



श्रीमद् भागवत का यह सार
भागवद् भक्ति ही आधार

श्रीमद्भागवत रसिक कुटुंब

श्रीमद्भागवत रामायण स्तोत्र (9.10)



धरा हुई धन्य, व्याप्त हुआ आह्लाद
नारायण अवतारों पर, ब्रह्मा नारद संवाद

नारायणं(न्) नमस्कृत्य, नरं(ञ्) चैव नरोत्तमम्।

देवीं(म्) सरस्वतीं(वँ) व्यासं(न्), ततो जयमुदीरयेत्

nārāyaṇaṃ(n) namaskṛtya, naraṃ(ñ)caiva narottamam

devīm(m) sarāsvatīm(ṽ) vyāsaṃ(n), tato jayamudīrayet

नामसङ्कीर्तनं(यँ) यस्य, सर्वपापप्रणाशनम्।

प्रणामो दुःखशमनस्, तं(न्) नमामि हरिं(म्) परम्

nāmasaṅkīrtanaṃ(ṽ) yasya, sarvapāpāpraṇāśanam

praṇāmo duḥkhaśamanas, taṃ(n) namāmi hariṃ(m) param

श्रीमद्भागवतमहापुराणम्

नवमः(स) स्कन्धः

अथ दशमोऽध्यायः

Śrīmadbhāgawata mahāpurāṇam

navamaḥ(s) skāndhaḥ

.. athadaśamo'dhyāyaḥ ..

श्रीशुक उवाच

खँदां(ङ्)गाद् दीर्घबाहुश्च, रघुस्तस्मात् पृथुश्रवाः ।

अजस्ततो महाराजस्- तस्माद् दशरथोऽभवत् ॥ 1 ॥

śrīśuka uvāca

khāṭvāṃ(ñ)gād dīrghabāhūśca, raghūstāsmāt pṛthūśravāḥ .

ajāstato mahārājās- tāsmāddaśaratho'bhavat .. 1..

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

तस्यापि भगवानेष, साक्षाद् ब्रह्ममयो हरिः ।

अं(म)शां(म)शेन चतुर्धागात्, पुत्रत्वं(म) प्रार्थितः(स) सुरैः ।

रामलक्ष्मणभरत- शत्रुघ्ना इति सं(ञ)ज्ञया ॥ 2 ॥

tāsyāpi bhagavāneṣa, sākṣād brahmamayo hariḥ .

aṃ(m)śāṃ(m)śena caturdhāgāt, pūtrātvaṃ(m) prārthitaḥ(s) suraiḥ .

rāmalakṣmaṇabharata- śātrughnā iti saṃ(ñ)jñayā .. 2..

catur+ dhāgāt

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

तस्यानुचरितं(म) राजन्- नृषिभिस्तत्त्वदर्शिभिः ।

श्रुतं(म) हि वर्णितं(म) भूरि, त्वया सीतापतेर्मुहुः ॥ 3 ॥

tāsyānucaritaṃ(m) rājan- nṛṣibhistattvadarśibhiḥ .

śrutaṃ(m) hi varṇitaṃ(m) bhūri, tvayā sītāpatermuḥuḥ .. 3..

nṛṣibhis+ tattva+ darśibhiḥ

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

गुर्वर्थे त्यक्तराज्यो व्यचरदनुवनं(म) पद्मपद्भ्यां(म) प्रियायाः(फ)

पाणिस्पर्शाक्षमाभ्यां(म) मृजितपथरुजो यो हरीन्द्रानुजाभ्याम् ।

वैरूप्याच्छूर्पणख्याः(फ) प्रियविरहरुषा-ऽऽरोपितंभ्रूविजृम्भं-

त्रस्ताब्धिर्बद्धसेतुः(ख) खलदवदहनः(ख) कोसलेन्द्रोऽवतान्नः ॥ 4 ॥

gurvarthe tyāktarājyo vyacaradanuvanaṃ(m) pādmapadbhyāṃ(m) priyāyāḥ(ph)
pāṇisparśākṣamābhyāṃ(m) mṛjitapatharujō yo harīndrānujābhyām .
vairūpyācchūrpaṇākhyāḥ(ph) priyaviraharuṣā-'ropitābhrūvijṛmbhā-
trāstābdhirbādhasetuḥ(kh) khaladavadahanaḥ(kh) kosalendro'vatānnaḥ .. 4..

Padma+ padbhyāṃ(m), pāṇi+ sparśā+ kṣamābhyāṃ(m),

Vairūpyāc+ chūrpaṇākhyāḥ(ph), ropitabhrū+ vijṛmbha, trastābdhir+ baddhasetuḥ(kh)

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

विश्वामित्राध्वरे येन, मारीचाद्या निशाचराः ।

पश्यतो लक्ष्मणस्यैव, हता नैऋतपुं(ङ्)गवाः ॥ 5 ॥

viśvāmitrādhvare yena, mārīcādyā niśācarāḥ .

pāśyato lākṣmaṇasyaiva, hatā nairṛtapuṃ(ṅ)gavāḥ .. 5..

nair+ ṛta+ puṃ(ṅ)gavāḥ

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

यो लोकवीरसमितौ धनुरैशमुग्रं(म्)

सीतास्वयं(वँ)वरगृहे त्रिशतोपनीतम् ।

आदाय बालगजलील इवेक्षुयष्टिं(म्)

सज्जीकृतं(न्) नृप विकृष्य बभञ्ज मध्ये ॥ 6 ॥

yo lokavīrasamitau dhanuraisamugraṃ(m)

sītāsvayaṃ(ṅ)varagṛhe triśatopanītam .

ādāya bālagajalīla ivekṣuyāṣṭiṃ(m)

sajjīkṛtaṃ(n) nr̥pa vikṛṣya babhāñja mādhye .. 6..

lokavī+ rasamitau, triśato+ panītam, ivekṣu+ yaṣṭim(m)

जित्वानुरूपगुणशीलवयोऽङ्गरूपां(म्),
सीताभिधां(म्) श्रियमुरस्यभिलब्धमानाम् ।
मार्गे व्रजन् भृगुपतेर्व्यनयत् प्ररूढं(न्)
दर्पं(म्) महीमकृत यस्त्रिरराजबीजाम् ॥ 7 ॥

jītvānurūpaguṇaśīlavayo'ṅgarūpāṃ(m)

sītābhidhāṃ(m) śriyamurāsyabhilābdhamānām .

mārge vrajan bhṛgupatervyanayat prarūḍhaṃ(n)

darpaṃ(m) mahīmakṛta yastrirarājabijām .. 7..

jītvā+ nurū+ paguṇaśī+ lavayo'ṅgarūpāṃ(m),

śriyamuras+ yabhilabdha+ mānām, bhṛgupater+ vyanayat, yas+ trirarā+ jabijām

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

यः(स) संत्यपाशपरिवीतपितुर्निदेशं(म्)

स्त्रैणस्य चापि शिरसा जगृहे सभार्यः ।

राज्यं(म्) श्रियं(म्) प्रणयिनः(स) सुहृदो निवासं(न्)

त्यक्त्वा ययौ वनमसूनिव मुक्तसं(ङ्)गः ॥ 8 ॥

yaḥ(s) sātyapāśaparivītapiturnideśaṃ(m)

straiṅśya cāpi śirasā jagṛhe sabhāryaḥ .

rājyaṃ(m) śriyaṃ(m) praṇayinaḥ(s) suhṛdo nivāsaṃ(n)

tyaktvā yayau vanamasūniva mūktasaṃ(ṅ)gaḥ .. 8..

satyapā+ śaparivī+ tapitur+ nideśaṃ(m), vanamasū+ niva

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

रक्षः(स)स्वसुर्व्यकृत रूपमशुद्धबुद्धेस्-
तस्याः(ख) खरत्रिशिरदूषणमुखबन्धून् ।
जघ्ने चतुर्दशसहस्रमपारणीय-
कोदण्डपाणिरटमान उवास कृच्छ्रम् ॥ 9 ॥

rākṣaḥ(s)svasurvyakṛta rūpamaśuddhabuddhes-
tasyāḥ(kh) kharātriśiradūṣaṇamūkhyabāndhūn .
jāghne caturdaśāsahasramapāraṇīya-
kodaṇḍapāṇiraṭamāna uvāsa kṛcchram .. 9..

rakṣaḥ(s)+ svasur+ vyakṛta, kharatriśiradū+ ṣaṇamukhya+ bandhūn
caturdaśa+ sahasra+ mapāraṇīya, kodaṇḍa+ pāṇi+ raṭamāna

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

सीताकथाश्रवणदीपितहृच्छयेन
सृष्टं(वँ) विलोक्य नृपते दशकन्धरेण ।
जघ्नेऽद्भुतैणवपुषाऽऽश्रमतोऽपकृष्टो
मारीचमाशु विशिखेन यथा कमुग्रः ॥ 10 ॥
sītākathāśravaṇadīpitaḥcchayena
sṛṣṭaṃ(ṽ) vilokya nṛpate daśakāndhareṇa .
jāghne'dbhutaiṇavapuṣā''śramato'pakṛṣṭo
māricamāśu viśikhena yathā kamūgraḥ .. 10..

sītākathā+ śravaṇadī+ pitahṛcchayena,
jāghne'd+ bhutai+ ṇavapuṣā'' + śramato'+ pakṛṣṭo, māri+ camāśu

O King Parīkṣit, when Rāvaṇa, who had ten heads on his shoulders, heard about the beautiful and attractive features of Sītā, his mind was agitated by lusty desires, and he went to kidnap her. To distract Lord Rāmacandra from His āśrama, Rāvaṇa sent Mārīca in the form of a golden deer, and

when Lord Rāmacandra saw that wonderful deer, He left His residence and followed it and finally killed it with a sharp arrow, just as Lord Śiva killed Dakṣa.

रक्षोऽधमेन वृकवद् विपिनेऽसमक्षं(वँ),
वैदेहराजदुहितर्यपयापितायाम् ।
भ्रात्रा वने कृपणवत् प्रियया वियुक्तः(स),
स्त्रीसं(ङ्)गिनां(ङ्) गतिमिति* प्रथयं(म्)श्चचार ॥ 11 ॥
rākṣo'dhamena vṛkavad vipine'samākṣaṃ(ṽ)
vaideharājaduhitaryapayāpitāyām .

bhrātrā vane kṛpaṇavat priyayā viyūktaḥ(s)
strīsaṃ(ṅ)gināṃ(ṅ) gatimiti* prathayaṃ(m)ścacāra .. 11..

vipine' + samakṣaṃ(ṽ), vaideha+ rājaduhitar+ yapayā+ pitāyām

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

दग्ध्वाऽऽत्मकृत्यहतकृत्यमहन् कबन्धं(म्),
संख्यं(वँ) विधाय कपिभिर्दयितागतिं(न्) तैः ।
बुद्ध्वाथ वालिनि हते प्लवगेन्द्रसैन्यैर्-
वेलामगात् स मनुजोऽजभवार्चिताङ्घ्रिः ॥ 12 ॥
dagdhvā''tmakṛtyahatakṛtyamahān kabāndhaṃ(m)
sākhyaṃ(ṽ) vidhāya kapibhirdayitāgatiṃ(n) taiḥ .
buddhvātha vālini hate plavagendrasainyair-
velāmagātsa manujo'jabhavārcitāṅghriḥ .. 12..

dagdhvā''tma+ kṛtya+ hatakṛtya+ mahān, kapibhir+ dayitāgatiṃ(n)

manujo' + jabhavār+ citāṅghriḥ

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

यंद्रोषविभ्रमविवृत्तकटाक्षपात-

सं(म)भ्रान्तनक्रमकरो भयगीर्णघोषः ।

सिन्धुः(श) शिरस्यर्हणं(म) परिगृह्य रूपी

पादारविन्दमुपगम्य बभाष एतत् ॥ 13 ॥

yadroṣavibhramavivṛttakaṭākṣapāta-

saṃ(m)bhrāntanākramakaro bhayagīrṇaghoṣaḥ .

sindhuḥ(ś) śirasyarhaṇaṃ(m) pariḡṛhya rūpī

pādāravindamupagāmya babhāṣa etat .. 13..

yadroṣavi+ bhramavivṛtta+ kaṭākṣapāta, saṃ(m)bhrān+ tanakramakaro

After reaching the beach, Lord Rāmacandra fasted for three days, awaiting the arrival of the ocean personified. When the ocean did not come, the Lord exhibited His pastimes of anger, and simply by His glancing over the ocean, all the living entities within it, including the crocodiles and sharks, were agitated by fear. Then the personified ocean fearfully approached Lord Rāmacandra, taking all paraphernalia to worship Him. Falling at the Lord's lotus feet, the personified ocean spoke as follows.

नं त्वां(वँ) वयं(ञ) जडधियो नु विदाम भूमन्

कूटस्थमादिपुरुषं(ञ) जगतामधीशम् ।

यत्सत्त्वतः(स) सुरगणा रजसः(फ) प्रजेशा

मन्योश्च भूतपतयः(स) स भवान् गुणेशः ॥ 14 ॥

nā tvāṃ(ṽ) vayaṃ(ñ) jaḍadhiyo nu vidāma bhūman

kūṭasthamādipuruṣaṃ(ñ) jagatāmadhīśam .

yātsattvataḥ(s) suragaṇā rajasah(ph) prajeśā

mānyośca bhūtapatayaḥ(s) sa bhavān guṇeśaḥ .. 14..

kūṭasthamā+ dipuruṣaṃ(ñ)

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

कामं(म) प्रयाहि जहि विश्रवसोऽवमेहं(न)

त्रैलोक्यरावणमवाप्नुहि वीर पत्नीम् ।

ब॑धीहि सेतुमिह ते यशसो वित॑त्यै
गाय॑न्ति दि॑ग्विजयिनो यमुपेत्य भूपाः ॥ 15 ॥
kāmaṃ(m) prayāhi jahi viśravaso'vamehaṃ(n)
trailokyarāvaṇamavāpnuhi vīra pātnīm .
bādhnīhi setumiha te yaśaso vitātyai
gāyānti digvijayino yamupetya bhūpāḥ .. 15..

trailokya+ rāvaṇamavāp+ nuhi

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

बद्ध॑वोदधौ रघुपतिर्विविधाद्रिकूटैः(स)
सेतुं(ङ्) कपीन्द्रकरक॑म्पितभूरुहाङ्गैः ।
सु॑ग्रीवनीलहनुमत्प्रमुखैरनीकैर्-
ल॑ङ्कां(वँ)विभीषणदृशाऽऽविशद॑ग्रद॑ग्धाम् ॥ 16 ॥
baddhvodadhau raghupatirvividhādrīkūṭaiḥ(s)
setuṃ(ṅ) kapīndrakarakāmpitabhūruhāṅgaiḥ .
sūgrīvanīlahanumatpramukhairanīkair-
laṅkāṃ(ṅ)vibhīṣaṇadrśā''viśadāgradāgdhām .. 16..

raghupatir+ vividhā+ drikūṭaiḥ, kapīndra+ karakampita+ bhūruhāṅgaiḥ

sugrīvanī+ lahanumat+ pramukhai+ ranīkair,

laṅkāṃ(ṅ)+ vibhīṣaṇadrśā''+ viśadagra+ dagdhām

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

सा वानरेन्द्रबलरुद्धविहारकोष्ठ-
श्रीद्वारगोपुरसदोवलभीविटं(ङ्)का ।
निर्भज्यमानधिषणध्वजहेमकुम्भ-
शृ(ङ्)गाटका गजकुलैर्हदिनीव घूर्णा ॥ 17 ॥
sā vānarendrabalarūddhavihāraakoṣṭhā-
śrīdvāragopurasadovalabhīviṭaṃ(ṅ)kā .
nirbhājyamānadhiṣaṇadhvajahemakūmbha-
śṛṃ(ṅ)gāṭakā gajakulairhradinīva ghūrṇā .. 17..

vānarendra+ balaruddha+ vihāra+ koṣṭha, śrīdvārago+ purasado+ valabhī+ viṭaṃ(ṅ)kā
nirbhajyamā+ nadhiṣaṇa+ dhvajaha+ makumbha, gajakulair+ hradinīva

After entering Laṅkā, the monkey soldiers, led by chiefs like Sugrīva, Nīla and Hanumān, occupied all the sporting houses, granaries, treasuries, palace doorways, city gates, assembly houses, palace frontages and even the resting houses of the pigeons. When the city's crossroads, platforms, flags and golden waterpots on its domes were all destroyed, the entire city of Laṅkā appeared like a river disturbed by a herd of elephants.

रक्षः(फ्)पतिस्तदवलोक्य निकुम्भकुम्भ-
धूम्राक्षदुर्मुखसुरान्तनरान्तकादीन् ।
पुत्रं(म्) प्रहस्तमतिकायविकम्पनादीन्
सर्वानुगान् समहिनोदथ कुम्भकर्णम् ॥ 18 ॥
rākṣaḥ(ph)patistadavalokya nikūmbhakūmbha-
dhūmrākṣadurmukhasurāntakanarāntakādīn .
pūtraṃ(m) prahastamatikāyavikāmpanādīn
sarvānugān samahinodatha kūmbhakarṇam .. 18..

rākṣaḥ(ph)patis+ tadavalokya, dhūmrākṣadur+ mukhasurān+ takanarān+ takādīn
prahasta+ matikāya+ vikampa+ nādīn

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

तां(यँ) यातुधानपृतनामसिशूलचापै-
प्रासर्ष्टिशक्तिशरतोमरखड्गदुर्गाम् ।

सुग्रीवलक्ष्मणमरुत्सुतगन्धमाद-

नीलां(ङ्)गदक्षपनसादिभिरन्वितोऽगात् ॥ 19 ॥

tām(ṽ) yātudhānapṛtanāmasiśūlacāpā-
prāsarṣṭiśaktiśaratomarakhāḍgadurgām .

sūgrīvalakṣmaṇamarūtsutaḡandhamāda-

nīlām(ṅ)gadarkṣapanasādibhiranvito'gāt .. 19..

yātudhā+ napṛtanā+ masiśūlacāpa, prāsarṣṭi+ śaktiśarato+ marakhaḍ+ gadurgām,

sugrīva+ lakṣmaṇamarut+ sutagandhamāda,

nīlām(ṅ)gadar+ kṣapanasā+ dibhiran+ vito'gāt

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

तेऽनीकपा रघुपतेरभिपत्य सर्वे

द्वन्द्वं(वँ) वरूथमिभपत्तिरथाश्वयोधैः ।

जघ्नुरुद्रुमैर्गिरिगदेषुभिरं(ङ्)गदाद्याः(स)

सीताभिमर्शहतमं(ङ्)गलरावणेशान् ॥ 20 ॥

te'nīkapā raghupaterabhipātya sarve

dvandvaṃ(ṽ) varūthamibhapattirathāśvayodhaiḥ .

jāghnurdrumairgirigadeṣubhiraṃ(ṅ)gadādyāḥ(s)

sītābhimarśahatamaṃ(ṅ)galarāvaṇeśān .. 20..

varū+ thamibhapatti+ rathāś+ vayodhaiḥ

jaghnur+ drumair+ girigade+ ṣubhiraṃ(ṅ)gadādyāḥ(s)

sītābhimar+ śahatamaṃ(ṅ)galarā+ vaṇeśān

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

रक्षः(फ)पतिः(स) स्वबलनेष्टिमवेक्ष्य रुष्ट
आरुह्य यानकमथाभिससार रामम् ।
स्वः(स)स्यन्दने द्युमति मातलिनोपनीते
विभ्राजमानमहनत्रिशितैः क्षुरप्रैः ॥ 21 ॥

rākṣaḥ(ph)patiḥ(s) svabalanaṣṭimavekṣya ruṣṭa
āruhya yānakamathābhisasāra rāmam .
svaḥ(s)syāndane dyumati mātalinopanīte
vibhrājamānamahananniśitaiḥ kṣuraprāiḥ .. 21..
svabalanaṣ+ ṭimavekṣya, yānakamathā+ bhisasāra
mātalino+ panīte, vibhrājamā+ namahanan+ niśitaiḥ

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

रामस्तमाह पुरुषादपुरीष यत्रः(ख)
कान्तासमक्षमसतापहता श्ववत् ते ।
त्यक्तत्रपस्य फलमद्य जुगुप्सितस्य
यच्छामि काल इव कर्तुरलं(ङ्)घ्यवीर्यः ॥ 22 ॥
rāmāstamāha puruṣādapurīṣa yannaḥ(kh)
kāntāsamākṣamasatāpahṛtā śvavat te .
tyāktātrapāsya phalamādya jugupṣitāsya
yācchāmi kāla iva karturalaṅ(ṅ)ghyavīryaḥ .. 22..
kāntā+ samakṣa+ masatā+ pahṛtā, jugup+ sitasya

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

एवं(ङ्) क्षिपन् धनुषि सन्धितमुत्ससर्ज
बाणं(म्) स वज्रमिव तद्दृदयं(म्) बिभेद ।
सोऽसृग् वमन् दशमुखैर्यपतद् विमानाद्-
धाहेति जल्पति जने सुकृतीव रिक्तः ॥ 23 ॥

evaṃ(ṅ) kṣipan dhanuṣi sāndhitamuṭsasarja
bāṇaṃ(m) sa vājramiva tāddhṛdayaṃ(m) bibheda .
so'srṅ vaman daśamukhairnyapatad vimānād-
dhāheti jālpati jane sukṛtīva riktaḥ .. 23..

sandhitamut+ sasarja, daśamukhair+ nyapatad

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

ततो निष्क्रम्य लं(ङ्)काया, यातुधान्यः(स्) सहस्रशः ।
मन्दोदर्या समं(न्) तस्मिन्, प्ररुदत्य उपाद्रवन् ॥ 24 ॥

tato niṣkrāmy laṅ(ṅ)kaya, yātudhānyaḥ(s) sahasraśaḥ .
māndodaryā samaṃ(n) tāsmin, prarudātya upādravan .. 24..

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

स्वान् स्वान् बन्धून् परिष्वज्य, लक्ष्मणेषुभिरर्दितान् ।
रुरुदुः(स्) सुस्वरं(न्) दीना, घ्नन्त्य आत्मानमात्मना ॥ 25 ॥

svān svān bāndhūn pariṣvajya, lakṣmaṇeṣubhirarditān .
ruruduḥ(s) sūsvaraṃ(n) dīnā, ghnantya ātmānamātmanā .. 25..

lakṣmaṇe+ ṣubhirar+ ditān

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

हा हताः(स्) स्म वयं(न्) नाथ, लोकरावण रावण ।

कं(यँ) यायाच्छरणं(लँ) लं(ङ्)का, त्वद्विहीना परार्दिता ॥ 26 ॥

hā hatāḥ(s) sma vyaṃ(n) nātha, lokarāvaṇa rāvaṇa .

kaṃ(ṽ) yāyāccharaṇaṃ(ī) laṃ(ṅ)kā, tvādvihīnā parārditā .. 26..

yāyāc+ charaṇaṃ(ī), tvad+ vihīnā

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

नैवं(वँ) वेद महाभाग, भवान् कामवशं(ङ्) गतः ।

तेजोऽनुभावं(म्) सीताया, येन नीतो दशामिमाम् ॥ 27 ॥

naivaṃ(ṽ) veda mahābhāga, bhavān kāmavaśaṃ(ṅ) gataḥ .

tejo'nubhāvaṃ(m) sītāyā, yena nīto daśāmimām .. 27..

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

कृतैषा विधवा लं(ङ्)का, वयं(ञ्) च कुलनन्दन ।

देहः(ख्) कृतोऽन्नं(ङ्) गृध्राणा- मात्मा नरकहेतवे ॥ 28 ॥

kṛtaiṣā vidhavā laṃ(ṅ)kā, vayaṃ(ñ) ca kulāṅdana .

dehaḥ(kh) kṛto'nnaṃ(ṅ) gṛdhrāṇā- mātmā narakahetave .. 28..

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

श्रीशुक उवाच

स्वानां(वँ) विभीषणश्चक्रे, कोसलेन्द्रानुमोदितः ।

पितृमेधविधानेन, यदुक्तं(म्) साम्परायिकम् ॥ 29 ॥

śrīśuka uvāca

svānāṃ(ṽ) vibhīṣaṇāścākre, kosalendrānumoditaḥ .

pitṛmedhavidhānena, yadūktaṃ(m) sāmparāyikam .. 29..

vibhīṣaṇāś+ cakre, kosalen+ drānumoditaḥ

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

ततो ददर्श भगवा- नशोकवनिकाश्रमे ।

क्षामां(म्) स्वविरहं^{*}व्याधिं(म्), शिं(म्)शपामूलमास्थिताम् ॥ 30 ॥

tato dadarśa bhagavā- naśokavanikāśrame .

kṣāmāṃ(m) svavirahāvyādhiṃ(m), śiṃ(m)śapāmūlamāsthitām .. 30..

śiṃ(m)śapā+ mūlamās+ thitām

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

रामः(फ़) प्रियतमां(म्) भार्यां(न्), दीनां(वँ) वीक्ष्यान्वकं^{*}म्पत ।

आत्मसं(न्)दर्शनाह्लाद-विकसं^{*}न्मुखपं(ङ्)कजाम् ॥ 31 ॥

rāmaḥ(ph) priyatamāṃ(m) bhāryāṃ(n), dīnāṃ(v̄) vīkṣyānvakāṃpata .

ātmasanṃ(n)darśanāhlāda- vikasānmukhapam(ṅ)kajāṃ .. 31..

vīkṣyān+ vakampata, ātma+ sanṃ(n)darśanāhlāda, vikasan+ mukhapam(ṅ)kajāṃ

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

आरोप्यारुरुहे यानं(म्), भ्रातृ^{*}भ्यां(म्) हनुमद^{*}युतः ।

विभीषणाय भगवान्, दत्त्वा रं^{*}क्षोगणेशताम् ॥ 32 ॥

āropyāruruhe yānaṃ(m), bhrātr̥^{*}bhyāṃ(m) hanumadyutaḥ .

vibhīṣaṇāya bhagavān, dattvā rā^{*}kṣogaṇeśatām .. 32..

लं(ङ्)कामायुं^{*}श्च कल्पान्तं(यँ), ययौ चीर्णव्रतः(फ़) पुरीम् ।

अवकीर्यमाणः(ख्) कुसुमैर्- लोकपालार्पितैः(फ़) पथि ॥ 33 ॥

laṃ(ṅ)kāmāyūśca kālpāntaṃ(ȳ), yayau cīrṇāvratāḥ(ph) purīm .

avakīryamaṇaḥ(kh) sukusumair- lokapālārpitaiḥ(ph) pathi .. 33..

loka+ pālār+ pitaiḥ(ph)

उपगीयमानचरितः(श्), शतधृत्यादिभिर्मुदा ।

गोमूत्रयावकं(म्) श्रुत्वा, भ्रातरं(वँ) वल्कलाम्बरम् ॥ 34 ॥

upagīyamānacaritaḥ(ś), śatadhṛtyādibhirmudā .
gomūtrayāvakaṃ(m) śrūtvā, bhrātaraṃ(ṽ) vāḷkalāmbaram .. 34..

śatadhṛtyā+ dibhirmudā, vāḷkalām+ baram

महाकारुणिकोऽतप्यज्- जटिलं(म्) स्थण्डिलेशयम् ।

भरतः(फ़) प्राप्तमाकर्ण्य, पौरामात्यपुरोहितैः ॥ 35 ॥

mahākāruṇiko'tāpyaj- jaṭilaṃ(m) sthaṇḍileśayam .

bharataḥ(ph) prāptamākarnya, paurāmātyapurohitaiḥ .. 35..

mahākā+ ruṇiko'+ tapyaj, paurāmāt+ yapurohitaiḥ

पादुके शिरसि न्यस्य, रामं(म्) प्रत्युद्यतोऽग्रजम् ।

नन्दिग्रामात् स्वशिविराद्, गीतवादित्रनिः(स)स्वनैः ॥ 36 ॥

pāduke śirasi nyasya, rāmaṃ(m) pratyūdyato'grajam .

nāndigrāmāt svaśibirād, gītavāditraniḥ(s)svanaiḥ .. 36..

pratyud+ yato'+ grajam, gītavā+ ditraniḥ(s)svanaiḥ

ब्रह्मघोषेण च मुहुः(फ़), पठद्भिर्ब्रह्मवादिभिः ।

स्वर्णकक्षपताकाभिर्- हैमैश्चित्रध्वजै रथैः ॥ 37 ॥

brahmaghoṣeṇa ca muhuḥ(ph), paṭhādbhirbrahmavādibhiḥ .

svaṛṇakākṣapatākābhir- haimaiścitrādhvajai rathaiḥ .. 37..

paṭhādbhir+ brahmavādibhiḥ, svaṛṇakākṣa+ patākābhir, haimaiś+ citradhvajai

सदश्वै रुक्मसन्नाहैर् - भटैः(फ़) पुरटवर्मभिः ।

श्रेणीभिर्वारमुख्याभिर्- भृत्यैश्चैव पदानुगैः ॥ 38 ॥

sadaśvai rūkmasannāhair- bhaṭaiḥ(ph) puraṭavarmabhiḥ .

śreṇībhirvāramūkhyābhir- bhṛtyaiścaiva padānugaiḥ .. 38..

rukmasan+ nāhair, śreṇī+ bhirvā+ ramukhyābhir, bhṛtyaiś+ caiva

After giving Vibhīṣaṇa the power to rule the Rākṣasa population of Laṅkā for the duration of one kalpa, Lord Rāmacandra, the Supreme Personality of Godhead [Bhagavān], placed Sītādevī on an airplane decorated with flowers and then got on the plane Himself. The period for His living in the forest having ended, the Lord returned to Ayodhyā, accompanied by Hanumān, Sugrīva and His brother Lakṣmaṇa. When Lord Rāmacandra returned to His capital, Ayodhyā, He was greeted on the road by the princely order, who showered His body with beautiful, fragrant flowers, while great personalities like Lord Brahmā and other demigods glorified the activities of the Lord in great jubilation. Upon reaching Ayodhyā, Lord Rāmacandra heard that in His absence His brother Bharata was eating barley cooked in the urine of a cow, covering His body with the bark of trees, wearing matted locks of hair, and lying on a mattress of kuśa. The most merciful Lord very much lamented this. When Lord Bharata understood that Lord Rāmacandra was returning to the capital, Ayodhyā, He immediately took upon His own head Lord Rāmacandra's wooden shoes and came out from His camp at Nandigrāma. Lord Bharata was accompanied by ministers, priests and other respectable citizens, by professional musicians vibrating pleasing musical sounds, and by learned brāhmaṇas loudly chanting Vedic hymns. Following in the procession were chariots drawn by beautiful horses with harnesses of golden rope. These chariots were decorated by flags with golden embroidery and by other flags of various sizes and patterns. There were soldiers bedecked with golden armor, servants bearing betel nut, and many well-known and beautiful prostitutes. Many servants followed on foot, bearing an umbrella, whisks, different grades of precious jewels, and other paraphernalia befitting a royal reception. Accompanied in this way, Lord Bharata, His heart softened in ecstasy and His eyes full of tears, approached Lord Rāmacandra and fell at His lotus feet with great ecstatic love.

पारमेष्ठ्यानुपादाय, पण्यान्युच्चावचानि च ।

पादयोर्न्यपतत् प्रेम्णा, प्रक्लिन्नहृदयेक्षणः ॥ 39 ॥

pārameṣṭhyānyupādāya, paṇyānyuccāvacāni ca .

pādayornyapatat premṇā, praklinnahṛdayekṣaṇaḥ .. 39..

pārameṣṭhyān+ yupādāya, paṇyān+ yucca+ vacāni

pādayor+ nyapatat, praklin+ nahṛdayekṣaṇaḥ

पादुके न्यस्य पुरतः(फ), प्रां(ञ)जलिर्बाष्पलोचनः ।

तमाश्लिष्य चिरं(न) दोर्भ्यां(म), स्नापयन् नेत्रजैर्जलैः ॥ 40 ॥

pāduke nyasya purataḥ(ph), prāṁ(ñ)jalirbāṣpalocanaḥ .

tamāśliṣya ciram(n) dorbhyaṁ(m), snāpayan netrajairjalaiḥ .. 40..

prāṁ(ñ)jalir+ bāṣpa+ locanaḥ, netrajair+ jalaiḥ

When Lord Bharata understood that Lord Rāmacandra was returning to the capital, Ayodhyā, He immediately took upon His own head Lord Rāmacandra's wooden shoes and came out from His camp at Nandigrāma. Lord Bharata was accompanied by ministers, priests and other respectable

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

रामो लक्ष्मणसीताभ्यां(वँ), विप्रेभ्यो येऽर्हसत्तमाः ।

तेभ्यः(स) स्वयं(न) नमश्चक्रे, प्रजाभिश्च नमस्कृतः ॥ 41 ॥

rāmo lakṣmaṇasītābhyāṃ(ṽ), viprebhyo ye'rhasattamāḥ .

tebhyaḥ(s) svayaṃ(n) namaścākre, prajābhiṣca namāskṛtaḥ .. 41..

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

धुन्वन्त उत्तरासं(ङ्)गान्, पतिं(वँ) वीक्ष्य चिरागतम् ।

उत्तराः(ख) कोसला माल्यैः(ख), किरन्तो ननृतुर्मुदा ॥ 42 ॥

dhūnvānta uttarāsaṃ(ṅ)gān, patiṃ(ṽ) vīkṣya cirāgatam .

uttarāḥ(kh) kosalā mālyaiḥ(kh), kirānto nanṛturmudā .. 42..

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

पादुके भरतोऽगृह्णात्- चामरव्यजानोत्तमे ।

विभीषणः(स) ससुग्रीवः(श), श्वेतच्छत्रं(म) मरुत्सुतः ॥ 43 ॥

pāduke bharato'grṇṇāc- cāmaravyajanottame .

vibhīṣaṇaḥ(s) sasūgrīvaḥ(ś), śvetācchātraṃ(m) marūtsutaḥ .. 43..

bharato'+ grṇṇāc, cāmarav+ yajanottame, śvetac+ chatraṃ(m)

धनुर्निषं(ङ्)गां(ञ) छत्रुघ्नः(स), सीता तीर्थकमण्डलम् ।

अभिभ्रदं(ङ्)गदः(ख) खड्गं(म्), हैमं(ञ) चर्मक्षराण् नृप ॥ 44 ॥

dhanurniṣaṃ(ṅ)gān(ś)chātrūghnaḥ(s), sītā tīrthakamaṇḍalum .

***abibhradam(ñ)gadah(kh) khāḍgam(m), haimam(ñ) carmarkṣarāṅnrpa .. 44..**

dhanurniṣam(ñ)gān(ś)+ chatrughnaḥ(s)

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

***पुष्पकस्थोऽन्वितः(स) स्त्रीभिः(स), स्तूयमानश्च वन्दिभिः ।**

विरेजे भगवान् राजन्, ग्रहैश्चन्द्र इवोदितः ॥ 45 ॥

puṣpakastho'nvitaḥ(s) strībhiḥ(s), stūyamānaśca vāndibhiḥ .

vireje bhagavān rājan, grahaiścandra ivoditaḥ .. 45..

puṣpakas+ tho'nvitaḥ(s), stūya+ mānaśca, grahaiś+ candra

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

***भ्रातृभिर्नन्दितः(स) सोऽपि, सोत्सवां(म) प्राविशत् पुरीम् ।**

***प्रविश्य राजभवनं(ङ्), गुरुपत्नीः(स) स्वमातरम् ॥ 46 ॥**

bhrātr̥bhirnānditaḥ(s) so'pi, sotsavāṃ(m) prāviśat purīm .

***praviśya rājabhavanaṃ(ñ), gurupātnīḥ(s) svamātaram .. 46..**

bhrātr̥bhir+ nanditaḥ(s)

***गुरून् वयस्यावरजान्, पूजितः(फ्) प्रत्यपूजयत् ।**

***वैदेही लक्ष्मणश्चैव, यथावत् समुपेयतुः ॥ 47 ॥**

***gurūn vayasāvarajān, pūjitaḥ(ph) prātyapūjayat .**

***vaidehī lakṣmaṇāścaiva, yathāvat samupeyatuḥ .. 47..**

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

***पुत्रान् स्वमातरस्तास्तु, प्राणां(म)स्तन्व इवोत्थिताः ।**

***आरोप्याङ्केऽभिषिं(ञ्)चन्त्यो, बाष्पौघैर्विजहुः(श्) शुचः ॥ 48 ॥**

***pūtrān svamātarāstāstu, prāṇāṃ(m)stānva ivotthitāḥ .**

āropyāñke'bhiṣim(ñ)cantyo, bāṣpaughairvijahuḥ(ś) śucaḥ .. 48..

svamātaras+ tāstu, āropyāñ+ ke'bhiṣim(ñ)+ cantyo, bāṣpaughair+ vijahuḥ(ś)

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

जटा निर्मुच्य विधिवत्, कुलवृद्धैः(स) समं(ङ्) गुरुः ।

*अभ्यषिं(ञ)चद् यथैवेन्द्रं(ञ), चतुः(स)सिन्धुजलादिभिः ॥ 49 ॥

jaṭā nirmūcya vidhivat, kulavṛddhaiḥ(s) samam(ṅ) guruḥ .

*ābhyaṣim(ñ)cad yathaivendram(ñ), catuḥ(s)sindhujalādibhiḥ .. 49..

catuḥ(s)sin+ dhujalādibhiḥ

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

एवं(ङ्) कृतशिरः(स)स्नानः(स), सुवासाः(स) स्रग्व्यलं(ङ्)कृतः ।

स्वलं(ङ्)कृतैः(स) सुवासोभिर्- भ्रातृभिर्भार्यया बभौ ॥ 50 ॥

evam(ṅ) kṛtaśiraḥ(s)snānaḥ(s), suvāsāḥ(s) sragvyalam(ṅ)kṛtaḥ .

svalam(ṅ)kṛtaiḥ(s) suvāsobhir- bhrāṭṛbhirbhāryayā babhau .. 50..

srag+ vyalam(ṅ)kṛtaḥ, bhrāṭṛbhir+ bhāryayā

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

अग्रहीदासनं(म्) भ्रात्रा, प्रणिपत्य प्रसादितः ।

प्रजाः(स) स्वधर्मनिरता, वर्णाश्रमगुणान्विताः ।

जुगोप पितृवद् रामो, मेनिरे पितरं(ञ) च तम् ॥ 51 ॥

agrahīdāsanam(m) bhrātrā, praṇipatyā prasāditaḥ .

prajāḥ(s) svadharmaniratā, varṇāśramaguṇānvitāḥ .

jugopa pitṛvad rāmo, menire pitaram(ñ) ca tam .. 51..

agrahī+ dāsanam(m).

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

त्रेतायां(वँ) वर्तमानायां(ङ्), कालः(ख) कृतसमोऽभवत् ।

रामे राजनि धर्मज्ञे, सर्वभूतसुखावहे ॥ 52 ॥

tretāyāṃ(ṽ) vartamānāyāṃ(ṅ), kālaḥ(kh) kṛtasamo'bhavat .

rāme rājani dharmājñe, sarvabhūtasukhāvahe .. 52..

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

वनानि नद्यो गिरयो, वर्षाणि द्वीपसिन्धवः ।

सर्वे कामदुघा आसन्, प्रजानां(म्) भरतर्षभ ॥ 53 ॥

vanāni nādyo girayo, varṣāṇi dvīpasindhavaḥ .

sarve kāmādughā āsan, prajānāṃ(m) bharatarṣabha .. 53..

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

नाधिव्याधिजराग्लानि- दुःखशोकभयक्लमाः ।

मृत्युश्चानिच्छतां(न्) नासीद्, रामे राजन्यधोक्षजे ॥ 54 ॥

Nādhivyādhijarāglāni- duḥkhaśokabhayaḥklamāḥ .

mṛtyuścānicchatāṃ(n) nāsīd- rāme rājānyadhokṣaje .. 54..

nādhiv+ yādhijarā+ glāni, mṛtyuś+ cānicchatāṃ(n)

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

एकपत्नीव्रतधरो, राजर्षिचरितः(श्) शुचिः ।

स्वधर्म(ङ्) गृहमेधीयं(म्), शिक्षयन् स्वयमाचरत् ॥ 55 ॥

Ekapatnīvratadharo, rājarṣicaritaḥ(ś) śuciḥ .

svadharmāṃ(ṅ) gṛhamedhīyaṃ(m), śikṣayan svayamācarat .. 55..

ekapatnī+ vratadharo

Lord Rāmacandra took a vow to accept only one wife and have no connection with any other women. He was a saintly king, and everything in His character was good, untinged by qualities like

anger. He taught good behavior for everyone, especially for householders, in terms of varṇāśrama-dharma. Thus He taught the general public by His personal activities.

प्रेम्णानुवृत्त्या शीलेन, प्रश्रयावनता सती ।

धिया हिया च भावज्ञा, भर्तुः(स) सीताहरन्मनः ॥ 56 ॥

preṃṇānuvṛṭṭyā śīlenā, praśrayāvanatā satī .

bhiyā hriyā ca bhāvājñā, bhartuḥ(s) sītāharanmanah .. 56..

preṃṇā+ nuvṛṭṭyā

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

इति श्रीमद्भागवते महापुराणे पारमहं(म)स्यां(म) सं(म)हितायां(न)

नवमस्कन्धे रामचरिते दशमोऽध्यायः ॥

iti śrīmadbhāgavate mahāpurāṇe pāramahaṃ(m)syāṃ(m) saṃ(m)hitāyāṃ(n)

navamaśkandhe rāmacarite daśamo'dhyāyaḥ .. 10..

ॐ पूर्णमदः(फ) पूर्णमिदं(म)पूर्णात्पूर्णमुदच्यते

पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

ॐ शान्तिः(श)शान्तिः(श)शान्तिः ॥

Om Pūrṇamadah(ph) Pūrṇamidam(m) PūrṇātPūrṇamudācyate|

Pūrṇāsyā Pūrṇamādāya Pūrṇamevāvashiṣyate ||

Om Shāntih(ś) Shāntih(ś) Shāntih ||

