

**SRIMAN**  
**Mahabharatha Thathparya Nirnaya**  
Of  
Srimad Ananda Theertha  
(Part I, Adhyayas I to IX)  
with English translation of the original text and notes from  
the unpublished commentary of Sri Vadiraja Swami Thereon  
By  
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*rAmAvatAre ayodhyApraveshaH*

*atha chaturtho.adhyAyaH*

## **ADHYAYA IV.**

### **CHAPTER IV**

*OM //*

*athAbhyavardhaMshchaturAH kumArA nR^ipasya gehe purushhottamAdyAH /  
nityapravR^iddhasya cha tasya vR^iddhirapexya lokasya hi mandadR^ishhTim // 4.1*

1. Thereafter the clever sons of the king (Dasaratha) headed by Purushothama (Rama) grew up in his house. The growth of Him Who is always uniformly great is however (spoken of) from the standpoint of the ignorant people.

Note - Mention of Rama as Purushothama indicates that his origin is divine and not physical. The supposed growth of Rama is to show that he gradually revealed his great qualities. (Sri Vadiraja).

*nirIxya nityaM chaturaH kumArAn pitA mudaM santatamApa chochcham /  
visheshhato rAmamukhendubimbamavexya rAjA kR^itakR^itya AsIt // 4.2*

2. Constantly looking at his four sons, the father obtained incessantly great delight. Particularly seeing the moonlike face of Rama, the king felt he had fulfilled the object of his life.

Note - The root meaning of Rama is to please. Rama by every one of his features was fascinating and particularly so his face, which, like the Moon, gives pleasure to all. (Sri Vadiraja).

*tanmAtaraH pauraJanA amAtyA antaHpurA vaishhayikAshcha sarve /  
avexamANAH paramaM pumAMsaM svAnandatR^iptA iva sambabhUvuH // 4.3*

3. Their mothers, the citizens, the ministers, the residents of the palace and all the subjects of the state, by looking at the Supreme Person (Rama), became delighted like released souls who enjoy innate bliss.

*tataH suvaMshe shashinaH prasUto gAdhIti shakrastanujo.asya chA.asIt /  
vareNa vipratvamavApa yo.asau vishvasya mitraM sa ihA.ajagAma // 4.4*

4. In the noble lunar race, Indra had been born as Ghadhi and a son was born to him. He (the son), who (though a Kshatriya) had obtained the status of a Brahmana by a boon, and, being the great friend of the Universe, was known as Vishwamitra came thereafter to the king Dasaratha.

Note - The separation of the component parts of the term Visvamitra is for removal of the doubt as to whether it is composed of **vishwa** and **amitra** and also to show that his arrival was for the benefit of good People. (Sri Vadiraja).

*tenArthito yaj~nariraxayaiva kR^ichchhreNa pitrA.asya bhayAd visR^ishhTaH /  
jagAma rAmaH saha laxmaNena siddhAshramaM siddhajanAbhivandyaH // 4.5*

5. The father, being requested by him to send Rama for the protection of his sacrifice, allowed him to go, with great distress, on account of fear (of Visvamitra) and Rama went with Lakshmana to the hermitage called Siddhasrama, to be worshipped there by the Siddhas (Yogins who have completed their sadhana).

*anugrahArthaM sa R^ishheravApa salaxmaNo.astraM munito hi kevalam /  
vavandire brahmamukhAH sureshAstamastrarUpAH prakaTAH sametya // 4.6*

6. He along with Lakshmana obtained from the Rishi Visvamitra all the Weapons, indeed, only to bless the Rishi. All the deities including Brahma etc. presiding over the various weapons appeared before Him in person and made obeisance.

*atho jaghAnA.a.ashu shareNa tATakAM varAd vidhAtustadananyavadhyAm /  
raraxa yaj~naM cha munernihatya subAhumIshAnagirA vimR^ityum // 4.7*

7. Thereafter quickly with an arrow he slew Thataka impossible to be killed by others except Rama on account of Brahma's boon and protected the sacrifice of the Rishi by killing also Subahu who was immune from death by Rudra's boon,

*shareNa mArIchamathArNave.axipad vacho viriJNchasya tu mAnayAnaH /  
avadhyata tena hi tasya dattA jaghAna chAnyAn rajanIcharAnatha // 4.8*

8. With due regard to the word of Brahma, who had conferred immunity from death, he cast Mareecha into the sea by an arrow and thereafter killed other Rakshasas also.

Note—Brahma's boon was respected, in view of the part which Mareecha had to play in future. (Sri Vadiraja).

*tadA videhena sutAsvayaMvaro vighoshhito dixu vidixu sarvashaH /  
nidhArya tad gAdhisutAnuyAyI yayau videhAnanujAnuyAtaH // 4.9*

9. Then Janaka, the king of Videha, had proclaimed in all the various directions the Swayamvara (self-choice of a husband) of his daughter. On hearing this, under the direction of Visvamitra, he (Rama) went to Videha along with his brother.

*atho ahalyAM patinA.abhishaptAM pradharshhaNAdindrakR^itAchchhilIkR^itAm /  
svadarshanAnmAnushhatAmupetAM suyojayAmAsa sa gautamena // 4.10*

10. Then he, by his mere sight, turned into woman Ahalya who had been cursed by her husband to become a stone on account of her defection caused by Indra, and had her lovingly united to Goutama.

Note - The use of the term *pathina* in masculine gender indicates that this work has the same authority as Veda. The term in *su* in *sujoja yamaasa* shows that Goutama accepted her with greater love than before, because of the grace of the Lord shown to her. (Sri Vadiraja).

*balaM svabhakteradhikaM prakAshayannanugrahaM cha tridasheshhvatulyam /  
ananyabhaktAM cha sureshakAN^xaya vidhAya nArIM prayayau tayA.architaH // 4.11*

11. With a view to show the great efficacy of devotion to himself and demonstrate his special favor to the Devas, and also to satisfy the desire of Indra, he made a woman of her who was not devoted to any one else (except Hari), and proceeded after being worshipped by her.

Note—Though Indra, being an Aparokshagnani, could not have the taint of future sin attaching to him, still by causing distress unnecessarily to Goutama, a devotee of Hari, he incurred the displeasure of Hari. He was anxious to propitiate Hari and also to atone for his act which had led to an innocent woman being turned into stone and had lowered his reputation. Therefore it was Indra’s desire that Ahalya should again be restored as a woman. (Sri Vadiraja).

*shyAMAvadAte jagadekasAre svanantachandrAdhikakAntikAnte /  
sahAnuje kArmukabANapANau purIM pravishhTe tutushhurvidehajAH // 4.12*

12. On the entry into the town (of Rama) with the bow and arrows in his hands, along with his brother Lakshmana, the residents of Videha felt delighted at the sight of Rama who was the supreme essence of the whole Universe, and shone like a flawless Indramani, and looked more brilliant than all the infinite shining moons put together.

*papurnitAntaM sarasAxibhR^iN^gairvarAnanAbjaM purushhottamasya /  
videhanArInaravaryasaN^ghA yathA mahApUrushhikAstadaN^ghrim // 4.13*

13. The assemblage of pious residents of Videha, of both sexes, looked intently at the splendid lotus-like face of this Supreme Person, with their loving eyes, while the great devotees of Hari looked at His feet, just as bees would suck incessantly the honey of the lotus.

Note - *mahapurusha* is Narayana and his devotees are *mahapaurushika*. While the ordinary people were pleased with the external beauty of Rama’s face, the devotees delighted at the look of His feet. (Sri Vadiraja).

*tathA videhaH pratilabhya rAmaM sahasranetrAvarajaM gavishhTham /  
samarchayAmAsa sahAnujaM tamR^ishhiM cha sAxajjvalanaprakAsham // 4.14*

14. Then Janaka, meeting Rama who had come on earth as the younger brother of Indra (i. e., Vamana), worshipped Him, along with his brother, and also the Rishi who shone like flaming fire.

Note —According to Janardana Bhatta Janaka worshipped Rama, as he thought that Vamana himself who had been propitiated by his Observance of Payovratha etc for the birth of a son had come on earth in the form of Rama. He also suggests that it might be taken that Janaka worshipped Rama just as Bali had worshipped the beautiful Vamana before. But Sri Vadirajaswami thinks that the idea is that Janaka though older than Rama in age, worshipped him just as Indra though older worshipped his younger brother Vamana because of the excellence of his qualities.

*mene cha jAmAtaramAtmakanyAguNochitaM rUpanavAvatAram /  
uvAcha chAsmai R^ishhirugratejAH kurushhva jAmAtaramenamAshviti // 4.15*

15. He regarded (Rama) of incomparable beauty as a son-in-law well matched for his daughter and the Sage of fierce splendor told him “ Make him soon your son-in-law.”

*sa Aha chainaM paramaM vachaste karomi nAtrAsti vichArANA me /  
shR^iNushhva me.athApi yathA pratij~nA sutApradAnAya kR^ita purastAt // 4.16*

16. He (Janaka) replied to him “ I shall do according to your supreme advice. I entertain no doubt in this. But yet listen to the vow already made by me in connection with the gift of my daughter.

*tapo mayA chIrNamumApateH purA varAyudhAvAptidhR^itena chetasA /  
sa me dadau divyamidaM dhanustadA kathaJNchanAchAlyamR^ite pinAkinam // 4.17*

17. Formerly I did penance intent upon obtaining from Siva an excellent weapon and he then gave me this heavenly bow which is incapable of being moved by any one else except Himself.

*na devadaityoragadevagAyakA alaM dhanushchAlayituM savAsavAH /  
kuto narAstadvarato hi kiN^karA sahAnasaivAtra kR^ishhanti kR^ichchhrataH // 4.18*

18. Even the Devas including Indra, the Daityas, the Urugas, and the heavenly minstrels, are not able to move this bow. How can then men (move it)? But through his boon, my servants assembled together dragged it here with great difficulty in a cart.

*adhAryametad dhanurApya shaN^karAdahaM nR^iNAM vIryaparIxaNe dhR^itaH /  
sutArthametAM chakara pratij~nAM dadAmi kanyAM ya idaM hi pUrayet // 4.19*

19. Having obtained this immovable bow from Sankara, I, determined to test the strength of men, made this vow on account of my daughter that I would give her to him who could string this (bow).

*itIritAM me giramabhyavetya diteH sutA dAnavayaxarAxasAH /  
sametya bhUpAshcha samIpamAshu pragR^ihya tachchAlayituM na shekuH // 4.20*

20. Having come to know of this my vow, the sons of Diti, the Danavas, the Yakshas, the Rakshasas and the kings came and, quickly seizing it, could not even move (it).

*saMsvinnagAtrAH parivR^ittanetra dashAnanAdyAH patitA vimUrchhitAH /  
tathA.api mAM dharshhayituM na shekuH sutAkR^ite te vachanAM svayambhuvaH // 4.21*

21. With their limbs sweating and their eyes rolling, the ten-headed Ravana and others fell down unconscious. Though fallen, they tried to molest me but could not, on account of the word of the self-born (Brahma) (given to me) for the sake of my daughter.

*purA hi me.adAt prabhurabjajo varaM prasAdito me tapasA kathaJNchana /  
balAnna te kashchidupaiti kanyakAM tadichchhubhiste na cha dharshhaNeti // 4.22*

22. Formerly the lotus-born-lord (Brahma) pleased with my penance had given a boon to me that no one would be able to take my daughter forcibly under any circumstance, and that I would sustain no harm from any one desirous of her.

*tatastu te nashhTamada ito gatAH samastasho hyastana eva pArthivAH /  
tato mamAyaM pratipUrya mAnasaM vR^iNotu kanyAmayameva me.arthitaH // 4.23*

23. Then all those kings with their pride quelled left this place only the previous day. Therefore let him (Rama) fulfill my desire, and take the girl, for, he alone is desired by me (for my daughter).

*tatheti chokte muninA sa kiN^karairanantabhogopamamAshvathA.anayat /  
samIxya tad vAmakareNa rAghavaH salIlamuddhR^itya hasannapUrayat // 4.24*

24. Being told by the sage that it would be so done, he had it, which resembled the body of the Ananta Serpent, quickly brought by the servants; seeing it, Raghava easily lifted it with his left hand, and smilingly tied the string.

*vikR^ishhyamANaM tadanantarAdhasA pareNa niHsImabalena UllayA /  
abhajyatAsahyamamushhya tad balaM prasoDhumIshaM kuta eva tad bhavet // 4.25*

25. Being drawn though sportingly, by the Supreme Person of infinite strength who can accomplish anything desired, it broke. How could it endure even that much strength of such a person !

*sa madhyatastat pravibhajya UllayA yathexudaNDaM shatamanyukuJNjaraH /  
vilokayan vaktramR^ishheravasthitaH salaxmaNaH pUrNatanuryathA shashI // 4.26*

26. Having easily broken it in the middle just as the elephant of Indra would break a sugarcane, shining like a full-moon, he stood along with Lakshmana, looking at the face of the sage.

*tamabjanetraM pR^ithutuN^gavaxasaM shyAmAvadAtaM chalakuNDalajjvalam /  
shashaxatothopamachandanoxitaM dadarsha vidyudvasanaM nR^ipAtmaja // 4.27*

27. The king's daughter saw him who had lotus-like eyes, whose chest was high and broad, whose complexion was flawless dark-green, who shone with dangling ear-rings, who had his body smeared with the sandal paste red like the blood of hare, and who wore shining garment.

Note—The comparison of sandal paste to blood implies no disgust, because of its contact with the sacred person of the Lord. (Sri Vadiraja).

*atho karAbhyAM pratigR^ihya mAIAmamlAnapadmAM jalajAyatAxI /  
upetya mandaM laLitaiH padaistAM tadaMsa Asajya cha pArshvato.abhavat // 4.28*

28. Then holding with both hands a garland of unfading lotus flowers, she with eyes like those of fish, moved gently with soft steps, and placing it on his neck, stood by his side.

*tataH pramodo nitarAM janAnAM videhapuryAmabhavat samantAt /  
rAmAM samAlokya narendraputryA sametamAnandanidhiM paresham // 4.29*

29. Seeing Rama, the supreme Lord and the abode of bliss, united to the king's daughter, the people of Videha all round experienced immense delight.

*laxmyA samete prakataM rameshe sampreshhayAmAsa tadA.a.ashu pitre /  
videharAjo dashadigrathAya sa tannishamyA.ashu tutoshha bhUmipaH // 4.30  
(bhA.pu. 7.8.36)*

30. When the Lord Rama thus became visibly united to Sri Lakshmi, the king of Videha sent a messenger to the father Dasaratha, and that king soon hearing this became delighted.

Note - The term *prakata* (visibly) indicates that though the union of Lakshmi and Narayana is constant, it becomes visible to even ordinary men as it is now. (Sri Vadiraja).

*athA.atmajAbhyAM sahitaH sabhAryo yayau gajasyandanapattiyuktayA /  
svasenayA.agre praNidhAya dhAtR^ijaM vasishhThamAshveva sa yatra maithilaH // 4.31*

31. Accompanied by his wives and two sons, and his army consisting of elephants, chariots, and foot soldiers, he soon went to the place of the king of Mithila, preceded by Vasishtha the son of Brahma.

*sa maithilenAtitarAM samarchito vivAhayAmAsa sutaM mudambharaH /  
purohito gAdhisutAnumodito juhAva vahniM vidhinA vasishhThaH // 4.32*

32. Having been highly honored by the king of Mithila, he full of delight had his son married. Vasishta, the priest, with the consent of the son of Ghadhi (Visvamitra), offered oblation in the fire as prescribed.

*tadA vimAnAvalibhirnabhastaLaM didR^ixatAM saN^kulamAsa nAkinAM /  
surAnakA dundabhayo vinedire jagushcha gandharvavarAH sahasrashaH // 4.33*

33. Then the sky became thick with the rows of aerial cars of the Devas anxious to witness (the ceremony). The celestial drums and kettle drums sounded, and thousands of superior celestial dancers danced.

*vijAnamAnA jagatAM hi mAtaraM purA.arthituM nA.ayayuratra devatAH /  
tadA tu rAmam ramayA yutaM prabhuM didR^ixavashchakruralaM nabhastaLam // 4.34*

34. The Devas, though aware previously, did not come here to ask (in marriage) the mother of the universe, but came then only to adorn the sky, being desirous of witnessing the Lord Rama united to Sri Lakshmi.

*yathA purA sAgarajAsvayaMvare sumAnasAnAmabhavat samAgamaH /  
tathA hyabhUt sarvadivaukasAM tadA tathA munInAM sahabhUbhR^itAM bhuvi // 4.35*

35. Just as formerly at the time of the Swayamvara (the self-choice marriage) of the daughter of the ocean (Lakshmi) there was an assemblage of all the Devas, so also now there was an assemblage of all the Devas (in the sky) and a similar assemblage of sages and kings on the earth.

Note—The use of the term *sumanas* is apt, to show that such intention could never enter the Devas. (Sri Vadiraja).

*pragR^ihya pANiM cha nR^ipAtmajAyA rarAja rAjIvasamAnanetraH /  
yathA purA sAgarajAsametaH surAsurANAmamR^itAbdhimanthane // 4.36*

36. He, with his eyes resembling lotus, holding the hand of the king's daughter shone now, just as he did formerly at the time of the churning of the ocean for nectar by the Devas and Asuras, when He was united to the daughter of the ocean.

*svalaN^kR^itAstrata vicheruraN^ganA videharAjasya cha yA hi yoshhitaH /  
mudA sametaM ramayA ramApatiM vilokya rAmAya dadau dhanaM nR^ipaH // 4.37*

37. The women there as well as the queens of the king of Videha moved about well dressed and adorned.

Seeing the Lord of Ramaa united to Rama, the king gladly gave money to Rama.

*priyANi vastrANi rathAn sakuJNjarAn parArddhyaratnAnyakhilasya cheshituH /  
dadau cha kanyAtrayamuttamaM mudA tadA sa rAmAvarajebhya eva || 4.38*

38. He also gave to the Lord of all, suitable clothes, valuable gems and chariots with elephants. He also gladly gave at the same time the three matchless maidens also to the younger brothers of Rama.

Note—The expression “ to the Lord of all “ is intended to show that all material things belong only to the Lord and that what is his, is simply given back to him, in accordance with the saying in Isavasya Upanishad *Isavasyamidam jagath* etc. (Sri Vadiraja,)

*mahotsavaM taM tvanubhUya devatA narAshcha sarve prayayuryathAgatam /  
pitA cha rAmasya sutaiH samanvito yayAvayodhyAM svapurIM mudA tataH || 4.39*

39. All the gods and men having enjoyed those great festivities, went back (as gladly) as they had come. Then the father of Rama also accompanied by his followers, gladly returned to his own city of Ayodhya.

*tadantare so.atha dadarsha bhArgavaM sahasralaxAmitabhAnudIdhitim /  
vibhAsamAnaM nijarashmimaNDale dhanurdharaM dIptaparashvadhAyudham || 4.40*

40. Thereafter between Videha and Ayodhya (i. e., on the way), he saw Parasurama shining with the luster of a thousand, a lac, and infinite suns, amidst the halo of his own rays of wisdom, and holding his (Sarnga) bow and the brilliant weapon of axe.

Note - The three degrees of lustre counted by thousand, lac, and infinite number of suns represent the three grades of persons (Adhikaris) viz., the lowest, the middling, and the highest, to whom he so appeared.

*ajAnatAM rAghavamAdipUrushhaM samAgataM j~nApayituM nidarshanaiH /  
samAhvayantaM raghupaM spR^idheva nR^ipo yayAche praNipatya bhItaH || 4.41*

*na me sutaM hantumihArhasi prabho vayogatasyetyuditaH sa bhArgavaH /  
sutatrayaM te pradadAmi rAghavaM raNe sthitaM drashhTumihA.a.agato.asmyaham || 4.42*

41 - 42 The king out of fear prostrated and begged of him, who had come to show to the ignorant by clear proof, that Raghava was the Primeval Being and who was challenging the lord of the Raghus for fight as if out of rivalry:

Oh! powerful Lord, it does not become Thee to kill my boy, when I have become old. Bhargava, thus addressed, said: “ I shall let you have your three sons. I have come here only to see if Raghava stands boldly for fight.”

*sa itthamuktva nR^ipatiM raghUttamaM bhR^igUttamaH prAha nijAM tanuM hariH /  
abhedamaj~neshhvabhidarshayan paraM purAtano.ahaM harireshha ityapi || 4.43*

*shR^iNushhva rAma tvamihoditaM mayA dhanurdvayaM pUrvamabhUnmahAdbhutam /  
umApatistvekamadhArayat tato ramApatishchAparamuttamottamam || 4.44*

*tadA tu lokasya nidarshanArthibhiH samarhitau tau harishaN^karau suraiH /  
raNasthitau vAM prasamIxituM vayaM samarthayAmo.atra nidarshanArthinaH || 4.45*

*tato hi yuddhAya rameshashaN^karau vyavasthitau tau dhanushhI pragR^ihya /  
yato.antarasyaishha niyAmako haristato haro.agre.asya shilopamo.abhavat || 4.46*

*shashAka naivAtha yadA.abhivIxituM prasandituM vA kuta eva yoddhum /  
shivastadA devagaNaH samastAH shashaMsuruchchairjagato harerbalam || 4.47*

43 - 47. Having thus replied to the king, the highest of the Raghu race, the highest of the Bhrihu race spoke thus only to his own self, Hari, with a view to demonstrate to the ignorant the utter absence of difference (between the two), that just as he himself was the primeval Hari, so also was Rama.

Listen, Oh thou Rama, to what I say now. There were two wonderful bows before. One was held by the husband of Uma and the other most excellent bow was held by the husband of Ramaa. Then those two, Hari and Sankara, were requested by the Devas who were anxious to show to the discerning world the supreme truth, as follows: “We request you both to let us witness your opposing each other in fight, for establishing the supreme truth now.” Then Hari and Sankara prepared for fight, holding their two bows (Sarnga and Pinaka). Thereafter inasmuch as this Hari is the inner controller of the other (Sankara), Sankara therefore stood motionless before him like a stone. Thereafter when Siva became unable to move or even to see, how could he fight? Then the assemblage of all the Devas praised aloud the supreme power of Hari in the whole universe (or to the whole world).

*yadIraNenaiva vinaishha shaN^karaH shashAka na prashvasituM cha kevalam /  
kimatra vaktavyamato harerbalaM harAt paraM sarvata eva cheti || 4.48*

48. (They also praised that) inasmuch as without His (Hari’s) inspiration this Sankara was unable even to breathe, what is there to say from this that Hari’s strength excels that of Hara and in fact of all else.

*tataH praNamyA.a.ashu janArdanaM haraH prasannadR^ishhTyA hariNA.abhivIxitaH /  
jagAma kailAsamamushhya tad dhanustvayA prabhagnaM kila lokasannidhau || 4.49*

49. “Then Hara soon prostrated before Janardana and, after being viewed by Hari with graceful looks, went to Kailasa. That bow of his, it Was, which is said to have been broken by you in the assembly of Janaka.”

*dhanuryadanyaddharihastayogyam tatkArmukAt koTiguNaM punashcha /  
varaM hi haste tadidaM gR^ihItaM mayA gR^ihANaitadato hi vaishhNavam || 4.50*

50. “That other bow, which excels this by crores of times and is therefore superior and fit for the hand of Hari, has thus been held by me in my hand. Therefore, take this as being that of Vishnu.”

*yadIdamAgR^ihya vikarshasi tvaM tada harirnAtra vichAryamasti /  
iti bruvANaH pradadau dhanurvaraM pradarshayat vishhNubalaM harAd varam // 4.51*

51. “If after taking this you are able to bend it, then you are Hari and there is no doubt in this.”

Thus saying he gave the superior bow, which showed that Vishnu’s strength was superior to that of Hara.

*pragR^ihya tachchApavaram sa rAghavashchakAra sajyaM nimishheNa lllayA /  
chakarshha sandhAya sharam cha pashyataH samastalokasya cha saMshayaM nudan // 4.52*

52. “Raghava, seizing the bow, had it strung playfully in a moment, and, while the whole world looked on, he drew the bow after the arrow, thereby dispelling the doubt of the world.

*pradarshite vishhNubale samastato harAchcha niHsaN^khyatayA mahAdhike /  
jagAda meghaughagabhIrayA girA sa rAghavaM bhArgava AdipUrushhaH // 4.53*

53. On such demonstration of Vishnu’s strength as being infinitely greater than that of Siva and (in fact) of the whole universe, that primeval person Bhargava addressed Raghava in words resonant like the continuous sound of the clouds.

*alaM balaM te jagato.akhilAd varam paro.asi nArAyaNa eva nAnyathA /  
visarjayasveha sharam tapomaye mahAsure lokamaye varAd vibhoH // 4.54*

54. ‘Thy strength superior to that of any in the whole universe is full. Therefore Thou art that Supreme Narayana only and none else. Discharge that arrow on the great Asura full of penance dwelling in my body and pervading the world through Brahma’s boon.’

*purA.atulo nAma mahAsuro.abhavad varAt sa tu brahmaNa Apa lokatAm /  
punashcha taM prAha jagadgururyada harirjitaH syAddhi tadaiva vadhyase // 4.55*

55. “Formerly, there was a great Asura named Athula and he obtained through the boon of Brahma the power to pervade the world. The preceptor of the world (Brahma) told him at the same time: “You shall however be killed when Hari gets vanquished.”

Note—Though Hari can never be vanquished Brahma meant to say that the Asura would die when Hari appeared to get vanquished. (Sri Vadiraja).

*ato vadhArthaM jagadantakasya sarvAjito.ahaM jitavad vyavasthitaH /  
itIrite lokamaye sa rAghavo mumocha bANaM jagadantake.asure // 4.56*

56. Therefore for killing that enemy of the world, I stand as if I had been vanquished though never, liable to be vanquished.

On being told so by Him who pervades the world, He, (Raghava) discharged the arrow at that Asura, who, also by pervading the world, was its enemy.

*purA varo.anena shivopalambhito mumuxayA vishhNutanupraveshanam /  
sa tena rAmodarago bahirgatastAj~nayaivA.a.ashu babhUva bhasmasAt || 4.57*

57. Formerly he (Asura) had obtained from Siva the boon of entry into the body of Vishnu for getting Mukti (release) and he had therefore got into the stomach of Parasurama. By His (Parasurama's) command alone he soon came out and was turned into ashes.

*itIva rAmAya sa rAghavaH sharaM vikarshhamANo vinihatya chAsuram /  
tapastadIyaM pravadan mumoda tadIyameva hyabhavat samastam || 4.58*

58. By drawing the arrow as if aimed at Parasurama, Raghava killed that Asura, and, saying that He had killed also his (Parasurama's) tapas (penance), felt delighted. For, indeed everything had become His (Parasurama's).

Note—This reconciles the version of the Valimiki Ramayana that Parasurama's penance was burnt up.

*nirantarAnantavibodhasAraH sa jAnamAno.akhilaMAdipUrushhaH /  
vadaJNchhR^iNotIva vinodato hariH sa eka eva dvitanurmumoda || 4.59*

59. That primeval person Hari, constituting of the essence of bliss and wisdom, though He is only one without any difference (in his manifested forms), and though knowing everything, enjoyed the amusement as if he spoke and listened, through two bodies.

*sa cheshhTitaM chaiva nijAshrayasya janasya sattattvavibodhakAraNam /  
vimohakaM chAnyatamasya kurvan chikrIDa eko.api narAntare yatha || 4.60*

60. That Hari, though only one, played in this manner, for imparting true knowledge to His own devotees and causing delusion to the most degenerate ones, as if he were two different men.

*tataH sa kAruNyanidhirnija jane nitAntamaikyaM svagataM prakAshayan /  
dvidheva bhUtvA bhR^iguvarya AtmanA raghUttamenaikyamagAt samaxam || 4.61*

61. Then, He (who is), the ocean of mercy, with a view to show his own innate complete identity in all forms to His devotees, having been originally twofold, became one again the sight of all, by His form of the best of the Bhrighu race merging itself into that of the Raghu race.

*sametya chaikyaM jagato.abhipashyataH praNudya shaN^kAmakhilAM janasya /  
pradAya rAmAya dhanurvaraM tadA jagAma rAmAnumato ramApatiH || 4.62*

62. Having accomplished such identity in the presence of the world, having removed all the doubts of the good people, and having given the excellent bow to Rama, the Lord of Ramaa (Parasurama) went away taking leave of Rama.

*tato nR^ipo.atyarthamudA.abhipUritaH sutaiH samastaiH svapurImavApa ha /  
reme.atha rAmo.api ramAsvarUpayA tayaiva rAjAtmajayA hi sItayA || 4.63*

63. Then the king filled with great delight reached his city along with all the sons. Rama also thereafter enjoyed in the company of Seeta, the daughter of the king (Janaka) who was no other than the original form of Lakshmi Herself.

*yathA purA shrIramaNaH shriyA tayA rato nitAntaM hi payobdhimadhye /  
tathA tvayodhyApurigo raghUttamo.apyuvAsa kAlaM suchiraM ratastayA || 4.64*

64. Just as formerly the husband of Lakshmi enjoyed completely along with Her, in the midst of the ocean milk, so also the best of the Raghu race having come to the city of Ayodhya enjoyed for a long time in her company.

*imAni karmANi raghUttamasya harervichitrANyapi nAdbhutAni /  
durantashakteratha chAsya vaibhavaM svakIyakartavyatayA.anuvarNyate || 4.65*

65. Such exploits of the best of the Raghus though surprising to others are not really wonderful for Hari Who is of infinite prowess. But all the same His greatness is described by me merely out of a sense of one's own duty.

*iti shrImadAnandatIrthabhagavatpAdAchAryavirachite  
shrImahAbhAratatAtparyanirNaye  
rAmAvatAre ayodhyApravesho nAma chaturtho.adhyAyaH*