CHAPTER V
CANTO-WISE ANALYSIS OF
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CANTO I

The first verse begins with the invocation to Ardhanārīśvara; pleasant to look at and who is decorated with the snake, and ashes of the crematorium. In this verse the poet glorifies the beauty of Rāma and Kṛṣṇa, that is peerless, pleasant and embodied with all values of the world. Then the poet intends to speak that it is an Epic of two-fold themes. The devout Brahmin poet Vasudeva has resigned himself to the wishes of God. On divine grace he has produced this great Epic. Then the poet invokes the saintly souls and invites them to go through this holy Epic which sings the glories of Rāma and Kṛṣṇa; the glory of Solar and Lunar races respectively.

Daśaratha son of Aja was a kind and generous king. His capital was Ayodhyā, the world famous city. Gods came forward to Ayodhyā to celebrate the birthday of Daśaratha. Then the description of city Ayodhyā began. The mansions were built of crystal slabs. The boundary walls were built of

* R stands for the summary of Rāghava,

Y stands for the summary of Yādava.
moon slabs. Group of beautiful swans, ladies of Padminī type, men of good characters were living in that City.
The City Ayodhya is noted for the birth place of Rāma, Laksmana and others, the incarnations of Visnu. The City was adorned with jewels like, conch, lotus, pearls, diamonds, topaz. Many beautiful gardens and groves were there. It was as sacred and meditative as the image of Lord Narayana. It was more exuberant than Amaravati. Due to the presence of the Vedas it was called Vedavati and was glorified like Vaikunthapuri. It was as like as the City Bhogavati. The glorious reign of Daśaratha brought historic pride to his capital Ayodhya which was estimated by all the sages of earth as greater than the Devapurī; that deserved the reverence of gods.

King Vasudeva was the son of Śūra. He was endowed with admirable virtues. His chariot with horses demonstrated his power and influence. Mathurā was one of the sweetest cities of the world. It was uproarious with pomp and ceremony at the birth of Vasudeva. Then the description of City Mathurā began. The mansions were built of crystal slabs. The ramparts were built of moon slabs. Group of swans, ladies of Padminī type, men of good characters were living there. The City Mathurā is noted for the birth place of Kṛṣṇa, the incarnation of God. But Balarama took birth in Gokula;
Pradyumna and Aniruddha took birth in Dvārakā. The city
was adorned with jewels like conch, lotus, pearls, diamonds,
etc. Many beautiful gardens and groves were there. It was
as sacred and meditative as the image of Lord Nārāyaṇa.
It was also more exuberant that Amarāvatī. Due to the
presence of the Vedas it was called Vedavatī and was glorified
like Vaikunthapurī and Bhogavatī. All the saints declared that
the City of Yādavas deserved the reverence of the gods. The
City Mathurā became the capital of Yādavas and was rich in
all respects.

Here ends the first Canto with the description of
the capitals of Śrī Rāma and Śrī Kṛṣṇa.

CANTO II

Daśaratha married Kauśalyā, Kaikeyī and Sumitrā.
He showed curiosity in hunting. Accidentally he came across
the river Tamasa. Śravaṇakumāra also happened to be there as
desired by his father Amūhaka. While Śravaṇakumāra was filling
the vessel with water he heard a fatal sound. King Daśaratha
mistook it as the sound of an elephant. In the darkness of the
night he shot an arrow which struck Śravaṇakumāra. Daśaratha
was shocked at the pitiable sight of the moribund boy.
Immediately Daśaratha ran and apologized to his father for
the actions done unknowingly. But nothing could save him.
Sravana died but Dasaratha had to bear the irrevocable curse of Amdhaka. His heart burst out as it were at the loss of his own son. Hence forward Dasaratha could visualise all inauspicious signs in his Kingdom.

The consequent verses indicate that Dasaratha grew aspirant for a noble son for which he arranged a Yajña under the priest-hood of the great sage Rasyāṅga. Then a lucid description of Daśavatāra follows. Subsequently other gods met Lord Visnu to get rid of the tyranny of the demons and Lord Visnu promised to assuage their grievances. Lord Visnu was bent up on to sanctify the triple worlds (Tribhūban) by the virtue of His different incarnations as Rāma, Laksmana, Bharata and Satrughna. Other gods took different forms as the followers of Śrī Rāmacandra. As a result, they (gods) descended on the Earth in the form of vallukas and vānaras. In succeeding verses Kauśalyā took sacred caru (offerings) and conceived. Kaikeyī also took the last part of offerings and carried the child. The youngest queen Sumitra took the bigger portion of the holy offerings and conceived twins.

It was Chaitra (Madhumāsa) Punarvasu Naksatra dazzled with prominence. At this auspicious hour Śrī Rāmacandra came to light. Dasaratha could visualise eighteen insignia of divinity in Śrī Rāma. Sumitra first gave birth to Laksmana and a little after to Satrughna. Kaikeyī begot Bharata.
abode of all virtues. Daśaratha opened charitable centres, the moment he was blessed with Śrī Rāmacandra. He had engaged Śrī Rāmacandra in the holy service of Vaśistha and others. For his wealth and generosity Daśaratha was renowned on earth. His charity fell on the worthy and deserving hands. Such dedications enlightened all. Daśaratha embodied many good signs like the marks of conch-shell and lotus. All his endowments and sacrifices were perpetual. Gods were taken aback at the notice of such enormous wealth of Daśaratha and they admired him for that.

Vasudeva married Rohini and Devaki. He was victorious in every field and encircled by good companies. Gods banked their hope on Vasudeva for the destruction of Kaśīva. His holy wives, platoon of charioteers and elephants multiplied his magnanimity. Kaśīva had affection towards his sister Devaki. But the moment he heard the ethereal voice about the warrant of his death, he was terribly frightened. Such incidence hardened his heart and he became cruel to Devaki. Vasudeva, perturbed with the dealings of Kaśīva and came to him to pacify the latter's wrath. As a consequence, he had to loose number of sons in the hand of Kaśīva and live in dark cell.

Vasudeva, guided by Vyāsa and others, thought of a Yajña in the realm of mind for the birth of a son. Then
the poet delineates the Daśāvatāras. Gods met Lord Visnu to get rid of the demons. Lord Visnu consoled them with soft words and was determined to take four incarnations in the name of Vāsudeva, Sañcársana, Pradyumna and Aniruddha. In order to satiate Śrī Kṛṣṇa gods took their forms on the Earth as Bhīma, Arjuna and others with their majestic powers and noble natures. Devakī, the daughter of Pratāhāvatī in her confinement conceived Śrī Kṛṣṇa, the incarnation of Śesānāga. As God wished, the share of Śesādeva reserved by Yogāmāyā, was separated from Devakī and taken by Rohinī, the beautiful woman of Gopāpura. Devakī was big with Śrī Kṛṣṇa for whom she had to undergo unspeakable pain and plight.

It was Bhādrava and in the midst of deep darkness, Śrī Kṛṣṇa saw the light of the day. Gods and goddesses were uproarious in joy. Vasudeva could visualise eighteen emblems of divinity in Śrī Kṛṣṇa. Rohinī begot Baladeva, the mighty and magnificent Lord. From Yasodā came Yogāmāyā, the prime goddess (Adidevī), the symbol of holiness and beauty.

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. He got the blessings of Śesādeva (Vāsuki) and went across the river Yamunā. At Gopāpura he left his beloved son Śrī Kṛṣṇa under the care and custody of the King Nanda.
Vasudeva substituted Śrī Kṛṣṇa for Yogamāya. The Divinely bestowed power of Yogamāya could not delight Kaṁsa, rather it blew out the ranks of his pride. Yaśodā was glittered with divine marks. Yogamāya was even adored by gods in the heaven. Kaṁsa, got startled at the sight of Her.

This is the theme of the Canto II with the description of the birth ceremony of Śrī Rāma and Śrī Kṛṣṇa.

CANTO III

Rāṣṭrīya Durvaśī celebrated the birth day of his son Śrī Rāmacandra. The sages like Sanaka and others added sublimity to this ceremony. There are marks of Vaijra (great bolt) and other things in His body as sign of greatness. In His Bālya Līlā He often took soil. To her great wonder Kauśalyā saw the entire universe in His soiled mouth. With all rituals Vaṁśīṣṭha and other Rṣis celebrated His birthday. 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. Sanaka and other sages damned Rāvana and Kumbhakarna who became demons and indulged themselves in ignominy. During His Bālya Līlā Śrī Rāmacandra did away with all His enemies. He dispelled the fears and anxieties of the world. He also defeated the demons Khara and Dūṣana by dint of His fortitude.
He sincerely acquired the art of archery to save the righteous.

Viśvāmitra prayed Daśaratha with all kindness to allow Śrī Rāmacandra to accompany him to his hermitage for the complete effacement of demons. Daśaratha agreed to it. Rāmacandra was happy at His father's approval in this regard. The demons were roots of all mischief. Śrī Rāmacandra promised to eliminate such inauspicious elements. He allowed Rāmacandra and Laksmana to accompany Viśvāmitra. On the way Śrī Rāmacandra came across Sarayū. On the bank of this river, Śrī Rāmacandra meditated on 'vala' a Vidvā-Yoga and became successful. Here Viśvāmitra was fortunate enough to see some of the divine emblems of Rāmacandra. Rāmacandra confronted Tādakā on the way. He shot showers of arrows and did away with her life. Then He encountered with Marīca and others. He came forward to give a fight with them and killed the most arrogant Marīca in a terrible war. Subāhu with his huge physiognomy fell dead at the hand of Śrī Rāmacandra.

Rāmacandra underwent training in archery under the guidance of Viśvāmitra. For this He paid the exact Daksinā to His preceptor by extinction of the demons which accounted for the happiness of Viśvāmitra. With this, Viśvāmitra started Yajña fearlessly and freely. Rāmacandra effaced all the demons in the woods.
Nanda celebrated the birthday of his son Śrī Kṛṣṇa. Śrī Sanaka and others graced this function. Gopapurī was lustrous and joyful at this occasion. Śrī Kṛṣṇa destroyed Putanā sucking the breast anointed with poison along with her life. The soft feet of Śrī Kṛṣṇa indicated the power as it bore the replica of 'Vajra'. It was known from such sign that He could kill the demon Śakata in His childhood. While forbidding Śrī Kṛṣṇa from taking the earth Yaśodā found the vast universe in Him. Garga Muni, the prime priest of the race of the Yadus completed the birth ceremony of Śrī Kṛṣṇa. Śrī Kṛṣṇa was very playful in His teens. Being enraged, His mother tied Him with a rope for His notoriety. It manifested His physical infinitude. Narada cursed Nalakūbara and Manigrīva (the sons of Kubera) and turned them into Yamalārjuna. Blessings of Śrī Kṛṣṇa let them free from this atonement. Śrī Kṛṣṇa spent His childhood in the company of His friends at Vraja. Here He killed Balia sura, Balarama heroically killed Pralambāsura and saved the mankind from a disastrous apprehension. The oppression on people by Vyomasura, Kāliyanāga and Dhenukāsura compelled Śrī Kṛṣṇa to victimise them. He started Rasālīlā along with Śrī Rādhā and Lalitā under the shades of Kadamba in Vrndāvana.
Śrī Kṛṣṇa responded to the prayer of Indra and destroyed Keśin and others who were bent upon vitiating the Yajñas. Kamsa sent Akrūra to invite Śrī Kṛṣṇa. Akrūra discharged his duty well. Balarāma and Śrī Kṛṣṇa were sent to Mathurā with Akrūra. Nanda did it with an apprehensive mind, Kṛṣṇa left Nandapura and proceeded to Mathurā along with Balarāma.

In the holy river Yamunā, Akrūra had an illumination of Śrī Kṛṣṇa. On the way Śrī Kṛṣṇa met Trivakrā Sairindrī. He set Sairindrī free of her deformed self. Then Śrī Kṛṣṇa suppressed the elephant Kuvalayā in His own hand. He came across the demons Cānūra and others. Other wrestlers of Kamsa were also killed by Śrī Kṛṣṇa. The most haughty and arrogant Kamsa fell victim to the anger of Śrī Kṛṣṇa and died in His hand. Jarāsandhā, the father-in-law of Kamsa got terribly fired with the death of his son-in-law. His unconquerable pride impelled him to fight hand to hand with Śrī Kṛṣṇa and he ultimately admitted defeat in this war.

Sage Śāndīpani guided Śrī Kṛṣṇa and trained Him in archery. As a holy return (daksinā) Śrī Kṛṣṇa dared to go to Yamapura and get back the son of His preceptor. At this Śāndīpani got delighted. Vasudeva arranged Manasa-Yajña at Dvāravati. Śrī Kṛṣṇa saved this Yajña and fear for the demons disappeared. A demon went on oppressing the world.
The King Mucukunda killed this demon. Baladeva received warm welcome and service from Kakudmi, the father of Revati. He accepted the hand of Revati. This is the theme of the third Canto.

**CANTO IV**

Viśvāmitra inspired Rāma to marry Sītā. With this end in view Rāma proceeded to Mithilā. On the way He delivered Ahalyā of her curse. Rāmacandra came to the Kingdom of Janaka. Mithilā was filled with flamboyant flags and sky-scrapers. The maids of Sītā informed her about the presence of Rāma. Then the poet has given a vivid picture of solar kings like Iksvāku, Kakustha, Yuvanāśva, Hariścandra, Sagar, Bhagiratha, Raghu, Aja and Daśaratha. Rāmacandra's fame and popularity attracted each and all. Sītā saw Rāmacandra and Rāmacandra was enchanted by the matchless beauty of Sītā. He broke Śivadhanus (the bow of Śiva) and accepted Sītā. The sacred marriage ceremony of Rāmacandra and Sītā was solemnised amidst the incantatory chanting of mantras in the City of Mithilā. The marriage of Ėrmilā, daughter of Janaka was celebrated in an auspicious moment with Laksmana. Bharata married Māndavī, the eldest daughter of Kuśadhvaja. Satrughna married Śrutakirti. On the way back Rāmacandra got over all odds and defeated great Paraśurāma. On His arrival Rāmacandra
got a warm reception by the people of Ayodhya. The entire atmosphere of Ayodhya was luminous with decorated altars and gates, the auspicious and rhythmic dance of the harlots.

A Brahmin pursued $\text{Srī Kṛṣṇa}$ to marry Rukmini. $\text{Srī Kṛṣṇa}$ felt enthusiastic about it. Thus He proceeded to the City of Bhīṣmaka which was adorned with flamboyant flags and sky-scrapers. The maids intimated Rukmini regarding the august presence of $\text{Srī Kṛṣṇa}$. Then the poet has given a distinct picture of Lunar Kings like Pūrūravas, Yadu, Madhu, Vṛṣṇi, Saśavindu, Daśāhi, Śātvata, Śūra and King Vasudeva.

By His gallantry Kṛṣṇa killed the demon Agha. He also rescued the people from the terror of Mayāśura and Vyomāśura. He also wiped out fear of serpent Kāliya who was living in the lake Kālindī. The unimaginable fame and popularity of $\text{Srī Kṛṣṇa}$ attracted each and all. Rukmini saw $\text{Srī Kṛṣṇa}$, a suave personality and $\text{Srī Kṛṣṇa}$ was captivated by the peerless beauty of Rukmini. $\text{Srī Kṛṣṇa}$ defeated Rukmini's brother, carried Rukmini away and accepted her. In another event $\text{Srī Kṛṣṇa}$'s marriage was solemnised with Satyabhāmā, the daughter of Sakrajīt. Jāmbavān was defeated by $\text{Srī Kṛṣṇa}$ in war and he offered his daughter Jāmbavatī to $\text{Srī Kṛṣṇa}$. Kālindī, daughter of Sun God; Nityāvidyā, the daughter of the King of Avantī were inclined towards $\text{Srī Kṛṣṇa}$. Nāgnajītī also prayed $\text{Srī Kṛṣṇa}$ in order to get Him. Yamunā was highly
delighted to get Śrī Kṛṣṇa. The princess Satyā and Bhadrā got married to Śrī Kṛṣṇa. Śrī Kṛṣṇa left for Dvārakā with Baladeva and on the way defeated Madra and with Him took his daughter Laksmanā. He had crossed all sort of trials and defeated the opponent kings on the way. Having seen Śrī Kṛṣṇa coming along with His daughter-in-law, the people of Dvārakā received Him with love and regards. With a desire to meet his uncle, Arjuna went to the City of Kunta. After showing right sort of adoration to his superiors and winning the heart of Subhadra, Arjuna went to his own kingdom.

Thus the Canto IV furnishes the sacred marriage of Rāma, Kṛṣṇa and their brothers.

CANTO V

God Indra sought the help of King Daśaratha to protect the heaven from the rugged cruelty and hostility of demon Śambara. Daśaratha defeated the demon Śambara and for this heroic deed he was admired by God. Kaikeyī prayed to Daśaratha to grant the previous boons owing to the evil design of Mantharā. Accordingly Rāmacandra went to the forest Dandaka with Sītā and Laksmanā in order to safeguard the words of the revered father. Celebrated Rāmacandra started friendship with the King Guha. Crossing the Ganges, He came in contact with the sages and hermits. Rāmacandra
solely concentrated His attention on the mountain Citrakūṭa which was beautified with the sweet sounding streams.

With the departure of Rāmacandra the grief-stricken Daśaratha felt desolate. Added to it, the evil omens like earthquake and other dreadful dreams augmented his grief and finally he met his end. Bharata returned from his uncle's house and performed the funeral rites of King Daśaratha. Then he proceeded to Citrakūṭa and revealed his hellish experience and painful agony of widowhood of their mothers to Rāmacandra. Bharata had been to Rāmacandra to retreat Him back. But Rāma consoled Bharata with sweet words and asked him to return to Ayodhya with His two sandals.

Rāmacandra followed the noble paths of the sages and hermits and attained the lustre of Atri. Sītā served Rāmacandra in the forest Dandaka. She decorated herself with the ornaments brought from Anasūyā. Rāmacandra killed the demon Virādha. He reached the hermitage of Agastya. Agastya received Rāmacandra with high esteem. Rāmacandra fulfilled the desire of sage Śarabhaṅga and visited the hermitage of Sutīkṣṇa. He left the hermitage of Agastya and went to Pańcavatī. There Rāmacandra faced Śūrpanakhā the demoness. He cut the nose of Śūrpanakhā there. Śūrpanakhā fled away with much anger. Rāmacandra killed the demon Khara and Dūsana. With the death of Khara and Dūsana Śūrpanakhā became furious and went to Laiśka.
Being afraid of the enmity created by Śrī Kṛṣṇa, the demon Śambāra snatched away Pradyumna from the labour room. He threw Pradyumna into the ocean. There he was swallowed with much pain by a big fish. But he remained unconsumed and unhurt. With his vibrant valiancy he subdued the demon Śambāra. For this he was esteemed by the gods. Śrī Kṛṣṇa roamed about with contented Gopīs and His brother Balarāma in the mountain Govardhana which was decked with sounding cataract. Yamanā was the sister of Yama and the daughter of Sun God. She was subjugated by Baladeva with His ploughs.

With the departure of Śrī Kṛṣṇa, the demon Naraka sprouted his anarchial strength in the celestial garden Nandana. Having seen this arrant arrogance of the demon, Brhaspati was lacerated with grief. Indra made up his mind to extirpate the life of that barbarous demon. He proceeded to the mountain Govardhana to meet Śrī Kṛṣṇa Who was roaming with His wife. Indra informed the terrorism of demon Naraka, helpless plight of Brhaspati and kidnapping story of Aditi's ear rings to Śrī Kṛṣṇa in Govardhana. Śrī Kṛṣṇa swore to destroy the demon Naraka and solaced Indra with sweet words and asked him to go back to his kingdom.

Śrī Kṛṣṇa attained the lustre of Atri. Satyabhāma pleased Śrī Kṛṣṇa there in different ways. She was decking her body with cosmetics. Śrī Kṛṣṇa destroyed the demon Naraka.
The sages and gods were satisfied with this. Śrī Kṛṣṇa left the Kingdom of Indra and went to the paradise with a view to giving happiness to Satyabhāmā. There He met the platoons (Devasena). Śrī Kṛṣṇa satisfied Satyabhāmā there by giving Pārijāta from the celestial grove Nandana. He defeated the Devasenās and they were insulted just like 'nose-cutting'. Śrī Kṛṣṇa killed the King Paundraka who was ready to fight with Him. He also killed King Kāśīrāja. Owing to the defeat and death of Kāśīrāja his son got angry and looked furious. The son of Kāśīrāja was also defeated by Śrī Kṛṣṇa in the war.

Here ends the Canto V dealing with the episode of demolishing the evils from Janasthāna or the world of people.

CANTO VI

The wicked Rāvana attempted to run away with Sītā under the pretext of the incident of the illusory golden-stag. Rāvana kept hidden all his heads, and arms and ran away with Sītā in disguise as if the cursed Rāhu swallowed up the Sun. Nature, spreading her lotus hand and in the pretext of the noisy voices of birds condemned violently the heinous works of Rāvana. Jatāyu obstructed Rāvana's course. He fought against Rāvana and by his bolt like nails and wings damaged the chariot of Rāvana. Rāvana chopped off the wings of Jatāyu.
Rāma set out in quest of Sītā after knowing the event from Jātāyu. On the way He saw the demon Kabandha and killed him. Rāmacandra happily accepted the offerings of Śabarī. There after He came across the lake Pampā on the way. Five Divine nymphs displayed their enchanting dance. Rāmacandra reached at Rṣyamūka mountain where Sugrīva and others lived. Sugrīva paid homage to Rāma and sought help to do away with the life of Bālī. Rāmacandra satisfied Sugrīva. He toppled the head of the demon Dundubhi by the tip of His finger. They entered into Kiskindhā, throwing dust into the eyes of the guards. The terrible war between Bālī and Sugrīva has been described. Sugrīva was engaged in war time and again against Bālī and uprooted huge trees and thrashed them on the heart of Bālī. In this encounter Bālī was killed.

By the grace of Rāmacandra the monkeys were free from the fetters of Bālī. Aṅgada, the son of Bālī sought the mercy of Rāmacandra and enjoyed the kingdom with Sugrīva. Rāmacandra met Anasūyā and honoured her as she deserved. Sugrīva got the kingdom which was inaccessible to the enemies. Then he made up his mind in quest of Sītā. Rāmacandra proceeded towards Mālyavat in search of Sītā. He killed Māyāvin, the brother of Dundubhi.
Nikumbha concealed all his multiple faces, etc. and stole away Bhānumati. Nature blamed the sinful activities of the wicked demon Nikumbha. Śrī Kṛṣṇa came with Garuda and by the help of Kāmarūpi Pradyumna put obstacles on the way of demon Nikumbha. Garuda destroyed the chariot of the demon Nikumbha with his thunderous nails, peaks and arms and started fighting against him. Nikumbha wounded Garuda by his sword. Śrī Kṛṣṇa did away with the life of Nikumbha.

The great kings offered palatable fruits to Śrī Kṛṣṇa and worshipped Him. Śrī Kṛṣṇa accepted it happily. The dance of the Divine fairies pleased the evil doers. Dvāraka was thrilled by their dance. Śrī Kṛṣṇa was the killer of the demon Agha. He left Dvāraka to go for a visit to Yudhisthira. Yudhisthira sought the help of Śrī Kṛṣṇa for the complete effacement of Duryodhana and others. Dundubhi was the one of the musical instruments. The moment it blew all the demons bowed down their heads before Śrī Kṛṣṇa. Śrī Kṛṣṇa prepared to defeat Jarāsaṁdha and sought the assistance of Bhīma and Arjuna. Bhīma and other soldiers took the garb of Brahmins and they at once entered deceptively into Giribraja. The terrible war between Bhīma and Jarāsaṁdha took place.

The kings were free from the cells of Jarāsaṁdha. Brhatkeyūra got blessings from Śrī Kṛṣṇa and enjoyed the kingdom with Bhīma. Yudhisthira performed the Rājasūya-sacrifice and this sacrifice was glorified by the lustre
of Krsna. Krsna being united with Bhima and Arjuna went
to Yudhisthira, the epitome of dharma. Sri Krsna destroyed
the miraculous demon Jarasandha and helped Yudhisthira
in his Rajasuya-sacrifice.

Thus the Canto VI depicts the destruction of
demons who were apt in creating illusion.

CANTO VII

Sugriva obtained the kingdom of Kiskindha as
rich as Uttarakuru. He was loyal to Jambavat and helped
Laksmana to search for Sita. The most vigorous Hanumat
engaged himself to search for Sita. He obtained the golden
ring from Rama and set out on the journey with Angada and
others. Hanumat wandered about the forests, mountains and
river banks and looked for Sita. He got the news of the
whereabout of Sita from Swayamprabha, a Yogini. Rama
was propitiated by the mountain Mainaka. Hanumat doubled
his body and promised to cross over the ocean. He crossed
over the dreadful ocean by the help of the mountain Mandara.

Hanumat reached Lanka which was mocking at
Indrapuri by the gorgeousness. He detected Sita in Asokavana.
At that time though Sita had thoughtfully concentrated on
Rama, yet looked elegant. Sita was delighted to receive
the 'golden-ring'. She had generated firm belief on Hanumat
when she heard sweet news about her Lord and Laksmana.
Having seen Hanumat, the demons shrouded with weapons ran to him out of anger. Hanumat slaughtered the emissaries of Rāvana and the angry sons of his ministers. Then he killed Aksakumāra. After the death of Aksakumāra, his brothers approached Hanumat. Meghanāda stringed Hanumat by the help of Nāgapāśa. The intelligent Hanumat set Lanka on fire, ran across the ocean and reached Madhvāna. After that he reached Rāmacandra and worshipped His feet. Hanumat extricated the ornament of Sītā used on her fore-head at the feet of Śrī Rāmacandra. Then he solicited the well-being of Sītā.

Śamba was the son of Jāmbavatī. By the help of Śrī Kṛṣṇa he obtained the City of Hastinā. There Śamba tried to obtain Laksmanā, the daughter of Duryodhana. Śrī Kṛṣṇa became happy after seeing Baladeva and Śamba, the horse-warrior with Laksmanā. On the way Śamba witnessed many mountains, forests and rivers. He was appeased by the people of Haṁsakula. Displaying his own gallantry, the heroic Pradyumna contemplated to solicit the desires of God. Lord Śrī Kṛṣṇa was glorified when He saw Pradyumna the powerful one like a Sun, in the Sky. In order to go to Dvārakā he could easily cross over the ferocious and vibrant ocean.
He reached Dvaravatī. This great City was excelled by the well-decked persons and nicely preserved by the valiant soldiers. He could get the magnificent City of demon Vajranābha. A powerful swan was despatched by Pradyumna. That celebrated swan could locate Prabhāvatī in the garden of Vajranābhapuri. She had surrendered her soul to Pradyumna. She was exulted in the words of Pradyumna and trusted him. Having seen Pradyumna in the arena of Vajranābha the demons decked with weapons, rushed to him. The powerful Pradyumna had not only killed the emissaries of Vajranābha but also the sons of the angry ministers. He killed Vajranābha. After the death of Vajranābha, out of anger his brother Sunābha with a formidable uproar reached there. Pradyumna made up his mind to take shelter in the City of Vajranabha. But he crossed over the ocean with a desire to see Balarāma and Śrī Kṛṣṇa. He reached the garden of the Yādavas. After that he reached Balarāma and Śrī Kṛṣṇa and worshipped them. He bowed down before the lotus-feet of Balarāma and Śrī Kṛṣṇa. He was happy to delineate the happenings of the City of Vajranābha.

This is the theme of the Canto VII with the precious message of Rāma and Pradyumna.
CANTO VIII

Ramacandra had vowed to destroy Rāvana who kidnapped Sītā. For this He had marched to the City of Lāṅkā. The monkey-armies (Vanarasenas) arrived at the sea-shore, Setubandha was built by Nala who flowered in the race of Viśvekarman. Rāmacandra crossed the ocean by the help of this Setubandha. After crossing the ocean Rāma reached the mountain named Suvela. Then He got into the City of Viśravas and captured the City. When Vāyuputra Hanumat, Aśvinīkumāra and others were united with Sugrīva for battle, it created a shudder amongst the soldiers of Rāvana. The entire Lāṅkā was captured by the Vanarasenas.

A thundering and scintillating uproar was heard when the soldiers of Rāma and Rāvana were clashed together. The description of the war scene began. Rāma killed Nikumbha, the son of Kumbhakarna. Then He neared Sītā. Being appointed by violent Rāvana turbulent Meghanāda came to the battle field. With a view to smash Laksmana he fought against him. Laksmana slaughtered that barbarous Indrajit. With blessings of gods and his own unusual strength Hanumat uprooted the medicinal mountain and fled back to Rāmacandra.

The demon Nikumbha designed to kidnap the daughter of Brahmadatta. Śrī Kṛsna had taken a vow to kill him. He had gone to the City of Nikumbha which was guarded by many
disguised armed soldiers. The attacking soldiers of Śrī Kṛṣṇa were brightened with their superb weapons and reached the sea-shore. The Setu was built by those who belonged to the race of Viśvakarman. Śrī Kṛṣṇa followed the soldiers and crossed over the ocean with the help of that Setu. Śrī Kṛṣṇa entered the pristine City of Kubera which was inhabited by Nikumbha. When Bhīma, Nakula, Arjuna, Sahadeva and others were ready for the battle, the soldiers of Nikumbha were terrified. The City of Bānasura was captured by the soldiers of Śrī Kṛṣṇa.

A dreadful and dragonian cry was heard when the soldiers of Śrī Kṛṣṇa, and Bānasura collided together. The description of war scene started. Śrī Kṛṣṇa killed Nikumbha. Gods showered flowers when that violent Nikumbha met his end. Then Śrī Kṛṣṇa arrived at the palace of Baladeva. Out of excessive anger the tyrant-faced Śiśupāla presented himself in the battle field. With thunderous sounds he attacked Śrī Kṛṣṇa to knock Him fatally. Śrī Kṛṣṇa defeated Śiśupāla in the battle. Śrī Kṛṣṇa killed the King Dantavakra with His invincible strength and carrying his mortal body on his shoulder neared Balarāma.

The theme of Canto VIII reveals the promise of Rāma and Kṛṣṇa to kill the tempestuous demons.
CANTO IX

Rama was determined to kill a proud character Ravana. Rama wanted to free Sita who was confined in Lanka. Ravana demonstrated his unique royal power before Rama in the war as that of Kartavya and Arjuna. Rama and Ravana engrossed themselves in war. The battle field was clouded by the shower of arrows. The description of the terrible war began. The army of Ravana was shattered by the weapons of Rama. Ravana took illusory form and prepared to give another fight out of anger. Different kinds of weapons were used in the battle. Rama beheaded Ravana times without number. Rama displayed His forgiving nature after His victory over Ravana. Ravana left his native and took resort in the mount Rajata. There he breathed his last.

Rama accepted Sita, Vibhisana, the son of Viśravas was adept in Nyāyaśāstra. Rama endowed him with the majestic power in Lanka. Sita came out pure, safe and sound from the test of fire. Rama set out for Ayodhya along with Sita. Rama boarded on Puspaka Yana. Sita, Laksmana, the devoted Hanumat joined Rama in Puspaka. Rama became happy to see Bharadvaja and reached Nandi Grama. When entered to His City it was adorned with big portals, colourful light, brimmed pitchers and flags. The relatives became happy when they heard Rama's arrival from Hanumat. With much love and
affection Bharata cordially welcomed Rāma. Mothers plunged themselves in the deep sea of ecstasy at the arrival of Rāma, Sītā and Laksmana. Absence of Rāma made their mothers often speculative. Rāma paid reverence to His mothers.

Banāsura defeated Indra to establish his power and pride. Śrī Kṛṣṇa, the destroyer of evil promised to fight against such a great warrior like Banāsura. Aniruddha who was determined to marry Usā was confined in the City of Banāsura. Śrī Kṛṣṇa wanted to free him. Banāsura exhibited his might in the war against Śrī Kṛṣṇa. Śrī Kṛṣṇa and Banāsura indulged in great war. The war field grew dark at the neck to neck fight. Banāsura, the tyrant, hurled his shots. By the virtue of His power and Vīśnuvāra Bāna Śrī Kṛṣṇa was able to beat the shots of His opponent. Banāsura took illusory form. They used different kinds of swords. By virtue of his Cakra Sudarśana He chopped off the arms of demon Bāna.

Śiva bestowed upon Banāsura the title of Gaṇāḍhipa. Usā was the embodiment of purity and sought the refuge in Pradyumna. Śrī Kṛṣṇa gave Usā in the hand of Pradyumna and then set out for Dwārakā accompanied by Pradyumna and Usā. Śrī Kṛṣṇa fully contented in heart boarded on the chariot which was adorned by the flowers and yoked by the horses. Then He got to Dwārakā. He was delighted at the sight of the
sons of His superiors. The moment Śrī Kṛṣṇa entered Dvārakā it was decorated with brimmed pitchers, flags, etc. Fragrant breeze blew before Śrī Kṛṣṇa arrived. Cheerful Yādavas greeted Śrī Kṛṣṇa. Balarāma felt extremely happy. Mothers also felt equally delighted at the sight of their son, grandson and daughter-in-law. The parting and absence of Śrī Kṛṣṇa kept their mothers very often agonised and brooding. Śrī Kṛṣṇa bowed down at the feet of His mothers.

CANTO X

Rāmacandra and Sītā were coronated by the great Brāhmins like Vasistha and Viśvāmitra. The ceremony was solemnised by the holy water and other religious materials. The court of Śrī Rāmacandra was more magnificent than the Sudharmā Sabha of God Indra. This court was enriched by the wisdom of the Āśāstra like Vaiśeṣika, Nyāyaśāstra and other various treatises. Lord Rāmacandra had enjoyed the bliss with Sītā in the water of Sarayū. After the enjoyment for sometime Rāma had to abandon 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. The two sons Kuśa and Lava, by going through the holy early Epic Rāmāyana, all Vedas and Vedāṅgas and other scientific treatises, had enhanced the pleasure of their
father. Kuśa was kind-hearted. He became the leader of the kings on the earth. The second son Lava was also very powerful. Kuśa enjoyed the 'Royal fortune' (Rājya Lakṣmī).

A certain Brāhmin had become terribly grief-stricken at the untimely death of his son. He had narrated the sad tale of his son's death before Rāma. It became possible due to the meditation of Śūdra Muni. Rāma had gone to the City of Yama and brought back the Brāhmin's son and had revived him into life. By playing on different kinds of musical instruments and showering flowers from heaven the gods like Brahmā and others assembled to have a glimpse of the lotus-feet of Rāma. They attained charming glow while taking bathe in the river Sarayū. They had ascended to the Heaven with Rāmacandra in their earthly bodies.

Sri Rāma with Gāṅgā Devī was coronated by Garuda.

The holy-water from the sea was splintered on them. Laksmana contributed to His happiness. The court of Sri Kṛṣṇa was adorned by the wisdom of Śāstras like Vaiśeṣika, Nyāya Śāstra and other Śāstras. Lord Sri Kṛṣṇa had enjoyed bliss with Rukmini in the murmuring water of the brook, cool enchanting creeper-domes and in the gardens. When Baladeva had gone to the forest to destroy the demons for protecting the meditation of the sages. His wife Revatī gave birth to two sons. They were well-stocked with all virtues. The two sons of Baladeva
Nisa and Bhalluka had increased the pleasure of their father by studying the holy Bhāgavata-Śāstra, all Vedas and Vedāṅga and other scientific Śāstras. The eldest son Nisa became famous in the world by obtaining Kuśasthali. The second son Bhalluka was also very powerful. Nisa enjoyed the 'Royal fortune' (Rājya Laksma). A certain Brāhmaṇ had become terribly grief-stricken due to the untimely death of his son. This Brāhmaṇ being accompanied by Arjuna had gone to Śrī Kṛṣṇa to report the sad-demise of his son. He had retrieved the Brāhmaṇ's son from the abode of Viṣṇu 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 Almighty Śrī Kṛṣṇa. The dwellers of the City Dvārakā had worshipped the pilgrimage of Pravāsa with a lot of music. The Yādavas after bathing and amusing themselves with wine, had ascended heaven with Śrī Kṛṣṇa in their earthly bodies.

The subject of attaining the kingdom of God has been described in this Canto X.