CANTO I

One should always think over the embracing image of Śiva; the image that is pleasant to look at and decorated with the snake and ashes of the crematorium.

Śrī Rāmacandra is the spouse of Sītā; the daughter of the earth. Śrī Kṛṣṇa is the cause of the demon Narakā's grief. The body of Rāma and Kṛṣṇa is priceless, pleasant and embodied with all values of the world. This twofold analysis of the body of Rāma and Kṛṣṇa should always be thought over.

God incarnates the form of Sun and devotedly served by the Goddess Lākṣmī and others. This image of God comforts the universal mother-earth.

There is another incarnation of God in the form of Moon. He (Moon) has fraternal affinity with Lākṣmī, Pārijāta and others. This image is beautified by its fresh nectarial virtues on earth.

It speaks of the original book Rāghava-Yādavīyam. The devout Brahmin poet Vasudeva has resigned himself in the lotus feet of God. He is amply grace by God and has produced this great Epic. This Mahākāvya relating to Rāma and Kṛṣṇa is the outcome of the Solar and Lunar race.
3. The Prayāga is the meeting place of the Ganges, the Yamunā and the Sarasvatī. The people feel glorious in taking a holy bath there.

The noble readers are invited to enjoy the Epic of Rāghava-Yadavīyam which sings the glories of Rāma son of Daśaratha, Śrī Kṛsna the younger brother of Baladeva.

4. The Solar and Lunar race dispels darkness. Words fail to describe the genuine reputation and prosperity of this race. Inspired by it the Ganges surged out of Śiva's matted lock and has descended on earth in form of Jāhnavī, the daughter of the sage Jahnu and in form of Bhāgīrathī.

5. Aja was the king, widely known for his unique and remarkable heroism. Daśaratha, the most kind and generous son came out of the great Aja. The virtues of Daśaratha were admired by Vasugena and gods. The numerous horses indicated the profusion of his wealth. He was the jewel of the Solar race by his reputation.

Śūra was the king of great eminence. His son Vasudeva was endowed with admirable virtues, He(Vasudeva) adorned the Lunar race by his reputation. His chariot with horses demonstrated his power and influence.
The learned circle of Ayodhya forgo heaven the moment, they capitulate the sweet tales and the heritage of their city. Gods came forward to the world famous city Ayodhya to celebrate the birthday of Daśaratha.

The Mathura widely known as one of the sweetest cities of the world. It was uproarious with pomp and ceremony at the birth of Vasudeva. It was inaccessible to the enemies.

More powerful horses than Uccaiśravas were there in that city (both Ayodhya and Mathura). Sūrya Deva, having noticed it, made up His mind to have such a horse on exchange. Amūru, the charioteer of Sūrya Deva warned Him about the possibility of contraction of day and night in case He travels round the mount Sumeru by such horses. In consequence the Kalpa may be short in years (so it is not wise to exchange horses).

The mansions of that city are built of crystal slabs. The mammals also gathered similar whiteness of these slabs on reflection. Owing to friendship, Airāvata was living with his counterpart (Abhramū). But Airāvata lost significance in all pervading whiteness. Abhramū felt uneasy after hearing the flattering and doubtful words of friends. Having seen this Abhramū, Airāvata became puzzled and taking oath for faith.
As the lake Manasa was beautified with the golden lotus, the circular diamond necklaces and the swimming swans; similarly Ayodhyā and Mathura were also magnified by the women of Padminī type, men of noble character and the swimming swans.

The moats of the city was flooded by water during the summer season. Its boundary wall (rampart) was made of the glittering diamonds (candrakāntamani). The entire area of it was also looking bright and luminous due to the moonlight; it seemed as if the water drops were draining down.

In that city (Ayodhyā) incantatory sounds of bells and drumbeats were heard at the time of offerings to God. Many rich men and elephants were also there. There was an all-round development of the city. So the learned men called it as Bhogavatī.

The City Bhogavatī was proud of her valour due to the demons like Bali and others. It was glorified with the gifts of Śesadeva and the ferocious snakes.

The mansions of that city were superb with the use of diamonds and pearls. So many signs of Yajña (sacrifices) were seen there. A lot of festive occasions were solemnised
also. The salvation aspirants honoured her (Ayodhyā and Mathurā) as Amarāvatī.

The City Amarāvatī was brightened with the house of weapons like Vajra, elephant Airāvata; the image accelerator of Indra. It was inhabited by the human beings who were drinking nectar.

13 The city was adorned with jewels like conch, lotus, pearls, diamonds, topaz. Many beautiful gardens and groves were there. Signs of good omens were giving pleasure to the noble men. It was as sacred and meditative as the image of Lord Narāyana.

The holy emblems of conch, lotus are marked in the body of Narāyana. Goddess Laksmi and the huge garland (vanamāla) reinforce His beauty. He has a sword named Mandaka in His hand. So people used to meditate on Him.

14 Gods were pleased to know its (Ayodhyā and Mathurā's) richness. It was more exuberant than Amarāvatī and greatest among the noted cities.

15 In the beginning of the universe there was water everywhere. The City Vedavatī emerged from it. Due to the presence of Vedas it was called Vedavatī and was glorified like Vaikunthapurī.
The glittering palanquins (Devayānas) of the Great gods were overshadowed by the majestic lustre of Ayodhya. The name Vimāna justifies its nomenclature.

The City Ayodhya is noted for the birth place of Rāma and Laksmana, the incarnation of Visnu. It is eternally situated over the Visnu Chakra and imperishable at the time of devastation.

The City Mathura is noted for the birth place of Kṛsna, the incarnation of God. But Balarāma took birth in Gokula, Pradyumna and Aniruddha took birth in Dwāraka.

God had descended to the earth (Ayodhya). The radiance of Ayodhya is escalated by subduing the heaven. The learned men speak as if it were Vaikunthapurī.

The City Bhogavati is situated below the surface of earth (Ayodhya). It was worshipped by the snakes with their offerings. Amaravati is situated over the earth. It was worshipped by the waved chow-ries.

At the top of the edifices of City Ayodhya the yellowish banners were tossing in air. The centre was occupied by a layer of air and the luminous Moon. In this world, this Ayodhya was greatest of all cities. As if it were an umbrella with a golden stem.
21 This City (Ayodhyā) was situated under the closest part of the Solar periphery. The assured banners fixed on the top of the high mansions were waving gently in the sky. It seemed as if the swallowed darkness was consumed by the sun and again displayed subsequently.

22 The zenith of the mammoth mansions of Ayodhyā were beautified with the bright assured banners. The banners were as luminous as the autumnal Moon. For its (Ayodhyā's) majestic height and embracing posture it seemed as if it had its friendship with heavenly Ganges.

23 The glorious reign of Daśaratha brought historic pride to his capital Ayodhyā which was estimated by all the sages of earth as to be greater than the Devapurī; that deserved the reverence of the gods.

All the saints declared that the city of Yādavas deserved the reverence of the gods. That City Mathurā being established by Vasudeva became the capital of Yādavas and was rich in all respects.

24 This holy Epic Rādhava-Yādavīyam has been written with a view to please Hari. Here ends the first Canto with the description of the capitals of Rāmacandra and Śrī Kṛṣṇa.
CANTO II

1 After that Daśaratha, the husband of Kauśalyā was attracted and got married to Kaikeyī at the age of nine. She was the sister of Yudhajit. Then he succeeded in marrying Sumitrā and was enriched with wealth for the celebration of rites and rituals.

Vasudeva, the victor was residing well. True friends were always with him. Being attracted towards the beauty of Rohini, he got married. He also married Devakī, the daughter of Devaka.

2 King Daśaratha had enough interest in hunting for the sake of pleasure. Once he reached near the river the Tamasā for hunting. He was glorified in accordance with the beauty of sweet sounding river, the Tamasā.

Gods concentrated their minds on Vasudeva to get rid of Kaśīa. He was magnified with his wives, the sacred thread and a huge platoon of charioteers and elephants.

3 The sage Aśādhaka was leading a noble and prosperous life. His son reached near the river Tamasā after getting an order from him. He was pleased with the sweet sound of the river, the Tamasā.
Kamsa, born in the Yadava race had affection towards his sister Devaki. He was pleased to see the forceful platoons of Vasudeva.

While the son of Andhaka was pouring water into his empty vessel a fatal sound was produced. It seemed the sound was devastating forever.

An admirable divine sound was created by Devaki, the younger sister of Kamsa who belonged to Andhaka dynasty. That sound was felt to be deadly.

While Sravanakumara dipped the pot, it produced a sound. King Daśaratha mistook the sound as an elephant due to his ignorance. In the darkness of the night in an excited mood he shot an arrow on him.

Kamsa was the son of king Bhoja. He heard the fatal news from the sky (death news). Hearing this news he became momentarily perverted and like a savage beast he insulted his sister.

Hearing the pitiable cry of Sravanakumara, Daśaratha became terribly shocked. To subdue the anger of his (Sravana's) father he reached at him. But ironically he was cursed.
Vasudeva was the glory of the Śūra race. Puzzled with the behaviour of Kaṁsa he reached at him to pacify the anger. But ironically evil events were cropped upon him (Vasudeva) like death of his sons.

Lamentation over the death of Śravanakumāra was so intense for sage Aṭādhaka that Daśaratha thought as if his life were evaporating. All evil symptoms of annihilation were seen in his kingdom.

The death of his sons in front of him by angry Kaṁsa was so painful, that he (Vasudeva) thought as if his life were evaporating. A morbid vision came to him i.e., his auspicious feet were chained.

After that in a purified mind he (Daśaratha) contemplated for a son having noble qualities. For this he arranged a yajña strictly according to the principles of scriptures with the help of the great sage Ṛṣyaśrīga, husband of Śāntā. That yajña was famous for its magnanimity and meant for the veneration of God.

Vasudeva was the crowning glory in the Śūra race. In his imagination he thought of arranging a yajña for a noble son strictly according to the principle of the scriptures with the help of the sages like Vyāsa and others who were self satisfied.
At that time gods like Śiva, Brahmā and Indra observed the shudder of the earth due to the dismal behaviour of the demons. Lord Visnu had slept on Ananta, the Śesanāga in the milk-ocean. They bowed down and revealed the agony of the earth to Lord Visnu.

Here the Mātṣyāvatāra (the incarnation of God in the form of a fish) has been depicted. At first there is the emergence of Svāyambhuva Manu. At that time Sankhāsura the snatcher of the Vedas was moving in the devastated sea. Oh Lord! Taking the shape of a Fish you had killed him and rescued the Vedas.

It was the last phase of reign of Manu, the sixth. The earth was submerged in the ocean at the time of devastation. Oh Lord! You rescued the earth by lifting it up with the help of your head taking the shape of a Fish. At that hour the seven Rsis praised you in hymns. You also saved Satyavrata.

At the outset of Kalpa you incarnated as Tortoise and shouldered the earth with the help of your shell. At the time of the reign of Manu, the sixth you also emerged to bear the mountain Mandara in order to churn the milk-ocean.
In the beginning you took the form of a white Varaha. At that time the earth was submerged under water. Seeing this you came forward to hold the earth with the tip of your teeth.

During the reign of Manu, the sixth you took the form of Yajña Varaha. Oh Lord! You emerged to kill the demon Hiranyakaśa who was hiding under water.

During that reign for the uplift of the universe you came out in the shape of Nṛsiṁha. You had ample love towards your devotees which they pay back in the form of their excessive faith on you.

You anxiously came forward to save Prahalāda for which you became Nṛsiṁha. You subdued and had torn the terrible and tyrant Hiranyakashipu, the arch-enemy of God by your sharp nails.

During the period of seventh Manu, Oh Lord! You took the form of Vāmana. In order to offer the triangular universe (three worlds) to Indra you sprouted from the womb of Aditi the wife of Kaśyapa.

Dhunda was the general of Bali. All shuddered with his fierce torture. Viṣṇu was born of Aditi and incarnated
as Vaman. He appeared before the vasna of Bali and slaughtered Dhunda. His three feet were projected to the three corners of the universe. Thus He trampled down the vigorous pride of Bali by sending him to the hell.

19 To protect and preserve the earth, you came forward to slaughter the anarchical demons like Nikumbha and others. For which you came down as the incarnation of Rama and others in Solar dynasty.

20 In this reign of Manu you were born as the son of Yamadagni in the race of Vrgu. You are the stern and determined destroyer of the egocentric Ksatriyas and Kärtavīrya. At that stage your valiancy resembled the burning flame.

21 Oh Lord! You will have your birth in the country Kikata and you will be acknowledged in the world as Buddha, the son of a Brahmin named Jina. You will also have your birth in Kaliyuga in order to vanquish the profane kings and monarchs. For this you will come as a son to a Brahmin named Visnuyaça to take the form of Kalki.

22 Oh Lord! Time and again the earth is terribly trembling with the evil deeds of the demons who snatch away our rights and liberties. As a saviour, taking Avatāra, you preserve and protect us from this abysmal affliction of the demons.
In this manner gods propitiated Visnu. He
consoled them with soft words and promised to satiate
their desires and finally sent them to heaven.

The gods witnessed Visnu who was the king of gods.
He was as blue as the fresh cloud, lotus-eyed, holding
Saṅkha (conch) and Cakra (discuss), Gada (mace) and Padma
(lotus) in his hands and wreath around his neck.

Gods got the opportunity to meet Lord Visnu, the
saviour was adorned with the diamond Kaustubha and donned
with the silken-yellowish clothes. But gods were brightened
with bangles, bracelets, crowns, ear-rings, golden girdles
and necklaces while they met Him.

Sunanda and Nanda were the noble servants of Visnu.
They were waving the chowries. In this manner they served
Him. His white umbrella was dazzling with the luminous
moonlight.

With the adoration of the splendid crystal slabs,
Lord Visnu was glorified. Goddess of Earth was with Him. He
was also encircled with Goddess Lākṣmī and Vimalā. In such a
superb state of Visnu gods got an opportunity to see Him.
The sacred bed of Lord Visnu (Yogapitha) was built by God Dharma and others. Śesāsayī Visnu, the Primeval Purusa was resting on it. At that time He was propitiated by Garuda. In this supreme moment gods met Him.

Lord Visnu was crowned with all spiritual qualities. He was applauded by the wise Kumāras and the great devotees like Nārada and others. Having seen Him gods bowed down and propitiated with profound love.

Gods intimated Visnu regarding the terrible tortures and sordid problems of the earth. After that, Lord Visnu wanted to sanctify the three worlds (Tribhuvan) with His varied valour and was determined to take four incarnations in the name of Vasudeva, Saṅkarsana, Pradyumna and Aniruddha or Rāma, Laksmana, Bharata and Satrughna. With His incarnations, He expected the glorification of the earth.

After that, with an order from Brahmā, (Creator) gods took their incarnations in order to serve and satisfy Rāmacandra. As a result of which they (gods) descended on the earth in the shape of Vallukas (bears) and Vānaras (monkeys).

In order to satiate Śrī Kṛṣṇa, gods took their incarnations on the earth as Bhīma, Arjuna and others with their majestic powers and noble nature. In this way they served the world.
With the inherent noble qualities within Him, He was confident of the incarnation. After that, Almighty Visnu (Rāma) accepted Daśaratha, the hero of the heroes as father.

Visnu, the Lord of the Universe (Kṛṣṇa) accepted Vasudeva, the son of Śūra as father.

The son-sacrifice (Putresti-vaiṣṇava) was auspicious. Daśaratha obtained the sacred offering (Caru) stemming out of this sacrifice. Kauśalyā, the eldest wife of King Daśaratha conceived after eating the sacred offering.

Vasudeva was meditating whole-heartedly on God. The profundity of the contemplation was just like a sacrifice (vaiṣṇava). It was for the destruction of the evil forces and designs. Out of this holiness, Devakī, the celebrated one in her confinement conceived in her womb Śrī Kṛṣṇa, the Lord of serpents incarnate.

At the instance of King Daśaratha, Rṣyaśṛṅga gave the last part of the offerings of the vaiṣṇava to the second wife Kāikeyī. She ate it and felt possessively contented. Then she was endowed with the divine charm of pregnancy.

As per God's wish a portion of Śeṣadēva was reserved by Yogesāyā, which was separated from Devakī and shared by Rohinī, the beautiful maiden of Gopapura, who also became pregnant.
The youngest queen Sumitrā was capable of conceiving two children as a result of taking a bigger share of the holy offerings than her other two co-wives. Her beauty got an extraordinary glaze and she became too happy.

Devakī was thrown into the prison of Kaṁsa. She got an edge over God by the process of carrying Śrī Kṛṣṇa in her motherly belly. With this she looked bright and beautiful.

Caitra (Madhumāsa) arrived. It was moonlight. There was shower of flowers from the sky. The space danced with music and song. Punarvasu Naksatra glittered with prominence. At this glorious hour Kauśalyā gave birth to Śrī Rāma (according to rhetorics it is called Kulaka).

The honey-dew collected at the corner of petals incensed the atmosphere, the flowers came down to earth. It was a day of Bhādra and darkness prevailed. Music was orchestrated from the sphere. The gods and goddesses smiled at the occasion. Śrī Kṛṣṇa was born from Devakī at the auspices of Rohini Naksatra.

The Moon dwelt in the house of Karkāṭa (cancer). The Sun became brighter because of its placement in Meṣa (Aeries).
At this glorious moment the five-faced Śiva rested on the bullock back and intimately in union with Prajāpatī reached there. Rāma was born.

Being carried by his Swan, Prajāpatī descended from Brahmaloka to Mathurā. The Sun and the sky played together. The Moon prevailed on Vṛṣa. This was the colourful moment of Śrī Kṛṣṇa's birth.

Man is gifted with conscience. But it is soiled with many baser elements. Such ugly faculties of man are purified by the divine grace on the day of Navami. This very day also creates Godly bliss. The absolute calm of mid-night seemed to be transported to the noon of this eventful day. With this creative tranquility Rāmacandra was born. At that time the all pervasive head of Śiva was decorated with the crescent Moon which emitted efflorescence to the zenith.

The great Jamastamī which tranquillizes infuriating human passion and brings tremendous joy to God is popularly known as a day of divine love and affection. On this night Śrī Kṛṣṇa was born. This night looked like the hot noon that resembles the brightness of all Godhead.

The graceful Kauśalyā gave birth to Rāmacandra, who was all virtues incarnate was worshipped by Brahmā and other gods. He was the dispelling force of all worldly sorrows
and a source of permanent happiness. The sacred vajña which creates a line of black clouds, with such symbols Kauśalyā engendered Omniscient Rāmacandra.

The wife of Vasudeva was largely honoured for her lasting virtues. The birth of Kṛṣṇa to Devakī resembled the clouds that cover the hot earth with soothing cool. Gods did revere Him because of His divine virtues.

Daśaratha continued the line of procreation in the birth of Rāmacandra. He apprehended the effect of evil omen on his baby. To keep his son away from those evil forces he wished to deposit Him (Rāmacandra) to the charge of a band of saints of wisdom at his disposal.

The birth of Kṛṣṇa freed His father from the merciless confinement. Simultaneously he became extremely afraid of Kañsa’s evil design of killing his son. With the intention of keeping Kṛṣṇa away from harms Vasudeva planned to leave Him (Kṛṣṇa) under the keen care of Nanda, the noblest one of Vrajapura.

Daśaratha and Vasudeva could visualise eighteen emblems of divinity in Śrī Rāma and Śrī Kṛṣṇa. They possessed lotus feet, the eternal virtues of Viṣṇu, mark of Śrīvatsa and impressions of the supreme Soul (Praṇābhrāma). Daśaratha
and Vasudeva, the blessed and blissful father of Rāma
and Krishna ran their lives with the feelings of ecstasy
and peace.

42 Sumitra, the wife of Daśaratha first gave birth
to Laksmana. He was as graceful as the Moon. A little after
with the divine sound of conch-shell (sankhas), drums (mrdakaśas)
a powerful son Śatrughna was born.

Rohini was the wife of Vasudeva. She gave birth to
a son named Baladeva. He was graceful to His race. Baladeva
became most powerful and victorious.

43 Kaikeyī was the second queen of Daśaratha. In the
midst of holy sounds she begot Bharata who was mighty,
reputed, pious, kind and possessed quintessence of all
virtues. He stood as symbol of holyness and beauty.

Yośadā was the queen of Nanda, the crown of Gokula.
In the midst of holy sounds she gave birth to Yogamāyā, the
prime Goddess (Ādidevi). She was the symbol of holyness and
beauty.

44 The King Daśaratha felt contented by getting
Rāmacandra as his son and with a clear heart donated cattle,
lands and gold to the people.
The King Vasudeva felt elevated by getting Śrī Kṛṣṇa as his son. He wanted to offer charities inside the prison. But it was impossible to donate anything inside the prison.

King Daśaratha adored the clan of Vaivasvata Manu. He was adept in good manners and well-versed in scriptures and honoured by the people. He had devoted his son Śrī Rāmacandra in the holy service of saints like revered Vaṣistha and others.

King Vasudeva got to the bank of Yamunā. He found Yamunā swelling. Here he got the blessings of Śesadeva (Vāsuki) and went across the river. There at Gopapura he left his beloved son Śrī Kṛṣṇa under the care and custody of the King Nanda.

The vast wealth of Daśaratha made him famous on earth and for his generosity he was loved by both great and small. He made up his mind to invest his wealth on the uplift of his sons.

Yaśodā enriched her fate by getting Yogamāyā. She was wealth herself which was employed to defeat the enemy. Vasudeva possessed her from Nanda's house and used her to save his son Śrī Kṛṣṇa.
Daśaratha was the successful protector of his ancestors good name. He grew magnified by his service to noble humanity. His charity fell on the worthy and deserving hands. Such dedicated virtues could not but delight one and all.

Vasudeva was the pride of his ancestors for the preservation of their glorious heritage. He was bound in the cell. Vasudeva sheltered Yogamāyā in his place. The divinely bestowed power of Yogamāyā could not delight Kaṁsa, rather it blew out the rocks of his pride.

Daśaratha embodied many good signs like the marks of conch-shell and lotus. He was sparkled by the virtue of these invaluable gems on his body. All his endowments and sacrifices were perpetual. Gods were taken aback by the sight of such enormous wealth of Daśaratha and they admired him for that.

Yaśodā begot Yogamāyā the embodiment of divine beauty. She glittered with divine marks and armours like conch-shell and lotus, etc. Yogamāyā was even adored by gods in the heaven, Kaṁsa, the son of king Bhoja got startled at the sight of her.

This auspicious Epic Rāghava-Yādavīyam has been composed to please Hari. Here ends the second canto with the description of the birth ceremony of Śrī Rāma and Śrī Kṛṣṇa.
CANTO III

1  Daśaratha, the greatest king of the Solar race celebrated the birthday of his son Śrī Rāmacandra. He had collected fruits and flowers from Nandana (the paradise) on this occasion. The presence of the sages like Sanaka and others added sublimity to this ceremony. Ayodhyā grew uproarious in such an observance.

Nanda, the greatest king of Gokula celebrated the birthday of his son Śrī Kṛṣṇa. He gathered fruits and flowers from Nandana (the paradise) to celebrate such an occasion. Rṣi Sanaka and others graced this function. Gopapurtī was lustrous and joyful.

2  The conch-shell sang, the bell tolled and the drum sounded music. The whole atmosphere got charged in such a vibration, the moment, the birthday of Śrī Rāmacandra was being celebrated. The fear-stricken Devakula got rid of the fears of the demons and their wishes found fulfilment.

Nanda, the helmsman of Gokula observed the birthday of Śrī Kṛṣṇa. The whole atmosphere was filled with the sounds of conch-shell, bell and drums, etc. Gods were struck with sorrow and fear of the demons. Now the wishes of gods were fulfilled.
The glow of fire was subdued by the glow of the body of Rāmacandra. His handsome appearance outwitted the beauty of the electrifying cloud.

Fūtanā possessed the beautiful breast which was exhilarating like lightning. She was shamelessly beautiful. Śrī Kṛṣṇa destroyed that poisonous demoness by His rare potentiality.

The tender foot print of Rāma was marked with the 'Vajra'. From this mark it was assumed that even in His childhood Rāma was capable of destroying Lāṅkā.

The tender feet of Śrī Kṛṣṇa predicted great power due to a replica of Vajra on them. It also ascertained that He could kill the demon Śakata in His childhood.

It is a herculean task to efface the foes. But Śrī Rāmacandra demonstrated His invincible might to the people of Ayodhyā in demolishing Lāṅkā, the abode of Rāvana, who was the archenemy of God.

It is difficult to do away with the enemy. But Kaṁsa found himself bedimmed and failed to stand the illuminating power of Śrī Kṛṣṇa. It gave a wonderful sight to the inhabitants of Mathurā.
Kauśalyā found Rāmacandra taking soil. To her great wonder she could visualise the vast universe in Him while preventing Him to do so. It is as good as the experience of Mārkandeya, the son of Rṣi Mārkandū who also surprisingly saw the great universe in God at the end of the epoch.

While forbidding Śrī Kṛṣṇa from taking the earth Yaśodā found the vast universe in Him. It bears the semblance with that of Mārkandeya’s visit of universe in God at the time of great catastrophe.

Vāśishthā and other Rṣis chanted mantras and happily observed the birth ceremony of Śrī Rāmacandra under Vedic principle. Rāmacandra looked majestic, illuminating and as inflammable as a burning fire. Vāśishthā and others graced the birth ceremony of Śrī Kṛṣṇa. Spontaneously mantras burst out of their lips. Garga Muni, the prime priest of Yaḍukula completed this ceremony. Śrī Kṛṣṇa emitted fire as it were and presented an unprecedented sight, peerless and rare.

Śrī Rāmacandra was sportive in His childhood. Out of anger His mother put Him in fetters for His childishness. It rather helped Him in the revelation of His physical vastness.
Sri Krishna was also very playful in His childhood.

Being enraged, His mother tied Him with a rope for His notoriety. It manifested His physical infinitude.

Sanaka and other sages are offsprings of Brahma, the creator. They damned Ravana and Kumbhkarna who became demons and indulged in ignominy. Thanks to their good stars that they lived happily. The Siddhas could know the deliverance of these two brothers in the hands of Rama by the virtue of their meditation.

Narada, the son of Brahma cursed Nalakubara and Manigriva (the sons of Kubera) and turned them into Yamalajuna. Blessings of Sri Krishna let them free from this atonement. It ran through the talks of the saints.

Sri Ramacandra bore the insignia of goodness and divinity. During His 'Balya Lilâ' He did away with all His enemies.

Sri Krishna, the symbol of goodness used to spend His childhood in the company of His friends at Vraja. Here He killed Bakasura by the virtue of His unimaginable valour.

Ramacandra, by the virtue of His usual majestic power subdued the demons and as such He dispelled the fears and anxieties of the world.
Balarāma, the brother of Śrī Kṛṣṇa heroically killed Pralambāsura and as such He saved the mankind from a disastrous apprehension.

Śrī Rāmacandra subdued the miscreants responsible for all worries and woes by the virtue of His power. He also defeated the demons like Khara and Dūṣana by dint of His fortitude.

The oppression of Vyomāsura, the son of Mayadānava; of Kāliyanāga and Dhenukāsura on people compelled Śrī Kṛṣṇa to defeat them.

King Daśaratha arranged a vajña by the virtue of his immense wealth. It surpassed the vajña of Indra, the king among gods. He arranged this vajña to enrich the earth with abundant crops. This vajña was completed according to the guide lines of the scriptures.

Nanda, the head of the Gokula did not organise the vajña to satisfy Indra. He arranged the same in Govardhana. It was initially started by Śrī Kṛṣṇa who was forgiving in nature and illuminating in His valour.

Kingdom of Ayodhya was the abode of revered saints. Daśaratha was the sole sovereign of the kingdom of Ayodhya. He suppressed all possibilities of dangers to be created by demons.
Gopapura held all the sādhus and saints in her bosom. When the people of Gopapura apprehended dangers from Indra, śrī Kṛṣṇa the only supreme head of Dvārakā held the mount Govardhana in the tip of His finger and prevented the fear of destruction.

Śrī Rāmacandra possessed divine beauty with His lotus eyes, limbs akin to the beauty of Candrāvalī, dazzling nails and bewildering glaze of His body which adorned the earth. He also acquired archery (dhanurvidyā) which added to His sublimity.

Śrī Kṛṣṇa looked beautiful with His dazzling eyes, nails, healthy and spectacular body. Art of archery added to His beauty. Candrāvalī as His counterpart amazingly beautified the earth.

Rāmacandra was a repository of beauty. He sincerely acquired the art of archery to save the righteous. He decided to efface the demons standing in the way of vajña. Śrī Kṛṣṇa was the supreme architect. He started Rasalīlā along with Śrī Rādhā and Lalitā and her maiden friend Viśākhā under the shades of trees in Vṛndāvana. Śrī Rādhā, in her excessive beauty was the very embodiment of archery of cupid.
Maharsi Viśvāmitra made up his mind to do away the lives of the demons, creating obstructions in vajñas. He stepped into Ayodhya and prayed Daśaratha with all kindness to allow śrī Rāmacandra to accompany him to his hermitage. It was done in an auspicious moment.

Devarāja Indra was determined to efface all the demons who stood as hindrances to the holy vajñas. He proceeded to Gopapura with Surabhi, the divine cow (Kāmadhenu). By virtue of his meditation he pleased śrī Kṛṣṇa and prayed Him to accompany him with a view to destroying the demons.

Daśaratha arranged perfumed holy water and śrī Rāmacandra took a dip into it. He agreed with śrī Rāmacandra's visit to the hermitage of Viśvāmitra and proper worship was done on the eve of His departure. Rāmacandra was happy at His father's approval in this regard.

Nanda, the head of the Gokulas let his son taking ablution in the milk of Surabhi, the divine cow. He responded to the invitation of Indra. At the outset of their journey, Nanda performed rituals. His father's permission to go out delighted śrī Kṛṣṇa.

The demons were roots of all mischief. Viśvāmitra was scared by it. He was happy to receive śrī Rāmacandra
with all cordiality, Rāmacandra committed to safeguard the holy fire of the vajña by the best of His ability. The Brahmins of noble clan (Śākhādhyāyī) performed these vajñas.

The demons were jeopardised there. It terrified Indra. In the fitness of this thing Indra extended his happy welcome to Śrī Kṛṣṇa. Śrī Kṛṣṇa committed to come to the rescue of the smooth performance of vajña in His usual capacity. Brahmins of highest race (Śākhādhyāyī) were in charge of the vajñas.

20 The demons were bent upon undoing the vajñas of the world. Śrī Rāmacandra promised to eliminate such inauspicious elements. He demonstrated His wonderful might to destroy them.

Śrī Kṛṣṇa, the king of Dvārakā came forward to destroy the demons for the well-being of the earth. Keśin, the demon perpetrated his evil designs by dint of his strength. Śrī Kṛṣṇa kept no stones unturned to kill that demon by His divine power.

21 The demons proved detrimental to the entire world. On the request of Viśvāmitra, Śrī Rāmacandra immediately prepared Himself to destroy the demons.
The demons were enemies of the noble souls and used to do positive harm to the world. No sooner did Śrī Kṛṣṇa hear the prayer of Indra, then He was up with His weapon to destroy Keśin, the king of demons.

Daśaratha was kind-hearted. He patiently listened to the gentle advices of Viśvāmitra. With an apprehensive mind he allowed Rāmacandra and Laksmana to accompany Viśvāmitra. Kaṁsa, the arch-enemy of the world sent Akrūra to invite Śrī Kṛṣṇa. Akrūra discharged his duty well. Balarāma and Śrī Kṛṣṇa were sent to Mathurā with Akrūra. Nanda, the king of Gokula did it with an apprehensive mind.

Rāmacandra came on the invitation of Viśvāmitra for the full protection of the yajña. With the permission of His father Rāmacandra left Ayodhyā with His brother Laksmana and His guide Viśvāmitra. Kaṁsa arranged a great Dhanurveda. Śrī Kṛṣṇa was invited to grace the occasion. Kṛṣṇa honoured his invitation. With the consent of His father He left Nandapura and proceeded to Mathurā along with Balarāma.

Gods worship the holy river Sarayū. Śrī Rāmacandra came across this river while accompanying Viśvāmitra. The very reflection on this holy river washes away all the evils and reserves a place in Vaikuntha.
On His way to Mathūrā along with Akrūra, Śrī Kṛṣṇa enjoyed the sight of the Yamunā, flooded with water of murmuring sound. Evil evaporates the moment, the name of this holy river comes to mind and one is redeemed of all his sins. She is regarded by the people and worshipped by the gods.

On the bank of the river Sarayū Śrī Rāmacandra meditated on 'Vala' a Viḍvā Yoga and became successful. Here Viśvāmitra was fortunate enough to see some of the divine emblems of Rāmacandra which bore the insignia of His God- hood.

Śrī Kṛṣṇa arrived at the holy bank of Yamunā accompanied by Baladeva and Akrūra. Here Akrūra could visualise the real image of Śrī Kṛṣṇa. He found Him standing in the company of Laksrā and surrounded by Jaya and Vijaya, the dvārapālas (gate-keepers). It appeared the abode Vaikuntha as it were.

Śrī Rāmacandra crossed Sarayū along with Viśvāmitra and Laksmanā. They saw the trees enriched with fruits and flowers. Singing birds also came to His view and saw Brahmans of high race reciting Vedas.

Śrī Kṛṣṇa, Baladeva and Akrūra went across Yamunā. On the way He saw the trees filled with fruits and flowers.
He found many singing birds and Brahmins uproarious in the chantings of Vedas.

Rāmacandra was kind, lustrous and glory to the Solar race. On the way He cast His eyes upon Tātakā who had a well-curved body in its three parts. Tātakā, the wife of Sunda was adept in creating many fold attraction for Rāma.

Śrī Kṛṣṇa delighted the people of Vraja. He was very kind and compassionate. He possessed golden lustre. He happened to meet Trivakṛṣṇa Sairindhrī on the way who was apt in making use of cosmetics.

Śrī Rāmacandra inflicted many strokes of arrow upon the she-demon Tātakā and She was delivered from her ugly form. She was cursed by Agastya. But she regained her brilliant form, the moment Śrī Rāmacandra redeemed her.

Śrī Kṛṣṇa delivered Sairindhrī and she was released from her deformed self. Her lower senses got excited by the strokes of cupid. She got rid of her bad fortune and found a beautiful shape.

Śrī Rāmacandra reached at the hermitage inhabited by the saints. On His arrival at the hermitage He made up His mind to do away with the lives of the demons who were positively harmful to others.
Śrī Kṛṣṇa reached where Vasudeva lived. Siddha... saints paid their homage to Śrī Kṛṣṇa. Śrī Kṛṣṇa settled... His mind to destroy Kaṁsa and others who troubled the saints.

Rāmacandra caught sight of Mārīca and others, the enemy of gods. He came forward to give a fight with them with His lotus hand. He wanted to tear him to pieces like a shattered lotus.

Śrī Kṛṣṇa, the idol of Vraja suppressed the... elephant like Kuvalayā in His own hand. Here Śrī Kṛṣṇa... came across the demons Cānūra and others and proceeded to fight against them.

Once the swords failed to touch the heart of the demons like Mārīca and Subahu. Now Rāmacandra killed those demons in the war.

Weapons failed to terrify Chāṇūra. But now Śrī Kṛṣṇa could kill him. Other wrestlers of Kaṁsa were also killed by Śrī Kṛṣṇa.

Śrī Rāmacandra effaces enemies and protects the good and righteous deeds. Angrily, He killed the most arrogant Mārīca in a terrible war.
Śrī Kṛṣṇa frustrated the enemies and the demons indulging in most inauspicious works. The most haughty and arrogant Kaṁsa fell victim to the anger of Śrī Kṛṣṇa and died in his hand. It added to the contentment of Śrī Kṛṣṇa.

The anger of Subāhu knew no bounds at the sight of the destruction of demons. He was impelled to conquer Ayodhyā. Subāhu with his Himalayan physiognomy fell dead at the hand of Śrī Rāmacandra in a novel war.

Kaṁsa died and his wife, the daughter of Jarāsaṁdha became widow. At this, Jarāsaṁdha, the monarch that all he surveyed got terribly fired. His inconquerable pride impelled him to fight hand to hand with Śrī Kṛṣṇa. He admitted defeat in such a inhuman and impossible war.

Rāmacandra underwent training in archery under the guidance of Viśvāmitra. He stuck to the principle of paying his preceptor the exact daksīṇa and as such he helped in the extinction of the demons which accounted for the happiness of Viśvāmitra.

Sage Śāndīpani guided Śrī Kṛṣṇa and trained Him in archery. As a holy-return (daksīṇa) for his guidance Śrī Kṛṣṇa dared to go to Yamapura (Kingdom of Death) to get back the son of His preceptor. At this Śāndīpani got delighted.
Śrī Rāmacandra was instrumental in making the holy vajña-vedi (sacrificial altar) free from the troubles of the demons. Viśvāmitra started vajña fearlessly, the moment Śrī Ramacandra set His feet there.

Vasudeva arranged Mānasā-vajña at Dvārāvatī. Śrī Kṛṣṇa saved this vajña and the fear of the demons disappeared. Vasudeva conducted this holy vajña smoothly amidst his friends.

Rāmacandra, the crown of Manu dynasty was very mighty. He effaced all the demons in the woods. Gods wished and admired Him for such service.

A demon was empowered by the strength of his army. That demon went on oppressing the world. The King Mucukunda killed this demon by the virtue of his wisdom. At the notice of such work gods praised the king.

Śrī Rāmacandra, the beloved king of the people was treated hospitably by the saints in conformity with the scriptural principles. He appeared like the Moon with ever increasing beauty of Himself and His race.

Baladeva received warm welcome and service from Kakudmi, the father of Revatī. He accepted the hand of Revatī to have future progeny.
This Epic is meant for singing the glory of God and thereby appeasing His greatness. This Canto embodies everything that accounted for the happiness of Visvamitra. Here third canto comes to a close with beautiful narration.

CANTO IV

1 Visvamitra, prime among Brahmans inspired Śrī Rāmacandra to get beautiful Sītā, the daughter of Janaka. He (Śrī Rāma) had been to Mithilā which was frightening the enemies.

Śrī Kṛṣṇa endeavoured to get moon-faced Rukmini, the daughter of the king Bhīṣmaka. For this He (Śrī Kṛṣṇa) was inspired by a Brahmin who was sent by Rukmini. So Śrī Kṛṣṇa had been to City Kundīna which was impenetrable by the enemies.

2 Rāmacandra reached a place which was marked with the auspicious symbol of God Indra. Here Rāmacandra saw Ahalyā, the great mother of the sage Ṣatānanda who was damned by a curse.
Śrī Kṛṣṇa reacted. A place which was marked with the symbol of God Indra and became the Lord of that place to His great delight by propitiating the Lords of the directions (quarters).

3 Ahalyā attained the lotus feet of Rāmacandra and being liberated from the curse she regained her beautiful lustre. After that she propitiated adorable Rāmacandra and other Rājarsis with much love and devotion.

The celebrated assembly of kings after getting rid of the anxiety by the grace of the lotus feet of Lord Kṛṣṇa and thus delighted, adored Him who was loved by Baladeva.

4 Śrī Rāma, the son of Daśaratha being determined to have a glance at Sītā, entered into the city of Janaka. That city was brightened with flamboyant flags and skyscrapers.

Śrī Kṛṣṇa was the son of Nanda, the king of Gokula. He was determined to have a glance at Rukmini. For this he went to the city of Bhīsmaka which was adorned with flamboyant flags and skyscrapers.

5 Then Rāmacandra reached in that city. His body was lustrous. He suppressed the antiscorials and worshipped Śakti. Having seen Rāmacandra in His grandeur the maids intimated Sītā.
Thereafter Śrī Kṛṣṇa reached the palace of Bhīṣmaka. He was luminous and conqueror of the evil. He was propitiating Śiva. The maids intimated Rukmīṇī regarding the august presence of Śrī Kṛṣṇa.

6 The learned Vaivasvata Manu was the son of Sun-God. Iksvāku, son of Vaivasvata was endowed with mammon, beauty and truth. Being enriched with all the good qualities of Purūravas attained the zenith of fame.

Buddha was the son of Moon-God. His son Purūravas was shrouded with all noble qualities. He was also replete with beauty, truth and fame which touched the entire uttara Kuru.

7 In that race of Iksvāku, King Kākustha was brightened with noble qualities which was reflected from his childhood. He was as powerful as Indra. He was destroyer of enemies, expert in politics, inquisitive, contemplative and great command over celestial vehicle (Devajāna).

Yadu was famous king in the race of Purūravas and to mother Devayānī. He was endowed with the supreme sign of Rāja Laksā (royal fortune). He was also destroyer of enemies, expert in politics, inquisitive and contemplative.

8 In that race of Iksvāku, Yuvanāśva, a king, was born to Kākustha. Owing to noble deeds he attained the status of Māndhātr. He was illustrious, modest and wealthy.
In that race of Pururavas king Madhu was born after Yadu. He was remarkable and excellent. At the time of youth, treading on the Brahmaloka he consolidated wealth.

In that race of Mandhātr, Hariścandra was born. He had friendship with Devarāja Indra. On account of whose prowess the subjects lived happily.

In the race of King Madhu, King Vṛṣṇi was born. He was equally powerful like Sun and Moon. Due to his friendship with Indra his subjects lived happily.

In that race of King Kakustha, a mighty king, next to him in valour named Sagara was born who was admired by the people as incarnation of Brahmā, unconquerable by the enemies, as formidable as the fire of Sea (Vadavāgni).

In that race of King Yadu, Śaśavinda next to him in valour was born who was admired by the people, unsurmountable by the enemies, as formidable as Vadavāgni combined with the poison (Kālakūṭa) coming out of the Sea.

The Ocean was expanded by the princes of Sagara family. It was emerging as a place of Goddess Lakṣmī and rendezvous of rivers by dint of which it became prominent after the name of Sagara.
The kingdom of Šašavindu was blessed with Laksmī and was luxuriant due to the presence of Goddess Sarasvatī. This kingdom was gradually widening owing to the valiant deeds of Šašavindu.

12 In the classic family of Sagara, King Bhagīratha came into existence. He was the ruler of the world, a benevolent pardoner, capable of administering the ten quarters by his mighty valour and power.

In that excellent family of Šašavindu, King Daśārha was born who was administering the ten quarters by virtue of his valour. He was a benevolent pardoner, ruler of the world and a good disposer of sweet words.

13 The holy river Ganges was the immortal deed of king Bhagīratha. It was propitiated by all, sprang from the lotus feet of God, beautified in the crest of Śiva and purified the three worlds.

The King Daśārha due to his noble deeds became famous like the river Ganges. The pious deeds of Daśārha were admired by God. With his sacred rituals and sacrifices he could purify the tri-world.

14 In that race of Bhagīratha, there was a great loyal king named Raghu who was most powerful. He was famous
in ten quarters and mocking at other kings due to his formidable strength and valour.

In that race of King Daśarha, there was a remarkable king named Śātvata who was robust, noted in ten quarters and laughing at other kings due to his benevolent qualities.

In that famous race of Raghu, there was a king named Aja who was free from all drawbacks and enriched with all good qualities. He was the most admirable king in the race of warriors and not only loved by Indumāti, the daughter of king Vīdhārtha but by intelligentia also.

In that famous race of Śātvata there was a king named Śūra who was free from all faults and shrouded with all good qualities. He was the jewel among the warriors, soft like Moon and admired by all.

Noble hearted king Daśaratha was the son of King Aja, who was top among heroes. That Daśaratha was the jewel of the Solar race whose works were commendable and applauded by Vasudevas, whose property was ascertained from his remarkable and illustrious horses.

Kind-hearted Vasudeva was the son of King Śūra who was not only a great hero in the world but also in the 'Brahmaloka' (heaven). For his admirable qualities he was appreciated as a jewel of the Lunar race. His property was ascertained from his remarkable horses.
Mighty King Daśaratha ousted from his cradle the diseases and formidable dangers against his destiny. From his own valour he has strangulated sin, eliminated enemies and established truth.

Owing to His gallantry Kṛṣṇa killed the demon Agha. He also rescued the people from the flagrant terror of Māyāṣura and Vyomasura. Like that He also wiped out fear of serpent Kaliya who was living in the lake Kālindī creating dismay among the people.

When Goddess Sarasvatī was incapable of expressing the unimaginable fame and popularity of Rāmacandra, how could Pañcānana (Śiva), Caturānana (Brahmā), Sadānana (Kārtikeya) and others succeed?

When Goddess Sarasvatī was incapable of expressing the unimaginable fame and popularity of Śrī Kṛṣṇa, how could Pañcānana (Śiva), Caturānana (Brahmā), Sadānana (Kārtikeya) and others succeed?

Debonair Śītā heard the august presence of Rāmacandra from her maids, whose charismatic qualities were inexpressible by Śahasravaktra (the million faces, Brahmā). She was delighted to see Rāmacandra, a man of towering personality.
Rukmini heard about Krsna from her maids, whose magnificent and noble qualities were inexplicable by Śahasravaktra. Having seen such a outstanding personality she was delighted.

In the city of Janaka, Rāmacandra exposed the beauty of His eyes which was like a blooming lotus. There He was enchanted by the glorious beauty of Śītā who was subdued by Kāmadeva and accepted her.

In the city of Bhīsmaka, Śri Kṛṣṇa exhibited the beauty of His eyes which was like a blooming lotus. There He was captivated by the glorious beauty of Rukmini who was subdued by Kāmadeva and accepted her.

Princess Śītā, with much delight presented a garland of blooming lotus to auspicious Rāmacandra. With this Rāmacandra looked beautiful.

Snapping the delighted warriors like King Bhoja and others, Rukmini, the daughter of Bhīsmaka garlanded Śrī Kṛṣṇa, the celebrated one.

After that, befitting Rāmacandra was adorned with a garland of Punnāga chained with blooming lotus.

After that, being delighted with the garland presented by Rukmini, Śrī Kṛṣṇa defeated King Bhoja and others in the war and accepted the hands of Rukmini.
As powerful as Kārtikeya Rāmacandra was decked with valour and strength, appreciated and had accepted the charming Sītā with much love as people like to use golden necklace.

Śrī Kṛṣṇa, the son of Nanda, with His attacking force kidnapped the charming and rejoicing Rukminī, the daughter of Bhīṣmaka, who was glittering like a golden necklace.

Though Rāmacandra had come from a very long distance, still breaking that powerful Śivadhanus accepting Janaka's daughter Sītā, immediately He decided to go to His own kingdom Ayodhyā.

Śrī Kṛṣṇa defeated Rukminī's brother who was most powerful and furious. After that He accepted the hands of Rukminī, the daughter of King Bhīṣmaka and rushed immediately to His native land Dvārakā.

In the presence of kins-men of Daśaratha and Maharsi Janaka, the sacred marriage ceremony of Rāmacandra and Sītā was solemnised amidst the incantatory chanting of mantras in the city of Mithilā.

In a congregation of friends and relatives of Vasudeva, the blooming nuptial ceremony of Śrī Kṛṣṇa and Rukminī performed amidst the incessant utterances of mantras in the city of Dvārakā.
26 King Janaka was intelligent, popular and lover of rituals and wars. As a result of his pious deeds, beautiful Urmilā came into this world whose marriage was celebrated under an auspicious moment with Laksmana, the glorious one, shrouded with plethora of love.

Satrajit, one among the yādava kings, was intelligent. Out of his pious deeds Satyabhāma came into this world whose marriage was solemnised under an auspicious moment with Śrī Kṛṣṇa, the incarnation of celestial beauty.

27 The King Kuśadhvaja, brother of Janaka excelled the Moon in fame and friendship. He offered his eldest daughter Māndavī to Bharata who was not only jovial and cool but also possessed attractive legs.

Jambavat was defeated by Śrī Kṛṣṇa in the war. He offered his beautiful and debonair Jambavati to Śrī Kṛṣṇa who was not only enshrined in the auspicious signs of ankuśa (bow) and dhvaja (flag) but also possessed alluring legs.

28 Śrutakīrti, the youngest daughter of Valiant king Kuśadhvaja devoted of Satrughna in order to get him in the knowledge of her father. She was virtuous, erudite, benevolent and admired by the chaste ladies.
Having heard the valiant deeds of Śrī Kṛṣṇa, Kālindī, the daughter of Sun God was inclined towards Him. Nityavidyā, the daughter of the King Avantī was also inclined towards Śrī Kṛṣṇa. Nagnajīti also prayed Śrī Kṛṣṇa in order to get Him.

Śrutakīrti was the second daughter of Kuśadhvaja, the mighty one. She was beautiful and brought up in a world of love and affection. She was ecstatic to get Śatrughna.

Yamunā was the second daughter of Sun God. She was elegant, reared up with love and affection, whose fame was spreading the four corners of the world. She was highly delighted to get Śrī Kṛṣṇa, the vibrant enemy-killer.

Śrutakīrti, the daughter of Kuśadhvaja was attracted towards Śatrughna, who was the embodiment of noble qualities and praised for his serene demeanour. She was friendly, possessive, virtuous, well-wisher and admired by the chaste women.

The princess Satyā was allured towards Śrī Kṛṣṇa, who was the incarnation of noble qualities. The princess Bhadrā was friendly, pious and noble. She got married to Śrī Kṛṣṇa and was overwhelmed with joy.
31 Then Rāmacandra was delighted with the ecstasy of Laksmana. He was brave and capable of subduing the enemies on the way. He was ready to go to Ayodhyā with Vaidehī, the daughter of Janaka from his palace.

Then Śrī Kṛṣṇa was delighted with the excessive joy of the daughter of the King Madra. He was capable of washing-out the obstacles laid by the King Madra. After that He and His brother Baladeva were prepared to leave for Dvārakā with Laksmana, the daughter of King Madra from his palace.

32 Rāmacandra revealed His reverence towards the monarchs and the kings for their sober hospitality and sedate grandeur. Then He returned to His own kingdom Ayodhyā from the city Mithilā with His affectionate brothers, Śītā who is endowed with the noble qualities and the given dowries.

Śrī Kṛṣṇa exhibited His veneration towards the monarchs and the kings for their bountiful manners and shewing kindness. After that Śrī Kṛṣṇa returned to His own kingdom Dvārakā from the kingdom of Madra. He had with Him Baladeva warriors like cavalry, etc. dowries and Laksmana, the daughter of King Madra.

33 Rāmacandra being decked with bow started moving towards Ayodhyā. On the way to His own kingdom Ayodhyā
Sri Krsna being embellished with bow returned to Dvārakā from the kingdom of King Madra. On the way He conquered the obstructions of mountain ranges and defeated the kings who were barricading Him.

Having seen Rāmacandra coming along with Śītā, the people of Ayodhyā and the royal followers felicitated Him with flower bouquets just like the fluttering waves welcoming Viśnu, lord of the milk-ocean.

Having seen Śrī Kṛṣṇa coming along with His daughter-in-law, the people of Dvārakā and the royal followers heralded Him with flower bouquets, etc. just like the wavering waves welcoming Viśnu, lord of the milk-ocean.

Under the auspicious presence of Rāmacandra the entire atmosphere of Ayodhyā was luminous with decorated altars and gates, watered pitchers adorned with tender leaves, the auspicious and rhythmic dance of the harlots, abundance of musical tinsels and notes and hilarious people.

Under the auspicious presence of Śrī Kṛṣṇa the entire atmosphere of Dvārakā was brightened with decorated
altars and gates, watered pitchers adorned with tender leaves, the auspicious and rhythmic dance of the damsels abundance of musical tinsels and notes and notes and hilarious people.

36 After this, inquisitive Bharata got the permission from Daśaratha. Having worshipped Vaśistha, the family priest and other superiors, he (Bharata) with his wife, wished to meet his uncle. For this he went to that city of Yudhājīt with his calmly brother Śatrughna.

Taking the permission from Yudhisthira, with a desire to meet his uncle, Arjuna went to the city of Kuntā. He was endowed with noble qualities, engaged in celebrating pious deeds and worshipped the Ganges, the holy one.

37 After showing his perfect veneration to his superiors Bharata was glorified by learning the tricks of archery of cupid. He was rich, grand and inspired by his uncle to perform the righteous deeds.

After showing right sort of adoration to his superiors and winning the heart of Subhadra, who was subdued by the arrow of cupid, Arjuna went to his own kingdom which was looking like the kingdom of Indra. He was happy amalgamation of mammon, beauty and was brightened with the ornament kirita. He was inspired by his uncle to perform noble deeds.
This holy Epic *Rāghava-Yādaviyam* was written with a view to commemorate the glories of Hari. Here the fourth canto was finished revealing the sacred marriage of Rāma, Kṛṣṇa and their brothers.

CANTO V

1. Indra was afraid of the demon Śambara for his rugged cruelty and hostility. Anticipating a terrible attack from the demon he (Indra) sought the help of Daśaratha, the son of Aja, and took him to heaven.

   Being afraid of the enmity created by Śrī Kṛṣṇa, the demon Śambara snatched out Pradyumna, the incarnation of holiness, from the labour room to heaven in order to throw him into the ocean.

2. Daśaratha was sent by Indra to fight against the powerful demons who were as terrible as the wavering ocean. Although he (Daśaratha) was attacked by the furious demons still due to his own valour he could subjugate them.

   The demon Śambara threw Pradyumna into the ocean which was full of many furious and terrible creatures. There he was swallowed up with much pain by a big fish. But he was left unconsumed.
3 Exposing his powerful valour instantly, showing his invincible strength, intelligent Daśaratha defeated the demon Śambara and attained fame, friendship and mammon. Exhibiting his own potency Pradyumna escaped from the clutch of that terrible fish. With his vibrant valiancy he subdued the demon Śambara and attained fame, friendship, mammon and wife Rati.

4 Daśaratha was admired by God as he had subdued the demon Śambara. He returned to his own city Ayodhyā getting two boons, lovable Kaikeyī and pleasing his friends in a glad mood.

Pradyumna was esteemed by God for defeating the demon Śambara. He returned to his own city Dvārakā dower with two boons, laudable Rāti and pleasing his friends in an animated mood.

5 Kaikeyī was endowed with boons owing to the evil design of Mantharā. Accordingly with an order from father Daśaratha gracious Rāmacandra went to the forest Dandaka with Sītā and brother Laksmana.

Devakī with her slow and sweet tone prayed and was enriched with boons. Accordingly with an order from father Vasudeva, Śrī Kṛṣṇa with his lustrous and luxuriant physique met Balarāma who was brightening with beauty.
Celebrated Śrī Rāmacandra started His friendship with the King Guha. Crossing the celestial river the Ganges, coming in contact with the sages and hermits He was exhilarated and did adore them.

After establishing friendship with Kārtikeya, celebrated Baladeva crossed Yamunā the river which was revered by gods. On the way He met a large number of hermits and venerated them.

Rāmacandra was roaming about bounteous Sītā, solely concentrating His attention on the mountain Citrakūṭa which was beautified with the sounding cataract, the tender tendrils and groves. It appeared like the paradise on earth.

Śrī Kṛṣṇa roamed about with contented Gopis and His brother Balarāma in the mountain of mountains Govardhana, which was decked with sounding cataract, enchanted tendrils and groves and variegated peaks.

The austere practices of Yoga (Yama, Niyama, etc.) by the pure and upright hermits were solemnised by Rāmacandra, the exponent of the ultimate truth, with the sweet and reverberating chantings.

Yamunā was the sister of Yama and the daughter of Sun God. She was subjugated by Baladeva with His ploughs. That Yamunā was always following the noble practices of the sages.
Śrī Rāmacandra was residing in a nicely decorated hut in the mountain Citrakūṭa encircled by forests. He was pleasing the hermits with His noble and glorified deeds.

Balarāma went to Dvārakā to console and condole the furlorn sages and the people, King Nanda, et. on the eve of Śrī Kṛṣṇa's move to Vṛndāvana.

With the departure of Rāmacandra the grief-stricken Daśaratha was feeling desolate. Added to it, the evil omens like earthquake and other dreadful dreams augmented his grief and finally met his end.

With the departure of Śrī Kṛṣṇa, the demon Narakā... sprouted his anarchial strength in the celestial forest Nandana. Having seen this arrant arrogance of the demon, Brhaspati, the Devaguru was lacerated with grief.

Grief-stricken, liberal and benevolent Bharata returned from his uncle's house to the desolate land of Ayodhyā. He finished the funeral and other rites of King Daśaratha.

Munificent Indra returned to his paradise Nandana with an invitation from grief-ridden Brhaspati. He made up his mind to extinct the life of that barbarous demon.
Generous Bharata spent the bad days in Ayodhya after the death of Daśaratha. After that, he was associated with his kins and friends and proceeded to Citrakūṭa. There he met Rāmacandra who was roaming about with His wife and brother Laksmana.

With the dismay of Brhaspati, Indra deserted his paradise. After that, he was associated with his kins and friends and proceeded to the mountain Govardhana arrayed with many peaks. There he met his younger brother Śrī Kṛṣṇa who was roaming about with His wife.

Kind-hearted Bharata met Rāmacandra in the mountain Citrakūṭa. He revealed his hellish experience and anxieties and painful agony of widowhood of their mothers in the death of Daśaratha.

Indra informed Śrī Kṛṣṇa about the terrorism of demon Naraka, helpless plight of Brhaspati and kidnapping story of Aditi's ear-rings in the mountain Govardhana.

Bharata had been to Rāmacandra to return Him back. But recollecting the promise of His father Daśaratha, Rāmacandra consoled Bharata, the meek one, with sweet words and asked Bharata to return to Ayodhya with two sandals.

Remembering the promise of Brhaspati, Śrī Kṛṣṇa swore to destroy the demon Naraka. For the rescue of heaven He consoled Indra with nectar like words and asked him to go back to his own kingdom Alakā.
Confronting and subjugating the demons, Rāmacandra, the incarnation of virtues rushed towards the forest Dandaka with Vaidehī and Laksmana without the Chariot.

Sitting on the back of Garuda with Satyabhāmā, Śrī Kṛṣṇa, the paragon of virtues, followed the principle of punishment for the destruction of the malafides.

Then Rāmacandra, the searcher of truth, following the paths of the sages and hermits, attained the lustre of Atri.

Then Śrī Kṛṣṇa, the seeker of truth, following the noble tracks of the sages and hermits attained the lustre of Atri.

Sītā, the daughter of Janaka, was satiating Rāmacandra in the forest Dandaka. She beautified herself being clad in the cosmetic of Anasūya, the true one. Her lustrous body was not pale with the bright rays of Sun.

Satyabhāmā was pleasing Śrī Kṛṣṇa there in different ways. Without any bitterness towards Śrī Kṛṣṇa, she was decked her body with cosmetics.

Virādha, the anarchical demon was living in the forest Adri situated on the bank of a river. Rāmacandra entered into that forest.
The demon Naraka was dangerous, egocentric, barbarous and active against the gods. Śrī Kṛṣṇa entered into the arena of that demon which was situated in the forest Adrī near a river.

19

After destroying the demon Virādha, the arch-enemy of gods, Rāmacandra with his own valour, attained fame and beauty. Leaving aside Sītā, expanding His own valour, Rāmacandra reached the hermitage of Agastya the great sage who sprang from the pot.

After destroying the demon Naraka, the arch-enemy of gods, Śrī Kṛṣṇa, with his own valour attained fame and beauty. Being a benefactor of the subjects, leaving Satyabhāma at Dvārakā Śrī Kṛṣṇa reached near Indra by virtue of the grace of the sages.

20

The sages were satisfied to see Rāmacandra who had come to fulfil the desire of sage Śarabhaṅga and visited the hermitage of Sutīksna.

The sages were satisfied to see Śrī Kṛṣṇa, the glorious one, who satisfied Himself as well as the desires of gods by killing the demon Naraka.

21

The sage Agastya was not only hostile to the growth of the mountains but also a great devotee of Rāmacandra. He
worshipped Rāmacandra, the luminous one and who enjoyed nights with His wife.

Indra was not only hostile to the growth of the mountains but also a great devotee of Śrī Kṛṣṇa. He worshipped Śrī Kṛṣṇa, the kind-hearted and luminous one who enjoyed nights with His wife Satyabhāma.

22 Seeing the lotus feet and other emblems like umbrella, etc. of Rāmacandra, the sage Agastya bowed down his head time and again by chanting hymns, whose all knowledge of Veda and valour were floating in the minds of gods.

Seeing the lotus feet of Śrī Kṛṣṇa and His other emblems like umbrella, etc. Varuna, the lord of the ocean bowed before Him time and again by chanting hymns who had attained fame and valour by the grace of mother God Aditi.

23 Gracious Rāma left the hermitage of Agastya situated in the bank of the river the Godāvāri and went to the forest Paṅcatatī for the happiness of Sītā. It was encircled by the five celestial trees like Haricandana, etc.

Gracious Śrī Kṛṣṇa was committed to protect and preserve the heaven and the earth. He left the kingdom of Indra and went to the Paradise (Nandanaṇava) which was extending its shade to others, with a view to give happiness to Satyabhāma. It was closed with the five celestial trees like Haricandan, etc.
Rāmacandra, the creator came to this world for the destruction of the enemies. Langurous and egoist Śūrpanakhā, the sister of the demon Rāvana, the arch-enemy of God, was encountered with Rāmacandra on the way.

Having not seen the celestial flower Pārijāta, the platoons (Devasena) encountered Śrī Kṛṣṇa, the creator with an intention for a war. They were inspired with the valour of Indra.

Śrī Rāmacandra was as beautiful as the celestial tree (Kalpadruma). Modest Śītā prayed Him for the tender tendrils and lovely flowers. He satisfied her by giving the flowers, etc. as desired.

Śrī Kṛṣṇa was the destroyer of the demon Naraka. His wife Satyabhāma enjoyed the beauty of the tender leaves and flowers in the celestial forest (Nandanaavana) and asked Him for the Pārijāta. Śrī Kṛṣṇa satisfied her.

Śūrpanakhā was indulged in evil practices and evil machinations. Her nose was cut off by Rāmacandra as she was creating trouble for Śītā. In this way He insulted her.

The attacking soldiers were indulged in creating continuous fear for Satyabhāma, the wife of Śrī Kṛṣṇa. Śrī Kṛṣṇa defeated them and they were insulted just like nose-cutting.
Śūrpanakha looked ugly and became angry as demon Khara. Thereafter she fled away in a crying face.

The platoons were dispersed and looked incongruous. They were crying heavily and Indra got angry with those fugitive soldiers.

Rāmacandra was looking as beautiful as the Pārijata. He was satisfying the desire of the people. The victorious Rāma, giving the charge of the hermitage to Jatāyu, the king of the birds went to Kuśasthali. Sītā was staying there. It was guarded by Laksmana.

Garuda was the carrier of Śrī Kṛṣṇa. Sheltering His feet on Garuda Śrī Kṛṣṇa, the saviour of the distressed, brought Pārijata from the celestial forest (Nandanavana). He went to Kuśasthali (Dvārakā), the abiding place of Rukmini which was well-protected by Baladeva.

There was an anarchical demon named Khara. Dūsana was allied with Khara to wage a war against Rāmacandra. Seeing this, Rāmacandra killed the demon Khara in the war just like Paundraka Vāyu.

There was a furious and anarchical king named Paundraka. He was boasting himself as Vasudeva. Learning that he (Paundraka) was in a move to attack Him, Śrī Kṛṣṇa, the subduer of the evil-mongers started his war-odyssey from Dvārakā and killed Paundraka.
The demon Dūsana was an evil-doer. He was creating illusions and miracles. He was killed soon with Khara by Rāmacandra as Paundraka in the sky.

Kāśīrāja was a proud king. He was creating miracles. With him, King Paundraka, the unjust one was destroyed soon by Śrī Kṛṣṇa just like the Paundraka Vāyu.

With the death of Khara and Dūsana Śūrpanakhā got angry. Becoming a paragon of beauty she rushed to impenetrable Laṅkā which was encircled by the ocean.

Owing to the defeat and death of Kāśīrāja, his son got angry and looked furious. Then he went to the well-fortified city Dvārakā which was encircled by the oceans and abiding place of some demons.

Rāmacandra rooted out the fear from the minds of the people of Janasthāna. He exposed His valour. Seeing this Śūrpanakhā was terrified and thought about the safety of Laṅkā.

Śrī Kṛṣṇa rooted out the fear of the people of His own country (Dvārakā). He exposed His valour and lusture. With this the son of the Kāśīrāja terrified and he was defeated by Śrī Kṛṣṇa in the war. Being defeated by Śrī Kṛṣṇa he (son of Kāśīrāja) flamed his own city.

This Rāghava-Vādaviya Epic has been written for the glorification of Hari. Here ends the auspicious fifth canto dealing with the expatriation of evils from Janasthāna.
CANTO VI

1 The mighty Rāvana had conquered heaven on the strength of his own arms. He grew aggressive by dint of the powerful soldiers of Nikumbha, the son of Kumbhakarna. The wicked Rāvana could not tolerate the uncontrollable valour of Śrī Rāmacandra, the gem of Solar race, when he heard about Him.

Nikumbha, the mighty demon did not stick to the dictums of administration for his own limitations and he had won the heaven. Nikumbha grew arrogant and took help of the indulgent soldiers. He heard the potency of Śrī Kṛṣṇa, greatest of the heroic clan and could not stand it.

2 Śrī Rāmacandra, the reputed king of Solar race was versatile in Veda. Sītā was His wife. The wicked Rāvana attempted to run away with Sītā under the pretext of an illusory golden stag.

Śrī Kṛṣṇa was the pioneer of the heroes and very conversant with Upanisad. Bhānumatī was his wife. The wicked demon Nikumbha tried to steal away Bhānumatī with a delusion.
3  Śrī Rāmacandra posed to move to the forest. Sītā with deerish eyes desired to see the golden stag. He (Rāma) sent Laksmana to cater to the wishes of Sītā.

While Balarāma started for sea-bathe (Samudra Jalavihāra) Śrī Kṛṣṇa listened to the words of Rukmini, the deer-eyed one. He also got ready for the sea-bathe to appease His wife.

4  Sītā Devī shines as brilliantly as the Sun. Rāvana kept hidden all his heads and arms and ran away with Sītā in disguise as if the Sun was swallowed up by the cursed Rāhu.

The demon Nikumbha concealed all his multiple faces, eyes and noses and in disguise stole away Bhrāumati who bore the beauty of the Sun. She was kidnapped by Nikumbha as Rāhu, the sinful planet captivated the Sun.

5  Nature, spreading her lotus hand and in the tone of noisy voices of birds condemned the heinous works of Rāvana violently.

The noisy voices of birds represented nature's sympathy and blamed the sinful activities of the wicked demon Nikumbha.
6 Jaṭāyu, the king of the birds stood on the way of Rāvana and obstructed his course. He had intimacy with Daśaratha and looked like cupid incarnate.

Śrī Kṛṣṇa came with Garuda and by the help of Kāmarupī Pradyumna put obstacles on the way of demon Nikumbha while flying with Bhānumati from Dvārakā.

7 Jaṭāyu applied his mighty bolt-like nails, peaks and wings and damaged the chariot of Rāvana. He started fighting against Rāvana, horses and the charioteers became senseless in the fight.

Garuda, the carrier of Śrī Kṛṣṇa destroyed the chariot of demon Nikumbha with his thunderous nails, peaks and arms. Horses turned mad and charioteers became senseless when Garuda started a battle against Nikumbha.

8 Out of violent anger and feeling of discomfiture in the war Rāvana chopped off Jaṭāyu's wings by the sword.

As a consequence Nikumbha with fear of defeat fatally wounded Garuda.

9 Due to his loss of wings Jaṭāyu became very angry and hit Rāvana. Rāvana saw the might of Jaṭāyu and could not direct his way properly. So vanished in the sky.

Nikumbha could not stand the mighty blows of Garuda and Pradyumna and hid himself in the space without finding anyway out.
Jatayu fought tooth and nail against Ravana. Deceptive Ravana ably stood it and ran away with spell-bound Sita.

Garuda launched a violent war, Pradyumna the victor of demons fled away with Hanumat to Dvaraka, the city of his father.

Srī Rāmacandra knew the whereabouts of Sītā from Jatayu. Then Rāmacandra set out in quest of Sītā. On the way he came across Kabandha, the son of Danu. Proud and violent Kabandha grew terrible and vast while attacking Rāma. He was so fierce that he persecuted people with his large and iron hand.

On the way Kṛṣṇa found Nilaumbha running away with Bhānumati. Nikumbha was a tyrant, too proud and vast in physiognomy. By the dint of his strong and elongated hands he used to punish common people.

Quiet and grave Srī Rāmacandra saw Kabandha displaying his warring skill. Kabandha resembled the demon Nikumbha. He was the mightiest of all demons, Srī Rāmacandra killed Kabandha by His celestial weapon (Divyāstra).

Srī Kṛṣṇa found Nikumbha in the battle field. He resembled Kabandha. Srī Kṛṣṇa did away with the life of Nikumbha and his soldiers.
Mango was the favourite fruit of Sabarī. She worshipped Śrī Rāmacandra with mangoes as a token of devotion. Rāmacandra happily accepted her offerings.

The great kings offered palatable fruits to Śrī Kṛṣṇa and worshipped Him. Happily Śrī Kṛṣṇa accepted the gifts of the great kings.

Rāmacandra came across Pampā on the way His quest for Sītā. This sarovara was of extreme happiness to heaven. Five divine nymphs also displayed their dance excellently.

The evil-doers were accounted for all sufferings. The dance of the divine nymphs pleased them too. Dvārakā was thrilled by their dance. Śrī Kṛṣṇa turned up there.

Śrī Rāmacandra was the dispeller of all sins. Rṣyamūkha was the sacred and the greatest among the mountains of India. Rāmacandra was very much happy and anxious to visit it where Sugrīva and others lived.

Śrī Kṛṣṇa was the killer of the demon Agha. He left Dvārakā to go for a visit to Yudhisthira. He became happy to be there. Yudhisthira, highly learned in scriptures and eloquent was encircled by great Bhīma and others, the noblest off-springs of Bharata race.
Sugrīva, the son of the Sun was very brilliant. He paid homage to Ramacandra along with Hanumat. He sought Ramacandra’s help to do away with the life of Bali, the deceptive demon.

Yudhisthira was the son of Kuntī, a progeny of Solar race. He was very brilliant. He worshipped Śrī Kṛṣṇa, the son of Nanda along with Bhīma and others. He sought the help of Śrī Kṛṣṇa for the complete effacement of Duryodhana and others.

Śrī Rāmacandra delivers from Peril. Sugrīva, the son of Sun was a bold hero. Śrī Rāmacandra became happy to have intimacy with Sugrīva. He vowed to fulfil the wishes of Sugrīva. He vowed to fulfil the wishes of Sugrīva by doing away with the life of Bali and thereby satisfied him.

Arjuna was the son of Kuntī, a descendant from Solar race. Śrī Kṛṣṇa liberates from danger. He became happy to find Arjuna as His friend. Śrī Kṛṣṇa resolved to fulfil the wishes of Arjuna by doing away with the lives of Kauravas.

Śrī Rāmacandra’s bow pierced through the gigantic palm trees. He toppled the head of the demon Dundubhi by the tip of His finger. Thereby Sugrīva became faithful to Rāmacandra.
Dundubhi was the one of the musical instruments. The moment it blew all the demons bowed down their heads before Śrī Kṛṣṇa. Yudhishthira, the son of Kuntī banked his hope on Śrī Kṛṣṇa. Śrī Kṛṣṇa was adept in rhythmical music.

Śrī Rāmacandra set out His journey from the mountain Rṣyamukha. Sugrīva, Hanumat and Laksmana also accompanied Him. He was prepared to defeat Māharethi Bāli, the son of Indra by virtue of His supreme power and sought the help of Sugrīva and others.

Jarāsandha was the son of the King Brhadratha. Śrī Kṛṣṇa wanted to defeat him. Therefore He sought the assistance of Bhīma and Arjuna and set out His expedition from Indraprastha. Thereby the most powerful Jarāsandha looked auspicious.

Sugrīva and others kept themselves hidden under illusion in the midst of mountains. Skilfully they (Sugrīva and others) threw dust into the eyes of the guards and entered into Kiskindhā which was inaccessible till then.

Bhīma and other soldiers took the garb of Brahmīns and they at once entered deceptively into Girivraja, the city of Jarāsandha. They blinded the guards by throwing dust into their eyes.
Bāli was the son of Indra. Sugrīva declared war against him. Bāli agreed with it. As a result of which Sugrīva grew very enthusiastic and violent. He uprooted huge trees and thrashed them on the heart of Bāli.

Bhīmasena was very much violent. He wanted war against Jarāśandhā. Proud Jarāśandhā approved it and Bhīmasena started war thereafter. On this war front Bhīma became furious and halved Jarāśandhā by his mace.

Sugrīva was engaged in war time and again against Bāli in the manner Śrī Kṛṣṇa and Madhukātavas, Varāha and Hiranyākṣa, Śiva and Gajasūra fought against each other. So also Bhīmasena was engaged in war time and again with Jarāśandhā in the same manner.

War started in between Bāli and Sugrīva with challenging spirit. Both were optimistic about the victory. Vāsuki could not stand their violent wrestling and grew infirm. Crest-fallen, he held the earth with rage.

There was out break of terrible war between Bhīma and Jarāśandhā. They became hopeful about their success in the war. Due to their violent wrestling Vāsuki, the protector of the earth and the king of the snakes contracted his limbs and painfully held the earth in his head and bent under pressure.
Ramacandra showed the sign of greatness from the morning of His life. Sugrīva fought against Bāli with the approval of Śrī Ramacandra. In this war Bāli was killed at the prime of his life.

Śrī Kṛśna was great in the Saurī race. On His approval Bhīma, the son of Pavana fought against Jarāśāṁdha. Bhīma was fond of fighting from his childhood. Bhīma killed Jarāśāṁdha, the most arrogant one.

Śrī Ramacandra dispels the sinner. By the grace of Ramacandra the monkeys were redeemed from the world, a prison of life and death and thus the monkeys were free from the fetters of Bāli.

The kings were very influential. They were free from the cells of Jarāśāṁdha by the grace of Śrī Kṛśna. After being free they ruled their people well.

Āṅgada was the son of Bāli. He sought the mercy of Ramacandra. By the blessings of Śrī Ramacandra he developed affinity with Sugrīva and enjoyed the kingdom (Rajyā Laksī). Brhatkeyūra was the son of Jarāśāṁdha. He got the blessings of Śrī Kṛśna and enjoyed the kingdom with Bhīma, the son of Kuntī Devī.
Rāmacandra could have a chance to meet Anasūyā, the wife of sage Atri due to His devotion for truth. His holy contact with Brahmins, His sacred and quite nature and having quintessence of all virtues. He honoured Anasūyā as she deserved. He could become dearer to sage Atri. His eyes glittered at the sight of Śrī Rāmacandra.

Śrī Kṛṣṇa could see Śiva, the off-spring of Anasūyā due to His contact with Garuḍa, love of Satyabhāmā and imitation of Indra. Śiva looked Śrī Kṛṣṇa in glittering eyes. Śiva was splendid in affluence.

Virādha was a demon. He created terrible fear among the people. Rāmacandra killed him as a sinner was thrown to hell to be purged off the evil.

The demon Naraka was a terror in the heart of the people. The Great Śrī Kṛṣṇa killed him to establish good over the evil.

Sugrīva, son of the Sun was very amiable in nature. He sought help from the monkeys (Vānaras). Troops of monkeys (Nala, Nila, Aṅgada and Jāmbavat, etc.) were loyal to Sugrīva.

The imprisoned kings were released by the help of Śrī Kṛṣṇa and Baladeva after the death of Jarāsamāha. These kings became loyal to Yudhīṣṭhira, the son of Kuntī.
Rāmacandra was the destroyer of dishonesty. Sugrīva obtained the kingdom (Rājya Lakṣmī) of Bāli by the help of Rāma, the eminent one. Sugrīva got the kingdom which was inaccessible to the enemies. Then he made up his mind to quest for Sītā.

Śrī Kṛṣṇa was the resort of the afflicted. The sacrifice was glorified by the lustre of Śrī Kṛṣṇa. Yudhīsthira performed the Rājasūya-sacrifice and established a free administration.

Rāmacandra, the lord of the Solar race, being united with Hanumāt and Sugrīva and propitiated by them became glad at heart. Then he proceeded towards Mālyavat to search for Sītā.

Kṛṣṇa was the lord of the friends. He being united with Bhīma and Arjuna went to the venerated Yudhīsthira, the epitome of Dharma to have a glimpse of him (Yudhīsthira).

Māyābin was the brother of the demon Dundubhi. Rāmacandra, destroyed Māyābin by His splendour and handed over the kingdom of Bāli to Sugrīva.

Śrī Kṛṣṇa destroyed the miraculous demon Jarāsāndha and He helped Yudhīsthira in his Rājasūya-sacrifice. In this sacrifice Śrī Kṛṣṇa enhanced the fortune of Yudhīsthira by His own power.
This holy Epic Rāghava-Yadaviyam is written for the enjoyment of Hari. Here the sixth canto ends with the description of the destruction of demons who are great enemies of gods and also apt in creating devastating illusion.

CANTO VII

1 Sugrīva was the son of the Sun. He obtained the kingdom of Kiskindhā. That Kiskindhā was as rich as Uttarakuru and was more charming than the heaven. Sugrīva from his childhood became loyal towards Jāmbavat the general and tried to help Laksmanā in his search for Sītā.

Sāmba was the son of Jāmbavatī. By the help of Śrī Kṛṣṇa he obtained the city of Hastīnā. That Hastīnā was more charming than the heaven. There Sāmba tried to obtain Laksmanā, the daughter of Duryodhana.

2 Rāmacandra sent Laksmanā to Sugrīva who was staying in Kiskindhā when He noted that Sugrīva delayed in search of Sītā.

Śrī Kṛṣṇa sent Balarāma to the city of Dhrtrāstra, the king of horses when He felt the unwillingness of Duryodhana in handing over his daughter to Sāmba.
3 The most powerful Laksmana entered into the Kiskindha, the capital of Sugriva. Laksmana observed that Sugriva neglected in his duty of locating Sita. He got angry and his eyes became blood shot.

Baladeva entered into the city of Duryodhana which was inhabited by horses, elephants and warriors. After seeing the negligence of Duryodhana in handing over his daughter he (Baladeva) became angry and his eyes became red.

4 Hanumat, the son of Pavan agreed with the words of Sugriva. Then he engaged himself in search of Sita and went to Lanka, the city of Ravana. Hanumat was as luminous as thunder and as fast as a hurricane.

Pradyumna, the son of Krsna agreed with the words of Krsna and Indra. For this he (Pradyumna) went to the city of Vajranabha to explore the device of the death of the enemy of Baladeva. He was very luxurious.

5 The most vigorous Hanumat obtained the golden ring from Rama and applied his valour. He started the journey with Angada and others to find out Sita.

Pradyumna was the most courageous. Obtaining the celestial power from Sri Krsna he (Pradyumna) started his journey with Samba, Gada and others.
The entire Kiskindhā trembled with the anger of Laksmana whose angry eyes were as bright as the eyes of God Mahādeva.

The anger of Baladeva was so powerful as to shake the whole city of Hastīnā. That anger created wonder among the people.

Then Sugrīva presented himself with folded hands before Laksmana and he was being led by Hanumat.

Then the King Duryodhana with Vīra Karna offered himself to Baladeva. Laksmanā and Śāmba walked infront of Duryodhana.

Laksmana became pleased with the humility of Sugrīva. With all pleasure he carried them to Rāmacandra.

Baladeva was happy with the arrival of Duryodhana. He united Himself with Laksmanā and Śāmba and went to Śrī Kṛṣṇa with all anxiety.

The amiable Rāmacandra saw Sugrīva and Laksmana coming with the monkey soldiers with a view of searching out Sītā. Seeing them He became glad at heart.

Śrī Kṛṣṇa, the tentacle of demon Naraka became happy after seeing Baladeva and Śāmba, the horse warrior with Laksmanā.
Hanumat wandered about the forests, mountains and river banks to sort out Sītā. At the time of his search he (Hanumat) got the news of whereabouts of Sītā from Svayaṁprabhā, a yoginī. Then he told this to Aigada and others and they became happy.

On the way Śāmba, the son of Kṛṣṇa witnessed so many mountains, forests and rivers. Śāmba through his power became successful in his mission and giving enjoyment to Balarāma he reached Dvārakā.

Rāmacandra was propitiated by the mountain Maināka. The stalwart Hanumat doubled his body and exhibited his valour. He promised to cross to the ocean in search of Sītā the Devamātā.

Pradyumna was appeased by the people of Maṇsakula. Displaying his own gallantry, the heroic Pradyumna contemplated to solicit the desires of God.

Maināka, the son of Hīmālaya became powerful by Śīṁhikā, the mother of Rāhu. Hanumat was adored for his power of crossing over the ocean. The ocean was looking dreadful by the volcanic eruption. Hanumat conquered the sea of which the mountain Mandara was the churn-staff.

Lord Śrī Kṛṣṇa was glorified when he saw Pradyumna in the sky who was as powerful as the Sun. That Pradyumna could easily cross to the ferocious ocean and the tall mountains.
13 Hanumat had crossed that mighty ocean which was as dreadful as the furious snakes, fierce crocodiles, the flames of burning mountains and dancing high tides.

In order to go Dvārakā Pradyumna crossed the vibrant sea which was almost a hell with its furious snakes, cruel crocodiles and volcanic mountains.

14 Hanumat arrived at Laṅka after crossing over the ocean. It was as superb as the Trikūta mountain. This big city was fortified by the brave soldiers and was impenetrable by the lethal weapons like vajra, etc.

Pradyumna crossed over the sea and reached Dvārāvatī. This great city was excelled by the well-decked persons which was impenetrable by the fatal weapons like vajra, etc. and nicely preserved by the valiant soldiers.

15 After crossing the ocean Hanumat the son of Vāyu displayed his daring strength in the sky like Indra's vajra. He could find that marvellous Laṅka which was mocking at the city of Indra.

After crossing the ocean Pradyumna, the son of Kṛṣṇa could get the city of demon Vajrāṇābha. This city of Vajrāṇābha laughed at not only beautiful Amarāvatī but also the city of Alakā of Kubera.
Hanumat was delegated by Rāmacandra, the worthy heir of Solar dynasty. He (Hanumat) detected Sītā, the daughter of Janaka in Aśokavana. At that time Sītā had solely concentrated herself on Rāmacandra and was looking elegant.

A powerful swan was despatched by Pradyumna, the son of Kṛṣṇa. That celebrated swan could locate Prabhāvatī in the garden of Vajrahabhapuri. She had surrendered her soul to Pradyumna.

Sītā was delighted to receive the golden ring and some informations regarding Rāmacandra from Hanumat. Modest Sītā had generated firm belief on Hanumat when she heard sweet news about her Lord and Laksmana.

Prabhāvatī, the lover of garden could hear the voice of mighty swan through certain utterances. She was exulted in the words of Pradyumna and trusted him.

Hanumat was attempting to smash the Aśokavana after his arrival in the arena of Rāvana. With fear of Hanumat the demons shrouded them with weapons and they ran to him out of anger.

After entering into the interior of the city of Vajranābha Pradyumna endeavoured to ravish the earth. Having seen him, the demons were decked with weapons and rushed to him.
Hanumat had not only seen the emissaries of Rāvana, the arch-enemy of God but also the angry sons of his ministers. Then he slaughtered them. After that he decided to butcher Aksakumāra in the battle in order to establish his own potentiality.

The powerful Pradyumna had not only killed the emissaries of Vajranābha, the arch-enemy of God but also the sons of the angry ministers. He exhibited his valour in the war against them.

After the death of Aksakumāra, Meghanāda and his brothers ran to Hanumat out of anger. Meghanāda stringed thunderous Hanumat.

After the death of Vajranābha, out of anger his brother Sunābha with a formidable uproar reached there. He attacked Gada, the younger brother of Śrī Kṛṣṇa with the deadly weapon.

The intelligent Hanumat set Laṅkā on fire and ran across the ocean with tremendous speed and will to reach Rāmacandra.

The mighty Pradyumna made up his mind to shelter in the city of Vajranābha. But he crossed over the ocean with a desire to see Balarāma.
Then Hanumat with his friends like Āṅgada and others reached Madhuvana. There he was pleased to take honey. Forcibly he bullied on Daḍhimukha (name of a monkey). After that he reached Rāmacandra and worshipped His feet.

After crossing the sea of innumerable soldiers, Pradyumma reached the garden of Yādavas. There he was delighted with his kinsmen after listening the sweet solicitations. After that he reached Balarāma and Śrī Kṛṣṇa and worshipped them.

Hanumat extricated the hair-jewel (mathāmāni) of Sītā at the feet of Śrī Rāmacandra. Then he solicited the well-being of Sītā. After bowing down before Rāmacandra he was happy.

Pradyumma bowed down before the lotus feet of Balarāma and Śrī Kṛṣṇa. After that he was happy to delineate the happenings of the city of Vaiṣṇavaṇaḥ. This holy Epic Rādhava-Yādāvīyam is written for the gratification of Hari. This canto exposes the precious message of Rāma. Here ends the seventh canto.
CANTO VIII

1 In this world King Janaka is worshipped by
Brahmins for his austerities. Rāvana kidnapped his daughter
Sītā. Rāmacandra had vowed to destroy Rāvana, the enemy of
gods.

Vasudeva is the father of the universe. A Brahmin
named Brahmadatta had become a campaigner of his Āsvamedha
(horse killing)-sacrifice. The demon Nikumbha, the enemy of
gods had designed to kidnap the daughters of this Brahmin.
Śrī Kṛṣṇa had taken a vow to kill him.

2 Rāmacandra was Omniscient and Omnipotent. After
hearing many times about haughty Rāvana, Indrajit and proud
demon Nikumbha (Nāma) had marched to the city of Laṅka.
That city Laṅka was shining like the mountain Trikūta.

Śrī Kṛṣṇa was Omniscient and Omnipotent. The
boastful demon Nikumbha harmed all gods and earth dwellers.
After knowing this Śrī Kṛṣṇa had gone to the city of Nikumbha
which was guarded by many disguised arm-wielders.

3 After that the monkey armies (Vānarasenaś) arrived
at the seashore and were brightened. Vānarasenaś were
beautified with Jāmbavat and others and shone with mighty
Suṅgrīva and others.
After that the attacking soldiers of Śrī Kṛṣṇa were brightened with their superb weapons. The soldiers being potent with Sugrīva and other charioteers were looking beautiful when they reached the seashore near Dvārakā.

Having heard the happenings of Laṅkā Rāmacandra, the crown of Solar race had been to demolish it. That Laṅkā was impenetrable, well-fortified by Nikumbha and other soldiers.

After hearing the story of demon Nikumbha Śrī Kṛṣṇa proceeded to ruin that kingdom which was safeguarded by brave soldiers. The city was impervious to all and dear to Kubera.

Bibhīṣana revealed to his brothers that it was our duty to propitiate Rāmacandra nicely. After that Bibhīṣana rushed to concede in the lotus feet of Rāmacandra as fast as Garuda.

Garuda by strength of his devotion got the opportunity of befriending Śrī Kṛṣṇa, the protector of all as his lord and conceded to His lotus feet.

Setubandha was built by Nala, one among the Vānarasenas who flowered in the race of Viṣvakarman. On close heels of the Vānarasenas Rāmacandra crossed the ocean by the help of this Setubandha. The ocean was full of dreadful and monstrous sea-creatures.
The setu was built by those who belong to the race of Viśvakarma. Śrī Kṛṣṇa followed the soldiers and crossed over the ocean. The ocean was fierce by the formidable sea-creatures.

7

After crossing the ocean Rāmacandra captured the city Laṅka which was intricated by well-weaponed soldiers, adorned with elephants and shrouded in the demon Nikumbha and others. That city looked decorated with beautiful women.

After crossing the ocean Śrī Kṛṣṇa captured the city of the demon Nikumbha. That city was adorned by the well-decked soldiers who were expert in gimmick. It was glorified with the warring-elephants, integrated by the demons like Nikumbha and others, endowed with the beautiful belles.

8

Sugrīva was very influential. When Vāyuputra Hanumat, Aśvinīkumāra and others were united with Sugrīva for the battle, it created a shudder amongst the army of Rāvana.

The soldiers were more potent. When Vāyuputra Bhīma, Indraputra Arjuna, Nakula, Sahadeva and others were ready for the war the soldiers of Nikumbha were terrified.

9

Rāmacandra crossed the ocean and reached Suvela. There He was united with Sugrīva and other Vānarasesṇās. Then He got into the famous city of Viśravas which was inhabited by Nikumbha and other demons.
After crossing the river, just under an auspicious moment Śrī Kṛṣṇa entered into the pristine city of Kubera. At the time of his entrance Śrī Kṛṣṇa was united with the flamboyant horse-mounting soldiers. That was the city of Nikumbha.

Laṅka was captured by the Vānarasenaśas. Having seen this the soldiers of Rāvana became red with anger and with their flamboyant applaud were ready to fight against them.

The city of Bānāsura was subdued by the soldiers of Śrī Kṛṣṇa. After seeing this the soldiers of Bānāsura were burnt with anger and were ready to fight them back with their pseudo-valour.

As at the time of pralaya (mass devastation for spiritual regeneration) the Bay of Bengal and Arabian sea are united and create a formidable sound, similarly a thundering and scintillating uproar was heard when the soldiers of Rāma and Rāvana clashed together.

As at the time of devastation the Bay of Bengal and Arabian sea are united and create a formidable sound, similarly a dreadful and a dragonian cry was heard when the soldiers of Śrī Kṛṣṇa and Bānāsura collided together.
The earth shuddered tremendously when the rival soldiers fought neck to neck. It (the battle) seemed like the uproaring of the sea at the time of 'total ruin' (pralaya), the thundering sound of the conglomeration of the clouds, the crackling thrash of Indra's Vajra. The four quarters were darkened with terrible sound of trumpets and drum-beats. The elephants felt as if their fatal moment was approaching.

The soldiers of Rāma and Rāvana flooded the area with blood by attacking each other with swords. Physical encounter, tearing of hair, restraining with creepers, enslaving with Nāgapāśa and lethal discus were the means of shedding blood.

The soldiers of Śrī Kṛṣṇa and the demon Ṛṣāṇa flooded the area with blood by attacking each other with swords. All sorts of lethal weapons were used to shed blood from rival camps.

Rāma was dumbfounded with the terrible sounds of the war-front and failed to distinguish any other sound around. He was anxious whether He will strike victory or not?

The bugles and smothering trumpets silenced other sounds before Heroic Śrī Kṛṣṇa. He was puzzled whether He will be victorious or not?
Rāmacandra was a colossus amongst the Ksatriyas. Nikumbha tied up Hanumat and other Vānarasenaśas. After that out of terrible anger He killed Nikumbha, the son of Kumbhakarna as the lion butchers the elephant.

Out of anger Śrī Kṛṣṇa, the towering figure of the Ksatriyas was united with Bhīma and others and killed the demon Nikumbha as a lion kills the elephant.

At the death of Kumbhakarna, the arch-rival of God, Rāma was showered with flowers from heaven. As a prologue to his victory Rāmacandra now moved to locate Sītā.

Gods showered flowers when that violent Nikumbha, the arch-enemy of God met his death. After that amiable Śrī Kṛṣṇa arrived at the palace of Balaḍevas.

Lakṣmana was enriched with fame and mammon from his infancy. With his valour he slaughtered that barbarous Indrajit. Śrī Kṛṣṇa, the younger brother of Balarāma was adorned with fame and mammon and was top among the heroes. He defeated Śiśupāla in the battle.

Being appointed by violent Rāvana turbulent Meghanāda came to the battle field. With a vow to smash Lakṣmana he fought against him.
Out of excessive anger the tyrant-faced Śiṣupāla presented himself in the battle field. With thunderous sounds he attacked Śrī Kṛṣṇa to knock Him fatally.

With blessings of gods and his own unusual strength Hanumāt uprooted the medicinal mountain and fled back to Rāmacandra.

Śrī Kṛṣṇa was glorified by gods. He killed the king Dantavaktra with his dragonian physical strength and carrying his mortal body on his shoulder neared Balarāma.

This Epic has been written for the exaltation of Hari in which the story of Rāma and Kṛṣṇa is delineated in a lucid manner. Here ends the eighth canto which reveals the promise of Rāma and Kṛṣṇa to kill the tempestuous demons.

CANTO IX

Rāvana defeated Indra to establish his own power and pride. He was collecting taxes at the rate of one sixth of the national income. He was also a great warrior and an aggressive man. Rāmacandra, the destroyer of Khara was determined to kill such a proud character Rāvana who was also ready to fight against Him (Rāma).
Bānasura defeated Indra to establish his power and pride. He used to collect only elephants like Airāvata. Śrī Kṛṣṇa, the destroyer of the evil promised to fight against such a great warrior.

Sītā, the daughter of Janaka was confined in Laṅkā and imprisoned there. Rāmacandra wanted to free her from the enemy of gods, Rāvana. He also promised to bring an end to Rāvana's pride for ever.

Aniruddha who was determined to marry Usā was confined in the city of Bānasura. Śrī Kṛṣṇa wanted to free him by crushing all the power and pride of that demon Bāna, the arch-enemy of God.

Rāvana was divinely blessed in his auster penance. Rāvana grew too much boastful. He confronted Śrī Rāmacandra. Rāvana demonstrated his unique royal power before Rāmacandra in the war as that of Kārtavīrya and Arjuna.

Bānasura was endowed with thousand arms. He also came out successful in his penance and grew too much arrogant with the divine blessing. He confronted Śrī Kṛṣṇa, the destroyer of demon Dhenuka and hostile forces. Bānasura exhibited his might in the war against Śrī Kṛṣṇa.
Rāmacandra adorned the Solar race. He ascended in the celestial chariot. The chariot was magnificent with its horses, bold charioteer and varieties of colour. By the virtue of His power He launched war against Rāvana, the perpetual enemy of gods.

Śrī Kṛṣṇa came of Śūra, the king of Lunar dynasty. During the slaughter of Jarāsandha a divine chariot with horses, charioteers and variegated colours landed which carried Him (Śrī Kṛṣṇa) up. By dint of His might He fought against Bānasura.

Śrī Rāmacandra and Rāvana engaged themselves in war there at Laṅkā. The battle field was clouded with arrows. It evoked terror in everyone.

Śrī Kṛṣṇa and Bānasura indulged in great war in the battle field. The war field grew dark at the deadly fight between Bānasura and Pramathas. This battle field terrified one and all as that of the war between Śiva and the demon Andhaka.

The fire emitted from the shaft arrows of Rāvana. The troop of the monkeys startled at the dance of fire. It resembled the dance of the peacocks the traditional carrier of Kārtikeya.
Bānasura, the enemy of gods was engaged in war.
The fire erupted from his arrows. The fire danced like the peacock of Kartikeya. At the sight of such fiery dance the Yadava soldiers who helped Śrī Kṛṣṇa were taken aback.

Rāvana shot innumerable fiery arrows in that terrible war. Rāmacandra counteracted those violent shots by His mighty arms.

In that warfield Bānasura, the tyrant hurled his shots. It was conceived of the forms of Rudra and was illuminating as that of Śiva. By the virtue of His own power and Viṣṇujīvaṁ Bāna Śrī Kṛṣṇa was able to beat the shots of his opponent.

The army of Rāvana was shattered by the shots of Rāma. Rāmacandra grew terrible while fighting with the mammals.

Śrī Kṛṣṇa was hurt at the sharp shots of Kārtikeya. Again He became furious the moment Kārtikeya wounded Ganeśa by His shots.

Then Śrī Rāmacandra ascended the chariot. The horses, multiple arms, charioteers and multiple colour beautified the divine chariot. In this chariot Śrī Rāmacandra fought against Rāvana, the lord of Lāṅkā.
Śrī Kṛṣṇa, the preserver of the wise mounted the
heavensent chariot. The chariot was decorated with horses,
multiple arms, charioteers and varied colour. He fought
against Bānasura from this chariot.

10 Then Rāvana took illusory forms and inflamed by
anger he prepared to give another fight. Rāvana blindly
crowded terrible shots.

Then Bānasura took illusory forms. He prepared to
indulge in war in the state of anger. He was one of the
greatest enemies of God and showered furious shots in the
war-field.

11 In that war-field Rāmacandra counteracted different
weapons of Rāvana. He shot Varunāstra against Agneyāstra,
Marutāstra against Parvatastra and Garudāstra against
Sarpāstra respectively.

Śrī Kṛṣṇa counteracted different weapons of Bānasura
in that war-field in a like manner. He shot Varunāstra against
Agneyāstra and others.

12 Rāmacandra struck the most arrogant and violent
Rāvana awfully. In the mean while He flung Rāvana down the
chariot.
Śrī Kṛṣṇa also found Bānasura, the most arrogant and vile one being afflicted by the fiery shots. So He (Kṛṣṇa) cast him off the chariot by the repeated shots. Bānasura, the arch-enemy of gods fell down helplessly.

13 Rāmacandra beheaded Rāvana times without number. But the heads regained their vital positions time and again. So Rāvana revived and became invincible.

Shots of Śrī Kṛṣṇa shattered the crown of Bānasura. But Śrī Kṛṣṇa found the crown sticking to his head. So Bānasura again blew the trumpets of war against Śrī Kṛṣṇa.

14 Rāmacandra came to know the reports of Pāvana. He wounded the strongest arms of Rāvana by His mighty arms gifted to Him by Agastya. Along with it, He pierced into the core of his (Rāvana's) heart.

Śrī Kṛṣṇa also heard the message of the gods. By virtue of His lethal discus (Cakra Sudarśana) He chopped up the arms of the demon Bāna. His weapons went straight into his heart.

15 Rāmacandra was graced with noblest virtues by His well-wishers. Rāmacandra displayed His forgiving nature after His victory over Rāvana. So He engaged Himself in the service and security of gods and for the well-being of His subjects.
Sri Krsna was happy at invocation of Siva and His well-wishers. Bana was not vanquished by Krsna. Krsna tried to forgive him (Bana) and secured him to life.

16 Ravana fell victim to Ramacandra, the destroyer of demon Khara. Multiple arrows wounded his limb. Ravana left his native and took resort to the mount Rajata. There he breathed his last.

Multiple sharp arrows of Sri Krsna covered the limbs of Bana. Then he retired to mount Rajata. Bana, the greatest demon was illusioned there by Sri Krsna.

17 Ravana died. Sri Ramacandra sought approval from Sugriva and others and accepted Sita. Bibhisana, the son of Visravas was adept in Nyayastra. Ramacandra endowed him with majestic power in Lanka like that of Kubera, the king of wealth.

Siva, the lord of Parvati welcomed the views of Krsna and Baladeva. Siva bestowed upon Bana the title of Ganadhipa and immortal reputation like that of Kubera, the son of Visravas.

18 Ramacandra defeated his enemy. Then Sita came out pure, safe and sound from the test of fire. She became nostalgic to go back to Ayodhya. Ramacandra set out for Ayodhya along with Sita.
Usā was the embodiment of purity and sought the shelter of Pradyumna. Śrī Kṛṣṇa gave Usā in the hands of Pradyumna. Then Śrī Kṛṣṇa set out for Dvārakā along with Pradyumna and Usā.

Rāmacandra felt perfectly contented. He boarded on Puspaka. Sītā, Laksmana, the devoted Hamumat joined Rāmacandra in Puspaka, the heavensent yāna. Śrī Rāmacandra came back to Ayodhya, His kingdom by virtue of His own might. Śrī Kṛṣṇa, now fully contented in heart sat on the chariot which was adorned with flowers and yoked by horses. He got back to Dvārakā with Usā, (His daughter-in-law) Aniruddha and Baladeva in that chariot.

Bṛhaspati engendered Rsi Bharadvāja. Rāmacandra became happy to see Bharadvāja. Happy at heart, He got to Nandi Grāma, His own abode and the resort of saints and the virtuous.

Śrī Kṛṣna was delighted at the sight of the sons of His superiors. Happy at heart Śrī Kṛṣṇa got home (Dvārakā). The saints and the virtuous felt ecstatic at the kind presence of Śrī Kṛṣṇa.
With beautiful royal robe Śrī Rāmacandra entered into the city of Ayodhya along with His younger brother. The moment Rāma entered, the city Ayodhya was embellished with big portals, colourful light. It brimmed with pitchers and flags.

Śrī Kṛṣṇa was beautifully garbed. With brimmed pitchers and coloured flags Dwārakā welcomed Him who entered the city with His brother.

Hanumāt, the great devotee and the son of the wind had come to Ayodhya before hand. The relatives and the neighbours became happy when they heard Śrī Rāmacandra's arrival from Hanumāt. With much love and affection Bharata cordially welcomed Rāma along with his happy friends.

Fragrant breeze blew before Śrī Kṛṣṇa arrived. Yadavas got elated as they smelt it. These cheerful Yadavas greeted Śrī Kṛṣṇa, the Lord of Dwārakā.

Rāmacandra felt blissful as He came back to Ayodhya along with Sītā and brother Laksmana. Mothers found Śrī Rāmacandra in such an elated state of mind and plunged themselves in the deep sea of ecstasy.

Balarāma came with Usā and Pradymma, the son of Śrī Kṛṣṇa. So He felt extremely happy and was appeased. Mothers also felt equally delighted as they saw Balarāma at the high pitch of His happiness.
24 Absence of Śrī Rāma made His mothers often speculative. Now mothers found Śrī Rāma coming with Sītā. This sight delighted them for a while.

The parting and absence of Śrī Kṛṣṇa kept His mothers very often agonised and brooding. Now mothers saw both Satyabhāma and Śrī Kṛṣṇa approaching. This sight delighted them for a moment.

25 Then Rāmacandra paid homage to His mothers and treated His friends with honour. He was happy as He had already subdued His enemies. As He proved true to His father's promise He came back to Ayodhya with brimming satisfaction.

Then Śrī Kṛṣṇa saw His mothers and made His bow at their feet and treated His friends generously with open hand. He was happy as He did away with His enemies. He fulfilled the promise of Aditi, the Devamātā and came back to Dvārakā.

26 Rāmacandra, the embodiment of finest virtues and undying fame of Solar race set His feet on Ayodhya, the city of affluence. Śrī Rāmacandra by virtue of His royal valour killed Rāvana. The son of Pavana (Pavanāsuta) brought this glory to light in Ayodhya.
Śrī Kṛṣṇa, the quintessence of virtues and the hero of the heroes set His feet on Dvārakā, the city of exuberance. Śrī Kṛṣṇa by dint of His heroism killed Bāṇasura and others. Bhīma and other forces of Yādavas had spread this glory in Dvārakā prior to the arrival of Śrī Kṛṣṇa.

27 His goodness Śrī Rāmacandra in the Puspaka appeared like Kubera, the lord of riches, esteemed by gods. He also appeared like Candrasekhara in the mount Kailāśa and Indra in the midst of Sudharma Sabha, the conference of gods.

Propitious Śrī Kṛṣṇa adorned Puspaka yāna in Dvārakā. Śrī Kṛṣṇa seemed like Kubera, the lord of riches. He also looked like Candrasekhara on the mount Kailāśa and Indra in the midst of Sudharma Sabha, the assembly of gods.

28 This holy Epic sings the glory of Śrī Rāma and Śrī Kṛṣṇa dedicated to the bliss of God. This charming ninth canto ends with the fulfilment of the promise of the preceptors.

CANTO X

1 Rāmacandra and Sītā were coronated by the great Brahmins like Vaśistha and Viśvāmitra. The ceremony was solemnised by holy water and other religious materials. After that He ruled over the earth happily along with his brothers.
Sri Krsna with Gaṅgā Devī was coronated by Garuda. The holy water from the sea was splintered on them. Laksmana contributed to His happiness and He ruled over His state with ease and comfort.

Ramacandra, the dear husband of Sītā captured the heart of Bibhīsanā by love and wealth. Sri Krsna, the enemy of demon Naraka made the poor people of His country rich like Kubera and physically mortified.

The court of Sri RamaCandara was more magnificent than the Sudhāma Sabha of God Indra. This court was enriched by the wisdom of the Sāstras like Vaiśesika written by sage Kanāda; Ancient NyāyaSāstra written by Gautama; Mīmāṁsā written by Jaimīni; Sānkhya written by Kapila; Yoga written by Patanjali and Vedānta written by Vyāsa.

The court of Sri Krsna was adorned by the wisdom of Sāstras written by the above mentioned sages and was also magnificent by His own resplendence.

In the war, the monkey soldiers like Hanumat had destroyed the sons of Rāvana like Aksakumāra. For this they (Hanumat, etc.) had received various ornaments as gifts. After receiving those gifts they had again served Ramacandra in great joy.
The sons of Pāṇḍu like Arjuna had destroyed the soldiers of Duryodhana in the war. They were presented ornaments. After receiving those gifts they had again served Kṛṣṇa happily.

The powerful Lord Rāmacandra being beautifully adorned had enjoyed the bliss with Sītā in the water of river Sarayū, water of the springs, enchantingly cool creeper grove and beautiful gardens. Sītā had foreshaken her false Vanity (Abhimāna).

The Almighty Lord Śrī Kṛṣṇa had enjoyed bliss with Rukmiṇī who had left her false vanity (Abhimāna), in the murmuring water of the brook, cool and enchanting creeper domes and in the gardens.

When Rāmacandra abandoned Sītā in the holy hermitage of Vālmīki, the devoted and pregnant Sītā had given birth to two sons. Those two sons were replete with all good qualities.

When Balarāma had gone to the forest to destroy the demons for protecting the meditation of the sages, His wife Revatī gave birth to two sons. Those two sons were all virtues incarnate.
The two sons (Kuśa and Lava) went through the holy Epic Ramayana, all the Vedas and Vedângas and other scientific treatises.

The two sons of Baladeva (Niśatha and Ulmuka) had increased the pleasure of their father by studying the holy Bhāgavata Sāstra, all Vedas and Vedângas and other scientific scriptures.

Among the two sons Kuśa was the eldest and kind-hearted. By his own resplendence he (Kuśa) became the leader of the kings on the earth. The second son Lava was also very powerful. He never fell into any calamity and was adorned with fame.

Among the two sons the eldest son (Niśatha) became famous in the world by obtaining Kuśasthali. The second son (Ulmuka) was also equally powerful. He was decorated with fame and never had to confront any danger.

According to the wishes of Rāma, Kuśa enjoyed the Royal fortune (Rājya Lakṣmī) and was adorned with the holy emblems of umbrella and flag, etc. for the benefit of Sītā. He (Kuśa) was blessed with auspicious astrological marks like matsyarekhā and had spread his resplendence like lightning.
According to the wishes of Śrī Kṛṣṇa, the eldest one (Nisatha) enjoyed the Royal fortune (Rājya Lākṣmī) which was decked with the holy emblems of umbrella and flag. The other one learnt astrological signs that enhanced his fame.

A certain Brahmin had become extremely grief-stricken after witnessing the untimely death of his son. He had narrated the sad tale of his son's death before Rāmacandra, the victorious ruler of the earth.

A certain Brahmin had become terribly grief-stricken after the untimely death of his son. This Brahmin being accompanied by Arjuna had gone to the ruler of the earth, Śrī Kṛṣṇa to report the sad demise of his son.

Owing to the meditation of Śūḍramuni the son of the Brahmin had met an untimely death. By knowing this, Rāmacandra had wiped out the irreligion and by going to the kingdom of the God of death (Yama), He had brought back the Brahmin's son and had revived him into life.

Irreligion had spread by driving away piousness. Śrī Kṛṣṇa had checked this lawlessness. He had retrieved the Brahmin's son from the abode of Viṣṇu, the king of gods and offered him to his father.
By playing on different kinds of musical instruments and showering flowers from heaven the gods like Brahma assembled to have a glimpse of the lotus feet of Sri Rama. By playing on different kinds of musical instruments and showering flowers from heaven the gods like Brahma expressed their desire to have a glimpse of the lotus feet of Almighty Sri Krsna.

By realising suddenly Lord Rama's intention, His brother Laksmana manifested his real self and exhibited His own valour. By apprehending at once Lord Balarama's intention, his younger brother Sri Krsna had unfolded His primeval self and exhibited His own resplendence.

By the wishes of Rama, the inhabitants of the city Ayodhyā had worshipped the place of pilgrimage, the river Sarayū. They attained charming glow while taking baths in the river Sarayū.

The dwellers of the city Dvaraka had worshipped the place of pilgrimage of Pravāsa with a lot of music. According to the desire of Sri Krsna they (the Yadavas) had attained a divine glow by bathing at the pilgrimage Pravāsa.
Blessed was the place of pilgrimage of Sarayū. The inhabitants of Ayodhyā bathing there along with the gods became happy. They had ascended the heaven with Rāmacandra in their earthly bodies.

Blessed was that place of pilgrimage of Pravāsa. The Yādavas after bathing and amusing themselves with wine, they had ascended heaven with Šrī Kṛṣṇa in their earthly bodies.

Lord Rāmacandra was sympathetic and loyal towards His subjects. He ruled over his subjects of Ayodhyā kind-heartedly. He ascended Heaven with His subjects who were like His own sons.

Lord Šrī Kṛṣṇa was sympathetic and loyal towards His subjects. He reigned large heartedly. He ascended Heaven with His son-like subjects.

This Rāghava-Yādavīya Epic is holy as it has been composed for the pleasure of Hari. The subject of attaining the kingdom of God has been described in this holy tenth canto.

Let the knowledgeable readers go through this Rāghava-Yādavīya Epic composed by Vasudeva meticulously. This holy Epic being adorned with the virtues of Šrī Rāma and Šrī Kṛṣṇa is possessed of the most appealing qualities.