

|| OM namo bhagavate vasudevaya OM ||

1 Lord Rama, having obtained the kingdom, told Lakshmana - "You immediately become the Yuvaraja"; Having been told thus, Lakshmana requested his older brother - "Except Your lotus feet, I do not desire anything else".

2 "It is my main desire that I should serve Your feet; Therefore, please do not engage me in any activity other than that; There does not exist any other boon better than this; Please grant me that for eternity".

3 Lord Rama embraced him tightly after he spoke thus and granted him that very request; He nominated Bharata as the crown prince and ruled all the worlds with all Dharmas.

4 When Lord Rama started ruling the earth thus, the earth equalled Brahma Loka in terms of excellence of attributes; All the people became followers of Vishnu; No one was affected by the loss of Dharma!

5 All the noble people were full of good attributes; All of them obtained their hierarchical positions based on their योग्यता; The people were free from all kinds of diseases; All of them lived a thousand years and were full of wealth.

6 All the people were very strong always; They always used to obtain whatever they desired; They were free from all defects; And they possessed good form; All of them used to be engaged in great festivities always.

7 All of them used to worship Lord Vishnu as the Supreme One with their mind, words and deeds; No other devata used to be worshipped; The earth was full of all gems; It was full of the desired grains; It was full of cows that gave abundant milk.

8 All the dravyas were very pleasing to the mind; The various juices were very attractive to the mind; The various sounds used to attract the sense organs of hearing and the objects of touch used to be nice to the sense organs of touch.

9 No one used to suffer from sorrow of any kind; No one used to suffer from loss of wealth; There were none who were of adharmic bent of mind, without a progeny, with a bad progeny or with a bad wife.

10 Women never became widows; Neither did men become widowers; Neither the company of undesirable objects, nor separation from desired objects, ever occurred; No one got early death.

Note: The comment about widows and widowers is to indicate that no one died early leaving their spouses without support.

11 When the Lord of the world, Lord Rama, was thus ruling the earth in a very dharmic way, all the people always obtained all the flowers, jewellery and fragrances that they wanted; They always had the milk, water, food and clothes that they desired.

12 Brahma, Shiva, Vayu, Ashwini devatas, Surya and others used to bend their heads which were crowned with many jewels and worship the feet of Lord Rama; In this way, Lord Rama, the consort of Ramaa, whose feet were worshipped by devatas, humans and monkeys used to live joyfully.

13 Mahalakshmi, in the form of Sita, has always been a maid of Lord Hari from eternity; With her natural beauty, radiance, auspicious attributes and other qualities, all of which have been her qualities for ever, she served and pleased Lord Ramesha, who is forever joyful by Himself.

14 Lord Rama is the Supreme One; He is joyed by Himself; He is full of excellent, unlimited and natural joy daily; He is always shining; He enjoyed the flower filled Ashoka gardens along with Sita, during the nights which were glowing due to the full moon.

15 Gandharvas and Charanas, who had excellent voices, got together with Apsaras and used to praise Lord Rama; Getting along with groups of devatas, groups of Munis used to chant His prayers; Kings used to follow Him by giving up all their ego.

16 Lord Rama, who had won over all enemies and who was an extraordinary warrior, thus ruled the earth for thirteen thousand years; He is the Lord of Indira; He is the ocean of complete bliss; He is the great One who cannot be fully comprehended by anyone; He gives joy to the worlds like the moon.

17 Lord Rama obtained two sons from Sita Devi, named Lava and Kusha, who were the avatars of Indra and Agni; They were twins and endowed with strength and noble attributes; With a powerful arrow of His, Lord Rama got Lavana burnt to ashes through Shatrughna; Through him, He also got the city of Madhurapura (Mathura) built.

18 Similarly, He got Bharata to destroy three crore Rakshasas who had taken birth from Gandharvas; In order to show Dharma to the noble men, He worshipped Himself through excellent and appropriate Yajnas; Those Yajnas were unprecedented ones in which Brahma, Shiva and others were assistants.

19 After that, Lord Rama killed a Shudra Tapasvi, due to whose penance a Brahmana youngster had died, and brought back the young boy to life.

20, 21 Earlier, an asura named Jangha had obtained a lifetime of one kalpa due to the boon of Girija and was born as a Shudra; The evil minded asura was performing penance with the intention of obtaining Rudra's position so he could destroy the world; Since he could not be killed by anyone else, Lord Rama, the Supreme Being, destroyed him.

22, 23, 24, 25 Shweta then offered a garland to Lord Rama through Sage Agastya which the Lord accepted; Shweta had performed Yajnas without performing Anna Dana; In order to satisfy hunger, he was eating flesh from his own body; Brahma told him thus - "This King must offer a garland to reach Lord Rama through Sage Agastya; He should not offer the garland himself directly; If he offers it directly, the merits he will accumulate are much more than what is needed to satisfy his hunger; On the other hand, he has asked for a boon that will only satisfy his problem due to hunger; Therefore, he has to offer the garland through another person only"; Saying thus, Brahma instructed him to hand over the garland to Sage Agastya.

26 Lord Rama accepted the garland offered by Sage Agastya knowing - "This Agastya is my devotee"; He returned to Ayodhya after being glorified by the Sage through prayers.

27 Earlier, there were some Rakshasas known as Suranakas; They were famous as brave warriors; They undertook a great penance and, when Brahma appeared in front of them, asked him thus.

28 "O abode of excellent attributes! We should obtain Moksha even if we commit the gravest of sins"; Listening to these words, the Lord Brahma smilingly told them thus.

29 "Till the time you do not think of separation between the Lord of Ramaa, the ocean of noble attributes, and Ramaa, there will be no sin that will come in the way of your route to Moksha".

30 Having listened to Brahma, all those asuras, with the desire of obtaining Moksha soon, and in order to do more sadhana for obtaining Moksha, were born on earth when Lord Rama was ruling.

31 All of them were ineligible for the path of Moksha due to their accumulation of sins driven by their inherent nature; All of them were displaced from the right path of obtaining Vishnu, by Janaki, using the 'Maya' form of herself.

32 Due to the orders of Lord Hari, the abhimanini of Maya, 'Durga' cast a spell on those asuras and they started berating Lord Rama in many ways saying - "He has accepted Janaki who was kidnapped by a Rakshasa".

33 In order to fructify the words of Brahma, and in order to push those asuras into AndhaTamas, Lord Rama, though He is always with Sita, acted as if He was separated from her, in front of the eyes of ignorant people.

34 All those asuras went to AndhaTamas due to the action of Lord Rama; After that, Lord Rama invited Sita for Yajnas; Keeping the oath made in relation to Bhumi as an excuse, Sita did not appear in front of the people but was always with Lord Rama.

35 Lord Vishnu has Himself created Brahma and made him the Guru of the Universe; Therefore,

He will never defy Brahma in respect of his words given to noble people.

36 With regard to the matters of the other worlds, He will not defy Brahma's words even if given to Asuras; But in the matters of this world, He sometimes overrules the words of Brahma if given to asuras.

37 He does so just to show that He is above all the rest; Sometimes, even Vayu, with the permission of Lord Vishnu, does the same to remind all that he also will obtain the position of Brahma.

38 No one else can ever violate either the boons or the curses of Brahma; Both of them defy the words of Rudra and others when it applies to unqualified people.

39 With regard to the word given to noble people, they will make it come true partially; The words of Lord Vishnu, though, will never go wrong anywhere in no matter; Lord Vishnu takes avatars only to show this truth.

40 Though Sita entered the earth in front of the world, she was actually always residing with Lord Rama without any separation, just like how radiance always stays with the Sun.

41 In this way, Lord Rama, who was entertained by Mahalakshmi, in the form of Sita, performed Ashwamedha and other yajnas and worshiped Himself; He is always completely self-sufficient; Even then, He performed the yajnas in order to teach other kings.

42 Sita at that time was visible only to Lord Rama; She was invisible to all others; In this way, they enjoyed together for 700 years after the episode of (Sita) entering the earth.

43 The activities of Lord Janardana, in the avatara of Rama, are thus uncountable; Apart from Him, no one else, including Brahma, Shiva, Sesa, Indra, other devatas and all others, cannot even think of these activities anytime.

44 When, in this fashion, Lord Rama was ruling the earth making it similar to Brahma Loka, the devatas noticed the glory that earth obtained; Desiring to once again obtain the fame that their worlds are better than the earth, they went to Brahma and narrated all their thoughts.

45 Brahma discussed the issue with the devatas; He too desired that the Lord should return to His world and he sent Rudra to request Lord Rama to return back; Shiva then went to Lord Rama and requested Him.

46 Shiva, who is the destroyer of all, met Lord Rama alone and narrated the words of Brahma, the creator; "Desiring glory for their worlds, Brahma and other devatas have requested you".

47 "O Lord of everything! The lotus-born Brahma is your son; Therefore, I am your grandson; Noble people accept the words of their grandchildren even if it is not appropriate; Therefore, I

am requesting you to 'return to your world' with humble salutations".

48 "The work for which you were requested upon by the devatas and consequently for which you took avatara here, has been achieved completely; Therefore, you please return quickly to your world, in order to give joy to the devatas".

49 Lord Rama, who listened to all that when alone, immediately said 'Yes'; At that time, Sage Durvasa, who was another avatara of Shiva, came there as if in a hurry, repeating many times "O Rama! Give me food as I am hungry".

50 "I do not want food that is already cooked; Nor is the food that is to be cooked acceptable to me"; As soon as Sage Durvasa said thus, Lord Rama produced nectar like food in all four varieties from His hand and offered it; Sage Durvasa consumed it and was very satisfied.

51 Sage Durvasa used to get enraged with everyone with a challenge saying - "No one can satisfy my demands"; He returned satisfied in this way; Lord Rama was the only one who satisfied him thus; No one else did.

52 Kunti pleased the sage only because of his own boon; Lord Rama won over the sage even in the form of Lord Krishna due to His natural strength; In this way, once Shiva, both in his original form and in the form of the sage had returned, Lord Rama addressed Lakshmana and said - "You proceed".

53 When Lord Rama was having a separate discussion with Shiva, He had appointed Lakshmana as His door-keeper.

54 "If you let anybody enter, I will kill you" - Lord Rama had said thus; At that time, when Sage Durvasa came over, Lakshmana started to think.

55, 56 "The challenge of Sage Durvasa has to be broken by meeting Lord Rama only; Otherwise, the sage will cause harm to Lord Rama's reputation; Even if Lord Rama kills me, He will only show His grace" - thinking thus, Lakshmana let way for Sage Durvasa.

57 Lord Rama had desired to get back to His world; "Let this oath be a route for that" - thinking this way, Lord Rama had personally said "I will kill you".

58 Thinking that deserting a dear relative is equivalent to killing him, Lord Rama had said - "You immediately get back to your world" to Lakshmana.

59 When Lord Rama said thus, Lakshmana left from there; He meditated on the form of Lord Rama, the One who destroys the darkness of the world; That form of Lakshmana has 1000 heads; The axe and the plough are the weapons; Lakshmana obtained the divine form of the great serpent called Sesha who is the bed for Lord Vishnu, who is sleeping in the milky ocean.

60 Then, Lord Rama also made up His mind to get back to His abode with His subjects; He proclaimed that all those who wished to obtain His imperishable abode should immediately go to Him.

61 Having heard that, everything from a straw to an ant who wished for Moksha came there; By the command of Lord Rama, even non-sentient things like the blade of grass obtained mobility; However, those who were destined to live longer did not wish for Moksha.

62 Amongst those people, Lord Rama established Kusha on the throne and made Lava as the crown prince; Sugreeva also came over to Lord Rama after placing the son of Vali in the kingdom of the monkeys.

63, 64 Lord Rama then embraced the son of Vayu and said thus - "I shall always be visible to you and never otherwise; The highest of the highest penances has to be done by you always; It is that long penance that gives me immense pleasure"

65 "Even though you were fully capable, you did not kill the ten-headed one and Kumbhakarna, only out of love for me; You shall live till the end of this kalpa"

66 "Even with this body, you will be able to go the abode of Mine in the milky ocean as you wish, or even to any other abode of Mine"

67 "You will always obtain all kinds of enjoyment that you desire; Your fame will be praised by the attendants of the King of devatas; You will always enjoy yourself in My abode"

68 "Anything that you desire shall never go futile even a little at any time; You will be very dear to me in every Kalpa"

69 When He told thus, the son of Maruti said thus to the Lord of the Universe - "O Lord! Increase my devotion and keep it steady always at your lotus-feet"

70 "It is my keen yearning that my devotion to You should always increase with time; Let my devotion always be supreme amongst all the groups of souls"

71 "Salutations to you! Let me always prostrate at Your feet which are excellent in all noble attributes; Once again I prostrate at Your feet"

72 When he said thus, the lotus-eyed Lord said - "Let it be so"; The Lord then departed to His abode along with even the insignificant straw and all the others (all those who desired to go with Him).

73 When birds, animals, donkeys, ants and even straw and others obtained their divine forms, what else to say of monkeys and men?

74 By constant meditation on Lord Rama, they had always obtained the true knowledge;

Therefore, they attained the abode of Lord Hari.

75, 76, 77, 78, 79, 80, 81 Surrounded by all of them, the Lord went in the northern direction, shining with the radiance of infinity of Suns, endowed with infinite auspicious attributes; The hair on His head was covered by a crown which was shining like a thousand suns; His beautiful face was covered by thick hair which was radiating like a thousand moons; His eyes were beautiful like red lotuses and His ear-rings were radiating like lightning; His attractive smile reveal His red lips like tender leaves and all the Vedas are on His tongue; His neck was adding lustre to the Kaustubha pendant which was shining like multiple Suns; His two thick and long shoulders are capable of supporting the entire Universe; His two arms are radiant, round and long; He holds in His right hand the arrow which He raised when churning the Universe and with which He killed Madhu and Kaitabha; He gave the same to Lakshmana's younger brother with which he killed the brother of Madhu, called Rasa, and built the city called Mathura.

82 He held in His hand the arrow which was created out of the essence of all.

83, 84 In His left hand, He held the bow called Shranga; The Lord had invaluable ornaments like Angada and Kankana in His arms and His lotus like red hands were adorned with precious rings; He bore the Goddess Sri Devi on His broad chest which was shining with the garland called Vanamala which consisted of precious gems.

85, 86, 87 Lord Raghava, who is adorned with the Srivatsa and who has three rings in His stomach and has an excellent waist band, and is wearing a cloth shining with the radiance of lightning, and His thighs are like the tusks of an elephant and yet are soft, and His knees are round and the ankles are slender and the feet are red like tender leaves, is the ocean of unlimited bliss and is the embodiment of all strength, was shining above all like the Indraneela gem.

88 With knowledge radiating from his lotus like eyes and the essence of Vedic knowledge emanating from his lotus like face, with His two hands handing out protection and desired happiness to all His servants, the Lord of all devas, Lord Rama, with His shining face, proceeded in the northern direction, which is free from all misery, towards His abode, illuminating the interior and exterior of the Universe with His radiant body.

89 Hanuman held the umbrella shining with the radiance of ten thousand full moons and dispersing coolness, like nectar; Sita, who is the personification of all auspicious attributes, and who was shining like the brilliance of the rising Sun, had appeared in front of all eyes decked with ornaments; She had assumed the double bodies of Sri and Hri and waved, on both sides, fans which were white like the rays of the full-moon.

90 Bharata, who is the current embodiment of the Chakra, was holding it on the right side and proceeding while Shatrughna, who is the current embodiment of the Shankha, held the best of the conches on the left side; In front were groups of devatas headed by Brahma and the deities

presiding over the Vedas and the sacred Pranava; The entire world followed behind Lord Rama who was proceeding to His own abode.

91 On His right side monkeys, headed by the son of Surya, and humans on the left side proceeded quickly chanting tales of His avatara as Lord Rama.

92 With Gandharvas singing, and groups of devatas and Rishis headed by Brahma praising Him with chantings of the essence of Vedas, with the scattering of flowers from above, and being gazed at by all the beings who did not even wink out of devotion, Lord Rama proceeded to His own abode, where His attendants Sesha, Garuda and others serve Him devoutly. The Lord slowly ascended the sky even as Brahma, Rudra, Sesha, Garuda and others extolled His auspicious attributes; Those of whom followed Him then assumed heavenly bodies.

93, 94, 95, 96, 97, 98, 99, 100,101, 102 After that, Brahma, having praised Lord Rama, said thus - "By your orders, Dasharatha has been given a good place that is due to him by me; Your mothers have been given the same place one thousand years ago; Even Kaikeyi, though undeserving, has been given a good place by your command as she should not go to Naraka after having begotten Bharata; But that Asuri Nikritthi, through whose spirit she caused harm to you, has been placed in eternal hell by me. Kaikeyi has only attained the transient worlds, and not the permanent ones. This is appropriate as she became devoted to You only subsequently. Manthara, the one with evil nature, has been thrown into eternal hell; Those who reviled You on account of Sita and most of the Rakshasas have also been cast into eternal hell; Some of the Rakshasas will do so during Your incarnation as Lord Krishna; The rest of them will go to eternal hell at the end of four thousand three hundred years of the 28th Kali Yuga; To those who have come along with You only to savour the fragrance of Your lotus feet, please give them the upper places; Myself, Rudra and all the other devatas are your servants; O Lord! Instruct us on what needs to be done by us yet".

103 Hearing those words of Brahma, Lord Raghava spoke words of deep insight, with a smile on his lips resembling soft leaves.

104 "O Lotus-born One! The teachership of the Universe has been given to you by me only; Therefore, good destiny for these people has been commanded by Me in accordance with the wishes of such a Guru".

105 "Therefore, under My instructions, those people deserve to be given their proper places by you; You are the only one who always understands My heart's wish"

106, 107 Thus instructed, Brahma, who correctly understands Lord Hari's wishes, awarded to all, from an ant to even a straw, the supreme abode of Lord Vishnu known as Santhanika, due to their permanence; Those souls became free from rebirth and were free from death and old age and were devoid of all misery; They lived there enjoying their innate and supreme bliss.

108, 109, 110, 111, 112 All the devatas, who had been with the bodies of men and monkeys, returned to their original bodies, except Mainda and Vivida; Those two had not followed Lord Rama due to the presence of an Asura in them; Since they had drunk the nectar of immortality earlier, they had not died either; The self-born Brahma was earlier pleased with their penance and had made them free from old age and death; Therefore, out of pride, they had drunk the nectar wrongfully at the time of churning of the ocean; Because of their divine origin, the devatas had overlooked this; When the devatas were fighting the Danavas after drinking the nectar, the bowl containing the nectar was given to them for protection, and it was then that they had drunk it; Due to that overstepping, the two of them attained the forms of wicked Asuras.

113 Angada, under the instructions of Lord Rama, ruled the kingdom (of the monkeys), along with Kusa, and in due course of time, gave up his body and returned to his original form.

114 Vibhishana, the noble souled one, out of respect for Lord Rama's instructions, became the commander of Kubera's army and led the Rakshasas for a kalpa.

115 As per the orders of Lord Rama, Jambavan also lived on this earth for the birth of his daughter Jambavati, and performed austere penance for the same.

116 From then on, the prime amongst Raghus lived in one of His forms in the abode of the devatas and was worshipped by them, and in a second form He stayed in the abode of Brahma, and was worshipped by him as the Supreme Lord, and in a third form He stayed in His own abode.

117 The devatas, who were following the Lord who was on His way to His own abode through His third form, stopped at the maximum limit of their allowed access, gradually at a huge distance, looked on and praised Him loudly.

118 Brahma, Maruth, the son of Vayu, Shiva, Sesa, Garuda, Kama, Indra and others followed one after the other and returned after taking leave of Lord Raghava.

119 The devatas, led by Brahma and Purandara (Indra) and others, left for their own abodes; The son of Maruth (Hanuman) proceeded to Badari and stayed there to worship the feet of Lord Narayana.

120 He lived there happily, always listening with delight the words of Lord Hari which were full of the views of the Shastras, and also propagating those truths to the chief amongst the devatas and Rishis.

121 Through another form, he ruled the kingdoms in the continent of Kimpurusha, under the orders of Lord Rama; Through other forms, he lived in all the abodes of Lord Vishnu just as he wished.

122 Thus, by always chanting the Ramayana, Bharata and Pancharatra, which consisted of one hundred crore verses, and by expounding all the Vedas along with the BrahmaSutras, he became full with eternal bliss.

123 Lord Rama, along with Sita, Hanuman, Lakshmana and others, and also other attendants headed by Garuda, lived in the milky ocean being always worshipped by them.

124 Sometimes the Lord of all rests on the king of serpents by merging all His avatars into One; At other times, the Lord of Ramaa, the ocean of noble attributes, amuses Himself by entering into separate avatars, by His own will.

125, 126, 127 This story has been told by me by collaborating the various Puranas, the Pancharatra, Bharata, Vedas and the Maha Ramayana; The various contradictions underlying have been reconciled, and the truths decisively told with the aid of reason and intellect and all by the grace of Lord Vishnu; There is no need to apprehend any inconsistency due to the reason of it not being dependent upon any one book.

128 In some works, different versions have been given and in some others different interpretations have been made; Therefore this decisive work giving the true purport has been made by me.

129 The same consistency must be applied for what follows, both with regard to the Kalpas and also with regard to the order of creation.

130, 131, 132, 133, 134, 135, 136, 137 In some Puranas, variations with regard to personalities are present; For example, Lord Krishna is supposed to have told Draupadi that He would show one hundred of Duryodhana and others killed by the arrows of Arjuna; But it is known from many texts that they were killed by Bhimasena; What is narrated briefly by few texts as having been killed by Arjuna is narrated by many texts in detail as having been killed by Bhimasena; Similarly, several differences with regard to personalities and incidents appear; What some texts state as having been killed by Lord Krishna is stated in others as having been killed by Balabhadra; In some works, variations with respect to timing also appear; For example, it is said in some that Bhimasena laughed at Duryodhana in the presence of Lord Krishna whereas the contrary is seen in many texts and also after the decision is made regarding the truth; In the absence of such a decisive work, it would appear that the incident occurred after the departure, which would be an unacceptable variation; Similarly, other such variations with regard to incidents occur in the Bharatha and other works; They must be found out from the lakshana works, numerous sayings and from the 'Nirnaya' works; Therefore, this decisive work has been composed by me in accordance with Nirnaya and Lakshana works and also other numerous sayings.

138, 139 In the Lakshana work composed by Krishna Dwaipayana, it is stated that one who comments on the meaning of the Vedas without knowing the three modes of interpretation,

one hundred ways of annotation, and the seven kinds of differences, goes to eternal hell, which is where those of convoluted understanding go.

140, 141 The same thing has been explained in detail in several other works here and there; The seven kinds of differences are Vyathyasa, Pratilomya, Gomoothra, Praghosa, Ookshna, Sudhara and Sadhu; These are not dealt with here as being irrelevant.

142 This decisive composition has been made by me in accordance with them; Being a Nirnaya, this deserves to be accepted by all those who seek knowledge.

143 Thus this sublime story of Lord Rama, which destroys Samsara, has been narrated by me in accordance with all the Shastras; One who reads this or listens to this, goes to the feet of Lord Hari, after being released from bondage.

|| End of chapter 9, known as 'Rama Swadhama Pravesha', from the Mahabharata Tatparya Nirnaya, composed by Srimadanandatirtha Bhagavatpada ||

|| Sri Krishnaarpanamastu ||