

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the unpublished commentary of Sri Vadiraja Swami Thereon
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*rAmasvadhAmapraveshaH
atha navamo.adhyAyaH*

**ADHYAYA IX
CHAPTER IX**

OM /

/

*athA.aptarAjyo bhagavAn sa laxmaNaM jagAda rAjA taruNo bhavA.ashu /
itIritastvAha sa laxmaNo guruM bhavatpadAbjAnna paraM vR^iNomyaham // 9.1*

1. Then on the assumption of His kingdom, the Lord said to Lakshmana: “Become the Crown Prince immediately’. Thus told, Lakshmana replied to his preceptor, “I prefer nothing beyond service at your lotus feet.”

*na mAM bhavatpAdanishhevaNaikaspR^ihaM tadanyatra niyoktumarhati /
nahIdR^ishaH kashchidanugrahaH kvachit tadeva me dehi tataH sadaiva // 9.2*

2. “It does not behove Thee to engage me who is desirous of only serving at thy feet in anything else. Such a favour has never been shown at any time to any body. Therefore give me this favour to last forever.”

*itIritastasya tadeva dattvA dR^iDhaM samAshlishhya cha rAghavaH prabhuH /
sa yauvarAjyaM bharate nidhAya jugopa lokAnakhilAn sadharmakAn // 9.3*

3. Thus told, the Lord Raghava gave only that favour and embraced him closely. He made Bharatha the Crown Prince and protected the entire world which followed his own Dharma (duty).

*prashAsatIshe pR^ithivI babhUva viriJNchalokasya samA guNonnatau /
jano.akhilo vishhNuparo babhUva na dharmahAnishcha babhUva kasyachit // 9.4*

4. During the reign of the Lord, the earth became equal to the world of Brahma in the eminence of its qualities (like devotion, righteousness etc). All people became devoted to Vishnu and there was no neglect of duty by any one.

*guNaishcha sarvairuditAshcha sarve yathAyathA yogyatayochchanIchAH /
samastarogAdibhirujhitAshcha sarve sahasrAyushha UrjitA dhanaiH // 9.5*

5. All were endowed with all the excellent qualities in gradation of superiority and inferiority according to their innate merit. They were also free from all troubles (physical and mental). All were endowed with a life of thousand years and abundant wealth.

*sarve.ajarA nityabalopapanna yatheshhTasiddhya cha sadopapannaH /
samastadoshhaishcha sada vihInAH sarve surUpAshcha sada mahotsavaH // 9.6*

6. All people enjoyed undiminished strength and were always endowed with everything desired. They were always free from all kinds of blemish; all were very beautiful and always engaged in big festivities.

*sarve manovAktanubhiH sadaiva vishhNuM yajante natu kaJNchidanyam /
samastaratnodbharitA cha pR^ithvI yatheshhTadhAnyA bahudugdhagomatI // 9.7*

7. All worshipped only Vishnu always, in mind, speech and body, and no other deity. The earth was full of all kinds of gems, yielded abundant grains, and contained cows yielding plentiful milk.

*samastagandhAshcha sadA.atihR^idyA rasA manohAriNa eva tatra /
shabdAshcha sarve shravaNAtihAriNaH sparshAshcha sarve sparshendriyapriyAH // 9.8*

8. There all smell was always pleasing; all taste was very gratifying to the mind; all sound was captivating to the ear; and all contact was pleasant to the senses of touch.

*na kasyachid duHkhamabhUt kathaJNchinna vittahInashcha babhUva kashchana /
nAdharmashIlo na cha kashchanAprajo na dushhprajo naiva kubhAryakashcha // 9.9*

9. No one suffered misery at any time; no one had loss of money; there was no one devoid of righteousness; no one without issue; no one with undesirable progeny, and not one with a disagreeable wife.

*striyo nachA.asan vidhavAH kathaJNchinna vai pumAMso vidhurA babhUvuH /
nAnishhTayogashcha babhUva kasyachinnacheshhTahAnirnacha pUrvamR^ityuH // 9.10*

10. Women never became widows and men never became widowers; no one got any undesired end; and no one lost any cherished object; and there was no death of the younger before the elder.

*yatheshhTamAlyAbharaNAnulepanA yatheshhTapAnAshanavAsaso.akhilAH /
babhUvurIshe jagatAM prashAsati prakR^ishhTadharmeNa janArdane nR^ipe // 9.11*

11. When Janardhana, the Lord of the universe was reigning as king with the utmost righteousness, all the worlds enjoyed with desired garlands, jewels and unction and had all the desired food, drink and garments.

*sa brahmarudramarudashvidivAkarAdimUrddhanyaratnaparighaTTitapAdapIThaH /
nityaM suraiH saha narairatha vAnarashcha sampUjyamAnacharaNo ramate rameshaH //
9.12*

12. Rama was enjoying with the stool of His feet being pressed hard by the gems embedded in the crowns of Brahma, Rudra, Maruth, Asu, the Sun and others and with His feet always being worshipped by the Devas, men and monkeys.

Note—The term “*Maruth*” interpreted by Sri Vadiraja as meaning either Indra or Prajapati. The term “*Asu*” means Pravaha Vayu.

The first half of the verse shows that Rama was at first worshipped by mere prostration from a distance and more particularly by offerings etc. on nearer approach. (Sri Vadiraja.)

*tasyAkhileshituranAdyanugaiva laxmIH sItAbhidhA tvaramayat svarataM suresham /
nityAviyogiparamochchanijasvabhAvA saundaryavibhramasulaxaNapUrvabhAvA // 9.13*

13. The eternal consort of that Supreme Lord, Lakshmi, whose essential characteristic is one of good features caused by the sportive action of her beauty which is natural, superb, and eternally associated with her, caused happiness, under the name of Seeta, to that Lord of Ram who (however) always delights in Himself.

*reme tayA sa paramaH svarato.api nityaM nityonnatapramadabhArabhr^itasvabhAvaH /
pUrNoDurAjasuvirAjitasannishAsu dIpyannashokavanikAsu supushhpitAsu // 9.14*

14. That Supreme Being, whose natural attribute is one of complete, eternal, and supreme bliss, enjoyed Him self with her, resplendently shining amidst Asoka gardens containing superior flowers, during pleasant nights shining under the full moon.

*gAyanti chainamanuraktadhiyaH sukaNThA gandharvachAraNagaNAH saha chApsarobhiH
taM tushhTuvurmunigaNAH sahItAH sureshai rAjAna enamanuyAnti sadA.apramattAH //
9.15*

15. The groups of Ghandharvas and Charanas along with the Apsaras women sing for Him in sonorous voices, with their hearts devoted to Him. The groups of sages along with the chief Devas praise Him; the kings, free from pride are always submissive to Him.

*evaM trayodashasahasramasau samAstu pR^ithvIM raraxa vijitAriramoghavIryaH /
Anandaminduriva sandadhadindiresho lokasya sAndrasukhavAridhiraprameyaH // 9.16*

16. Thus for thirteen thousand years, He, the Lord of Ramaa who is of unfailing valour, who is unfathomable like an ocean of perfect bliss, Himself causing delight to the world like the moon, protected this earth, with His foes subdued

*devyAM sa chAjanayadindrahutAshanau dvau putrau yamau kushalavau balinau
guNADhyau /
shatrughnato lavaNamudbaNabANadagdhaM kR^itvA chakAra madhurAM
puramugravIryaH // 9.17*

17. Through Seetadevi, He had two sons born as twins named Kusa and Lava, who are Avatars of Indra and Agni, and who were strong and full of good qualities. Having caused the Asura named Lavana to be burnt with a fierce arrow by Satrugna, He (Rama) of unbearable prowess, had the city of Mathura built.

*koTitrayaM sa nijaghAna tathA.asurANAM gandharvajanma bharatena satAM cha dharmam/
saMshixayannayajaduttamakalpakaiH svam yaj~nairbhavAjamukhasatsachivAshcha yatra //*
9.18

18. He caused three crores of Asuras who had taken birth as Gandharvas, to be killed by Bharatha, and with a view to teach the duty of the virtuous people, He performed sacrifices of the highest order for Himself, wherein Siva, Brahma and others served as efficient workers.

*atha shUdratapashcharyAnihataM vipraputrakam /
ujjIvayAmAsa vibhurhatvA taM shUdratApasam // 9.19*

19. The Lord brought back to life the son of a Brahmana who had been dead on account of a Sudra performing penance, after killing that Sudra ascetic.

*jaN^ghanAmA.asuraH pUrvaM girijAvaradAnataH /
babhUva shUdraH kalpAyuH sa lokaxayakAmyaya // 9.20*

20. He was formerly an Asura named Jangha, who by gift of boon from Uma, was born as a Sudra with life extending over a Kalpa with a view to bring about the destruction of the world (by his penance as a Sudra).

*tapashchachAra durbuddhirichchhan mAheshvaraM padam /
ananyavadhyaM taM tasmAjjaghAna purushhottamaH // 9.21*

21. He, the evil minded one, performed penance, desirous of obtaining the place of Siva. The Supreme Person therefore killed him who was unassailable by any one else.

shvetadattAM tathA mAImagastyAdApa rAghavaH // 9.22

22. And Raghava accepted from Agastya the garland presented by the king Sweta (for Him).

*anannayaj~nakR^ichchhveto rAjA xudvinivartanam /
kurvan svamAMsairdhAtrokto mAIAM rAmArthamarpayat // 9.23*

*agastyAya na sAxAttu rAme dadyAdayaM nR^ipaH /
xudabhAvamAtraphaladaM na sAxAd rAghave.arpitam // 9.24*

*xudabhAvamAtramAkAN^xan mAmasau paripR^ichchhati /
vyavadhAnatastato rAme dadyAchchhaveta iti prabhuH /
matvA brahma.adishanmAIAM pradAtuM kumbhayonaye // 9.25*

23 - 25. The king Sweta, while doing sacrifice without food-offering and warding off hunger by consuming his own flesh, gave the garland intended for Rama to Agastya, as told by Brahma.

The Lord (Brahma) ordered this garland to be given to Agastya thinking thus: This king should not give it directly to Rama, as, if given directly to Raghava, it would cause not merely the absence of hunger (but much higher merit). He asks me (some device)

desiring only the absence of hunger. Therefore Sweta should give it to Rama only through some body.

*tAmagastyakarapallavArpitAM bhakta eshha mama kumbhasambhavaH /
ityavetya jagR^ihe janArdanastena sa.nstuta upAgamat puram // 9.26*

26. Janardana accepted that garland presented by the hand of Agastya, tender like leaves, thinking thus “This Agastya is my devotee.” Praised by him, He (Rama) went to His City (Ayodhya).

Note—This incident is narrated in detail by Sri Vadiraja swami. The king Sweta was performing a sacrifice where no food was offered as offering to the Brahmanas. He therefore himself could not eat and was consuming his own flesh and oppressed, by hunger questioned Brahma the best way of warding it off. Brahma gave him a garland saying that a mere touch of it for once would for ever relieve him from hunger, and that thereafter it should be handed over to Agastya to be presented to Rama subsequently. Brahma did not want the king to present it directly to Rama, as he had only asked for the boon of relief from hunger, whereas if it was given by him to Rama directly he would attain much more valuable results thereby, which he did not deserve.

*atha kechidAsurasurAH surANakA ityuruprathitapaurushhAH purA /
te tapaH sumahadAsthita vibhuM padmasambhavamavexya chochire // 9.27*

*bhUripApakR^itino.api nishchayAnmuktimApnuma udArasadguNa /
ityudIritamajo.avadhArya tat prAha cha prahasitAnanaH prabhuH // 9.28*

*yAvadeva ramayA rameshvaraM no viyojayatha sadguNArNavam /
tAvaduchchamapi dushhkR^itaM bhavanmoxamArgaparipanthi no bhavet // 9.29*

27 - 29. Then there were formerly some Asuras named Suranakas who were of excellent prowess. While, performing very austere penance, they saw the Lord Brahma, and said: “Oh thou of most excellent attributes! Let us obtain most assuredly Moksha, though we might have committed heinous sins” -

Bearing in mind what had been told, the Lord Brahma with a smiling face said thus: “So long as you do not separate the Lord of Ramaa (Rama) from Rama (Seeta) who is full of good attributes like an ocean, thus far will evil deeds, however heinous, not stand in the way of your attaining Moksha”.

*ityudIritamavetya te.asurAH xipramoxagamanotsukAH xitau /
sAdhanopachayakAN^xiNo harau shAsati xitimasheshhato.abhavan // 9.30*

30. Those Asuras knowing thus what had been told, and being anxious to attain Moksha quickly, appeared all of them on earth, desirous of accumulating merit, during the reign of Hari over this earth.

*tAnanAdikR^itadoshasaJNchayairmoxamArgagatiyogyatojjhitAn /
maithilasya tanayA vyachAlayanmAyayA svatanuvA svamArgataH // 9.31*

31. The daughter of the King of Mithila, (Seeta) by means of Maya which is her own form, diverted them who, by their accumulated sin committed from time without beginning, were rendered unfit for attaining the path of Moksha, from the path of wisdom leading to the Lord.

Note—These Asuras by their association with real Bhakthas had their original wickedness concealed, which was manifested by means of this Maya. Maya here means false notion that Rama and Seeta are only human beings. (Sri Vadiraja).

*Aj~nayaiva hi harestu mAyaya mohitAstu ditija vyanindayan /
rAghavaM nishicharAhR^itAM punarjAnakIM jagR^iha ityanekashaH // 9.32*

32. Deluded by this Maya which is only the command of Hari, these Asuras reviled Rama in several ways, saying “Raghava took back Seeta who had been carried away by the Rakshasa.”

*brahmavAkyamR^itameva kArayan pAtaya.nstamasi chAndha AsurAn /
nityameva sahito.api sItaya so.aj~nasAxikamabhUd viyuktavat // 9.33*

33. Causing the fulfillment of Brahma’s word, and throwing the Asuras into the eternal hell, He (Rama) though eternally associated with Seeta appeared to be separated from her, in the presence of the fire.

Note—According to another reading which is *agnisakshi kam* it would mean as the ignorant understood.”

*tena chAndhatama IyurAsura yaj~namAhvayadasau cha maithilIm /
tatra bhUmishapathachchhalAnnR^iNAM dR^ishhTimArgamapahAya sA sthita // 9.34*

34. By this, the Asuras went to the eternal hell. He (Rama) invited Seeta to the sacrificial ground. There under the pretext of going through the ordeal of the earth, She remained (with Rama) being only invisible to human beings. Seeta was sent for from the hermitage of Vasista and was asked to go through the ordeal.

Note—She prayed to mother-earth to absorb her into her bosom, if she had been uncontaminated by the Rakshasa. (Sri Vadiraja.)

*guruM hi jagato vishhNurbrahmANamasR^ijat svayam /
tena tadvachanaM satsu nAnR^itaM kurute kvachit // 9.35*

*nAsatsvapyanR^itaM kuryAd vachanaM pAralaukikam /
aihikaM tvasureshhveva kvachiddhanti janArdanaH // 9.36*

*nijAdhikyasya vij~naptiyai kvachid vAyustadAj~naya /
hanti brahmatvamAtmIyamaddhA j~nApayituM prabhuH // 9.37*

35- 37. (Rama as) Vishnu had Himself created Brahma as the world-preceptor and therefore He (Rama) does not falsify his (Brahma’s) word in relation to the good people, at any time. Even in respect of wicked people, He does not falsify the word if it relates to the other worlds. But Janardana sometimes frustrates it if it relates to this world, only in the case of the wicked people, to remind (people) about His own supremacy.. Sometimes

the Lord Vayu also under His (Vishnu's) command frustrates (the boons of others like Rudra etc. inferior to himself), to remind (people) surely about his own future Brahmahood (and thus his own supremacy over Rudra etc.)

*nAnyAH kashchit tadvarANAM shApAnAmapyatikramI /
ayogyeshhu tu rudrAdivAkyaM tau kuruto mR^ishhA // 9.38*

*ekadesheNa satyaM tu yogyeshhvapi kadAchana
na vishhNorvachanaM kvApi mR^ishhA bhavati kasyachit /
etadartho.avatArashcha vishhNorbhavati sarvada // 9.39*

38 – 39. No one else (except Vishnu and Vayu) are able to transgress either the boon or curse of others). In respect of wicked people indeed, these two falsify even the word of Rudra and others. Sometimes they fulfill in part only in respect of good people also. But at no time does the word of Vishnu become false in respect of any one. Illustration of all this is always the object of the Avatar of Vishnu.

*pravishya bhUmau sA devI lokadR^ishhTyanusArataH /
reme rAmeNAviyuktA bhAskareNa prabhA yathA // 9.40*

40. Having entered the earth only as seen by the world, the Goddess (Seeta) lived happily with Rama, un-separated from Him, just as sunshine from the Sun.

*evaM ramAIALitapAdapallavaH punaH sa yaj~naischa yajan svameva /
varAshvamedhAdibhirAptakAmo reme.abhirAmo nR^ipatin vishixayan // 9.41*

41. Thus with His tender feet caressed by Seeta, He again performed superior sacrifices like Asvamedha etc. in His own honour, only to set an example to the kings, and, with all his desires ever satisfied, the lovable Rama lived happily (with Seeta).

*rAmasya dR^ishya tvanyeshhAmadR^ishya janakAtmajA /
bhUmipraveshadUrdhvaM sA reme saptashataM samAH // 9.42*

42. Visible to Rama but unseen by others, Seeta lived happily for seven hundred years after her entry into the earth.

*evaM vidhAnyagaNitAni janArdanasya rAmAvatAracharitAni tadanyapumbhiH /
shakyAni naiva manasa.api hi tAni kartuM brahmeshasheshhapuruhUtamukhaiH suraishcha
// 9.43*

43. Such are the innumerable exploits of Janardana in his Avatar as Rama, which are impossible even to be thought of by the Devas headed by Brahma, Siva, Sesha, Indra, and others and much more so by other persons.

*tasyaivamabjhabhalokasamAmimAM xmAM kR^itvA.anushAsata udIxya guNAn dharAyAH
vaisheshhyamAtmasadanasya hi kAN^xamANA vR^indArakAH kamalajaM prati
tachchhashaMsuH // 9.44*

44. While He (Rama) was ruling this earth having made it equal to the world of Brahma, the Devas, observing the good qualities of the earth, and desiring to establish the superiority of their own worlds, told Brahma about it.

*Amantrya taiH saha vibhurbhagavatprayANaM svIyAya sadmana iyeshha didesha chaiva /
rudraM svalokagamanAya raghUttamasya samprArthane sa cha sametya vibhuM yayAche //*
9.45

45. Having consulted with them, the Lord (Brahma) desired the return of the Lord (Vishnu) to His own abode and then directed Rudra to request Rama to proceed to His own world and he also went to the Lord (Vishnu) and requested.

*ekAntametya raghupeNa samastakAlo rudro jagAda vachanaM jagato vidhAtuH /
vaisheshhyamAtmabhavanasya hi kAN^xamANAsvAmarthayanti vibudhAH sahita vidhAtrA*
// 9.46

46. Rudra, the destroyer of all, approached Rama privately and told Him the words of the creator of the world (Brahma). The Devas along with Brahma, desirous of establishing the superiority of their own worlds request Thee (to come back).

*putrastavesha kamalaprabhavastathA.ahaM pautrastu pautrakavacho yadapi hyayogyam /
sambhAvayanti guNinastadahaM yayAche gantuM svasadma natipUrvamito bhavantam //*
9.47

47. Oh Lord, the lotus-born (Brahma) is thy son and so I am thy grandson. Though the words of a grand son may not be fit to be taken, still good people respect them, and therefore I beg of Thee with respect, to go to Thy own abode from here.

*yatkAryasAdhanakR^ite vibudhArthitastvaM prAdushchakartha nijarUpamasheshhameva /
tat sAdhitaM hi bhavata taditaH svadhAma xipraM prayAhi harshhaM vibudheshhu kurvan*
// 9.48

48. The object for the accomplishment of which Thou manifested Thy own form at the request of the Devas has indeed been fully accomplished by Thee. Therefore proceed quickly to Thy own abode from here thereby causing delight to the Devas.

*OMityuvAcha bhagavA.nstadasheshhameva shrutvA rahasyatha tanustvaparA harasya /
durvAsanAmayugihA.agamadAshu rAma mAM bhojaya xudhitamityasakR^id bruvANA //*
9.49

49. After He had listened to all that in secret then another embodiment of Hara with the name of Doorvasa came here quickly to Rama, saying repeatedly “Feed me who am hungry “.

*siddhaM na deyamatha sAdhyamapIti vAchaM shrutvA.asya vAksamayajAtamuru svahastAt /
annaM chaturguNamadAdamR^itopamAnaM rAmastadApya bubhuje.atha muniH*
sutushhTaH // 9.50

*tR^ipto yayau cha sakalAn prati kopayAnaH kashchinna me.arthitavaraM pratidAtumIshaH /
evampratij~naka R^ishhiH sa hi tatpratij~nAM moghAM chakAra bhagavan natu
kashchidanyaH // 9.51*

50 - 51. Hearing the words that food neither already prepared nor yet to be prepared hereafter should be given, Rama gave excellent food of four kinds resembling nectar, got ready from His own hand at the very time of his (Doorvasa's) uttering those words. The sage, after getting it, ate with great satisfaction, and went away pleased (thereby). He was getting angry with everyone that no one was able to grant him his desired boon. The sage had made such a vow. The Lord (Rama) rendered such a vow futile and no one else (could).

Note—The term *hi* indicates the Supremacy of the Lord by His being able to break the vows of several others who are inferior to Him. (Sri Vadiraja).

*kuntI tu tasya hi munervarato.ajayat tu rAmaH sa kR^ishhNatanuvA svabalAjjigAya /
tasmiJNchhive pratigate munirUpake cha yAhti laxmaNamuvAcha ramApatiH saH // 9.52*

52. Kunthi indeed was able to conquer (win his grace) him only through his boon. But Rama as also in His form as Krishna subdued him through His own strength.

After the departure of Siva in his own form as well as that of the sage (Doorvasa) the selfsame Lord of Ramaa said to Lakshmana “come.”

Note - The reference to Kunthi in verse is in connection with her being deputed to look after the comforts of the sage Doorvasa who had agreed to stay in her father's house for Chaturmasya on the understanding that he would leave the moment he was dissatisfied. Kunthi by her loyal devotion was not only able to extort a promise from the sage that he would never get angry towards her but also got other favours. What Kunthi was able to achieve only through the favour of the sage, Rama as well as Krishna did through their own capacity. (Sri Vadirajaswami.)

*ekAnte tu yada rAmashchakre rudreNa saMvidam /
dvArapAlaM sa kR^itavA.nstadA laxmaNameva saH // 9.53*

*yadyatra pravishet kashchiddhanmi tveti vacho bruvaN /
tadantarA.a.agatamR^ishhiM dR^ishhTvA.amanyata laxmaNaH // 9.54*

*durvAsasaH pratij~nA tu rAmaM prApyaiva bhajyatAm /
anyathA tvayasho rAme karotyeshha munirdhruvam // 9.55*

*rAghavo ghnannapi tu mAM karotyeva dayAM mayi /
iti matvA dadau mArgaM sa tu durvAsase tadA // 9.56*

53 – 56. When Rama was engaged in secret interview with Rudra, He had appointed Lakshmana as the door-attendant saying the words “ Should any one enter here, I shall kill you.” Seeing the sage who had come just during that time, Lakshmana thought (within himself) : “the vow of Doorvasa will be broken only by his meeting Rama. Otherwise the sage is sure to bring bad reputation to Rama. Even if Rama should kill me,

He would only be doing me a favour.” With this thought only, he gave access to Doorvasa then.

*svalokagamanAkAN^xI svayameva tu rAghavaH /
iyaM pratij~nA hetuH syAditi hanmIti so.akarot // 9.57*

57. Raghava Himself desirous of going to His own abode (Vaikunta) and also desirous of enabling Lakshmana to reach his own place (Seshaloka), made this vow that he would kill, (thinking) that this vow would be a reason (therefore).

*atyantabandhunidhanaM tyAga eveti chintayan /
yAhi svalokamachirAdityuvAcha sa laxmaNam // 9.58*

58. Thinking abandonment to be tantamount to killing the dearest relation, he told Lakshmana “go at once to your own abode.”

*ityuktaH sa yayau jagadbhavabhayadhvAntachchhidaM rAghavaM
dhyAyannApa cha tatpadaM dashashatairyukto mukhAmbhoruhaiH /
AsIchchheshhamahAphaNI musalabhR^id divyAkR^itirIAN^galI
paryaN^katvamavApa yo jalanidhau vishhNoH shayAnasya cha // 9.59*

59. Thus told, he went contemplating Rama who removes the darkness of fear of the worldly Samsara and attained to the abode of Rama (Vaikunta), being merged in his original form of the big-hooded Sesha-serpent with one thousand lotus-like faces, which in its divine image held the pestle and the plough, and which served as bed for Vishnu lying on the ocean.

*atha rAghavaH svabhavanopagatau vidadhe matiM saha janairakhilaiH /
samaghoshhayachcha ya ihechchhati tat padamaxayaM sapadi maitvitsaH // 9.60*

60. Then Rama made up His mind to go to His own abode with all His subjects and He had it proclaimed that all those that wished to attain to His imperishable abode should at once go to Him

*shrutvA tu tad ya iha moxapadechchhavaste sarve samAyayurathA.atR^iNamApipIlam /
rAmAj~naya gamanashaktirabhUt tR^iNAderye tatra dIrghabhavino nahi te tadaichchhan //
9.61*

61. Having heard it, all those on this earth from a straw to an ant who wished for salvation came (to Ayodhya). By Rama’s command even non-sentient things like straw obtained the power of mobility. Those that were destined yet to live long here (on this earth) did not however wish it.

*saMsthApayAmAsa kushaM svarAjye taiH sAkameva cha lavaM yuvarAjamIshaH /
saMsthApya vAlitanayaM kapirAjya Ashu sUryAtmajo.api raghuvIrasamIpamAyAt // 9.62*

62. In the midst of those people, the Lord established Kusa in His throne and made Lava the heir-apparent Sugreeva also came to Rama soon having established the son of Vali in the kingdom of the monkeys.

*athA.aha vAyunandanaM sa rAghavaH samAshlishhan /
tavAhamaxagocharaH sadA bhavAmi nAnyathA // 9.63*

*tvayA sadA mahat tapaH sukAryamuttamottamam /
tadeva me mahat priyaM chiraM tapastvayA kR^itam // 9.64*

63 – 64. Then Rama embracing the son of Vayu (Hanuman) said: I shall always remain visible to your eyes and never otherwise. The great penance, which is higher than the highest, has to be done by you always. Long penance done by you, it is, that gives Me great pleasure always.

*dashAsyakumbhakarNakau yathA sushaktimAnapi /
jaghantha na priyAya me tathaiva jIva kalpakam // 9.65*

65. Inasmuch as you though perfectly able did not kill Ravana and Kumbhakarna, only out of love for me, you shall live for the end of this Kalpa.

*payobdhimadhyagaM cha me susadma chAnyadeva vA /
yatheshhTato gamishhyasi svadehasaMyuto.api san // 9.66*

66. Even with this body you will be able to go as you desire to My abode in the mid-ocean or to any other abode Mine elsewhere.

*yatheshhTabhogasaMyutaH sureshagAyakAdibhiH /
samIDyamAnasadyashA ramasva matpuraH sadA // 9.67*

67. Attended with any kind of enjoyment as desired, and with your good fame Praised by the minstrels of the king of Devas, enjoy yourself always before me,

*tavepsitaM na kiJNchana kvachit kutashchideva vA /
mR^ishhA bhavet priyashcha me punaHpunarbhavishhyasi // 9.68*

68. Anything desired by you shall never at any time to any extent, become futile. You shall become dear to Me at every Kalpa.

*itIrito marutsuto jagAda vishvanAyakam /
vidhehi pAdapaN^kaje tavesha bhaktimuttamAm // 9.69*

*sadA pravarddhamAnaya tayA rame.ahamaJNjasA /
samastajIvasaJNchayAt sadA.adhika hi me.astu sA // 9.70*

*namo namo namo namo nato.asmi te sadA padam /
samastasadguNochchhritaM namAmi te padaM punaH // 9.71*

69 - 71. Thus told, the son of Maruthi said to the Lord of the universe “Increase my devotion Oh Lord! and keep it steadfast at Thy lotus-feet. I shall without doubt delight in its constant increase from time to time. Let it always remain supreme for me among all the groups of souls (other than those fit for Brahma’s place. Sri Vadiraja). Salutations to

Thee! Let me always prostrate at Thy feet which excel in all auspicious attributes. I again prostrate at Thy feet.”

*itIrite tatheti taM jagAda pushhkarexaNaH /
jagAma dhAma chA.atmanastR^iNAdina sahaiva saH // 9.72*

72. Thus addressed, the lotus-eyed Lord told him “let it be so” and departed to His own abode even with the least straw and others.

*khagA mR^igAstR^iNAdayaH pipIlikAshcha gardabhAH /
tadA.a.asuruttama yato nR^ivAnarAstu kiM punaH // 9.73*

73. When birds, beasts, asses and ants, and even straw etc. attained to their supreme divine forms, what to say of monkeys and men?

*sadaiva rAmabhAvanAH sadA sutattvedinaH /
yato.abhava.nstatastu te yayuH padaM harestadA // 9.74*

74. Inasmuch as by constant meditation upon Rama they had always retained real knowledge, therefore they then attained to the abode of Hari.

*sa taiH samAvR^ito vibhuryayau dishaM tadottarAm /
anantasUryadIdhitirdurantasadguNArNavaH // 9.75
(bhA.pu. 5.9.18)*

*sahasrasUryamaNDalajvalatkirITamUrddhajaH /
sunIlakuntaLAvR^itAmitendukAntasanmukhaH // 9.76*

*suraktapadmaloohanaH suvidyudAbhakuNDalaH /
suhAsavidrumAdharaH samastavedavAgrasaH // 9.77*

*divAkaraughakaustubhprabhAsakorukandharaH /
supIvaronnatorusajjagadbharAMSayugmakaH // 9.78*

*suvR^ittadIrghapIvarollasadbhujadvayAN^kitaH /
jagad vimathya sambhR^itaH sharo.asya daxiNe kare // 9.79*

*svayaM sa tena nirmito hatau madhushcha kaiTabhaH /
shareNa tena vishhNunA dadau cha laxmaNAnuje // 9.80*

*sa shatrusUdano.avadhInmadhoH sutaM rasAhvayam /
shareNa yena chAkarot purIM cha mAdhurAbhidhAm // 9.81*

75 - 81. Surrounded by them all, went to the northern direction, the (all pervading) Lord (shining) with the splendour of infinity of suns, who is like the ocean of infinite good attributes, with the hair of His head covered by a crown shining with the brilliance of thousand solar orbs, with His beautiful face surrounded by very dark hair, lustrous like infinite moon’s rays with His eyes beautifully red like lotus, with His ear ornaments resplendent like lightning, with charming smile in His lips red like tender leaves, with all the Vedas on His tongue with His beautiful neck adding lustre to the Kaustubha pendant

shining like multitudes of suns, with His two thick and long shoulders capable of supporting the Whole universe, with His two illustrious arms which are round, long, and stout, bearing on his right hand the arrow which was raised by Himself churning the universe (i.e., taking its essence) and with which Madhu and Kaitabha were killed by Vishnu and which He gave to Lakshmana's younger brother (Satrughna) and with which Satrughna killed the son of Madhu called Rasa and built the city called Mathura.

samastasArasambhavaM sharaM dadhAra taM kare // 9.81

82 He held in His hand the arrow which was created out of the essence of everything (i.e., Vayu).

*sa vAmabAhuna dhanurdadhAra shArN^gasaJNj~nitam /
udArabAhubhUshhaNaH shubhAN^gadaH sakan^kaNaH /
mahAN^gullyabhUshhitaH suraktasatkarAmbujaH // 9.83*

*anargharatnamAlaya vanAkhyaya cha mAlaya /
vilAsivistR^itorasA babhAra cha shriyaM prabhuH // 9.84*

83 - 84. He held in His left hand the bow called Sarnga. The Lord, with invaluable arm-ornaments like Angada and Kankana and faultless hands red like lotus adorned by precious rings, bore the Goddess Sri Devi on His broad breast shining with the garland called Vanamala consisting of priceless gems.

*sa bhUtivatsabhUshhaNastanUdare valitrayI /
udAramadhyabhUshhaNollasattaTitprabhAmbaraH // 9.85*

*karIndrasatkaroruyuk suvR^ittajAnumaNDalaH /
kramAlpavR^ittajaN^ghakaH suraktapAdapallavaH // 9.86*

*lasaddharinmaNidyutI rarAja rAghavo.adhikam /
asaN^khyasatsukhArNavaH samastashaktisattanuH // 9.87*

85 – 87. Adorned by Srivatsa, with the three rings in His slender stomach, with an excellent waist-band, wearing cloth shining with the lustre of lightning, with His thighs like the tusks of an elephant and yet soft, with the knees round, and the ankles gradually slender, and the feet red-like tender leaves, Raghava who is the ocean of immeasurable bliss and embodiment of all prowess, shone supremely above all like the colour of Indraneela-gem.

*j~nAnaM netrAbjayugmAnmukhavarakamala sarvavedArthasArAM-
stanvA brahmANDabAhyAntaramadhikarucha bhAsayan bhAsurAsyaH /
sarvAbhIshhTAbhaye cha svakaravarayugenArthinAmAdadhAnaH
prAyAd devAdhidevaH svapadamabhimukhashchottarAshAM vishokAm // 9.88*

88. With knowledge centred in His two lotus-like eyes, with the essence of all Vedic truths emanating from His lotus-like face, holding out with His two hands succour and desired happiness to His supplicants, the Lord of all Devas, Rama with resplendent face,

proceeded in the northern direction which is free from misery, towards His own abode, illuminating the exterior and interior of the universe by His highly resplendent body.

*daghre chchhatraM hanUmAn sravadamR^itamayaM pUrNachandrAyutAbhaM
sItA saivAkhilAxNAM vishhayamupagatA shrIriti hrIrahaikaA /
dvedhA bhUtvA dadhAra vyajanamubhayataH pUrNachandrAMshugauraM
prodyadbhAsvatprabhAbhA sakalaguNatanurbhUshhitA bhUshhaNaiH svaiH // 9.89*

89. Hanuman held the umbrella shining with the splendour of ten thousand full-moons and shedding (all round) nectar-like coolness. The selfsame Seeta, who with her frame composed only of all the auspicious attributes and shining with the brilliance of the rising Sun, had appeared decked with ornaments before all eyes in a single body (and had also disappeared subsequently), assumed now simultaneously the double bodies of Sri and Hri and waved on both sides fans white like the rays of the full- moon.

*sAxAchchakratanustathaiva bharatashchakraM dadhad daxisNe-
nA.ayAt savyata eva shaN^khavarabhR^ichchhaN^khAtmakaH shatruHA /
agre brahmapurogamaH suragaNA vedAshcha soN^kArakAH
pashchAt sarvajagajjagAma raghupam yAntaM nijaM dhAma tam // 9.90*

90. Bhartha the existing embodiment of the Chakra (disc of Vishnu) just as (Durga was during Pralaya), holding it on the right side (of Rama), proceeded, while Satrugna, the existing embodiment of Sankha (conch) held the best of conches (Panchajanya), on the left side. In front were the groups of Devas headed by Brahma and the deities presiding over the Vedas and the sacred Pranava Om, while the entire world followed behind Rama going to His own abode.

*tasya sUryasutapUrvavAnarA daxisNena manujAstu savyataH /
rAmajanmacharitAni tasya te kIrtayanta uchathairdrutaM yayuH // 9.91*

91. On His right side the monkeys headed by the son of Soorya (Sugreeva), and on the left the human beings quickly proceeded chanting loudly the deeds of His (Vishnu's) in His Avatar as Rama.

*gandharvairIyamAno vibudhamunigaNairabjasambhUtipUrvai-
rvedodArArthavAgbhiH praNihitasumanaH sarvadA stUyamAnaH /
sarvairbhUtaishcha bhaktyA svanimishhanayanaiH kautukAd vIxyamAnaH
prAyAchchheshhagarutmadAdikanijaiH saMsevitAH svaM padam // 9.92*

92. With the heavenly minstrels singing, and the groups of Devas and Rishis headed by Brahma always praising Him by utterances sublime with the ideas of the Vedas, with the scattering of flowers (from above), and being gazed at wonderfully by all the beings with their eyes never even winking out of devotion, (He) proceeded to His own abode where His attendants Sesha, Garuda and others serve Him devoutly.

The Lord gradually ascended the skies while Brahma, Rudra, Garuda, Sesha and others extolled in detail his auspicious attributes, they (the birds etc.) which followed him then assumed heavenly bodies.

*brahmarudragaruDaiH sasheshhakaiH prochyamAnasuguNoruvistaraH /
Aruroha vibhurambaraM shanaiste cha divyavapushho.abhava.nstada // 9.93*

*atha brahma hariM stutvA jagAdedaM vacho vibhum /
tvadAj~nayA mayA dattaM sthAnaM dasharathasya hi // 9.94*

*mAtR^INAM chApi tallokastvayutAbdAdito.agrataH /
anarhAyAstvayA.a.aj~naptA kaikeyyA api sadgatiH /
sUtvA tu bharaataM naishhA gachchheta nirayAniti // 9.95*

*tathA.api sA yadAveshAchchakAra tvayyashobhanam /
nikR^itirnAma sA xiptA mayA tamasi shAshvate // 9.96*

*kaikayI tu chalAn lokAn prAptA naivAchalAn kvachit /
pashchAd bhaktimatI yasmAt tvayi sA yuktameva tat // 9.97*

*manthara tu tamasyandhe pAtitA dushhTachAriNI /
sItArthaM ye.apyaninda.nstvAM te.api yAtA mahat tamaH // 9.98*

*prAyasho rAxasAshchaiva tvayi kR^ishhNatvamAgate /
sheshhA yAsyanti tachchheshhA ashhTAviMshe kalau yuge // 9.99*

gate chatussahasrAbde tamogAstrishatottare //9.100

*atha ye tvatpadAmbhojamakarandaikalipsavaH /
tvayA saha.agatAsteshhAM vidhehi sthAnamuttamam // 9.101*

*ahaM bhavaH sureshAdyAH kiN^karAH sma taveshvara /
yachcha kAryamihAsmAbhistadapyAj~nApayA.ashu naH // 9.102*

93 - 102. Thereafter Brahma after praising Hari spoke these words to the Lord: “By your command, Dasaratha has been given by me his due place. Your mothers had been given the same place even one thousand years before this. Even to undeserving Kaikeyi, good place has been given under your command, so that having indeed begotten Bharatha she should not go to the places of punishment But that Asuri named Nikrithi through whose spirit she did harm to you has been cast by me in eternal hell.

Kaikeyi has attained only to transient worlds (i.e., from which there is return) and never to permanent ones (i.e., from which there is no return) .This is only proper inasmuch as she became devoted to you subsequently (ie., after the disappearance of the evil spirit).

Manthara of wicked character has been thrown into the eternal hell. Those who reviled you on account of Seeta and most of the Rakshasas also have gone to permanent hell. Some of them (Rakshasas) will go during your incarnation as Krishna. The rest of them will become the goers of hell at the expiry of four thousand and three hundred years of the 28th Kaliyuga.

And to those who have accompanied you desirous of tasting only the fragrance of your lotus feet, give them superior places.

Myself, Rudra, and others Devas are thy servants. Oh Lord! Command us soon as to what has yet to be accomplished by us here.

Note – Kaikeyi, though naturally good, had through the evil influence of two Asuri spirits stood in the way of Rama's coronation. Sri Vadirajaswami points out that two evil influences are always necessary to prompt a soul into bad deeds, one to influence internally through the mind, and the other to direct from outside by evil advice. The evil influence from inside was due to the Asuri spirit of Nikrithi, as otherwise outside advice however strong could not persuade a naturally well disposed soul to act up to it. The outside evil influence was done by Manthara, another Asuri spirit in flesh and blood

*ityudIritamAkarNya shatAnandena rAghavaH /
jagAda bhAvagambhIrasusmitAdharapallavaH // 9.103*

*jagadgurutvamAdishhTaM mayA te kamalodbhava /
gurvAdeshAnusAreNa mayA.a.adishhTA cha sadgatiH // 9.104*

*atastvayA pradeyA hi lokA eshhAM madAj~nayaA /
hR^idi sthitaM cha jAnAsi tvamevaikaH sadA mama // 9.105*

103 - 105. Hearing these words spoken by Brahma, Raghava spoke words of sublime thoughts, with smile on His lips resembling tender leaves.

Oh lotus-born one! world-teachership has been ordained by me to you. Good destiny for these has been ordered by me only in accordance with the wishes of such a Guru. Therefore by my command, those deserve to be given proper places by you. You are the only person who always understands my heart's wish.

*itIrito harerbhAvavij~nAnI kaJNjasambhavaH /
pipIlikAtR^iNAntAnAM dadau lokAnanuttamAn // 9.106*

*vaishhNavAn santatatvAchcha nAmna sAntAnikAn vibhuH /
te jarAmR^itihInAshcha sarvaduHkhavivarjitAH /
saMsAramuktA nyavasa.nstatra nityasukhAdhikAH // 9.107*

106 - 107. Thus told, the lotus-born Lord (Brahma) who understands correctly Hari's intentions, awarded to all, from an ant even to a straw, supreme worlds of Vishnu called Santhanikas because of their permanence. They (who had thus gone with Rama) became released from rebirth and therefore were free from old age or death and devoid of all misery, and lived therein enjoying their supreme innate bliss.

*ye tu devA ihodbhUtA nR^ivAnarasharIriNaH /
te sarve svAMshItAmApustanmaindavidAvR^ite // 9.108*

*asurAveshatastau tu na rAmamanujagmatuH /
pItAmR^itau purA yasmAnmamraturacha tau tadA // 9.109*

*tayoshcha tapasA tushhTashchakre tAvajarAmarau /
purA svayambhUstenobhau darpAdamR^itamanthane// 9.110*

*prasa.NhyApibatAM devairdevAMshatvAdupexitau
pItAmR^iteshhu deveshhu yuddhyamAneshhu dAnavaiH /
tairdattamAtmahaste te raxAyai pItamAshu tat //9.111*

tasmAd doshhAdApatustAvAsuraM bhAvamUrjitam // 9.112

108 -112. Those Devas who had been born here with the bodies of men and monkeys, all of them returned to their original bodies, excepting Mainda and Vivida. They had not followed Rama on account of Asura spirit in them. Because they had drunk the nectar before, they had not also died then. The self-born (Brahma) pleased with their penance had formerly made them immune from old age and death Therefore from pride they had drunk (the nectar) wrongfully at the time of the churning of nectar, and it was overlooked by the Devas because of their divine origin.

When the Devas were fighting the Danavas, after drinking nectar, the bowl containing nectar was given by them into their hands for protection and it was drunk (by them) then. On account of that transgression these two attained to wicked Asura forms.

*aN^gadaH kAlatastyaktvA dehamApa nijAM tanum /
rAmAj~nayaiva kurvANo rAjyaM kushasamanvitaH // 9.113*

113. Angada, under Rama's command only, ruled the (monkey) kingdom, along with Kusa, and in course of time gave up his body and assumed his original form (i.e., of Chandra).

*vibhIshhaNashcha dharmAtmA rAghvAj~nApuraskR^itaH /
senApatirdhaneshasya kalpamAvIt sa rAxasAn // 9.114*

114. The noble souled Vibheeshana with due respect to Rama's command, became the commander of Kubera's army and protected the Rakshasas (i.e., his followers) for a Kalpa.

*rAmAj~naya jAmbavA.nshcha nyavasat pR^ithivItaLe /
utpattyarthaM jAmbavatyaAstadarthaM sutapashcharan // 9.115*

115. As directed by Rama, Jambavan also lived on this earth for the birth of his daughter Jambavati making austere penance therefor.

*atho raghUNAM pravaraH surArchitaH svayaikatanvA nyavasat surAlaye /
dvitIyayA brahmasadasyadhIshvarastenArchito.athAparayA nijAlaye // 9.116*

116. Thereafter the foremost of the Raghus (Rama) lived in one of His own forms in the abode of the Devas, being worshipped by them and in His second form stayed in the

assembly hall of Brahma being worshipped by him as Supreme Lord, and in a third form in His own abode.

*tR^itIyarUpeNa nijaM padaM prabhuM vrajantamuchchairanugamya devatAH /
agamyamaryAdamupetya cha kramAd vilokayanto.atividUrato.astuvan // 9.117*

117. The Devas, after following the Lord who was proceeding to His own abode through His third form and after reaching the furthest limit of their access stopped away gradually at a great distance, looking on and praising Him loudly.

*brahma marunmArutasUnurIshaH sheshho garutmAn harijaH shakrakAdyAH /
kramAdanuvraja tu rAghavasya shirasyathA.aj~nAM praNidhAya niryayuH // 9.118*

118. Brahma, Maruth (chief Vayu), the son of Vayu (Hanuman), Siva, Sessa, Garuda, Kama, Indra, (Daksha,) and others followed one after another and after taking leave of Rama returned.

*svaMsvaM cha sarve sadanaM surA yayuH purandarAdyAshcha viriJNchapUrvakAH /
marutsuto.atho badarImavApya nArAyaNasyaiva padaM sishheve // 9.119*

119. The Devas headed by Brahma, Purandara, and others all proceeded to their own abodes. The son of Maruth (Hanuman) after proceeding to Badari stayed there only for worshipping the feet of Narayana (as Vedavyasa).

*samastashAstrodbharitaM harervacho muda tada shrotrapuTena sambharan /
vada.nshcha tattvaM vibudharshhabhANAM sada munInAM cha sukhaM hyuvAsa // 9.120*

120. Listening always through his ears with delight to the words of Hari full of the settled views of the Sastras, and himself always expounding those truths to the chiefs among the Devas and the Rishis, he lived there happily.

*rAmAj~naya kimpurushheshhu rAjyaM chakAra rUpeNa tathA.apareNa /
rUpaistathA.anyaishcha samastasadmanyuvAsa vishhNoH satataM yatheshhTam // 9.121*

121. Through another similar form he ruled the kingdoms in the continents of Kimpurusha under Rama's command and through other similar forms he lived also permanently in all the abodes of Vishnu just as he desired.

*itthaM sa gAyaJNchhatakoTivistaraM rAmAyaNaM bhAratapaJNcharAtram /
vedAMshcha sarvAn sahitabrahmasUtrAn vyAchaxANo nityasukhodbharmo.abhUt // 9.122*

122. Thus chanting Ramayana, Bharatha and Pancharathra comprising one hundred crores of verses and expounding all the Vedas along with Brahmasutras, he became filled with eternal bliss.

*rAmo.api sArddhaM pavamAnAtmajena sa sItayA laxmaNapUrvakaishcha /
tathA garutmatpramukhaishcha pArshhadaiH saMsevyamAno nyavasat payobdhau // 9.123*

123. Rama also, along with Hanuman, Seeta, Lakshmana, and others, and also other attendants headed by Garuda, lived in the ocean of milk receiving worship (from these).

Note: - It must be understood according to Janardhana Bhatta that though Lakshmana and others were said to have attained to their original forms, still by their desire they retained these forms for service of Rama. But Sri Vadirajaswami interprets this as meaning those who followed the two different paths of Sesha and Garuda, because distinct references are made to Lakshmana and Garuda in the previous verse, and Lakshmana is an incarnation of Sesha, and also because otherwise it would be inconsistent with the previous statement that all the Devas who had incarnated with Rama had reverted to their original forms.

*kadAchidIshaH sakalAvatArAnekaM vidhAyAhipatau cha shete /
pR^ithak cha saMvyUhya kadAchidichchhayA reme ramesho.amitasadguNArNavaH // 9.124*

124. Sometimes the Omnipotent Lord rests on the king of serpents by merging all His incarnations in one and sometimes the Lord of Ramaa who is like the ocean of good attributes, amuses Himself by making them in separate order according to His will.

*ityasheshhapurANebhyaH paJNcharAtrebhya eva cha /
bhAratAchchaiva vedebhyo mahArAmAyaNAdapi // 9.125*

*parasparavirodhasya hAnAnnirNIya tattvataH /
yuktyA buddhibalAchchaiva vishhNoreva prasAdataH // 9.126*

*bahukalpAnusAreNa mayeyaM satkathoditA /
naikagranthAshrayAt tasmAnnA.ashaN^kyA.atra viruddhatA // 9.127*

125 - 127. This sublime story has been told by me with reference to the various kalpas, by collaborating from all the Puranas, Pancharathras, Bharatha, Vedas, and the Maha Ramayana, and by reconciling the various contradictions therein, and by settling the truths therein with the aid of reason, intellect, and all solely by the grace of Vishnu. No inconsistency need be apprehended therein by reason of its non-dependence upon any single book:

*kvachinmohAyAsurANAM vyatyAsaH pratilomatA /
uktA grantheshhu tasmAddhi nirNayo.ayaM kR^ito mayA // 9.128*

*evaM cha vaxyamANeshhu naivA.ashaN^kyA viruddhatA /
sarvakalpasamashchAyaM pArAvaryakramaH sadA // 9.129*

128 - 129. In some works different versions (either in respect of time or person) have been stated for the delusion of the Asuras and also different interpretations (have been given in some others). Therefore this settlement of truths has been made by me.

The same consistency must be understood also in respect of what follows, as applying to all the kalpas and as applying to the order of creation.

*puMvyatyAsena choktiH syAt purANAdishhu kutrachit /
kR^ishhNAmAha yathA kR^ishhNo dhanaJNjayasharairhatAn // 9.130*

shataM duryodhanAdI.nste darshayishhya iti prabhuH /

bhImasenahatAste hi j~nAyante bahuvAkyataH //9.131

*vistAre bhImanihatAH saN^xepe.arjunapAtitAH /
uchyante bahavashchAnye puMvyatyAsasamAshrayAt // 9.132*

*vistAre kR^ishhNanihatA balabhadrahatA iti /
uchyante cha kvachit kAlavyatyAso.api kvachid bhavet // 9.133*

*yathA suyodhanaM bhImaH prAhasat kR^ishhNasannidhau /
iti vAkyeshhu bahushhu j~nAyate nirNayAdapi / 9.134*

*anirNaye tu kR^ishhNasya pUrvamuktA gatisataH /
vyatyAsAstvevamAdyAshcha prAtilomyAdayastathA //9.135*

*dR^ishyante bhAratAdyeshhu laxaNagranthatashcha te /
j~nAyante bahubhirvAkyairnirNayagranthatastathA // 9.136*

*tasmAd vinirNayagranthAnAshrityaiva cha laxaNam /
bahuvAkyAnusAreNa nirNayo.ayaM mayA kR^itaH // 9.137*

130 – 137. In some Puranas the variation as to personages appears, as for instance when the Lord Krishna is said to have told Draupadi that He would show her one hundred of Duryodhana and others killed by the arrows of Arjuna. But it is seen from several (other) texts that they had been killed by Bheemasena. What is said briefly in a few books as killed by Arjuna is said in detail in many books as killed by Bheemasena. Similarly several differences as to personages or incidents also appear.

What is said in many books as killed by Krishna is said in a few as killed by Balabhadra.

In some works the variation as to time also occurs, as for instance when (it is said) that Bheema laughed at Duryodhana in Krishna's presence, it is seen from several utterances and also after settlement of truth, (that it was after Krishna's departure). In the the absence of such settlement, it would appear that it (laughing) was before Krishna's departure, which is therefore unacceptable variation. Similarly also other variations as to incidents etc. are seen in Bharatha and other works. They must be found out (after sifting) from the Lakshana works, other numerous sayings, and from the Nirnaya works (such as Brahmasutras and Pancharatras). Therefore this authoritative treatise has been written by me with reference to the Nirnaya and Lakshana works and also in accordance with other numerous sayings.

*uktaM laxaNashAstre cha kR^ishhNadvaipAyanodite /
tribhAshhA yo na jAnAti rItInAM shatameva cha // 9.138*

*vyatyAsAdIn sapta bhedaN vedAdyartham tathA vadet /
sa yAti nirayaM ghoramanyathAj~nAnasambhavam // 9.139*

138 - 139. It is said in the Lakshana work written by Krishnadwaipayana that any one who expounds the meanings of 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 the resort of those of perverted understanding.

*ityanyeshhu cha shAstreshhu tatratatroditaM bahu /
vyatyAsaH prAtilomyaM cha gomUtrI praghasastathA // 9.140
uxaNaH sudhuraH sAdhu sapta bhedaH prakIrtitAH /
ityAdilaxaNAnyatra nochyante.anyaprasaN^gataH // 9.141*

140 - 141. The same thing has been stated in detail in several other works also here and there. The seven kinds of differences are stated to be Vyathyasa, Pratilomya, Gomoothra, Praghasa, Ookshna, Sudhara and Sadhu, but these are not dealt with here as being irrelevant.

Note—Sri Vadirajaswami explains in his commentaries each one of these in detail by specific references. The curious reader is referred to it.

*anusAreNa teshhAM tu nirNayaH kriyate mayA /
tasmAnnirNayashAstratvAd grAhyametad bubhUshhubhiH // 9.142*

142. This Nirnaya (authoritative exposition) has been made by me in accordance with them. Being therefore a Nirnaya treatise, this deserves acceptance by the seekers after knowledge.

*itIritA rAmakathA parA mayA samastashAstrAnusR^iterbhavApahA /
paTheDimAM yaH shR^iNuyAdathApi vA vimuktabandhashcharaNaM harervrajat // 9.143*

143. Thus this sublime story of Rama which destroys Samsara has been narrated by me in accordance with all the Sastras. He who reads this or listens to it, goes to the feet of Hari, after release from bondage (of samsara).

*iti shrImadAnandatIrthabagavatpAdAchAryavirachite
shrImahAbhAratatAtparyanirNaye
rAmasvadhAmapravesho nAma navamo.adhyAyaH*

Shri Krishnarpanamastu

Note: These set of Shlokas are not present in Shri Gururajah Rao's Translation but are present in MBTN Transliteration of Shri.Shrisha Rao etal.

*vyatyAsaH prAtilomyaM cha gomUtrI praghasastathA /
uxaNaH sudhuraH sAdhuH saptabhedAH prakIrtitAH // (9.135.1)*

*shraddadhAnAya shishhyaAya pR^ichchhate me sutAya cha /
vidhivadvada he (bho) tAta vyatyAsAdyarthanirNayam // (9.135.2)*

*shR^iNu nArada vaxyAmi yAvatte matigocharam /
vyatyAsAdiprabhedAnAM saN^kochAdarthanirNayam // (9.135.3)*

*eshhvekaikaprabhedastu pR^ithagbhinnaH sahasradhA /
tallaxaNaM tadartha.nshcha tadudAharaNani cha // (9.135.4)*

*mUlarAmAyaNe proktaM paJNcharAtrAgameshhu cha /
vistarAd vyAsarUpeNa hariNaivAmitAtmanA // (9.135.5)*

*te sarve.anantavedArthanirNayAyaiva kIrtitAH /
tataH kalibalAnmartyAH mandAyurmatishAlinaH // (9.135.6)*

*dR^ishhTvA vedAn vibhajaiva tadarthaj~nApanAya cha /
kR^itvA laxaNashAstraM cha tasminnapi cha IritAH // (9.135.7)*

*vyatyAsenaiva saN^kochAt svoktavAdArthanirNayaH /
yAvadbhiH syAt prabhedAnAM prabhedaiste cha no.akhilAH // (9.135.8)*

*idAnIM tatsamAloDya nishchityaiva pravachmi cha /
bhAratasya purANAnAM yAvadbhiH syAdvinirNayaH /
tatra bhedaN tadartha.nshcha shR^iNushhvaikAgramAnasaH // (9.135.9)*

*vyatyAso vyatyayaH proktaH puMvyatyAsastadAdimaH /
yathA.a.araNye parvaNi tu keshavaH prAha pArshhatIm // (9.135.10)*

*sAntvayan dhArtarAshhTrA.nshcha shatamarjunasAyakaiH /
mR^itAn sandarshayishhye.ahaM iti puMvyatyayaH smR^itaH // (9.135.11)*

*harivaMshe hariH kR^ishhNo gopagojanasaMvR^itaH /
chikrIDe jAhnnavItIre vyatyAso daishikaH smR^itaH // (9.135.12)*

*mArkaNDeye tathA pUrvaM rAmaH kR^itayuge.ahanat /
dashakaNThaM kathetyAdau vyatyAsaH kAlikaH smR^itaH // (9.135.13)*

*hiMsAkarmaratatvAttu hiMsAra iti kesarIm /
vyatyAsaH siMha ityAdAvaxaravyatyayaH smR^itaH // (9.135.14)*

*kvachidrAmo dAsharathirhatvA kaMsamapIpalat /
madhurAM puramityAdau kathAvyatyaya IritaH // (9.135.15)*

*viparItakramaM yatra pratilomaM tadIritam /
tadbhAvaH prAtilomyaM cha tatprabhedaH kvachidbhavet // (9.135.16)*

*vidhiprANau tayorbhArye gurutmachchheshhashaN^karAH /
shhaNmahishhya harestadvat sauparNI vAruNI umA // (9.135.17)*

*indrakAmau tayoH patnyau kramAchchhataguNAdhikAH /
ityAgnayapurANoktaM tAratamyaprakAshanam /
ityAdAvarthanirvAhaH prAtilomyaprabhedataH // (9.135.18)*

*kalishcha dvAparastretA kR^itaM puNyaM purA yugAH /
kramAdityAdishhu prAtilomyAduko vinirNayaH // (9.135.19)*

*vatso gostanamaxIraM yadA.a.adau pibati sphuTam /
tadA gomUtrodayaH syAt xIrasyaAdhikyasiddhaye // (9.135.20)*

*yadA gopo duhatyenAM tadA mUturo na vidyate /
pashchAt pibati vatse tu punarmUtrodayo bhavet // (9.135.21)*

*evaM kvachit kathAsu syAdAdAvante cha saN^gatiH /
madhye saN^gativichchhedaH kathAntarasamAgamaH // (9.135.22)*

*evamAdishhu vij~neyo gomUtrIbhedataH kramAt /
yathA.a.araNye pANDavAnAM kathAsaN^gatisammataH // (9.135.23)*

*tAn vihAyaiva tanmadhye harishchandrasya bhUbhR^itaH /
naLasya rAghavasyApi gomUtrIbhedataH kramAt // (9.135.24)*

*evaM sarvapuranNeshhu madhye chitrakathAH smR^itAH /
AdyantayoH saN^gatishcha gomUtrIbhedataH smR^itAH // (9.135.25)*

*praghasaH sarvashAstrArthaviruddhArthAnuvarNanam /
kvachinmohAyAsurANAM purANeshhu tathochyate /
tAdR^ishAnAM tu vAkyAnAM grAhyo.arthastvavirodhataH // (9.135.26)*

*mUrkaM dR^ishhTvA sutaM tAto vishhaM bhUN^xveti vaxyati /
tachchhrutvA tadviruddhArthamAcharanna tathA.a.acharet // (9.135.27)*

*evaM sarvasya jagataH pitA gururudAradhIH /
vyAso.anyathA kvachidbhakti hitAya svajanAya cha /
tathA jagatsatyaM cha mithyAbhUtaM nirIshvaram // (9.135.28)*

*apratishhThamaj~neyaM harerjIvairabhinnatAm /
nIchatAmavarebhyashcha devebhyashcha jarAmR^iti // (9.135.29)*

*janmAdidoshasamparkaH nirguNatvamapUrNatA /
asarvaj~natvamaj~natvamabhedo jaDajIvayoH // (9.135.30)*

*jaDayorjIvayorvA.api jaDasarveshayorapi /
anadhInaM jagadvishhNorasvAtantryaM harestathA // (9.135.31)*

svatantratA cha jIvasya sarvaj~natvamaduHkhitA /
vishhNoH prAkR^itadehAdiH svAvatAraviparyayaH /
ityAdau praghasAdbhedAt grAhyo.arthastvavirodhataH // (9.135.32)

prAmANyamekadeshasyAnyasyaivApramANatA /
yatra tatroxANAd bhedAt grAhyo.artho na chAparaH // (9.135.33)

uktaM rAmAyaNe gaN^gApArvatyau himavatsute /
rudrasya vallabhe.atastaM gaN^gAdharamumApatim // (9.135.34)

prAhustatretaradgrAhyaM pUrvaM tyAjyaM satAM mate /
uchchhishhTAM shivanirmAlyaM vamaNaM mR^itakarpaTam // (9.135.35)

kAkavishhTAsamudbhUtaM paJNcha pUtAni bhArata /
ityAdau uxaNAd bhedAt tattvaM nishchIyate budhaiH // (9.135.36)

kramaM cha vyutkramaM tyaktvA yatra bodhaH kramodgamaH /
tatraiva sudhurAdbhedAd grAhyo.artho bahusammataH // (9.135.37)

rUpaM shabdashcha ga.ndhashcha sparshashchApi tathA rasaH /
vyomAdipaJNchabhUtANAM guNA hyete visheshhataH // (9.135.38)

ityuktaM paJNcharAtre tu bhedAshcha sudhurAt tathA /
tatra noktaprakAreNa grAhyo.arthastu yathAkramam // (9.135.39)

kalpabhedAt kathAbhedo yatroktassatkathAsu cha /
tatrobhayaM grAhyameva dushhyAMsho naiva vartate // (9.135.40)

tatra sAdhuprabhedena saN^grAhyastattvanirNayaH /
uktaM bhAgavate shhashhThaskandhe vyAsena tattvataH // (9.135.41)

indro hatvA.akarot tvAshhTraM vishvarUpaM dvijottamam /
brahmahatyApIDitastu brahmaNaM sharaNaM yayau // (9.135.42)

chaturmukhashchaturdhA taM vibhajya prAxipanmahAn /
bhUmau vArishhu vR^ixeshhu nArI R^itushhu kramAt // (9.135.43)

ushharaM dUshhitaM bhUmau phenam dushhTaM jaleshu cha /
sravyaM dUshhyaM cha vR^ixAdau hyaN^ganA R^itudUshhita /
hatyAmuktaH shachInAthaH punaH svargamapIpalat // (9.135.44)

shrIbhavishhyatpurANe tu ityartho vyAsachoditaH /
vR^itrahatyAM vibhajyAtha xiptavAn sa chaturmukhaH // (9.135.45)

vahnau prathamajAtAsu jvAlAsu cha nadIshhu cha /
parvatAgreshhu viprendra nArIR^itushhu tAM kramAt // (9.135.46)

ityAdau sAdhubhedena kIrtitaM kalpabhedataH /
tatrobhayaM grAhyameva saptabhedAH prakIrtitAH // (9.135.47)

*idaM rahasyaM paramaM guhyaM yachchhrutaM shrIharermukhAt /
tatte samAsataH proktaM j~nAtvA muktiM gamishhyasi |
taduktamavivichyaiva muktiH kasyApi no bhavet || (9.135.48)*

iti vyatyAsAdisaptabhedapratipAdakapurANavAkyasaN^grahaH /

*mama saN^grahe (shrIjayatIrthasaMskR^itahastalikhitagranthAlaye),
uttarAdimaThIya granthasaN^grahe cha vartante dash vyAsanakere prabhaJNjanAchAryaH}*

*anusAreNa teshhAM tu nirNayaH kriyate mayA |
tasmAnnirNayashAstratvAd grAhyametad bubhUshhubhiH || 9.136*

*itIritA rAmakathA parA mayA samastashAstrAnusR^iterbhavApahA |
paTheDimAM yaH shR^iNuyAdathApi vA vimuktabandhashcharaNaM harervrajat || 9.137*