśya kasyacit*

### SYNONYMS

*kadācit*—once upon a time; *loka-jijñāsuḥ*—desiring to know about the public; *gūḍhaḥ*—hiding Himself by a disguise; *rātryām*—at night; *alakṣitaḥ*—without being identified by anyone else; *caran*—walking; *vācaḥ*—speaking; *aśṛṇot*—heard; *rāmaḥ*—Lord Rāmacandra; *bhāryām*—unto His wife; *uddiśya*—indicating; *kasyacit*—of someone.

### TRANSLATION

Śukadeva Gosvāmī continued: Once while Lord Rāmacandra was walking at night incognito, hiding Himself by a disguise to find out the people's opinion of Himself, He heard a man speaking unfavorably about His wife, Sītādevī.

## TEXT 9

नाहं बिभर्मि त्वां दुष्टामसतीं परवेश्मगाम् ।  
स्त्रैणोहि बिभृयात् सीतां रामो नाहं भजे पुनः ॥ ९ ॥

*nāham bibharmi tvām duṣṭām  
asatīm para-veśma-gām  
straiṇo hi bibhṛyāt sītām  
rāmo nāham bhaje punaḥ*

## SYNONYMS

*na*—not; *aham*—I; *bibharmi*—can maintain; *tvām*—you; *duṣṭām*—because you are polluted; *asatīm*—unchaste; *para-veśma-gām*—one who has gone to another man's house and committed adultery; *straiṇaḥ*—a person who is henpecked; *hi*—indeed; *bibhṛyāt*—can accept; *sītām*—even Sītā; *rāmaḥ*—like Lord Rāmacandra; *na*—not; *aham*—I; *bhaje*—shall accept; *punaḥ*—again.

## TRANSLATION

[Speaking to his unchaste wife, the man said] You go to another man's house, and therefore you are unchaste and polluted. I shall not maintain you any more. A henpecked husband like Lord Rāma may accept a wife like Sītā, who went to another man's house, but I am not henpecked like Him, and therefore I shall not accept you again.

## TEXT 10

इति लोकाद् बहुमुखाद् दुराराध्यादसंविदः ।  
पत्या भीतेन सा त्यक्त्वा प्राप्ता प्राचेतसाश्रमम् ॥ १० ॥

*iti lokād bahu-mukhād  
durārādhyād asaṁvidaḥ  
patyā bhītena sā tyaktā  
prāptā prācetasāśramam*

### SYNONYMS

*iti*—thus; *lokāt*—from persons; *bahu-mukhāt*—who can talk nonsensically in various ways; *durārādhyāt*—whom it is very difficult to stop; *asaṁvidaḥ*—who are without full knowledge; *patyā*—by the husband; *bhītena*—being afraid; *sā*—mother Sītā; *tyaktā*—was abandoned; *prāptā*—went; *prācetasā-āśramam*—to the hermitage of Prācetasā (Vālmīki Muni).

### TRANSLATION

**Śukadeva Gosvāmī said:** Men with a poor fund of knowledge and a heinous character speak nonsensically. Fearing such rascals, Lord Rāmacandra abandoned His wife, Sītādevī, although she was pregnant. Thus Sītādevī went to the āśrama of Vālmīki Muni.

### TEXT 11

अन्तर्वल्यागते काले यमौ सा सुषुवे सुतौ ।  
कुशो लव इति ख्यातौ तयोश्चक्रे क्रिया मुनिः ॥ ११ ॥

*antarvatny āgate kāle  
yamau sā suṣuve sutau  
kuśo lava iti khyātau  
tayoś cakre kriyā muniḥ*

### SYNONYMS

*antarvatnī*—the pregnant wife; *āgate*—arrived; *kāle*—in due course of time; *yamau*—twins; *sā*—Sītādevī; *suṣuve*—gave birth to; *sutau*—two sons; *kuśaḥ*—Kuśa; *lavaḥ*—Lava; *iti*—thus; *khyātau*—celebrated; *tayoḥ*—of them; *cakre*—performed; *kriyāḥ*—the ritualistic ceremonies of birth; *muniḥ*—the great sage Vālmīki.

## TRANSLATION

When the time came, the pregnant mother Sītādevī gave birth to twin sons, later celebrated as Lava and Kuśa. The ritualistic ceremonies for their birth were performed by Vālmīki Muni.

## TEXT 12

अरादश्चित्रकेतुश्च लक्ष्मणस्यात्मजौ स्मृतौ ।  
तक्षः पुष्कल इत्यास्तां भरतस्य महीपते ॥ १२ ॥

*aṅgadaś citraketuś ca*  
*lakṣmaṇasyātmajau smṛtau*  
*takṣaḥ puṣkala ity āstām*  
*bharatasya mahīpate*

## SYNONYMS

*aṅgadaḥ*—Aṅgada; *citraketuḥ*—Citraketu; *ca*—also; *lakṣmaṇasya*—of Lord Lakṣmaṇa; *ātmajau*—two sons; *smṛtau*—were said to be; *takṣaḥ*—Takṣa; *puṣkalaḥ*—Puṣkala; *iti*—thus; *āstām*—were; *bharatasya*—of Lord Bharata; *mahīpate*—O King Parīkṣit.

## TRANSLATION



O Mahārāja Parīkṣit, Lord Lakṣmaṇa had two sons, named Aṅgada and Citraketu, and Lord Bharata also had two sons, named Takṣa and Puṣkala.

### TEXTS 13-14

सुबाहुः श्रुतसेनश्च शत्रुघ्नस्य बभूवतुः ।  
गन्धर्वान् कोटिशो जघ्ने भरतो विजये दिशाम् ॥ १३ ॥  
तदीयं धनमानीय सर्वं राज्ञे न्यवेदयत् ।  
शत्रुघ्नश्च मधोः पुत्रं लवणं नाम राक्षसम् ।  
हत्वा मधुवने चक्रे मथुरां नाम वै पुरीम् ॥ १४ ॥

*subāhuḥ śrutasenaś ca  
śatrughnasya babhūvatuḥ  
gandharvān koṭiśo jaghne  
bharato vijaye diśām*

*tadīyam dhanam ānīya  
sarvam rājñe nyavedayat  
śatrughnaś ca madhoḥ putram  
lavaṇam nāma rākṣasam  
hatvā madhuvane cakre  
mathurām nāma vai purīm*

### SYNONYMS

*subāhuḥ*—Subāhu; *śrutasenaḥ*—Śrutasena; *ca*—also; *śatrughnasya*—of Lord Śatrughna; *babhūvatuḥ*—were born; *gandharvān*—persons related with the Gandharvas, who are mostly pretenders; *koṭiśaḥ*—by the tens of millions; *jaghne*—killed; *bharataḥ*—Lord Bharata; *vijaye*—while conquering; *diśām*—all directions; *tadīyam*—of the Gandharvas; *dhanam*—riches; *ānīya*—bringing; *sarvam*—everything; *rājñe*—unto the King (Lord Rāmacandra);

*nyavedayat*—offered; *śatrughnaḥ*—Śatrughna; *ca*—and; *madhoḥ*—of Madhu; *putram*—the son; *lavaṇam*—Lavaṇa; *nāma*—by the name; *rākṣasam*—a man-eater; *hatvā*—by killing; *madhuvane*—in the great forest known as Madhuvana; *cakre*—constructed; *mathurām*—Mathurā; *nāma*—by the name; *vai*—indeed; *purīm*—a great town.

## TRANSLATION

Śatrughna had two sons, named Subāhu and Śrutasena. When Lord Bharata went to conquer all directions, He had to kill many millions of Gandharvas, who are generally pretenders. Taking all their wealth, He offered it to Lord Rāmacandra. Śatrughna also killed a Rākṣasa named Lavaṇa, who was the son of Madhu Rākṣasa. Thus He established in the great forest known as Madhuvana the town known as Mathurā.

## TEXT 15

मुनौ निक्षिप्य तनयौ सीता भर्त्रा विवासिता ।  
ध्यायन्ती रामचरणौ विवरं प्रविवेश ह ॥ १५ ॥

*munau nikṣīpya tanayau*  
*sītā bhartrā vivāsītā*  
*dhyāyantī rāma-caraṇau*  
*vivaram praviveśa ha*

## SYNONYMS

*munau*—unto the great sage Vālmīki; *nikṣīpya*—giving in charge; *tanayau*—the two sons Lava and Kuśa; *sītā*—mother Sītādevī; *bhartrā*—by her husband; *vivāsītā*—banished; *dhyāyantī*—meditating upon; *rāma-caraṇau*—the lotus feet of Lord Rāmacandra; *vivaram*—within the

earth; *praviveśa*—she entered; *ha*—indeed.

## TRANSLATION

Being forsaken by her husband, Sītādevī entrusted her two sons to the care of Vālmīki Muni. Then, meditating upon the lotus feet of Lord Rāmacandra, she entered into the earth.

## PURPORT

It was impossible for Sītādevī to live in separation from Lord Rāmacandra. Therefore, after entrusting her two sons to the care of Vālmīki Muni, she entered into the earth.

## TEXT 16

तच्छ्रुत्वा भगवान् रामो रुन्धन्नपि धिया शुचः ।  
स्मरंस्तस्या गुणांस्तांस्तान्नाशक्रोद् रोद्धुमीश्वरः ॥ १६ ॥

*tac chrutvā bhagavān rāmo  
rundhann api dhiyā śucaḥ  
smaraṁs tasyā guṇāṁs tāṁs tān  
nāśaknod roddhum īśvaraḥ*

## SYNONYMS

*tat*—this (the news of Sītādevī's entering the earth); *śrutvā*—hearing; *bhagavān*—the Supreme Personality of Godhead; *rāmaḥ*—Lord Rāmacandra; *rundhan*—trying to reject; *api*—although; *dhiyā*—by intelligence; *śucaḥ*—grief; *smaran*—remembering; *tasyāḥ*—of her; *guṇān*—qualities; *tān tān*—under different circumstances; *na*—not; *aśaknot*—was able;

*roddhum*—to check; *īśvaraḥ*—although the supreme controller.

## TRANSLATION

After hearing the news of mother Sītā's entering the earth, the Supreme Personality of Godhead was certainly aggrieved. Although He is the Supreme Personality of Godhead, upon remembering the exalted qualities of mother Sītā, He could not check His grief in transcendental love.

## PURPORT

Lord Rāmacandra's grief at the news of Sītādevī's entering the earth is not to be considered material. In the spiritual world also there are feelings of separation, but such feelings are considered spiritual bliss. Grief in separation exists even in the Absolute, but such feelings of separation in the spiritual world are transcendently blissful. Such feelings are a sign of *tasya prema-vaśyatva-svabhāva*, being under the influence of *hlādinī-śakti* and being controlled by love. In the material world such feelings of separation are only a perverted reflection.

## TEXT 17

स्त्रीपुं प्रसूरा एतादृक्सर्वत्र त्रासमावहः ।  
अपीश्वराणां किमुत ग्राम्यस्य गृहचेतसः ॥ १७ ॥

*strī-puṁ-prasaṅga etādṛk*  
*sarvatra trāsam-āvahaḥ*  
*apīśvarāṅām kim uta*  
*grāmyasya gr̥ha-cetasah*

## SYNONYMS

*strī-pum-prasaṅgaḥ*—attraction between husband and wife, or man and woman; *etādṛk*—like this; *sarvatra*—everywhere; *trāsam-āvahaḥ*—the cause of fear; *api*—even; *īśvarāṇām*—of controllers; *kim uta*—and what to speak of; *grāmyasya*—of ordinary men of this material world; *gṛha-cetasaḥ*—who are attached to materialistic household life.

## TRANSLATION

The attraction between man and woman, or male and female, always exists everywhere, making everyone always fearful. Such feelings are present even among the controllers like Brahmā and Lord Śiva and is the cause of fear for them, what to speak of others who are attached to household life in this material world.

## PURPORT

As explained above, when the feelings of love and transcendental bliss from the spiritual world are pervertedly reflected in this material world, they are certainly the cause of bondage. As long as men feel attracted to women in this material world and women feel attracted to men, the bondage of repeated birth and death will continue. But in the spiritual world, where there is no fear of birth and death, such feelings of separation are the cause of transcendental bliss. In the absolute reality there are varieties of feeling, but all of them are of the same quality of transcendental bliss.

## TEXT 18

तत ऊर्ध्वं ब्रह्मचर्यं धार्यन्नजुहोत् प्रभुः ।  
त्रयोदशाब्दसाहस्रमग्निहोत्रमखण्डितम् ॥ १८ ॥

*tata ūrdhvaṁ brahmacaryaṁ*

*dhāryann ajuhot prabhuḥ  
trayodaśābda-sāhasram  
agnihotram akhaṇḍitam*

### SYNONYMS

*tataḥ*—thereafter; *ūrdhvam*—after mother Sītā's going into the earth; *brahmacaryam*—complete celibacy; *dhārayan*—observing; *ajuhot*—performed a ritualistic ceremony and sacrifice; *prabhuḥ*—Lord Rāmacandra; *trayodaśa-abda-sāhasram*—for thirteen thousand years; *agnihotram*—the sacrifice known as Agnihotra-yajña; *akhaṇḍitam*—without ceasing.

### TRANSLATION

After mother Sītā entered the earth, Lord Rāmacandra observed complete celibacy and performed an uninterrupted Agnihotra-yajña for thirteen thousand years.

### TEXT 19

स्मरतां हृदि विन्यस्य विद्धं दण्डककण्टकैः ।  
स्वपादपल्लवं राम आत्मज्योतिरगात् ततः ॥ १९ ॥

*smaratām hṛdi vinyasya  
viddham daṇḍaka-kaṇṭakaiḥ  
sva-pāda-pallavaṁ rāma  
ātma-jyotir agāt tataḥ*

### SYNONYMS

*smaratām*—of persons who always think of Him; *hṛdi*—in the core of the heart; *vinyasya*—placing; *viddham*—pierced; *daṇḍaka-kaṇṭakaiḥ*—by thorns in

the forest of Daṇḍakāraṇya (while Lord Rāmacandra was living there); *sva-pāda-pallavam*—the petals of His lotus feet; *rāmaḥ*—Lord Rāmacandra; *ātma-jyotiḥ*—the rays of His bodily luster, known as the *brahmajyoti*; *agāt*—entered; *tataḥ*—beyond the *brahmajyoti*, or in His own Vaikuṅṭha planet.

## TRANSLATION

After completing the sacrifice, Lord Rāmacandra, whose lotus feet were sometimes pierced by thorns when He lived in Daṇḍakāraṇya, placed those lotus feet in the hearts of those who always think of Him. Then He entered His own abode, the Vaikuṅṭha planet beyond the *brahmajyoti*.

## PURPORT

The lotus feet of the Lord are always a subject matter for meditation for devotees. Sometimes when Lord Rāmacandra wandered in the forest of Daṇḍakāraṇya, thorns pricked His lotus feet. The devotees, upon thinking of this, would faint. The Lord does not feel pain or pleasure from any action or reaction of this material world, but the devotees cannot tolerate even the pricking of the Lord's lotus feet by a thorn. This was the attitude of the *gopīs* when they thought of Kṛṣṇa wandering in the forest, with pebbles and grains of sand pricking His lotus feet. This tribulation in the heart of a devotee cannot be understood by *karmīs*, *jñānīs* or *yogīs*. The devotees, who could not tolerate even thinking of the Lord's lotus feet being pricked by a thorn, were again put into tribulation by thinking of the Lord's disappearance, for the Lord had to return to His abode after finishing His pastimes in this material world.

The word *ātma-jyotiḥ* is significant. The *brahmajyoti*, which is greatly appreciated by *jñānīs*, or monistic philosophers who desire to enter it for liberation, is nothing but the rays of the Lord's body.

*yasya prabhā prabhavato jagad-aṇḍa-koṭi-*

*koṭiṣv aśeṣa-vasudhādi-vibhūti-bhinnam  
tad brahma niṣkalam anantam aśeṣa-bhūtam  
govindam ādi-ṣuruṣam tam aham bhajāmi*

"I worship Govinda, the primeval Lord, who is endowed with great power. The glowing effulgence of His transcendental form is the impersonal Brahman, which is absolute, complete and unlimited and which displays the varieties of countless planets, with their different opulences, in millions and millions of universes." (Bs. 5.40) The *brahmajyoti* is the beginning of the spiritual world, and beyond the *brahmajyoti* are the Vaikuṅṭha planets. In other words, the *brahmajyoti* stays outside the Vaikuṅṭha planets, just as the sunshine stays outside the sun. To enter the sun planet, one must go through the sunshine. Similarly, when the Lord or His devotees enter the Vaikuṅṭha planets, they go through the *brahmajyoti*. The *jñānīs*, or monistic philosophers, because of their impersonal conception of the Lord, cannot enter the Vaikuṅṭha planets, but they also cannot stay eternally in the *brahmajyoti*. Thus after some time they fall again to this material world. *Āruhya kṛcchreṇa param padam tataḥ patanty adho 'nādrta-yuṣmad-aṅghrayaḥ* (SB 10.2.32). The Vaikuṅṭha planets are covered by the *brahmajyoti*, and therefore one cannot properly understand what those Vaikuṅṭha planets are unless one is a pure devotee.

## TEXT 20

नेदं यशो रघुपतेः सुरयाञ्जयात्त-  
लीलातनोरधिकसाम्यविमुक्तधाम्नः ।  
रक्षोवधो जलधिबन्धनमस्त्रपूगैः  
किं तस्य शत्रुहनने कपयः सहायाः ॥ २० ॥

*nedam yaśo raghupateḥ sura-yācñayātta-  
līlā-tanor adhika-sāmya-vimukta-dhāmnāḥ  
rakṣo-vadho jaladhi-bandhanam astra-pūgaiḥ*



*kim tasya śatru-hanane kaṇayaḥ sahāyāḥ*

### SYNONYMS

*na*—not; *idam*—all these; *yaśaḥ*—fame; *raghu-pateḥ*—of Lord Rāmacandra; *sura-yācñayā*—by the prayers of the demigods; *ātta-līlā-tanoḥ*—whose spiritual body is always engaged in various pastimes; *adhika-sāmya-vimukta-dhāmnaḥ*—no one is greater than or equal to Him; *rakṣaḥ-vadhaḥ*—killing the Rākṣasa (Rāvaṇa); *jaladhi-bandhanam*—bridging the ocean; *astra-pūgaiḥ*—with bow and arrows; *kim*—whether; *tasya*—His; *śatru-hanane*—in killing the enemies; *kaṇayaḥ*—the monkeys; *sahāyāḥ*—assistants.

### TRANSLATION

Lord Rāmacandra's reputation for having killed Rāvaṇa with showers of arrows at the request of the demigods and for having built a bridge over the ocean does not constitute the factual glory of the Supreme Personality of Godhead Lord Rāmacandra, whose spiritual body is always engaged in various pastimes. Lord Rāmacandra has no equal or superior, and therefore He had no need to take help from the monkeys to gain victory over Rāvaṇa.

### PURPORT

As stated in the *Vedas* (*Śvetāśvatara Upaniṣad* 6.8):

*na tasya kāryam karaṇam ca vidyate  
na tat-samaś cābhyadhikaś ca dṛśyate  
parāsyā śaktir vividhaiva śrūyate  
svābhāvīkī jñāna-bala-kriyā ca*  
[Cc. *Madhya* 13.65, *purport*]

"The Supreme Lord has nothing to do, and no one is found to be equal to or

greater than Him, for everything is done naturally and systematically by His multifarious energies." The Lord has nothing to do (*na tasya kāryam karaṇam ca vidyate*); whatever He does is His pastime. The Lord has no duty to perform to oblige anyone. Nonetheless, He appears to act to protect His devotees or kill His enemies. Of course, no one can be the Lord's enemy, since who could be more powerful than the Lord? There is actually no question of anyone's being His enemy, but when the Lord wants to take pleasure in pastimes, He comes down to this material world and acts like a human being, thus showing His wonderful, glorious activities to please the devotees. His devotees always want to see the Lord victorious in varied activities, and therefore, to please Himself and them, the Lord sometimes agrees to act as a human being and perform wonderful, uncommon pastimes for the satisfaction of the devotees.

### TEXT 21

यस्यामलं नृपसदःसु यशोऽधुनापि  
गायन्त्यघघ्नमृषयो दिगिभेन्द्रपट्टम् ।  
तं नाकपालवसुपालकिरीटजुष्ट-  
पादाम्बुजं रघुपतिं शरणं प्रपद्ये ॥ २१ ॥

*yasyāmalam nṛpa-sadaḥsu yaśo 'dhunāpi  
gāyanty agha-ghnam ṛṣayo dig-ibhendra-ṭaṭṭam  
tam nākapāla-vasupāla-kirīṭa-juṣṭa-  
pādāmbujam raghuṇpatim śaraṇam prapadye*

### SYNONYMS

*yasya*—whose (Lord Rāmacandra's); *amalam*—spotless, free from material qualities; *nṛpa-sadaḥsu*—in the assembly of great emperors like Mahārāja Yudhiṣṭhira; *yaśaḥ*—famous glories; *adhunā api*—even today; *gāyanti*—glorify; *agha-ghnam*—which vanquish all sinful reactions; *ṛṣayaḥ*—great saintly

persons like Mārkaṇḍeya; *dik-ibha-indra-ṣaṭṭam*—as the ornamental cloth covering the elephant that conquers the directions; *tam*—that; *nāka-pāla*—of heavenly demigods; *vasu-pāla*—of earthly kings; *kirīṭa*—by the helmets; *juṣṭa*—are worshiped; *pāda-ambujam*—whose lotus feet; *raghu-patim*—unto Lord Rāmacandra; *śaraṇam*—surrender; *praṇadye*—I offer.

## TRANSLATION

Lord Rāmacandra's spotless name and fame, which vanquish all sinful reactions, are celebrated in all directions, like the ornamental cloth of the victorious elephant that conquers all directions. Great saintly persons like Mārkaṇḍeya Ṛṣi still glorify His characteristics in the assemblies of great emperors like Mahārāja Yudhiṣṭhira. Similarly, all the saintly kings and all the demigods, including Lord Śiva and Lord Brahmā, worship the Lord by bowing down with their helmets. Let me offer my obeisances unto His lotus feet.

## TEXT 22

स यैः स्पृष्टोऽभिदृष्टो वा संविष्टोऽनुगतोऽपि वा ।  
कोसलास्ते ययुः स्थानं यत्र गच्छन्ति योगिनः ॥ २२ ॥

*sa yaiḥ spr̥ṣṭo 'bhidṛṣṭo vā*  
*saṁviṣṭo 'nugato 'pi vā*  
*kosalās te yayuḥ sthānaṁ*  
*yatra gacchanti yoginaḥ*

## SYNONYMS

*saḥ*—He, Lord Rāmacandra; *yaiḥ*—by which persons; *spr̥ṣṭaḥ*—touched; *abhidṛṣṭaḥ*—seen; *vā*—either; *saṁviṣṭaḥ*—eating together, lying together; *anugataḥ*—followed as servants; *api vā*—even; *kosalāḥ*—all those inhabitants

of Kosala; *te*—they; *yayuh*—departed; *sthānam*—to the place; *yatra*—wherein; *gacchanti*—they go; *yoginaḥ*—all the *bhakti-yogis*.

## TRANSLATION

Lord Rāmacandra returned to His abode, to which *bhakti-yogīs* are promoted. This is the place to which all the inhabitants of Ayodhyā went after they served the Lord in His manifest pastimes by offering Him obeisances, touching His lotus feet, fully observing Him as a fatherlike King, sitting or lying down with Him like equals, or even just accompanying Him.

## PURPORT

The Lord says in *Bhagavad-gītā* (4.9):

*janma karma ca me divyam  
evaṁ yo vetti tattvataḥ  
tyaktvā dehaṁ punar janma  
naiti mām eti so 'rjuna*

"One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna." Here this is confirmed. All the inhabitants of Ayodhyā who saw Lord Rāmacandra as citizens, served Him as servants, sat and talked with Him as friends or were somehow or other present during His reign went back home, back to Godhead. After giving up the body, the devotee who becomes perfect in devotional service enters that particular universe where Lord Rāmacandra or Lord Kṛṣṇa is engaged in His pastimes. Then, after being trained to serve the Lord in various capacities in that *prakaṣa-līlā*, the devotee is finally promoted to *sanātana-dhāma*, the supreme abode in the spiritual world. This *sanātana-dhāma* is also mentioned in *Bhagavad-gītā* (*paras tasmāt tu bhāvo 'nyo 'vyakto 'vyaktāt sanātanaḥ* [Bg. 8.20]).

One who enters the transcendental pastimes of the Lord is called *nitya-līlā-praviṣṭa*. To understand clearly why Lord Rāmacandra returned, it is mentioned herewith that the Lord went to that particular place where the *bhakti-yogīs* go. The impersonalists misunderstand the statements of *Śrīmad-Bhāgavatam* to mean that the Lord entered His own effulgence and therefore become impersonal. But the Lord is a person, and His devotees are persons. Indeed, the living entities, like the Lord, were persons in the past, they are persons in the present, and they will continue to be persons even after giving up the body. This is also confirmed in *Bhagavad-gītā*.

### TEXT 23

पुरुषो रामचरितं श्रवणैरुपधारयन् ।  
आनृशंस्यपरो राजन् कर्मबन्धैर्विमुच्यते ॥ २३ ॥

*puruṣo rāma-caritaṁ*  
*śravaṇair upadhārayan*  
*ānṛśaṁsya-parao rājan*  
*karma-bandhair vimucyate*

### SYNONYMS

*puruṣaḥ*—any person; *rāma-caritaṁ*—the narration concerning the activities of the Supreme Personality of Godhead Lord Rāmacandra; *śravaṇaiḥ*—by aural reception; *upadhārayan*—simply by this process of hearing; *ānṛśaṁsya-paraḥ*—becomes completely free from envy; *rājan*—O King Parīkṣit; *karma-bandhaiḥ*—by the bondage of fruitive activities; *vimucyate*—one becomes liberated.

### TRANSLATION

O King Parīkṣit, anyone who aurally receives the narrations concerning the characteristics of Lord Rāmacandra's pastimes will ultimately be freed from the disease of envy and thus be liberated from the bondage of fruitive activities.

## PURPORT

Here in this material world, everyone is envious of someone else. Even in religious life, it is sometimes found that if one devotee has advanced in spiritual activities, other devotees are envious of him. Such envious devotees are not completely freed from the bondage of birth and death. As long as one is not completely free from the cause of birth and death, one cannot enter the *sanātana-dhāma* or the eternal pastimes of the Lord. One becomes envious because of being influenced by the designations of the body, but the liberated devotee has nothing to do with the body, and therefore he is completely on the transcendental platform. A devotee is never envious of anyone, even his enemy. Because the devotee knows that the Lord is his supreme protector, he thinks, "What harm can the so-called enemy do?" Thus a devotee is confident about his protection. The Lord says, *ye yathā mām prapadyante tām̐s tathaiva bhajāmy aham*: [Bg. 4.11] "According to the proportion of one's surrender unto Me, I respond accordingly." A devotee must therefore be completely free from envy, especially of other devotees. To envy other devotees is a great offense, a *vaiṣṇava-aparādha*. A devotee who constantly engages in hearing and chanting (*śravaṇa-kīrtana*) is certainly freed from the disease of envy, and thus he becomes eligible to go back home, back to Godhead.

## TEXT 24

श्रीराजोवाच

कथं स भगवान् रामो भ्रातृन् वा स्वयमात्मनः ।  
तस्मिन् वा तेऽन्ववर्तन्त प्रजाः पौराश्च ईश्वरे ॥ २४ ॥

*śrī-rājovāca*  
*katham sa bhagavān rāmo*  
*bhrātṛṇ vā svayam ātmanaḥ*  
*tasmin vā te 'nvavartanta*  
*prajāḥ paurāś ca īśvare*

### SYNONYMS

*śrī-rājā uvāca*—Mahārāja Parīkṣit inquired; *katham*—how; *saḥ*—He, the Lord; *bhagavān*—the Supreme Personality of Godhead; *rāmaḥ*—Lord Rāmacandra; *bhrātṛṇ*—unto the brothers (Lakṣmaṇa, Bharata and Śatrughna); *vā*—either; *svayam*—personally; *ātmanaḥ*—expansions of His person; *tasmin*—unto the Lord; *vā*—either; *te*—they (all the inhabitants and the brothers); *anvavartanta*—behaved; *prajāḥ*—all the inhabitants; *paurāḥ*—the citizens; *ca*—and; *īśvare*—unto the Supreme Lord.

### TRANSLATION

**Mahārāja Parīkṣit inquired from Śukadeva Gosvāmī: How did the Lord conduct Himself, and how did He behave in relationship with His brothers, who were expansions of His own self? And how did His brothers and the inhabitants of Ayodhyā treat Him?**

### TEXT 25

श्रीबादरायणिरुवाच  
अथादिशद् दिग्विजये भ्रातृस्त्रिभुवनेश्वरः ।  
आत्मानं दर्शयन् स्वानां पुरीमैक्षत सानुगः ॥ २५ ॥

*śrī-bādarāyaṇir uvāca*  
*athādiśad dig-vijaye*

*bhrātṛṃs tri-bhuvaneśvaraḥ  
ātmānam darśayan svānām  
purīm aikṣata sānugaḥ*

### SYNONYMS

*śrī-bādarāyaṇiḥ uvāca*—Śrī Śukadeva Gosvāmī said; *atha*—hereafter (when the Lord accepted the throne on the request of Bharata); *ādiśat*—ordered; *dik-vijaye*—to conquer all the world; *bhrātṛn*—His younger brothers; *tri-bhuvana-īśvaraḥ*—the Lord of the universe; *ātmānam*—personally, Himself; *darśayan*—giving audience; *svānām*—to the family members and the citizens; *purīm*—the city; *aikṣata*—supervised; *sa-anugaḥ*—with other assistants.

### TRANSLATION

**Śukadeva Gosvāmī replied:** After accepting the throne of the government by the fervent request of His younger brother Bharata, Lord Rāmacandra ordered His younger brothers to go out and conquer the entire world, while He personally remained in the capital to give audience to all the citizens and residents of the palace and supervise the governmental affairs with His other assistants.

### PURPORT

The Supreme Personality of Godhead does not allow any of His devotees or assistants to be engaged in sense gratification. The younger brothers of Lord Rāmacandra were at home enjoying the personal presence of the Supreme Personality of Godhead, but the Lord ordered Them to go out and achieve victory all over the world. It was the custom (and this custom, in some places, is still current) that all other kings would have to accept the supremacy of the emperor. If the king of a small state did not accept the emperor's supremacy, there would be a fight, and the king of the small state would be obliged to



accept the emperor as supreme; otherwise, it would not be possible for the emperor to rule the country.

Lord Rāmacandra showed His favor to His brothers by ordering Them to go out. Many of the Lord's devotees residing in Vṛndāvana have taken the vow not to leave Vṛndāvana to preach Kṛṣṇa consciousness. But the Lord says that Kṛṣṇa consciousness should be spread all over the world, in every village and every town. This is the open order of Lord Caitanya Mahāprabhu.

*ṇṛthivīte āche yata nagarādi grāma  
sarvatra pracāra haibe mora nāma*

A pure devotee, therefore, must execute the order of the Lord and must not gratify his senses by remaining stagnant in one place, falsely proud, thinking that because he does not leave Vṛndāvana but chants in a solitary place he has become a great devotee. A devotee must carry out the order of the Supreme Personality of Godhead. Caitanya Mahāprabhu said, *yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa* [Cc. Madhya 7.128]. Every devotee, therefore, should spread Kṛṣṇa consciousness by preaching, asking whomever he meets to accept the order of the Supreme Personality of Godhead. The Lord says, *sarva-dharmān parityajya mām ekaṁ śaraṇam vraja*: [Bg. 18.66] "Abandon all varieties of religion and just surrender unto Me." This is the order of the Lord, who speaks as the supreme emperor. Everyone should be induced to accept this order, for this is victory (*dig-vijaya*). And it is the duty of the soldier, the devotee, to impress upon everyone this philosophy of life.

Of course, those who are *kaniṣṭha-adhikārīs* do not preach, but the Lord shows mercy to them also, as He did by staying personally in Ayodhyā to give audience to the people in general. One should not mistakenly think that the Lord asked His younger brothers to leave Ayodhyā because He especially favored the citizens. The Lord is merciful to everyone, and He knows how to show His favor to each individual person according to his capacity. One who abides by the order of the Lord is a pure devotee.

## TEXT 26

आसिक्तमार्गां गन्धोदैः करिणां मदशीकरैः ।  
स्वामिनं प्राप्तमालोक्य मत्तां वा सुतरामिव ॥ २६ ॥

*āsikta-mārgām gandhodaiḥ  
kariṇām mada-śīkaraiḥ  
svāminam prāptam ālokya  
mattām vā sutarām iva*

## SYNONYMS

*āsikta-mārgām*—the streets were sprinkled; *gandha-udaiḥ*—with perfumed water; *kariṇām*—of elephants; *mada-śīkaraiḥ*—with particles of perfumed liquor; *svāminam*—the master or proprietor; *prāptam*—present; *ālokya*—seeing personally; *mattām*—very opulent; *vā*—either; *sutarām*—highly; *iva*—as if.

## TRANSLATION

During the reign of Lord Rāmacandra, the streets of the capital, Ayodhyā, were sprinkled with perfumed water and drops of perfumed liquor, thrown about by elephants from their trunks. When the citizens saw the Lord personally supervising the affairs of the city in such opulence, they appreciated this opulence very much.

## PURPORT

We have simply heard about the opulence of Rāma-rājya during the reign of Lord Rāmacandra. Now, here is one example of the opulence of the Lord's kingdom. The streets of Ayodhyā were not only cleaned but also sprinkled

with perfumed water and drops of perfumed liquor, which were distributed by elephants through their trunks. There was no need of sprinkling machines, for the elephant has a natural ability to suck water through its trunk and again throw it out in a shower. We can understand the opulence of the city from this one example: it was actually sprinkled with perfumed water. Moreover, the citizens had the opportunity to see the Lord personally supervising the affairs of the state. He was not a sleeping monarch, as we can understand from His activities in sending His brothers to see to affairs outside the capital and punish anyone who did not obey the emperor's orders. This is called *dig-vijaya*. The citizens were all given facilities for peaceful life, and they were also qualified with appropriate attributes according to *varṇāśrama*. As we have seen from the previous chapter, *varṇāśrama-guṇānvitāḥ*: the citizens were trained according to the *varṇāśrama* system. A class of men were *brāhmaṇas*, a class of men were *kṣatriyas*, a class were *vaiśyas*, and a class were *sūdras*. Without this scientific division, there can be no question of good citizenship. The King, being magnanimous and perfect in His duty, performed many sacrifices and treated the citizens as His sons, and the citizens, being trained in the *varṇāśrama* system, were obedient and perfectly ordered. The entire monarchy was so opulent and peaceful that the government was even able to sprinkle the street with perfumed water, what to speak of other management. Since the city was sprinkled with perfumed water, we can simply imagine how opulent it was in other respects. Why should the citizens not have felt happy during the reign of Lord Rāmacandra.

### TEXT 27

प्रासादगोपुरसभाचैत्यदेवगृहादिषु ।  
विन्यस्तहेमकलशैः पताकाभिश्च मण्डिताम् ॥ २७ ॥

*prāsāda-gopura-sabhā-  
caitya-deva-grhādiṣu*

*vinyasta-hema-kalaśaiḥ  
patākābhiś ca maṇḍitām*

### SYNONYMS

*prāsāda*—in palaces; *gopura*—palace gates; *sabhā*—assembly houses; *caitya*—raised platforms; *deva-gṛha*—temples wherein deities are worshiped; *ādiṣu*—and so on; *vinyasta*—placed; *hema-kalaśaiḥ*—with golden waterpots; *patākābhiḥ*—by flags; *ca*—also; *maṇḍitām*—bedecked.

### TRANSLATION

The palaces, the palace gates, the assembly houses, the platforms for meeting places, the temples and all such places were decorated with golden waterpots and bedecked with various types of flags.

### TEXT 28

पूगैः सवृन्तै रम्भाभिः पट्टिकाभिः सुवाससाम् ।  
आदर्शैरंशुकैः स्रग्भिः कृतकौतुकतोरणाम् ॥ २८ ॥

*pūgaiḥ savṛntai rambhābhiḥ  
paṭṭikābhiḥ suvāsasām  
ādarśair aṁśukaiḥ sragbhiḥ  
kṛta-kautuka-toraṇām*

### SYNONYMS

*pūgaiḥ*—by trees of betel nut; *sa-vṛntaiḥ*—with bunches of flowers and fruits; *rambhābhiḥ*—with banana trees; *paṭṭikābhiḥ*—with flags; *su-vāsasām*—decorated with colorful cloth; *ādarśaiḥ*—with mirrors; *aṁśukaiḥ*—with cloths; *sragbhiḥ*—with garlands; *kṛta-kautuka*—made

auspicious; *toraṇām*—possessing reception gates.

## TRANSLATION

Wherever Lord Rāmacandra visited, auspicious welcome gates were constructed, with banana trees and betel nut trees, full of flowers and fruits. The gates were decorated with various flags made of colorful cloth and with tapestries, mirrors and garlands.

## TEXT 29

तमुपेयुस्तत्र तत्र पौरा अर्हणपाणयः ।  
आशिषो युयुजुर्देव पाहीमां प्राक् त्वयोद्धृताम् ॥ २९ ॥

*tam upeyus tatra tatra*  
*paurā arhaṇa-pāṇayaḥ*  
*āśiṣo yuyujur deva*  
*pāhīmāṁ prāk tvayoddhṛtām*

## SYNONYMS

*tam*—unto Him, Lord Rāmacandra; *upeyuh*—approached; *tatra tatra*—wherever He visited; *paurāḥ*—the inhabitants of the neighborhood; *arhaṇa-pāṇayaḥ*—carrying paraphernalia to worship the Lord; *āśiṣaḥ*—blessings from the Lord; *yuyujuh*—came down; *deva*—O my Lord; *pāhi*—just maintain; *imām*—this land; *prāk*—as before; *tvayā*—by You; *uddhṛtām*—rescued (from the bottom of the sea in Your incarnation as Varāha).

## TRANSLATION

Wherever Lord Rāmacandra visited, the people approached Him with paraphernalia of worship and begged the Lord's blessings. "O Lord," they said, "as You rescued the earth from the bottom of the sea in Your incarnation as a boar, may You now maintain it. Thus we beg Your blessings."

### TEXT 30

ततः प्रजा वीक्ष्य पतिं चिरागतं  
दिदृक्षयोत्सृष्टगृहाः स्त्रियो नराः ।  
आरुह्य हर्म्याण्यरविन्दलोचन-  
मतृसनेत्राः कुसुमैरवाकिरन् ॥ ३० ॥

*tataḥ prajā vīkṣya patim cirāgatam  
didṛkṣayotsṛṣṭa-grhāḥ striyo narāḥ  
āruhya harmyāṇy aravinda-locanam  
atrṛpta-netrāḥ kusumair avākiran*

### SYNONYMS

*tataḥ*—thereafter; *prajāḥ*—the citizens; *vīkṣya*—by seeing; *patim*—the King; *cira-āgatam*—returned after a long time; *didṛkṣayā*—desiring to see; *utsṛṣṭa-grhāḥ*—vacating their respective residences; *striyaḥ*—the women; *narāḥ*—the men; *āruhya*—getting on top of; *harmyāṇi*—great palaces; *aravinda-locanam*—Lord Rāmacandra, whose eyes are like the petals of a lotus; *atrṛpta-netrāḥ*—whose eyes were not fully satisfied; *kusumaiḥ*—by flowers; *avākiran*—showered the Lord.

### TRANSLATION

Thereafter, not having seen the Lord for a long time, the citizens, both men and women, being very eager to see Him, left their homes and got up on the

roofs of the palaces. Being incompletely satiated with seeing the face of the lotus-eyed Lord Rāmacandra, they showered flowers upon Him.

### TEXTS 31-34

अथ प्रविष्टः स्वगृहं जुष्टं स्वैः पूर्वराजभिः ।  
अनन्ताखिलकोषाढ्यमनर्घ्योरुपरिच्छदम् ॥ ३१ ॥  
विद्रुमोदुम्बरद्वारैर्वैदूर्यस्तम्भपङ्क्तिभिः ।  
स्थलैर्मारकतैः स्वच्छैर्भ्राजत्स्फटिकभित्तिभिः ॥ ३२ ॥  
चित्रस्रग्भिः पट्टिकाभिर्वासोमणिगणांशुकैः ।  
मुक्ताफलैःश्विदुल्लासैः कान्तकामोपपत्तिभिः ॥ ३३ ॥  
धूपदीपैः सुरभिभिर्मण्डितं पुष्पमण्डनैः ।  
स्त्रीपुम्भिः सुरसङ्काशैर्जुष्टं भूषणभूषणैः ॥ ३४ ॥

*atha praviṣṭaḥ sva-gr̥ham  
juṣṭam svaiḥ pūrva-rājabhiḥ  
anantākhila-koṣāḍhyam  
anarghyoruparicchadam*

*vidrumodumbara-dvārair  
vaidūrya-stambha-ṣaṅktibhiḥ  
sthalair mārakataiḥ svacchair  
bhrājat-sphaṭika-bhittibhiḥ*

*citra-sragbhiḥ paṭṭikābhir  
vāso-maṇi-gaṇāṁśukaiḥ  
muktā-phalaiś cid-ullāsaiḥ  
kānta-kāmoṣapattibhiḥ*

*dhūpa-dīpaiḥ surabhibhir  
maṇḍitam puṣpa-maṇḍanaiḥ*

*strī-ṣumbhiḥ sura-saṅkāśair*  
*juṣṭam bhūṣaṇa-bhūṣaṇaiḥ*

## SYNONYMS

*atha*—thereafter; *praviṣṭaḥ*—He entered; *sva-gṛham*—His own palace; *juṣṭam*—occupied; *svaiḥ*—by His own family members; *pūrva-rājabhiḥ*—by the previous members of the royal family; *ananta*—unlimited; *akhila*—everywhere; *koṣa*—treasury; *āḍhyam*—prosperous; *anarghya*—priceless; *uru*—high; *paricchadam*—paraphernalia; *vidruma*—of coral; *udumbara-dvāraiḥ*—with the two sides of the doors; *vaidūrya-stambha*—with pillars of *vaidūrya-maṇi*; *pañtibhiḥ*—in a line; *sṭhaliḥ*—with floors; *mārakataiḥ*—made of *marakata* stone; *svacchaiḥ*—very cleanly polished; *bhrājat*—dazzling; *sphaṭika*—marble; *bhittibhiḥ*—foundations; *citra-sragbhiḥ*—with varieties of flower garlands; *paṭṭikābhiḥ*—with flags; *vāsaḥ*—clothing; *maṇi-gaṇa-amśukaiḥ*—by various effulgent and valuable stones; *muktā-phalaiḥ*—with pearls; *cit-ullāsaiḥ*—increasing celestial pleasure; *kānta-kāma*—fulfilling one's desires; *upapattibhiḥ*—by such paraphernalia; *dhūpa-dīpaiḥ*—with incense and lamps; *surabhibhiḥ*—very fragrant; *maṅḍitam*—decorated; *puṣpa-maṅḍanaiḥ*—by bunches of various flowers; *strī-ṣumbhiḥ*—by men and women; *sura-saṅkāśaiḥ*—appearing like the demigods; *juṣṭam*—full of; *bhūṣaṇa-bhūṣaṇaiḥ*—whose bodies beautified their ornaments.

## TRANSLATION

Thereafter, Lord Rāmacandra entered the palace of His forefathers. Within the palace were various treasures and valuable wardrobes. The sitting places on the two sides of the entrance door were made of coral, the yards were surrounded by pillars of *vaidūrya-maṇi*, the floor was made of highly polished *marakata-maṇi*, and the foundation was made of marble. The entire palace was decorated with flags and garlands and bedecked with valuable stones, shining



with a celestial effulgence. The palace was fully decorated with pearls and surrounded by lamps and incense. The men and women within the palace all resembled demigods and were decorated with various ornaments, which seemed beautiful because of being placed on their bodies.

### TEXT 35

तस्मिन् स भगवान् रामः स्निग्धया प्रिययेष्टया ।  
रेमे स्वारामधीराणामृषभः सीतया किल ॥ ३५ ॥

*tasmin sa bhagavān rāmaḥ  
snigdhayā priyayeṣṭayā  
reme svārāma-dhīrāṇām  
ṛṣabhaḥ sītayā kila*

### SYNONYMS

*tasmin*—in that celestial palace; *saḥ*—He; *bhagavān*—the Supreme Personality of Godhead; *rāmaḥ*—Lord Rāmacandra; *snigdhayā*—always pleased by her behavior; *priyayā iṣṭayā*—with His dearest wife; *reme*—enjoyed; *sva-ārāma*—personal pleasure; *dhīrāṇām*—of the greatest learned persons; *ṛṣabhaḥ*—the chief; *sītayā*—with mother Sītā; *kila*—indeed.

### TRANSLATION

Lord Rāmacandra, the Supreme Personality of Godhead, chief of the best learned scholars, resided in that palace with His pleasure potency, mother Sītā, and enjoyed complete peace.

### TEXT 36

बुभुजे च यथाकालं कामान् धर्ममपीडयन् ।  
वर्षपूगान् बहून् नृणामभिध्याताङ्घ्रिपल्लवः ॥ ३६ ॥

*bubhuje ca yathā-kālam  
kā mān dharmam apīḍayan  
varṣa-pūgān bahūn nṛṇām  
abhidhyātāṅghri-pallavaḥ*

### SYNONYMS

*bubhuje*—He enjoyed; *ca*—also; *yathā-kālam*—as long as required; *kā mān*—all enjoyment; *dharmam*—religious principles; *apīḍayan*—without transgressing; *varṣa-pūgān*—duration of years; *bahūn*—many; *nṛṇām*—of the people in general; *abhidhyāta*—being meditated upon; *aṅghri-pallavaḥ*—His lotus feet.

### TRANSLATION

Without transgressing the religious principles, Lord Rāmacandra, whose lotus feet are worshiped by devotees in meditation, enjoyed with all the paraphernalia of transcendental pleasure for as long as needed.

*Thus end the Bhaktivedanta purports of the Ninth Canto, Eleventh Chapter, of the Śrīmad-Bhāgavatam, entitled "Lord Rāmacandra Rules the World."*

## 12. The Dynasty of Kuśa, the Son of Lord Rāmacandra

This chapter describes the dynasty of Kuśa, the son of Lord Rāmacandra.

The members of this dynasty are descendants of Saśāda, the son of Mahārāja Ikṣvāku.

Following in the genealogical table of Lord Rāmacandra's dynasty, Kuśa, the Lord's son, was followed consecutively by Atithi, Niṣadha, Nabha, Puṇḍarīka, Kṣemadhanvā, Devānīka, Anīha, Pāriyātra, Balasthala, Vajranābha, Sagaṇa and Vidhṛti. These personalities ruled the world. From Vidhṛti came Hiraṇyanābha, who later became the disciple of Jaimini and propounded the system of mystic *yoga* in which Yājñavalkya was initiated. Following in this dynasty were Puṣpa, Dhruvasandhi, Sudarśana, Agnivarna, Śīghra and Maru. Maru attained full perfection in the practice of *yoga*, and he still lives in the village of Kalāpa. At the end of this age of Kali, he will revive the dynasty of the sun-god. Next in the dynasty were Prasuśruta, Sandhi, Amarṣaṇa, Mahasvān, Viśvabāhu, Prasenajit, Takṣaka and Bṛhadbala, who was later killed by Abhimanyu. Śukadeva Gosvāmī said that these were all kings who had passed away. The future descendants of Bṛhadbala will be Bṛhadraṇa, Ūrukriya, Vatsavṛddha, Prativyoma, Bhānu, Divāka, Sahadeva, Bṛhadaśva, Bhānumān, Pratīkāśva, Supratīka, Marudeva, Sunakṣatra, Puṣkara, Antarikṣa, Sutapā, Amitrajit, Bṛhadrāja, Barhi, Kṛtañjaya, Raṇaṇjaya, Sañjaya, Śākya, Śuddhoda, Lāṅgala, Prasenajit, Kṣudraka, Raṇaka, Suratha and Sumitra. All of them will become kings one after another. Sumitra, coming in this age of Kali, will be the last king in the Ikṣvāku dynasty; after him, the dynasty will be extinguished.

### TEXT 1

श्रीशुक उवाच  
कुशस्य चातिथिस्तस्मान्निषधस्तत्सुतो नमः ।  
पुण्डरीकोऽथ तत्पुत्रः क्षेमधन्वाभवत्ततः ॥ १ ॥

*śrī-śuka uvāca*

*kuśasya cātithis tasmān  
niṣadhas tat-suto nabhaḥ  
puṇḍarīko 'tha tat-putraḥ  
kṣemadhanvābhavat tataḥ*

### SYNONYMS

*śrī-śukaḥ uvāca*—Śrī Śukadeva Gosvāmī said; *kuśasya*—of Kuśa, the son of Lord Rāmacandra; *ca*—also; *atithiḥ*—Atithi; *tasmāt*—from him; *niṣadhaḥ*—Niṣadha; *tat-sutaḥ*—his son; *nabhaḥ*—Nabha; *puṇḍarīkaḥ*—Puṇḍarīka; *atha*—thereafter; *tat-putraḥ*—his son; *kṣemadhanvā*—Kṣemadhanvā; *abhavat*—became; *tataḥ*—thereafter.

### TRANSLATION

**Śukadeva Gosvāmī said:** The son of Rāmacandra was Kuśa, the son of Kuśa was Atithi, the son of Atithi was Niṣadha, and the son of Niṣadha was Nabha. The son of Nabha was Puṇḍarīka, and from Puṇḍarīka came a son named Kṣemadhanvā.

### TEXT 2

देवानीकस्ततोऽनीहः पारियात्रोऽथ तत्सुतः ।  
ततो बलस्थलस्तस्माद् वज्रनाभोऽर्कसम्भवः ॥ २ ॥

*devānīkas tato 'nīhaḥ  
pāriyātro 'tha tat-sutaḥ  
tato balasthalas tasmād  
vajranābho 'rka-sambhavaḥ*

### SYNONYMS