

MAHABHARATA TATPARYANIRNAYA - 8

(Continued)

– Prof. K. T. Pandurangi

The IX chapter contains the events of Uttarakannda story. After coronation Sri Rama ruled the kingdom benevolently. There is a beautiful description of Ramarajya in this chapter.

प्रशासतीशे पृथिवी बभूव विरिञ्चिलोकस्य समा गुणोन्नतौ ।
जनोऽखिलो विष्णुपरो बभूव न धर्महानिश्च बभूव कस्यचित् ॥ (IX-4)
न कस्यचिद्दुःखसभूत् कथञ्चित् न वित्तहानिश्च बभूव कस्यचित् ।
नाधर्मशीलो न च कक्षनाप्रजो न दुष्प्रजो नैव कुभार्यकश्च ॥
स्त्रियो न चासन् विधवाः कथञ्चित् न चेष्टहानिर्नच पूर्वमृत्युः ।
यथेष्टमाल्याभरणानुलेपनाः यथेष्टपानाशनवाससोऽखिलाः ॥
बभूवुरीशे जगति प्रशासति प्रकृष्टधर्मेण जनार्दने नृपे ॥ (IX-9,11)

A much debated episode in Uttarakannada is that of शम्बूकवध. Many are under the impression that he was killed by Sri Rama because he was a Sudra and had undertaken the penance for which he was not entitled. But the reason is more serious. He was a demon called Jangha. He was born as Sudra and had vowed to snatch away the very position of God Siva. Therefore, he was killed.

जङ्घनामाऽसुरः पूर्वं गिरिजावरदानतः ।
बभूवशूद्रः कल्पायुः स लोकक्षयकाम्यया ॥
तपश्चचार दुर्बुद्धिरिच्छन् माहेश्वरं पदम् ।
अनन्यवध्यं तं तस्मात् जघान पुरुषोत्तमः ॥ (IX-20,21)

Sri Rama banishing Sita also has an episode behind than merely a washerman scandalising her stay in Ravana's place. There were demons called सुराणक. They wanted to commit highest sin. Brahma told them that separating lord Vishnu and goddess Lakshmi is only the greatest sin. Therefore, they engineered the banishment of Sita by causing a scandalous talk.

यावदेव रमया रमेश्वरं नो वियोजयथ सदुणार्णवम् ।
तावदुच्चमपि दुष्कृतं भवन्मोक्षमार्गपरिपन्थि नो भवेत् ॥ (IX-29)

Strictly speaking there was no separation of Sri Rama and Sita at all.

प्रविश्य भूमौ सा देवी लोकदृष्ट्यनुसारतः ।
रेमे रामेणावियुक्ता भास्करेण प्रभा यथा ॥ (IX-40)

When Sri Rama's avataarakarya was over he left for Vaikuntha.

While leaving for Vaikuntha Sri Rama declared that whoever desires to come with me let him join me. At this call right from the ants to the good men who desired higher world joined him.

श्रुत्वा तु तद्य इह मोक्षपदेच्छवस्ते सर्वे समाययुरथातृणमपिपीलम् ।
रामाज्ञया गमनशक्तिरभूत्तृणादेः ये तत्र दीर्घभविनो न तु ते तदैच्छन् ॥ (IX-61)

While going to Vaikuntha Sri Rama bestowed various favours to those who had assisted him in his avataarakarya. He especially told Hanuman that he can see him whenever he liked.

अथाह वायुनन्दनं स राघवः समाश्लिषन् ।
तवाहमभिगोचरः सदा भवामि नान्यथा ॥ (IX-63)

Thus closing the story of Sri Rama, Sri Madhvacharya once again informs us that he has given here the sketch of Sri Rama's avataarakarya culling out the information from पञ्चरात्र, भारत, रामायण etc., the entire इतिहासपुराण literature reconciling the apparent differences and bringing out the indepth meaning :-

इत्यशेषपुराणेभ्यः पञ्चरात्रेभ्य एव च ।
भारताच्चैव वेदेभ्यः महारामायणादपि ॥
परस्परविरोधस्य हानान्निर्णयि तत्त्वतः ।
युक्त्या बुद्धिबलाच्चैव विष्णोरेव प्रसादतः ॥ (IX-125,126)

It is hoped that this brief summary of the contents of the first nine chapters of Mahabharata Tatparyanirnaya will enable the readers to understand the Text and its indepth meaning. ✽