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ॐ श्रीमते रामानन्दाय नमः।

# RAMARCHAN

*Its Mode Of Worship And Glory & Grandeur*  
*Mode of worship*



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## RAMARCHAN ITS MODE OF WORSHIP AND GLORY & GRANDEUR

### MODE OF WORSHIP

#### I. First step – Installation of mandap setup

First, a mandap (a small pavilion meant for a religious service) with four doors on a clean piece of land smoothened and smeared with soil and water brought from some place of pilgrimage or sacred spot. At all the doors arrange on small heaps of rice water filled pitchers wrapped in cloth and embossed with pictures of the Lord. Each of them should be overspread with new plant shoots bearing on top dough-lamps. Erect columns of fruit laden banana plants on the corners in the center of pavilion, make with sand or soil about three inches high peeth (a seat) leveled, smooth and square in shape. Draw on it a yantra (a device comprising a decorative pattern) of twenty-one cells and corners with rice flour of white, black, blue and yellow colours. Decorate the pavilion enthusiastically with red coloured sheets of cloth, flags and festoons.

#### II. second step – Invocation to Guardian devtas (gods)

All the Guardian devtas should be invoked by chanting the mantras that follow holding in the palm of his hand unbroken grains of rice, barley and sesame, the disciple should take the vow by reciting the mantra meant to honour the particular god through shodhan – upchara – puja (a service with sixteen steps) detailed below :

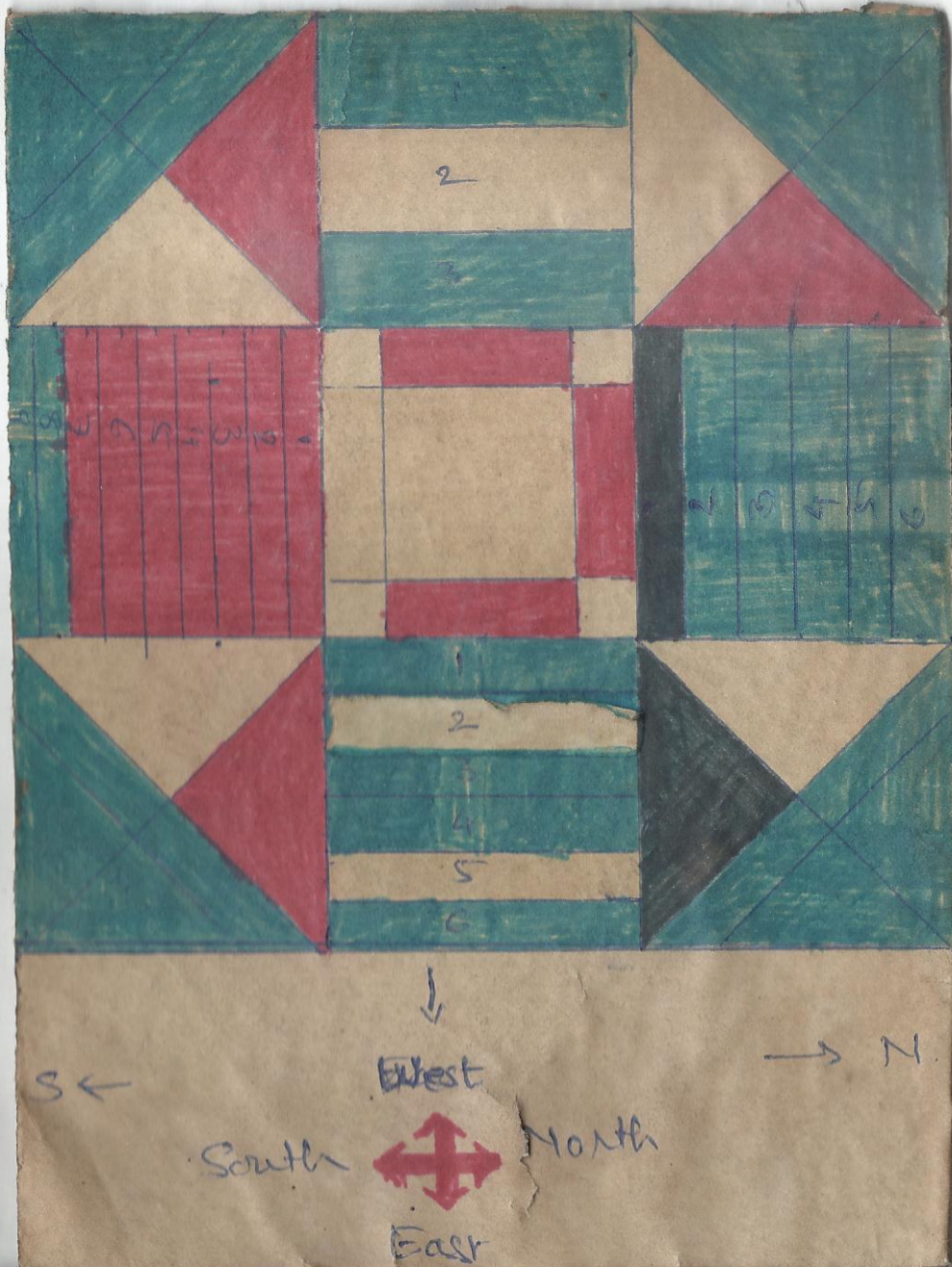
- A) The vow
- B) The mantras for invocation

Note: - To participate Lord Ram full devotion and faith are a pre requisite in every step of this puja. Every step is symbolical.

#### 16 SUB STEPS OF SHODASH UPCHAR PUJA

- (a) Invite the God.
- (b) Offer him a seat.
- (c) Wash his feet with water. (The disciple pours water to signify the act)
- (d) Give him water to drink. (The disciple does it on his behalf)
- (e) Offer him compounds of milk, ghee, curd, Gangajal and honey known as madhu-park and panch- amrit
- (f) Pour water for snan (bath).
- (g) Offer him yellow cloth – It may simply be a piece of it.
- (h) Offer him Holy thread known as Yagopaveet.
- (i) Offer him some ornaments.

(1)



- (j) Offer him new shoots of gram.
- (k) Present a light lamp.
- (l) Present sweets and water.
- (m) Present season's fruit.
- (n) Present scented betel leaves.
- (o) Make an obeisance.
- (p) Conclude with slogan ' Victory to You etc'

Corresponding to the god being worshipped the disciple should offer prayers in the call meant for him by preceding his name with Om and ending with NAMAHA. (I bow to ———). All the God should be thus invoked. Service should be concluded with the Mantra that follows :

May the God whom I have worshipped with offering on this Peeth grant my wishes!

### III. Third Step

Initial meditation holding flowers in the palm of your hand, recite the prayer that follows and meditate on Lord Ram. I pray to Lord Ram with revered Sita seated besides him. I worship him who is effulgent in darkness and radiant in splendid yellows. How winsome is he with two of his majestic arms, ever smiling face and eyes as charming as the buds of the red Lotus. Brahma, Vishnu and Mahesh always wait upon him. Likewise his Great devotees, Hanuman, Sugriv and his brother Bharat, adore him. He grants every wish of his devotees.

### IV. Fourth Step

Invocation to Lord Ram invoke Lord Ram by recitation of the mantra.

### V. Fifth Step

Worshipping Ram solemnize puja to Shri Ram with mantras.

### VI. Sixth Step

Conclusion offer water (as achmanya) to Lord Ram and conclude the Ramarchan Yagna with mantras that follows.

### VII. Seventh Step

Dedication the last step for the disciple is to surrender himself to Lord Ram entreating him to grant him refuge.

Version of the mantra for the dedication.

O'Lord, I'm ignorant of proper modes of invocation, dispersal and ways of worship. I look to you for refuge and dedicate to myself to your service.

## GRANDEUR GLORY OF RAMARCHAN

Goddess Parvati said to Lord Shiva," Your Lordship, you are the perfect knower of all dharmas and well versed in scriptures. You have mentioned several means that people may adopt to realize ends. Included among them are INCANTATION (Mantra), invocation (stotra), Yoga, fastings, penance.

None, however, seems to alleviate their suffering and they continue to be pestered by poverty, disease and un- requited desire for male children. Success illudes them in every effort they make and ultimately they are tired out of attempt.

O omnipotent and omniscient god! Tell me of a never failing approach that would help an aspirant realize his wish and restore his lost faith. Mahadev replied," O Parvati! You are blessed indeed. You are virtuous of the virtuous. Hey, You are virtue incarnate since you always think of peoples welfare listen attentively to what I am going to say. I shall tell you of very wonderful rite for an aspirant to attain what he longs for. It excels all modes of wish fulfillment, be it dharma, wealth, pleasure or salvation. It grants peace prosperity, health and happiness.

Through this yagya dharma creates the universe and Vishnu preserves it and I, in the form of Rudra, terminate it at the time of deluge.

Man's salvation is not possible by an action other than the yagya of Shri Ramarchan it is perfect substitute for all types of worship, charity, japa and penance (austerities).

"O Parvati, as you are dedicated to the well being of one and all, I shall describe to you Ramarchan yagya. No one can attain salvation without it. It is superior to even yagyas like penance and charity through to performance of this yagya, one may clear the greatest of obstacles and hurdles and attain bliss. Know it to be the greatest of yagnas and virtues in all the three lokas. The wise resort to it, for it helps them the highest of their aims to attain.

It ushers in joy and happiness fulfilling all wishes, neutralizing every mischief and averting every mishap.

Under its influence physical and mental maladies are cured beyond hope, the aspirant is blessed with material prosperity and spiritual peace extending to his prosperity, the dethroned regain their thrones and paupers their property; rains replace drought and calamities vanish.

It eliminates worldly vices and the enemies of the spirit like

lust and anger. It nourishes friendly forces of mind and spirit and develops divine qualities.

It is harbinger of good luck for those who are harassed by abject poverty bestowing on them gifts of money and flourishing lineage. It cures horrifying diseases like tuberculosis, paralysis and leprosy.

It redeems loans and debts, nullifies the evil effects of planets and allies anger and jealousy. It annihilates evil traits of character and eliminates faults and foibles and perverse ways of thinking. And through it develop virtues like forbearance, amiability and sympathy.

One may gain knowledge of the past, present and future through it. It restores sense of bearing to the confused and directionless. The hearts wrenched and torn by disasters. Ultimately, the seeker may attain salvation as a reward for performing this yagya.

O, Parvati! I see no means other than Ramarchan to realize the desired ends. In fact, I have heard of none else. It happens to be the only resort for people looking for joy and happiness.

Of little avail are religious services like Havana, free feeding, pilgrimage and penance for them; violent ways of worship, other modes of worship and large scale functions seldom bear fruit. On the other hand there is nothing in this world which one cannot attain through Ramarchan. Too long is waiting for results to the aspirant who undertakes fasting etc, as a substitute for Ramarchan. Even as the sun is supreme among satellites, Ramarchan is superior to every other virtues deed.

In this context, I shall tell you a puranic story.

After the dissolution of this old universe and in the beginning of the present one the world teacher Brahma, originated out of the Lotus sprouting from Lord Vishnu's navel. He felt deeply distressed to witness surrounding darkness and ignorance. He wondered how he would live by himself in the navel-Lotus. While he was thus immersed in worries of his existence, he heard the oracle addressing him "O Brahma I create a great universe filled different things and objects after your native tendencies." Brahma felt inadequate to shape such a universe he looked to God for inspiration and meditated, "I beseech you too many times before me as I am your creation. You who are originator of all action, I seek your guidance to bale me out of my predicament."

O Parvati, "Vishnu, the eternal Deity was moved by Brahma invocation and appeared before him and advised him to perform Ramarchan." Brahma prostrated before Lord Vishnu and addressed him thus, "O Lord! Direct me how I should solemnize this yagya."

Lord Vishnu replied, "Listen attentively. I shall acquaint you with the mode of performing this yagya. It bestows on the aspirant realization of all his wishes. To begin with invite with love and affections of Lord Ram's devotees Brahmns, your friends and your relatives and entertain them to their pleasure and satisfaction. The wise offer prayers to Lord Ram and perform Ramarchan to propitiate Him preferably on either of the (equinoxes around 21<sup>st</sup> March, and 22<sup>nd</sup> September), Sankranti (Solstice, i.e. about 21<sup>st</sup> June or about 22<sup>nd</sup> December, when the Sun is farthest North or South of the Equator), Panchami (the fifth day of each half of a Lunar month), Poornima (a full Moon day), Dwadshi (the twelfth day of each half of a lunar month), Navmi (the ninth day of each half of the lunar month), and Amavasya (the last day of Krishna Paksha), half of the lunar month when the Moon is totally invisible or any day in the afternoon or evening. There is no objection to its performance on days other than ones.

Refer to Page 1 for mode of worship and installation of mandap

Invoke Shri Ram with sacrificial offerings as prescribed. Also invoke protecting gods like Maheshwar and others. O' Brahman! Facing the front Gauri and Ganeshwar should be worshipped. Mahashakti should be offered prayers in the eastern direction. Directions for worship are fixed respectively are south for Mahalakshmi, west for Mahadurga and north for Gayatri, Savitri, Vani and other mother goddesses. In the northeast corner should Siddhi and Buddhi be offered prayers and Lokmata and Mahadev in the southwest and northwest corners respectively. Corners between south and south west, south west and west, west and between west and north west are sequentially have been assigned for worship of Vastudev, eight brave Lok-Patis, Manu and Vashishta and others. Adhidevta and Praty Adhidevta are to offered prayers in the corners lying between northwest and north. Brahma should be worshipped in the corners between north and northeast. In the corners between north east and east should planets be placed. Amidst east and southeast should Divyapals be appeased. The corners of worship in between southeast and south and in between southeast and south and in between lies the corner for prayers for Ayodhya and Saryu River the corner for worship is in the north. The Ganges, the Earth powers, Nala, Neel, Kesri, and Supen should be worshipped in sequence in the east and in the south. There lie in south corner for prayer also worship to Riksharaj Jamvant, Angad and Sugriv. Powers like vimal and his kin should be worshipped in the west and north is the direction for daily prayers to Vibhishan. Eight ministers Caron for their mastery over scriptures and maha-

raja together with Kaushalya and other queens should be offered prayers in the eastern corner. In the south, west and north should powerful Lakshman, Shatrughan and Bharat should be worshipped in sequence. Prayers to Hanuman must be offered in east.

Offer prayers to Lord Ram after observing the preceding sequence with yagya offering detailed below: -

This service begins with washing of Lard's feet symbolically. He is then offered water to drink, madhu-park(a compound of milk, ghee, curd and honey) and panchamrit (a compound of milk, ghee, curd, honey and water brought from Ganga). Besides the symbolical bath of the deity articles offered at this service are pitamber (a piece of yellow cloth), yagya- paveet (holy thread), leaves of tulsi plant, unbroken grains of rice, sesame seeds, flowers, garlands, soft and new shoots of grass, incense, lighted dough- lamp, sweets and scented betel leaf.

The offerings include variety of tasty fruit, delicious food and laddu and other sweets (about five seers in weight). The disciple also cracks a coconut in honour of the deity. It is considered as a type of sacrifice. Then follows the singing of peons to the lord in association with rhythmic waving of lighting lamps. Last of all the priest prostrates before the deity and pays obeisance in appropriate words.

At the conclusion of these prayers Prasad is distributed among participants of yagya and others. Hanuman should be offered prasad before all. It is said to cause him great pleasure, which fructifies your puja very soon.

O Brahma ! this is how Ramarchan should be preformed. One is not expected to spend beyond one's means. He should not be miserly either.

O Brother, in the first Kalpa with my approval you performed Ramarchan on the bank of Mandakini at Chitrakoot for the sake of universe. O blessed one, Shri Ram manifested at the end of service and granted you a boon and then disappeared. You yourself savoured prasad of Shri Pam only after you had distributed among the devotees. Objective in your view was attained and your wish was fulfilled. A devotee gets what he longs for when he savours prasad of Shri Ram after having distributed it among his friends and relatives. Someone who spurns this prasad invites misfortune and goes to hell. The moment a repentant honours and eats this prasad he receives pardon from the greatest of his sins committed even in thought, word and deed including slaughter of a Brahman done crores of years in the past.

"O' Parvati, saying this Lord Vishnu disappeared. The creator of the universe then offered prayers to Lord Ram and attained his objective in no time. In BrahmaLok gods keep on worshipping Shri Ram in perfect bliss and enjoy what is beyond the reach of others."

"O Lord of Lords !" said Parvati, " Tell me of those who performed Ramarchan before anyone else did. I crave your indulgence to reveal it as you always keep me pleased."

"O Goddess! I shall narrate to you a tale that glorifies prayers and virtues and redeems sins and promotes peoples' welfare. There lived in the city of Mathura a Brahman who was highly religious. He was famous by the name Prithuk. He fell a victim to some critical disease for which he failed to find a remedy. Suddenly he left his home in great distress. He began to roam in the forest teeming with tigers and wild animals. He was on the look out for an excuse to die, for he was afraid of committing the sin of suicide through poison. During his wanderings in the forest, he happened to meet Bhrigu's son, Maharishi Richi. Overwhelmed with pains and adversity he fell at the feet of the great sage and burst into tears. The sage asked him what made him cry He said, "O Exalted one! I suffer from a critical disease which has pervaded whole of my body in its direst form. I entreat you to free me from this plight." Maharishi Richi was moved by his prayers and advised him to perform the rite of Ramarchan . On being asked how the Brahman should do it, Richi said, " Kush's son Gadhi is my father-in-law. He is very religious. Formerly he had no son. He felt very sad. Being his daughter, my wife prevailed on me to do something in this matter. She wished to be blessed with a brother. I approached Bhrigu to help her fulfil her wish. He suggested that Gadhi and his wife should perform the rite of Ramarchan to have a son. Gadhi and his wife Solemnized Ramarchan with full faith and enthusiasm in the manner prescribed. Their wish was granted. On savouring the prasad of Ramarchan Gadhi's wife became pregnant and gave birth to a very religious son who later became famous by the name of Vishwamitra. He was born a Kshtriya but attained the status of a Brahman. I heard of Ramarchan from Bhrigu for the first time. It bestows good luck, promotes one's progeny and grants all desires. O Blessed one! I advise you to perform this rite." The Brahman returned home and immensely benefited from Richi's advice.

O Goddess! On performing Shri Ramarchan, the Brahman was cured of the disease that had been tormenting him so long. He became very cheerful. Since his prayers were answered sooner than expected, Brahman Prithuk remained rapt in Ramarchan .

On the full moon day as he was offering prayers in the yagya of Ramarchan joined by his friends and relatives, a lowly labourer came there and witnessed the solemn service. He was Bandhuk by name and was very vicious. He had taken to a life of crime and violence. He also ate the prasada of this yagya. Later he migrated to some foreign land driven by his extreme greed. He continued to be a great sinner given to committing heinous deeds. He was killed and devoured by a tiger in Saurashtra. There appeared the fierce and horrifying Yama -doots( agents of death) to carry him away. As they were removing him having tied him with ropes, suddenly some of Shri Ram's representatives descended on them from no where stopping the Yama-doots they said," How can you punish him. He is a pure and good soul." The Yama-doots replied," No he is a great sinner. He had killed a Brahman and a cow. He was given to theft and violence in his life on earth." Shri Ram's representatives said," Don't you know, O torturers of sinners, that a man is deemed to have qualified for dharma, artha and kama, once he has performed Ramarchan and eaten its consecrated prasada ?" saying this they took away Bandhuk in the divine Pushpak(a mythical craft) on way to Shri Ram.

The Lord of death Yama was highly surprised on receiving the news of this episode and meditated on the greatness and glory of Ramarchan . he paid obeisance to Lord Ram," He said to himself superb are the results of the yagya of Ramarchan . the prasada received from even a single performance of this yagya redeems the aspirant of all sins and confers on him the status of a purifier of three Lokas and hence becomes an object of worship for gods and demons.

He is transformed into a supreme sage through God's grace. Since Ramarchan is the reflection of Lord Ram himself, it fructifies every effort and helps every creature achieve what he desires." Then he cleared doubts of his agents and went into meditation on Shri Ram.

No words are adequate to describe glory of Shri Ram. Blessed are the men who perform yagya of Shri Ramarchan. They merge into Shri Ram Himself who is worshipped by all the great sages. Lakhs of Ashwamedh and Rajsurya (types of yagya's) fall short of the reward ensuring from even sixteenth part of prasada of Ramarchan.

O Dear! One who offers Shri Ram's prasada to Hanuman after completion of prayers realizes the desired end. All offerings made to Shri Ram out of devotion should also be dedicated to Shri Vayurandan Hanuman. He is the propitiated manifestation of the highest achieve-

ment of this yagya. Therefore Hanuman should be in every way. He is known for fulfilling every wish of his devotees."

Parvati, "O Lord! O Merciful One! Kindly tell me who else in this world has performed Ramarchan. It delights me to hear about such devotees."

Mahadev replied," O Goddess! In old times, there lived a trader in the city of Vaishali. He was known Saram by name. He was a man of great wealth but lacked honesty. He invoked gods and vowed to give donations to Brahmans but he offered neither prayers nor gave anything in charity. This sin resulted in his total ruin. He turned a destitute and privation tortured him. Unable to bear his lot, he decided to commit suicide. This trader went to the Himalayas which is the abode of Lord God himself. God was moved to pity at his plight and bestowed his grace on him. Before God appeared him disguised as a Brahman. He enquired, "Who are you? Why are you so unhappy?" Saram offered due regards to the Brahman and said," O Blessed one! I am a trader I am Saram by name. Formerly I was very rich and happy but very vain. Some sin deprived me of all of my wealth. It reduced me to great poverty and destitution. I was harassed by one crisis after another. Every day dawned with a dispute with my brothers and ultimately I have no food to eat and no clothes to wear. O Brahman! Now I have to beg for food. Life is a burden and I am on the brink of death."

Hearing the trader's tale, the kind Brahman said," Penury, greed and dishonesty always destroy peace and prosperity. You dishonored pledge to give donations to Brahmans and Gods. That is why you are suffering so badly. "

The trader confessed that he had ever been false. He broke his pledge to Brahmans and Gods. As a result of which he lost his property and prosperity. He entreated him to tell him the way to regain his losses.

Brahman replied," O Trader! Those, who back out of their promises and turn away from God, Worship, are shorn of all virtues. They go to hell together with their offspring. If you come across the person who breaks his promises you too share his sin. Observe the fast of Chandrayan to escape the evil effect of his sin. No sin is so serious as untruth and no religion is higher than truth. The wise, therefore, adhere to truth and resile from falsehood. The path of a sinner is beset with hurdles at every step. Poverty and disease overwhelm him. He dies issueless. He has bleak prospects of redemption over the ages. People who are honest in thought, word and deed enjoy fruit of their labours and abide in peace in heavens."

The trader said, " O God! You are a repository of religions and are compassion incarnate I have broken my pledge. I am a great sinner. I have proved to be meant. I am now feeling very small. Take pity on me. O Blessed one! I implore you to tell me the way through which I may be easily release from my sins and suffering."

Brahman said, " Perform with due caution Ramarchan in the manner prescribed to the best of your capacity. It will undoubtedly wash all of your sins."

The trader replied, " O Lord of Compassion! Tell me the mode of prayers which may soon resolve my problems."

Brahman said, " Build a pavilion decorated with banana plants, flags, festoons and cloth sheets of red and yellow colours. In the center of it worship Lord Ram with divine devices. Honour also saints and Brahmans in their session of prayers one who does so, abides in bliss with Shri Ram after enjoying wordly pleasures on this earth. He is surely blessed with health, wealth and long life. However, if someone spurns out of arrogance prasad of Shri Ram he invites suffering and a childless end of life on this earth. He goes to deepest hell. Sure privation awaits people who ignore distribution of prasad of Ramarchan. Among their friends and relations. This yagya should therefore be performed jointly with friends and relatives. One, who does so, very soon attains the objectives he aims at. Having enjoyed life on this earth he attains salvation after death. Ramarchan should be performed with faith and unnecessary frugality must be avoided. Whatever one spends in Havan, prayers and donations relating to Ramarchan is gained by him in multiplied form." That holy Brahman relapsed into silence after tendering the above advice.

Saram said, " O Lord Divine! Tell me earlier who has offered these prayers and who has not? O Blessed one, narrate to me the holy tale of Ramarchan."

Brahman replied, " Having taken a vow to kill demon Madhu Ketam I performed this yagya. In the beginning of universe Brahma also performed this rite in company with Narad and others."

The trader recognized the Brahman to be Lord God Himself. On hearing the above statement he fell at his feet, and paying due obeisance to him, he said ecstatically, " O God Almighty! I seek refuge in you." Lord Narayan looked at the trader out of great love and affection and manifested in his divine form. Then he told him the procedure of Ramarchan.

Shri Shiva said to Parvati, " God disappeared after cutlining the procedure of Ramarchan together with narration of its history. The trader Saram performed the rite in the manner prescribed and

presented the prasad of Ramarchan to Vayunandan Hanuman, who was duly pleased at the gesture. He restored to the trader his prosperity. He now came to possessed all comforts and pleasures including wealth, sons and grandsons. He attained liberation after enjoying pleasures of life on the earth."

Then Goddess, " O Lord! Which of the varnas (social classes) are eligible to perform the yagya of Ramarchan. Kindly tell whether people belonging to all varnas can do it."

Mahadev said, " All belonging to caste of Brahmans, kshtryas, vaishyas and people of all age groups should perform this yagya. The convention is that this yagya must be solemnized for shudras by Brahmans. O Goddess! The wise are advised to worship Lord Ram with superb articles like flowers, leaves, barely shoots, sesame seeds, yellow cloths, milk, shripal, sweets prepared from kernel seeds of pumpkin, cucumber, melon etc and delicacies made of herbal seeds, ghee, shining and attractive articles, pure sugar, variety of fruits, cardamom, and similar scented items. In this context I shall narrate to you an old tale.

There was a Brahman name Vimad who was born in Kalinga. He was very vicious and a great sinner. H was exiled from his country. He arrived in the city, Mahadhoorat in Gujarat and their got entangled with a woman of ill repute. Poor as he was, he stole at night from kings garden flowers to please the woman, he loved. On the way a lotus flower slipped from his hands. As chance would have it, Dharam Dutt was passing by at the same time. He was going to fetch flowers for Ramarchan. The lotus lying in his way caught he fancy. He picked it and put it in a leaf container and added it flowers from another garden and offered them in Ramarchan worship. By this Vimad grew quite daring. One day he broke into a holy house of Brahman. He was caught red handed and beaten to death. The agent of death told Yama of Vimad's black deeds. The Lord of death ordered to keep him in the hell for the entire period of the mahakalpa. On the way to hell, Vimad saw a large and beautiful pushpak viman (legendary aircraft) parked in front of him. The divine crew stopped him and said, " you shall proceed to the hell after resting in this craft for six months earlier to your death, the flower stolen by you was used in Ramarchan yagya and got consecrated. This craft has been sent here to reward you for the flower offered to Lord Ram as a prayer gift. " On hearing this divine declaration, Vimad said joyfully, " I dedicate this pushpak viman to Ramarchan."

O Goddess! This utterance unexpectedly enhanced the virtuous deed of Vimad. All his sins got washed away and he attained

divinity-radiating light like fire flames Vimad ascended to the world divine. When a meer flower that fell in ignorance from his hand earn salvation for Vimad because it got consecrated in the yagya of Ramarchan. There is no wonder that through it people reach God by dedicating money etc with faith. I shall narrate to you one more tale that washed sins.

O Goddess of goddesses! When you lived by the name of Sati in your previous life Brahma once performed this benign Ramarchan. He sent to me prasad of this yagya through Narad. I ate all of it. At that time you were bathing in a pond. On your return when you learnt about the arrival of this prasad, you demanded your share. I explained that I was so enamoured of it that I had consumed the whole of it by myself. On hearing it you got enraged and pronounced a curse on me. I felt small and offered prayer to Shri Ram according to the prescribed procedure. I distributed the prasad of Ramarchan among all including you. I told every one there after that people who consume prasad all by themselves without distributing it before hand to participants in a function, friends and relatives are sinners.

One realizes all one desire through distribution of Shri Ram's prasad. Therefore one should perform Ramarchan with full faith and devotion.

O Dear Vachak! The prayer offerings should be given to the priest. He should be offered food with due love and regard. Satisfy him with gifts of money and bright costumes. O Goddess! In brief have I described auspicious Ramarchan. In fact no one is capable of describing it fully. One attains realization of all of ones objectives through the vary sight of people who are devoted to Ramarchan and are absorbed in the recitation of Lord's name. They are blessed indeed.

This is how I have narrated tale of Ramarchan. It bestows benedictions on the narrator and listeners alike. They, who lack interest in it, are ill fated are sinful.

However Lord Ram develops, somehow, love for God's worship in the hearts of those whom he wants to favor with happiness and joy.

Dearest to Lord Rama is he who is philanthropic, dedicated to the well being of entire mankind and well versed in all religions with mastery over his own senses. He realizes all that he desires without fail.

Having enjoyed all pleasures of life on the earth, he attains union with Lord Ram Himself and merges in the ocean of bliss and beatitude and that verily Ram is.

(Based on Shiv-Sanhita)